

UNIVERSITY OF ST. MICHAEL'S COLLEGE



3 1761 04046 4331

Ernest Lewis.

Good morning Carrie,

but please don't carry
this book away from me

It's mine

Irread Lewis.

7th May.

Georgetown

MANUAL OF SCRIPTURE HISTORY.

A MANUAL

OF

SCRIPTURE HISTORY:

BEING AN

ANALYSIS OF THE HISTORICAL BOOKS OF
THE OLD TESTAMENT.

BY THE

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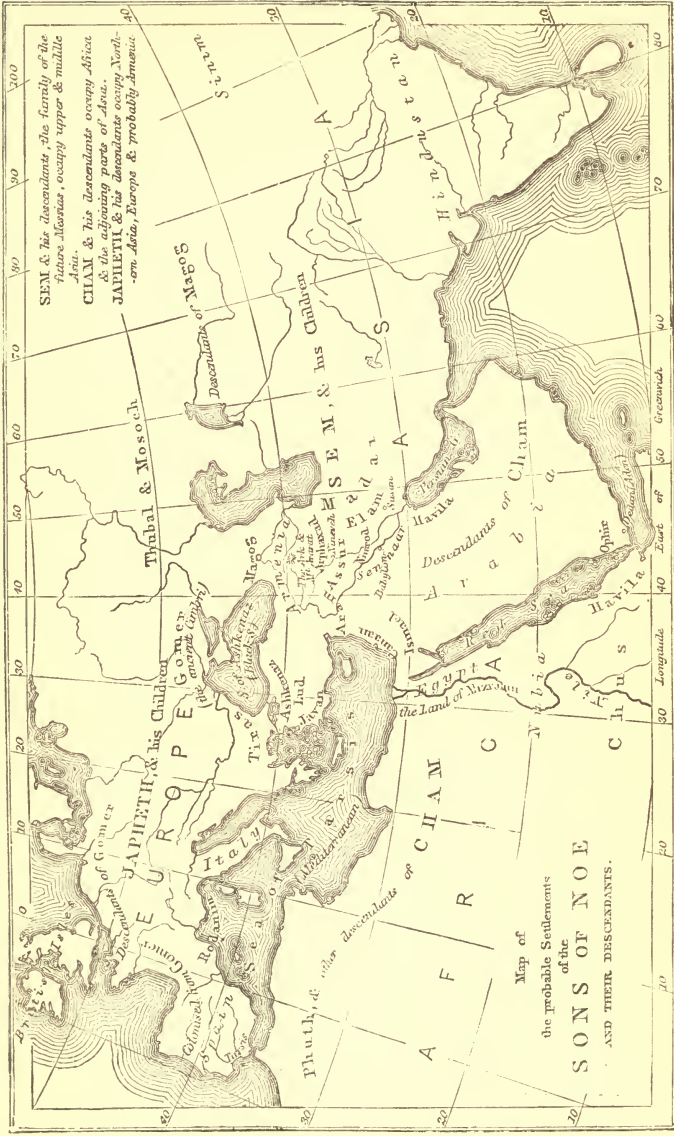


NOTE.

THE spelling of the proper names adopted in this little book is that which is in common use among Catholics, and is found in the ordinary editions of the Douai Bible. It is copied from the Latin Vulgate, and is based on the Greek spelling of the Septuagint, from which the earliest Latin translations were made. It represents the *ancient* Hebrew pronunciation, so far as it could be rendered in Greek characters by learned Jews who spoke both Greek and Hebrew. The accents on the Greek words are a guide to the proper pronunciation of the names.

It may be added, that the letter *c*, wherever it occurs in these names, should be sounded as *k*, since it is the Latin form of the Greek *kappa*. The sound of *s*, given to the Latin *c* by the French, is a corruption, and was quite unknown to the Romans. In some few instances the example of Archbishop Kenrick has been followed, and the *k* restored.

The Index, it is hoped, is sufficiently copious to serve, to some extent, the purpose of a Bible Dictionary



SEM & his descendants, the family of the future Messias, occupy upper & middle Asia.
 CHAM & his descendants occupy Africa & the adjoining parts of Asia.
 JAPHETH & his descendants occupy North-west Asia, Europe & probably America.

Map of
 the Probable Settlements
 of the
SONS OF NOE
 AND THEIR DESCENDANTS.

PRINCIPAL DATES.

(FROM ASHER AND CALMET.)

	B. C.
The Creation,	4004
Abel died, aged 128,	3876
Adam died, aged 930,	3074
Henoah translated to heaven, aged 365,	3017
Seth died, aged 912,	2962
Noe born	2948
Enos died, aged 905,	2864
Cainan died, aged 910,	2769
Lamech died, aged 777,	2353
Mathusala died, aged 960,	2349
The Deluge,	2348
The confusion of tongues,	2234
Noe died, aged 950 (350 after the Flood),	1998
Abram born,	1996
Call of Abram,	1921
Ismael born,	1910
Sodom and Gomorrah destroyed,	1897
Isaac born,	(Calmet says 1889) 1896
Isaac offered by Abraham,	1871
Isaac married Rebecca,	(Calmet says 1856) 1858
Esau and Jacob born,	1836
Abraham died, aged 175,	(Calmet says 1821) 1818
Jacob went to Padan-aram,	1759
Joseph born,	1745
Jacob prevailed with God, and called ISRAEL,	1739
Joseph sold by his brethren,	1728
Isaac died, aged 180,	1716
Joseph interpreted Pharaoh's dream,	1715
Jacob sent his sons to buy corn, in 1707, and 1706
Jacob went to Egypt,	1706
Jacob died, aged 147,	(Calmet says 1699) 1689
Joseph died, aged 110,	1635
Aaron born,	1574
Moses born,	1571
Moses fled to Madian,	1531
The Exodus of the Israelites from Egypt,	1491
Tabernacle erected in the Wilderness,	1490

	B. C.
Aaron died, aged 123, (Calmet says 1452)	1451
Moses died, aged 120,	1451
The passage of the Jordan under Josue,	1451
Chanaan divided among the Tribes by Josue	1445
Josue died, aged 110,	1434
Israelites enslaved by Chusan Rasathaim,	1413
Othoniel, the first Judge,	1405
Heli, High-Priest and Judge, died,	1116
Samuel, last Judge,	1116
Saul anointed first king,	1095
David succeeded as king,	1055
Solomon succeeded David,	1015
The Temple built,	1004
The Temple dedicated,	1003
Roboam succeeded, and revolt of the Ten Tribes, (971, or)	975
Jonas prophesied about,	840
Amos and Osee prophesied about,	800
Micheas prophesied about,	750
Israelites taken captive by Salmanasar	721
Nahum prophesied,	715
Isaias prophesied about,	698
Jeremias and Sophonias prophesied,	620
Nabuchodonosor took Jerusalem in the reign of Joakim (from which some date the beginning of the Captivity),	606
Habacuc prophesied,	605
Daniel interpreted Nabuchodonosor's first dream,	603
Nabuchodonosor besieged Jerusalem in the reign of Joachin, or Jeconias,	598
Jerusalem and the Temple taken, and burnt to the ground, and the people sent captive to Babylon,	588
Cyrus's decree, and Jews return from Captivity,	536
The Second Temple begun,	535
The Second Temple finished,	515
Esdras, governor of the Jews,	467
Nehemias succeeded as governor,	446
Malachias prophesied about,	420
Alexander the Great proceeded against Jerusalem,	332
Alexander died,	333
The Septuagint Translation made,	285
Antiochus Epiphanes plundered Jerusalem and the Temple,	170
Mathathias excited a revolt,	167
Judas Machabeus succeeded,	166
Feast of Dedication instituted,	156
Jonathan Machabeus succeeded,	153
The history of the Old Testament ends,	135
Samaritan Temple on Mount Garizim destroyed by Hyrcanus,	129
Aristobulus succeeded Hyrcanus, and assumed the title of King,	107
Judæa subjected to the Romans by Pompey,	63
Crassus plundered the Temple,	54
Antigonus revolted against his uncle Hyrcanus,	41
Herod went to Rome for aid,	40
Herod returned, and put to death Antigonus, and reigned as king,	37
Herod rebuilt the Temple at Jerusalem,	17
JESUS CHRIST born,	4

MANUAL OF SCRIPTURE HISTORY.

ON HOLY SCRIPTURE.

1. The Sacred Scriptures or *writings*, in more recent times commonly spoken of as the Bible (from the Greek βιβλος, “book”), differ from all other writings, inasmuch as they were written by the direct inspiration of the Holy Spirit, who not only moved the various authors to write, but gave them such guidance as to preserve them from error in accomplishing that which He desired of them; not, however, necessarily making known to them by special revelation that of which they could acquire a knowledge by ordinary natural means, nor directing them in the use of each word, but leaving to human industry the idiom and construction of sentences in which they expressed the inspired truths.

2. In *Matt.* xxvi. our Lord says, “It is written, I will strike the shepherd,” &c., the actual words of the prophet being, “Strike the shepherd,” &c. (*Zach.* xiii. 7). Thus, for the inspiration of Scripture, it is sufficient that the whole sense and truth be from God, although the words and construction of sentences be human.

3. The books which the Church has declared to be Holy Scripture are called *canonical*, since they are contained in the Canon (κανών, *rule* or *standard*) or catalogue of Divine writings, acknowledged as such by the Church.

4. Different canons have been framed from time to time by various writers. Esdras and his companions formed one, which is called the Canon of the Hebrews, and contains 22 books; others give 24; and others again 27.

Not that other books are included, but that the same books are variously divided.

5. This Canon is divided into the Law, the Prophets, and the Psalms (*see Luke xxiv. 44*), viz., the *Law of Moses*, containing five books; the *Prophets*, eight; and the *Holy Writings* or *Psalms* (including other books than the one specially so named), nine. This catalogue omits *Tobias*, *Judith*, *Wisdom*, *Ecclesiasticus*, the first and second books of *Machabees*, and perhaps also *Baruch*.

6. Of the books thus omitted, part were not then written; the rest perhaps, though written, not publicly known. Therefore, although the Jewish Synagogue never declared these books to be divine, and although some persons may have doubted as to their inspiration, nevertheless they come to us on the same authority as the Holy Gospels.

7. The sole judge and authority on inspiration is the Catholic Church, and those who reject this authority are unable to form another canon which all will agree to accept as an accurate list of books truly inspired. Thus Luther called the Epistle of St. James an "epistle of straw," and impiously asserted that *Ecclesiastes* and *Esther* were simply of human origin and unworthy of a place in the Canon. Most Protestants appeal to tradition on this point, forgetting that an infallible Church is needed for an infallible tradition.

8. The canonical books of the Old Testament are divided into *four* great classes, viz. :—

1. The Books of the Law.
2. The Historical Books.
3. The *Hagiographa*, or Poetical Books.
4. Prophetical Books.

9. The Books of the Law, five in number, were written by Moses, and are called the Pentateuch, from the Greek *πέντε*, *five*, and *τέβχος*, *a volume or book*.

They are :—

Genesis.		Numbers.
Exodus.		Deuteronomy.
Leviticus.		

10. The **Historical Books** are sixteen in number, viz. :—

Josue (or Joshua).	2 Paralipomenon (or 2 Chronicles).
Judges.	1 Esdras.
Ruth.	2 Esdras (or Nehemias).
1 Kings (or 1 Samuel).	Tobias.
2 Kings (or 2 Samuel).	Judith.
3 Kings (or 1 Kings).	Esther.
4 Kings (or 2 Kings).	1 Machabees.
1 Paralipomenon (or 1 Chronicles).	2 Machabees.

11. The *Holy Writings*, or **Sapiential or Poetical Books**, are also called *Hagiographa* (*ἅγιος*, holy, *γράφω*, to write), and also sometimes the *Doctrinal Books*; they consist of seven books, viz. :—

Job.	Canticle of Canticles.
Psalms.	Wisdom.
Proverbs.	Ecclesiasticus.
Ecclesiastes.	

12. The **Prophetical Books** are divided into those of the *Greater Prophets* and the *Lesser or Minor Prophets*, these names being given in accordance with the greater or less extent of their writings.

The writings of the **Greater Prophets**, with the addition of the *Lamentations* of Jeremias, are those of—

	B.C.		B.C.
Isaias,	810	Ezechiel,	595
Jeremias,	628	Daniel,	606
(Lamentations)			

The **Minor Prophets**, twelve in number, are :—

	B.C.		B.C.
Osee (or Hosea),	810	Habacuc,	612
Joel,	810	Sophonias (or Zephaniah),	640
Amos,	810	Aggæus (or Haggai),	520
Abdias (or Obadiah),	588	Zacharias,	520
Jonas,	856	Malachi,	436
Michæas (or Micah),	758		
Nahum,	720		

13. Of the above-named books, those mentioned in par. 5 as omitted from the canon of the Hebrews, are called *deutero-canonical*, that is, canonical of the second order. The rest of the books of Holy Scripture are *proto-canonical*, or *canonical of the first order*. Certain portions of the New Testament are also deutero-canonical, viz. :—The last chapter of St. Mark ; the history of the agony of our Lord, Luke xxii. ; the account of the adulterous woman in the eighth chapter of St. John ; the Epistle to the Hebrews ; the Epistles of St. James and St. Jude ; the second of St. Peter ; and the second and third of St. John, and the Apocalypse. The remainder of the books of the New Testament are proto-canonical.

14. It should be noted that the distinction into *proto*- and *deutero*-canonical is not one of dignity or authority, but simply of time, and indicates merely that the deutero-canonical books were not formally declared to be without doubt divinely inspired, so soon as was the case with the books which are called proto-canonical.

15. **Apocryphal Books.**—As distinguished from canonical, some books are termed *apocryphal*, i.e., *hidden* or *secret* (from ἀποκρύπτω, to hide), for at one time it was doubted whether they were divine or not. Some of the books so termed have been quoted with much respect in the writings of some of the earliest and greatest of the Fathers and Saints ; but as they were not included in the Canon of Inspired Writings put forth by the Council of Trent, they cannot be considered as having Divine authority, and remain apocryphal.

16. Among the apocryphal books may be mentioned—

- a. The *Book of Henoah*, written by him or in his name. This is of very doubtful authenticity.—*S. Aug. Civ.*, l. 15, c. 23.
- b. The famous *Appendix to the Book of Job*, given in Greek Bibles. St. Augustine seems to have believed in its inspiration, which is not, however, generally acknowledged.

- c. The *Prayer of Manasses*. Manasses prayed (2 *Par.* xxxiii. 12, 13), and his prayer was written down by the prophets; but whether the composition commonly appended to Bibles under this title is or is not the prayer of the penitent king, is not by any means certain.
- d. The short *Preface* prefixed to the Lamentations of *Jeremias*.
- e. The *Prologue* to *Ecclesiasticus*.
- f. The *Third* and *Fourth Books of Esdras*.
- g. The *Third* and *Fourth Books of Machabees*.
- h. The *Psalm against Goliath*.

17. Language.—The various books of the Old Testament were originally written in Hebrew, with, however, the following exceptions:—

- a. The *Second Book of Machabees*, which was written in Greek, for the benefit of the Jews in Egypt, who understood that language only.
- b. The Books of *Tobias*, *Judith*, *Daniel*, *First of Esdras*, and one verse of *Jeremias*, which were written in Hebrew characters, but in the Chaldee language, because the Jews while in Babylon had become more familiar with that tongue than the Hebrew.

18. The Greek translation of the Bible commonly called the **Septuagint** derives its name either from the number of persons, six from each tribe, said to have been engaged in the work of translation, or from its having received the approval of the Jewish Sanhedrim, which consisted of seventy-two persons. It was made about the year B.C. 300 at Pharo, an island near Alexandria, by order of Ptolemy Philadelphus, king of Egypt, and with the concurrence of Eleazar, then high priest. This version is one of the highest value and authenticity, and is the one from which are taken all the passages quoted by our Lord and the Apostles.

19. From this translation were made the various early *Latin* ones, the most famous of which is that known as the **Itala**.

20. The multiplicity of the early versions, many of which were seriously affected by errors of translation and transcription, moved St. Jerome, who is described as "a most learned man, deeply skilled in Latin, Greek, and Hebrew," to make a new Latin translation, not, as the earlier ones had been, from the Greek, but from the Hebrew itself. He accomplished this work, and translated the whole of the Old Testament, with the exception of the seven last chapters of Esther, the two last of Daniel, and a considerable part of the third chapter; and the Books of Wisdom, Ecclesiasticus, Baruch, and Machabees, all of which are omitted in the Hebrew Bibles.

21. This translation of St. Jerome gradually superseded the earlier ones, and at length what is now called the Vulgate was formed, mainly from St. Jerome's translation, but with certain changes and additions from the Septuagint, the portions missing in St. Jerome's version being supplied from the earlier Latin ones. For the Psalter, however, although it had been translated by St. Jerome, another translation was adopted, chiefly from the Greek Septuagint, but considerably modified by St. Lucian.

22. The Vulgate was subsequently approved and declared authentic by the Council of Trent; which also acknowledged as sacred and canonical all the books contained in it. But although in substance a faithful translation, and containing nothing false, it is not altogether perfect and without blemish; and, as St. Jerome says (Epist. 135), we must not stupidly contend for change caused by the error of copyists and printers.

23. Whilst the Latin Vulgate remains the only translation of the Holy Scriptures which has received the formal approval of the Church and the Holy See, many translations have been made from time to time into modern languages, and have enjoyed greater or less favour and circulation.

24. The celebrated Protestant translation, which is not improbably based upon pre-existing Catholic versions, was made by forty-seven Protestant divines by order of King James I. It occupied those engaged on it from A.D. 1607 to 1611, and as a literary work is probably the finest in

the English language. It differs, however, in very many places from both the Vulgate and Septuagint; such variations being due in some part to its being translated from the Hebrew text as it then stood, and partly to the controversial bias of the minds of the translators. Amongst other changes, it gives in most cases the names of persons and places according to the Hebrew spelling with the Masoretic points, thus differing from the old pronunciation and spelling preserved in the Greek Septuagint. In some instances, however, the old names are inconsistently retained; thus we find Moses and Solomon in place of *Moshe* and *Shelomoh*.

25. The translation generally used by Catholics of this country is a revision of that originally put forth by the English College at Douai—a society which was founded in 1568 by Cardinal Allen, some time Fellow of Oriel College and Principal of St. Mary Hall in the University of Oxford. Its members were subsequently compelled by circumstances to move to Rheims, where the New Testament was published in 1582, being followed by the Old Testament, which appeared at Douai in 1610, the College having then returned thither. The principal translators of the New Testament were the Cardinal, then Dr. William Allen, Dr. Gregory Martin of St. John's College, Dr. Richard Bristow of Christ Church and Exeter, and John Reynolds of New College. Martin translated the text and the rest revised; the annotations were written by Bristow and Allen. Martin was also the translator of the Old Testament, the notes to which were written by Dr. Worthington, who afterwards in his old age joined the Society of Jesus.

26. The Douai translators followed too closely the Latin text, even as to the placing of the words in a sentence, and thus rendered the version obscure and sometimes unintelligible. This defect, and the change of style in the English in common use, rendered revision necessary; and amended editions were accordingly brought out successively by Dr. Nary at Dublin in 1718, Dr. Witham of Douai in 1730, and Dr. Challoner in 1749. In this last edition the alterations were very numerous, and in most cases were adopted

from the more idiomatic English of King James's version. The next revision was that issued in 1791 by the direction of Dr. Tray, Archbishop of Dublin. Other editions, each with sundry amendments, have been published by Dr. Hay in Scotland, Dr. Gibson in Liverpool, Cardinal Wiseman in London, and Archbishop Kenrick at Baltimore. All of these editions, and many reprints of them, have appeared, as is the case with all vernacular translations, with a simple Episcopal approbation or "imprimatur," it not being the custom of the Holy See to give its formal sanction to such modern versions.

27. Style. The Holy Scriptures are designed to instruct man in his duties and relations to his Maker and his fellow-men, with a view to his attaining eternal happiness; while God has left to the exertions of the human intelligence and industry, the acquirement of such knowledge as falls under the natural sciences. Thus the facts bearing on geology, astronomy, and other such sciences, when recorded by the sacred historians, are described in popular language, suited to the use and custom of the times in which they wrote and the end and purpose of the narration, which was to teach men their origin, their duty, and their destiny, and not to communicate matters of merely natural science. Some natural facts, however, bear upon religion; as, for example, the origin of all things from the creative act of God, and such facts as these, therefore, form a part of revelation.

28. Chronology. Various systems of chronology have from time to time been constructed and based on the data given in Holy Scripture; but these data are insufficient for a complete chronology of sacred history, and leave much to be supplied from surmise. Moreover, the Hebrew as we now have it, the Samaritan version, and the Septuagint, while closely agreeing in almost all other particulars, are amazingly divergent in everything connected with dates; and many modern scholars are of opinion that the serious charge of falsifying the sacred record lies at the door of the Jews, who, it is supposed, with great probability, changed certain passages of the text in order to refute their Christian opponents as to the predicted time of the

coming of the Messias. All the copies of the present Hebrew text were taken from MSS. later than the ninth century, and all, there is internal evidence to believe, were copied from one and the same *codex*; and we find that in this version in no less than sixteen instances the ages of ten patriarchs, according to the Hebrew, now differ from the Septuagint, which was translated from it, by the precisely same amount of a hundred years.

In the following pages the dates given are those adopted in recent editions of the Douai Bible; uniformity and consistency being the advantages aimed at rather than accuracy in absolute dates, which appears, at this time at least, to be unattainable.

GENESIS.

4004 B.C. to 1635 B.C.

29. The Book of Genesis is the first book of Moses and also of the Bible. Its name is from the Greek *γένεσις*, a *birth*, because it gives an account of the creation of all things. By the Hebrews it is called *Bereshith*, from the word with which it begins.

30. It contains fifty chapters, and comprises a history of the progress of events during a period of 2369 years, from the creation until the death of Joseph.

31. The principal events described are—The creation of the world; of Adam and Eve; the Fall and its punishment; the promise of a Redeemer; the history of Cain and Abel; genealogies of the patriarchs; the translation of Enoch; the Deluge; God's promise to Noah; the re-peopling of the world; the Tower of Babel, and dispersion of the peoples; the life of Abraham, and God's promise to him; the covenant of circumcision; the destruction of the cities of the plain; birth of Isaac; birth of Esau and Jacob; renewal of the promise to Isaac; marriage of Jacob, and birth of his twelve sons; life of Joseph.

32. The creation took place according to the common

era 4004 years before Christ. “‘In the beginning,’ *i.e.*, so far as relates to this world, ‘God created the heavens and the earth.’ The creation employed six ‘days,’ or periods of time. The diversity of views entertained in regard to the length of the days, which some of the fathers held to be merely imaginary, whilst others understood them of indefinite spaces of time, shows that on this point the tradition of the Church was not absolute and dogmatical, so that if with the progress of science it become manifest that a vast succession of ages can alone account for the structure of the earth, and the phenomena discovered on its surface and in its depths, as far as they can fall under observation, such indefinite periods may be admitted without departing in any respect from the authoritative teaching of antiquity” (*Abp. Kenrick*, *Intr. to Book of Genesis*).

33. “In the beginning God created heaven and earth.” Thus the very first verse of Holy Scripture teaches a revealed and all-important truth, to which the most enlightened of the heathen philosophers never attained, and corrects an erroneous doctrine, then very prevalent among the Egyptians, of the eternity of the world. The creation occupied six successive “days” or periods, *viz.*:—

First day, light was created (*Gen. i. 1-5*).

Second day, the firmament or sky (6-8).

Third day, the separation of land and sea, herbs and trees were made (9-13).

Fourth day, the sun, moon, and stars (14-19).

Fifth day, fishes, birds, and reptiles (20-23).

Sixth day, animals and man (24-28).

Seventh day, the work of creation being now finished, was consecrated by the great Creator as a Sabbath of holy rest (*ii. 1-3*).

34. Since the heavenly bodies were among the earliest objects of idolatrous worship, Moses specifies the purposes for which they were created, as he also does in the case of vegetables, reptiles, and the inferior animals, many of which the Egyptians worshipped, thereby proclaiming the superiority of the God of Israel to the gods of the Egyptians.

35. The plurality of persons in the Godhead is indicated in the very beginning of the written Word. Thus in the first verse of Genesis "God created" is expressed by a noun of plural form, governing a verb in the singular number, thus indicating both unity and plurality in the Creator; and (*vers.* 24-28) the creation of man in the image of God, with dominion over the inferior creatures, took place after a consultation in which a plurality of persons in the Godhead is clearly indicated. "And He said: Let us make man to Our image and likeness: and let him have dominion over the fishes of the sea, and the fowls of the air, and the beasts, and the whole earth, and every creeping creature that moveth upon the earth. And God created man to His own image; to the image of God He created him, male and female He created them" (*vers.* 26, 27).

36. The blessing. "And God blessed them, saying: increase and multiply, and fill the earth, and subdue it, and rule over the fishes of the sea, and the fowls of the air, and all living creatures that move upon the earth" (*ver.* 28).

37. Adam was formed by God from the dust of the earth, and into the body thus formed God breathed the breath of life, and man became a living soul. God had from the beginning planted the garden of Eden (*Ἔδεμ, delight*), which was watered by the four rivers Phison (*Φισῶν*), Gehon (*Γεῶν*), Tigris (*Τιγρῖς*), and Euphrates (*Εὐφράτης*); and in it He placed Adam (*Ἀδάμ, red earth*), commanding him to till the garden, giving him permission to eat of the fruit of every tree except that "of the knowledge of good and evil:" this, with the other mysterious "tree of life," was placed in the midst of the garden, and the restriction laid on this tree was enforced under the penalty of death. The animals are now described as being brought to Adam to be named, and from this we may perhaps infer that *speech* and *language* were divine gifts to Adam.

38. Adam still being destitute of an intelligent and suitable companion, God cast him into a deep sleep, and having taken one of his ribs, He built it up into a woman,

whom He brought to Adam. "And Adam said, This now is bone of my bones and flesh of my flesh; she shall be called woman, because she was taken out of man. Wherefore a man shall leave father and mother, and shall cleave to his wife, and they shall be two in one flesh" (*Gen.* ii. 21-23). And Adam called his wife Eve (*Ἔβδ, life*), because she was "the mother of all living" (*Gen.* iii. 20).

39. **The ordinance of marriage** was thus instituted by God during the innocence of our first parents; not merely for the purpose of the propagation of the human race upon earth, but also as a religious contract, and a type and symbol of the future mystical union of Christ with His Church (*Matt.* xix. 6; *Eph.* v. 31, 32).

40. The state of **original justice** in which Adam and Eve were created consisted primarily of the sanctifying grace in their souls. But this was accompanied by various notable gifts and excellences both of soul and body. Thus they were freed from ignorance, and their wills and passions were perfectly subject to reason. "He gave them counsel, and a tongue, and eyes, and ears, and a heart to devise, and He filled them with the knowledge of understanding. He created in them the science of the spirit, He filled their heart with wisdom" (*Ecclus.* xvii. 5, 6).

Their bodies, too, were not under the law of death, and enjoyed a freedom from sickness and pain.

41. The religion of Adam in the state of innocence consisted in adoring God and praising Him for His wondrous works (*Ecclus.* xvii. 8), the practice of all duties taught him by the light of nature, and a ready obedience to any express command which his Maker might lay upon him, and especially the observance of the one positive precept of abstinence from the Tree of Knowledge.

42. **The Fall.**—As time went on, Eve, tempted by the devil under the form of a serpent, ate of the forbidden fruit, and Adam by her invitation ate likewise. Thus was committed the first act of actual sin, and it was immediately followed by the loss of original justice and its

accompanying gifts. Being now subject to the rebellions of the flesh, they became ashamed of being naked. Shortly after God called them, and having convicted them of sin, denounced the penalty of death against them and all mankind as their natural posterity. The earth too was cursed for the sin of man, who, although the sentence of death was delayed for a time in execution, was at once liable to it, and exposed to sickness, toil, and pain (*Gen. iii. 17-19*). Upon Eve, who had been the first to sin, was inflicted the additional penalty of pain and danger in bringing forth her children, and she was also sentenced to a state of subjection (*Gen. iii. 16*; see also *1 Tim. ii. 11-15*).

43. God, who had made man for Himself, and would not, even when he had sinned, cast him away without opportunity of repentance, prefaced His terrible sentence on Adam and Eve by cursing the serpent and promising a REDEEMER for mankind. Thus the burden of their punishment was lightened and rendered tolerable by hope. "I will put enmities between thee and the woman, and thy seed and her seed; she shall crush thy head, and thou shalt lie in wait for her heel" (*Gen. iii. 15*).

44. Adam and Eve being now conscious of shame and exposed to the weather, God was pleased to furnish them with garments of the skins of beasts (*ver. 21*). These skins were, in all probability, procured from beasts slain for sacrifice. They were then cast out from the Garden of Eden, and before it were placed cherubim and a flaming sword, turning every way, to prevent their return and obtaining access to the Tree of Life, which they had forfeited.

45. **Religion after the Fall.**—In addition to the duties required of him before the Fall, Adam was now called upon to exercise faith and hope in the mercy of God; to expect the promised Saviour; to practise repentance for his sins; to overcome and subject his passions to the law of God; and to worship God by sacrifice, in figure of the great sacrifice of the Seed of the Woman by which the redemption should be accomplished.

46. In the course of time Eve gave birth to a son named Cain (*Κάϊν, possession*), who in time became the

instrument of the actual fulfilment of the curse, "death," by the murder, through envy, of his brother Abel (Ἄβελ , *transitory*). Cain was a "tiller of the ground," and Abel a "shepherd"; Cain offered in sacrifice the fruits of the earth, and his sacrifice was not accepted, possibly because it was of his own device, and did not show forth the death of Christ. Moved by jealousy he killed his brother Abel, and in punishment was sent away—"a fugitive and vagabond upon the earth." God, however, set a mark upon Cain, that whosoever found him should not kill him. Through Henoah the son of Cain, Irad, Maviael, and Mathusael, was descended Lamech (Λάμεχ , *powerful*), the fifth in descent, who introduced polygamy by marrying Ada (Ἀδά , *ornament*) and Sella (Σελλα , *shadow*). Lamech is said by a Hebrew tradition to have slain Cain in hunting, mistaking him for a wild beast (*see Gen. iv. 23*). The posterity of Cain became famous for their handicrafts and ingenuity, but are believed to have abandoned the service of God and given themselves up to vice and sensuality.

The most noted were the children of Lamech, by his wives Ada and Sella. "And Ada brought forth Jabel: who was the father of such as dwell in tents, and of herdsmen. And his brother's name was Jubal; he was the father of them that play upon the harp and the organs. Sella also brought forth Tubalcain, who was a hammerer and artificer in every work of brass and iron. And the sister of Tubalcain was Noema" (*Gen. iv. 20-22*).

47. Of the many sons and daughters of Adam and Eve, only one other is mentioned by name, viz., Seth (Σήθ , *appointed*), who became the father of Enos (Ἐνώσ , *man*), in whose time man "began to call upon the name of the Lord." The meaning of this expression is somewhat doubtful. Possibly it may mean that the faithful worshippers of God began to be called by His name to distinguish them from others; the Targums, or Jewish paraphrases, understand this passage to allude to the beginning of idolatry.

48. Genealogy of the Patriarchs :—

1.	ADAM	lived altogether	930	years.	
2.	<i>Seth</i>	„	912	„	
3.	<i>Enos</i>	„	905	„	
4.	<i>Cainan</i>	„	910	„	
5.	<i>Malaleel</i>	„	895	„	
6.	<i>Jared</i>	„	962	„	
7.	<i>Henoch</i>	„	365	„	“and God took him.”
8.	<i>Mathusala</i>	„	969	„	
9.	<i>Lamech</i>	„	777	„	
10.	<i>Noe or Noah.</i>				

Of the above the most remarkable were :—

- a. Henoch (*Ἐνώχ*, *dedicated*), of whom we read “that he walked with God, and was seen no more, for God took him” (*Gen.* v. 24). It is believed that he will return to the world and bear witness to our Lord in the days of Antichrist.
- b. Mathusala (*Μαθουσαλά*, *when dead it will be sent*), who attained the greatest age that we read of.
- c. Lamech was the father of Noe, of whom he prophesied, “This same shall comfort us from the works and labours of our hands on the earth, which the Lord hath cursed” (*Gen.* v. 29).
- d. Noe, who was just, and a witness for God in the midst of a wicked generation.

49. State of the World at the Time of the Flood.—At that time, “God seeing that the wickedness of men was great on the earth, and that all the thoughts of their heart was bent upon evil at all times,” He determined to purge the world of its wicked inhabitants by a deluge. This determination was made known to Noe (*Νῶε or Νούα*, *rest, comfort*), who was a just man and “walked with God;” and who at God’s command prepared an ark in order that he and his family might escape the impending catastrophe. The building of this ark occupied 120 years, during which time Noah in vain preached repentance to a generation given up to pleasure.

50. **The Ark** was a large vessel of wood, pitched within and without; its length was 300 cubits (about 450 feet); its width 50 cubits, and its height 30 cubits. Its burden has been calculated at 42,413 tons. It had a door in the side, and was built with three storeys or decks, the accommodation afforded in the whole being not less than 101,250 square feet, each floor being divided into several compartments.

This ark was a type of the Church of God, the one place of refuge and security in which we may secure our salvation.

51. When all was ready, Noe, with his wife and his three sons, Sem (Σήμ, *name*), Cham (Χάμ, *heat, black*), and Japheth (Ἰάφεθ, *enlargement*), and their three wives, entered into the ark. The birds, beasts, and reptiles, moved by some special impulse from God, "went in to Noe into the ark, male and female, as the Lord had commanded Noe" (*Gen. vii. 9*). The numbers taken were "of all clean beasts seven and seven, the male and the female; but of the beasts that are unclean (*i.e.*, unfit for food and sacrifice, *Calmet*), two and two, the male and the female." Of the fowls also of the air, "seven and seven, the male and the female: that seed may be saved upon the face of the earth" (*Gen. vii. 2, 3*). Noe took also a supply of food of all kinds for man and beast (*Gen. vii. 21*).

NOTE.—According to Buffon, the number of distinct species at this time was probably about 250.

52. At length came **the Deluge**. On the seventeenth day of the second month B.C. 2348, *i.e.*, in the year of the world 1656 (or, according to the Septuagint, A.M. 2262), Noe being then in his six hundredth year, "all the fountains of the great deep were broken up and the flood-gates of heaven were opened, and the rain fell upon the earth forty days and forty nights" (*Gen. vii. 11, 12*). The waters rose to a height of over twenty feet above the highest mountains, and the whole inhabited portion of the globe was entirely covered, and "all men and all things wherein there is the breath of life on the earth

died," "and Noe only remained, and they that were with him in the ark" (*Gen.* vii. 21-23).

53. But although countless hosts thus found a watery grave, we are not to conclude that they were necessarily damned, since St. Jerome, St. Augustine, and others, hold that many of them were saved by contrition (see also 1 *St. Pet.* iii. 20).

54. After a hundred and fifty days the waters began to subside, and the ark rested on the mountains of Ararat in Armenia, between the Black and Caspian Seas, and probably near the original *Paradise*. Forty days after the mountain tops became visible, Noe sent out a raven from the window, but it wandered to and fro, and did not return to him. He afterwards sent out a dove, which, neither feeding on carrion nor being able to endure the slime and mud, returned to Noe. After seven days he sent her out again, and in the evening she again returned, this time, however, bearing a little branch of olive with green leaves in her mouth. Being sent out a third time, after another seven days had elapsed, she returned no more to the ark.

At length, on the twenty-seventh day of the second month, at the command of God, Noe with his family and the animals left the ark, in which they had dwelt for a year and ten days.

55. The deluge was a type of baptism (1 *Pet.* iii. 21).

56. **Noe's Sacrifice.**—Noe's first act on leaving the ark was to build an altar, and offer sacrifice to God of all the clean animals and birds. God accepted his offering, and blessed him and his sons, bidding them increase and multiply and fill the earth, giving them power over all the animal kingdom.

He also permitted henceforth the use of flesh meat as food, but forbade the eating of blood. He commanded also that murder should be punished with death.

NOTE.—From the division of animals here mentioned into clean and unclean, we may suppose that God had already made known what animals He would accept as victims. We may notice, too, that all sacrifices were offered in the open air until the giving of the law.

57. God also promised that He would no more destroy

the world by a flood, and appointed the **Rainbow** as a sign and memorial of His promise. Some have thought that before the flood no rain fell on the earth, which was irrigated by a thick mist (ii. 5, 6), and in this case no rainbow would have been seen. Others conclude that God chose an already existing object, associating His covenant with it, and raising it to the rank of an appointed symbol of His mercy and faithfulness to His promises.

58. Soon after the flood, Noe, having planted a vineyard, refreshed himself with juice of the grape. Being in all probability ignorant of the effect of fermentation, he drank of the wine, and was made drunk, and was uncovered in his tent. His son Cham having discovered him in this state mocked him, but Sem and Japheth, his other sons, approached respectfully, and concealed that of which Cham had made unfilial sport. Noe, awaking from the effects of the wine, pronounced a prophetic curse on Cham and blessings on Sem and Japheth, all of which are seen strikingly fulfilled in their posterity to the present time.

The doom of Cham : *Cursed be Chanaan ; a servant of servants shall he be unto his brethren.*

To Sem he said : *Blessed be the Lord God of Sem ; be Chanaan his servant.*

And to Japheth : *May God enlarge Japheth, and may he dwell in the tents of Sem, and Chanaan be his servant (ix. 25-27).*

59. Noe lived 350 years after the flood, attaining the age of 950 years.

The Jews have a tradition that Noe gave the following seven precepts to be observed by his sons :—

- i. To worship the true God.
- ii. To renounce idolatry.
- iii. To commit no murder.
- iv. Not to be defiled with fornication, &c.
- v. To avoid all theft and robbery.
- vi. To administer justice.
- vii. Not to eat the flesh with the blood.

Although these precepts are not recorded in Holy Scripture, they are worthy of notice, as embodying the substance

of the religious duties of man after the flood, whether revealed or made known to him by the light of nature.

60. **Dispersion of Mankind.**—The children of Noe having greatly multiplied, some regular division of the earth was made in the time of Phaleg (Φαλέγ, *division*), the son of Heber (Ἑβεῖς) (x. 25). But before separating, and whilst they were in the plain of Sennaar, they said, “Come, let us build a city and a tower, the top whereof may reach to heaven; and let us make our name famous before we be scattered abroad into all lands” (xi. 5). This design, however, was defeated by God, who now “confounded their speech” (or perhaps *pronunciation*, since Latin is *labium* the Greek τὰ χεῖλη), which had hitherto been one and the same, but which from this time was divided into various dialects and languages, with a tendency to still further divergence. Consequent upon this their project was abandoned, and they ceased to build the city, which thenceforward bore the name of Babel (*confusion*), and the various tribes and families thus separated by tongue removed to the regions allotted to them. It has been noted that the “great name” they were so anxious to make for themselves entirely perished, not one of the names of the Babel builders being recorded.

61. **Genealogy of the Sons of Noe :—**

- | | | |
|---------------|--------------|---------------------|
| 1. Japhet . . | Gomer . . . | Cimbri, Cymry. |
| | Magog . . . | Scythians. |
| | Madai . . . | Medes. |
| | Javan . . . | Ionians and Greeks. |
| | Thubal . . . | Tibareni } Colchian |
| | Mosoch . . . | Moschi } tribes. |
| | Thiras . . . | Thracians. |

They occupied the *Isles* of the Gentiles, *i.e.*, the coast lands of the Mediterranean Sea in Asia Minor and Europe, and thence over all Europe and a great part of Asia.

- | | | |
|--------------|-------------|-----------------------|
| ii. Cham . . | Chus . . . | Babylon and Ethiopia. |
| | Mesraim . . | Egypt. |
| | Phuth . . . | Libya. |
| | Chanaan . . | the land so called. |

They occupied Africa and the southern peninsulas of Asia, India, and Arabia.

- iii. Sem . . . Elam . . . Persia.
 Assur . . . part of Assyria.
 Arphaxad . . . Chaldæa.
 Lud . . . Lydia.
 Aram . . . Syria.

They colonised Central Asia, thence extending to the east and west.

62. **Nemrod** or **Nimrod**, the son of Chus, the son of Cham, being a man of unusual height and power, first distinguished himself in *hunting* and by *conquest*. He founded a great empire on the plains of Sennaar.

63. About the time of Nemrod **Idolatry** either took its rise, or at least became more commonly practised. The sun, moon, and stars, the principle of fire, and even the inferior animals, probably at first regarded merely as symbols of the Creator and of His power, became by degrees the objects of absolute worship (see *Job xxxi. 26-28*); and as the tradition of religion became more and more corrupted, men not only lost the true idea of God and His attributes, but deified and adored the worst of human passions.

64. **Job**.—An outline of the contents of the Book of Job (*Ἰώβ*, *persecuted*) is given here, because, while the actual epoch at which he lived is unknown, it is thought by some that he lived about 200 years before Abraham.

Job was an ancient chief of large property who dwelt in the land of Hus or Idumea. He led a very devout life, and being greatly blessed by God in his family and possessions, he incurred the special enmity of Satan, who, by the Divine permission, was permitted to visit Job with most severe afflictions. He lost successively his property, his seven sons and three daughters, and his health; but in all these troubles he maintained the greatest patience and submission to the will of God. Three friends—Eliphaz the Themanite, Baldad the Suhite, and Sophar the Naamathite—having come to visit and comfort him,

being struck by his extraordinary afflictions, concluded that he had grievously displeased the Almighty, and instead of offering consolation, they bitterly reproached him. Eliu, a fourth visitor, blamed both Job and his friends, and vindicated the ways of God. Then God Himself interposed, addressing Job out of a whirlwind. Lastly, Job having submitted himself to God, was restored to greater than his former prosperity, and by his intercession obtained pardon for his three friends.

He also had a second family, equal in number to the first, viz., seven sons and three daughters, whom he called respectively Dies (or Jemima), Cassia (or Kezia), and Cornustibii (or Keren-happuch).

Perhaps the most noticeable passage in the whole Book of Job is his prophecy by which he professed his belief in the coming Messiah and in the resurrection of the body: "I know that my Redeemer liveth, and in the last day I shall rise out of the earth. And I shall be clothed again with my skin, and in my flesh I shall see my God, whom I myself shall see, and mine eyes shall behold, and not another" (*Job* xix. 25-27).

He died at the age of 140 years.

65. Development of Religion.—God, in repairing the evils occasioned by the Fall, has acted gradually and by successive dispensations, each surpassing the preceding as regards the clearness and extent of the revealed truth, and as affording greater and more perfect safeguards for its preservation. Thus, in the first ages men knew their religion and its duties by oral tradition from Adam, and for the greater security of this tradition God gave great length of life to the early patriarchs; thus Lamech, the father of Noe, was upwards of sixty years old before Adam died, from whose own lips he might well have heard the history of creation and of the Fall, together with the Promise, which in his turn he taught to Noe.

With the Call of Abram began a new dispensation, in which the promise of the Redeemer was renewed and the family specified from which He should spring; and faith in this more specific promise was at once typified and guarded by the covenant of circumcision.

66. **The Genealogy of Abraham.**—Abraham descended from Noe in ten generations, as follows (xi. 10–26):—

Noe	lived 950 years.		
1. Sem or Shem	„	600 „	
2. Arphaxad	„	338 „	(Ἄρφαξάδ).
3. Sale or Salah	„	433 „	(Σαλά).
4. Heber	„	464 „	(Ἑβερ, Χαβέρ).
5. Phaleg or Peleg	„	239 „	(Φαλέγ, <i>division</i>).
6. Reu	„	239 „	(Ραγαῦ).
7. Sarug	„	230 „	(Σερούχ).
8. Nachor	„	148 „	(Ναχώρ).
9. Thare or Terah	„	189 „	(Θάρρα).
10. Abram	„	— „	(Ἀβραμ).

NOTE.—The lives of the Patriarchs are given above as they stand now in the Hebrew and Vulgate; they differ very considerably from the numbers in the LXX. This is not improbably one of the places in which the Jews corrupted the Hebrew text since the time at which the Septuagint was translated. See par. 28.

67. From *Heber*, the fourth in the above table, it has been thought the *Hebrews* derive their name. *Jobab*, the son of Jectan, the son of Heber, is supposed by some to be identical with *Job*.

68. **Descendants of Thare, the Son of Nachor.**—Thare had three sons, Abram, Nachor, and Aran, who died before his father, leaving a son, Lot, the father of Moab and Ammon.

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|---|--|
| <p>a. ABRAM had eight sons :</p> <p>i. By <i>Agar</i> the Egyptian—</p> <p>1. Ismael.</p> <p>ii. By his wife <i>Sara</i>—</p> <p>2. Isaac.</p> <p>iii. By <i>Cetura</i>, his second wife—</p> <p>3. Zamran.</p> <p>4. Jecsan.</p> <p>5. Madan.</p> <p>6. Madian.</p> <p>7. Jesboc.</p> <p>8. Sue.</p> | <p>b. NACHOR had twelve sons :</p> <p>i. By <i>Melcha</i>, his wife, (<i>daughter of his brother Aran, and sister of Lot</i>)—</p> <p>1. Hus.</p> <p>2. Buz.</p> <p>3. Camuel.</p> <p>4. Cased.</p> <p>5. Azdu.</p> <p>6. Pheldas.</p> <p>7. Jedlaph.</p> <p>8. Bathuel.</p> |
|---|--|

ii. By *Roma*—

9. Tabec.
10. Gaham.
11. Tahas.
12. Maacha.

a. ISMAEL had twelve sons :

1. Nabajoth.
2. Cedar.
3. Adbeel.
4. Mabsam.
5. Masma.
6. Duma.
7. Massa.
8. Hadar.
9. Thema.

10. Jethur.

11. Naphis.

12. Cedma.

And a daughter, Maheleth, who married Esau as his third wife.

d. BATHUEL was the father of—

1. Laban, the father of Lia and Rachel.
2. Rebecca, the wife of Isaac.

e. ISAAC had two sons.

1. Esau.
2. Jacob.

69. **The Call of Abram.**—Thare took Abram (*Ἀβραμ*, *high father*), Sarai (*Σάρα*, *princess*), and Lot (*Λώτ*, *covering*), and brought them out of Ur (*Ἰούρ*, *fire*) of Chaldæa to go to Chanaan; but having reached Haran, he died there. He and his family were idolaters (*Josue* xxiv. 2), Thare being, according to some, a maker of images; and God called Abraham, who was faithful, to leave his kindred and his father's house, and go into the land which He would show him, promising at the same time that "in his seed all the kindred of the earth should be blessed" (*Gen.* xii. 3).

Abraham therefore left Haran, and taking Sarai and Lot, went into Chanaan, and encamped at Sichem by Moreb. Here God appeared again to Abram, and made a second promise—"To thy seed will I give this land;" and Abram built there the first altar to God in the land of Chanaan. Going onwards, he built a second on a mountain between Bethel and Hai and then continued his journey southwards; but there coming a famine in the country, he went down for a while into Egypt.

70. Arriving in Egypt, and fearing that Pharaoh might kill him when he heard of the beauty of Sarai, he persuaded her to say that she was his sister. This she did, and Pharaoh took her to his house, giving great gifts to

Abram for her sake. God, however, interposed by plagues, and Pharaoh having reproached Abram for the deceit, sent him away with his wife.

71. Abram, therefore, returned from Egypt to the place between Bethel and Hai, where he had built an altar. Here a dispute arose between the herdsmen of Abram and Lot, because since their return from Egypt their flocks and herds were very numerous, nor did the place in which they were dwelling afford sufficient pasturage. They agreed, therefore, to separate, Abram remaining in Chanaan, while Lot moved eastward, and took up his abode in the plain about Sodom, which was watered throughout "as the paradise of the Lord."

72. After the departure of Lot, God again promised Chanaan to Abram as a possession, and descendants "as numerous as the dust of the earth;" commanding him to walk through the length and breadth of the land. So Abram removed his tents and went to dwell in the vale of Mambre, which is in Hebron, and here he erected a third altar.

73. Soon after this the kings of Sodom, Gomorrhah, Adama, Seboin, and Bala, having thrown off the yoke of Chodorlahomor, king of the Elamites, to whom they had been subject twelve years, came together in the woodland vale, which is now the salt sea, to defend themselves against Chodorlahomor, who, with three allied kings, sought to reduce them again to subjection. In this encounter the king of Sodom was defeated, and Lot, with others, taken captive. The news of this was brought to Abram, who thereupon armed his servants to the number of 318, and with the assistance of the Amorrhites Aner, Escol and Mambre, pursued the conquerors, overcame them, and set Lot and the other captives at liberty, refusing all share in the spoil which was liberally offered him by the king of Sodom. On his return he was met by Melchisedec, king of Salem and priest of the Most High God, who, bringing forth bread and wine, blessed Abram and received tithes.

74. This Melchisedec, who was a king of the Chanaanites as well as a priest, was also typical of our Lord.

Many of the fathers consider that he offered a sacrifice of bread and wine, foreshadowing the Holy Mass. In that Holy Scripture mentions neither his father or mother, his birth or death, St. Paul likens him to the Son of God (*Heb.* vii. 3), who is also declared (*Psalms* cx.) to be a priest for ever after the order of Melchisedec. The mention of this mysterious personage evidences that not only in the family of Sem but in that of Cham also, the knowledge of the true God was preserved at least for some centuries. Abimelech, also, king of the Philistines, feared God and had a sense of religion, and he, as well as Melchisedec, was of the family of Cham (*see Gen.* xx., xxi.).

75. Abram, having returned, heard the word of the Lord in a vision, saying, "Fear not, Abram; I am thy protector and thy exceeding great reward." And on his pleading for a son, God promised him one, and, moreover, that his descendants should be as the stars of heaven in number, and should possess the land on which he stood. Abram asked for a sign, and was directed to offer a mysterious sacrifice of a cow, a she-goat, a ram, a turtle, and a pigeon. These being killed, and the animals also divided into parts, Abram watched them all day, and drove away the birds of prey that came down upon them. At length, when the sun was setting, a deep sleep fell upon Abram, and a great and darksome horror seized upon him, and it was said to him, "*Know thou beforehand that thy seed shall be a stranger in a land not their own, and they shall bring them under bondage, and afflict them four hundred years. But I will judge the nation which they shall serve, and after this they shall come out with great substance. And thou shalt go to thy fathers in peace, and be buried in a good old age.*" BUT IN THE FOURTH GENERATION THEY SHALL RETURN HITHER; for as yet the iniquities of the Amorrhites are not yet filled up. And when the sun was set, there arose a dark mist, and there appeared a smoking furnace and a lamp of fire passing between those divisions" (*Gen.* xv. 13-17).

76. On his return from Egypt, Abram had brought away an Egyptian girl named Agar (*Ἀγαρ*, *sojourner*), as a handmaid to Sarai (a Jewish tradition says that she was

the daughter of the king of Egypt), and now that Sarai had no children, she desired her husband to take Agar as a second wife. He did so, and Agar bore him a son named Ismael. Agar, having behaved with contempt towards her mistress who had no child, was punished by Sarai, and thereupon fled into the desert, where she saw an Angel by a fountain on the way to Sur; who bade her return to her mistress, and humble herself under her hand; promising that the child, whose birth she expected, should become a great people, and giving her prophetic intimation of the character and destiny of him and his descendants. So Agar returned and gave birth to Ismael, Abram being then eighty-six years of age.

77. **The Covenant of Circumcision.**—Thirteen years after this God again appeared to Abram, renewing His former promise to him, and adding that he should have a son by Sarai, though they were both advanced in years, and that his offspring should become exceedingly numerous, and possess the land in which he now sojourned. He changed his name also to Abraham (*Ἀβραάμ*, *father of many nations*), and that of Sarai to Sara (*Σάρρα*, *princess or lady*). God also instituted the rite of circumcision as a sign of the covenant between Him and the seed of Abraham, commanding Abraham to circumcise Ismael and all the males of his household at once, and all the male children that should be born in his family on the eighth day from their birth. This commandment Abraham at once obeyed, and on the same day circumcised himself (being ninety-nine years old), Ismael, and all the males of his household. His ready faith in all the promises of God, in spite of all difficulties and seeming improbability, gained for him the title of the “Father of believers.”

78. **The Visit of the Three Angels.**—Whilst Abraham was dwelling at Mambre, he was favoured with another divine visitation. He was sitting at the door of his tent in the heat of the day, when, looking up, he saw three strangers approaching, and courteously invited them to repose and refresh themselves. From one who represented the Lord, he received a special assurance that Sara should

have a son in the following year. Abraham having accompanied them on their departure towards Sodom, this Angel also intimated to Abraham the divine judgment about to be executed on the cities of Sodom and Gomorrah for their abominable wickedness; and with him, after the other two had gone forward towards Sodom, Abraham interceded for the doomed cities, and received an assurance that they should be spared if only ten just men were found in them.

79. The angels, who were hospitably received by Lot, after the fashion which he had learned of Abraham, brought him with his wife and two daughters out of Sodom, and bade them flee to Segor. At sunrise Lot entered Segor with his daughters, but his wife, having looked back, was turned into a pillar of salt. And God rained down fire and brimstone out of heaven, and utterly destroyed the cities and their inhabitants, together with all vegetation.

NOTE.—It has been suggested, with some show of probability, that these cities were destroyed by a group of the meteors following Tempel's comet of 1866, which visited this part of its orbit about the time that the catastrophe is dated.

80. Lot afterwards left Segor, and went up and abode in the mountain with his daughters, the elder of whom became the mother of Moab, the ancestor of the Moabites, whilst the younger was the mother of Ammon, the father of the Ammonites.

81. About this time Abraham removed to Gerara in the land between Cades and Sur, and here he repeated the deception he had practised about twenty years before on Pharaoh in Egypt. Abimelech, king of Gerara, struck with the personal beauty of Sara, and being told by Abraham that she was his sister, sent and took her, but, being warned by God in a dream, restored her to her husband, to whom also he gave leave to settle in his country.

82. The time had now at last arrived for the fulfilment of the promise, and Sara gave birth to a son, either at Gerara or Bersabee (*Beersheba*), in the year B.C. 1896. The boy was circumcised when eight days old and received the name ISAAC (*laughter*), because his mother had laughed

when the promise was made by the angels. After some time Ismael was found in some way mocking or insulting Isaac, and at the demand of Sara, confirmed by the voice of God, Abraham reluctantly sent away Agar and her son into the wilderness of Bersabee. The food and water which she had taken with her being exhausted, Agar placed her son under a tree, and withdrew a little that she might not see him die of thirst. In this extremity God took pity on her, and an angel appeared to her, and, showing her a well of water, renewed the promises that God had already made to Abraham with regard to Ismael (*Gen. xvii. 20*).

83. **Ismael** grew up and became an expert archer, and dwelt in the wilderness of Pharan. His mother procured him a wife from Egypt, and he became the father of twelve sons (*see par. 70*) and a daughter, Maheleth, who married Esau (*par. 97*). He appears at the time of his father's death to have been reconciled in some measure with Isaac, as they are mentioned together as burying their father Abraham. Ismael died at the age of 137 years, surrounded by all his family. His twelve sons became great chieftains, as God had promised, and frequent allusion is made to the tribes springing from these princes, especially in the prophecies of Isaias. His descendants, even to this day, live the wandering and predatory life of their ancestor, and since the seventh century have all embraced the religion of Mahomet. St. Paul in his Epistle to the Galatians (*iv. 22-31*) mentions Ismael, the son of the bondwoman, as a type of those under the old dispensation, while the Church is symbolised by the child of promise.

84. **Covenant of Abraham with Abimelech.**—Abimelech (*father-king*) of Gerara, the principal chieftain of the Philistines, observing that God was with Abraham in all that he did, entered into a covenant of friendship with him, as a memorial of which Abraham dug a well and called it Bersabee or Beersheba (*the well of the oath*), by which name it was known for many ages.

85. **The Sacrifice of Isaac.**—And now occurred a circumstance which is one of the most strikingly typical of all in the Old Testament. God commanded Abraham to

take Isaac, now twenty-five years old, to the "land of vision" (or *Moriah*), and offer him for a holocaust on one of the mountains there.

NOTE.—*Moriah* (*Ἀμωϋα*, *chosen of the Lord*) is a mountain-range on which stood the threshing-floor of Areuna in the time of David, on which the Temple was afterwards built, and on which our Lord was crucified. A Jewish tradition, though probably entirely baseless, adds that the altar here was first built by Adam and destroyed by the Flood; rebuilt by Noah and again destroyed in the "age of divisions;" and now again rebuilt by Abraham. It shows, at any rate, that for ages Mount Moriah was looked upon with special veneration as a place of worship.

Notwithstanding the terrible nature of this command, Abraham set himself at once to comply with it, well knowing that God was able, if necessary, to raise up Isaac again from the dead, and never doubting that in one way or other God would keep His promise to make of Isaac a great nation. Taking therefore his son, with two servants, after three days' journey he arrived at the appointed place, and, leaving the servants at the foot of the mountain, he proceeded alone with his son. Abraham bore a knife and fire, and Isaac, who carried the wood, asked his father where he would procure a lamb for the victim, to which Abraham, in a spirit of prophecy, replied, God will provide a victim. Arriving at last at the appointed spot, Abraham bound Isaac—who must have submitted willingly—and laid him on the altar, when, taking the knife to kill him, he was stopped by an angel, and seeing a ram in the bushes, he offered that in place of his son.

86. Well pleased with this extraordinary act of faith and obedience, God again blessed Abraham, and promised, "I will bless thee, and I will multiply thy seed as the stars of heaven, and as the sand that is by the sea-shore: thy seed shall possess the gates of their enemies. AND IN THY SEED SHALL ALL THE NATIONS OF THE EARTH BE BLESSED" (*Gen. xxii. 17, 18*).

And Abraham called the spot "The Lord Seeth" (*Jehovah-jireh*), in memory of the interposition, and returned to Bersabee.

87. **The Type.**—The word *type* means literally a resemblance, but is used in a Scripture sense as signifying a

symbol of something future and distant, designed by God to prefigure that future thing ; and the thing so prefigured is called the *antitype*. Isaac prefigured our Divine Lord in these points :—

1. His birth was miraculous, and promised.
2. He submitted to his father's will, even to death.
3. He carried the wood on which he was to be sacrificed.
4. And to the same place, Mount Moriah.

88. **Cave of Machpelah** (*double*).—At the age of 127 years Sara died at Arbee, or Hebron, in the year 1859 B.C. On this occasion Abraham bought the double cave at Mambre as a burying-place ; by this act, as it were, taking possession of the land of Chanaan, and expressing his faith in the Divine promises to give that land to their posterity. In this double cave, purchased of Ephron the son of Seor for 400 sicles of silver, not only Sara and Abraham were buried, but also Isaac, Rebecca, and Lia, and afterwards Jacob, who was brought up from Egypt that he might be laid with his fathers.

NOTE.—Two circumstances of interest are connected with the purchase of the cave of Machpelah ; for here *money* is mentioned for the first time, “400 sicles of silver of common current money” (*Gen.* xxiii. 16) ; and verse 17 contains the first known instance of the legal description of a property known in conveyancing by the technical term “parcels.”

It may be noted, too, that Sara is the only woman whose age is mentioned in Holy Scripture, and that this is the first time that mention is made of burial.

89. When Sara was dead and Abraham very aged, he became anxious for the marriage of Isaac, through whom the promised blessing should descend. It was not desirable that he should marry a wife of the doomed land of Chanaan, nor was it lawful for him, as the heir of the promise, to leave Chanaan without the express command of God. Abraham therefore sent Eliezer of Damascus, the chief of his servants, to obtain a wife for Isaac from his own kindred in Mesopotamia. Eliezer, by the providence of God, was directed to Rebecca, the daughter of Bathuel

the son of Nachor, Abraham's brother. Bathuel and his son Laban, recognising the will of God, sent Rebecca back with Eliezer, and she became the wife of Isaac, who was then about forty years of age.

90. After this Abraham married another wife, Cetura (*incense*), who bore him six sons, Zamran, Jecsan, Madan, Madian, Jesboc, and Sue. To all these he gave gifts, and sent them away with their children to the east country while he yet lived. To Isaac he gave all his possessions, and died at the age of 175 years, and was buried in the cave at Mambre B.C. 1821.

91. Eleven times in Holy Scripture God is said to have spoken to Abraham, and from these frequent and sensible manifestations of the Divine Presence, and the intimate converse which he was permitted to hold with God, Abraham obtained the title of "the friend of God" (*James ii. 23*).

92. **Abraham.**—The following are the chief events of his life:—

1. He was the son of Thare, a descendant of Sem, and born at Ur of the Chaldees B.C. 1996.
2. His call to leave his home and go to Chanaan, at the age of seventy-five, B.C. 1921.
3. He goes as far as Haran, where Thare, who had accompanied him, dies.
4. He goes to Sichem, and there builds an altar.
5. Driven by the famine, he goes down into Egypt.
6. Returns to Chanaan, and parts from Lot.
7. Moves to the vale of Mambre.
8. Rescues Lot from the four kings, and is blessed by Melchisedec.
9. The vision of the Smoking Furnace and Burning Lamp.
10. He marries Agar, by whom he has Ismael.
11. The covenant of Circumcision.
12. He entertains angels; the destruction of Sodom.
13. He goes to Gerara and dwells there.
14. Isaac is born. Agar and Ismael cast out.
15. The sacrifice of Isaac.
16. Sara dies, and Abraham obtains a wife for Isaac

17. He marries Cetura, by whom he has six sons.
 18. Dies at the age of 175, and is buried in the double cave, B.C. 1831.

93. Isaac loved Rebecca his wife so much that it moderated his grief for the death of his mother. When they had now been married nearly twenty years, and were still without children, in answer to prayer Rebecca became the mother of twins. The first-born was red and hairy, and was named Esau (*Ἡσαῦ*, *hairy*), the younger was called Jacob (*Ἰακώβ*, *holding the heel*). As they grew up, Esau, the favourite of his father, became a skilful hunter, while Jacob, the darling of his mother, followed the peaceful life of a shepherd. One day, returning from the field and wearied with the labour of the chase, Esau saw Jacob with a mess of red pottage made of lentils, and, having but a low esteem for the sacred privileges of the first-born, he bartered his birthright, with the promises attached to it, for the savoury food. Jacob now succeeded by right to the dignity and blessing of the first-born son, while Esau "ate and drank, and went his way, making little account of having sold his first birthright" (*Gen. xxv. 34*). This sale of the birthright was public and well known in the family, for Esau was named after it Edom (*red*); and this new name, though but seldom applied to Esau himself, is that by which his country Edom and his descendants the Edomites are ordinarily known.

NOTE.—A legend in the Targum of Palestine relates that Esau sold his birthright on the day that Abraham died, and that Jacob, having prepared the pottage, was on his way to comfort his father when Esau met him. In order, probably, to account for the profanity of selling his birthright, the legend says that Esau had already on that day committed five sins, viz., he had worshipped with strange worship, he had shed innocent blood, he had outraged a betrothed maiden, he had denied the life of the world to come, and had despised his birthright.

94. Another famine occurring, Isaac, by God's command, went to Gerara, and here he imitated the duplicity of his father on a similar occasion by dissembling his relation to Rebecca. Being however discovered, he too was reproved by Abimelech the king, who, however, permitted him to

remain. Here he prospered so greatly that the Philistines, out of envy, filled up the wells that had been dug by Abraham. After Isaac had moved to Bersabee, Abimelech, with Ochozath his friend, and Phicol the captain of his army, renewed with Isaac their covenant of friendship.

95. After their return to Chanaan, Esau, being forty years old, married *Judith* and *Basemath*, daughters of the Hethites, to the great grief of his father and mother.

96. Years went on, and Isaac desired to give his solemn patriarchal blessing to his eldest son. He bade him therefore fetch venison, that he might eat and bless him. Rebecca, however, who had heard Isaac's command, quickly dressed some meat, and disguising Jacob in Esau's clothes, and covering his hands and neck with the skin of the kid, she sent him in to his father; and Isaac, believing him to be Esau, bestowed on him the patriarchal and prophetic benediction of abundance, dominion, and superiority over his brethren. Jacob had scarcely gone out when Esau came in, and Isaac, finding that he had been deceived, was struck with fear, recognising the providence of God by which he had unwittingly given the blessing to the one for whom it had been promised by God to Rebecca (*Gen. xxv. 23*). He confirmed the blessing pronounced on Jacob, and predicted lesser blessings for Esau, who, finding that he failed to obtain that which in reality he had already sold to Jacob, would, in his anger, have at once murdered his brother, and so recovered his claim to the property; but he feared his father's patriarchal authority, and determined to postpone his vengeance until Isaac should be dead. Suspecting his designs, Rebecca contrived at once to increase the anger of Isaac with Esau's wives, and to secure the separation of Jacob from Esau. She complained to her husband that she was weary of life because of the daughters of Heth, and he at once sent for Jacob, and, after confirming his blessings, despatched him to Mesopotamia, to take a wife from the daughters of Laban, his mother's brother.

97. After the departure of Jacob, Esau, thinking to propitiate his parents, took a third wife, *Maheleth*, the

daughter of Ismael, and soon afterwards removed with all his family and took up his abode in Mount Seir, which was to be his for a possession (*Deut.* ii. 5). Only twice more do we read that the brothers met. Once, about twenty years afterwards, when Esau met Jacob returning from Mesopotamia, and once again, after another twenty years, when, Isaac having died, they united in laying his body in the double cave at Mambre.

98. **Esau.**—The chief events in his life were:—

1. He was born the elder of the twins, and was red and hairy, B.C. 1855.
2. As a boy he loved hunting and the martial exercises of the Chanaanites.
3. He sold his birthright for a mess of pottage, and with it the headship of the tribe, both spiritual and temporal, the bulk of the family property, and the special blessing of the covenant with Abraham.
4. He married Judith and Basemath, both Hethites.
5. And afterwards Maheleth, the daughter of Ismael.
6. He established himself in the fastnesses of Mount Seir.
7. The meeting with Jacob on his return.
8. The burial of his father at Mambre, and his final removal with all his family into the country away from his brother, whom he now saw irrevocably possessed of the headship of the tribe.

99. **Jacob**, having received his father's blessing, set out on his journey to Syria. On arriving at Luza, and night drawing on, he lay down to sleep, resting his head on a stone. In his sleep he saw a ladder reaching from earth to heaven, with angels ascending and descending, and God Himself at the top. And God renewed to him the promises He had made to Abraham. Jacob, awaking, set up the stone he had used as a pillow "for a title," and consecrated it to God, pouring oil on it; and he named the place Bethel (*Βαιθήλ*, *House of God*), and vowed tithes of his possessions to God when he should return in peace.

100. Arriving at last at Haran (B.C. 1759), and inquir-

ing for Laban, he met Rachel his cousin, who took him to her father, by whom he was gladly welcomed. After remaining a month, Jacob proposed to Laban to serve him seven years for Rachel his younger daughter, and this was agreed to; but at the expiration of the time Laban substituted Lia, pleading the custom of the country, but giving him also Rachel after a week, on condition that he served him another seven years. This Jacob willingly consented to, and Laban gave each of his daughters a handmaid, to Lia Zelpha, and to Rachel Bala. Lia bore to Jacob six sons and a daughter, Dina (*Δεῖνα*, *judged*), but Rachel remained childless; she therefore gave her husband her servant Bala, by whom he had two sons; he had also two more by Zelpha, Lia's handmaid. Lastly, God heard the prayers of Rachel, and she too had two sons.

101. **The Sons of Jacob.**—The order of their birth is shown by the figures before their names:—

By *Lia* :

1. Ruben (*Ῥουβὴν*, *behold a son*), B.C. 1751. *Gen.* xxix. 32.
2. Simeon (*Σιμεών*, *heard acceptably*), B.C. 1750. *Gen.* xxiv. 33.
3. Levi (*Λεβὶ*, *joined*), B.C. 1748. *Gen.* xxix. 34.
4. Juda (*Ἰούδας*, *praised*), B.C. 1747. *Gen.* xxix. 35.
9. Issachar (*Ἰσάχαρ*, *he is wages*), 1746. *Gen.* xxx. 18.
10. Zabulon (*Ζαβουλών*, *wished-for habitation*), 1745. *Gen.* xxx. 20;
And a daughter, Dina (*Δεῖνα*, *judged*).

By *Rachel* :

11. Joseph (*Ἰωσήφ*, *he shall add*), 1746. *Gen.* xxx. 24.
12. Benjamin (*Βενιαμίν*, *son of my right hand*), 1732. *Gen.* xxxv. 18.

By *Bala* (*Βαλλά*, *timidity*) :

5. Dan (*Δάν*, *judge*), 1748. *Gen.* xxx. 6.
6. Nephtali (*Νεφθαλίμ*, *my wrestling*), 1747. *Gen.* xxx. 8.

By *Zelpha* (Ζελφά, a dropping) :

7. Gad (Γάδ, a troop), 1748. *Gen.* xxx. 11.
8. Aser (Ασήρ, happy), 1747. *Gen.* xxx. 13.

102. After the birth of Joseph, Jacob proposed to return to his own country, but was prevailed on by Laban, who saw that he had been blessed by God for Jacob's sake, to remain some years more. In requital of his services it was agreed that Jacob should receive all the speckled and spotted among the sheep and goats, the others remaining the property of Laban. By an ingenious device, blessed in its results by God, Jacob became exceedingly rich, so much so as to arouse the envy of Laban and his sons. He therefore, being warned by a vision in his sleep, took advantage of Laban's absence at a sheep-shearing, and started with his family and all possessions, and, crossing the river, journeyed towards Mount Galaad. Laban, being told of his flight, pursued him, and overtook him in ten days at Galaad, where, however, being warned by God, he changed his purpose, and parted with Jacob peacefully. He had charged Jacob with stealing his images or *teraphim*, but these were hidden by Rachel, who had brought them away secretly, and without the knowledge of Jacob. It does not appear quite clear what these *teraphim* were, though there seems some ground for supposing that they were images used for divining, or perhaps for casting lots.

The *teraphim* not having been found, Jacob remonstrated with him on the way he had treated him and changed his wages ten times. At length Laban, reflecting on their relationship, made a covenant of peace with Jacob, and they set up a heap of stones as a memorial of their friendship, calling the place *Galaad* (a witness-heap). After they had confirmed their covenant with an oath and offered sacrifices to God, Laban bade them farewell and returned home.

103. Jacob, proceeding on his journey, had visions of angels (*Gen.* xxxii. 1), and named the place Mahanaim where he had seen the camp of God. Encouraged by this vision he sent on messengers to Esau in the land of Seir,

with a respectful and conciliatory message. On hearing, however, from the messengers on their return that Esau was coming against him with 400 men, he was greatly alarmed, and divided his people and flocks into two bands, that if one were overtaken the other might escape, and prayed earnestly to God, reminding Him of His promised protection. The next morning he set apart a present for Esau of goats, sheep, camels, oxen, and asses, in all 560 beasts, sending them on in separate droves, one after the other, with intervals between; in this way he hoped that he might appease Esau before they met. In the night, however, he sent his wives and children across the Jaboc (*Ἰαβώκ*, *emptying*), and remained alone. He was now favoured with another very remarkable vision:—“Behold a man wrestled with him till morning. And when he saw that he could not overcome him, he touched the sinew of his thigh, and forthwith it shrank” (*Gen.* xxxii. 24). Jacob, being strengthened by God, overcame even an angel, whom he would not allow to go until he had blessed him; and the angel changed his name to Israel (*Ἰσραήλ*, *prince of God*). And Jacob called the place Phanuel (*Φανουήλ*), *i.e.*, the Face of God. In memory of the shrinking of Jacob’s sinew the children of Israel always forbore to eat of that sinew in any animal.

104. In the morning, seeing Esau’s approach, Jacob arranged his family, placing the handmaids and their children in front, then Lia and her children, and in the rear of all Rachel with Joseph, and, going forward, he saluted his brother with much ceremony. Esau, however, had forgiven him, and embraced him with much affection; nor would he at first accept even of the present that Jacob had sent him, but afterwards did so upon his earnest entreaty. Still Jacob did not entirely trust him, and, having made an excuse for not travelling with him, he turned off after Esau’s departure and came to Socoth (*Σοκχώθ*, *tents*), where he remained about two years. Esau, meanwhile, returned to his own country in Mount Seir (*Σηεΐγ*, *rough*), south-east of the Dead Sea.

105. Leaving Socoth, Jacob went to Sichem (*Συχίμ*, *back*), and here Dina, the daughter of Lia, was outraged

by Sichein, the prince of the country, who, however, sought to make all the amends in his power, and desired to marry the damsel. Simeon and Levi, under pretence of religious scruples, persuaded all the Sicheinites to be circumcised, as a condition of Sichein's marriage with Dina and the mutual alliance of their people. On the third day, when the Sicheinites were enfeebled, Simeon and Levi went boldly among them and slew every male, in revenge for the wrong that their sister had suffered. Against this act of treachery and cruelty Jacob bitterly protested, and in his dying prediction he left a ban upon the tribes of Simeon and Levi on account of it (*Gen.* xlix. 5); and in consequence these tribes had not distinct and equal portions allotted to them in the division of Chanaan.

106. At the Divine command Jacob arose and went to dwell at Bethel, but before starting he collected all the idols in his family and buried them under a turpentine tree; and, coming to Luza, or Bethel, he built an altar there.

NOTE.—“The idols which they had taken from the temple of Sichein.”—*Targum*.

107. At Bethel, Debora ($\Delta\epsilon\beta\beta\tilde{\omega}\rho\alpha$, *bee*), the nurse of Rebecca, died, and was buried under an oak, thence called *Allon-bachuth*, the oak of weeping.

And here God again appeared to Jacob and blessed him, calling him by the name of Israel, and again renewing to him the promises He had made to Abraham (*Gen.* xxxv. 10).

108. As they went towards Hebron, where Isaac dwelt, between Bethel and Ephrata, Rachel died in childbirth, after having named her son Benoni (*son of my sorrow*), but his father called him Benjamin ($\text{B}\epsilon\text{i}\nu\text{i}\alpha\mu\tilde{\iota}\nu$ *son of my right hand*). Rachel he buried in Bethlehem ($\text{B}\eta\theta\lambda\epsilon\acute{\epsilon}\mu$, *house of bread*), and erected a pillar over her sepulchre, B.C. 1732.

109. Journeying onwards, they dwelt awhile beyond the Flock tower (or *Edar*), and here Ruben committed the sin of incest with Bala, Rachel's handmaid and his father's secondary wife. For this crime he was deprived

of the privilege of the first-born, and his tribe was never either numerous or famous in Israel (*Gen.* xlix. 3, 4).

110. At length Jacob arrived at Hebron, and remained in that neighbourhood until the death of his father Isaac, at the age of 180 years. His sons Esau and Jacob buried him. Esau now withdrew altogether into the country of Mount Seir, which was named Edom after him, leaving his brother Jacob in full possession of the headship of the family.

111. **The Descendants of Esau.**—His sons, born to him in the land of Chanaan, were:—

1. Eliphaz, by Ada the daughter of Elon the Hethite.
 2. Rahuel, by Basemath the daughter of Ismael and sister of Nabajoth.
 3. Jehus
 4. Ihelon
 5. Core
- } by Oolibama the grand-daughter of Sebeon the Hevite.

After his removal to Mount Seir his family became very numerous, and many of his descendants were princes or reigning dukes in Edom (*Gen.* xxxvi.).

112. **Joseph.**—Soon after the settlement of Jacob in Chanaan, Joseph, being then sixteen years of age, became an object of envy and hatred to his brethren. Three circumstances are given as the grounds of this jealousy:—1st, he reported to his father the misconduct of the sons of Bala and Zelpha; 2d, his father loved him above all his brethren, and showed his affection for him by giving him the “coat of divers colours;” 3d, he related to his brothers his two prophetic dreams which foretold his future lordship over them: these were (*a.*) his brethren’s sheaves of corn bowed down before his sheaf, and (*b.*) he saw the sun, moon, and stars worshipping him. An opportunity soon occurred for the manifestation of this hatred on the part of his brothers. Joseph was sent by his father to inquire after the welfare of his brethren, who were at Sichem feeding their flocks. Not finding them there, he followed them to Dothain. Here they at first proposed to kill him; but on the remonstrance of Ruben they determined not to actually shed his blood, but, stripping

him of his coat of many colours, they cast him into a dry well, with the intention of leaving him to perish. Some Ismaelites, however, happening to pass on their way from Galaad with their camels, carrying spices and balm and myrrh to Egypt, Juda proposed that they should spare his life, but sell him to the Ismaelite merchants as a slave. This the brothers agreed to, and, in the absence of Ruben, who had secretly intended to release him and restore him to his father, he was sold to the Madianite merchants for twenty pieces of silver. The brothers, having dipped the coat in the blood of a kid, took it home to Jacob, who, seeing it, supposed that a wild beast had devoured Joseph, and he mourned for him disconsolately.

113. **Juda** appears at this time to have partially withdrawn from his relatives, and dwelt with a certain Odolamite named Hiras. Here he met and married a Chananite woman named Sue, by whom he had three sons, Her, Onan, and Sela. The two elder of these grew up in wickedness, and were cut off by the judgments of God. Sela survived, and became the head of a family (*Numb.* xxvi. 20). Juda, who had dealt unjustly by Tamar, the widow successively of his sons Her and Onan, at length himself committed sin with her, though without knowing who she was. He thus became the father of Phares and Zara, whose descendants, with those of Sela, afterwards made up the tribe of Juda.

114. **Joseph**. — Meanwhile Joseph was taken into Egypt, and sold by the Ismaelites to Putiphar, one of the chief officers of King Pharaoh. Here he found favour with his master, who committed all his household into his charge; and God blessed the house of the Egyptian for Joseph's sake. After some time Putiphar's wife, attracted by the appearance of the handsome young Israelite, endeavoured to persuade Joseph to sin with her; but when she found her repeated requests were in vain, her love changed to resentment, and she falsely accused Joseph to her husband of the very crime to which she had fruitlessly tempted him; and Joseph was unjustly cast into prison, where he remained about three years.

In prison, as in Putiphar's house, the blessing of God

was with Joseph, and he was advanced by the chief keeper of the prison to a post of confidence, and the other prisoners were placed in his charge. It so happened that among them were two officers of the king, his chief butler and chief baker, who had fallen into disgrace, and were imprisoned during the royal pleasure. Each of them had a prophetic dream, which was interpreted by Joseph, signifying in the case of the butler restoration to place and favour, but capital punishment in the case of the baker. Three days proved the truth of Joseph's interpretation, and the king sent again for the butler, but hanged the baker.

115. Two years passed by before the butler remembered a promise he had made to Joseph to plead his cause with the king; but Pharaoh, being troubled by two mysterious dreams, of which he could obtain no explanation, the butler suggested to the king that he should send for Joseph, as being exceeding wise in interpreting dreams, narrating what had occurred to himself. Joseph was therefore sent for, and the king related to him his dreams, as follows:—"Methought I stood upon the bank of the river, and seven kine came up out of the river, exceeding beautiful and full of flesh: and they grazed on green places in a marshy pasture. And behold, there followed these other seven kine, so very ill-favoured and lean that I never saw the like in the land of Egypt: and they devoured and consumed the former, and yet gave no mark of their being full, but were as lean and ill-favoured as before. I awoke, and then fell asleep again, and dreamed a dream: Seven ears of corn grew upon one stalk, full and very fair. Other seven, also thin and blasted, sprung of the stock, and they devoured the beauty of the former" (*Gen. xli. 17-24*).

NOTE.—*Pharao* was a title rather than a name, and was borne by all the kings of Egypt; it was first assumed by Psemempses, a king of the first dynasty, who reigned about 800 years before the Exodus. The Pharaoh whose dreams Joseph interpreted was probably Apapi II, one of the Shepherd Kings.

Joseph immediately explained that these dreams foretold that seven years of unusual abundance would be

followed by seven years of grievous famine throughout Egypt; and he advised the king to appoint an officer of high rank and authority, who should collect one-fifth of the produce of each of the fruitful years, and store it up in the cities in preparation against the coming scarcity. This advice pleased Pharaoh and his council, and he forthwith chose Joseph himself to superintend the business, and made him his Regent throughout the land of Egypt. Moreover, he gave him the Egyptian name, *Zaphnath-paaneah* (Ψοθημφανήχ, *Saviour of the world*); and he married him to *Aseneth*, the daughter of Putiphar, the priest of Heliopolis. At this time he was thirty years of age, and must therefore have passed thirteen years in servitude and in prison. Before the famine came, Aseneth bore him two sons, *Manasses* (Μανασσής, *forgetfulness*), and *Ephraim* (Ἐφραΐμ, *very fruitful*).

116. After seven years of extraordinary abundance, during which Joseph had stored up large quantities of corn in every city, the crops failed, and the predicted famine began to be felt. Now Joseph opened his stores, and the Egyptians were allowed to purchase a sufficient supply, and even the people of distant countries came to buy corn in Egypt. When money failed the buyers, Joseph gave them corn in exchange for their cattle and horses; and when these, too, were exhausted, he purchased their lands for corn, and thus acquired for Pharaoh the whole of the land of Egypt. The priests, however, were allowed to retain their land, and received a certain allowance of food from the king. The lands thus acquired Joseph let to the former owners, requiring, however, in perpetuity as a rent, one-fifth part of all the produce.

117. Chanaan very soon suffered severely from the famine; and hearing that food might be bought in Egypt, Jacob sent down his ten sons to buy bread, keeping Benjamin, the only remaining son of Rachel, at home, lest harm might befall him. The ten, on arriving in Egypt, saluted the Regent, in whom they did not recognise their brother, and besought him to sell them corn. Joseph, however, who knew them at once, treated them roughly,

and, charging them with being spies, asked many questions about their circumstances and family, and put them in prison for three days. He then allowed them to return, keeping Simeon, however, as a hostage, and commanded them to fetch their youngest brother as a proof that they were true men. Meantime, he gave private instructions to his servants to return their money in the mouth of the sacks containing the corn that they had purchased.

118. On their return they found their money, and were exceedingly astonished; and their father was no less so when they had narrated all that had befallen them. After a while, when they had consumed all they had, Jacob, who had previously refused to trust Benjamin in the care of Ruben, though he offered his two sons as hostages for his safe return, being at length driven by necessity, confided him to the charge of Juda, and the brothers set out again for Egypt, bearing this time double money and presents of all their land afforded. They were received favourably by the steward, who brought out Simeon to them. Joseph arrived at the house at noon and entertained them, but at a separate table, on account of the national distinction between the Egyptians and Hebrews. At this feast Joseph, to their great wonder, placed them according to their ages, but to Benjamin he allotted a fivefold portion. At their departure the steward was instructed, not merely to return their money as before, but with it, in Benjamin's sack, he placed the silver cup of Joseph; and then, when they had left the city, he caused them to be pursued and charged with the theft. They protested their innocence, but the finding of the cup in Benjamin's sack filled them with dismay, and they all returned to the city. Here they appealed to Joseph on behalf of their father, and Juda offered himself to remain in servitude as a substitute, that the old man might not be deprived of Benjamin. Finding they entertained no feeling of envy on account of the greater love their father showed for his youngest brother, Joseph at length discovered himself to them, telling them that five years of famine still remained, and dismissed them with every

needful accommodation for bringing down Jacob and all their possessions into the land of Egypt.

119. **The removal to Gessen.**—Jacob could hardly believe the good news that he now heard; but when he looked upon the waggons and presents that Joseph had sent, he at last was convinced, and set out for Egypt that he might again see Joseph before he died. So he journeyed as far as Bersabee, where he offered sacrifice to the God of his father Isaac. And in the night God spoke to him in a vision and said, “I am the most mighty God of thy father: fear not; go down into Egypt, for I will make a great nation of thee there. I will go down with thee thither, and will bring thee back from thence: Joseph also shall put his hands upon thine eyes.” So Jacob journeyed on, and Juda before him, to tell Joseph that he was coming to meet him in Gessen. All the souls of the house of Jacob that entered into Egypt were seventy in number.

120. **The Family of Jacob:—**

1. Ruben the first-born, and his sons Henoeh, Phallu, Hesron, and Charmi.
2. Simeon, and his sons Jamuel, Jamin, Ahod, Jachin, Sohar, and Saul the son of a Chanaanite woman.
3. Levi, and his sons Gerson, Caath, and Merari.
4. Juda, and his sons Sela, Phares, and Zara. And Hesron and Hamul, the sons of Phares.
5. Issachar, and his sons Thola, Phua, Job, and Semron.
6. Zabulon, and his sons, Sared, Elon, and Jafelel. Dina.
7. Gad, and his sons Sephian, Haggi, Suni, Esebon, Arodi, and Areli.
8. Aser, and his sons Jamne, Jesua, Jessuri, Beria, and Sara their sister. And Heber and Melchiel, the sons of Beria.
9. Joseph, and his sons Manasses and Ephraim.
10. Benjamin, and his sons Bela, Bechor, Asbel, Gera, Naaman, Echi, Ros, Mophim, Ophim, and Ared.
11. Dan, and his sons Husim.

12. Nephtali, and his sons Jaziel, Guni, Jeser, and Sallem.

NOTE.—The name *Husim* is plural, as if of a tribe rather than of an individual, and it is used of the *sons* (not *son*) of Dan.

121. **Settlement in Egypt.**—The Egyptians held shepherds in abomination, and Joseph therefore instructed his father and brothers how they should answer the king when he asked as to their occupation; and he thus secured for them a separate dwelling in the most fertile part of Gessen, which the king granted them, and where they were supported by Joseph during the continuance of the famine. When the king asked his age Jacob replied, “The days of my pilgrimage are a hundred and thirty years, few and evil, and they are not come up to the days of the pilgrimage of my fathers” (*Gen.* xlvii. 9).

122. **Death of Israel.**—The famine passed by, and Israel continued to dwell in Gessen, while his family became exceedingly numerous. At length, after seventeen years, Jacob, who was now 147 years old, finding his end was drawing near, sent for his son Joseph, and made him swear not to bury him in Egypt, but to take him to the burying-place of his fathers. Being thus satisfied, Israel blessed the sons of Joseph, crossing his hands, by the inspiration of God, and placing his right hand upon Ephraim, the younger of the two, on whom also he bestowed a more ample benediction. Having adopted Ephraim and Manasses as his own, he gathered all his sons about him and pronounced upon each a prophetic and mysterious blessing.

NOTE.—“Two circumstances of the narrative bring us very near Egyptian official usages. ‘By the life of Pharaoh’ is used as a strong asseveration by Joseph (*Gen.* xlii. 15, 16); and when he has sworn to his father, after the Hebrew manner, that he will not bury him in Egypt, then ‘Israel bowed himself upon the head of his staff’ (*Gen.* xlvii. 29, 31; *Heb.* xi. 21). Both these are traced by M. Chabas in the following passage, describing the taking an oath by a witness in a trial at Thebes:—‘He made a life of the royal lord, striking his nose and his ears, and placing himself on the head of the staff’ (*Mélanges Egypt.* iii. 1, 80)—the ordinary oath when the witness bowed himself on the magistrate’s staff of office. He well remarks that this explains the passage in Genesis

as a recognition by Jacob of his son's authority. This illustration shows that the Septuagint is right in reading 'staff' in agreement with *Heb.* xi. 21, where the Massorettes read 'bed.'—*R. S. Poole.*

123. It may be well here to notice how the promise of the Redeemer is from time to time renewed; and each time of renewal is limited to more narrow bounds, and thus rendered more definite. In the first promise He is described in general terms as "the Seed of the woman." Then it is said that He shall be of the posterity of Sem. Then of these Abraham is chosen. Of the children of Abraham, Isaac is selected. Of his children, Jacob. Then Juda; and afterwards of the whole tribe of Juda, the family of David is chosen. Such repeated promises kept alive expectation and faith in the Redeemer to come; and the prophecy of the dying Jacob was eminently useful to preserve the faith and hope of his children during the gloomy period of bondage and distress that was soon to begin.—*Townsend.*

124. **The Blessings of the Twelve Patriarchs.**—Jacob now foretold the things that should befall the descendants of his sons in the days to come.

Ruben he deprived of the headship of the family, in punishment of his sin of incest with Bala; the double portion, the headship and the priesthood, which were usually prerogatives of the eldest son, being given respectively to Joseph, Juda, and Levi.

Of *Simeon* and *Levi* it was said, "I will divide them in Jacob, and will scatter them in Israel;" this was to punish them for their cruelty and treachery to the Schemites, and was fulfilled in the fact that they had no territorial possession allotted them at the division of the land, but had scattered cities among their brethren.

Of *Juda* he said: "The sceptre shall not depart from Juda, nor a ruler from his thigh, UNTIL HE COME THAT IS TO BE SENT, AND HE SHALL BE THE EXPECTATION OF NATIONS."

The prophecies as to *Zabulon*, *Issachar*, *Dan*, *Gad*, *Aser*, and *Nephtali* described either their local position in the Promised Land or certain features in the characters or occupations and pursuits of their tribes.

Of *Joseph*, who had been his favourite son, and had become, in the providence of God, the Saviour of his brethren, Israel said: "Joseph is a growing son and comely to behold: the daughters run to and fro upon the wall. But they that held darts provoked him, and quarrelled with him, and envied him. His bow rested upon the strong, and the bands of his hands and his arms were loosed, by the hands of the mighty one of Jacob; thence he came forth a pastor, the stone of Israel. The God of thy father shall be thy helper, and the Almighty shall bless thee with the blessings of heaven above, with the blessings of the deep that lieth beneath, with the blessings of the breasts and of the womb. The blessings of thy father are strengthened with the blessings of his fathers, until the desire of the everlasting hills should come; may they be upon the head of Joseph, and upon the crown of the Nazarite among his brethren."

Of *Benjamin* he said: "Benjamin a ravenous wolf, in the morning shall eat the prey, and in the evening shall divide the spoil" (*Gen. xlix.*).

125. **Burial of Jacob.**—After the death of his father, Joseph had him embalmed with all the ceremonies usual in Egypt, omitting only such as were connected with superstitions. Seventy days were spent in mourning, as was usual at the death of a chief in Egypt, and then Joseph set out with his brethren to bury the body at Mambre; he was accompanied by all the chief nobility of Egypt, and so numerous an escort that the inhabitants of Chanaan named a place at which they rested, "The mourning of Egypt" (*Gen. l. 11*).

NOTE.—The body of Jacob, thus embalmed, still rests peacefully in the double cave of Machpelah. It is quite within the bounds of possibility that it may be one day venerated as a relic in the Church.

126. On their return after burying Jacob in the double cave, where Abraham, Isaac, Sara, Rebecca, and Lia already lay, Joseph's brethren were afraid lest he should remember the wrong he had suffered as a youth, and punish them for it, now that Israel was dead. They

therefore sent messengers to him, entreating him to pardon them, and reminding him that they were his father's sons. Joseph was so touched that he wept, and, sending for them, he assured them of his entire forgiveness, adding that in their conduct towards him he thought only of God's providence, which had sent him before them into Egypt to be the means of their salvation in the time of famine. "Fear not," said he, "I will feed you and your children. And he comforted them, and spoke gently and mildly" (*Gen.* l. 21).

127. **Chief Events in the Life of Jacob :—**

1. He was the son of Isaac and Rebecca, and twin-brother of Esau.
2. He bought the birthright of Esau, and by his mother's help obtained the blessing which pertained to it.
3. He went to Mesopotamia, where he dwelt for twenty years.
4. He married first Lia, then Rachel; he took also Bala and Zelpha as concubines or wives of a secondary rank.
5. By these he had twelve sons, and one daughter, Dina.
6. He returned to Chanaan, and had a vision, in which he wrestled with an angel, and received the name of Israel.
7. He met and was reconciled with Esau, and dwelt at Socoth.
8. He moved to Salem, a city of the Sichemites.
9. After the slaughter of the Sichemites by Simeon and Levi, he goes to Bethel.
10. He goes to live with his father near Hebron. On his way thither Rachel dies, and is buried at Bethlehem.
11. He buries Isaac in the double cave.
12. At the invitation of Joseph, now governor of Egypt, he goes down there, and lives at Gessen.
13. Jacob dies at the age of 147, A.M. 2315, and is buried by Joseph with his fathers at Hebron.

128. Death of Joseph.—Joseph dwelt in Egypt to the age of 110 years, living to see the children of Ephraim to the third generation, and the children of Machir the son of Manasses. Before dying he expressed his faith in the Divine promises, and prophesied to his brethren, "God will visit you after my death, and will make you go up out of this land, to the land which He swore to Abraham, Isaac, and Jacob." He made his brethren also swear to carry his bones with them when they went out of Egypt, and, dying, he was embalmed and laid in a coffin in Egypt (*Gen.* i. 25), B.C. 1635.

129. Chief Events in the Life of Joseph :—

1. He is born of Jacob and Rachel, B.C. 1745.
2. He reports the sin of the sons of Bala and Zelpha.
3. Narrates his dreams of the sheaves and the stars.
4. Is sold to the Ismaelites, at the age of seventeen.
5. Is sold to Putiphar.
6. Cast into prison, where he explains the dreams of the butler and baker.
7. Is sent for by Pharaoh, whose dreams he interprets.
8. Is made governor of Egypt; marries Aseneth, at the age of thirty.
9. Stores up the corn, and acquires all the land for the king.
10. Receives his brethren; sends for his father.
11. Is blessed by Jacob; whom, dying, he buries at Machpelah.
12. Dies in Egypt, leaving two sons, Ephraim and Manasses, B.C. 1635.
13. His body, carried about through all the wanderings in the desert, is at last buried at Sichem.

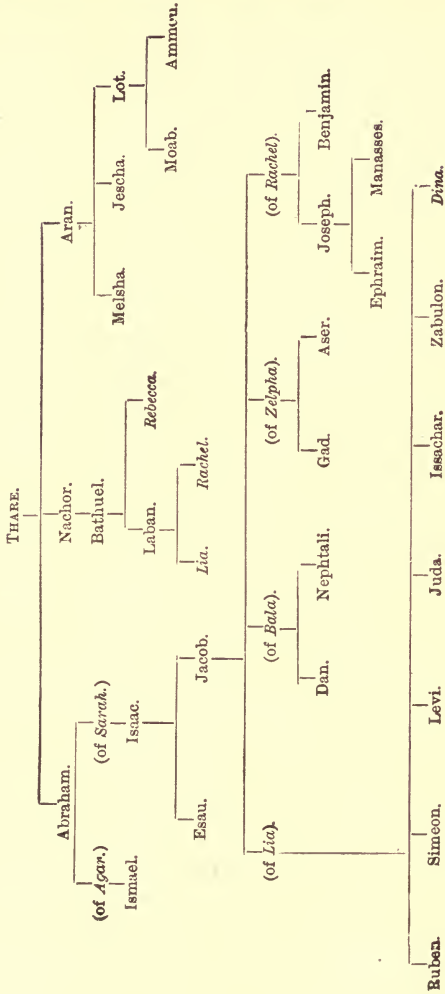
130. The Idolatry of Egypt.—We have in several places above noted the progress and extension of the revelation of God to man. At the dispersion of the tongues, each people carried away with it such knowledge of revelation as was possessed by the sons of Noah. It was, however, in one family only that this true faith was guarded and

maintained by repeated promises and visions. Amongst others, corruptions and additions gradually crept in, both as to faith and worship; these owed their origin partly to the tendency of mankind in all ages to adopt symbols for the abstract and unseen, partly to the variations which inevitably arise wherever an unassisted human tradition is the only witness; and partly to an indulgence in sensual passions, which tends first to make men forget that human nature is fallen, and that the standard of right is not to be found in the inclinations of nature as it now is; next, causes them to form an exaggerated idea of the power of our passions, as compared with our will; and then to look upon the passions and the forces of nature as divine.

In this way the Egyptians, while still maintaining traces of the primeval Revelation, such as the immortality of the soul, man's responsibility, and rewards and punishments in a future state—all of which are clearly evidenced by the hieroglyphical inscriptions—added to these the worship of the heavenly bodies, first probably as symbols only, and afterwards as gods; they also deified and worshipped the productive powers of nature, under the symbols of the Sun and Moon, Baal and Astarte, the bull Apis, and others. Some of the rites with which these gods were worshipped were grossly obscene; and, indeed, the idolatry of the nations with which the Israelites came in contact was in almost every instance greatly mixed up with impurity. It is, however, probable that the religion of the Egyptians, although corrupt and idolatrous, was not contaminated with this abominable vice to any great extent until after the death of Joseph.

The first temple that was erected in Egypt to the goddess of impurity was probably that built at Memphis in the time of the Shepherd Kings.

131. Descent of the Patriarchs.



132. **Types.**—The following types are mentioned in the book of Genesis :—

1. *Adam* (i. 27), type of *Our Lord*, the Second Adam.
2. *Eve* (i.), „ *Our Lady* conceived without sin, and the Mother of all Christians.
3. *Tree of Life*, „ *The Cross* of our Lord.
4. *Abel*, „ *Our Lord*, slain by His brethren.
5. *Noah's Ark*, „ *The Church*, in which alone is salvation.
6. *The Deluge*, „ *Holy Baptism*.
7. *Isaac*, „ *Our Lord*, the willing victim.
8. *Jacob's Ladder*, „ *Prayer*.
9. *Joseph*, „ *St. Joseph*, the chaste spouse of our Lady, and Master of the household of God.
10. *Melchisedec*, „ *Our Lord*, the Everlasting Priest.

133. **Messianic Prophecies** :—

1. *Almighty God to the serpent* :—“ I will put enmities between thee and the woman, and thy seed and her seed : she shall crush thy head, and thou shalt lie in wait for her heel ” (*Gen.* iii. 15).

NOTE.—Some of the fathers read the word “she” in the feminine, following the Latin ; others, following the Hebrew, read “it” for “she.” The substance of the promise remains the same whichever reading is adopted, for it is by her seed, Jesus Christ, that the woman crushes the power of the devil.

2. *God's promise to Abraham* :—“ In thee shall all the kindred of the earth be blessed ” (*Gen.* xii. 3).
3. *To Isaac* :—“ And in thy seed shall all the nations of the earth be blessed ” (*Gen.* xxvi. 4).
4. *To Jacob* :—“ And in thee and thy seed all the tribes of the earth shall be blessed ” (*Gen.* xxviii. 14).
5. *Jacob's words to Juda* :—“ The sceptre shall not be taken from Juda, nor a ruler from his thigh, till He come that is to be sent, and He shall be the expectation of the nations ” (*Gen.* xlix. 10).

134. The Chief Persons named in Genesis are:—

Adam (*earthly, red*), lived 900 years.

Eve (*life, living*).

Cain (*possession*).

Abel (*vanity, transitory*). [The Indian *Bramah*, *Vishnu*, and *Siva*.]

Seth (*appointed*), lived 912 years.

Tubalcain (*flowing forth of Cain*). [The *Vulcan* of profane history.] Lived 365 years.

Enoch (*dedicated*), went to Heaven without dying.

Mathusala (*when dead it will be sent*), the oldest man —969 years.

Lamech (*powerful*), 777 years.

Noe or Noah (*rest, comfort*), 950 years. [The *Anu*, *Osiris*, *Uranus*, *Saturn*, *Bacchus*, *Deucalion*, *Minos*, *Janus*, &c., of profane history.]

Sem or Shem (*renowned name*), the father of the nations of Asia; lived 600 years. [Neptune.]

Cham or Ham (*heat, black*), of those of Africa. [Pluto.]

Japheth (*enlargement*), of Europe. [Jupiter.]

Melchisedec (*king of justice*), king of Salem.

Thare or Terah (*delay*), father of Abraham; lived 205 years.

Nachor, brother of Abraham; 148 years.

Aran or Haran (*enclosed*), brother of Abraham.

Sara (*lady*), 127 years, wife of Abraham.

Laban (*white, shining*). } Nephews of Abraham.

Lot (*wrapt up*).

Isaac (*laughter*), son of Sara; 180 years.

Ismael or Ishmael (*heard of God*), founder of the Arab race; 137 years.

Agar or Hagar (*flight or sojourner*), bondwoman of Abraham.

Esau or Edom (*red*), founder of Idumæa and the Edomites.

Jacob (*heeler, supplanter*), afterwards called Israel (*prince of God*), 147 years.

Ruben (<i>behold a son</i>).	}	Sons of Jacob.
Simeon (<i>hearing accepted</i>).		
Levi (<i>associated, joined</i>).		
Juda (<i>praised</i>).		
Issachar (<i>wages</i>).		
Dan (<i>judged</i>).		
Nephtali or Naphtali (<i>my wrestling</i>).		
Gad (<i>troop</i>).		
Aser or Asher (<i>happy</i>).		
Zabulon or Zebulun (<i>wished for, dwelling with</i>).		
Joseph (<i>increase</i>), lived 110 years.	}	Sons of Joseph. (<i>Pinnock</i> .)
Benjamin (<i>son of my right hand</i>).		
Ephraim (<i>very fruitful</i>).		
Manasses or Manasseh (<i>forgetfulness</i>).		

EXODUS.

135. The book of *Éxodus* ("Eξοδοξ), as its Greek name implies, describes the *going forth* of the Israelites from Egypt after the term of their bondage was completed. It is called by the Hebrews *Veelle Semoth*, with which words it commences in Hebrew. It describes the events of a period of a hundred and forty-five years, from the death of Joseph (B.C. 1635) to the construction of the Tabernacle (B.C. 1490).

136. After the death of Joseph and his generation, the Israelites multiplied exceedingly, and became very numerous and powerful. And this blessing of fertility was in all probability shared in by the numerous men-servants and maid-servants who tended their cattle and were employed in their households, and who, as a part of their family, had come down with them into Egypt from Chanaan. That their households were large, we learn from the fact that Abraham could start with 318 servants to rescue Lot, and that Isaac is spoken of as having *a very great family*, even when he was dwelling at Gerara (*Gen.*

xxvi. 14). Two-thirds of these servants of Isaac passed to Jacob, in addition to the "two companies" with whom he returned from Mesopotamia (*Gen.* xxxii. 7). All these were considered as part of the family, and must have been very numerous by the time that Joseph died. Taking this into account, together with the blessing of an unusual fecundity alluded to in *Exodus* i. 7, it is not so surprising to find that, at the time of leaving Egypt, they numbered upwards of 600,000 men capable of bearing arms.

137. **The Land of Gessen.**—No exact description of the position of this province is given in Holy Scripture, and many early commentators assumed rather than investigated its geographical position. Certain expressions, however, are to be found in the book of Genesis which afford valuable data by which to fix its locality. It was natural that Jacob should choose a habitation towards the north-east of Egypt, as being nearer to Chanaan, and less inhabited than other parts of the empire of the Pharaohs. Moreover, no mention is made of Jacob's having crossed the Nile to reach Gessen. Nor is such a crossing mentioned at the time of the exodus, while it could hardly have been omitted in the narrative had it occurred at that time. Again, we find from the account of their setting forth, that they were not very far from the Red Sea, the borders of which they reached in a few marches. Their dwelling-place, therefore, was in the Delta, at the east of the most eastern mouth of the Nile, in that part of the country which was called "Tarabia;" and this is confirmed by the Septuagint, the Coptic translation, and the local traditions. Not far from the centre of the district they inhabited was RAMESES, a city in part built by the Israelites themselves, and it was at this point that they assembled for their departure from Egypt. Gessen was a most fertile land, well watered, and teeming with vegetation; and in the museum of the Louvre may still be seen, in perfect preservation, beans, lentils, and onions of the time of Moses, which had been placed in the tombs as offerings to the dead. The houses were each surrounded by enclosures called "*amm*," well planted with trees;

and no doubt it was in these *amm*, whilst enjoying the cool and refreshing shade, that the Hebrews, like other Easterns, recounted to each other and to their children the traditions and history of their race, recalling the promises made to Abraham, Isaac, and Jacob, the elevation and power of Joseph, and the protection God had afforded them. They would talk, too, of their own wonderful increase, and of the Land of Promise, flowing with milk and honey, in which their fathers lay buried.

138. **The Persecution.**—The Shepherd Kings, to one of whom (probably Apapi II.) Joseph had been Viceroy, were at length expelled from Egypt, “and there arose a new king (Rameses II. or Sesostris) over Egypt, that knew not Joseph” (*Exod.* i. 8). This Pharaoh was a very warlike monarch, and compelled his prisoners of war to labour in the construction of public works, including canals and temples, on many of which his name is still to be seen inscribed in hieroglyphics. Fearing lest the great and rapidly-increasing number of the Israelites might prove a danger in time of war, he determined to oppress them in hopes of hindering their increase. “Therefore he set over them masters of the works to afflict them with burdens, and they built for Pharaoh cities of tabernacles, Phithom and Ramesses. But the more they oppressed them, the more they were multiplied, and increased. And the Egyptians hated the children of Israel, and afflicted them and mocked them : and they made their life bitter with hard works” (*Exod.* i. 11-13).

NOTE.—The obelisk in the Place de la Concorde at Paris is a monument to Rameses II. It is interesting to remember that the eyes of Moses, in all probability, looked on this object.

139. This oppression was very grievous, and Theodoret suggests that God probably permitted it that it might make the Israelites hate, not only the Egyptians, but also their gods. And this was the more needed since the Israelites seem to have, in great measure, conformed to the worship of the gods of Egypt (*Josue* xxiv. 14), and to have been especially fascinated by that of the calf.

Ezekiel (xx. 7) says of them that "they forsook not the idols of Egypt," and it is probable that they joined the Egyptians in worshipping, not only the sun *in the heavens above*, but also the bull, the crocodile, the hawk, the cat, the hippopotamus, and the serpent, indeed almost everything *in the earth beneath, and the things in the waters under the earth*.

140. **The Midwives.**—Finding that oppression did not accomplish his purpose, Pharaoh sent for the midwives Sephora and Phua, and ordered them to destroy the male children of the Hebrew women whom they attended. But they, fearing God, did not obey this wicked command, and excused themselves before the king. For this act of faith in the God of the Hebrews, whom they would not oppose, God made them houses, that is, married them into the congregation of Israel, and raised up Israelitish families by them.

141. **Moses.**—Finding this expedient also fail, Pharaoh issued a general public decree, that all the male children born to the Hebrews should be cast into the river. And soon afterwards a son was born to Amram (*Ἀμραμ*, *illustrious*), of the house of Caath, of the tribe Levi, and his wife Jochabed (*Ἰωχαβὲδ*, *glory of the Lord*), who was also his aunt by the father's side (*Exod.* vi. 20). The child was one of unusual beauty, and Jochabed hid him for three months, and then, finding further concealment impossible, she made a basket of bulrushes and, having daubed it with pitch, put the baby in it, and laid it in the sedges by the river's brink; leaving the child's sister, Mary or Miriam (*Μαριάμ*, *star of the sea*), to see what would happen. The idea of acting in this way being possibly suggested to Jochabed by the history of Sargon, king of Akkadia, whose renown is known to have reached Egypt before the date of Moses's birth.

NOTE.—According to a cuneiform inscription on a clay tablet from Koyundjik, translated by George Smith of the British Museum, Sargon was born of a princess in the city of Azupirassu, on the banks of the Euphrates. His mother placed him in a basket made

waterproof with pitch, and launched him on the river. He was found by Akki, who adopted him ; and he finally became king of Akkadia.

142. The daughter of Pharaoh, having come down to bathe in the river, found the child in the basket, and, being moved by its crying, she had compassion on it and determined to save it. Mary now came forward and offered to find a Hebrew woman to nurse it ; her offer was accepted, and she fetched his mother, whom the princess engaged to nurse the child for her, giving it at the same time the name of Moses (*Μωσῆς*, *saved from the water*). When the boy was old enough, his mother delivered him over to the princess, who, according to the Jews, was named Thermuthis.

NOTE.—The Egyptian monuments mention a wife of Rameses named Tmermuth (*beloved of the goddess Mut*). She might easily have been the sister of Rameses as well as his wife, and consequently the daughter of Seti I. ; for in Egypt the marriage of a prince with his sister was considered a most suitable union.

143. Moses was thenceforth brought up in Pharaoh's palace, and was instructed in due time in all the learning of the Egyptians (*Acts* vii. 22) ; but having been first trained by his mother in the faith and traditions of the Hebrews, he "denied himself to be the son of Pharaoh's daughter, choosing rather to be afflicted with the people of God than to have the pleasure of sin for a time" (*Heb.* xi. 24). These words have been supposed to refer to a proposal made to Moses by Pharaoh's daughter and her husband to adopt him as heir to the throne, since they remained childless, but which proposal was refused by Moses. He is described as being at this time mighty "not only in words, but also in deeds" (*Acts* vii. 22) ; though what these deeds were is not known. When he came to the age of forty, he saw an Egyptian striking a Hebrew, and when he had looked round and found no witnesses, he slew the Egyptian and buried him in the sand. The next day he saw two Hebrews quarrelling ; and when on his interposing he was met with the question, "Wilt thou kill me as thou didst the Egyptian

yesterday?" Moses knew that his deed was known, and feared the vengeance of Pharaoh, who, in fact, sought to kill Moses when he heard what he had done. Moses therefore fled into the desert of Madian.

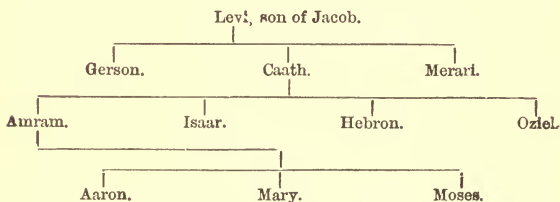
144. **Moses Marries.**—He was sitting by a well in Madian when the seven daughters of Jethro (*Ἰοθὴβ*, *his excellence*) approached to draw water for their flocks. Some Arabian shepherds endeavoured to drive them away, but Moses, taking the weaker side, rose and defended the maidens and assisted them to draw the water that they required. On their return home earlier than usual they narrated what had passed, and Jethro, who was also called Raguel (*Ῥαγουήλ*, *friend of God*), sent and invited Moses to his house, where he took up his abode and married Sephora (*Σεπφώρα*, *little bird*), Jethro's daughter. Jethro, who was the chief and priest of Madian (*Exod. iii. 1*), was a man of importance and had considerable possessions, and Moses lived with him for forty years, tending his flocks. In the meantime Sephora bore to Moses two sons, the elder was called Gersam (*Γερσάμ*, *stranger*), and the younger Eliezer (*Ἐλιεζέεζ*, *God is my help*).

145. **The Burning Bush.**—The persecution of the Israelites was growing more and more severe, and the people cried out to God, who heard them and remembered His covenant with Abraham, Isaac, and Jacob. One day (1491 B.C.) Moses drove the sheep of Jethro to a greater distance than usual and came to Horeb (*Χωρήβ*, *dry*) the mountain of God. And here he was attracted by a bush which was burning but was not consumed; and as he drew near in wonder to look at the bush, God called to him from the bush, forbidding him to come nearer, and ordering him to take off his shoes, the usual sign of respect to a holy place. God then said: "I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob." And Moses hid his face, for he durst not look upon God. God then commanded him to go to the elders of the Israelites, and announce to them that the great I AM WHO AM had appeared to him and appointed him to lead them forth from Egypt. He was told also

to go with his brother Aaron ('Ααρών, *very high*) as spokesman to the court of Pharaoh, and demand permission for the Israelites to go a three days' journey into the wilderness, with all their possessions, to sacrifice to God. Moreover, God promised that He would confirm His word by signs and wonders, and in the end compel the Egyptians to let them go.

NOTE.—The name here rendered *I am Who am* is in the Hebrew text the most sacred name of God; a name which is believed to indicate His eternal self-existence, since it is compounded of the present participle and the future and preterite tenses of the substantive verb (*Smith's Bibl. Dict.*). It is spelt with the Hebrew letters *Jod, He, Vau, He*; but these being all consonants are unpronounceable without vowel points, and the true pronunciation is now entirely lost. The name was, out of reverence, but seldom pronounced by the Jews, and a tradition says that it was uttered but once a year by the high priest on the day of atonement; some think that it was last pronounced by Simon the Just, but it seems certain that after the siege of Jerusalem the true pronunciation had entirely disappeared. This fact, taken in connection with the feast celebrated by the Catholic Church in honour of the Name of Jesus, seems a striking fulfilment of the prophecy of Malachias: "From the rising of the sun even unto the going down thereof, My name is great among the Gentiles, and in every place there is sacrifice, and there is offered to My name a pure oblation: for My name is great among the Gentiles, saith the Lord of Hosts" (*Malac. i. 11*).

146. Descent of Moses and Aaron.



147. **The First Signs.**—To attest his authority, God gave Moses a threefold miraculous power:—

1. On casting his shepherd's staff upon the ground it should become a serpent, and on taking the creature by the tail it should be restored to its former state.

2. He should place his hand in his bosom, and on drawing it out it should be covered with leprosy, but on replacing it in his bosom it should be restored as the other. If both these signs failed to convince the Israelites and Pharaoh,
3. He should take water from the Nile and pour it out upon the dry land, and whatever he should so draw should be turned into blood (*Exod.* iv 1-9).

148. **Moses sets out for Egypt.**—On returning home Moses obtained permission from his father-in-law to return to Egypt to visit his brethren; and having received an assurance from God that all that sought his life were dead, “he took his wife and his sons and set them upon an ass, and returned into Egypt, carrying the rod of God in his hand” (*Exod.* iv. 20). On his way he was met by an angel, who would have killed him for having neglected the circumcision of his son. But Sephora at once performed the required rite, and the angel let Moses go (*Exod.* iv. 26).

NOTE.—A Jewish tradition tells that Eliezer had been duly circumcised by Moses, but that Jethro had interfered in the case of Gersam, and that, in deference to the wishes of his father-in-law, Moses had neglected to perform the ordinance of God.

149. Whilst they travelled onwards, God inspired Aaron to go into the desert to his brother, and they met at Mount Horeb, where God had promised that they should sacrifice to Him when they had come forth from Egypt. Arrived in Egypt they assembled the elders and chiefs, and Aaron, who spoke more fluently than his brother, declared to them all that the Lord had said to Moses, who also wrought the signs before the people. And the Israelites believed that God was indeed interposing in their behalf, and they fell down and adored.

150. **Moses's First Visit to Pharaoh.**—Moses and Aaron proceeded to the court and laid before Menephtah I., who now reigned in Egypt, the demand of God that the Israelites should be allowed to go into the desert to sacrifice. Menephtah was the thirteenth of the many

sons of Rameses: the twelve eldest were dead, and the present monarch, Baïenra-Meriamon-Menephtah-Hotep-Hima, therefore ascended the throne at the age, probably, of about sixty years. His principal residences were in Lower Egypt and at Memphis, Heliopolis, Rameses, and Tanis, at which last city the will of God was made known to him by Moses (*Ps.* lxxvii. 12, 43). Menephtah must have known Moses of old at the court of Rameses, as they had passed a part of their life together, and this circumstance, perhaps, rendered access to the royal presence more easy to Moses. The king was, however, altogether unaccustomed to the language of demand, and replied, "Who is the Lord that I should hear His voice and let Israel go? I know not the Lord, neither will I let Israel go" (*Exod.* v. 2). This first application, so far from succeeding, only provoked Pharaoh to increased severity; and dismissing Moses and Aaron with "Get you gone to your burdens" (*Exod.* v. 4), he proceeded at once to increase his oppression of the Israelites, who were now bidden to find straw for themselves, while the daily tale of bricks required of them remained the same as before. In this extremity they turned upon Moses and Aaron and blamed them as the cause of their increased affliction; nor would they listen to Moses when he told them that God had again renewed His promise to deliver them.

151. **Moses's Second Visit to Pharaoh.**—After awhile Moses presented himself a second time before the king in company with Aaron. Menephtah supposed the God of the Hebrews to be merely the national god of a fallen people; and signs were therefore worked before him to convince him of the power and authority with which Moses made his demand that Israel should be allowed to go into the desert. At the word of Moses, Aaron cast down his rod before the king, and it immediately became a serpent. The first sign thus shown by God was therefore not a punishment, but a simple miracle, to convince Menephtah if he were willing to believe. But, far from this, he hardened his heart and sent for his magicians to rival, if possible, the sign worked by Moses. Jannes and Mambres (*2 Tim.* iii. 8) so far succeeded by their enchantments as to change their rods

also into serpents ; but the rod of Aaron devoured their rods. The king, however, remained unconvinced, and again refused to let Israel go.

NOTE.—Egypt has always been believed to have been the cradle of magic, and from it the diviners of all nations seem to have derived their art. From the conduct of the magicians (called in the Hebrew text *Chartumim*, which was the Egyptian name of the chief priests of Rameses-Tanis), we see that the Egyptian idolatry was no longer simply a corrupt form of worship of the true God, but had reached that stage in which the devils had intermingled themselves with their idols, and the enchantments were no longer mere impostures, but had, in some cases at least, diabolical reality.

152. **Moses's Third Visit to the King.**—At Moses's first visit he had employed words only to Pharaoh, at his second he had wrought signs and wonders, but at the third he denounced punishments and plagues if Menephtah should still refuse to obey the commands of God.

153. **The Ten Plagues.**

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|--|---|
| 1. Water turned into blood
(<i>Exod.</i> vii. 17). | } Imitated by the magi
cians. |
| 2. Frogs (viii. 2). | |
| 3. Sciniphs (viii. 16). | } The magicians fail.
Pharaoh attempts a com
promise. |
| 4. Flies (viii. 21). | |
| 5. Murrain (ix. 3). | } Pharaoh again attempts
to compromise. |
| 6. Boils (ix. 9). | |
| 7. Hail (ix. 11-23). | } Pharaoh offers a third
time to compromise |
| 8. Locusts (x. 4). | |
| 9. Darkness (x. 21). | |
| 10. Death of the first-born (xii. 29). | |

154. **The First Plague.**—On the morrow, in the morning, the king went down to the waters to sacrifice, or to perform his religious ablutions in the sacred Nile, which was called by the Egyptians the “Father of the Gods,” and the “lifegiving Father of all that exists,” and which they honoured as the symbol or manifestation of Osiris, the god of life, and the principal god of their mythology. The first great punishment God wished to

inflict on them by means of this very river of which they were so proud, and which they idolatrously worshipped; partly to show His supreme power, partly perhaps in vengeance for the blood of the Hebrew children so barbarously drowned in it.

On the river bank Menephtah was met by Moses, who again renewed his demand, and threatened him, saying, "Thus saith the Lord: In this thou shalt know that I am the Lord: behold I will strike the water of the river with the rod that is in my hand, and it shall be turned into blood" (*Exod.* vii. 17). So Moses and Aaron did as God had commanded, and the water of the river, and of all the streams and pools, and even the water in their vessels of wood and stone, was changed into blood; and the fishes died in vast numbers, and the river corrupted, and there was blood in all the land of Egypt for seven days. But the king's magicians did in like manner, with water probably obtained by digging near the river (*Exod.* vii. 24); and Menephtah hardened his heart, and would not let Israel go.

155. **The Second Plague.** — After seven days the brothers again appeared before Pharaoh, and renewed their demand, threatening this time a plague of frogs. The king again refused, and Aaron, at the word of Moses, stretched forth his hand upon the waters of Egypt, and frogs came up and covered the land; and they entered into the houses, and bed-chambers, and upon the beds, and even into the ovens, and upon the remains of the meats.

The magicians again by their enchantments brought frogs, but they could not banish those that came at the word of Moses; so Pharaoh promised that if God would take away the frogs, he would let the people go to sacrifice to the Lord. He chose the time, by desire of Moses, when the frogs should disappear, that he might know that there is none like to the God of Israel. At the appointed time the frogs died, and they gathered them together into immense heaps, and the land was corrupted (*Exod.* viii. 14). When the plague was removed, Pharaoh hardened his heart, and refused to obey the Divine command.

NOTE.—As the first plague attacked the “god Nile,” so the second was in contempt of the goddess *Heki*. Frogs were at all times very numerous in Egypt, and were such an annoyance to the people that they worshipped the goddess whom they named Heki, whose office was to deliver them from these troublesome animals. She is represented at Denderah with the head of a frog, and engraved upon the image are the words, “Thy countenance is that of a frog.” By this second plague God showed the impotence of this false goddess, who could not save her worshippers from this overwhelming invasion.

156. **The Third Plague.**—At the command of Moses, Aaron now struck the dust with his rod, and the earth brought forth sciniphs or mosquitoes in vast numbers on men and beasts. The bite of these insects, at all times painful, and exceedingly annoying when frequently repeated, induces feverishness and prevents sleep, so as to become a serious affliction. Herodotus (ii. 95) mentions them as an intolerable plague in Egypt. The magicians were unable to imitate this miracle, and they said to Pharaoh, “This is the finger of God.” Still Pharaoh would not attend to them or obey God (*Exod.* viii. 19).

NOTE.—The Protestant Bible, following Josephus, makes this plague to have been lice.

157. **The Fourth Plague.**—Again Moses met Pharaoh in the morning on his way to the river, and denounced against him a new plague of flies, which appeared on the morrow in innumerable swarms, attacking both man and beast with unwonted fury throughout the length and breadth of Egypt, whilst the Israelites in Gessen were entirely free from them. The torment they caused was so terrible that Pharaoh attempted to compromise with Moses, and though he would not let Israel go, he offered permission for them to sacrifice to God in Egypt. To this Moses replied, “It cannot be so: for we shall sacrifice the abominations of the Egyptians to the Lord our God: now if we kill those things which the Egyptians worship, in their presence, they will stone us” (*Exod.* viii. 26). Pharaoh now promised to allow them to go, and begged Moses to pray for him. At the prayer of Moses the plague was removed, but Menephtah then withdrew his promise and refused to let Israel go.

NOTE.—Beelzebub (Βεελζεβουθ, *the lord of flies*) was worshipped by the Egyptians under the form of the *Scarabæus* or beetle. To him they looked for protection from the scourge of flies, so terrible in Egypt. By this plague he was shown to be as powerless to protect them, as Heki had been in the case of the frogs.

158. **The Fifth Plague.**—Moses now threatened the king with “a murrain among his horses and asses and camels and oxen and sheep.” At the appointed time the disease broke out amongst all the cattle of the Egyptians, and vast numbers died; but there was no disease among those belonging to the Israelites. This plague probably destroyed the animals kept to be worshipped by the Egyptians, such as the calf of Heliopolis and the bull Apis. Pharaoh sent to see whether the cattle of the Israelites were spared as Moses had foretold, but although he found that it was so, he still hardened his heart and would not let Israel go.

159. **The Sixth Plague.**—The disease of the animals not having sufficed to move the Egyptians, God proceeded to afflict their own bodies. Moses, at God’s command, took ashes and sprinkled them in the air before Pharaoh, and immediately “there came boils with swelling blains in men and beasts; neither could the magicians stand before Moses for the boils that were upon them, and in all the land of Egypt” (*Exod.* ix. 10, 11). Still Pharaoh was obstinate.

160. **The Seventh Plague.**—Moses now foretold “an exceeding great hail such as hath not been in Egypt from the day that it was founded, until this present time.” Those that feared the Lord among the servants of Pharaoh brought their servants and their cattle under shelter; then Moses stretched forth his rod towards heaven, and a terrific storm of lightning and hail burst forth and destroyed every living thing that was a-field, both man and beast, and the great hailstones destroyed all the trees and vegetation; but none fell in Gessen, where the children of Israel werè. The flax and the barley throughout Egypt were destroyed, but the wheat and winter corn were late, and were not hurt. Pharaoh now promised that if God would remove the lightning and the hail, Israel should go

in peace. At the prayer of Moses the storm ceased, and Pharaoh again refused to let Israel go.

161. **The Eighth Plague.**—At the threat of locusts, Pharaoh's courtiers endeavoured to persuade him to let the people go, that the land might suffer no more. Pharaoh therefore offered permission for the men only of the Israelites to go, but refused to let them take their wives and children. Moses therefore stretched forth his rod again, and the Lord sent locusts in vast clouds over the whole land, and they devoured the grass and all the fruit that was not destroyed by the hail, so that nothing green remained in the land of Egypt. Pharaoh now confessed that he had sinned, and, at the prayer of Moses, a strong wind from the west blew the locusts into the Red Sea (*Exod.* x. 19). Menephtah, however, again hardened his heart, and would not let Israel go.

NOTE.—The Egyptians worshipped Serapis, who was supposed to protect them from locusts, as Beelzebub from flies, and Heki from frogs. Serapis is discredited by this plague, as the other gods had been by the former ones.

162. **The Ninth Plague.**—Egypt was now a desert. The lightning and hail had destroyed the first part of their crops, and the locusts had devoured the second. Everything was destroyed, and famine began to threaten. In the midst of this consternation now spreading, Moses again stretched out his hands towards heaven, and there came a horrible darkness for three days in all the land of Egypt, "so thick that it might be felt." No one could see his neighbours, nor did any one dare to move from the place where he might happen to be. But where the children of Israel dwelt, there was light (*Exod.* x. 23). Pharaoh, now alarmed, offered permission for the Israelites to go out, both young and old, but required that they should leave their flocks and herds. This, however, Moses would not agree to, for he did not know what animals God might require to be offered until he arrived at the place of sacrifice and received the Divine instructions (*Exod.* x. 26). Menephtah was now enraged and drove Moses from his presence, forbidding him to appear

again in his presence under pain of death. And "Moses answered : So shall it be as thou hast spoken ; I will see thy face no more" (*Exod. x. 29*).

NOTE.—Most of the plagues being also attacks upon the gods of the Egyptians, we may perhaps consider the three days' darkness directed against the worship of the sun and moon, which during these days were obscured from sight, and seemed to fail their worshippers. It has been supposed that during the time of this darkness the Israelites were circumcised, that rite having been generally neglected, it being necessary that all should be circumcised before they could partake of the passover. The darkness and consequent horror of the Egyptians would prevent their using this opportunity against Israel, of which they would otherwise have probably taken advantage.

163. **The Tenth Plague.**—The obstinacy of Menephtah was now to be overcome, and the people of God were not merely to be permitted, but should be pressed, to depart speedily, with all that they possessed, out of the land of Egypt. At midnight the destroying angel passed through the land and killed the first-born in Egypt, "from the first-born of Pharaoh that sitteth on his throne, even to the first-born of the captive woman that was in the prison, and all the first-born of the cattle. And Pharaoh arose in the night, and all his servants, and all Egypt : and there arose a great cry in Egypt, for there was not a house wherein there lay not one dead. And Pharaoh, calling Moses and Aaron in the night, said : Arise and go forth from among my people, you and the children of Israel : go, and sacrifice to the Lord as you say. Your sheep and your herds take along with you, as you demanded, and, departing, bless me" (*Exod. xii. 29-32*).

NOTE.—A remarkable confirmation of this narrative is to be found in an Egyptian inscription in the museum at Berlin, in which is recorded the death of the eldest son of Menephtah, who was associated with his father in the sovereignty, and who died before him : the inscription thus entirely agreeing with the Mosaic account. This prince was named Menephtah like his father, who, in consequence of his death, was succeeded by a younger son, Sethos.—*Chabas, Recherches, &c., quoted by Vigouroux.*

164. **The Pasch or Passover.**—Previous to the infliction of the last plague in Egypt, God revealed His will to

Moses regarding the institution of the Paschal Supper, to be a perpetual memorial to the Israelites of their deliverance, and a very notable type of the Sacrifice of Calvary, and the Holy Eucharist. On the tenth day of the month Nisan, the head of each family was to select a lamb or a kid, without blemish and one year old. On the fourteenth day of the month, every family in Israel being assembled in its home (or two small families uniting), the lamb was to be killed in the evening, roasted, and eaten with peculiar solemnities. Its blood was to be sprinkled with a bunch of hyssop on the lintel and doorposts, and all the family were to remain within doors until the morning. The lamb was to be roasted whole, and eaten with unleavened bread and wild lettuce. No bone was to be broken, and no part might remain until morning; if anything were left over, it was to be burned with fire. The Israelites were to eat it in haste, with their loins girded, shoes on their feet, and staves in their hands. No leaven was to be eaten or found in the houses of Israel from the fourteenth day of the month until the twenty-first in the evening; and on the first and last of these days all work was prohibited. Moses also commanded that this sacrifice, with its peculiar ceremonies, should be celebrated in perpetuity in the following words:—"Thou shalt keep this thing as a law for thee and thy children for ever. And when you have entered into the land which the Lord will give you as He hath promised, you shall observe these ceremonies. And when your children shall say to you: What is the meaning of this service? you shall say to them: It is the victim of the Passage of the Lord (*Heb. pesach*), when He passed over the houses of the children of Israel in Egypt, striking the Egyptians, and saving our houses" (*Exod. xii. 24-27*).

165. **The Exodus.**—The Israelites observed the commandment of God to the letter; and after they had eaten of this mysterious feast, the Angel of God passed through Egypt, destroying the first-born in every house that was not sprinkled with the blood of the Paschal Lamb. A great cry arose throughout the land of Egypt, for in every house one lay dead; and the Israelites, taking the un

leavened dough in their cloaks, placed it on their shoulders, and, being pressed by the Egyptians, they went out from the land of Egypt, where they had been in bondage four hundred and thirty years.

166. **The Spoiling the Egyptians.**—By command of Moses, before they left, the children of Israel asked of the Egyptians “vessels of gold and of silver, and very much raiment. And the Lord gave favour to the people in the sight of the Egyptians, so that they lent unto them, and they stripped the Egyptians” (*Exod.* xii. 35), thus probably receiving the value of the wages of which the Egyptians had wrongfully leprived them.

167. Thus provided with raiment and with costly ornaments befitting the great day of their deliverance, the whole host of the Israelites, numbering 600,000 men capable of bearing arms, besides women and children, and a mixed multitude without number, together with their sheep, and herds, and beasts of divers kinds, set out from Rameses in the cool of the night, and, bearing with them the bones of Joseph, they journeyed towards Soccoth. A.M. 2513, B.C. 1491.

NOTE.—This “mixed multitude” may have been made up of proselytes, persons connected with the Israelites by marriage, and such as followed either from curiosity or for fear of approaching destruction in Egypt.

168. **Memorials of the Exodus.**—Three things were now ordained by God for a perpetual memorial of this going forth from Egypt:—

1. The annual observance of the Paschal Supper, to be partaken of alike by all who were circumcised, both Israelites and proselytes.
2. The feast of Unleavened Bread, to be observed for seven days, of which the last was to be a solemnity of the Lord.
3. In memory of the death of the first-born, the Israelites were commanded to consecrate to God the first-born male of man and beast. The eldest sons were to be redeemed with a price; and a sheep was to be substituted for the first-

born of an ass, which, however, if not ransomed was to be killed. The offspring of sheep and cattle were to be offered in sacrifice (*Exod.* xiii.).

169. **The Pillar of Cloud and of Fire.**—The presence of God as their guide and protector was visibly manifested by the constant appearance of a Pillar of Cloud, which went before them by day, and which shone in the night-time as a Pillar of Fire (*Exod.* xiii. 21).

170. **Encampments of the Israelites.**—Leaving Rameses the day after the Phase, they went to

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| 1. | Socoth. | |
| 2. | Etham. | |
| 3. | Phihahiroth. | Passage of the Red Sea. |
| 4. | Mara. | Bitter waters healed. |
| 5. | Elim. | Fountains and palm-trees. |
| 6. | Shore of the Red Sea. | |
| 7. | Desert of Sin. | Quails and manna first given. |
| 8. | Daphca. | |
| 9. | Alus. | |
| 10. | Raphidim. | { Water from the rock. Amalec overthrown. Visit of Jethro. |
| 11. | Desert of Sinai. | Giving of the law. |
| 12. | Graves of Lust. | Quails, and pestilence. |
| 13. | Haseroth. | Mary struck with leprosy. |
| 14. | Cadesbarnea, in the }
desert of Pharan. } | The twelve spies sent to view the land. |
| 15. | Rethma. | |
| 16. | Remmonphares. | |
| 17. | Lebna. | |
| 18. | Ressa. | |
| 19. | Ceelatha. | |
| 20. | The mountain Sepher | |
| 21. | Arada. | |
| 22. | Maceloth. | |
| 23. | Thahath. | |
| 24. | Thare. | |
| 25. | Methca. | |
| 26. | Hesmona. | |

27. Moseroth.
28. Benejaacan.
29. Gadgad.
30. Jetebatha.
31. Hebrona.
32. Asiongaber.
33. Cades. { Mary dies. Water from
 { the rock.
34. Mount Hor, in the }
 borders of Edom. } Aaron dies.
35. Salmona.
36. Phunon.
37. Oboth.
38. Ijeabarim, in the borders of Moab.
39. Dibongab.
40. Helmondeblathaim.
41. Mountains of Abarim, over against Nebo.
42. Plains of Moab, on the borders of the Jordan.

NOTE.—These encampments were figures of the steps and degrees by which Christians, leaving sin, are to advance from virtue to virtue, until they enter heaven, typified by the Land of Promise.

171. **The Journey.**—The people had been so long in captivity that they had lost the spirit and courage which were essential to success in war. Moses therefore led them, by Divine command, by a circuitous route, and not by the direct road to Palestine, which would have necessitated a struggle with the Philistines, who were then, as afterwards, a warlike people. They went, therefore, in a southerly direction and made their first encampment at Soccoth, at the verge of the cultivated land of Egypt. The next day's march took them to Etham, in the edge of the wilderness. Here it was that God Himself undertook the direction of their journey in the Pillar of Cloud and Fire. From Etham they proceeded to Phihahiroth, on the border of the Red Sea, between Magdal and Beelsephon.

172. **Pursuit of the Egyptians.**—After three days, Pharaoh, finding that he had lost the service of a whole people, regretted that he had let them go; and supposing that they were entangled in the desert and hemmed in by

the Red Sea, he set out in pursuit with a large force of chariots and cavalry, and the captains of his whole army, overtaking them in a narrow pass between a chain of high mountains, with the tower and garrison of Magdal on the west and the sea on the east. At the appearance of the Egyptians the Israelites were excessively alarmed, and reproached Moses with having brought them into the difficulty. Moses, however, bade them stand firm and see the wonders which God would work, promising that this should be their last sight of the Egyptians for ever. The Pillar of Cloud now passed from the front to the rear of the Israelites, covering their enemies with obscurity, but shining brightly on the children of Israel. And now Moses, advancing, stretched out his hand over the sea, and God caused a strong and burning wind to blow all night, and the water stood up as walls on the right hand and on the left, while in the midst there was a dry path. Into this the Israelites entered, and passed through in safety to the eastern shore. Meanwhile the Egyptians, pressing onwards, followed them in the darkness into this awful pass. And when the morning watch was come, and they had arrived in the midst of the sea, the Almighty looked upon them from the Pillar of Fire and of the Cloud, and overthrew the wheels of their chariots, and terrified them exceedingly. In wild confusion they shouted to one another, "Let us flee from Israel, for the Lord fighteth for them against us." But it was too late; Moses again stretched forth his hand over the sea, "and as the Egyptians were fleeing away the waters came upon them, and the Lord shut them up in the middle of the waves, . . . neither did there so much as one of them remain" (*Exod.* xiv. 28).

NOTE.—This passage through the Red Sea is a type of Holy Baptism, by which we are freed from the bondage of sin and assured of God's assistance throughout the spiritual life into which it brings us (1 *Cor.* x. 2).

173. **The Song of Moses.**—This great deliverance was celebrated by Moses and the children of Israel in a canticle or song, which is the most ancient one recorded. They were accompanied by Mary, "the prophetess, the

sister of Aaron," with timbrels and with dances. She is described as having "begun the song to them, saying: Let us sing to the Lord, for He is gloriously magnified, the horse and his rider He hath thrown into the sea" (*Exod.* xv. 21). This *pre-intonation* of the first words of the canticle is the earliest reference to the antiphonal mode of singing in divine worship, which was common among the Jews, and which forms so striking a peculiarity in the liturgical services of the Catholic Church.

174. **Mara.**—Moses now led them onwards into the desert of Sur ($\Sigma\upsilon\upsilon\varsigma$, *a fort*), and they marched three days through the wilderness and found no water. On arriving at Mara they found water, but could not drink it, because it was bitter, from which circumstance Moses called the name of the place Mara ($M\epsilon\acute{\rho}\rho\acute{\rho}\tilde{\alpha}$, *bitter*). Being instructed by God, Moses cast a tree into the water, which thereupon became sweet (*Exod.* xv. 25). At Mara God renewed His promise to Israel, if they would be faithful, saying, "None of the evils that I laid upon Egypt will I bring upon thee; for I am the Lord thy Healer" (xv. 26).

175. **Miracles.**—Five great miracles were worked by God for His people during their journey from the Red Sea to Mount Sinai. They were as follows:—

1. The *bitter waters of Mara* made sweet when Moses threw a tree into them (*Exod.* xv. 25).
2. *Quails* sent for food in the desert (*Exod.* xvi. 13).
3. *Manna* sent daily for forty years (*Exod.* xvi. 14).
4. *Water from the rock* at Raphidim (*Exod.* xvii. 6).
5. *Victory over Amalec* while Moses held up his hands (*Exod.* xvii. 11).

176. **Elim.**—From Mara, Israel marched to Elim ($A\acute{\iota}\lambda\epsilon\acute{\iota}\mu$, *a grove of palms*), where there were twelve fountains of water and seventy palm-trees. And they encamped by the waters.

177. **Desert of Sin.**—From Elim they removed and encamped by the Red Sea, and thence went on to the wilderness of Sin ($\Sigma\acute{\iota}\nu$, *clay*), which lies between Elim and Sinai. It was now the 15th day of the second month (1491 B.C.) since they had left Egypt, and the provisions

they had brought with them beginning to fail, they again murmured against Moses for bringing them away from Egypt, where "they sat over the fleshpots, and ate bread to the full." God therefore, to reanimate their faith and courage, sent them an abundance of quails that evening, and on the morning of the morrow He sent, for the first time, the miraculous food which was to be their support until they entered the Promised Land. And when the children of Israel saw it, they said to one another, "Man-hu?" (*What is it?*) And the substance, hitherto unknown, received from this circumstance the name of manna.

178. **The Manna.**—This was one of the most striking types of the Holy Eucharist, the daily bread of the Christian. In the early mornings it covered the face of the earth around the camp. It appeared small, white, like coriander seed, "and as it were beaten with a pestle," and the taste was like pure wheaten flour mingled with honey. It was fit for food just as it fell from heaven, but yet admitted of being dressed in different ways (*Exod. xvi. 23*). It suited every taste and every constitution, and was evidently miraculous, for

1. It fell six days in the week, but not on the seventh.
2. It fell in quantity sufficient to support nearly 3,000,000 persons.
3. On the sixth day there fell a double quantity.
4. That which fell on the first five days became putrid if kept, and bred worms; but that gathered on the sixth day remained perfectly fresh and sweet throughout the seventh.
5. It continued to fall as long as the Israelites needed it, but ceased when they entered Chanaan, and could procure ordinary food.

God commanded that a pot of manna containing one *gomer* (about eight-tenths of a bushel) should be preserved, that the generations to come might know the bread with which their fathers had been fed in the wilderness (*Exod. xvi. 32*).

179. **Raphidim.**—Having journeyed from Sin to

Daphca, and to Alus, they arrived at Raphidim ('Ραφιδιμ, *place of Rest*); and here, as they found no water, they again murmured at Moses, who, calling around him, as witnesses, the chiefs of the people, he smote with his rod the rock Horeb—*i.e.*, one of the outer hills of the Sinaitic group—and immediately water flowed forth abundantly. And he called the name of that place Temptation (*Massah*) and Strife (*Meribah*), because of the chiding of the children of Israel.

180. At Raphidim the Israelites fought their first battle. They were attacked by the **Amalekites**; and a body of chosen men being placed under the command of Josue ('Ιησοῦς, *saviour*), were deputed by Moses to fight against Amalec ('Αμαλήκ, *that licks up*). On the morrow, therefore, Josue set out to fight; but Moses, with the rod of God in his hand, and accompanied by Aaron and Hur ('Ως, *cavern*), went up on the hill to watch the engagement. "And when Moses lifted up his hands, Israel overcame; but if he let them down a little, Amalec overcame. And Moses's hands were heavy: so they took a stone, and put under him, and he sat on it: and Aaron and Hur stayed up his hands on both sides. And it came to pass that his hands were not weary until sunset. And Josue put Amalec and his people to flight, by the edge of the sword" (*Exod.* xvii. 11). God now directed Moses to make a record of this victory for the encouragement of Josue, and decreed the destruction of Amalec as a nation. Moses therefore built an altar as a memorial of this first victory, and called the place "The Lord my exaltation" (or "my Banner") (*Exod.* xvii. 15).

181. **The Visit of Jethro.**—News having reached Jethro of all that God had done for Israel, and that Moses had led the people out of Egypt, he set out from Madian with Sephora his daughter and her two sons, Gersam and Eliezer, and at length reached the encampment of the Israelites near the mountain of God. Moses went out to meet him, and received him with great respect and affection. He related to him all that God had done for Israel both before and since they left Egypt. Jethro, who was himself a priest, was much impressed by

the recital, and he blessed the God of Israel, and offered sacrifices to Him, "and Aaron and all the ancients of Israel came to eat bread with him before God." The following day, seeing that Moses was occupied from morning till night in settling cases of dispute between the people, he urged him to spare himself somewhat, and both for his own sake and the people's, to appoint judges for all the lesser matters, reserving to himself the more grave ones only. This advice Moses took, and "choosing able men out of all Israel, he appointed them rulers of the people, rulers over thousands, and over hundreds, and over fifties, and over tens" (*Exod.* xviii. 25). Jethro then returned and went into his own country.

182. **The Religion of Jethro.**—Jethro was the priest as well as chief of Madian; he worshipped God according to the tradition handed down from the descendants of Noe; and from the terms on which Moses lived with him for forty years, and from the manner in which he received him, and the intercourse he held with him when he visited him at Raphidim, we may conclude that his religion was not corrupted with the idolatries of Egypt; but that he believed in the unity of God, the immortality of the soul, the responsibility of man for his actions in this world, and judgment, with rewards and punishments, in the next. That his sacrifices were acceptable to God seems clear from *Exod.* xviii. 12; and it must be remembered that in the dispensation in which he lived, the head of a family was rightfully a priest by the ordinance of God. It is supposed by some that, though we read of his departing into his own country (*Exod.* xviii. 27), he subsequently returned and joined himself to the company of Israel.

183. **Sinai.**—In the third month of the departure of Israel from Egypt, leaving Raphidim, they came to the wilderness of Sinai, and pitched their tents over against the mountain. Here God called to Moses from the mountain and said: "Thus shalt thou say to the house of Jacob, and tell the children of Israel: You have seen what I have done to the Egyptians, how I have carried you upon the wings of eagles, and have taken you to My-

self. If therefore you will hear My voice, and keep My covenant, you shall be My peculiar possession above all people : for all the earth is Mine. And you shall be to Me a priestly kingdom, and a holy nation" (*Exod.* xix. 3-6). And when Moses had assembled the elders of the people he announced to them what God had said, "and all the people answered together : All that the Lord hath spoken, we will do" (*Exod.* xix. 8).

184. To further establish and confirm the authority of Moses as His representative, God promised that He would come "in the darkness of a cloud," that the people, hearing Him speaking to Moses, might henceforth believe his words with confidence. In preparation for this great event, they were enjoined to sanctify themselves for three days and wash their garments ; certain limits, too, were appointed within which they were forbidden to enter under pain of being stoned to death. Daybreak on the third day was ushered in with thunderings and lightning, and from a thick cloud that covered the mountain there pealed forth an awful blast as of a trumpet, which sounded louder and louder. Moses, who had brought the people forth from the camp to appear before God, was now summoned to ascend the mountain into the presence of God, who had come down upon it in fire. He was then commanded to return and caution the people lest they should pass the limits. He then reascended half-way with Aaron.

185. **The Ten Commandments.**—With a loud and appalling voice God now proclaimed these words from the midst of the fire :—

"I am the Lord thy God, who brought Thee out of the land of Egypt and out of the house of bondage.

1. "Thou shalt not have strange gods before Me. Thou shalt not make to thyself any graven thing, nor the likeness of anything that is in heaven above, or in the earth beneath, nor of those things that are in the waters under the earth. Thou shalt not adore them, nor serve them. I am the Lord thy God, mighty and jealous, visiting the iniquity of the fathers upon the children, unto the third and fourth generation of them that hate Me ; and showing

mercy unto thousands to them that love Me, and keep My commandments.

2. "Thou shalt not take the Name of the Lord thy God in vain: for the Lord will not hold him guiltless that shall take the Name of the Lord his God in vain.

3. "Remember that thou keep holy the Sabbath day. Six days shalt thou labour, and shalt do all thy works. But on the seventh day is the Sabbath of the Lord thy God. Thou shalt do no work on it, thou nor thy son, nor thy daughter, nor thy manservant, nor thy maid-servant, nor thy beast, nor the stranger that is within thy gates. For in six days the Lord made heaven and earth, and the sea, and all things that are in them, and rested on the seventh day: therefore the Lord blessed the seventh day, and sanctified it.

4. "Honour thy father and thy mother, that thou mayest be long-lived upon the land which the Lord thy God will give thee.

5. "Thou shalt not kill.

6. "Thou shalt not commit adultery.

7. "Thou shalt not steal.

8. "Thou shalt not bear false witness against thy neighbour.

9. "Thou shalt not covet thy neighbour's wife.

10. "Thou shalt not covet thy neighbour's house, nor his servant, nor his handmaid, nor his ox, nor his ass, nor anything that is his."

NOTE.—St. Augustine notes that in the fact that three commandments refer specially to our duty to God, we may see an allusion to the Blessed Trinity.

The order of the ninth and tenth is given differently in *Exodus* (xx. 17) and in *Deuteronomy* (v. 21). The one here adopted is that of *Deuteronomy*, and is the one traditionally followed both by the Catholic Church and the Jews.

186. The people, terrified by the voice of God and all that they saw and heard, now besought Moses to become a mediator between them and God, saying, "Speak thou to us, and we will hear: let not the Lord speak to

us, lest we die" (*Exod.* xx. 19). Moses, however, encouraged them, telling them that this awful scene was intended for their good, that, being filled with the fear of God, they might avoid sin.

187. **The Civil Law.**—God having thus proclaimed the precepts of the moral law in the hearing of all the people, Moses went higher up the Mount to the dark cloud which indicated the more immediate presence of God. Here he received thirty-three precepts relating to the civil law by which he was to govern the chosen people, as follows:—

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| <ol style="list-style-type: none"> 1. Making of idols forbidden (<i>Exod.</i> xx. 23). 2. The altar of sacrifice must be of earth or unhewn stones, and without steps (vers. 25, 26). 3. Laws relating to servitude, which must last only six years (<i>Exod.</i> xxi. 2). 4. To the servant who desires to remain (vers. 5, 6). 5. To female servants (7-11). 6. To manslaughter and cities of refuge (12, 13). 7. To murder (14). 8. To despisers of parents (15-17). 9. To man-stealing (16). 10. To stripes and wilful injuries (18, 19). 11. To smiting and accidental injuries (20-27). 12. To injuries from beasts (28-36). 13. To theft (<i>Exod.</i> xxii. 1-4). 14. To damages (vers. 5, 6). | <ol style="list-style-type: none"> 15. To trespasses (7-13). 16. To borrowing (14, 15). 17. To fornication (16, 17). 18. To witchcraft (18). 19. To bestiality (19). 20. To idolatry (20). 21. To care for the widow, fatherless, and stranger (21-24). 22. To usury and pledges (25-27). 23. To reverence to magistrates (28). 24. To the first-fruits (29, 30). 25. To holiness of life (31). 26. To slander and injustice (<i>Exod.</i> xxiii. 1-3). 27. To charity to one's neighbour (vers 4-6). 28. To the Year of Rest (10, 11). 29. To the Sabbath (12). 30. To oaths (13). 31. To the three great Feasts (14-17). 32. To certain offerings (18, 19). 33. A kid not to be boiled in its mother's milk (19). |
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NOTE.—The last of these precepts probably alludes to a practice of the heathen in those days, of boiling a live kid in its mother's milk, and sprinkling it on the fields and trees to make them fruitful.

188. God now promised an angel to guide the Israelites, and a special blessing if they obeyed his voice. By this "angel" was probably meant Josue, who led them subsequently into the Promised Land.

189. After the communication of these laws, Moses was again summoned to the presence of God on the mount, while Aaron and his sons Nadab and Abiu with the seventy elders of Israel were directed to wait and worship at a distance. When Moses returned, he told the people what God had commanded, and they unani- mously promised obedience. Moses now committed to writing all the laws that God had given to him; and rising in the morning he built an altar at the foot of the mount, and twelve titles or pillars as representing the twelve tribes of Israel. He then caused calves to be sacrificed as peace-offerings, and having read aloud the words of the Lord, and the people having renewed their promise of obedience, Moses sprinkled the altar and roll containing the covenant with one half of the blood of the victims, and the people with the other half, thus solemnly ratifying the covenant which God made with them.

NOTE.—This Covenant Sacrifice (*Exod.* xxiv. 9–11), with the sprinkling of blood and sacrificial meal that followed it, formed the most important transaction in the whole history of Israel. By this one sacrifice, never renewed, Israel was formally set apart as the people of God; and it lay at the foundation of all the sacrificial worship which followed. Only *after* it did God institute the tabernacle, the priesthood, and all its services.—(*Edersheim.*)

This sacrifice, therefore, is a remarkable type of the Sacrifice of the Cross, and the closeness of the parallelism between it and its great Antitype is very noticeable in the following particulars:—

1. The precepts of the Civil Law by which the Israelites were to be governed both as a nation and as to their individual conduct, were given *before* this Covenant Sacrifice; so in the New Covenant, our Divine Lord laid down the laws by which we are to live as members of His kingdom, during the three years' teaching that preceded His Crucifixion.

2. This sacrifice by which the covenant was ratified with Israel was not offered by the Aaronic priesthood, to whom alone was to pertain the offering of the sacrifices of the Old Law; but young men were chosen for the purpose out of the twelve tribes who made up the chosen nation of which God was the King: so, the sacrifice on Mount Calvary was not offered by the ministry of the Christian priesthood, to whom alone it was given to offer the sacrifice of the New Law, but by the instrumentality of Gentiles, for all the Gentiles are to be subjects of the new kingdom of Christ.

3. The sacrifice offered at Mount Sinai was offered once for all,

and never repeated; all the Levitical sacrifices that followed it were dependent on it, and acceptable to God only through the covenant ratified by it: so the sacrifice on Mount Calvary was offered once for all, and needs no repetition, for the unbloody sacrifice of the Mass, now daily offered, not merely depends on it but is one with it, and is its perfect commemoration and renewal, procuring for us all the benefits of the blood once shed on Calvary.

4. The Covenant Sacrifice, as such, was not intended as a daily act of worship, but was the seal and basis of the dispensation which it inaugurated. A provision was made for its renewal and commemoration in both Laws, by the sacrifices of the daily worship: in the Old Law God's promised mercies were set forth daily before God and man by a fourfold system of typical sacrifice, since the Old Law was one of type and promise: in the New Law the fulfilment of the promise is perpetually renewed by a sacrifice which is substantial, not typical, and offered for the same four ends.

5. It was *after* the Covenant Sacrifice that God gave to Moses minute instructions as to the ceremonial worship and the services of the Old Law; similarly, it was during the forty days *after* the sacrifice on Mount Calvary that our Lord gave His Apostles directions for the worship of the New Law and the administration of the sacraments.

Further details as to this typical sacrifice are given by St. Paul in *Heb.* ix. 19-22, where also he groups together transactions differing in point of time, as all forming part of this dedication of the first Covenant by blood, and points out that while the "patterns of heavenly things (*i.e.*, the typical ordinances of the Old Law) should be cleansed with these (*i.e.*, the blood of calves and goats), the heavenly things themselves (*i.e.*, the ordinances of the New Law) should have their healing power from better sacrifices than these," *i.e.*, from the true sacrifice on Mount Calvary, of which this one at Mount Sinai was a type.

NOTE II.—*On the Blood of Christ.* It may be well here to add a note on the interpretation of the passages in the New Testament describing the shedding of our Lord's blood. The meaning of these depends on the use of blood in the sacrificial system of the Old Law. It was there looked upon as the very seat of life (*Gen.* ix. 4; *Deut.* xii. 23; *Lev.* xvii. 2, &c.); and by the shedding of the blood its life was not destroyed, but separated from the organism it had quickened (*Gen.* iv. 10; *Heb.* xii. 24; *Apoc.* vi. 10). Hence its atoning virtue lies not in its material substance, but in the life of which it is the vehicle, and it is treated after being shed as still living (*Lev.* xvii. 2). The death of the animal inflicted by the offerer was the acknowledgment of the guilt of sin, and of the punishment consequently due to it; and the sprinkling of the blood, the exclusive work of the priest, signified the bringing near to God of the life so offered up.

These two were united in Christ Who at once "was offered" and "offered Himself" (*Heb.* ix. 14. 28).

The blood of Christ, therefore, signifies His life, as—

1. Offered in free self-sacrifice to God for men; and
2. Brought into perfect fellowship with God, having been set free by death.

It includes not merely the death of our Lord, but also the thought of His life continued after death. This is most clearly seen in *John* vi. 52-56; and the two results in Christians are distinguished in *1 John* i. 9.—(*Westcott.*)

190. This done, Moses and Aaron, Nadab and Abiu, and seventy of the elders returned to Mount Sinai, where they beheld an extraordinary manifestation of the glory of the God of Israel, "and under his feet as it were a work of sapphire stone, and as the heaven, when clear;" and here in His presence they ate and drank of the Covenant feast, and were thus assured of His mercy and loving-kindness. Then Moses was again ordered to ascend the mountain to receive the tables of stone and further instructions. Josue his servant accompanied him, Aaron and Hur remaining with the elders in charge of the people. And when they ascended the mount a cloud of glory rested upon it for six days, and on the seventh day Moses was called to enter into the midst of the cloud, where he abode forty days, the glory of the Lord still resting as a burning fire on the top of the mount, in the sight of all the people of Israel (*Exod.* xxiv. 18).

NOTE.—*Mount Sinai.* The exact position of the mount on which God revealed Himself to Moses is disputed, but it is to be sought among the mass of granite and porphyry mountains occupying the greater part of the Arabian peninsula, lying between the Gulf of Suez and Akabah, and rising to a height of 8000 or 9000 feet above the sea. This mountain mass is divisible into three groups: a north-western, reaching in Mount Serbal to an elevation of 6340 feet; an eastern and central, attaining in Jebel Katherin a height of 8160 feet; and a south-eastern, whose highest peak, Um Shaumer, is the culminating point of the whole range. Serbal with its five peaks looks the most magnificent mountain in the peninsula, and is identified with Sinai by the early writers of the Church, but it does not meet the requirements of the sacred narrative, and even as early as the time of Justinian, the opinion that Serbal was the Sinai of Moses had been abandoned, and that honour had been transferred to a ridge of the second or eastern range, the northern summit of which is termed Horeb; and the southern, Jebel-Mûsa, or Mount of Moses, continues to be regarded by the

great majority of scholars as the true Sinai. Its height is variously estimated at from 6800 to 7100 above the sea.

At the eastern base of Jebel-Mûsa, in the ravine of Shoua'îb, stands in solitary peace the famous monastery of St. Catherine, but in earlier times the mountain had numerous other convents, chapels, and hermitages.

191. During these forty days Moses received from God minute and detailed directions on the following subjects. All was to be made according to the pattern shown to Moses on the mount (*Exod.* xxv. 40):—

1. The construction of the Ark of the Covenant and the Seven-branched Candlestick.
2. The Tabernacle, with its four coverings.
3. The Altar and the Court of the Tabernacle.
4. The Vestments of Aaron and the priests; and their consecration.
5. The daily sacrifice, morning and evening.
6. The Altar of Incense.
7. The half sicle to be paid by each Israelite for the uses of the Tabernacle.
8. The brazen Laver.
9. The holy Oil of Unction; and the composition of the Incense.
10. *Beseleel*, the son of Uri, of the tribe of Judah, and *Ooliab*, the son of Achisamech, of the tribe of Dan, were appointed by name to make the Tabernacle and its appurtenances.
11. The observance of the Sabbath, as a sign of the Covenant.

Lastly, "The Lord, when He had ended these words in Mount Sinai, gave to Moses two stone Tables of Testimony, written with the finger of God" (*Exod.* xxxi. 18).

NOTE.—God showed to Moses an actual pattern or model of all that he was to make for the sanctuary. Every detail had its special meaning; nothing was intended as mere ornament, all was symbol and type. As a symbol it indicated a present truth; as type, it pointed forward, a prophecy by deed, to future spiritual realities; while at the same time it already secured to the worshipper the first fruits and earnest of their final accomplishment in the fulness of time.—(*Eidersheim.*)

192. The prolonged absence of Moses on the mountain

at length caused the people to despair of his return, and in their fear and anger they came to Aaron and demanded that he should make gods to go before them. This Aaron unhappily did; and taking the golden ear-rings of the people, he made of them a molten calf. The people received it with joy, saying, "These are thy gods, O Israel, that have brought thee out of the land of Egypt." Thereupon Aaron built an altar before it, and proclaimed a feast-day, which the people kept with sacrifices, dancing and shouting.

NOTE.—It was of the bull Apis, which the Egyptians believed to be an incarnation of Osiris, that the Israelites made an image. According to the mythology of Egypt, with which the Israelites were familiar, Osiris had fought with and conquered *Apap*, a giant, and the king of desolate wildernesses and sandy deserts. They looked round and saw the dominions of Apap on every side of them, and forgetful of their Divine but Invisible Guide, they longed for Apis to protect them, and compelled Aaron to give them a likeness of the worship to which they had been accustomed in Egypt.

193. Meanwhile God made known to Moses on the mountain what was being done in the valley, and threatened to destroy the people utterly, but was appeased at length by the prayer of Moses, who, descending the mountain, was rejoined by Josue, who had awaited his return lower down. The two, going on, first heard and then saw the revelries which accompanied the idolatrous worship. Moses in his anger threw down the two Tables of the Law, which had been written by the Finger of God, and they were dashed to pieces at the foot of the mount.

Arriving upon the scene of the idolatry, Moses at once laid hold of the idol, burnt it in the fire, and grinding it to powder he scattered it in water and made the Israelites drink of it; then turning to Aaron, he reproved him severely for his evil deed. And then, seeing that the people were undone in the sight of their enemies by this act of Aaron's, he called upon all who were on the Lord's side to gather themselves together to him; accordingly the whole of the Levites assembled, and then Moses bade

them go through the camp and slay the guilty without reference to kindred or friendship. This was done, and about 23,000 were put to death. As a reward of their fidelity, the Levites were chosen afterwards for the ministry of the Tabernacle.

NOTE.—The Hebrew and the Septuagint here read only 3000 as put to death. The expression “naked” (v. 25) is rendered by the Targums by the word “undone” as above.

194. The day following, Moses having spoken to the people on the greatness of their sin, he returned to the Lord and interceded for them with much fervour, saying even, “*Forgive them this trespass; or if Thou do not, strike me out of the book that Thou hast written.*” Moved by this appeal, God forgave the people and renewed His communication with them, but at the same time He punished them by a plague.

195. Moses now pitched his tent outside the camp afar off, and called it the “Tabernacle of the Covenant.” Here he went in the sight of all the people, and when he had entered the tent, the Pillar of Cloud, which during the period of riot had departed in wrath, again returned and stood at the door of the tent, “and the Lord spoke with Moses face to face, as a man is wont to speak to his friend” (*Exod.* xxxiii. 11).

196. God having declared that he would still bring the people into the land which He had promised, but that He Himself would not conduct them thither, the people were overwhelmed with grief, and moved by their sorrow He again suffered Himself to be prevailed on by Moses, saying, “My Face shall go before thee, and I will give thee rest,” and promised Himself to be their guide and protector.

Moses, being assured by God of his commission, begged that he might look upon God in His glory; and in a wonderful vision God showed Himself to him as far as it was possible for a mortal eye to behold (*Exod.* xxxiii. 23).

197. At the divine command Moses now hewed two tables of stone like the former ones, and rising very early

in the morning he took them in his hand and again went up to the top of Sinai. Here God manifested Himself to him and renewed His covenant; He also bade Moses write the ten commandments on the tables that he had brought, and this was accordingly done; and at length Moses, having been forty days on the mountain, during which time he neither ate nor drank, returned to the people. His face now shone so brightly that the people feared to come near him; and therefore, after he had repeated to the people the commandments of God, he covered his face with a veil. This veil he afterwards removed when he went into the Divine Presence, but replaced it on returning to the people.

198. **The Mosaic Dispensation** formed a new epoch in the history of Revelation. The truth handed down from father to son by word of mouth in the time of the Patriarchs was, as we have seen, gradually corrupted and added to; and this infection of error had influenced even the chosen people, whom we find worshipping Apis, while they still acknowledged the true God. A new ritual was therefore now ordained, the observance of which reminded the Israelites of the truths which God had revealed to them, and of the commandments He had laid upon them; and the whole of which at the same time symbolised the doctrines and worship of the yet more perfect dispensation of the Gospel to which the Israelites were to look forward. Now for the first time was a visible Sanctuary erected to the True God. The Patriarchs had erected sacred pillars of stone (*Gen.* xxviii. 18), and worshipped in the shade of consecrated groves (*Gen.* xxi. 33), but it was not until the Israelites had become familiar with the idea of a temple from the custom of the Egyptians, that God permitted an enclosed building to be dedicated to His service, as a pledge of His dwelling with them.

NOTE.—The types of the Old Testament never prefigured their antitypes completely and in all respects; but from the nature of the case, being inferior to their antitypes, they foreshadowed them truly, indeed, but in some particulars only. Thus Moses, who was a striking figure of our Lord, prefigured Him truly in some ways, as in being a mediator with God (*Gal.* iii. 19), and a lawgiver to the people; but in so far as he sinned, and failed to enter the Pro-

mised Land, he was not a type of our Lord. For this reason the types were far more numerous than the antitypes or things figured. Thus there were many types of the Church in the days of old, each representing it truly but partially, and in some points only. So the Ark of Noah, the Tabernacle of the Jews, the Temple in Jerusalem, the Jewish nation,—each prefigured the Church in one or more particulars, as will be shown in detail elsewhere.

199. The encampment before Sinai continued for more than a year (*Num.* i. 1). During this time Moses busied himself with the construction of the Tabernacle, according to the pattern which God had showed him. He committed the work to *Beseleel* (*βεσελεήλ*, *in the shadow of God*) the son of Uri (*Ούρι*, *light*) of the tribe of Judah, and *Ooliab* (*Ελιάβ*, *tent of my father*) the son of Achisamech (*Ἀχισαμάχ*, *brother of support*) of the tribe of Dan; both of whom had been named for the purpose by God Himself, and who together with their assistants received a special gift of wisdom and skill. But that all Israel might have a part in this great work of homage, every male above twenty years of age was required to pay a ransom of half a sicle of silver. In addition to this, however, the people voluntarily brought offerings of gold, precious stones, and rich materials in such abundance that Moses had to refuse to accept any more.

NOTE.—Vast quantities of brass must have been used in the manufacture of the appurtenances of the Tabernacle. The metal may in part have been brought from Egypt; but recent discoveries have shown that, on the route by which the Israelites travelled in the desert, there existed large copper mines, and extensive metallurgical works. Hence no difficulty could arise in their obtaining abundant supplies of the metals they needed.—(*See Lenormant's Course of History.*)

It may be added that a *sicle* or *shekel* was worth about 2s. 4d. of English money, taking silver at 5s. an ounce.

200. **Court of the Tabernacle** was an open space, a hundred cubits long from East to West, and fifty cubits wide; it was enclosed by hangings of network of fine twisted linen, supported by sixty wooden pillars garnished with silver, with silver heads, and fixed in sockets of brass, and fastened down to the ground with cords. The height of the pillars was five cubits.

NOTE.—It is by no means easy to ascertain the exact dimensions of the Tabernacle and its furniture, for there were several “cubits,” and it is not known which of them Moses used in its construction. The ordinary cubit was about $18\frac{1}{2}$ English inches in length; while the existing Egyptian measures which have been found in tombs do not differ greatly, but vary from 20.47 to 21 inches. The Babylonian cubit was also 21 inches. But Piazzi Smyth considers that the “sacred” cubit was 25,025 inches, which is the ten-millionth part of the polar radius of the earth. Whatever may have been its length, the Mosaic cubit, according to the Rabbinical authorities, was divided into 24 digits.

An ancient Hebrew inscription, believed to be of the time of Solomon, has been recently discovered at the Pool of Siloam, and translated by Professor Sayce. It describes the length of the tunnel in which it occurs as being 1000 cubits; the tunnel was measured by Colonel Warren, and found to be 1708 feet long; hence the cubit used in Jerusalem in the time of Solomon was about $20\frac{1}{2}$ inches. “But,” adds Professor Sayce, “it must be remembered that 1000 is a round number, and this argument for the length of the cubit must not be pressed too closely.”—(*See Statement of Palestine Exploration Fund, July 1881.*)

201. In this Court stood the **Tabernacle** itself, of which the back and sides were made of boards of setim-wood, ten cubits in length, by one and a half in breadth; they were entirely overlaid with gold, and were fitted together at the bottom by sockets of silver, while they were secured in position by ten bars of setim-wood covered with gold, which passed through golden rings attached to the boards. The east end of the Tabernacle was left open.

Over this frame of the building were placed four veils or coverings.

1. The first was composed of ten curtains of fine twisted linen, embroidered in blue, purple, and scarlet. They were joined together by means of fifty rings of gold and loops of blue.
2. Next came a covering of eleven curtains of goats' hair, joined together by loops and fifty buckles of brass.
3. The third was of rams' skins, dyed red.
4. The fourth was of skins coloured blue.

NOTE.—These latter skins were probably those of the seal, which abounded on the shores of the Sinaitic peninsula. The colour here

called *blue* is in the Latin *hyacinthinus*, and is frequently, but less accurately, translated by *violet* in the Douai version of the Bible. The tint of the Roman *hyacinthus* and of the Greek *βάκινθος* was what we now call *blue*. Moreover, *blue* is the colour which the Jews have always understood to be meant by the original text.

These veils covered the roof and sides of the Tabernacle, and partially hung over its ends.

NOTE 1.—The Ten Linen Curtains signify the Ten Precepts of the Law. Each curtain was 28 cubits long, and 4 wide: this seven-fold length indicates the Holy Spirit by Whose assistance alone we can fulfil the Law.

2. The eleven goats' hair curtains signify transgression.

3. The rams' skins indicate the death of our Lord, the True Victim, and they are red because of His Passion.

4. The outer covering signifies eternal life.—(*St. Augustine.*)

At the East end of the Tabernacle were five pillars of setim-wood, with capitals of gold and sockets of brass, which supported a hanging of richly embroidered fine linen, blue, purple, and scarlet, drawn across the entrance. Another costly veil, supported on a screen of four pillars, and drawn across the interior, separated the Holy of Holies from the Sanctuary or Holy Place. In front of this veil on the north side was placed the Table of Shew-bread, which was called also the *Bread of the Face*, as standing before the Face of God. In a corresponding position on the south side was the Seven-branched Candlestick, whose lamps, burning day and night with pure olive oil, lighted the Holy Place. The Holy of Holies, which was a perfect cube of ten cubits in length, breadth, and height, was left in utter darkness, typical of *Him Whom no man hath seen nor can see* (1 *Tim.* vi. 16). In this Holy of Holies, into which the High Priest only went once a year on the Day of Atonement, was placed the Ark of the Covenant. Before the Holy of Holies, but within the sanctuary, was the **Altar of Incense**; it was made of setim-wood, overlaid with gold, and was one cubit long, one wide, and two high. It had horns and a grate of gold, and a crown of gold round the top; and also four rings of gold through which passed the gold-plated bars of setim-wood by which it was carried.

NOTE.—The Tabernacle was a type of the Church of God, in which are to be found the Presence of God, and the sacraments and means of grace by which we are united to Him. In the cubic form of the Holy of Holies we may see a symbol of the Blessed Trinity.

202. The Ark of the Covenant was a small chest of *setim*-wood (probably a species of *acacia*), two and a half cubits long, one and a half wide, and one and a half high. It was overlaid with the purest gold within and without, and crested with a golden crown. At the corners were four rings also of gold, through which were placed two bars of *setim*-wood covered with gold, by which the ark might be carried; and these bars were never to be withdrawn from the rings. On the top of the ark was the Propitiatory, or *mercy-seat*, of purest gold; and on it were two cherubim of beaten gold, looking towards one another, with their faces turned towards the mercy-seat, while their outspreading wings covered the whole of it.

In the Ark were placed the two Tables of the Law, engraved on both sides with the Ten Words; and from *Heb. ix. 4*, it appears that the *pot of manna* and *Aaron's rod that budded* were also laid up before the ark.

NOTE.—The Ark, according to St. Augustine, was a symbol full of mystery. In itself it signified the eternal wisdom of God: it contained the Law; and as no one can completely fulfil the Law, the Mercy-Seat is over the Ark, for there is need that God be merciful; and it is *over* it, that mercy may be over judgment. The Cherubim overshadow the Ark with their wings, as it were veiling it, for it contains hidden mysteries. They bend towards each other because they agree, for they signify the two Testaments. Their faces are towards the Mercy-Seat, for they declare the mercy of God, in Whom alone we have life.

203. The *Shechinah* was the visible manifestation of the presence of God between the Cherubim and above the Mercy-Seat, in the Tabernacle and afterwards in Solomon's Temple. It was not seen in the Second Temple, and was one of the five particulars which the Jews reckon as wanting in the Temple of Zorobabel. The word itself is not found in Holy Scripture, but the verb *shachan*, from which it is derived, occurs in many passages, and is used to express the dwelling of God among men.

NOTE.—“ This, the cloudy signal of the Presence, is the most majestic symbol of our Lady throughout the oracles. The sacramental element of the Shechinah was called by the Rabbins ‘ *Mater et Filia Dei*,’ and was always a feminine noun. They say it was a stately pillar or column of fleecy cloud which assumed ever and anon, as to Elias upon Carmel, the outline of a human shape and form, ‘ *Vestigium hominis*.’ Within its breast sojourned the glory of the Presence, as in a tent.”—*R. S. Hawker*.)

This brilliant and glorious light, enveloped in the cloud, was usually concealed by it, so that the cloud itself was for the most part alone visible ; but on particular occasions the glory appeared.

204. **The Table of Shew-bread or Loaves of Propo-**sition was also made of setim-wood, two cubits long, one wide, and one and a half high ; it was entirely overlaid with pure gold. At the top was “ a golden ledge round about ; and to the ledge itself a polished crown four inches high ; and over this another little golden crown ” (*Exod. xxv. 25*). This table also had four golden rings and two bars of setim-wood overlaid with gold, by which it might be carried. There were also dishes, bowls, censers, and cups, in which the libations were to be offered—all of the purest gold (*Exod. xxv. 29*).

NOTE.—This *Bread of the Face* was a type of the presence in our Churches of the most holy Eucharist, which is before the Face of the Eternal Father as a perpetual propitiatory sacrifice.

The golden crown, four inches in height (*Ex. xxv. 25*), with which the Table of Shew-bread was crowned, was, according to St. Thomas, typical of heavenly glory enjoyed by all the saints. The other “ little golden crown ” with which it was surmounted, is the peculiar glory which is given only to Martyrs, Doctors, and Virgins, and is in addition to that which they enjoy in common with all the other saints.—(*St. Thomas, 3 qu. 96*).

205. **The Golden Candlestick** with its shaft and six branches, together with the seven lamps supported by them, and the snuffers and dish were all of the purest gold, and weighed together a talent. The shaft and branches were formed of alternate cups like nuts, bowls, and lilies ; all being according to the pattern that God showed to Moses on the Mount.

NOTE.—The seven-branched Candlestick was a type of the perpetual indwelling of the Holy Spirit in the Catholic Church ; fire being a common type of Him, and the seven lamps of gold symbolising His seven-fold gifts.

206. Within the Court and in front of the Tabernacle was the **Altar of Burnt Sacrifice**. This was hollow and made of setim-wood covered with plates of brass. It was square in form, being 5 cubits long and as many wide, and 3 cubits high. The grate and horns were of brass, and the bars by which it was carried were of setim-wood covered with brass. It rested on the ground, and the priests who ministered at it ascended by a slope of earth, for the Law forbade the construction of steps leading up to the Altar. From this altar it was that the High Priest took live coals to burn incense before the Lord in the Sanctuary, nor could he enter and perform his holy functions without being himself sprinkled with the blood of the victims slain on it. On this altar was kept the *holy fire*, which at first had come down from heaven; it was kept constantly burning, and was never to be allowed to go out.

NOTE.—This Altar may be considered as a symbol of Sacrifice, as the Altar of Incense is of prayer. Our prayers are acceptable to God only by virtue of the great Sacrifice of His Son, with Whose blood we must be cleansed before we are worthy to approach Him.

207. **The Brazen Laver** stood between the Altar and the Tabernacle. It was made of brass “of the mirrors of the women that watched at the door of the Tabernacle.” It was raised on a brazen foot, and was probably circular in form. In it was washed the flesh of the victims, and the hands and feet of the priests before entering the Tabernacle to offer incense (*Exod.* xxx. 18-21).

NOTE.—The Laver was a type of the Sacrament of Penance, and intended to teach the necessity of personal purity and holiness.

208. When all was ready Moses called Aaron and his sons, and consecrated them solemnly to the office of the priesthood, and instructed them in their various duties as the Lord had commanded him. After this, Aaron offered sacrifice for himself and the people, laying the victims in order upon the altar. “And the glory of the Lord appeared to all the multitude: and behold a fire, coming forth from the Lord, devoured the holocaust, and the fat that was upon the altar; which when the multitude saw,

they praised the Lord, falling on their faces" (*Lev. ix* 23).

NOTE.—The fire which thus miraculously came down from Heaven was from thenceforward used for all the sacrifices. It was carefully fed by the priests, and preserved from that time until the Captivity of Babylon. When Jerusalem was destroyed and the Temple burned, some devout priests privately took the fire from the Altar, and hid it in a deep pit in a valley. After the return from the Captivity it was sought for by the grandchildren of the priests who concealed it, but it could not be found. Instead of it, however, they found thick water, which being sprinkled on the sacrifice, miraculously kindled it into a large fire (*2 Macc. i. 20*). This day was afterwards called the *Day of the Given Fire*, and was kept by the Jews with great solemnity. The fire was preserved, like the first, in the Second Temple, and was always used for the sacrifices.

This sacred fire was a symbol of the virtue of Charity, by which Our Lord offered Himself on Mount Calvary, and without which no sacrifice can be acceptable to God (*1 Cor. xiii. 3*).

209. "And Nadab and Abiu, sons of Aaron, taking their censers, put fire therein, and incense on it, offering before the Lord strange fire: which was not commanded them. And fire coming out from the Lord destroyed them, and they died before the Lord" (*Lev. x. 1, 2*). And *Misael* and *Elisaphan*, the sons of *Oziel*, the uncle of Aaron, at the command of Moses, forthwith took up their kinsmen as they lay vested with linen tunics, and cast them forth without the camp. But while Aaron, Eleazar and Ithamar were forbidden to uncover their heads or rend their garments because of their sacred character, the house of Israel bewailed those whom God thus terribly punished.

210. The first **High Priest** was Aaron; who—the High Priesthood being an hereditary office—was succeeded by his third son Eleazar (*Ἐλεαζάρ*, *whom God helps*); Nadab (*Ναδάβ*, *volunteer*) and Abiu (*Ἀβιούδ*, *father is he*) having been struck dead for offering incense with strange fire (*Lev. x. 1-11*).

To the High Priest alone it belonged (i.) to enter the Holy of Holies once a year, on the day of Atonement, to sprinkle the blood of the sin-offering on the mercy-seat, and to burn incense within the veil (*Lev. xvi.*). On this

occasion he did not wear his pontifical dress, but was arrayed entirely in fine white linen (*Lev. xvi. 4, 32*).
 (ii.) He alone was to consult the Divine Oracle (*Num. xxvii. 21*), and preside over the Council (*Deut. xvii. 9*).
 (iii.) He was forbidden to marry a widow, or any other than "a virgin of his own people" (*Lev. xxi. 13*).

The office lasted for life, but does not appear to have had any special emolument attached to it, the High Priest receiving simply his share as any other priest in the provision made for their support.

Like the other priests, the Pontiff wore the *linen drawers*; then a *linen coat*, over which, in place of the white tunic, he wore one of blue, called the tunic or *robe of the Ephod*,—the lower edge of which was trimmed with pomegranates, blue, purple, and scarlet, with a golden bell between each. Over this came the *Ephod*, consisting of two parts, one of which covered the back and the other the breast and upper part of the body, wrought with the sacred colours and gold. The two parts were united at the shoulders by two onyx stones, on each of which were engraved the names of six of the tribes. It was gathered together at the waist by a curious *linen girdle* wrought into a round form "like the skin of a snake," of scarlet, purple, and blue. On the front of the Ephod at the breast was placed the *Rational* or *Breastplate*; it was made of the same materials as the Ephod, was of a square figure and double like a bag, measuring about a span in length and breadth. Twelve precious stones encased in gold were set in it in four rows, each having engraved on it the name of one of the tribes. It was fastened to the Ephod by chains of gold. His *mitre* was of white linen like that of the other priests, but attached to it by a blue ribbon was a gold plate on which were engraved the words HOLINESS TO THE LORD.

211. The **Urim and Thummim** were mysterious objects within the Breastplate, by means of which, in some way unknown to us, the High Priest was enabled to ascertain the Divine response on matters proposed to God for His direction. The words signify *Light* and *Perfection*; or as the Greek renders them, *Doctrine* and *Truth*.

212. The Priests now chosen by God were the sons of Aaron, in place of the head and eldest son of each family, who, before the time of Moses, were priests in their own houses.

They were consecrated with imposing ceremonies, and at all times of their ministration were attired in fine linen *drawers*, and a white linen *tunic* woven in one piece and embroidered, and reaching to the feet, which seem to have been bare. The tunic was confined at the waist by a *girdle* wrought with needle-work of the sacred colours, blue, purple, and scarlet, intermingled with white. On their heads they wore a white linen *tiara* or mitre.

Their duties were to keep the fire constantly burning on the Altar of Burnt Sacrifice; to trim and feed with oil the Golden Lamp; to offer the daily sacrifices morning and evening; to lay fresh "loaves of proposition" on the table every seventh day; to proclaim the great solemnities by sounding the silver trumpets; to examine and pronounce on cases of leprosy; to expound the Law and teach the people the commandments of God.

The provision for the support of the priesthood consisted of:—

1. One-tenth of the tithes of the produce of the whole country paid to the Levites (*Num.* xviii. 21, 26).
2. The Loaves of Proposition (*Lev.* xxiv. 9).
3. The first-fruits of oil, wine, and corn (*Num.* xviii. 12).
4. The ransom of the first-born of man or beast, five sicles of silver a head; and also of everything vowed (*Num.* xviii. 14, 15).
5. Certain portions of the sacrifices, of the burnt-offerings, peace-offerings, and trespass-offerings, and especially the *heave-shoulder* and the *wave-breast* (*Num.* xviii. 8-14; *Lev.* x. 12-15).
6. A fixed portion of the spoils taken in war (*Num.* xxxi. 25-47).

213. The Courses. In the time of David the priests were so numerous that he divided them into twenty-four

Courses, which were each to serve in rotation for a week. Each of these Courses was under a Chief, or "Prince."

NOTE.—After the Captivity only *four* of the Courses returned; these, however, were divided into twenty-four, and their Chiefs were probably the "Chief Priests" of whom frequent mention is made in the New Testament.

214. The Levites, in reward for their fidelity, were chosen by God to serve the Tabernacle and assist the Priests in their ministrations, and were also the singers and musicians. They entered on their duties at the age of thirty, and were consecrated by a ceremonial washing accompanied by sacrifices, after which the elders laid their hands on them, and the High Priest presented them *as a wave-offering before the Lord*, in token that they were offered to God by the people for His service, and handed over by Him to the priests.

They were of three families, being descended from Gerson, Caath, and Merari, the three sons of Levi.

- i. The *Caathites*, when the Tabernacle was removed, bore all the sacred vessels; these having been previously covered in blue coverings by Aaron and his sons, so that they were neither touched or seen by the Levites, and this under penalty of death (*Num.* iii. 31).
- ii. The *Gersonites* had charge of the curtains, veils, and hangings (*Num.* iv. 22–26).
- iii. The *Merarites* carried the heavier portions of the Tabernacle, such as the pillars, boards, and bars. For this purpose they used oxen and waggons, whilst the Caathites carried the sacred vessels on their shoulders (*Num.* vii. 1–9).

When Israel encamped in the desert, the tents of the priests were placed at the east end of the Tabernacle, the Caathites on the south, the Gersonites on the west, and the Merarites on the north.

On the entry into Canaan the Levites received forty-eight cities to dwell in, and a tithe of all the produce of the land and cattle (*Num.* xviii. 24).

NOTE.—The Mosaic hierarchy foreshadowed that of the Catholic Church, which consists essentially of Bishops, Priests, and Ministers (*Council of Trent*).

215. The **Nethinim** were servants of the Tabernacle, appointed to assist the Priests and Levites in the more servile portions of their duties, such as carrying water and wood. To this office, which was laborious but yet honourable, since it pertained to the service of the Tabernacle, the *Gabaonites* were admitted, and were the first assistants of this kind mentioned in Holy Scripture.

216. The **Nazarites**, from the Hebrew *nazar*, “to separate,” were persons of any tribe, who either consecrated themselves to the Lord by vow for a certain number of days or a month, or were consecrated by their parents for life.

217. The **Rechabites**, though living a life similar to the Nazarites, differed widely from them. The vow of the former was a civil institution, of the latter a religious one. The Rechabites took their name from their ancestor *Rechab* (*Ῥηχάβ*, a horseman) the Kinite, whose son *Jonadab* (*Ἰωνάδαβ*, the Lord gave spontaneously) gave a rule of life to his children. He enjoined them—

1. To drink no wine.
2. Neither to possess or occupy any houses, fields, or vineyards.
3. To dwell in tents.

They gained their livelihood by being Scribes.—(See *Jer.* xxxv. 6, 7).

NOTE.—*Benjamin Tudelensis*, who wrote in the twelfth century, affirms that in his travels he found a city inhabited by Rechabites; and some say that this race still exists in Arabia, carrying out in all its integrity the rule prescribed by their father Jonadab.

218. At length the Tabernacle was completed, and on the first day of the first month of the second year after leaving Egypt, Moses erected and anointed the Tabernacle and its contents, and having duly consecrated Aaron and his sons, he put upon them the holy vestments, and brought them before the door of the Tabernacle that they might “minister to God, and that the unction of them

might prosper unto an everlasting priesthood" (*Exod.* xl. 13).

"After all things were perfected the Cloud covered the Tabernacle of the Testimony, and the glory of the Lord filled it. Neither could Moses go into the Tabernacle of the Covenant, the Cloud covering all things, and the majesty of the Lord shining, for the Cloud had covered all. If at any time the Cloud removed from the Tabernacle, the children of Israel went forward by their troops: if it hung over, they remained in the same place. For the Cloud of the Lord hung over the Tabernacle by day, and a Fire by night, in the sight of all the children of Israel throughout all their tents" (*Exod.* xl. 31-36). B.C. 1490.

NOTE.—The cost of the metals and other materials of the Tabernacle has been estimated at £213,320; but the entire expense, including the dresses of the priests, &c., is estimated at £250,000.

219. **The Types.**—The following are some of the types mentioned in the book of Exodus:—

- | | | |
|---------------------------------------|-------------|---|
| 1. <i>The servitude of Israel,</i> | type of | <i>Original Sin.</i> |
| 2. <i>Crossing the Red Sea,</i> | . . . " | <i>Holy Baptism.</i> |
| 3. <i>Journey through the Desert,</i> | " | { <i>Life of a Christian
in this world.</i> |
| 4. <i>Manna,</i> | " | |
| 5. <i>Rock of Horeb,</i> | " | { <i>Holy Eucharist (1
Cor. x. 3).</i> |
| 6. <i>Paschal Lamb,</i> | " | |
| 7. <i>Moses,</i> | " | <i>Water of Life.</i> |
| 8. <i>Aaron,</i> | " | <i>the true Victim.</i> |
| 9. <i>Tabernacle,</i> | " | <i>our Lawgiver.</i> |
| | | <i>our Eternal Priest.</i> |
| | | <i>the Church.</i> |

220. **History of the Tabernacle.**—The chief facts are—

- i. During the wanderings it was the one place where God "met His people," and where from the glory above he mercy-seat He revealed His Will. It was to the Tabernacle that Moses and Aaron were summoned on all important occasions. It was here too that the spirit of prophecy was bestowed on the seventy elders.

- ii. During the conquest of Canaan it was probably moved from place to place, wherever the host of Israel encamped.
- iii. Afterwards it was erected at Silo, in the territory of the tribe of Ephraim, to which Josue belonged. Here it remained throughout the period of the Judges.
- iv. In the time of Heli the ark was captured by the Philistines, and sacrifice was now occasionally offered in other places than the Tabernacle, as for instance by Samuel at Masphath (1 *Kings* vii. 9), Ramatha (ix. 12), and Galgal (xi. 15).
- v. After this it was settled some time at Nobe, where David and his young men ate of the shew-bread.
- vi. In the time of David and Solomon we read of it as erected at Gabaon (1 *Par.* xvi. 39); but when the Ark was taken to Jerusalem, a new Tabernacle was constructed to receive it (1 *Par.* xv. 1), which seems to have retained only the old Altar of Burnt Sacrifice.

LEVITICUS.

A.M. 2514 B.C. 1490.

221. This Book is called Leviticus because it treats of the Offices, Ministries, Rites, and Ceremonies of the Levitical Priesthood. It is called by the Hebrews *Vaicra*, from the word with which it begins. It comprises the history of the Israelites during about one month.

It contains regulations with regard to the different Sacrifices and Oblations; the solemn consecration of the Priests; the various kinds of ceremonial Uncleaness and their Purification; the Feasts of the Old Law; Vows and Tithes.

222. **The Sacrifices.**—Four classes of Bloody Sacrifices were ordained, viz.: *Burnt Offerings*, *Peace Offerings*, *Sin Offerings*, and *Trespass Offerings*. The victims, whose death was a figure of that of Our Lord on the Cross, were

in all cases to be without blemish, and were either bullocks, sheep, goats, turtle-doves, or pigeons (*Lev. i. 3-14*).

For the *Unbloody Sacrifices* or *Oblations*, the fruits of the earth, as flour, salt, frankincense, green sheaves, and dried corn, were to be offered.

Certain liquids also, as wine and oil, were commanded to be used.

All these various offerings, with the exception of the pure incense which was burnt on the Golden Altar or in the Thurible, and of the victim of the Sin Offering on certain occasions, were to be offered on the Great Brazen Altar, the Libations being poured out at its foot.

223. *Holocausts* or *Whole Burnt Offerings*; so called because the whole of the victim was to be consumed by fire, no part being consumed by man as in the case of the other sacrifices. It was intended simply as an act of Supreme Adoration to the Maker and Lord of all. The victim in the Burnt Offering was to be from the herd or flock, or a bird; it was required to be of the male sex, perfect of its kind and without blemish, not less than eight days old, and usually a year. It was also to be accompanied by a Meat offering and Libation (*vide par. 224*).

The following Ritual was to be observed. The offerer was first to purify himself by a ceremonial washing, then having brought the victim to the "Door of the Testimony" opposite to the Great Brazen Altar, he was to lay his hands upon its head in token of dedication and substitution, and then to slay it himself (*Lev. i. 5*). The priest received the blood in a vessel and sprinkled and poured it in various ways on and about the Brazen Altar. In some cases the Golden Altar of Incense was sprinkled, and on the day of Atonement the Mercy-seat was sprinkled by the High Priest. The priest then consumed the whole of the victim on the Altar, with the prescribed ceremonies, and offered the appropriate Meat offering and Libation.

Every morning and evening a lamb was directed to be offered as a Burnt Sacrifice on behalf of the whole people, and the evening victim was to be burnt slowly so as to last throughout the night.

Every sacrifice was to be burnt with the Sacred Fire which came from heaven after the consecration of Aaron, and which was constantly fed and kept burning on the Great Altar by the priests.

NOTE.—The chief *public* Burnt Sacrifices were :—

- i. The Morning and Evening Offering.
- ii. The Sabbath Sacrifice, which was double that of an ordinary day (*Num.* xxviii. 9, 10).
- iii. At the New Moon, the three great Festivals, the great Day of Atonement, and the Feast of Trumpets (*Num.* xxviii. 11).

There were also *private* Burnt Sacrifices for the—

- i. Consecration of Priests (*Exod.* xxix. 15).
- ii. Purification of women (*Lev.* xii. 6–8).
- iii. Cleansing of the Leper (*Lev.* xiv. 10).
- iv. Removal of a ceremonial uncleanness (*Lev.* xv. 15–30).
- v. End of the vow of a Nazarite (*Num.* vi. 10–14).

224. **The Oblations** or *Meat Offerings* consisted of fine flour seasoned with salt, oil, and frankincense. The priest offered a portion of the flour and oil and the whole of the incense; the remainder was to belong to Aaron and his sons. They were usually accompanied by *Libations* which consisted of wine poured out at the foot of the Altar.

NOTE.—These offerings might be made (a) alone, as a free-will offering; or (b) together with the Burnt Sacrifice, or Thank Offering, but not with the Sacrifice for Sin or Transgression.

225. *Incense* was also offered daily on the Golden Altar, and once a year in the Holy of Holies before the Ark. It was compounded of equal weights of *stacte*, *onycha*, *galbanum*, and *frankincense*, and was forbidden to be either made or used for any secular purpose.

NOTE.—In the Temple Service, according to the *Mishna*, on the completion of the daily offering of incense, all the priests took their places on the steps of the Holy House, the five who had performed the functions within the Temple being on the left: they then raised their hands and blessed the people with one voice, using the solemn triple form of blessing (see par. 241). To this blessing succeeded the Canticle or chant of the Levites. A special psalm was proper to each day of the week, reference being thus made to the days of creation.

On the first day (our Sunday) the psalm was *Domini est terra* (Ps. xxiii.), the reference being to the words "In the beginning God created the heaven and the earth."

For the second day the psalm was *Magnus Dominus* (Ps. xlvii.), the reference being to the words "And God called the firmament heaven."

The psalm for the third day was *Deus stetit* (Ps. lxxxi.).

That for the fourth day, *Deus ultionum* (Ps. xciii.).

That for the fifth day, *Exultate Deo* (Ps. lxxx.).

The creation of man was honoured on the sixth day by the psalm *Dominus regnavit* (Ps. xcii.).

And on the seventh day was chanted the psalm which bears the heading "a Psalm of a Canticle on the Sabbath day" *Bonum est confiteri* (Ps. xci.); a psalm which, the Mishna adds, is to be sung through all time until the day when the Sabbath shall be unbroken, and rest shall be in eternal life (*Mishna*, tract *Tamid*).

226. **The Peace Offerings** were made for two distinct purposes, either as a thanksgiving to God for favours already received, or as a solemn petition for blessings hoped for. The victim might be either of the herd or of the flock, male or female, but not birds (*Lev. iii. 1*). Like the Burnt Sacrifice, it was always accompanied by a Meat offering.

In this sacrifice after the priest had sprinkled the blood, as in the ceremony of the Whole Burnt offering, the victim was divided, and the priest laid all the internal fat and the kidneys on the altar; he then separated the right shoulder and breast, and *elevated* or *waved* them before the Lord, and they became his portion, which he was to eat with his family in a clean place. The remainder was returned to the offerer, and was to be eaten by him and his family and friends on the day it was offered and the next day, but whatever remained over on the third day was to be utterly consumed with fire (*Lev. xix. 6*). This Sacrificial feast, which was peculiar to the Peace Offering, was strikingly typical of complete reconciliation and joy to the minds of those familiar with the Eastern laws of hospitality.

As this feast was as it were the consummation of the Peace Offering, this sacrifice when offered in conjunction with others was invariably the last; it was also offered on all occasions of unusual rejoicing, *e.g.*, the consecration

of Aaron and the Tabernacle (*Lev. ix. 18*), and the Dedication of the Temple (*3 Kings viii. 63*).

227. **The Sin Offerings** consisted of one animal only, and were unaccompanied by a meat offering. The victims, which varied with the occasion, were as follows:—

If offered for	it was
The whole people	a <i>he-goat</i> (<i>Num. xxviii. 15</i>).
The Priests and Levites at their Consecration	a <i>young bullock</i> (<i>Num. viii. 8</i>).
The High Priest, on the Day of Atonement	a <i>young bullock</i> (<i>Lev. xvi. 3</i>).
Women after child-birth	a <i>young pigeon or turtle-dove</i> (<i>Lev. xii. 6</i>).
Cleansing of a leper or leprous house	a <i>yearling ewe</i> (<i>Lev. xiv. 13</i>).
In case of poverty, for the leper .	<i>one bird</i> (<i>Lev. xiv. 22</i>).
„ „ for the house .	<i>two birds</i> (<i>Lev. xiv. 49</i>).

The offerer brought the victim to the great Altar, laying his hand on its head, confessing his sin and praying for forgiveness; he then slew it. The Priest now dipped his finger in the blood, and, if the sacrifice was offered for a private individual, sprinkled it seven times on the horns of the Brazen Altar; if, however, it was offered for the High Priest and the congregation, it was sprinkled seven times on the veil before the Ark, and seven times on the Golden Altar. On the great day of Atonement the High Priest himself sprinkled it towards the Mercy-seat, and then on the horns of the Golden Altar. The same portions of the victim were then burnt on the Brazen Altar as in the case of the Peace Offering, and the remainder was eaten by the Priest in the Court of the Tabernacle with the males only of his family, or on the more solemn occasions was burnt entirely in some clean place without the camp.

For certain presumptuous or deliberate sins, such as wilful murder or adultery, no sacrifice could be offered, but the offender was punished with death.

228. **Trespass Offerings** were sacrifices offered to God in reparation of some special sin or negligence, and intended to make recompense, as far as might be, for the insult thus offered to the Divine Majesty.

229. **Holy Times and Seasons :—**

1. The weekly **Sabbath**, or day of rest, was appointed as “an everlasting covenant between God and the children of Israel, and a perpetual sign.”
2. The monthly feast at the **New Moon** was announced by the sound of the silver trumpets. On it eleven more victims were offered than usual.
3. The New Moon of the Seventh Month (*Tisri*) was observed with still greater solemnity, and was called the **Feast of Trumpets**. In addition to the ordinary victims at a New Moon, nine others were offered as burnt offerings and a kid for a sin offering.
4. Every seventh year was called a **Sabbatical Year**, during which the land was to lie fallow and enjoy “a sabbath of the resting of the Lord” (*Lev. xxv. 5*). During this year it was forbidden either to sow or reap, or even to gather of the fruits that the land produced of itself.

NOTE.—“It is observable that this and some other laws, though given to the Israelites forty years before they entered Canaan, were not to take effect until they actually entered into possession of the Land of Promise. Thus their very legislative code furnished not only a rule for their obedience, but an encouragement to their faith in the fulfilment of the Divine promises.”

5. After seven times seven years, the fiftieth year was to be kept as a **Jubilee**, on which also the land was to lie fallow, and all that had been alienated was “to return to the owner and to the ancient possessor.” Houses in cities, however, if not redeemed within a year, were to belong to the purchaser and his heirs for ever, except as to the houses of the Levites, which, like all land, returned to the ancient owner or his heir at the ensuing Jubilee.

NOTE.—The word *Jubilee* is of doubtful derivation; it probably comes from the Hebrew *jobel*, signifying the blast of a trumpet; the year of Jubilee being proclaimed by the sound of the trumpets.

230. **The Day of Atonement.** This day, the tenth of the month Tisri, was observed as an annual humiliation of the whole nation before God. It was observed as a day of fasting, and it was solemnised by the peculiar ceremony of the *Emissary* or *Scape-goat*. It was on this day that the High Priest, having laid aside his pontifical vestments, and clothed in white linen as a simple priest, caused two he-goats to be brought to the door of the Tabernacle and cast lots upon them, one to be offered to the Lord, and the other to be the emissary or Scape-goat. All but the High Priest having left the sanctuary, he offered a calf, and then entered within the veil and burnt incense before the Mercy Seat, sprinkling it seven times with the blood of the calf. He then offered the goat on which the lot fell, and sprinkled its blood likewise over against the Oracle. Having purified the sanctuary, tabernacle, and altar, he now offered the living goat. Putting both hands upon its head, he confessed all the iniquities of the children of Israel, and praying that they might light on the head of the goat, he sent it out by a special messenger, who left it in an uninhabited part of the desert. The High Priest then washed, and having assumed his pontifical attire, he offered his own holocaust and prayed both for himself and for the people (*Lev. xvi.*).

On this day all work was most strictly prohibited, both to the Israelites and to the strangers who might sojourn among them.

NOTE.—The Rabbins inform us that, after the lot had been taken, the High Priest fastened a long scarlet fillet to the head of the Scape-goat, and that when the goat was finally dismissed this fillet changed colour to white, as a sign that the atonement was accepted by God. After the building of the Temple they say that the goat was taken to a place about twelve miles from Jerusalem, and there thrown down a precipice. At the moment of its being dashed to pieces, they say that a fillet fastened at the entrance of the Temple changed colour. It is remarkable that the Rabbinical account of the fillet assigns the cessation of the miracle by which the Divine acceptance of this expiation was notified, to a period precisely corresponding to the death of Our Lord—viz., forty years before the destruction of the Second Temple.

231. *The Great Festivals:—*

i. **The Passover**, on the 4th day of the month Nisan,

in memory of the departure from Egypt. The paschal lamb, chosen on the 10th and killed on the 14th day of the month, was eaten with bitter herbs and unleavened bread (see par. 164). The festival lasted seven days, until the 21st of Nisan, during which period only unleavened bread was to be eaten, nor might any leaven be in their habitations. On the 16th day of the month the first ripe sheaf of barley was brought to the sanctuary, and there lifted up or waved by the priest before the Lord; and until this offering had been made, no produce of the new harvest might be eaten.

- ii. At the end of seven complete weeks from the 16th of Nisan was kept the Feast of Pentecost. The feast was also known as that of *Weeks* (*Deut. xvi. 10*), of *Harvest* (*Exod. xxiii. 16*), and of *First Fruits* (*Num. xxviii. 26*). It was distinguished by the offering of *two leavened loaves* made of the newly-ripened wheat, and was the special time of thanksgiving for the now completed harvest. It was also a commemoration of the giving of the Law at Mount Sinai on this day.

NOTE.—It was on this Feast of Weeks, the anniversary of the giving of the Law, that the Holy Spirit was given to be the perpetual Life and Guide of the Church of Christ; and the feast of *Pentecost*, or *Whitsun-Day* (*i.e.*, fifty days after the Pasch, or Easter) was the earliest annual festival instituted in the Church.

- iii. The Feast of **Tabernacles** was celebrated on the 15th day of Tisri, the seventh month; it was in thanksgiving for the harvest of fruits and the vintage now gathered in, and also in memory of Israel's dwelling in tents during the wanderings in the wilderness. It lasted seven days, and was solemnised by more numerous sacrifices than any other feast. After the conquest of Canaan, the people dwelt during this festival in booths formed of green boughs.

- iv. Later on two other feasts were instituted, namely,

that of *Purim* or *Lots*, to commemorate the defeat of Aman and his designs against the Jews (*Esther* ix. 21); it began on the 14th day of Adar, the 12th month, and lasted two days. The other was (v.) the *Feast of Dedication*, in memory of the purification of the Temple after it had been defiled by Antiochus Epiphanes (1 *Mac.* iv. 52). It was instituted by Judas Machabeus, and was kept on the 25th of the month Casleu, and lasted eight days. It was also known as the feast of *Lights*, from the illuminations with which it was celebrated.

232. *Leprosy*.—Special laws are given in chapters xiii. and xiv. of Leviticus with regard to leprosy, which was a special type of sin, and regarded by the Jews as a disease for which no natural remedy was to be expected. The person suspected of it was ordered to show himself to the priest, by whose judgment he was to be regarded either as clean and fit for the society of others, or unclean and to be excluded from the camp. On the recovery of a leper, he was commanded to offer certain sacrifices in thanksgiving, after which, and the performance of the required ceremonies of purification, he was pronounced to be clean again, and restored to society.

The “leprosy of houses” and “clothes” (*Lev.* xiv. 55) was manifested in spots and disfigurations which appeared on the walls and articles of clothing, and closely resembled the symptoms of leprosy in man. Minute directions are given for the destruction of the houses and garments affected.

233. The book of Leviticus contains also many minute regulations regarding ceremonial uncleanness and other matters; they principally fall under three heads:—

- i. *Things unclean to eat*, such as certain animals, birds of prey, and especially blood.
- ii. *Things unclean to touch*, as, for example, a dead body, whether of man or beast.
- iii. *Unclean matters or conditions*, especially those connected with the leprosy.

iv. *Nazarites and Vows.* Nazarites made a vow to abstain from wine and grapes, to let the hair grow, to avoid contamination from dead bodies, and not to mourn for the dead. *Samson* and *St. John the Baptist* were examples of persons under this vow, which in some cases lasted for a limited time only, and in others for life. A parent might dedicate a child to this state even before its birth.—(See par. 216.)

Vows were ordinarily dedications of property, persons, or animals to God. All these were redeemable at a price, except clean animals, which were required to be sacrificed.

The *Cherem* (*anathema*) was a vow by which a person or thing was accursed and devoted to destruction. The case of Jephthe's daughter was an example.

234. *The Blasphemer.*—During the sojourn at Sinai occurred a direct breach of the Second Commandment. The son of an Egyptian father by *Salumith*, a woman of the tribe of Dan, quarrelled with an Israelite, and blasphemed and cursed the name of God. He was put in confinement until Moses had inquired the Divine Will, when he was brought out and stoned to death (*Lev. xxiv. 23*).

NOTE.—The Targum adds that this sin was the consequence of a quarrel which arose from the refusal of the tribe of Dan to allow the son of the Egyptian to erect his tent among them, because every Israelite dwelt with his family by the ensign of the house of his father. It likewise notes that this was one of four judgments referred to Moses : in two of them relating only to money, Moses decided promptly ; in the other two, in which life was involved, he decided only after deliberation and prayer.

235. ON THE SYMBOLICAL MEANING OF THE LEVITICAL SACRIFICES.

NOTE.—All the sacrifices of the Old Law were typical and acceptable to God inasmuch only as they represented and prefigured the Sacrifice of Our Lord on the Cross. They are described with great minuteness in Holy Scripture, and may be understood as so many symbolical pictures of the work of our Divine Lord in atoning for our sins, in redeeming us, and in bringing us into union and friendship with God. In each of the Levitical sacrifices He is represented not only as the victim but also as the Priest or Mediator,

and again as the Offerer. There are, therefore, many types of Him, since each one can only show Him in one aspect. Thus the *Offerer* shows Him as having become perfect man to discharge the debt of man to God; the *Victim* shows Him in *His work* by which the atonement was made; and the *Priest* gives a third picture of Him as the appointed Mediator and Intercessor. The offerer laid his hands on the head of the victim, and this act indicates the *identity of the offerer and the victim*; and the thing offered, whatever it might be, stood for and was looked upon as identical with the offerer. So in sweet savour offerings it represented the offerer as one giving himself entirely to God as an acceptable offering for His glory; but in the sin and trespass offerings he submits himself as a sinner to the judgment of God.

The *differences* between the several offerings must be noticed:— First, there are several different offerings, as the *Holocaust*, the *Oblation*, the *Peace offering*, &c.; and, secondly, there are *different grades of the same offering*, as the holocaust of the *herd*, of the *flock*, and of *fowls*. These different offerings may be taken as representing the different *aspects* of the work or person of our Lord; and the various grades as representing the various degrees in which the extent of His work is appreciated by individuals.

The differences between each sacrifice and the others bring out its special character and meaning:—

I. THE HOLOCAUST OR BURNT OFFERING differed from other sacrifices in these particulars—

- (1.) It was a *sweet savour offering*. In this class of sacrifices there is no allusion to sin: it is the faithful Israelite giving a sweet offering to his God. It is therefore our Lord Who “loved us, and delivered Himself for us, an oblation and a sacrifice to God for an odour of sweetness” (*Eph. v. 2*). The Holocaust shows us God not only satisfied for sin (which would be the *sin offering*), but receiving an acceptable free-will offering of love.
- (2.) It was offered as the fulfilment of the service of adoration due to God. Our Lord thus does for us what no man can do for himself. He offers to His heavenly Father an adoration worthy of Him.
- (3.) *A life was offered*, for God has supreme dominion over us, and *life* represents *man’s duty to God* perfectly rendered by our Lord for us.
- (4.) *It was wholly burnt on the Altar*, teaching that we must love God with our whole heart, our whole soul, and our whole mind (*St. Matt. xxii. 37*): our interior acts being indicated by the “*inwards*,” our exterior works by the “*legs and feet*,” and our intellect by the “*head*” (*Lev. i. 8, 9*).

The *Holocaust* had three grades—

- a. It might be a *bullock*, type of *strength and patient untiring labour*;

or, b. A lamb, *i.e.*, passive submission without a murmur ;
 or, c. A turtle-dove, type of mourning innocence (*vide Isa. lix.*
11; St. Matt. x. 16).

II. THE OBLATION OF MEAT OFFERING as compared with the other sacrifices was—

- (1.) A *sweet savour* (*Lev. ii. 2-9*), *i.e.*, an acceptable offering made to God.
- (2.) The *thing offered* was not *life* (*our duty to God*), but the *products of the earth* created for the use of man. Hence this offering represents our *duty to our neighbour* rendered for God's sake; and the victim is a symbol of Christ presenting Himself to His Eternal Father as *man's food*. The following were to be offered—
 - a. *Fine flour*, corn ground to powder, type of *deepest suffering*.
 - b. *Oil* was to be mixed with the flour, *i. e.*, "*Christ*" anointed and filled with the Holy Spirit.
 - c. *Frankincense*, which yields its perfume when submitted to the action of fire, is an emblem of the sweetness and fragrance of the offering of our Blessed Lord.
 - d. *Salt*, type of perpetuity and incorruptness.
- (3.) The Oblation was *not wholly burnt*, but *wholly consumed*.
 - a. *Not wholly burnt*, for besides the claim of God, man's *necessity* has a claim upon our Lord which He is not slow to respond to.
 - b. *Wholly consumed*, for we should live for God and our neighbours, and leave nothing for selfishness.
- (4.) *Though chiefly consumed by man it was offered to God*, for we should love our neighbour for God's sake, as Christ did, and as an offering to Him.
- (5.) The *Oblation*, as differing from the *offering of first-fruits at Pentecost*.
 - a. The *Oblation* was a *sweet savour*, the offering of first-fruits was *not*. Note that the *sheaf lifted up* on the morrow after the Sabbath following the Pasch might be burnt as a sweet savour; but the offering of first-fruits fifty days after at Pentecost might not: for the former was *unleavened*, while the latter was *mixed with leaven*. The former was Christ, "*the first-fruits of them that slept*," the latter the members of His Mystical Body, "*a kind of first-fruits of His creatures*" (*Jas. i. 18, note in Douay Bible*). He (represented by the former) had no sin, but of the latter we are told "*ye shall offer it, but it shall not be burnt*" (*Lev. ii. 12*); yet it was accepted by God because "*with it*" were offered a holocaust, a Peace Offering, an Oblation, and a Sin Offering. And

so in Christ, and with Him, and for Him, we become well pleasing to God.

The Oblation had *three grades*—

- a. *Unbaked flour.* Christ the *fine flour bruised*.
- β. *Baked loaves or cakes.* Christ the *food* of our souls.
- γ. *Green ears of wheat dried by the fire.* Christ the *first-fruits* of the ripening harvest.

III. THE PEACE OFFERING had these special characters :—

- (1.) It was a *sweet savour offering*.
- (2.) In it the offerer, the priest, and God partook of one and the same offering, and this sharing together was a sign of communion and friendship.
 - a. Before the offerer could eat, “the fat, the blood, the inner parts,” must have been consumed on the altar.
 - b. Then the offerer, Christ in His person standing “for us,” (*Eph. v. 2*), feeding on the offering, is satisfied.
 - c. The offerer *feasts with God, i. e.*, holds intimate communion with Him.
 - d. The offerer *feasts with the Priest*, symbol of the joy which Christ as *Mediator* feels at the restoration of friendship between God and man.
 - e. The *Priest's children* also shared in the feast. The Church rejoices in the conversion of a sinner and his return to God.

Varieties in the Peace Offering. It might be offered—

1. As a *thanksgiving* or praise.
2. As a *vow* or voluntary service.

IV. SIN OFFERING, by which Our Blessed Lord makes satisfaction and atones for our sins. As compared with the other sacrifices—

- (1.) It was without blemish, but *not of a “sweet savour;”* for our Lord's atonement was perfect, but it was in satisfaction for sins.
- (2.) It had many grades from a *bullock* down to *flour*—types already explained.

V. THE TRESPASS OFFERING was an act of restitution or payment of debt, and was offered in reparation for specific acts of sin.

- (1.) Like the Sin Offering, it was not of a “sweet savour.”
- (2.) The wrong done was valued at the priest's estimate.
- (3.) One fifth part more was added; “where sin abounded *grace* did much more abound.” The added fifth is an acknowledgment that the person paying it has lost and forfeited that whereof the fifth was offered. The satisfaction of Our Lord exceeds our debts.

THE BOOK OF NUMBERS.

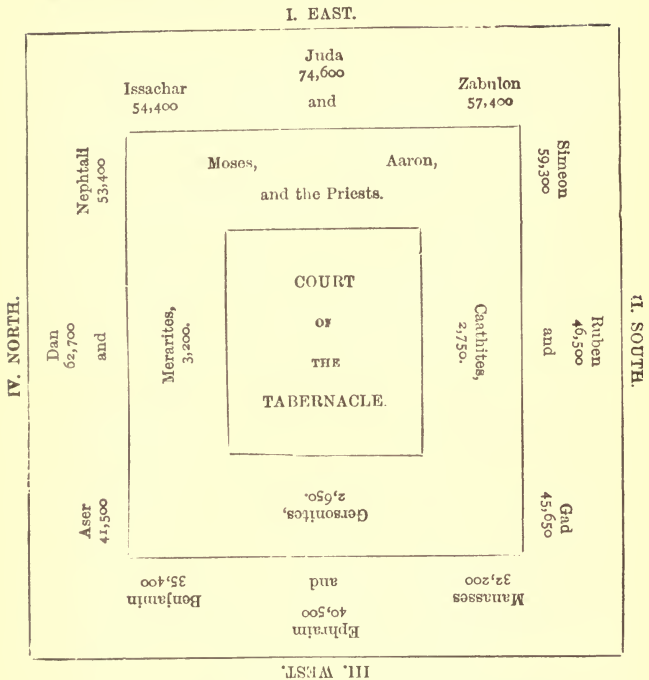
236. This book, called by the Hebrews *Vajedabber*, takes the name of *Numbers* from the numbering and ordering of the Israelites which it records. It includes a period of almost thirty-nine years; from the second year after the Exodus to the eleventh month of the fortieth year (B.C. 1490—B.C. 1451).

237. On the first day of the second month, all being now ready, Moses numbered the people, and found them to amount to 603,550 men over twenty years of age, and exclusive of the Levites. These he marshalled according to their tribes, appointing a prince to rule over each, and a particular standard round which each should rally.

The numbers of fighting men in the various tribes were as follows:—

Tribe.	Prince.	Men.	Ensign.
<i>Ruben</i> , .	<i>Elisur</i> , son of <i>Sedeur</i> , .	46,500	{ <i>Waves of the Sea.</i>
<i>Simeon</i> .	{ <i>Salamiel</i> , son of <i>Suri-saddai</i> , }	59,300	<i>A Sword.</i>
<i>Juda</i> , .	{ <i>Nahasson</i> , son of <i>Ami-nadab</i> , }		
<i>Issachar</i> , .	<i>Nathanael</i> , son of <i>Suar</i> ,	54,400	<i>An Ass.</i>
<i>Zabulon</i> , .	<i>Eliab</i> , son of <i>Helon</i> , .	57,400	<i>A Ship.</i>
<i>Ephraim</i> ,	{ <i>Elisama</i> , son of <i>Ami-niud</i> , }	40,500	{ <i>A Bunch of Grapes.</i>
<i>Manasses</i> ,	{ <i>Gamaliel</i> , son of <i>Phadassur</i> , }		
<i>Benjamin</i> ,	<i>Abidan</i> , son of <i>Gedeon</i> ,	35,400	<i>A Wolf.</i>
<i>Dan</i> , . .	{ <i>Ahiezer</i> , son of <i>Ami-saddai</i> , }	62,700	<i>A Serpent.</i>
<i>Aser</i> , . .	<i>Phegiel</i> , son of <i>Ochran</i> ,		
<i>Gad</i> , . .	<i>Eliasaph</i> , son of <i>Duel</i> , .	45,650	{ <i>An Urn with ears of corn.</i>
<i>Nephtali</i> ,	<i>Ahira</i> , son of <i>Enan</i> , .	53,400	{ <i>A Flag unfurled.</i>
			{ <i>A Hind at liberty.</i>

238. Plan of the Encampment.



239. The numbering of the people being completed, Moses assigned to each tribe its position in the camp. In the midst was the Tabernacle, guarded on the east by the sons of Aaron, under the chief command of Eleazar the son of Aaron, "prince of the princes of the Levites;" on the south by the Caathites, under their prince, Elisaphan the son of Oziel; on the west by the Gersonites, under Eliasaph the son of Lael; and on the north by the Merarites, under Suriel the son of Abihaiel. Outside these, the place of honour on the east was occupied by the tribe of Juda, flanked by Issachar and Zabulon, all under the ensign of the *Lion*, the standard of Juda.

On the south, ranged under the ensign of a *Man's Head*, the standard of Ruben, were Ruben, Simeon, and Gad.

Similarly on the west, under Ephraim's ensign, an *Ox*, were Ephraim, Manasses, and Benjamin.

And on the north, headed by Dan, whose ensign was an *Eagle with a serpent in its talons*, were Aser and Nephtali.

NOTE.—The Egyptian ensigns consisted usually of a carved figure or symbol, mounted on the top of a pole; and it is probable that the ensigns of Israel were of a similar character. This is the earliest mention of these devices to distinguish families, which were afterwards known as heraldic or armorial bearings. The Targumists believed that the devices were worked on banners distinguished by their colours, the colour for each tribe being analogous to that of the precious stone for that tribe in the breastplate of the High Priest. The Cabbalists suppose that they corresponded with the signs of the zodiac.

240. All those who were ceremonially unclean were directed to be removed from the camp, "lest they defile it when I shall dwell with you" (*Num. v. 3*); they might, however, return after the prescribed purifications.

NOTE.—Jewish writers observe that there were three camps, viz.:

1. The camp of the Shechinah, or the sanctuary and its courts.
2. The camp of the Levites, who with Aaron and his sons encamped round about the sanctuary.
3. The camp of Israel, which encompassed them all.

These distinctions should be borne in mind as applying to different ceremonial uncleannesses: there were some which excluded from all these camps, as the leprosy; some others excluded from the camp of the Levites, but not from that of the congregation; and others, such as defilement by the dead, excluded only from the sanctuary, but not from the other two.

241. A remarkable foreshadowing of the Sacrament of Penance may be seen in the following verses: "And the Lord spoke to Moses, saying, Say to the children of Israel: When a man or woman shall have committed any of all the sins that men are wont to commit, and by negligence shall have transgressed the commandments of the Lord, and have offended; they shall confess their sin, and restore the principal itself, and the fifth part over and

above, to him against whom they have sinned. But if there be no one to receive it, they shall give it to the Lord, and it shall be the priest's, besides the ram that is offered for expiation, to be an atoning sacrifice" (*Num.* v. 5-8). Here are enjoined *confession, restitution, and satisfaction.*

242. **The Form of Blessing.**—"And the Lord spoke to Moses, saying, Say to Aaron and his sons: Thus shall you bless the children of Israel, and you shall say to them:—

"*The Lord bless thee and keep thee.*

"*The Lord show His Face to thee, and have mercy on thee.*

"*The Lord turn His Countenance to Thee, and give thee peace*" (*Num.* vi. 24-26).

NOTE.—In this triple blessing, to which God promised a sacramental efficacy (*Num.* vi. 27), we may see an evident allusion to the Threefold Personality of God.

243. The princes of the tribes offered gifts at the dedication of the sanctuary; and on this occasion God fulfilled His promise of communing with His people from the mercy-seat. "When Moses entered into the Tabernacle of the covenant to consult the oracle, he heard the voice of One speaking to him from the propitiatory that was over the ark between the two cherubin, and from this place He spoke to him" (*Num.* vii. 89).

244. On the day that the Tabernacle was erected and dedicated the Pillar of Cloud and of Fire came and stood over it, and became the guide of Israel in their journeyings, so that when it moved forward they rose up and followed, whether by day or by night, encamping wherever the Cloud stood still. So "by the word of the Lord they pitched their tents, and by His word they marched" (*Num.* ix. 23).

NOTE.—The movements and tarryings of the Israelites in obedience to the indications of the Cloud are minutely recorded, to show that the people did not wander up and down in the wilderness as bewildered and unable to find their way out; but that all their motions were directed by the special appointment of God.

245. **Two Silver Trumpets** were now made at the command of God to be used for the purpose of summon-

ing the people and to direct their movements. They were to be sounded by the priests in such a manner as to indicate the signals for marching and for a halt; also for the solemn assembly, for an alarm of approaching enemies, or for battle. They were also directed to be sounded at the time of sacrifice on festival days and at the New Moons. At the blast of these sacred trumpets God also promised to render them effectual aid in fighting against their enemies (*Num. x. 1-10*).

246. At length their sojourn in the wilderness of Sinai came to an end, and on the 20th day of the second month of the second year, the Cloud was lifted from the Tabernacle, and the Israelites broke up their encampment, and prepared to start on their journey. The Tabernacle was taken down, and its various parts distributed among the sons of Levi; and the silver trumpets then sounded for the march. First of all went the Caathites, carrying the Ark covered with a dark-blue pall; and as they raised it on their shoulders Moses cried: "*Arise, O Lord, and let Thine enemies be scattered, and let them that hate Thee flee before Thy Face*" (*Num. x. 35*). Following the Ark came Juda with Issachar and Zabulon. Then came the Gersonites and Merarites, with the different portions of the Tabernacle, followed by Ruben, Gad, and Simeon. Then the remainder of the Caathites, with the sacred vessels of the Sanctuary, followed by Ephraim, Benjamin, and Manasses. And lastly Dan, Nephtali, and Aser. And this order was observed in all their marches (*Num. x. 28*). When the Ark was set down at the place of an encampment, Moses exclaimed: "*Return, O Lord, to the multitude of the host of Israel*" (*Num. x. 36*).

247. At this time *Hobab* (*Ὁβὰβ*, *beloved*), the son of Jethro, proposed to return to his father's house, but was pressed by Moses to remain with the Israelites (*Num. xxx. 29*); this he appears to have done, and to have settled amongst the tribe of Juda (*Judg. i. 16*).

NOTE.—Moses begged of Hobab to remain to be their *guide*. This could not have meant that he should show them the way, since this was infallibly indicated to them by the Pillar of Cloud and of Fire. His services were probably desired as those of one well

acquainted with the situations and properties of all kinds of water to be met with on the route, and the distances of wells; he also probably knew if they were occupied by enemies or not; and if so occupied, how they might be avoided with the least inconvenience. Such a guide would be of immense value; and that this was the nature of the assistance they wished from him, seems implied in the Hebrew compliment addressed to him by Moses, "that thou mayest be to us instead of eyes."

248. **Murmuring of the People.**—During the course of their journeyings the children of Israel frequently rebelled against the will of their Divine King, and murmured against the trials that His providence sent them. The first of these murmurings now arose on account of the fatigue incurred by their journeying. And when the Lord heard it He was angry, and destroyed great numbers of them by fire. The people now terrified called upon Moses to intercede for them, and at his prayer the fire was subdued. And Moses called the name of the place *Taberah* (*Ἐμπύρεσις*, *burning*).

249. **A Second Murmuring** followed quickly on the first. A certain number of the "mixed multitude" that came with them out of Egypt yielded to a violent temptation to gluttony, and by their example and discontent led the Israelites also to murmur at the food with which God had provided them. "Who," said they, "shall give us flesh to eat? We remember the fish that we ate in Egypt free-cost: the cucumbers come into our mind, and the melons, and the leeks, and the onions, and the garlic" (*Num.* xi. 4); and they "burned with desire, sitting and weeping." Although God was exceedingly wroth at their discontent, He nevertheless sent a strong wind carrying innumerable *quails* from beyond the sea, and bringing them down upon the camp and round about. The quails flew about two cubits from the ground, and during two days and the intervening night vast numbers were captured by the people, who killed them and dried them for future use. Before, however, their store of flesh-meat was consumed, God struck them with a plague which destroyed great numbers, in punishment for their gluttony. And that place was called *Kibroth-Hattaavah*, or *Graves of Lust*.

250. **The Seventy Elders.**—At the outbreak of the murmuring at Kibroth-Hattaavah, Moses, being overburdened with the difficulty of controlling the multitude, laid his complaint before God, asking for relief or for death. In answer, God commanded him to select seventy of the elders of the people and bring them to the door of the Tabernacle that they might share the burden with him. Moses having done as he was commanded, “the Lord came down in a cloud and spoke to him, taking of the spirit that was in Moses and giving to the seventy men,” who thus received an abiding spirit of prophecy. Meanwhile, Eldad and Medad, who had been chosen but had not gone with the rest to the door of the Tabernacle, began at once to prophesy in the camp, speaking in a manner that evidently proved that they were endowed with a spirit and utterance far above their natural powers. Hearing this, Josue, jealous for the honour of his master, would have had Moses forbid them, but he in his humility answered, “Why art thou jealous for me? O that all the people might prophesy, and that the Lord would give them His Spirit!” (*Num.* xi. 29.)

NOTE.—This is generally supposed to have been the origin of the great national council of the Jews, called in after ages the *Sanhedrim*. It must be distinguished from the appointment of the seventy elders, at the suggestion of Jethro, to assist in judging the causes of Israel (see par. 181), which arrangement appears to have subsisted only during the time of the journeying in the wilderness. The Jewish Church or Synagogue, founded by God Himself, possessed not only the Mosaic Law, the prophecies concerning Christ, the priesthood, and the legal sacrifices, but also a supreme judicial power, which resided in the pontiff and council, together with the infallible assistance of God annexed to the exercise of that power.

St. Thomas teaches that the law of Moses was abolished at the death of Christ, and that it lost its authority when the Veil of the Temple was rent in two.

251. **The Murmuring of Aaron and Mary.**—From Kibroth-Hattaavah they journeyed to *Haseroth* (*Ἰασηρόθ*, *villages*), where they again encamped. And here Aaron and Mary spoke against Moses, because of his wife the Ethiopian, and they said, “Hath the Lord spoken by Moses only? Hath He not also spoken by us in like manner?” God being very angry came down in the

Pillar of Cloud and reproved Aaron and Mary. He then went away and withdrew the cloud that was over the Tabernacle. Mary now appeared smitten with leprosy "white as snow," which Aaron perceiving, he humbled himself before Moses and begged him to pray for Mary, who thereupon was cleansed, but excluded from the camp for seven days (*Num.* xii. 15).

NOTE.—Sephora, the wife of Moses, was a native of a part of Arabia which was originally occupied by the descendants of Chus, the son of Cham; and which therefore, in common with the other countries inhabited by the descendants of Chus, was called *Kush*, or Ethiopia. It was possibly a jealousy on the part of Aaron and Mary as to the influence of Sephora with her husband, or perhaps some quarrel with or about her, that gave occasion to this outburst of their envy of the pre-eminent power and authority of their younger brother.

252. *Cadesbarnea*, or *Rathama* (*Ῥαθὰμα*, *juniper*).—On the return of Mary to the camp, after the completion of her time of penance, the people left Haseroth and marched to their next camping place, Cadesbarnea, in the desert of Pharan. Here by Divine command Moses selected a man from each of the tribes to go up into the Promised Land and report upon it. "Go up," said he, "by the south side, and when you shall come to the mountains view the land of what sort it is; and the people that are the inhabitants thereof, whether they be strong or weak, few in number or many; and the land itself, whether it be good or bad; what manner of cities, walled or without walls; the soil, rich or barren, woody or without trees. Be of good courage, and bring us of the fruits of the land."

253. The reconnoitering party thus sent forward, viewed the land from the Desert of Sin as far as *Rohob* (or *Rehob*) at the entrance of *Emath*. And they went up at the south side to *Hebron*, and then forward as far as *Nehel-escol* (*brook of the cluster*), from whence they brought back a cluster of grapes, after an absence of forty days (*Num.* xiii. 26).

NOTE.—*Rohob*, elsewhere called *Beth-Rohob* and *Emath*, were capitals of small Syrian kingdoms. Though their exact site can

not now be fixed, their general situation is tolerably known. Rohob must have stood in the north of the Holy Land, within Mount Hermon, near the pass leading through that mountain to Emath, beyond and not far from Dan. Emath was beyond Mount Hermon, having Rohob on the south and Zobah on the north. The kingdom of Emath seems to have nearly corresponded to what was afterwards called Cœle-Syria, or the great valley between Libanus and Anti-Libanus.

254. The Spies chosen by Moses were as follows:—

1.	From <i>Ruben</i> .	.	<i>Sammua</i> , the son of <i>Zechur</i> .
2.	„ <i>Simeon</i>	.	<i>Saphat</i> , the son of <i>Ihuri</i> .
3.	„ <i>Judah</i> .	.	<i>Caleb</i> , the son of <i>Jephone</i> .
4.	„ <i>Issachar</i>	.	<i>Igal</i> , the son of <i>Joseph</i> .
5.	„ <i>Ephraim</i>	.	{ <i>Osee</i> , the son of <i>Nun</i> , whose name Moses changed to <i>Josue</i> .
6.	„ <i>Benjamin</i>	.	<i>Phalti</i> , the son of <i>Raphu</i> .
7.	„ <i>Zabulon</i>	.	<i>Geddiel</i> , the son of <i>Sodi</i> .
8.	„ <i>Manasses</i>	.	<i>Gaddi</i> , the son of <i>Susi</i> .
9.	„ <i>Dan</i> .	.	<i>Ammiel</i> , the son of <i>Gemalli</i> .
10.	„ <i>Aser</i> .	.	<i>Ithur</i> , the son of <i>Michael</i> .
11.	„ <i>Nephtali</i>	.	<i>Nahabi</i> , the son of <i>Vapsi</i> .
12.	„ <i>Gad</i> .	.	<i>Guel</i> , the son of <i>Machi</i> .

NOTE.—*Caleb*, the son of *Jephone*, was not, strictly speaking, an Israelite at all. He is frequently described as the Kenezite, and was in all probability a proselyte to the true religion and of Edomite origin. He was, however, adopted into the tribe of Juda with which he was probably connected by affinity through his mother or his wife, who may have been a daughter of Hur. Caleb is not the only instance of a man's becoming incorporated in a tribe with which he may have had strictly no blood relationship. Thus *Jair*, the grandson of the sister of Galaad, was inscribed in the tribe of Manasses within whose boundaries *Havoth-Jair* lay, although his father was of the tribe of Juda. And similarly *Zerobabel* and *Salathiel* were ascribed to the family of *Jeconias* on inheriting that portion in Bethlehem and Jerusalem which was the birthright of the kings of Juda of the family of David and Solomon.—*Lord A. Hervey on the Genealogies*, p. 29.

255. The Return of the Spies.—The spies on their return gave a report of their journey to Moses and all the assembly of Israel, and said, “We came into the land to which thou sentest us, which in very deed floweth with milk and honey, as may be known by these fruits; but

it hath very strong inhabitants, and the cities are great and walled. We saw there the race of Enac" (*Num.* xiii. 28); and ten of the spies, forgetful of the power of the God of Israel, dissuaded the people from entering into the land; and in spite of the exhortations of Caleb and Josue, they murmured once more against Moses and Aaron, saying, "Is it not better to return into Egypt?" (*Num.* xiv. 3); and when Josue (*Ἰησοῦς, saviour*) and Caleb (*Χάλεβ, dog*) again urged them to trust in God and go up fearlessly, they fell upon them and would have stoned them, but that the Shechinah of the Lord appeared suddenly over the Tabernacle, in the sight of all the children of Israel. God now threatened to destroy the whole people, and to make Moses ruler over a nation greater and mightier than they; but at the prayer of Moses He spared them, condemning them, however, to return into the wilderness and wander there for forty years, until those who were twenty years old and upwards at the time of the Exodus should have died, with the exception of Josue and Caleb. But after these forty years were ended, God promised to fulfil His covenant, and bring their children into the land. And then the ten unfaithful spies were struck in the sight of the Lord, and died.

256. **Fifth Murmuring.**—This sentence of exile from the Land of Promise filled the people with grief, and they determined to go up and enter the land without Moses, and in spite of his warning. They made the attempt, but were completely routed by the Chanaanites and Amalekites, who pursued them with great slaughter as far as Horma (*Num.* xiv. 45).

257. Whilst the encampment was still at Cades, God gave some further directions as to the sacrifices which should be offered after the entry into the Land. Here, too, a man who was found gathering sticks on the Sabbath was, by the Divine command, stoned to death.

258. **The Fringes.**—"The Lord also said to Moses, Speak to the children of Israel, and thou shalt tell them to make to themselves fringes in the corners of their garments, putting in them ribands of blue: that when

they shall see them, they may remember all the commandments of the Lord, and not follow their own thoughts and eyes, going astray after divers things" (*Num. xv. 38*).

NOTE.—This injunction was in all probability directed against some superstition of the heathen nations. The use of the fringes and ribands of blue was intended to remind the wearers of heavenly things, and at the same time to mark out the Israelites as the servants of the true God, Whose commands they were bound to obey, however seemingly trivial. It was these fringes that the Pharisees subsequently enlarged as a sign of their pretension to an unusual sanctity (*Matt. xxiii. 5*). It was this fringe, too, on the garment of our Blessed Lord, by the touching of which the woman with the issue of blood was healed (*Luke viii. 44*).

259. Rebellion of Core.—While still at Cades, *Core* (*Κορέ, hail*) of the tribe of Levi, and *Dathan* (*Δαθάν, their fountain*) and *Abiron* (*Ἀβειρών, father of loftiness*) of the tribe of Ruben, rose up against Moses, together with *Hon* the Rubenite and 250 others, "leading men of the synagogue, and who in the time of assembly were called by name." And they accused Moses and Aaron of arrogance and ambition in exercising the authority to which they had been called by God, and claimed equal sanctity and rights for themselves and the whole congregation of Israel. *Core* and his companions, who were Levites, were commanded to take their censers, and putting incense in them, to stand before the Lord over against Aaron and his sons. This being done, fire came out from the Lord and destroyed *Core* and all his company. *Dathan* and *Abiron* refused to attend at the summons of Moses, and remained at their tents with their wives and children. At the word of Moses the earth opened and swallowed them up, with their tents and all their substance, and they went down alive into hell. *Eleazar* the son of Aaron was now commanded to gather up the censers of *Core* and his companions and beat them into plates, which were fastened on the altar, as a memorial to the children of Israel.

NOTE.—*Core*, with whom the rebellion originated, was a descendant of Levi, and appears to have envied Aaron and his sons the honour of the priesthood, and to have aspired at sharing it with them. *Dathan*, *Abiron*, and *Hon* were descendants of the eldest

son of Jacob, and hence probably laid some claim to the birth-right, and, in virtue of it, to the civil authority of Moses; although Ruben had been expressly deprived of the birthright in punishment of his misconduct, and the dignity transferred to another tribe. (See par. 124.)

The Targum of Palestine records a tradition that these Rubenites had betrayed the secret of Moses when he slew the Egyptian, that they had provoked the Lord at the Sea, and that they had profaned the Sabbath at Alus.

260. Sedition and Punishment.—On the day following the multitude again complained of Moses and Aaron that they had been the cause of the destruction of so many of their companions. The tumult so much increased that Moses and Aaron fled to the Tabernacle, and when they went into it the Glory of the Lord was again visibly manifested, and again God threatened the entire destruction of the people. Aaron, at the suggestion of Moses, put incense in his censer, and hastened to make atonement for the people; but a plague had already commenced its ravages, and 14,700 men had died, in addition to those who perished the day before with Core. Then Aaron ran in with the censer between the living and the dead, and the plague ceased.

261. Aaron's Rod blossoms.—A wonderful miracle was now worked to confirm Aaron's appointment in the sight of the people, and to prevent his authority being again questioned. Thirteen rods of the wood of the almond tree were prepared, each bearing inscribed upon it the name of one of the tribes, but that representing Levi bore the name of Aaron. These, by the order of God, were laid up before the Lord in the Tabernacle, with the Divine promise that one of them should blossom, to indicate whom God had chosen for the priesthood. The following day Aaron's rod was found to have blossomed, and was bearing fruit, while the others remained as they were before. "And the Lord said to Moses, Carry back the rod of Aaron into the Tabernacle of the Testimony, that it may be kept there for a token of the rebellious children of Israel, and that their complaints may cease from Me, lest they die" (*Num.* xvii. 10).

262. The Sacrifice of the Red Cow and the Water of

Expiation were here commanded as a perpetual ordinance. It was a *sin offering*, to be offered with special ceremonies, and wholly consumed without the camp. The ashes were preserved and mingled with water, with which the unclean were to be sprinkled in order to their purification.

NOTE.—We may well suppose that this victim was specially selected, both as to its sex and colour, in opposition to the idolatry of Egypt; for the Egyptians never sacrificed cows, since they were sacred to Isis, and they offered *red* animals only to *Typhon*, an evil spirit whom they believed to be of that colour.

The red cow, sacrificed for sin, and whose ashes must be mingled with the water of purification, was a peculiar type of our Saviour Who died for us, and by the merits of Whose death we can alone be cleansed from sin. Maimonides records a Jewish tradition in these words:—"Nine red heifers have been sacrificed between the delivering of this precept and the desolation of the second Temple. Our master, Moses, sacrificed the first; Ezra offered up the second; and seven more were slain during the period which elapsed from the time of Ezra to the destruction of the (second) Temple; the tenth, King Messiah Himself shall sacrifice: by His speedy manifestation He shall cause great joy. Amen; may He come quickly!" This tradition is remarkable, when considered in connection with the typical character of the victim.

263. **The Forty Years.**—In accordance with the Divine command, the Israelites now returned, and went into the wilderness by the way of the Red Sea (*Deut. ii. 1*), and entered upon the long period of penance that God had enjoined them. During this time little is known of the journeyings beyond the names of the twelve places of their encampment, from *Rethma* the fifteenth to *Asiongabor* the thirty-second. (See par. 170.)

Throughout the whole of the wanderings "the Lord God trained them up, as a man traineth up his son;" the manna was sent them regularly for their food, their raiment did not decay with age, nor were their shoes worn away during the time of their wanderings. During these thirty-eight years the rite of Circumcision was neglected, the annual celebration of the Passover was not kept up, nor was the Sabbath itself faithfully observed (*Jos. v. 5*; *Ezech. xx. 13*).

NOTE.—These wanderings, to which they had been condemned as a punishment, were instrumental, in the providence of God, in bringing great benefits to the Israelites. By them they were

gradually inured to war, and prepared for obtaining possession of the Promised Land. The lapse of time, too, greatly diminished the danger of their relapsing into idolatry, since the old generation which had grown up in Egypt had now passed away, and the new one having for so many years depended on continual miracles would be trained up in obedience to the God of their fathers.

264. **Death of Mary.**—In the first month of the fortieth year of their wanderings (B.C. 1452) the Israelites came into the desert of *Sin* (or *Tsin*), and abode at Cades, which some suppose to be the same place as Cadesbarnea. Here Mary died and was buried, having attained the age of at least 130 years. She is said by some to have been married to *Hur*.

NOTE.—This desert of *Sin* on the confines of Canaan, must not be confounded with *Sin* in the neighbourhood of the Red Sea.

265. **Chief Events in the Life of Mary**—

1. She was the daughter of Amram and Jocabed (*Exod.* ii. 4).
2. She watched Moses on the Nile, and fetched her mother to nurse him for the daughter of Pharaoh (*Exod.* ii. 7).
3. She sang the Canticle at the Red Sea (*Exod.* xv. 21).
4. She murmured against Moses, and was punished with leprosy (*Num.* xii. 15).
5. She died and was buried at Cades B.C. 1452 (*Num.* xx. 1).

266. **Water from the Rock.**—At Cades the people were in want of water, and as their fathers had done before them in a similar case, they murmured against Moses and Aaron, who were now directed by God to speak to the rock, which should thereupon yield water freely. Moses however took the rod that was before the Lord, and struck the rock twice with it, and forthwith there flowed out abundant streams of water. In memory of the Israelites' striving with God, the place was called *Meribah*, or *Waters of Strife* (*Num.* xx. 13). These streams probably followed the tribes during the remainder of their wanderings. It is not recorded how long they

had been followed by the water from the rock in Horeb, or how they were subsequently supplied.

NOTE.—The rod was the rod of Moses with which so many signs had already been wrought; and not the one of Aaron which budded in sign of his being called to the High Priesthood.

267. **Sin of Moses.**—Although God worked the miracle that He had promised, He did not pass over the disobedience of Moses and Aaron, whom He at once condemned to die in the desert, and refused them entry into the Land to which they had so long looked forward (*Num. xx. 12*).

NOTE.—The precise sin of Moses probably consisted in impatience and want of confidence in God, and in disobedience by *striking* the rock instead of *speaking* to it, as he had been directed. The Rabbins say that his offence was the striking a rock chosen by the people, instead of the one that God had pointed out.

268. **Countries unmolested.**—The Israelites were forbidden by God to molest the *Edomites*, who were descended from Esau, or the *Moabites* and *Ammonites*, who came of the sons of Lot; since these three peoples were their "brethren." As the direct road to Chanaan was now through a part of the land of Edom, Moses sent messengers to the king begging permission for them to pass through his dominion, which he undertook to do without causing loss or damage to any of his people. The request, however, was refused, and the road guarded by a strong force. The Israelites, therefore, started southwards down the Arabah towards the eastern arm of the Red Sea, thence to pass by a long and circuitous route round the territory of the Edomites (*Num. xx. 14-21*).

269. **Death of Aaron.**—They therefore set out and journeyed to Mount Hor, a high peak of Mount Seir, at the border of Edom, and overlooking the city of Petra. Here Aaron was to die, and clad in his pontifical garb he went up the mountain with Moses and Eleazar in the sight of all the people. Arrived at the top, Moses took off the sacred vestments from Aaron and put them on *Eleazar* (Ἐλεάζαρ, *whom God helps*); thus solemnly investing him with the High Priesthood. Immediately

upon this Aaron died, being one hundred and twenty-two years old, and Moses and Eleazar returned to the camp. That evening Eleazar entered upon the duties of his office and offered the evening sacrifice as the successor of his father. Aaron was mourned during thirty days by all the children of Israel (*Num.* xx. 30).

270. Chief Events in the Life of Aaron :—

1. He was the eldest son of Amram, of the tribe of Levi, and was born B.C. 1574.
2. He was chosen by God to assist Moses in delivering the Israelites from Egypt.
3. He married *Elishaba*, the daughter of Abinadab, by whom he had four sons—Nadab, Abiu, Eleazar, and Ithamar.
4. He worked many miracles before Pharaoh.
5. He made the golden calf at Mount Sinai.
6. He was called to the priesthood, together with his sons ; the two eldest of whom were destroyed for offering incense with strange fire.
7. He murmured with Mary against Moses, but repented and was pardoned.
8. He made an atonement and stayed the plague, standing between the living and the dead.
9. His rod budded in evidence of his vocation to the High Priesthood.
10. He sinned at Cades-Meribah.
11. He died on Mount Hor, B.C. 1451.

271. Defeat of Arad.—After thirty days had been spent in mourning for Aaron, the Israelites resumed their journey towards *Salmona* (*Σελμωνᾶ*, *shady*). And here they were attacked by *Arad* (*Ἀραΐδ*, *wild ass*), king of the Southern Chanaanites, whom they defeated, and whose cities, in accordance with a vow made to God, they utterly destroyed ; while the place was named *Horma* (*Ἔρμᾶ*, *destruction*), in memory of the event.

272. The Fiery Serpents.—They then marched down the Arabah in order to compass the land of Edom, which they were forbidden to cross. Wearied by the length

and roughness of the journey, which perhaps appeared to them to be needless, they again murmured against God and Moses, saying, "Why didst thou bring us out of Egypt to die in the wilderness? There is no bread, nor have we any waters: our soul now loatheth this very light food." Whereupon God sent among them fiery serpents by whose bite many of them died. They now repented and begged Moses to intercede for them; and on his doing so, he was commanded to "make a brazen serpent and set it up for a sign, which when they that were bitten looked upon, they were healed." This brazen serpent was afterwards preserved with great veneration until the time of Ezechias, by whom it was destroyed as being an occasion of idolatry to the people (4 *Kings* xviii. 4).

NOTE.—Our Lord mentions the lifting up of this brazen serpent in the wilderness as a type of His own Crucifixion (*John* iii. 14).

273. Having now passed the southern boundary of Edom, they took a northerly direction, and skirted its eastern border, until they reached the brook *Zared* (*Ζαρέδ*, *luxuriant growth of trees*), which ran into the Dead Sea near its south-east corner, and formed the southern boundary of Moab. Keeping to the east of Moab, which they might not pass through, they reached the swift river *Arnon* (*Ἀρνών*, *roaring*), which divided Moab from the Amorrhites, and here they encamped. Needing water, the princes of the people, at the command of Moses, dug in the earth with their staves, and a spring burst forth, to the joy of all the people (*Num.* xxi. 17, 18). In memory of this event the place was named *Beer-Elim*, or *Well of the Heroes*.

NOTE.—In *Num.* xxi. 14, mention is made of an ancient poetical book called the *Book of the Wars of the Lord*, which some have supposed to have been written by Moses. This book, like several others quoted in Holy Scripture, has been lost.

274. *Sehon and Og*.—As in the case of Edom and Moab, Israel now asked permission to pass through the land of the Amorrhites: this was not only refused but they were attacked by *Sehon* (*Σηών*, *sweeping away*), the

Amorrhite king. This attack was repulsed with great slaughter, and the Israelites took possession of his territory from the Arnon to the Jabbok, together with *Hesebon* (Ἑσεβών, *device*) his capital. A similar fate befell *Og* (Ὠγ, *a furrow*), the giant king of Basan, who attacked them in Edrai, and was slain with all his sons, "and they possessed his land" (*Num.* xxi. 35).

275. **Balac and Balaam.**—The wanderings of the Israelites were now over, and they encamped on the borders of the Jordan over against Jericho, on the land they had taken from the Amorrhites. The Moabites and the Madianites, who were neighbours, were terrified by the victories of Israel over Sehon and Og, and after consultation together they determined to call to their aid *Balaam* (Βαλαάμ, *swallowing up the people*), a celebrated prophet who dwelt in Mesopotamia, on the banks of the Euphrates. To Balaam, therefore, *Balac* (Βαλάκ, *wasting*) the king of Moab sent messengers, offering him great rewards if he would come and curse the Israelites. Although expressly forbidden by God to go, Balaam repeated his request, and at length God allowed him to set out, but warned him to say only what He should put into his mouth. As he travelled an angel of God stopped him; and after the ass on which he rode had miraculously spoken and reproached him, he was again permitted to go forward, but with a repeated warning as to what he should say. On arrival he was received by Balac and led up to the high places of Baal. Here seven altars were erected, and a bullock and a ram having been offered on each, Balaam retired to consult God. Then returning to Balac, he looked upon the camp of Israel, and pronounced upon it a prophetic blessing.

Balac, finding that Israel had received a blessing in place of a curse, now took Balaam to another place, where he hoped an imprecation might be pronounced. Having erected seven altars, and sacrificed, as before, a bullock and a ram on each, Balaam sought the Divine permission to curse Israel, and returning he again looked upon Israel, and a second time pronounced a solemn blessing.

Balac now begged Balaam neither to curse nor bless,

but after a while he brought him to another place, still hoping that he might pronounce a curse. And here, after sacrifices as before, the Spirit of God rushed upon Balaam as he looked upon the tents of the Israelites, and he again spoke, saying—

‘ How beautiful are thy tabernacles, O Jacob,
And thy tents, O Israel !
He that blesseth thee, shall also himself be blessed ;
He that curseth thee, shall be reckoned accursed.”

Balac was now very angry with Balaam, and refused to give him the rewards that he had promised. Balaam, however, asserted that he could speak only what God put into his mouth, and before leaving he prophesied to Balac of the star that should rise out of Jacob, and of what should happen in the latter days.

276. Though he had blessed Israel, Balaam nevertheless eagerly sought means, however diabolical, to obtain their destruction. For this purpose he counselled the Moabites and Madianites to send their women amongst the Israelites to allure them into sin. The scheme succeeded, and having fallen into fornication, the Israelites readily accepted the invitation of their visitors to join in the obscene rites of the worship of Beelphegor (Βεελφεγορ, *lord of the open mouth*), whose festival was then at hand. God, as Balaam had foreseen, was now indeed angered with His people, and a plague swept off upwards of 24,000; moreover, at the command of Moses, many others who had fallen into the sin were slain by the judges of Israel. And now, while Moses and the people in general were deprecating the anger of God, *Zambri* (Ζαμβρι, *song of the Lord*), a prince of the tribe of Simeon, as it were in defiance, openly brought *Cozbi*, a princess of Madian, into the camp of Israel, and took her into his tent in the sight of all the people. This roused the indignation of *Phinees* (Φινεας, *mouth of brass*) the son of Eleazar, and taking a javelin he killed them both. By this zeal the Divine Majesty was appeased, and the plague ceased. The High Priesthood was, moreover, confirmed in the family of Phinees, in which it long continued.

NOTE.—The High Priesthood probably remained in the family of Phinees, with the exception of a short interruption about the time of Heli, until the end of the Jewish Dispensation.—See *Ps.* cv. 31.

277. **War with Madian.**—The Israelites now, after a fresh numbering of the people, proceeded to destroy the Madianites, who had led them into sin. A thousand men from each tribe, accompanied by Phinees the priest, attacked the enemy at the sound of the silver trumpets, and utterly routed them, putting to death all the males, including the five princes and Balaam, who was sojourning among them, and all the married women, and keeping only as captives the girls and young women who had had no part in the sin.

NOTE.—The Madianites here mentioned were the descendants of Madian, the son of Abraham by Ketura. They were to a great extent a nomad people, and were much scattered. The portion of them involved in the matter of Beel-phegor pastured their flocks on the east and south-east of the Moabites, who dwelt on the eastern coast of the Dead Sea. Those Madianites only who were in the neighbourhood of the Hebrew camp, and who were the actual criminals, seem to have been involved in the slaughter, for not long afterwards Israel was oppressed by the Madianites for seven years, and ultimately delivered by Gideon (*Judges* vi. 2).

278. **Settlement of Ruben and Gad.**—By this victory Israel obtained not merely much booty, which, after due purification, was allowed to be used, but also a great tract of country on the east side of the Jordan, composed chiefly of undulating downs, affording rich pasturage for cattle. Seeing this, the tribes of Ruben and Gad, who had many flocks and herds, came to Moses and petitioned that they might settle there, and build cities and enclosures for their children and possessions. Moses granted their request, on condition that they went on themselves and fought together with their brethren until Chanaan was subdued, and that they claimed no inheritance west of the Jordan. These conditions were readily accepted; and leaving their wives and children in their allotted region, the warriors of Ruben and Gad marched at the head of their brethren to the conquest of the land. On the same conditions the half tribe of Manasses received from Moses

the mountain country of Basan and the cities round about (*Num.* xxxii.)

279. **Boundaries and Division of Chanaan.**—The following limits were given by command of God, showing definitely the land which He would give them:—

1. *South.* From the southern extremity of the Dead Sea by the desert of Sin and Edom to Cadesbarnea, and thence to the place where the river of Egypt runs into the Mediterranean Sea.
2. *West.* The Mediterranean Sea.
3. *North.* The ridge of Lebanon to the springs of the Jordan.
4. *East.* The sea of Chinereth, the Jordan, the Dead Sea.

A prince of each tribe was named to divide the land by lot among their brethren, according to their respective families (*Num.* xxxiv.) Forty-eight cities were to be given to the Levites, who had no share of the land, and of these six were to be **Cities of Refuge**.

NOTE.—Of these cities three were on each side of the Jordan: their names were—

On the West side—

Cades (*Κάδης, holiness*).
 Sichem (*Σιχέμ, back*).
 Hebron (*Χεβρών, fellowship*).

On the East side—

Golan (*Γαυλόν, passing over*).
 Ramoth Galaad (*Ραμώθ Γαλαάδ, heights*).
 Bosor (*Βοσόρ, gold ox*).

They were so distributed that one or other of them was within half a day's journey from every part of the land. To one of these cities he who had killed another accidentally might fly for refuge until he could have a fair trial before proper magistrates, and here, if found innocent, he was to remain until the death of the High Priest. Jewish writers tell us that the roads to these cities were always kept in good repair, and that at every turning way-posts were placed, inscribed "REFUGE;" so the fugitive need not hesitate a moment.

280. **The Daughters of Salphaad.**—*Salphaad* had died in the desert, leaving only daughters. These now petitioned Moses that they might receive an inheritance in the name of their father, who was not punished for any particular transgression. Their petition was granted, and

a general law made that in the case of the death of a father without sons, daughters might succeed to his property, but with the restriction that they must marry in their own tribe (*Num.* xxvii. 1-11).

281. **Last Acts of Moses.**—It was now found that of all those who were included in the first numbering of the people at Sinai, only Josue and Caleb remained, and the Divine decree that had sentenced all that generation to die in the wilderness was thus fulfilled, and opposed no further obstacle to the entrance of the children of Israel into the Promised Land. Moses was therefore bidden to ascend to the summit of Mount *Abarim*, and there to die after viewing from afar the land up to which he had led the people. In deep submission to the Divine Will, Moses begged “the Lord of the spirits of all flesh” to provide a leader in his place, and Josue was accordingly named by God to guide and govern Israel when Moses should be no more. Josue was now publicly recognised as the successor of Moses, receiving precepts and “*a part of his glory* ;” for Josue, in difficult cases, was to consult the *Urim* and *Thummim* by the ministry of the High Priest, and was thus inferior to Moses, who had been uniformly permitted to seek direction immediately from God Himself (*Deut.* xxxiv. 10).

282. **Book of the Wars.**—In *Num.* xxi. 14, Moses mentions the *Book of the Wars of the Lord*, an ancient prophetic book anterior to the Pentateuch, but now lost like those of Henoah, Gad, and Nathan.—(*A Lapide in loc.*)

283. **Result of the Census.**—If the numbers of the twelve tribes found at the first numbering (*Num.* i.) be compared with those at the second numbering (*Num.* xxvi.), it will be found that there was a decrease on the whole of 1820 men, without reckoning the Levites, who had an increase of 727. This is not surprising when we consider that about 100,000 must have been destroyed in punishment of their frequent rebellions. Thus—

1. (*Num.* xi. 1). Murmuring; “fire of the Lord devoured them that were at the uttermost part of the camp.”

2. (*Num.* xi. 35). "Very great plague" for loathing the manna.
3. (*Num.* xiv. 45). Smitten by the Amalekites.
4. (*Num.* xvi. 32, 35, 49). *Core's* rebellion, and the subsequent destruction of 15,000.
5. (*Num.* xxi. 1). Defeat by king *Arad*.
6. (*Num.* xxi. 6). Fiery serpents killed many of them.
7. (*Num.* xxv. 5, 9). 24,000 slain for the matter of *Beel-phegor*.

284. **The Chief Persons** mentioned in Exodus and Numbers are—

Moses (*taken out of the water*).

Pharao (*son of the sun*). The title of the kings of Egypt.

Mary or Miriam (*star of the sea*), the sister of Moses.

Aaron (*very high*), the first High Priest.

Nadab (*volunteer*),

Abiu (*whose father is he*),

Eleazar (*whom God helps*),

Ithamar (*land of palm, bitter*),

} sons of Aaron.

Core (*ice*), a first cousin of Moses, destroyed for rebellion.

Dathan (*their fountain*), } Rubenites destroyed with
Abiron (*high father*), } Core for rebellion.

Josue or Joshua (*The Lord is his salvation*), the son of Nun, and successor to Moses.

Caleb (*dog*), son of Jephone. The faithful spy. A Proselyte of the tribe of Juda.

Balac (*wasting*), king of the Moabites.

Balaam (*destruction of the people*), a sooth-sayer, the son of Beor.

DEUTERONOMY.

285. This book is so named because it repeats the ordinances given on Mount Sinai, adding some additional instructions and laws. It is called by the Hebrews *Elle*

Hallelbarim, which are its first words. It was written by Moses, with the exception of the few closing verses, which were evidently added by another hand, probably that of Josue, Eleazar, or Samuel. The last three verses were possibly added at a still later period, perhaps by Esdras. It has been supposed that they were originally connected with the first chapter of Josue.

286. *Deuteronomy* was written for the instruction and guidance of a new generation, which had grown up while the facts recorded in it were taking place. A special feature of this book may be seen in the reiterated injunction, not merely to fear God but to love Him, and to avoid sin and its occasions as the "things which the Lord thy God hateth" (see chap. xi. 1, xvi. 22, &c.)

287. **Tephillim and Mezuzoth.**—Amongst the different ceremonial observances ordered in this book may be noticed the *Tephillim*, which consisted of certain passages of the Law written on strips of parchment, which were enclosed in small boxes, and worn on the forehead and on the left arm. The *Mezuzoth* were tubes, also containing a few verses of the Law, and were fastened to the door-posts of the faithful Israelite (*Deut.* vi. 8).

NOTE.—The passages of Holy Scripture in the *Tephillim* were *Exod.* xiii. 1-10, *Exod.* xiii. 11-16, *Deut.* vi. 4-9, and *Deut.* xi. 13-21. In the *Mezuzoth* were *Deut.* vi. 4-9, and *Deut.* xi. 13-21.

288. **Precepts :—**

- a. All idolatry was to be completely extirpated from the land, idolaters and false prophets were to be put to death, and idolatrous cities were to be destroyed, with everything in them, even the cattle (*Deut.* xii. and xiii.)
- b. The customs of the heathen were not to be followed, but special customs of their own were to be observed to remind them perpetually of the law of God.
- a. Sacrifices were to be offered only in one place, to be specially appointed by God (*Deut.* xii. 13, 14).

- d. All eating of blood was strictly prohibited (*Deut.* xii. 23).
- e. Three times a year, on the Feasts of Unleavened Bread, of Weeks, and of Tabernacles, every male of the house of Israel was commanded to appear before the Lord in the place that He should appoint.
- f. The duties of the king, when he should be chosen, are laid down. He was forbidden to have many horses, many wives, or immense sums of silver and gold. On succeeding to the throne he was himself to make a copy of the law in a volume, and to keep it and read it all the days of his life (*Deut.* xvii. 16-19).
- g. Charity and humanity are enjoined towards strangers, in memory of their own sojourn in Egypt from which the Lord had delivered them (*Deut.* xxiv. 16-18).

NOTE.—The eating or drinking of blood was forbidden—

1. Because it was consecrated to God as an atonement for sin, and might not therefore be desecrated to common uses.
2. To guard against superstition, since demons and disembodied spirits were thought to delight in drinking blood poured out into a bowl, and being propitiated by it to reveal hidden things to him who sought their intercourse.
3. Because it was an act of idolatry customary among the Pagan nations of Asia in their sacrifices to idols and in the taking of oaths. It was especially a Phœnician usage.

289. **Prophecy of Christ.**—"The Lord thy God will raise up to thee a prophet of thy nation and of thy brethren like unto me: Him shalt thou hear" (*Deut.* xviii. 15).

290. **The Death of Moses.**—Moses now, by the Divine command, composed a sacred song (*Deut.* xxxii. 1-43), and directed that the people should learn it and teach it to their children. He then wrote the Law in a volume to be kept by the Levites at the side of the Ark of the Covenant (*Deut.* xxxi. 26). And then, having blessed the twelve tribes, he went up from the plains of Moab (*see Note*) to the top of Phasga, over against Jericho.

Here God "showed him all the land of Galaad as far as Dan; and all Nephtali, and all the land of Ephraim and Manasses, and all the land of Juda, unto the furthest sea, and the south part, and the breadth of the plain of Jericho, the city of palm-trees, as far as Segor. And the Lord said to him: This is the land for which I swore to Abraham, Isaac, and Jacob, saying: I will give it to thy seed. Thou hast seen it with thy eyes, and shall not pass over to it" (*Deut.* xxxiv. 1-4).

NOTE.—*Abarim* was the general name for the range of mountains; *Nebo* was a mountain in the range of *Abarim*; and *Phasga* the highest and most commanding peak of *Nebo*. This mountain is situated, as Eusebius describes, six miles to the west of Hesebon, and the view from *Jebel Neba*, or *Phasga*, on the western slopes, exactly corresponds to that described in *Deut.* xxxiv. 1-3, as seen by Moses. It will be remembered that it was from this mountain that Balaam was called upon by Balac to curse the Israelites, and the seven altars were erected. Immediately north-west of the highest summit, Lt. Conder discovered a "cromlech," consisting of one large flat stone supported by two others, exactly similar to those existing in our own country. There were apparent remains of others scattered about, and Lt. Conder thinks it likely that the cromlech in question may be one of the altars erected by Balac king of Moab, still standing on the bleak slopes of *Nebo* unharmed by more than three thousand winters.

"And Moses, the servant of the Lord, died there in the land of Moab, by the commandment of the Lord; and He buried him in the valley of the land of Moab over against Phogor; and no man hath known of his sepulchre until this present day. Moses was one hundred and twenty years old when he died: his eye was not dim, neither were his teeth moved" (*Deut.* xxxiv. 1-7).

NOTE.—*The plains of Moab*. The Moabites formerly possessed territories to the north of the Arnon, from which they had been driven out by the Amorrhites, the defeat of whom, under Sehon their king, brought all the fine tract of country between the Arnon and the Jabbok into the possession of the Israelites, forming their first conquest of territory. The "plains of Moab," although on the north side of the Arnon, retained the name of the occupants previous to the Amorrhites.

291. **Moses a Type of Christ.**—Moses typified our Lord in a very special degree in the following respects:

- i. His willingness to suffer for the good of the people.
- ii. He delivered them from bondage.
- iii. He was a Mediator between them and God.
- iv. He was their Teacher and Lawgiver.
- v. While other prophets saw God only in visions and dreams, Moses saw Him and spoke with Him face to face.
- vi. The Revealer of a new name of God.
- vii. The Founder of a new Religious Society chosen as the elect family of God.

292. **Chief Events in the Life of Moses :—**

1. He was the son of Amram and Jochabed, of the tribe of Levi, B.C. 1571.
2. Exposed on the Nile, he was rescued by the daughter of the king of Egypt.
3. When forty years of age he visited his brethren, slew an Egyptian, and fled to Madian.
4. He married Sephora and lived with Jethro forty years.
5. He saw the burning bush, and returned to Egypt to release Israel.
6. He crossed the Red Sea and arrived at Mount Sinai, where he stayed one year.
7. He received from God the Tables of Stone, after forty days spent on the mountain.
8. These having been destroyed he returned, and after another forty days brought back two other tables "written with the finger of God."
9. He constructed the Tabernacle, and consecrated the priests and Levites.
10. After forty years, during which he had worked three miracles of water at Mara, Horeb, and Meribah, he reached the country of Moab, where he *repeated the Law* to the new generation of Israelites.
11. He ascended Mount Phasga, and having viewed the land of Chanaan, he died, aged one hundred and twenty years, B.C. 1451.

12. He was buried by angels in the plain of Moab (see *Jude* ver. 9).

293. **Last Verses of Deuteronomy.** — “And there arose no more a prophet in Israel like unto Moses, whom the Lord knew face to face, in all the signs and wonders which He sent by him to do in the land of Egypt to Pharaoh, and to all his servants, and to his whole land, and all the mighty hand, and great miracles which Moses did before all Israel” (*Deut.* xxxiv. 10-12).

THE BOOK OF JOSUE.

B.C. 1451.

294. This book, which is commonly believed to have been written by him whose name it bears, comprises the history of the conquest and division of Chanaan among the tribes of Israel; the assembling of the people at Sichem; Josue's last address to them; and his death and burial.

295. **Josue** (*Ἰησοῦς*, *Saviour*) was the son of Nun, of the tribe of Ephraim. He led the Israelites with great valour against the Amalekites, when attacked by them in the wilderness. He describes himself as the “minister of Moses,” with whom he lived when Moses ascended Mount Sinai to receive the Tables of the Law. He afterwards had the care of the “Tabernacle of the Covenant,” in or near which he dwelt (*Exod.* xxxiii. 11). He was one of the two faithful spies who, after their return from viewing the land, urged the people to go up and conquer it, trusting in the help of God. His name, which was formerly *Osee*, was now changed by Moses to *Josue*. After the death of Moses he was chosen by God to be the leader of Israel, and many miracles were performed by him.

296. **The Preparation.**—Moses being now dead, Josue, who had already distinguished himself by his valour, received a triple command from God “to take courage

and be brave," trusting in His promise that, "as He had been with Moses, so He would be with him" (*Jos.* i. 6-9). Josue therefore assumed the command of Israel, and ordered provisions to be prepared that they might cross the Jordan, and enter the Land of Promise on the third day. He also called on the tribes of Ruben and Gad and the half tribe of Manasses, who were already settled on the east of the Jordan, reminding them of their promise to Moses, and bidding them join the forces of their brethren and assist them in the conquest of Chanaan, and his command was duly obeyed (*Jos.* i. 12-18).

297. **The Nations of Chanaan.**—The inhabitants of Palestine at this time (B.C. 1451) were descendants of Chanaan, the son of Cham, and were divided into seven nations, each under its own prince. They were—

1. The JEBUSITES (*Ἰεβουσαῖοι*), who inhabited *Jebus* and its neighbourhood.
2. The HETHITES (*Χετταῖοι*), *Hebron*, and its vicinity.
3. The HEVITES (*Εὐαῖοι*), north of the Jebusites about *Gabaon* and *Bethel*, *Sichem*, and also in the neighbourhood of *Hermon*.
4. The AMORRHITES (*Ἀμορρῆται*) or Highlanders, between the Hethites and the *Dead Sea*.
5. The CHANAANITES (*Χανααναῖοι*) or Lowlanders, along the sea-coast and valley of the Jordan.
6. The PHERIZITES (*Φερεσαῖοι*), the plains of the West country under the range of Carmel.
7. The GERGESITES (*Γεργεσαῖοι*), probably by the sea Chinnereth.

298. **The Two Spies.**—Two men were first sent secretly into Jericho by Josue to reconnoitre and bring back intelligence as to its strength and defences. Their arrival, however, was reported to the king of Jericho, who at once sent to Rahab, in whose house they lodged, commanding her to give them up. Rahab, however, believed in the power of the God of Israel, and determined to be on His side. She therefore sent back word that they had left her in the evening, and had not returned. In the meantime she made them go to the top of her house, and

there she concealed them with the flax stalks which happened to be there. The messengers having gone towards the Jordan in pursuit of them, the city gates were closed. Rahab now begged of the spies that her family might be spared when Jericho was taken; and having received an assurance of safety if she fastened a scarlet cord in her window, she let them down by a cord from her window, which was close upon the city wall, warning them to hide in the mountain for three days before returning to the Jordan, lest they should be discovered by the king's messengers, who by that time would have returned from searching for them. They did as she advised, and after three days returned to Josue and told what had befallen them (*Jos. ii.*)

NOTE.—The Rabbins think the two spies were Caleb and Phinees, who were young in strength and vigour though not in years.

Rahab, who up to this time had led an evil life, is believed henceforth to have been converted. In her may be seen a type of the Church of the Gentiles. As she had formerly associated with the worst of sinners—but by receiving the Hebrews she became chaste and faithful—so the nations were, by receiving the Apostles, converted from idolatry and impurity, and became holy and Christian. In the scarlet cord we see the precious blood of Christ. Rahab saved all her relations, and the Church brings salvation to all nations. All but those in her house were put to the sword, in sign that there is no salvation but in the Church of God.

299. **The Passage of the Jordan.**—On the morning following the return of the spies, the camp was moved from *Setim* (*i. e.*, the acacia woods), and the Israelites advanced about seven miles to the immediate neighbourhood of the Jordan, and here they remained for three days, during which time Josue commanded them to be sanctified, and bade them see in the miracle about to be worked a pledge of the protection of God and the successful conquest of the land. He warned them, too, to observe the movements of the priests bearing the Ark of the Covenant, and to keep a distance of 2000 cubits (about 3000 feet) from it.

The march now commenced, and when the feet of the priests, who carried the Ark, touched the waters of the

Jordan, which was then swollen by the melting of the snow on the neighbouring mountains, the water on the right stood still as if congealed, while that coming on from the upper part of the river, being here checked, rose up in a vast heap like a hill of crystal, and that on the left flowed on towards the Dead Sea, leaving the river-bed dry. The Jordan at this point (Bethabara) was three-quarters of a mile wide, and the heaping up of the waters was visible as far as Adom and Sarthan, about thirty miles distant. The priests bearing the Ark now descended into the midst, and stood still while the host of Israel passed over dry shod to the other side. Then twelve men, one from each tribe, took each a stone from the midst of the river bed, and afterwards set them up in Galgal, for a memorial; twelve other stones were also placed in the midst of the Jordan in memory of this wonderful miracle. Forty thousand fighting men thus crossed the Jordan, and marched towards Jericho. All having passed, the priests brought up the Ark also, and the waters of the Jordan returned into their channel and ran as before (*Jos. iii., iv.*)

300. **Galgal** was the site of their first camp in Chanaan, and here Josue commanded all to be *circumcised*, for the rite had been neglected during the forty years' wandering. They then, being now qualified, celebrated the *Passover*, which appears to have been omitted from the second time of its observance at Sinai; and the next day they ate unleavened bread of the corn of the land, and from that time the *manna ceased*, and the people began to live on the produce of Chanaan. Soon after this, Josue, being in the "field of the city of Jericho," saw before him an angel (probably St. Michael) appearing as a man with a drawn sword, who, having first commanded him to take off his shoes, for he stood on holy ground, assured him of the assistance of God, and directed him how to attack the city (*Jos. v. 13*).

301. **Jericho taken.**—By special command of God, Josue now marshalled the Israelites in the following order:—First marched the whole armed force of Israel; then came seven priests with the seven trumpets of the

Jubilee, immediately preceding the Ark of the Covenant, borne by priests, and accompanied by the rest of the priesthood and Josue; then followed the unarmed multitude, composed of servants, proselytes, women and children. In this order, and in solemn silence, broken only by the sound of the sacred trumpets, they marched round the walled and fortified city of Jericho once a day for six days. On the seventh day, rising early, they went about the city seven times, and on the seventh time, when the priests sounded the trumpets the whole people shouted, and the walls of Jericho fell to the ground. The Israelites, now advancing from all sides, at once took the city, and killed all that were in it, man and woman, young and old, and they destroyed also the oxen, sheep, and asses. The spies having now, by command of Josue, brought out Rahab with all her kindred and goods without the camp, the city with everything in it was destroyed by fire, with the exception of the gold and silver and vessels of brass and iron, which were consecrated to the treasury of the Lord. Lastly, Josue pronounced a solemn curse on any that should rebuild Jericho. "Cursed be the man before the Lord that shall raise up and build the city of Jericho. In his firstborn may he lay the foundation thereof, and in the last of his children set up its gates" (*Jos. vi. 26*). This wonderful success struck terror into all the land around.

NOTE.—*Jericho (city of the moon)* was so called because its inhabitants worshipped the moon. In the mystical sense it signifies *iniquity*; the sounding of the trumpets by the priests, the preaching of the word of God, by which the walls of Jericho are thrown down when sinners are converted; and a dreadful curse will light on those who build them up again.

About 500 years after its destruction, *Hiel* the Bethelite rebuilt Jericho, and the curse of Josue was literally fulfilled; he lost *Abiram*, his eldest son, in laying the foundations, and *Segub*, his youngest, in setting up the gates of it (*3 Kings xvi. 34*). This once beautiful city is now merely a mud-built village.

302. **Hai.**—From Jericho Josue sent out men to examine *Hai*, a city near Bethaven and east of Bethel. On their return they reported that its defences were weak, and that 2000 or 3000 men would form an ample force

for its capture. Three thousand, therefore, were sent for this purpose, but were utterly routed by the people of Hai, who pursued them as far as Sabarim, and slew many as they fled. The Israelites now completely lost heart, and even Josue complained to God that the nations around would hear of the defeat, and taking courage would surround them, and cut them off from the face of the earth. God now made known to him the reason why He had withdrawn His protection, which was the sin committed by one of their number; directing him at the same time how to discover and punish the offender (*Jos.* vii. 2-15).

303. **Achan.**—The next morning, therefore, Josue cast lots among the tribes, and the lot fell upon Juda; among the families of Juda it fell upon that of Zare; among the houses of this family, that of Zabdi was taken; and bringing his house man by man, the lot fell upon *Achan* (*Ἀχάν, serpent*) the son of Charmi, whom Josue intreated to glorify the God of Israel by confessing his sin. Achan did so, and confessed that he had taken a scarlet garment, 200 sicles of silver, and a golden rule of 50 sicles, all of which he had concealed in his tent. Josue hereupon sent messengers to his tent, and these things being found in the place he had described, they were brought, together with his sons and daughters, his tent, and all his possessions, to the valley of *Achor* (*Ἀχὼρ, causing sorrow*), when all Israel stoned him, and all things that were his were consumed with fire. A great heap of stones was piled up on him as a memorial of the sin and its punishment, and the name of Achor was given to the valley where it occurred (*Jos.* vii. 16-26).

NOTE.—Achan was probably stoned to death and then burnt. His children, who were included in the punishment, had in all probability been partakers in his sin; which, as the gold and silver had been consecrated to God, was not merely one of theft and falsehood, but also of sacrilege.

304. **Hai taken.**—The evil thing being now removed from Israel, God promised them a victory over Hai. Josue brought forward 30,000 men in the night, bidding 5000 of them hide in ambush behind, but not far from.

the city on the west. He then advanced with the rest of his men on the north, in the sight of Hai. The king having come out with all his army against them, Josue feigned flight; and when he had drawn out the whole garrison of Hai and Bethel in pursuit, Josue raised his shield as a signal, and the men who were in ambush at once arose and entered the city and set it on fire. Those who were in flight now turned upon their pursuers, while those who had fired the city attacked them in the rear; and being thus between two armies, the people of Hai were completely destroyed and put to the sword; the king only, who was taken prisoner, remaining alive. The cattle and goods of Hai were now divided among the Israelites, and the king was hanged on a gibbet until the going down of the sun; he was then taken down and buried under a great heap of stones at the entrance of the city (*Jos. viii. 3-29*).

305. **Mount Hebal** or *Ebal* (*Γαιβηλ*, *stony, barren*). Hai having been destroyed, an altar was built as Moses had commanded of unhewn stones upon Mount Hebal, and on it holocausts and peace-offerings were offered to the Lord. Josue wrote the Law upon plastered stones, to be erected as a memorial; he then blessed the people of Israel assembled on Mount Hebal, and on the opposite mountain *Garizim* (*Γαριζιμ*, *cutters down*). On Hebal were stationed Ruben, Gad, Aser, Zabulon, Dan, and Nephtali, to curse; and on Garizim, across the valley, were placed Simeon, Levi, Juda, Issachar, Joseph, and Benjamin to bless. Josue then directed the Levites to read aloud the whole of the Law, with the blessings and cursings, to which the two bands of the Israelites responded (*Jos. viii. 34; Deut. xxvii.*)

306. **The Gabaonites.**—Josue appears after the taking of Hai to have returned to the camp at Galgal. The inhabitants of Chanaan now being alarmed banded themselves together to fight against Israel, lest being attacked singly they should all be destroyed one after the other. The *Gabaonites*, a tribe of the Hevites, fearing the power of the God of Israel, refused to join the confederation, but sought to make peace with the Israelites on the best

terms that they could. They came, therefore, to Josue as ambassadors from a distant country, with old garments and stale provisions, as evidence of the length of their journey. Josue and the princes of Israel omitted to consult God, and being deceived by their representations and appearance, made an alliance with them, and swore that they should not be slain. Three days afterwards, finding that they had been deceived, Josue moved his camp, and entered their cities, *Gabaon*, *Caphira*, *Beroth*, and *Cariathiarim*. He spared their lives, according to his oath, but he confiscated their possessions, and reduced them to the position of hewers of wood and carriers of water to the House of God, and in the service of all the people (*Jos. ix.*) Josue subsequently returned to Galgal.

NOTE.—The Gabaonites justly surrendered their territories, which in reality belonged to the Israelites, to whom God had given them. Although they deceived Josue, they had faith in the true God, and the penalty exacted from them was a light one, since after the conquest of Palestine it consisted merely in the honourable office of serving the wood and water in the Temple.

307. **The Ark** remained in the Tabernacle at *Galgal* during the seven years spent by Josue in subduing the inhabitants of Chanaan; then it was moved successively to *Silo*, *Nobe*, *Gabaa*, and the Temple which Solomon built for it.

308. **The Five Kings.**—The report of the alliance of the warlike Gabaonites with Josue and Israel exceedingly alarmed *Adonisedec*, king of Jerusalem, and joining his forces with those of four other neighbouring kings, he advanced to besiege the city of the Gabaonites, in order to deter other tribes from following their example. The allies were—

1. *Adonisedec* (Ἀδωνιβεζέκ, *lord of justice*) king of *Jerusalem*.
2. *Oham* (Ὠλάμ, *great multitude*) king of *Hebron*.
3. *Pharam* (Φεραάμ, *like a wild ass*) king of *Jerimoth*.
4. *Japhia* (Ἰεζθαί, *illustrious*) king of *Lachish*.
5. *Dabir* (Δαβιρ, *an oracle*) king of *Eglon*.

309. **Beth-horon.**—The Gabaonites now appealed to Josue for assistance, which he at once rendered them. Marching by night from Galgal, he came suddenly upon the confederate forces, who were struck with a panic at the sight of the Israelites, and defeated with great slaughter at Gabaon. Josue pursued them by the way of the ascent to Beth-horon, slaying great numbers as they fled. When they had passed the hill, and began the descent on the other side, “the Lord cast down on them great stones from heaven, as far as Azeca, and many more were killed with the hailstones than were slain by the swords of the children of Israel.”

To enable the Israelites to pursue and complete the victory, God, at the word of Josue, caused the *Sun and Moon to stand still* for the space of twelve or fourteen hours, while the Israelites overcame their enemies. “There was not before nor after so long a day, the Lord obeying the voice of a man, and fighting for Israel” (*Jos. x. 14*). The five kings, who had hidden themselves in a cave at *Makeda*, were brought forth, and after the chiefs of Israel had set their feet upon their necks, Josue struck them, and slew them, and hanged them upon gibbets until the evening (*Jos. x. 26*).

The same day Josue took *Makeda*, and put to death its king and all its inhabitants (*Jos. x. 28*).

310. **Further Conquests.**—Josue now went onward, and conquered successively *Lebna*, *Lachis*, *Gazer*, *Eglon*, *Hebron*, and *Dabir*, thus becoming master of the whole of the south of Palestine. He next defeated the kings of the north, combined together under *Jabin*, king of *Asor*, in a great battle by the waters of *Merom*, and took all the cities round about, putting all the inhabitants to the sword. The cities themselves he destroyed with fire, except such as were on hills, and high places. *Asor* itself, being very strong, he burnt to the ground. This completed the conquest of Palestine west of the Jordan. In seven years thirty-one kings had been defeated, and the whole of the country from *Lebanon* in the north to *Cades* in the south, was open to the possession of the Israelites.

311. **Division of the Land.**—Josue being now ad-

vanced in years, was commanded by God to divide the land by lot among the *nine and a half* tribes, to whom none had as yet been apportioned. He was assisted by *Eleazar* the High Priest, and the Princes of the Tribes. But before the lots were assigned, *Caleb* the son of *Jephone* the *Kenezite*, came to *Josue* and claimed his right to *Hebron*, which had been promised him by *Moses* as a reward for his fidelity when sent to view the land forty-seven years before. *Josue* allowed his claim and assigned him *Hebron*, then occupied by the gigantic sons of *Enak* ('Ενάχ, *long necked*), whose stature and strength had terrified the Israelites in the former days. *Caleb* was as strong now, at the age of eighty-five, as he had been when he first entered the land as a spy, and he speedily attacked and overcame *Sesai*, *Alimán*, and *Tholmai*, the three sons of *Enak*. He also offered his daughter *Axa* ('Ασάχ, *anklets*) to whomsoever should conquer the city *Cariath-sepher*; this was done by his nephew *Othoniel*, the son of his younger brother *Kenez*, who duly married *Axa*, and received with her an ample territory from *Caleb*.

NOTE.—All the country about *Hebron*, and depending on it, was given to *Caleb*: but the city itself was one of those that were given to the priests to dwell in. *Hebron* was formerly called *Cariath-Arbe*, or the *city of Arbe*, who was the father of *Enak* the giant, from whom descended the gigantic *Enakim*.

312. **Silo.**—The Tabernacle was now brought from *Galgal* and set up permanently in *Silo* (Σηλῶ, *tranquillity*), a town in the land of *Ephraim*, situated on a mountain to the north of *Bethel*. This was to be a sign of *rest* to the people (B.C. 1445). The Ark remained here for 350 years until it was taken by the Philistines in the time of *Samuel*. It was here in *Silo*, before the Tabernacle, that the lots were cast for the division of the country among the tribes.

313. Position of the Tribes.

On the EAST of the Jordan were :—

- i. *Ruben* in the south.
- ii. *Gad* in the central part.
- iii. *Half of Mannasses* in the north.

On the WEST of it were placed :—

In the south—

- i. *Juda* to the south, inland, and by the Dead Sea.
- ii. *Simeon*, south also, between *Juda* and the Mediterranean Sea.
- iii. *Benjamin*, north-east of *Juda*.
- iv. *Dan*, north of *Simeon*, between the north-western hills of *Juda* and the Mediterranean.

In the centre (afterwards Samaria)—

- i. *Ephraim*, the more southerly portion.
- ii. *Half Mannasses*, north of *Ephraim*, by the Mediterranean and the slopes of *Carmel*.

In the north (afterwards Galilee)—

- i. *Issachar*, the plain of *Esdraelon* above *Mannasses*.
- ii. *Zabulon*, immediately north of *Issachar*, reaching from the Sea of *Chinnereth* on the east towards the Mediterranean on the west.
- iii. *Nephtali*, from the Sea of *Chinnereth* to the valley between the ranges of *Lebanon* and *Anti-Lebanon*.
- iv. *Aser*, to the west of *Nephtali*, and resting on the sea-shore.

Levi had no land allotted to it. It was to depend on the tithes of the produce of land and cattle. In each tribe, however, four cities were set apart for the Levites—forty-eight cities in all; and amongst these were included the *six cities of refuge*. (See par. 279.)

314. For *Josue* himself, like *Caleb*, there was a special provision made. He had for his portion the city he asked for, *Thamnath Saraa* (*Θαμνασαράχ*, *redundant portion*), in his own tribe of *Ephraim* (*Jos. xix. 50*). He built the city, and here, on the north side of the hill, he was buried. The name by which he called it is worthy of notice, “as though he thought it of little moment whether he had aught of the promised land or not, so that the people of the Lord enjoyed their promised possession.”

NOTE.—The tomb of Josue at *Thamnath Saraa* was discovered in 1863 by M. Guérin at the modern *Tibneh*. In the Septuagint we read that the Israelites “put with him into the tomb in which they buried him, the knives of stone with which he circumcised the children of Israel in Galgal, when he brought them out of Egypt as the Lord appointed them; and there they are to this day” (*Jos.* xxiv. 30, 31). Knives of stone have been since discovered in great numbers in and about the tomb of Josue (Vigouroux, *La Bible*, vol. iii. ch. ii.) It is curious to note that the flint knives in question are precisely similar to those “prehistoric knives” to which some geologists have attributed a fabulous antiquity.

315. Unconquered Districts.—Parts of the country still remained unconquered by the express design of the Almighty, to test the fidelity and obedience of Israel. Thus large tracts of country and important places were still held by Philistines, Gessurites, Machatites, Chanaanites, Sidonians, and other nations, to be afterwards gradually overcome and expelled.

316. The Return of the Eastern Tribes.—All being now at rest, Josue summoned the tribes of Ruben and Gad, and the half tribe of Manasses to whom Moses had already granted a territory on the east of the Jordan, and having borne witness to their fidelity in assisting their brethren in the war of conquest, and of their obedience to himself, he blessed them and dismissed them to their homes. On their way, before crossing the Jordan, they built a great altar near its banks as testimony of their oneness in religion and descent with the other tribes, and of their equal right to the Tabernacle at Silo, and to the sacrifices there offered to God. Their action was misunderstood by the Western Tribes, who, thinking that it was an indication of apostacy on the part of their brethren, assembled at once in Silo to go up and fight against them. They first, however, sent an embassy consisting of Phinees the priest, and a prince from each of the ten tribes; these, having received a satisfactory explanation that the altar was not intended for sacrifice, but merely as a memorial of their unity in faith and national interest, returned in peace to Silo. The two and a half tribes now named the altar *Ed* (*witness*), and continued their journey homeward (*Jos.* xxii.)

317. **Last Addresses of Josue.**—Several years now passed in peace, and at length Josue, who was now very old, feeling that his life was drawing to a close, called for all the elders and princes of Israel, and reminded them of the goodness of God, and of all that He had done for them; earnestly exhorting them to serve Him in sincerity and singleness of heart, and to keep from intermarrying or forming alliances with the idolaters who dwelt around them (*Jos. xxiii.*) He then caused the people to assemble before the Lord in Sichem, and there they solemnly renewed the covenant with God, Josue recording this renewal both by writing it in the book of the law, and by setting up a stone as a pillar of witness (*Jos. xxiv. 1-28*).

318. **Death of Josue.**—Shortly after the covenant was renewed at Sichem, Josue died at the age of 110 years (B.C. 1434). He was buried at Thamnath Saraa in his own possession; and it is added that the people served the Lord all the lifetime of Josue, and that of his contemporaries who survived him (*Jos. xxiv. 30, 31*).

319. Chief Events in the Life of Josue :—

1. He was the son of *Nun*, of the tribe of Ephraim, and was born about B.C. 1544 (*1 Par. vii. 27*).
2. He grew up a slave in the brickfields of Egypt, and saw the ten plagues when about forty years of age.
3. He led the Israelites against Amalek at Raphidim (*Exod. xvii. 9*).
4. He was the personal friend and attendant of Moses at the time of the giving of the Law (*Exod. xxxiii. 11*).
5. He was one of the twelve spies sent to view Chanaan (*Num. xiii. 17*); and one of the two who gave an encouraging report of the journey (*Num. xiv. 6*).
6. He was appointed Ruler in the place of Moses (*Deut. xxxi. 14*).
7. He assumed the command of the Israelites at the

death of Moses, being then in his eighty-fifth year.

8. He entered and conquered the Land of Promise.
9. He divided the land among the tribes, and received for his own portion the city of *Thamnath Saraa* (*Jos. xix. 50*).
10. He held a solemn assembly of the people and delivered an address, and renewed the covenant of Israel with God (*Jos. xxiv.*)
11. He died at the age of 110 years (B.C. 1434), and was buried at Thamnath Saraa.

320. **Burial of Joseph.**—The bones of Joseph, which they had brought out of Egypt and borne about with them throughout the wanderings, were buried at length in Sichein, in the possession of Joseph's descendants (*Jos. xxiv. 32*).

Eleazar, too, the son of Aaron, died and was buried at *Gabaath* in Mount Ephraim, which belonged to his son Phinees (*Jos. xxiv. 33*).

321. **Miracles of Josue.**—The miracles worked by God in the time of Josue were no less wonderful than those in the time of Moses. The principal were the following:—

1. Crossing of the Jordan (*Jos. iii. 16*).
2. Downfall of Jericho.
3. The hailstones at Beth-horon.
4. The sun and moon stood still.

Moreover, God interfered in a special way on behalf of the Israelites by driving out some of the inhabitants of the land in the way he had promised to Moses: "Sending out *hornets* before, that shall drive away the Hevite, and the Chanaanite, and the Hethite, before thou come in" (*Exod. xxiii. 28*). Josue expressly mentions the Amorrhites as thus expelled (*Jos. xxiv. 12*), and some think the Gergesites were driven away in a similar manner.

322. **Order of Events.**—It is supposed that the following was the chronological order in which events described in the book of *Josue* occurred:—

1. *Caleb*, and the tribe of *Juda* allotted.
2. *Ephraim* allotted.
3. *Half of Manasses* allotted.
4. *Tabernacle* set up at *Silo*.
5. *Country surveyed* for the remaining lots.
6. *The remaining seven tribes* allotted.
7. The city of *Thamnath Saraa* assigned to *Josue*.
8. *Three cities of refuge* appointed on the west of the Jordan, and *three* on the east.
9. *Forty-eight cities* assigned to the Levites.
10. *Josue's final addresses and death*.

323. **Type.**—*Josue* (or *Jesus*, which is the Greek form of the name) was a type of our Lord ; for, as he brought the Israelites in safety after their wanderings through the Jordan into the land of promise ; so CHRIST, our true *Jesus*, brings the faithful at the end of their pilgrimage, through the river of death in safety, and introduces them into the kingdom that is promised to the children of God.

324. **Elders or Princes of the Tribes.**—After the death of *Josue*, each tribe became an independent community governed by an Elder or Prince, chosen by themselves as directed by Moses (*Exod.* xviii. 25 ; *Deut.* i. 13). After those who remembered *Josue* were dead, the people soon began to make leagues with their heathen neighbours, then to intermarry with them, and finally to partake in the licentiousness of their idolatrous festivals. Then God punished them, but remembering His mercy He raised up *judges* from time to time to deliver them, and these judges, during the time of their administration, held supreme power.

JUDGES.

325. This book is so called because it contains the history of Israel during the period of the government by judges, from B.C. 1434 to B.C. 1156. It is usually supposed to have been written by Samuel.

326. **The Judges** were persons raised up from time to time by God on occasions of extraordinary need. Their authority is thus described by Calmet: "It was not inferior to that of kings; it extended to peace and war. They decided cases with absolute authority, but they had no power to make new laws, nor to impose new burdens on the people. They were the protectors of the laws, defenders of religion, and avengers of crimes, particularly of idolatry; they were without pomp or splendour, without guards, train, or equipage, unless their own wealth might enable them to maintain an appearance suitable to their dignity. The revenue of their employment consisted in presents; they had no regular profits, and levied nothing from the people." Meanwhile the government remained essentially *theocratic*, and God, who "*was with the judge*," manifested Himself in a sensible manner at the Tabernacle in Silo, and there He made known His will through the mediation of the High Priest.

327. **Conquest continued.**—It was the duty of each tribe to continue and perfect the conquest of the land by the subjugation of those portions still in the hands of their enemies. They first inquired as to who should be their leader, and consulted the Lord by the *Urim* and *Thummim*: "Who shall go up before us against the Chanaanite, and shall be the leader of the war? And the Lord said, Juda shall go up; behold, I have delivered the land into his hand" (*Judg.* i. 1, 2). Juda, therefore, led the way, and with the assistance of Simeon, attacked and overcame *Adoni-bezec*, and the Chanaanite and Pherezite inhabitants of *Besec*, slaying 10,000 men. Adonibezec fled, but was captured and brought to Jerusalem, where they cut off his fingers and toes, treating him in the way in which he had previously treated seventy kings and chiefs who had fallen into his hands. Here he died (*Judg.* i. 4-20).

NOTE.—The Jerusalem here mentioned was the *Lower City*, which they had taken; the *Upper City* remained untaken until the time of David.

Juda and Simeon now overcame successively *Hebron*, *Dabir*, *Sephaath*, *Gaza*, *Ascalon*, and *Accaron*.

328. The House of **Joseph** also took and destroyed *Luz*, but spared the man who betrayed the city to them, together with his family. They thus acquired the spot where Jacob their father had set up the stone, and which he had called *Beth-el* (*House of God*).

329. **Neglect of the Precepts.**—Whether from want of confidence in God or some other cause, the various tribes in many cases instead of exterminating their enemies contented themselves with laying them under tribute.

Thus *Manasses* failed to destroy *Bethsan*, *Thanac*, and other towns, and “the Chanaanite began to dwell with them.”

“*Ephraim* also did not slay the Chanaanite that dwelt in *Gazer*, but dwelt with him.”

Zabulon, *Aser*, *Nephtali*, also failed in the same respect, and Israel gradually intermarried with the heathen; and at length joined in the idolatrous worship. Their negligence was reprov'd by an angel of God, at *Bochim* (*weepers*), so named because the Israelites wept over their sin and sacrificed to God. They soon, however, relapsed again, and a generation now arose that forsook the Lord and served *Baal* and *Astaroth*.

This neglect of His commandments God punished by allowing their enemies to oppress them, and then remembering His mercy, He raised up judges and delivered them from their oppressors; but “after the judge was dead they returned and did worse than their fathers had done, following strange gods, and serving, and adoring them” (*Judg.* ii. 19).

NOTE.—This frequent falling into idolatry must be understood of a part only of the children of Israel; since the worship of the true God was always kept up at Silo, at least by the priests and Levites.

330. **Baalim** and **Astaroth** were the various gods and goddesses of the people of Chanaan. In all countries in ancient times there was a tendency to worship the mysterious reproductive powers of nature: *Baal* was the male and *Astarte* the female principle, typified by the Sun and Moon, from whom they believed all fertility in the earth proceeded. Hence they came to worship them as gods.

331. The Nations which remained.—“These are the nations which the Lord left that by them He might instruct Israel, and all that had not known the wars of the Chanaanites: that afterwards their children might learn to fight with their enemies and to be trained up to war: The five princes of the Philistines, and all the Chanaanites, and the Sidonians, and the Hevites that dwelt in Mount Libanus, from Mount Baal Hermon to the entering into Emath” (*Judg.* iii. 1–3).

332. The Periods specified in the Book of Judges and First Book of Kings—are as follows:—

1. Servitude under *Chusan Rasathaim*, king of Mesopotamia, eight years (*Judg.* iii. 8).
2. Rest under *Othoniel*, forty years (*Judg.* iii. 11).
3. Servitude under *Eglon*, king of Moab, eighteen years (*Judg.* iii. 14).
4. Rest under *Aod*, eighty years (*Judg.* iii. 30), in which is included the
5. Judgeship of *Samgar*.
6. Servitude under *Jabin*, twenty years (*Judg.* iv. 3).
7. Rest under *Barak*, forty years (*Judg.* iv. 31).
8. Servitude under *Madian*, seven years (*Judg.* vi. 1).
9. Rest under *Gedeon*, forty years (*Judg.* viii. 28).
10. Judgeship of *Abimelech*, three years (*Judg.* ix. 22).
11. Judgeship of *Thola*, twenty-three years (*Judg.* x. 2).
12. Judgeship of *Jair*, twenty-two years (*Judg.* x. 3).
13. Servitude under *Ammon*, eighteen years (*Judg.* x. 8).
14. Judgeship of *Jephte*, six years (*Judg.* xii. 7).
15. Judgeship of *Abesan*, seven years (*Judg.* xii. 9).
16. Judgeship of *Ahialon*, ten years (*Judg.* xii. 11).
17. Judgeship of *Abdon*, eight years (*Judg.* xii. 14).
18. Servitude under the *Philistines*, forty years (*Judg.* xiii. 1).

19. Judgeship of *Samson*, twenty years (*Judg.* xv. 20, xvi. 31).
 20. Judgeship of *Heli*, forty years (1 Kings iv. 18).

NOTE.—The chronology of the events described in the Book of Judges is somewhat difficult to determine; for some of the above periods are possibly synchronical or collateral and not successive; as, for instance, the judgeship of Samson seems to have fallen within the forty years of Philistine oppression.

333. *Othoniel*—*Invasion from the North-East*.—The Israelites having mingled with the heathen, and worshipped their gods, “the Lord was angry with Israel, and delivered them into the hands of *Chusan Rasathaim*, king of Mesopotamia, and they served him eight years.” On their remembering God, and crying to Him for help, He at once raised up a protector in the person of *Othoniel* (Γοθονιήλ, *lion of God*), the son of Kenez, the younger brother of Caleb, of the tribe of Juda, who led them out against Chusan Rasathaim, and overthrew him; after which the land rested forty years (*Judg.* iii. 7-11).

334. *Aod*.—*Invasion from the South-East*.—A relapse into idolatry after the death of Othoniel was quickly followed by punishment, and Israel, especially the tribe of Benjamin, was oppressed by the Moabites under *Eglon* their king, to whom they were forced to pay tribute for a space of eighteen years, bringing it to Jericho, the ruins of which he had seized, and where he seems to have built himself a palace. On their repentance God sent to deliver them *Aod* (’Αώδ, *joining together*), the son of *Gera*, of the tribe of Benjamin. Being charged to deliver a present to Eglon, Aod, who was lefthanded, took with him a dagger, hiding it in his girdle on the right side. On the pretence of a secret message, he obtained the dismissal of Eglon’s attendants, and then coming up near to the king, who received him in his “summer parlour” (probably the flat roof of his palace), he suddenly stabbed him with the dagger by a lefthanded blow, and leaving the weapon in his body he went out, intimating that the king wished to be left alone. On the entrance of the servants, some time afterwards, they found Eglon lying dead on the floor. Aod made his way quickly to Mount

Ephraim, where assembling the Israelites he returned with them at once to attack the Moabites at the fords of the Jordan. The onslaught was completely successful, and about 10,000 Moabites were slain. After this Israel enjoyed a peace for eighty years.

Samgar—*Invasion from the South-West*.—Encouraged probably by the success of the Moabites, an inroad was made by the Philistines; they were, however, defeated by *Samgar* (Σαμεργάρ, *he guarded*), the son of Anath, who slew 600 of them with a plough-share, or ox-goad (*Judg.* iii. 31).

NOTE.—Samgar was a husbandman, and being suddenly attacked by the Philistines, he caught up the share of the plough that he was driving, and bravely encountered his enemies. The plough-share has been not unfrequently used in a similar manner by Hungarian peasants when attacked by Turks, and by Spaniards when attacked by Moors.—*Corn. à Lapide*.

335. **Debbora and Barac**—*Invasion from the North*.—The children of Israel relapsed again into idolatry, and God now visited them with a severer punishment. *Jabin*, king of Chanaan, who reigned in *Asor*, made a descent on the tribes of Aser, Nephtali, and Zabulon, with a large army, including nine hundred chariots set with scythes, under the command of *Sisara* his general, who dwelt at *Haroseth* of the Gentiles. He reduced the Israelites to a state of servitude, and oppressed them grievously for twenty years. At length God raised up *Debbora* (Δεββώρα, *bee*), a prophetess, and wife of *Lapidoth*, to be the means of their delivery. *Debbora* was accustomed to sit under a palm-tree, which was called after her, between *Rama* and *Bethel* in Mount Ephraim. The Israelites held her in great reverence, and “came up to her for all judgment.” She now sent for *Barac* (Βαράχ, *lightning*), the son of *Abinoem*, of the tribe of Nephtali, bidding him collect 10,000 fighting men of his own tribe and the neighbouring one of Zabulon, and go to Mount *Thabor*, where she promised that God would deliver *Sisara* and his host into his hand. *Barac*, however, feared to undertake the expedition, unless *Debbora* would accompany him: this she consented to do, warning him,

however, that the glory of the victory would, in consequence, be given to a woman. Barac collected his army as he had been commanded, and started for Mount Thabor accompanied by Debhora. *Haber*, the Kinite, was at this time living in the valley of Sennin, near Kedes. When Sisara heard of the steps taken by Barac, he at once went out against him; but a panic having seized his army, he was compelled to fly, and leaping down from his chariot he escaped on foot. As he fled he came to the tent of Haber, who was at peace with Jabin, and thinking himself secure he entered the tent, and begged some water of *Jahel*, Haber's wife. Jahel at once gave him some milk, and invited him to rest: but as soon as Sisara, who was very weary, had fallen asleep, Jahel taking a nail of the tent and a hammer, drove the nail through his temples as he lay, and nailed him to the ground. Barac, who was in pursuit of Sisara, soon appeared, and Jahel went out to meet him, and showed him Sisara lying dead in her tent. "So that day God humbled Jabin before the children of Israel, who grew daily stronger, and with a mighty hand overpowered Jabin, king of Chanaan, until they quite destroyed him" (*Judg.* iv. 23). Debhora and Barac celebrated their victory in a canticle of praise (*Judg.* v.)

NOTE.—Some of the results of this battle were nearly reproduced in the battle of Mount Thabor, April 16, 1799, when many of the fugitive Turks were drowned in the Kison.

336. **Gedeon.**—"The children of Israel again did evil in the sight of the Lord, and He delivered them into the hand of Madian seven years." This was a far more severe punishment than the former ones; the Madianites in concert with the Amalekites invaded Israel under *Zeebe* ($\text{Z}\epsilon\beta\epsilon\acute{\iota}$, *sacrifice*) and *Salmana* ($\text{\Sigma}\alpha\lambda\mu\alpha\nu\acute{\alpha}$, *shadow is withheld*), both styled "kings," and *Oreb* ($\text{\Omega}\rho\epsilon\beta$, *raven*), and *Zeb* ($\text{Z}\epsilon\beta$, *wolf*), who were entitled "princes" of Madian. They overran and wasted the country from the plain of Esdraelon, down the valley of the Jordan, and southwards as far as Gaza in the fertile Western Lowlands. The Israelites were driven to take refuge in dens and

caves among the mountains, and were reduced to the greatest misery for seven years. Then they returned to God, and in answer to their cry He sent an angel to *Gedeon* (Γεδειών, *cutter down*), the son of *Joas*, of the family of *Abiezer*, of the tribe of *Manasses*, bidding him go and deliver Israel from the hands of the *Madianites*. *Gedeon* was one day threshing wheat by the wine-press at *Ephra*, to hide it from the *Madianites*, when the angel appeared to him, and gave him the Divine message: in answer to the request of *Gedeon* for a sign that the speaker was truly from God, he was directed to prepare a sacrifice. He went, therefore, and boiled a kid, and brought it with the broth and unleavened loaves to the angel who sat under an oak-tree. The angel bade him lay the flesh and the loaves on the rock, and pour the broth over them; he did so, and the angel then touched them with a rod, and immediately fire came forth from the rock and consumed them, while the angel vanished from his sight. The supernatural character of his visitor filled *Gedeon* with alarm, but being reassured by God, he built an altar there, and named it "The Peace of the LORD," in memory of the salutation of the angel (*Judg.* vi. 1-24).

337. "**Jero-Baal**."—*Joas*, who, like many in Israel had fallen into idolatry, had formerly built an altar to *Baal* and planted an idolatrous grove about it; *Gedeon* now by God's direction arose by night and with the help of his servants he destroyed the altar of *Baal* and cut down the grove; he then built an altar to God on the rock where the former sacrifice had been offered, and offered on it his father's second bullock of seven years old, upon a pile of the wood of the grove which he had destroyed. When the townspeople arose in the morning and found what *Gedeon* had done, they ordered *Joas* to bring him out that they might kill him. *Joas*, however, replied that if *Baal* was a god he should himself punish the man who had cast down his altar. The people acquiesced and named *Gedeon* henceforth *Jero-baal* or the *Overthrower of Baal* (*Judg.* vi. 24-32).

338. **The Fleece**.—Still *Gedeon* could hardly believe

that God had called so obscure a man as himself to deliver Israel, and God at his request confirmed his commission by a double sign. One morning a fleece of wool was dripping with dew while all the soil around was hot and dry; and the next morning dry, while all around was covered with dew. Gedeon could now no longer doubt that God was with him.

339. **The Victory.**—Assembling an army of his own tribe, assisted by the men of Aser, Zabulon, and Nephtali, he came to the fountain called *Harad (trembling)*. But, that Israel might not suppose that they had gained the battle by their own strength, the Lord directed Gedeon to send back all the fearful and timorous among them, and 22,000 returned to their homes, leaving 10,000 with Gedeon. These being still too numerous, all those who had knelt down to drink from the spring were also dismissed, leaving only 300 who had *lapped the water, casting it with the hand to their mouth*. In the night before the battle, Gedeon, instructed by God, and accompanied by his servant *Phara*, went down from the hill on which they were concealed into the camp of the Madianites in the plain below. And here he overheard a Madianite telling his comrade how in a dream he had seen a cake of barley bread roll down into the camp of Madian, and when it came to a tent it struck it and beat it down flat to the ground. The other replied that this could be nothing else but the sword of Gedeon, to whom the Lord would deliver Madian and all their host. Encouraged by this, Gedeon returned to his camp, and dividing his men into three companies, he gave “trumpets in their hands and empty pitchers and lamps within the pitchers.” He then placed them in three places round the camp, bidding them do as he did. All being ready they sounded their trumpets, and breaking the pitchers held aloft the lamps and shouted, *The sword of the Lord and of Gedeon*. Confused and terrified by this midnight alarm, the Madianites and Amalekites turned their swords upon each other, supposing in the dark that each was an enemy; and then concluding from the number of the trumpets that they were attacked by an overwhelming force, they

rushed down the descent towards the Jordan eastward to *Bethsetta* (*house of acacia*), and *Abelmahula* (*meadow of the dance*), pursued not only by the three hundred, but by the forces of Nephtali, Aser, and Manasses. Gedeon sent messengers at once to Mount Ephraim, and the Ephraimites quickly seized the fords of the Jordan and prevented the escape of many of the enemy, including the princes *Oreb* and *Zeb*, whom they slew at the rock and the winepress, where they were respectively overtaken; and they carried their heads to Gedeon, who had already crossed the Jordan in pursuit (*Judg.* vii. 1-25).

340. **The Ephraimites**, now that the victory was gained, indignantly remonstrated with Gedeon for not having invited them to take part in the attack on the Madianites, "and they chid him sharply and almost offered violence." Gedeon, however, answered them mildly, and comparing their success with his own, asked, "Is not one bunch of grapes of Ephraim better than the vintages of Abiezer?" alluding to the heads of *Oreb* and *Zeb*, whom the Lord had delivered into their hands. By this answer they were appeased, and the pursuit was renewed (*Judg.* viii. 1-4).

341. **Zebee and Salmana.** — At *Soccoth*, on the east of the Jordan, near the *Jabboe*, and at *Phanuel*, farther up the mountains, Gedeon asked for bread for his men who were faint with the pursuit, but was refused and mocked when he said he was pursuing the kings of Madian: however, he pressed on, leaving their punishment until his return. Meanwhile, Zebee and Salmana had reached *Carcar*, situated about a day's journey from *Petra*; and here, believing themselves to be secure, they were resting with 15,000 men, who were all that survived of 135,000. Gedeon here surprised them again, and another pursuit followed, in which Zebee and Salmana were captured. He now returned with his captives to *Soccoth*, and having ascertained from a boy of the place the names of seventy-seven of the chief men, he scourged them with "thorns and briars of the desert, and cut in pieces the men of *Soccoth* And he destroyed

the tower of Phanel and slew the men of the city." He now inquired of Zebee and Salmana about the persons they had killed at Mount Tabor, and finding that they were his brethren, he bade *Jether*, his eldest son, slay the Madianite kings before him. Being, however, but a boy, Jether was afraid to do so, and Gedeon thereupon at their request killed Zebee and Salmana with his own hand (*Judg.* viii. 5-21).

342. **The Ephod.**—In gratitude for his services the Israelites now proposed to Gedeon that he should become their ruler, and that the office should be hereditary in his family. This honour he declined, but asked them for the golden ear-rings and other ornaments that they had taken from the enemy. Of these he constructed an *Ephod*, and put it in his native city *Ephra*. Here it became an occasion of idolatry to the Israelites and "a ruin to Gedeon and all his house" (*Judg.* viii. 22-27).

NOTE.—St. Augustine, Theodoret, and others, understand by the word *Ephod* here, not merely the Ephod, but all the other vestments and ornaments required for sacrifice. Gedeon may have intended them for the use of the High Priest in offering sacrifice on the altar which, by the command of God, he had built at Ephra. Seventeen hundred sicles of gold was equivalent to about £3000.

343. **Death of Gedeon.**—Madian was now entirely crushed, and "the land rested for forty years while Gedeon presided." He had many wives and seventy sons, and "died in a good old age, and was buried in the sepulchre of his father, in Ephra, of the family of Ezri." After Gedeon was dead the children of Israel again fell into idolatry and worshipped Baal, setting up an idolatrous sanctuary in Sichem (*Judg.* viii. 28-35).

344. **Abimelech and Joatham.**—Although Gedeon declined the regal dignity for himself and his family, his sons seem to have exercised an extensive authority over the people. This aroused the jealousy of *Abimelech* (*Ἀβιμέλεχ*, *father of the king*), a son of Gedeon by a Sichemite concubine, and going to his mother's Chanaanite relations at Sichem, he induced them to persuade the people of Sichem to accept him, who was of their flesh

and their bone, as their ruler instead of the other sons of Gedeon. The Sichemites favoured his claims as being one of themselves, and lent him seventy pieces of silver out of the temple of *Baalberith*. He now "hired to himself men that were needy and vagabonds," and going to his father's house at Ephra he murdered all his brethren except *Joatham* (*Ἰωάθαμ, the Lord is upright*), who was hidden, and so escaped. Abimelech now returned, and was solemnly anointed king by the Sichemites, who thus formally renounced their allegiance to the Hebrew commonwealth. Joatham hearing what was taking place, left his hiding-place, and mounting one of the rocky and inaccessible spurs of Mount Garizim, which overhang the city of Sichein, he lifted up his voice and cried aloud, "Hear me, ye men of Sichein, so may God hear you." He then addressed to them the earliest known parable as follows:—

"The Trees went to anoint a king over them; and they said to the Olive tree: Reign thou over us. And it answered: Can I leave my fatness, which both gods and men make use of, to come to be promoted among the trees?"

"And the Trees said to the Fig-tree: Come thou and reign over us. And it answered them: Can I leave my sweetness and my delicious fruits, and go to be promoted among the other trees?"

"And the Trees said to the Vine: Come thou and reign over us. And it answered them: Can I forsake my wine that cheereth God and men, and be promoted among the other trees?"

"And all the Trees said to the Bramble: Come thou and reign over us. And it answered them: If indeed you mean to make me king, come ye and rest under my shadow: but if you mean it not let fire come out from the bramble, and devour the cedars of Libanus" (*Judg.* ix. 8-15).

Joatham then reminded his hearers of the services that his father had rendered them, and rebuked the gross ingratitude they had shown to his family. If they had

done well in electing Abimelech, he bade them rejoice in him ; but if by the choice they had acted unjustly towards the family of Gedeon, he hoped that fire might come forth and destroy both him and the inhabitants of Sichern and Mello. Having thus spoken Joatham fled into Bera (*Βαρή*, a well), and no more is recorded of him (*Judg.* ix. 16-21).

345. **Destruction of Sichern.**—Before long judgment fell upon Abimelech. For three years he reigned over Israel, but the Sichernites soon learned to detest him, and seeing in him the murderer of his seventy brethren, a number of them banded together under *Gaal* (*Γαάλ*, loathing), the son of *Obed*, to destroy Abimelech ; and in the meantime they robbed the travellers who happened to pass by the mountains. News of these doings having reached *Zebul* (*Ζεβούλ*, habitation), the viceroy of Abimelech at Sichern, he sent to the king, who now lived at *Ruma*, warning him of the conspiracy. Abimelech immediately marched against Sichern, and destroyed it after a desperate battle, putting all the inhabitants to the sword. About a thousand of the Sichernites, having taken refuge in the temple of Baal-berith, which was exceedingly strong, Abimelech caused branches to be cut from the trees on *Mount Selmon*. These he ordered to be piled against the place, and set fire to ; and thus he succeeded in suffocating and burning all the refugees in the tower (*Judg.* ix. 22-49).

346. **Death of Abimelech.**—From Sichern Abimelech went on to the neighbouring town of *Thebes* (*Θηβή*, brightness), and attacked it fiercely ; but while he was endeavouring to set fire to the gate of the tower, a woman cast a fragment of millstone down upon him from above, and broke his skull. Finding himself mortally wounded, and being unwilling to die by the hand of a woman, he bade his armour-bearer thrust him through with his sword, and so he died (*Judg.* ix. 50-54).

347. **Thola** (*Θωλά*, little worm), the son of *Phua*, of the tribe of Issachar, next judged Israel. He ruled for twenty-three years, dwelling at *Samir*, of Mount Ephraim (*Judg.* x. 1, 2).

348. **Jair.**—Thola was succeeded by *Jair*, of Galaad, who judged Israel for twenty-two years. He had thirty sons, who were princes of thirty cities, which from his name were called *Havoth Jair*—that is, “the towns of *Jair*.” At his death he was buried in *Camon* (*Judg.* x. 3-5). (See par. 254, *note*.)

349. **Invasion of the Ammonites.**—Notwithstanding all that had befallen them in consequence of their former idolatries, the Israelites now added to the worship of Baal and Astarte that of the gods of Syria, of Sidon, of Moab and Ammon, and of the Philistines. “And the Lord, being angry with them, delivered them into the hands of the Philistines and of the children of Ammon. And they were grievously oppressed for eighteen years. And they cried to the Lord, but He answered them, Did not the Egyptians, and the Amorrhites, and the children of Ammon and the Philistines, the Sidonians also, and Amalec, and Chanaan oppress you, and you cried to Me and I delivered you out of their hand? And yet you have forsaken Me, and have worshipped strange gods: therefore I will deliver you no more. Go, and call upon the gods which you have chosen: let them deliver you in the time of distress. And the children of Israel said to the Lord, We have sinned. Do Thou unto us whatsoever pleaseth Thee: only deliver us this time. And saying these things, they cast away out of their coasts all the idols of strange gods, and served the Lord their God: and He was touched with their miseries” (*Judg.* x. 6-16).

350. **Jephte** or *Jephthah* (*Ἰεφθάε*, *he will open*) was the son of *Galaad* by a woman who was not his wife. Being driven out of his father's house by the legitimate sons, *Jephte* went to the land of *Tob* (*Τὸβ*, *good*), “and there were gathered to him needy men, and robbers, and they followed him as their prince.” Attracted by the reports of his valour, the princes of *Galaad* now entreated *Jephte* to put himself at their head and lead them against the *Ammonites*, promising him that, if he succeeded in freeing them from their enemies, he should be their prince. On this understanding *Jephte* took the command, and having made an unsuccessful appeal to the *Ammonites* to desist

from oppressing Israel, he proceeded to attack them in force. First, however, he made a vow to God, saying, "If Thou wilt deliver the children of Ammon into my hands, whosoever shall first come forth out of the doors of my house, and shall meet me when I return in peace from the children of Ammon, the same will I offer a holocaust to the Lord." The Ammonites were utterly routed, and Jephthe took twenty cities from *Aroer* to *Mennith*, and as far as *Abel*, slaying great numbers of the enemy (*Judg.* xi. 1-33).

NOTE.—*Tob* has in recent years been identified. It lay to the south-east of the sea of Galilee.

351. **Jephthe's return.**—As Jephthe returned after his victory to his house at *Maspha*, his daughter, an only child, came out to meet him with timbrels and dances; and when he saw her he rent his garments, and told her of the awful vow he had made to God. She at once submitted herself to her fate, only begging leave to go for two months into the mountains and bewail her virginity. This request was granted, and at the expiration of the time she returned to her father, who *did to her as he had vowed*. Thenceforward it became a custom in Israel that the daughters should assemble together and lament the daughter of Jephthe the Galaadite for four days (*Judg.* xi. 34-40).

NOTE.—Although the Rabbins have imagined that the death of Jephthe's daughter may have been commuted to a *civil death*, or one of perpetual virginity, the common opinion of the Fathers is, that she was offered as a burnt-offering in consequence of her father's vow. This vow, though in itself unlawful, may have been excused from sin through the ignorance of Jephthe, who, carried away by a religious zeal, probably made the vow without due advertence to its character.

352. **The War with Ephraim.**—As in the case of Gedeon, the Ephraimites were now enraged with Jephthe because he had not called on them to assist in the strife now victoriously terminated, and they entered the territory of Galaad with the intention of burning the house of Jephthe over his head. He, however, calling together the men of Galaad, completely defeated the Ephraimites:

and seizing the fords of the Jordan, the Galaadites stopped every one who attempted to pass, and required him to pronounce the word *Shibboleth* ("an ear of corn"). The Ephraimites were unable to pronounce the *sh*, and by their saying *Sibboleth* they were detected, and were immediately put to death. In this way and in the battle Ephraim lost 42,000 men. Jephthé governed Israel for six years; he then died, and was buried in Galaad (*Judg.* xii. 1-7).

353. **Abesan** or *Ibzan* ('Αβαιοσάν, *great fatigue*), of Bethlehem in Zabulon, next ruled Israel. He had thirty sons and thirty daughters, and is recorded to have ruled seven years. He was buried in Bethlehem (*Judg.* xii. 8-10).

354. He was succeeded by **Ahialon** or *Elon* ('Ελών, *magnificent oak*), also of the tribe of Zabulon, who judged Israel ten years (*Judg.* xii. 11, 12).

355. **Abdon** ('Αβδών, *servile*), the son of *Illel*, the Pharathonite, succeeded Ahialon. He had forty sons and thirty grandsons. He judged Israel eight years, and at his death he was buried in Pharathon, in the land of Ephraim, in the mount of Amalech (*Judg.* xii. 13-15).

356. **Birth of Samson.**—Israel having again fallen into idolatry, they were oppressed by the Philistines for forty years. At length a deliverer came from the tribe of Dan, which had suffered the most severely from the enemy. On the hill of *Sarac* lived a man of this tribe named *Manue* or *Manoah* (Μανωῆ, *rest*), who had a wife who was barren. One day an angel appeared to her, promising her a son who should deliver Israel from the Philistine, warning her at the same time to drink no wine or strong drink, and to eat no unclean meat, and moreover to consecrate her son to God as a Nazarite for his whole life. At Manue's prayer the angel appeared to him also, confirming the promise and instructions given previously to his wife. Manue now offered a kid and libations to God, and the angel went up to heaven in the flame of the sacrifice; seeing which Manue was greatly alarmed, but was comforted by the words of his wife, who saw in God's dealings with them a sign of His merciful

intentions. In due course (B.C. 1155) the promised son was born to them, and received the name of *Samson* (Σαυψών, *splendid sun*). The child grew, and the Lord blessed him, and began to give him accessions of supernatural strength in the place afterwards called the "*Camp of Dan*," between Saraa and Esthaol (*Judg.* xiii. 1-25).

357. **Marriage of Samson.**—At *Thamnath*, in the plain below Saraa, lived a daughter of the Philistines whom Samson desired to marry. His parents, though against their wishes, consented to the marriage, and went down with him to *Thamnath*. As they were going, a young lion rushed out upon Samson, who, seizing it in his hands, strangled it and tore it as he would have torn a kid; indeed, he thought so little of the occurrence that he did not mention it to his father or mother. A few days afterwards, returning again to take his wife, he turned aside to look at the carcase of the lion, and finding a honeycomb formed in the mouth of the lion, he took it and walked on eating it; and on reaching his father and mother he gave them also some of the honey, but did not say where he had found it. The marriage was celebrated at *Thamnath*, and lasted several days, on one of which Samson proposed a riddle to his thirty "companions," promising, if they solved it within the seven days of the feast, to give them thirty shirts and thirty coats, but requiring the same of them if they failed to answer it correctly within the given time. The young men accepted his offer, and Samson propounded his riddle, saying,—

"Out of the eater came forth meat,
And out of the strong came forth sweetness."

Being quite unable to explain the riddle, the young men came to Samson's wife, and threatened to burn her and her father's house unless she discovered its meaning to them, complaining that she had invited them to the wedding in order to strip them. Being therefore alarmed for her relations, she persuaded her husband, with some difficulty, to tell her the meaning of the riddle, and immediately communicated it to her countrymen. These

then came to Samson, before the sunset of the seventh day, and answered—

“What is sweeter than honey,
And what is stronger than a lion?”

To this Samson answered, “*If you had not ploughed with my heifer, you had not found out my riddle.*” He then went down to *Ascalon* and slew thirty of the Philistines, and gave their shirts and coats to the young men. Then he returned in great wrath to *Saraa*.

358. **He is denied his wife.**—Some time afterwards, at the wheat harvest, Samson again went to *Thamnath* to claim his wife, but he found that her father had given her to one of his companions. He was now thoroughly enraged against the Philistines, and having procured 300 foxes, which abounded in that country, he coupled them together, tail to tail, and fastened lighted torches between their tails. The foxes then set loose rushed hither and thither among the wheat fields, setting fire not only to the standing corn but also to that which had been carried, and likewise the vineyards and olive-yards. The Philistines, finding out who was the cause of this terrible conflagration, went to *Thamnath*, and burnt both his wife and her father; and in revenge Samson attacked them and slaughtered a great number. He now went and dwelt in a cavern in the lofty cliff of *Etam* (*Judg.* xv. 1-8).

NOTE.—The foxes here mentioned were, in all probability, jackals.

359. **Ramath-lechi.**—The Philistines now set out to pursue Samson with a considerable force, and encamped at the place afterwards called *Lechi* (jaw-bone) in *Juda*. Fearing the revenge of the Philistines, 3000 of the men of *Juda* themselves scaled the rock of *Etham*, and having bound Samson with two new cords, delivered him over to the Philistines. As he was brought near, the Philistines raised a great shout, and the Spirit of the Lord coming upon Samson, he burst the new cords “as flax is wont to be consumed at the approach of fire;” and find-

ing a jaw-bone of an ass lying there, he caught it up, and with it he slew 1000 men. He then threw down the jaw-bone, and named the place Ramath-lechi (*the casting away of the jaw-bone*). And now, being very thirsty, he cried to the Lord for help, and God caused water to stream forth from a tooth in the jaw-bone, of which Samson drank, and recovered his strength (*Judg. xv. 9-20*).

360. **Gaza.**—On one occasion Samson went into Gaza, then in the hands of the Philistines, and slept there; and the Philistines having heard that he was there, set guards at the gates of the city, that they might kill him as he went out in the morning. But Samson slept until midnight, and then arose, and taking the doors of the city gate and the two posts and the bars on his shoulders, he carried them up to the top of the hill before Hebron (*Judg. xvi. 1-4*).

361. **Dalila.**—“After this he loved a woman named *Dalila*, who dwelt in the valley of Sorec.” This woman was bribed by the princes of the Philistines to betray Samson, and ascertain by what means he could be deprived of his great strength, which they recognised as being supernatural. First he told her that if he were bound with seven cords made of fresh sinews he would be as weak as other men. She obtained seven cords such as he had described, and having men concealed in her room, she bound him with them, and then awakened him, crying out that the Philistines were upon him. And he rose, and immediately burst the cords. He next told her that if bound with new ropes, he would be weak. She bound him with them, and he burst these also with ease. A third time he told her that if she plaited the seven locks of his hair with a lace, and tied them about a nail fastened into the ground, he would be unable to escape. She did this also, hoping to deliver him to the Philistines; but Samson being roused from his sleep, arose and drew out the nail with the hairs and the lace. At last, when she pressed him much, and continually hung upon him for many days, being wearied out with her importunities, he told her that his strength lay in his Nazariteship, and that if his hair were cut he would lose his strength and

become like any other man. Dalila now again planned an ambush for him, and making him sleep on her knees (some suppose by giving him strong wine to drink), she caused his hair to be shaved off, and then roused him from sleep. His strength was now gone, and the Philistines seizing him, put out his eyes, and led him bound with chains to Gaza; and here he was made to grind corn in the prison (*Judg.* xvi. 5-21).

362. **Death of Samson.**—After a while his hair began to grow again; and when the Philistines had assembled together to keep a festival in honour of Dagon their god, whom they supposed to have delivered Samson into their hands, they commanded that Samson should be brought forth for their amusement. So he was brought out of prison, and made to stand between two pillars which supported the whole temple, and guided by a boy who led him in, he laid hold of the pillars, holding one with his right hand, and the other with his left; in order, as he said, that he might lean on them and rest himself a little. “Now the house was full of men and women, and there were, moreover, about 3000 persons of both sexes on the roof, and upper part of the house, all anxious to see Samson play. But he holding fast the pillars called upon God to restore his former strength, and then exclaiming, “*Let me die with the Philistines,*” he shook the pillars, and threw down the house; thus killing many more at his death, than he had killed before in his life. And his brethren going down took his body, and buried it between Saraa and Esthaol in the burying place of his father Manue. And he judged Israel twenty years (*Judg.* xvi. 22-31).

NOTE.—With chapter xvii. commences the second part of the Book of Judges. It contains an account of various occurrences which took place contemporaneously with those described in the earlier part of the book.—*Corn. à Lapid.*

363. **Michas**, a man of Mount Ephraim, appears to have stolen 1100 pieces of silver from his mother; but being terrified by the curses she pronounced on the thief in his hearing, he restored the money to her. She now returned it to him, and by her desire he made of it *an*

ephod and a graven and a molten image, and appointed one of his sons to be its priest. "In those days there was no king in Israel, but every one did that which seemed right to himself." Now it happened that a Levite of Bethlehem-Juda (whom we afterwards learn to have been *Jonathan*, the son of Gersam, and grandson of Moses), went out from Bethlehem into Mount Ephraim, seeking a place to dwell in, and as he was on his journey he turned aside, and went into the house of Michas. Having told whence he came, and the object of his journey, he was pressed by Michas to remain with him, and become priest to his idol. He accepted the terms Michas offered, viz., ten pieces of silver annually, a double suit of apparel, and his food; and remained with him, and was treated as one of his sons. Michas now congratulated himself, saying: "Now I know God will do me good, since I have a priest of the race of the Levites" (*Judg.* xvii.)

NOTE.—What Michas and his mother did seems to have been to set up a little religious establishment in imitation of that at Silo, probably with an imitation of the ark, and of the images of the Cherubim, and of the priestly dress, and ultimately completing the establishment by obtaining a Levite to officiate as priest.

364. **Capture of Lais by Dan.**—Soon after this, the tribe of *Dan* sent five men from *Saraa* and *Esthaol* to discover a territory that they might occupy. In the course of their journey these spies came to the house of Michas at Mount Ephraim, and rested there. Finding the Levite Jonathan there, and learning the position that he held, they begged him to consult the Lord as to the success of their undertaking, and were assured by him that God would prosper them. Thereupon they continued their journey, following the course of the Jordan to its source beyond the Waters of Merom; and here they found the town of *Lais* built on an eminence by a colony from Sidon. Its inhabitants, walled in by the mountains of Lebanon, "dwelt without any fear, secure and easy," having no man to oppose them, and cultivating a soil unusually rich and fertile. The spies returned to their tribe, and urged them at once to go up and take possession of the rich and fruitful place. Six hundred

of the men of Dan, fully armed, at once started on the expedition, and encamped near *Cariathiarim* of Juda, at a spot which they named *Mahaneh-Dan* (Camp of Dan). From thence they went to Mount Ephraim, and came to the house of Michas. Here while some of them conversed with the Levite, others secured the ephod and the idols, and brought them out of the house. At first the Levite expostulated with them; but very soon, thinking it better to be a priest to a whole tribe than to one man, he agreed to accompany them and be their priest; and the Danites having taken the children and cattle, and all that was valuable, continued their march. Shortly afterwards Michas returned, and finding his house rifled and his possessions gone, he started in pursuit. The Danites, however, mocked at his entreaties, and bade him return lest he should lose his life as well as his goods; and seeing that they were stronger than he, Michas returned sadly to his house (*Judg.* xviii. 1-26).

The Danites now proceeded on their journey northward, and at length arrived at *Lais*. They speedily captured the town and burnt it, putting all its inhabitants to the sword. They then built a new city on the site of *Lais*, naming it *Dan*, after their father. They set up the idols of Michas there, and Jonathan and his sons were their priests. "And the idol of Michas remained with them all the time that the house of God was in Silo. In those days there was no king in Israel" (*Judg.* xviii. 27-31).

365. **The Levite's Wrong.**—This Levite, who, like the other, dwelt on the side of Mount Ephraim, married a wife of Bethlehem-Juda, who proved faithless to him and returned to her father's house. After four months her husband went in quest of her, and was hospitably received by his father-in-law, with whom he remained for some days, and at length set out for his home, accompanied by his wife and his servant. Passing by *Jebus*, they sought a lodging for the night at *Gabaa*, in Benjamin. After a long and fruitless search they sat down in the street, where they were found by an old man returning from his work in the fields, who took them home and gave them

food and lodging. While they sat at meat the house was set on by the people of the place, who treated the wife of the Levite with such violence that at length she died upon the threshold of the house. Enraged at the atrocious crime, her husband took her body to his home, and then, dividing it into twelve parts, sent the pieces into all the borders of Israel. Astonished and horrified at the sight, the Israelites cried out, "There was never such a thing done in Israel from the day that our fathers came up out of Egypt until this day: give sentence and decree in common what ought to be done" (*Judg.* xix.)

366. **The Tribal War.**—Roused by this terrible summons, the warriors of all the tribes of Israel assembled together, 400,000 in number, at Maspha, and listened to the Levite who recounted his wrongs before them. Without consulting the Lord as to what they should do, the tribes unanimously decreed the destruction of Gabaa and its inhabitants, and sent messengers to the Benjamites demanding their surrender to them. This demand was absolutely refused, and 25,000 men of Benjamin entered Gabaa to assist its inhabitants in its defence. Gabaa itself possessed 700 men, "most valiant, fighting with the left hand as with the right, and slinging stones so surely as not to miss a hair." The eleven tribes now asked of God which should take the lead, and Juda having been named, they at once proceeded to fight against Benjamin and to assault Gabaa. They were, however, defeated, and lost 22,000 men. They then wept before the Lord, and asked if they should again attack Gabaa; the answer was affirmative, and a second attack was made, ending in a second defeat, with the loss this time of 18,000 more. They now again fasted, and having offered holocausts and peace-offerings, they again demanded to know the will of God as to whether they should again assault Gabaa. This time God promised, through Phinees the High Priest, that He would deliver Gabaa into their hands; they therefore again attacked it, this time proceeding cautiously, and using a stratagem by which they succeeded in taking it; they then put the inhabitants to death, and slew, moreover, the whole of the men of the

tribe of Benjamin, with the exception of six hundred, who escaped into the wilderness, and abode in the rock *Remmon* for four months. By this massacre Benjamin lost 25,000 men, and was all but annihilated as a tribe, while its cities and villages were burnt to the ground (*Judg.* xx.)

367. **Wives found for the Benjamites.**—At the great meeting of the tribes at Maspha, all present had bound themselves by an oath not to give their daughters to the children of Benjamin to wife; finding, on reflection, that one tribe would, in consequence of this step, speedily become extinct, they looked around to see if there were any that had not been present at Maspha, and so did not come under the oath. It was soon discovered that the inhabitants of *Jabes* (*Ἰαβίς*, *dry*), a town of Galaad, had not come to the meeting. Ten thousand men were, therefore, despatched to *Jabes* Galaad, and its inhabitants with their wives and their children were put to the sword, the unmarried girls alone being saved, and these were four hundred in number. Messengers were now sent to the rock *Remmon*, and the Benjamites were recalled in peace, and the four hundred girls were given them for wives. Two hundred of the Benjamites were still unprovided, and they were recommended to lie in wait in the vineyards of *Silo*, and to rush out and seize the daughters of the people of *Silo* when they came out to dance on the occasion of the annual solemnity of the Lord in that place. They did so, and carried off each man a wife, while the ancients of the people made peace for them, saying: "Have pity on them; for they took them not away as by the right of war or conquest, but when they asked to have them you gave them not, and the fault was committed on your part." The Benjamites then returned to their territory and rebuilt their town in peace (*Judg.* xxxi.)

368. **The Judges in the order in which they are mentioned:—**

<i>Judges.</i>	<i>Tribes.</i>	<i>Enemies.</i>
1. <i>Othaniel</i>	Juda . . .	<i>Chusan Rasathaim</i> , king of <i>Mesopotamia</i> .
2. <i>Aod</i> . . .	Benjamin .	<i>Eglon</i> , king of <i>Moab</i> .

	<i>Judges.</i>	<i>Tribes.</i>	<i>Enemies.</i>
3.	<i>Samgar</i>	.	<i>Philistines.</i>
4.	<i>Debbora</i>	.	<i>Chanaanites</i> under <i>Jabin.</i>
5.	<i>Gedeon.</i>	Manasses .	<i>Madianites.</i>
6.	<i>Abimelech</i>	Manasses.	
7.	<i>Thola</i>	Issachar .	
8.	<i>Jair</i>	Manasses.	
9.	<i>Jephthe</i>	Gad (?) .	<i>Ammonites.</i>
10.	<i>Abesan.</i>	Juda .	No war mentioned.
11.	<i>Ahialon</i>	Zabulon .	No war.
12.	<i>Abdon</i>	Ephraim .	No war.
13.	<i>Samson</i>	Dan .	<i>Philistines.</i>
14.	<i>Heli</i>	Levi .	<i>Philistines.</i>
15.	<i>Samuel</i>	Levi .	<i>Philistines.</i>

369. **Profane History.** — From the accounts in this book originated probably the ingenious fictions mentioned in profane history, such as the story of the *Rape of the Sabines*, of *Nisus' hair* and the *Golden Lock* given to Pterelaus by Neptune, that of *Hercules* and *Omphale*, of the *Pillars of Hercules*, of the death of *Cleomedes Astypalæus*, and of *Agamemnon* and *Iphigenia*. (Dr. Gray.)

THE BOOK OF RUTH.

370. This book is called RUTH from the name of the person whose history is here recorded. Some have supposed King Ezechias to have been the author of this book, others Esdras, but the more probable opinion attributes it to the prophet Samuel. It is an appendix to the Book of Judges, and the Jews join it on to that book.

371. **Elimelech.**—In the time of the Judges, probably about B.C. 1298, *Elimelech* (Ἐλιμέλεχ, *God of the king*) of Bethlehem-Juda, was driven by famine into the land of Moab. He took with him his wife *Noëmi* or *Naomi* (Νωεμὶν, *pleasantness*), and his sons *Mahalon* and *Chelion*, who afterwards married respectively the Moabite women *Orpha* and *Ruth* (Ῥούθ, *beauty*). Elimelech soon died, and about ten years afterwards both his sons died also, and so *Noëmi* was left with her daughters-in-law. The

famine in Israel having now ceased, Noëmi set out to return to her own home accompanied by Orpha and Ruth; whom, however, Noëmi advised to return to their mothers, that they might obtain other husbands and escape the poverty that had befallen her. Orpha took the opportunity and returned to her father's home; but Ruth, who had become convinced of the truth of the religion of Israel, determined to accompany her mother-in-law, saying, "Whithersoever thou shalt go, I will go: and where thou shalt dwell, I also will dwell. Thy people shall be my people, and thy God my God." So Noëmi and Ruth went together to Bethlehem, where they arrived in the beginning of the barley harvest. So changed were the circumstances of Noëmi since she left Bethlehem for Moab, that when the neighbours saluted her by name, she answered, "Call me not Noëmi but Mara (מַרְרָא, *bitterness*), for the Almighty hath quite filled me with bitterness" (*Ruth* i.)

NOTE.—Cornelius à Lapse thinks that the judge in whose time Elimelech lived was probably *Abimelech*, the son of Gedeon; in this case, Booz must have married Ruth during the judgeship of Thola. The famine was evidently only a local one, as it did not extend to Moab. It was possibly sent as a punishment for the sins of murder and idolatry committed by Abimelech and the Schemites.

The rabbins think Noëmi was the daughter of the brother of Salmon, and thus the grand-daughter of Naason. The following virtues are noticeable in her conduct:—

1. Her constancy in the worship of the true God, even when living in a heathen land.
2. Her zeal in bringing Ruth to the true faith.
3. Her prudence in testing and proving the dispositions of her daughters-in-law.
4. Her patience and resignation in adversity.
5. Her love for her native place.
6. The wisdom with which she directed the conduct of Ruth, which resulted in her becoming the ancestress of our Saviour.

372. Booz.—It being now the time of harvest, Ruth went into the fields to glean after the reapers, that she might have somewhat for the support of herself and her mother-in-law. It so happened that the field in which she began to glean belonged to Booz (בּוּז, *in strength*), a

man of considerable wealth and position, and a near kinsman of Elimelech. Seeing Ruth following his reapers and gleaning, he inquired who she was, and on hearing her name he spoke kindly to her and gave her permission to glean, and even told his reapers to purposely drop some handfuls of barley that she might increase her store more easily. On her return home she narrated all that had occurred to Noëmi, who informed her that the man was a near kinsman, and instructed her as to how she should obtain recognition and her rights as the widow of Mahalon. Ruth did as she was told, and Booz promised that he would himself marry her, if a yet nearer kinsman should choose to give up his right; he, moreover, gave Ruth six measures of barley in addition to the *ephi* (six bushels) she had collected by gleaning, and she returned again to Noëmi (*Ruth* ii. iii.)

373. Refusal of the kinsman.—Booz at once proceeded to obtain the decision of the nearest kinsman to Elimelech. He offered him before witnesses an opportunity of purchasing a piece of land from Noëmi, with the obligation annexed of marrying Ruth to raise up the name of the deceased owner in his inheritance. The kinsman, however, considering the claims of his own family refused the marriage, and as a sign of his abandoning his right as nearest of kin, he took off his shoe, as was the custom in such cases, and handed it to Booz. Booz now formally announced that, as next of kin, he would purchase of Noëmi all that belonged to Elimelech, Chelion, and Mahalon, and would marry Ruth according to the law of Israel. This he accordingly did, and Ruth became the mother of *Obed* (*Ὠβηδ*, *serviŋg*). Thus Noëmi was consoled by the birth of a descendant, “and she carried the child and was nurse to it.” Obed, the child of Ruth, became in time the father of Isai, the father of David.

374. Genealogy of David:—

Juda was the father of
Phares, the father of
Esrion, the father of

Aram, the father of
Aminadab, the father of
Naasson, the father of
Salmon, the father of
Booz, the father of
Obed, the father of
Isai, or Jesse, the father of David.

NOTE.—Salmon in the above list married Rahab who delivered Jericho to the Israelites. Hence both Rahab and Ruth were, although Gentiles by birth, among the ancestors of our Lord.

FIRST BOOK OF KINGS.

375. This and the following Book are called by the Hebrews the *Books of Samuel*, because they contain the history of Samuel, and of the two kings, Saul and David, whom he anointed. They are ordinarily known in the Catholic Church as the First and Second Books of Kings; while in the English Protestant Bibles they are styled the Books of Samuel, as among the Jews. It is usually supposed that Samuel wrote the First Book as far as the 25th chapter; and that the prophets Nathan and Gad finished the First, and wrote the Second Book.

376. **Birth of Samuel.**—There was a notable Levite (see 1 Kings i. 1) of Ramathàim Sophim (*the two high places of the watchers*) in Mount Ephraim, whose name was *Elcana* (*Ἐλκανά*, *possession of God*). He is called an Ephraimite in this place, because he dwelt in Mount Ephraim. He had two wives *Anna* and *Phenenna*, of whom Phenenna had several children, but Anna was barren, and suffered much from the reproaches of Phenenna on account of her sterility. The having no children was, among the women of Israel, a great affliction, since each of them hoped to be among the ancestors of the promised Messias. Anna therefore had recourse to God in her trouble, and wept and prayed before the Lord in Silo, promising that if God would give her a son he should be a Nazarite, and consecrated to God all the days of his life. While she was thus weeping and praying, she was seen

by *Heli* ('**Ἡλὶ**, *adopted of the Lord*), who was both High Priest and Judge over Israel. Seeing her lips move, and her earnest gestures, but hearing no sound, Heli imagined that she was drunk, and reproved her accordingly; but on her explanation of her trouble, he joined in her prayer that God would grant her a son. Encouraged now by her prayer, and the blessing of the High Priest, Anna returned home with her husband to Ramatha, and in due course she became the mother of a son, whom they named *Samuel* (**Σαμουὴλ**, *heard of God*), because she had asked him of the Lord (1 *Kings* i. 1-20).

377. **Samuel goes to Silo.**—When the days of his infancy were past, but while Samuel was still very young, his mother took him up to the Tabernacle at Silo, according to her promise to God; and having sacrificed a calf his parents formally “lent him to the Lord,” leaving him with Heli as one consecrated to God. His mother also poured out her gratitude in a sublime hymn of thanksgiving (1 *Kings* ii. 1-10).

378. **Heli.**—On the death of Samson the government, as well civil as religious, devolved upon Heli the High Priest, who was of the race of *Ithamar*, the fourth son of Aaron, to whose branch of the family the High Priesthood now passed for a time, though for what reason is not known; it afterwards returned to the family of *Eleazar*. Heli had two sons, *Ophni* ('**Ὀφνὶ**, *a little fist*), and *Phinees* (**Φινεΐς**, *mouth of brass*), “children of Belial not knowing the Lord,” who by their sins of rapacity and lust hindered the people from sacrificing to God. Heli remonstrated with them in vain, and as years went on, and their wickedness increased, he still expostulated, but did not use his authority to restrain and punish them, although he received a solemn warning and message from God through the mouth of a prophet (1 *Kings* ii.)

379. **God calls Samuel.**—In strong contrast to the conduct of the sons of Heli was the innocent simplicity of Samuel. He was visited by his parents when they came up to the Tabernacle to worship God on the appointed days, on which occasions his mother brought him a little mantle reaching to the feet, which he wore

with the linen ephod and long hair that betokened his Nazariteship, and consecration to God. "Now the child Samuel ministered to the Lord before Heli, and the word of the Lord was precious in those days, there was no manifest vision." When Heli was old and his sight dimmed, Samuel was one night sleeping, as was his wont, in the precincts of the Sanctuary, and he heard himself called by name; he at once arose and went to Heli, supposing that the voice was his. Heli, however, bade him go back and sleep, saying that he had not called him. A second and a third time Samuel heard the voice, and went to Heli, who the third time knew that it was God who called, and bade Samuel answer if he heard the voice again, and say: "*Speak, Lord, for Thy servant heareth.*" A fourth time Samuel was called, and answered as Heli had directed him. And God spoke to Samuel, and told him that He was about "to judge the house of Heli for ever, for iniquity, because he knew that his sons did wickedly, and did not chastise them," adding that this sin should not be expiated with victims or offerings. In the morning Heli called Samuel, and besought him to hide nothing from him, but tell the word that God had spoken. Samuel then told him the whole, and Heli resigned himself to the will of God, saying: *It is the Lord: let Him do what is good in His sight.* (B.C. 1143.)

And Samuel grew, and the Lord was with him, and not one of his words fell to the ground, while the influence of Heli daily dwindled. All Israel knew that Samuel was a faithful prophet of the Lord, who again appeared in Silo, and revealed Himself to Samuel (1 Kings iii. 1-21).

NOTE.—Samuel was by birth a Levite, but not of the family of Aaron. His priesthood therefore was exceptional, and a personal dignity conferred on him by God.

380. **Attack of the Philistines.**—As time went on the Philistines recovered from the effects of the attacks made on them by Samson, and collecting their forces they marched against Israel, and defeated them at *Aphec* in the tribe of Juda, putting them to flight, and killing about 4000 men. The Israelites alarmed at this defeat

sent for the Ark of the Covenant, which was brought into their camp by Ophni and Phinees, and was received by the Israelites with great joy. In the battle, however, which ensued the Israelites were again defeated, with a loss this time of 30,000 men; Ophni and Phinees were killed, and the Ark was captured by the Philistines. The news was brought to Silo by a Benjamite, and when Heli heard it he fell backwards from his stool and broke his neck. The punishment with which God had threatened Heli by the mouth of Samuel was thus fulfilled to the letter. Heli was 98 years of age when he died, having judged Israel forty years. On the same day the wife of Phinees gave birth to a son, and dying she named the child *Ichabod* (*Ἰσχυαβὼδ*, *the glory is departed*), for she said: "The glory is departed from Israel, because the Ark of God was taken" (1 *Kings* iv.)

381. **The Ark among the Philistines.**—The Philistines took the Ark in triumph to Azotus, and placed it in the temple of their god Dagon. On the following morning Dagon was found lying on his face before the Ark. The idol was set up again in its place, but the next morning it was again prostrate before the Ark, while this time its head and its hands were found cut off upon the threshold. Moreover, God afflicted the Azotians with emerods, and a plague of mice destroyed their crops (1 *Kings* v. 1-6).

An assembly of the lords of the Philistines now met to determine what should be done with the Ark, for the people of Azotus would no longer have it in their city. It was determined not to leave it in any one place, but to move it about from city to city. This decision was acted upon, but sickness and a frightful mortality came upon every city it entered, and "the Lord smote the inhabitants, both small and great." When at length the Ark was brought to Accaron, the people came out and begged their lords to send back the Ark to Israel, lest the people should all die. "For the fear of death was in every city, and the hand of the Lord was exceedingly heavy" (1 *Kings* v. 7-12).

382. **Return of the Ark.**—After, therefore, the Ark had been in the land of the Philistines about seven

months, their priests and diviners were consulted as to what should be done with it, and how it should be sent back. By their advice it was placed in a new cart, to which were harnessed two cows that had never borne the yoke, and whose calves were shut up at home. By the side of the Ark was placed a little box containing five golden emerods and five gold mice—one from each province of the Philistines—as a sin-offering to give glory to the God of Israel. The cows were then left free, with no one to drive or guide them. They at once started by the straight road that led to Bethsames, and they went along the way, lowing as they went, without turning to the right hand or to the left, and the lords of the Philistines followed them as far as the borders of Bethsames, and were thus convinced that their afflictions came from the hand of the God of Israel, and had not happened by chance (1 *Kings* vi. 1-12).

383. **The Bethsamites.**—It was the time of the wheat-harvest, B.C. 1116, and the Bethsamites were busy in the fields, when looking up they saw the Ark of God approaching, drawn by the kine, which did not stop until they reached the field of a man of Bethsames (*house of the sun*) named *Josue*. Here there was a great stone, and on it the Levites placed the Ark and the box of offerings, and they broke up the cart, and laid the kine upon the wood, and offered a holocaust to God. The men of Bethsames, moved by curiosity, stripped the Ark of its coverings, and looked at it bare, which was a thing forbidden even to the Levites, under pain of death (*Num.* iv. 20); God therefore sent a plague among them, and destroyed seventy of the chief men and 50,000 of the common people. Terrified by this awful punishment, the Bethsamites sent to *Cariathiarim* (*the fields of the wood*; see *Ps.* cxxxi. 6), saying that the Philistines had brought back the Ark, and begging that they would come and fetch it. The men of Cariathiarim therefore came and brought the Ark to the house of *Abinadab* (*Ἀμινὰδᾶβ*, *father of nobility*), a Levite in Gabaa, “and they sanctified *Eleazar* his son to keep the Ark of the Lord.” Here the Ark remained until the time of David (1 *Kings* vi. 13-21).

384. **Idolatry renounced.**—Samuel now exhorted the people to cast away their idols, and, leaving Baalim and Astaroth, to serve the true God alone. He also assembled them at *Maspha* for a solemn day of humiliation, fasting, and prayer (1 *Kings* vii. 3–6).

385. **Philistines defeated.**—When the Philistines heard of the assembly at *Maspha*, they took the opportunity of attacking them at a time when they might be supposed to be unarmed and unprepared. The Israelites, hearing of their approach, were greatly terrified, but Samuel encouraged them, and taking a sucking lamb he offered it as a holocaust to the Lord. When he was actually offering the sacrifice the engagement began, and God, in answer to the prayer of Samuel, sent a violent thunderstorm against the Philistines, who were terrified by the storm, and thus easily defeated by Israel. From this day Samuel's career as judge may be dated. After the victory he erected a great stone as a memorial between *Masphath* and *Sen*, and he called the place *Ebenezer* (*stone of help*). The Philistines now were completely humbled, and all the cities in the Philistine territory which had been taken from Israel, from *Accaron* to *Gath*, were restored.

386. **Samuel as a Judge.**—Samuel was now received both as a judge and as a seer or prophet by all Israel, and these functions he discharged during the rest of his life. In *Ramatha*, where he lived, he built an altar, and here he also judged Israel. Every year he visited the old sanctuaries of *Bethel*, *Galgal*, and *Masphath*, hearing and deciding disputes at each place. When he grew old he appointed his two sons, *Joel* and *Abia*, to be judges over the more southerly parts of the country of Israel; but, unlike their father, “they took bribes and perverted judgment” (1 *Kings* viii. 3). At length the people became so dissatisfied that the elders came to Samuel and demanded that he should make them a king. The request displeased Samuel, who, however, consulted God for direction. Although the people by their request had rejected not only Samuel but Himself who was their invisible King, God directed Samuel to put before them

the consequences of their having a king like the nations around, and the many ways in which he would oppress them and their children. The people, however, persisted in their demand, and God acceded to their desire (1 Kings viii. 1-22).

387. **Schools of the Prophets.**—One of the most important of the works of Samuel was the reform and organisation of the Prophetic Order. At Ramatha, Bethel, Masphath, and Galgal he gathered together young men of promising dispositions into Schools or Colleges of Prophets. Here they lived in community under a head whom they called their *Father* (1 Kings x. 12) or *Master* (4 Kings ii. 3), while they were termed his *sons*. They were employed in the study of the Law of Moses, the composition of sacred poetry, and music: they also copied historical records, and “gathered up the traditions of their own and former times.” The chief duty of their vocation was preaching, the denouncing of sin and injustice, and keeping alive the memory of the prophecies, and confidence in their future fulfilment. Prophesying, in the sense of foretelling, was a gift of God only bestowed on one or other of them from time to time, as God saw fit to give it.

388. **Saul** (Σαούλ, *asked for*), who was predestined by God to be the first king over Israel, was the son of *Kis* (Κίς, *snaring*), of the tribe of Benjamin. He was out one day with a servant searching for some of his father's asses which had strayed, and in quest of which he had already journeyed unsuccessfully through Mount Ephraim and the lands of Salisa, Salim, and Jemini. At length he came to *Suph*, the dwelling-place of Samuel, who had already received a Divine intimation that God would send him on this day the man whom He had chosen to be king. Saul met Samuel as it were by chance, but was instantly recognised by the Seer, and received with great honour at the sacrificial feast, to bless which Samuel had come out. On the following morning Samuel privately anointed him to be king, and gave him three tokens to convince him that he was indeed chosen by God. These were fulfilled to the letter, and Saul having met a company of the prophets,

the Spirit of the Lord came on him, and he prophesied in the midst of them. So wonderful a change in him caused great astonishment among his acquaintances; but Saul, acting on the instructions he had received from Samuel, did not mention his anointing, or the dignity God had called him to, but went on to Galgal to wait seven days, when Samuel was to join him (1 *Kings* ix., x.)

389. **The Assembly at Maspha.**—Samuel now called a solemn assembly of the people at Maspha to elect a king, B.C. 1095. Having first reproached them with their rejection of the Divine King, Who had brought them out of Egypt and had delivered them from all their enemies, he ordered lots to be cast by the tribes and families. Among the tribes the lot fell on *Benjamin*; and among the families of Benjamin, upon that of *Metri*; and lastly, among the kindred of Metri it fell upon Saul the son of Kis. Saul, however, who was unwilling to be promoted to so high an office, had hidden himself; but being discovered and brought to the assembly, he stood before them, a head and shoulders taller than any other. Samuel presented him to the Israelites as the chosen of God, and the people shouted "God save the king." Some few, indeed, were displeased at his election, probably on account of the obscurity of his family, and despised him, and omitted to bring him the customary presents. Saul, however, took no notice of their discourtesy, "but dissembled as though he heard not." Samuel now expounded to the people the *constitution*, or "law of the kingdom," and wrote it in a book, and laid it up before the Lord (1 *Kings* x. 17-27).

NOTE.—The new kingdom of Israel thus raised under Divine sanction, was founded on the following fundamental principles laid down by Moses in *Deut.* xvii. 14-20:—

1. The choice of the king was to be with God, and not with the people.
2. The king must be a native Israelite; no proselyte or foreigner was eligible.
3. He was to make for himself a copy of the Law, that he might know it, and govern in accordance with its provisions.
4. He was forbidden to keep a large force of cavalry for the purpose of aggressive warfare.

5. He was forbidden to have many wives, or to accumulate much gold or silver.

390. **Relief of Jabes-Galaad.**—About a month after the appointment of Saul as king, *Jabes-Galaad* was besieged by Naas the Ammonite, and the inhabitants almost at the point of surrendering, when as a last resource they sent messengers to Saul, who at once raised the forces of Israel, and they went out as one man to relieve Jabes-Galaad. Naas, who had previously refused any terms to the men of Jabes-Galaad, except on condition of his putting out the right eye of each of them, was now confronted by Saul's army; this numbered no less than 300,000 men, who were divided into three divisions, and fell upon the Ammonites at the time of the morning watch, slaying vast numbers of them, and completely scattering the remainder. This proof of the valour of Saul, followed as it was by an act of clemency towards those who had previously despised him, completely removed all dissatisfaction at his election, and at the invitation of Samuel the people again assembled, this time at Galgal, and Saul was confirmed in his kingly office, and peace-offerings were offered in ratification of his appointment (1 *Kings* xi.)

391. **Samuel retires from governing.**—Samuel, who was old and greyheaded, called upon the assembled people to testify if he had wronged any man, or taken any bribe, or perverted justice, during the time he had ruled them; and the whole people testified to the integrity and uprightness of his rule. He now again called on them to be faithful to God and to be mindful of the mercies He had shown them, warning them of the evils that would come upon them in the event of their falling away; and to impress them the more he called upon God to confirm his words with a visible sign. It was the season of the wheat harvest—a time at which storms very rarely occurred, but Samuel called upon God, and He sent a sudden storm of thunder and rain, thus bearing witness that the warnings of the prophet were truly from Him. Samuel now took farewell of the people, and from this time took no part in the civil government of the nation (1 *Kings* xii.)

392. **The Battle of Machmas.**—When Saul had reigned for two years, he resolved to destroy the garrison which the Philistines had established in the mountains of Benjamin. Placing his son *Jonathan* in command of 1000 men in Gabaa, he took up a position himself with 2000 at *Machmas*, about seven miles north of Jerusalem. After some little delay, Jonathan suddenly attacked the Philistine garrison and put it to flight. Hearing this, the Philistines came up against Saul with great numbers, and he consequently fell back upon Galgal, when he summoned a general assembly of the people. Meanwhile, the Philistines occupied Machmas, and oppressed the Israelites more and more; they not only disarmed them, so that no Israelite had either sword or spear but the king and his son and their immediate attendants, but they also even removed the smiths to prevent their making new arms; and thus the Israelites were compelled to take even their agricultural implements to be sharpened by the Philistines. Many of them hid themselves in dens and caverns, and many crossed the Jordan to avoid the oppression. Terrified by the Philistines, Saul's followers began to drop off from him until he had scarcely six hundred left, and finding how critical his position was now becoming, after waiting seven days for Samuel, Saul himself offered a sacrifice, which was hardly completed when Samuel arrived, and finding what Saul had done he reprov'd him, and warned him that in consequence of his disobedience his kingdom would not continue, but that God would appoint a man after His own heart, who would observe His commandments. Samuel then left Saul and went to Gabaa (1 *Kings* xiii.)

Bands of the Philistines went out from Machmas in three directions, pillaging the country and oppressing the people, while Saul remained unable to do anything with his handful of unarmed men. At length Jonathan, accompanied only by his armour-bearer, quietly left the camp and determined to visit the Philistines' position and see what opportunity offered of attacking them. Having agreed that if they were invited to approach by the Philistines that they would take it as a sign from

God that He would aid them, they went down into the ravine between the rocks *Boses* (*shining*) and *Sene* (*the thorn*), and showed themselves to the enemy at Machmas. The Philistines no sooner saw them than they cried out in derision, "Behold, the Hebrews come forth out of the holes where they were hid," and they invited them to come up and see something. Jonathan reminded his follower that it was as easy for God to save by few as by many, and then at once climbed up the cliff. The two then rushing unexpectedly on the Philistines, slew twenty men at the first onslaught. A sudden and miraculous panic seized the garrison, and an earthquake occurring at the same moment increased the confusion, which was now noticed by the sentinels of Saul at Gabaa, who to their astonishment saw a multitude of men overthrown and fleeing this way and that. Finding that Jonathan and his armour-bearer were absent, Saul immediately understood what had occurred, and, raising a shout, advanced with his men to the place where the fighting was. The Philistines now still more confused by the shouting, turned their swords against one another, and there was a very great slaughter. The Hebrews hidden in the neighbourhood and all the men of Mount Ephraim now took courage and joined in the pursuit of the Philistines, so that Saul found himself at the head of about 10,000 men (*1 Kings* xiv. 1-23).

393. **Saul's Rash Vow.**—In order to keep up the pursuit after the Philistines, Saul now proclaimed, "Cursed be the man that shall eat food before the evening." Jonathan, unaware of the prohibition, and being much exhausted with fatigue, tasted a little honey in the forest, and, thus refreshed, he once more went forward in pursuit of the enemy. His action, however, was seen by an Israelite, who told him of his father's curse. As the evening came on, the people, no longer able to bear the protracted fast, slew cattle and ate the flesh with the blood; and Saul, hearing of this, set up a great stone as an altar to God. Full of impetuosity, he desired to continue the pursuit of the Philistines by night; but when the priest, at his desire, inquired of God if it were the

Divine Will that they should do so, no answer was returned, and lots being cast to discover on account of whose fault God refused to direct them, the lot fell upon Jonathan, whom Saul at once determined to put to death. The people, however, now interposed, and declared that not one hair of his head should fall to the ground, since under God this great victory was due to his courage. Jonathan was thus saved, and Saul returned to his native hills (1 *Kings* xiv. 24-46).

394. **The Family of Saul.**—*Saul* was the son of *Kis*, the son of *Abiel*, of the tribe of Benjamin. He married *Achinoam*, the daughter of *Achimaas*, and by her had four sons:—

1. *Jonathan*, who had one son, *Mephiboseth*, the father of *Micha*.
2. *Jessui* (also called *Abinadab*).
3. *Melchisua*.
4. *Isboseth* (also called *Esh-baal*);

and two daughters:—

5. *Merob*.
6. *Michol*, who married David.

By *Respha* his concubine he had two more sons:—

7. *Armoni*.
8. *Mephiboseth* (who must not be confounded with *Mephiboseth*, the son of Jonathan).

Abiel had also another son, *Ner*, whose son, *Abner*, was thus the first cousin of Saul, who made him general of his army (1 *Kings* 49-51).

395. **War with Amalek.**—Saul's kingdom was now firmly established over Israel; and after the defeat of the Philistines at Machmas, he fought successively against the Moabites, Ammonites, Edomites, and the kings of Soba, a region east of Cœlo-Syria, and extending towards the Euphrates. Everywhere he met with success, and God now called on him, by the voice of Samuel, to exterminate the Amalekites, who had attacked the Israelites on their first coming out of Egypt, and who in consequence were now doomed to utter destruction, with their cattle and all

their possessions. In obedience to this command Saul assembled a force of 210,000 men in the south of Juda, and warned the *Kinites*, who had shown themselves friendly to Israel, to separate themselves from Amalek. This having been done, Saul advanced against the Amalekites, and marching from *Hevila* to *Sur*, he put all the people to the sword; but he spared *Agag*, the king of Amalek, and the best of the herds and flocks. Returning now to *Carmel*, in the hill country of Juda, he set up a monument of his victory, and then went down to Galgal. Here he was met by Samuel, who rebuked him for his disobedience, warning him that his kingdom should be taken from him and given to another; he then "hewed *Agag* to pieces before the Lord in Galgal." Samuel now departed to Ramatha, and he visited Saul no more to the day of his death. And Saul returned to Gabaa (1 *Kings* xv.)

NOTE.—The "triumphal arch" which Saul is said to have erected for himself at Carmel, is in Hebrew *yad*, or "a hand." It was probably a monument in the form of an *extended hand*, on which an account of his triumph was engraved. Tablets of this kind are by no means uncommon among the antiquities of the East (*Vigouroux*, La Bible. iii. p. 248).

396. **David anointed.**—Samuel grieved deeply over the rejection of Saul, but nevertheless he humbly acquiesced in the Divine Will, and started for Bethlehem to anoint the man whom God should show him. Lest by so doing he should incur the anger of Saul, he was directed to take with him a calf of the herd, and to offer a sacrifice to the Lord, to which sacrifice he was to invite *Jesse* (*יֵסַע*, *wealth*), (also called *Isai*), and his sons, one of whom God promised should be indicated as the future king. Samuel did as he was commanded, and Jesse brought in successively his seven eldest sons to Samuel, but none of them was chosen by God. Lastly, he brought **DAVID**, his youngest son, whom he sent for from minding the sheep. At the word of God Samuel now produced his horn of oil and "anointed David in the midst of his brethren, and the Spirit of the Lord came upon David from that day forward." And Samuel departed to Ramatha (1 *Kings* xvi. 1-13 · *Ps.* lxxvii. 70-72).

397. **The Family of Jesse.**—Jesse, “the Ephrathite of Bethlehem-Juda,” was a man of considerable importance and wealth, and descended from one of the chief families of Juda. He was the son of *Obed*, and had a brother *Jonathan*.

Jesse had eight sons:—

1. *Eliab* (1 *Kings* xvi. 6), father (or ancestor) of *Eliab* (or *Abihail*), wife of *Roboam*.
2. *Abinadab* (1 *Kings* xvi. 8).
3. *Samma* (or *Shammah*), father of *Jonathan*, *Jonadab* (and *Joel*?)
4. *Nathanael* (1 *Par.* ii. 14).
5. *Raddai* (1 *Par.* ii. 14).
6. *Asom* or *Ozem* (1 *Par.* ii. 15).
7. *Eliu* or *Elihu* (1 *Par.* xxvii. 18).
8. DAVID (*Δαυιδ*, *beloved*);

and two daughters:—

9. *Sarvia* or *Zeruiah*, the mother of *Abisai*, *Joab*, and *Asael*.
10. *Abigail*, the mother of *Amasa*.

Of these ten children David was the youngest, and his parents were advanced in years at the time of his birth.

NOTE.—*Eliu* is supposed by some to have been identical with *Eliab*. If this opinion be correct, the name of the seventh son of Jesse is not known.

398. **Saul and David.**—After Saul’s rejection by God we read that the Spirit of the Lord departed from him and “an evil spirit troubled him” (1 *Kings* xvi. 14). His servants now advised him to send for a skilful player on the harp, that when the fits were upon him he might be soothed with music. David was therefore sent for, being recommended to Saul as “a skilful player and one of great strength, and a man fit for war, prudent in his words, and a comely person.” So David came, and was made Saul’s armour-bearer; and his playing refreshed and soothed Saul, and the evil spirit left him. The purpose of his coming having been thus fulfilled, David returned to his home at Bethlehem.

Here David lived in retirement tending his father's flocks; an occupation which tended to develop the qualities of courage, firmness, and watchfulness, which were so necessary for the station to which God designed to raise him.

399. **Goliath.**—Meanwhile the Philistines had again raised an army and gathered together against Israel at *Socho*, in Judah, pitching their camp between *Socho* and *Azeca* in the "borders of *Dommim*." Saul assembled the army of Israel on the hill forming the north side of the valley of *Elah* (or *Terebinth*). For forty days, morning and evening, there came out into the valley which separated the two armies, a base-born Philistine of gigantic stature, named *Goliath*, of Geth, and challenged any Israelite to fight him in single combat, the result of which should decide which of the two nations should rule the other. The imposing height and powerful frame of the Philistine terrified even Saul himself, and he, together with his people, "were dismayed and greatly afraid" (1 *Kings* xvii. 11), and no champion appeared on the side of Israel until David arrived in the camp, being sent by his father Jesse to inquire after his three eldest brothers who were serving in the army of Saul. The Israelites put themselves in array, and were advancing to the attack when Goliath came forward and repeated his defiance. The insult roused the spirit of David, and he asked what reward would be given to the conqueror of Goliath, adding, "Who is this uncircumcised Philistine that he should defy the armies of the living God?" These bold words were repeated to Saul, and he sent for the youth, who at once offered himself as a champion, adding that he had already slain single-handed a lion and a bear, and expressing an undoubting faith that God would give him the victory. At Saul's bidding David now arrayed himself in the king's own armour, which, however, he at once laid aside again, as he found the unaccustomed harness embarrassed his movements. He took therefore his staff only, with a sling and five smooth stones out of the brook which he put into his shepherd's scrip, and thus went forth against the Philistine. Goliath drew near in full armour

preceded by his armour-bearer, and when he saw David, "a young man, ruddy, and of a comely countenance," he exclaimed, "Am I a dog, that thou comest to me with a staff? And he cursed David by his gods." David, however, answered, "Thou comest to me with a sword and a spear, and with a shield: but I come to thee in the name of the Lord of hosts, the God of the armies of Israel, which thou hast defied." Then, running forward, David cast a stone with the sling, and it struck the Philistine in his forehead and he fell to the ground; whereupon David, who had no sword, ran up, and drawing Goliath's from its scabbard he slew him and cut off his head. The men of Israel now shouted with triumph, and rushing on the Philistines they utterly routed them, and pursued them as far as the valley and the gates of Accaron, and then returning they seized the Philistine camp. "And David taking the head of the Philistine brought it to Jerusalem: but his armour he put in his tent" (1 *Kings* xvii. 1-54).

NOTE.—*Socho* and *Azeca* are mentioned in *Josue* xv. 35, among the towns in the western plain of Juda. St. Jerome says that in his time there were two small villages named *Socho*, one on a mountain and another in the plain, nine miles from Jerusalem, on the road to Eleutheropolis. *Azeca*, in his days, was also a village on the same road. The "borders of *Dommin*" (or *Ephes-dammim*) is evidently between these two; in 1 *Par.* xi. 13 it is mentioned as *Phesdomim* (or *Pas-dammin*).

400 **The Return.**—At the king's desire, Abner, who commanded the army, brought David before him that he might give an account of himself and the family to which he belonged. This David did in a manner which secured him the friendship of Jonathan who was present at the interview, and whose "soul was knit with the soul of David, and Jonathan loved him as his own soul." On hearing who he was, Saul retained David permanently in his service, and would not hear of his returning to his father's house; while Jonathan clothed David with his own garments, and gave him his own sword, bow, and girdle. For the while all went well with David who was appointed to a command in the army, and in this position he conducted himself with such prudence as to gain the affection and esteem of all Saul's servants. On the re-

turn, however, of the king in triumph he was met by a chorus of women from all the cities of Israel, singing and dancing in joy before the king, and they sang—

“Saul hath slain his thousands,
And David his ten thousands.”

The king on hearing this was exceedingly angry and jealous, and said: “They have given David ten thousand and to me but one; what can he have more but the kingdom? And he looked upon David with disfavour from that day” (1 *Kings* xvii. 55, xviii. 1-9).

NOTE.—The gift of his *girdle* by Jonathan to David was a very notable sign of his regard. The girdle was a part of their armour on which the ancient warrior set high value, and the giving of it by one to another was a testimony of the highest consideration. Thus we read in the *Iliad* (vii. 305) that when Hector and Ajax exchanged gifts in testimony of friendship after a hard combat together, the latter presented the former with his girdle. It was used both for keeping the armour and clothes together, and for bearing the sword.

401 **Saul Attempts the Life of David.**—The next day the evil spirit again came upon Saul, and David, to soothe him, played the harp before him as he had done with success upon a former occasion. Now, however, in a sudden paroxysm of rage, Saul cast his spear at David and endeavoured to pin him to the wall, an attempt which David frustrated by swiftly moving aside. Shortly afterwards Saul threw his spear at him a second time, and David succeeded in escaping in the same way as before. Saul now began to be afraid of David, for he saw that the Spirit of God was with him, and had departed from himself. He therefore removed him from immediate attendance upon himself, and put him in command of a thousand soldiers, promising him his own eldest daughter *Merob* to wife, on condition that he brought proofs of having slain one hundred Philistines. And this Saul did in the hope that David would fall by the hand of the Philistines. God however was with David, and he started with the men under his command and slew two hundred of the Philistines, and brought the required proofs to the king. Saul, who in the meantime had given *Merob* to *Habriel* the Molathite, now gave David his younger daughter

Michol, of whose love for David Saul had heard with pleasure (1 *Kings* xviii. 20). "And Saul began to fear David more, and became his enemy continually. And David behaved himself more wisely than all the servants of Saul, and his name became very famous" (1 *Kings* xviii. 29, 30). David now was captain of the royal body-guard, and second only, if not equal, to Abner.

402. **Renewed Attempts on David's Life.**—Saul now made no attempt to conceal his hatred of David, and expressed to Jonathan and to all his servants his desire that he should be killed. Jonathan therefore warned David to hide himself until he could speak to his father in his behalf. And this he did the next morning when they were together in the fields, reminding Saul of David's courage in fighting Goliath, and of the joy that the king felt at his victory; adding that David had not only not sinned against him, but that his works were very good towards him. "Why therefore," said he, "wilt thou sin against innocent blood by killing David who is without fault?" These words appeased Saul, and he swore that David should not be slain. Then Jonathan hastened to tell David of his success, and brought him in to Saul, who now treated him with his former kindness (1 *Kings* xix. 1-7).

403. At length war began again (B.C. 1060) with the Philistines, and David defeated them with great slaughter, and they fled before his face (1 *Kings* xix. 8). This victory of David's seems again to have aroused the jealousy of Saul, who felt that the glory of his own former triumphs was waning in the lustre of David's more recent successes. The evil spirit once more tormented Saul, and David, to comfort him, again played on the harp, when Saul, for the third time, cast his spear at him. The spear missed David and was fastened in the wall, and David at once fled and escaped to his house. Saul, determined now upon his destruction, sent guards to watch his house, that he might be killed in the morning. Michol perceived the sentries, and, divining her father's purpose, she urged David to fly, and let him down from a window without attracting the attention of the guards. She then took an

image, and laid it in the bed, and put the goat-skin with the hair at the head of it, and covered it with clothes. In the morning she feigned that her husband was sick, but at Saul's orders his officers brought the bed into his presence, and the trick she had played was discovered. Michol contrived to excuse herself to Saul, saying she had been compelled to the deceit by threats of violence on the part of David (1 *Kings* xix. 9-17).

404. **David in Najoth.**—David fled at once to Samuel, who was at Ramatha, and took up his abode with him in Najoth. The news of his whereabouts soon reached Saul, who at once despatched officers to take David and bring him before him. The messengers, however, when they saw Samuel presiding over a company of prophets prophesying, were themselves moved by a divine impulse to join in the prophesying. A second and a third party were sent by Saul with the like result. At last Saul himself went to Najoth, and there he, too, moved by the Spirit of God, laid aside his royal robes, and, forgetting David, began himself to prophesy. And this gave rise to a proverb: *What! is Saul too among the prophets?*

When David found himself thus followed by Saul he left Najoth, and, acting probably on the advice of Samuel, he secretly met Jonathan at *Ezel*, a well-known stone near Gabaa. Here he told Jonathan of all his troubles, and begged him to ascertain the real dispositions of Saul, which, there was some reason to hope, might have been changed by the supernatural events at Najoth. The morrow was the feast of the new moon, and David's absence on an occasion on which it was customary for the whole family to assemble, would be noticed by Saul, whose behaviour, on hearing the excuse offered for David by Jonathan, was to be taken as a sign of his real intentions towards him. The event showed that Saul was firmly determined to put David to death, and Jonathan, in accordance with a plan previously agreed on, signalled the fact to David by the shooting of three arrows in the field in which David was hidden. Then, taking a most affectionate farewell of him, he sent him away, saying, "Go in peace: and let all stand that we have sworn together in the name of the

Lord, saying, The Lord be between me and thee, and between my seed and thy seed for ever." David then departed, and Jonathan returned into the city to his father's house (1 *Kings* xx.)

NOTE.—It was during this time that he was at Ramatha that David probably wrote *Psalm* x., *In Domini confido*.

405. **David in Nobe and Geth.**—David now came to Nobe, a city in Benjamin, to which the Tabernacle had been transferred from Silo. Here, dismissing his attendants, he went alone to *Achimelech* (*Ἀχιμέλεχ*, *brother of the king*) the priest, who was much surprised at a person of David's rank coming unarmed and without retinue. In answer to his inquiry, David said that he was employed on a secret service for the king, and that his servants were ordered to meet him in a certain place; and he asked for any provisions that might be at hand. On this Achimelech, having first been assured that David and his followers were ceremonially *clean*, gave him the sacred loaves of proposition which had been removed from the Tabernacle to make room for the fresh ones. He also, at David's request, gave him the sword of Goliath, which was kept in the Tabernacle. It happened that among those present in the courts of the Tabernacle that day was a certain *Doeg* (*Δωήκ*, *anxious*), Saul's chief herdsman, and David, fearing that Doeg might have recognised him, left Nobe at once and fled to the court of *Achis* (*Ἀγχιούκ*, *venerable*), king of *Geth* (1 *Kings* xxi. 1–10). Here, however, a new danger awaited him, for the servants of Achis recognised him, and said to their master, "Is not this David of whom they sang in their dances, saying, Saul hath slain his thousands, and David his ten thousands?" and David was cast into prison. Here he feigned madness, a condition which in Eastern countries was always treated with respect. He was therefore sent away by Achis, who exclaimed, "Have we need of madness that you have brought in this fellow to play the madman in my presence?" (1 *Kings* xxi. 11–15).

NOTE 1.—To this eating of the shew-bread by David our Lord alludes in his discourse with the Pharisees, and shows from it that,

under certain circumstances of emergency and charity, ceremonial laws cease to bind (*Matt.* xii. 3, 4).

2. *Geth* was one of the five principalities of the Philistines. The Rabbinists say the wife and daughter of Achis were mad, and hence find a stronger emphasis in the question, "Have I need of mad men?"

406. **The Cave of Odollam** (or *Adullam*).—David now left Geth, and fled to the cave near *Odollam*, a village in Juda, on the right side of the route from Jerusalem to Hebron. Here he was joined by his brethren, and all his father's house, who soon heard of his arrival. "And all that were in distress and oppressed with debt, and under affliction of mind, gathered themselves unto him: and he became their prince, and there were with him about 400 men" (1 *Kings* xxii. 2). Not considering his parents safe from the malignity of Saul, David hastily removed them to Maspha of Moab, and placed them under the protection of the friendly king of Moab, where they abode all the time that David was in the hold (1 *Kings* xxii. 3, 4).

NOTE.—This is the last that we hear of David's parents. The Jews think that his brethren were with them, but that the king of Moab destroyed the whole family, except one brother, who was saved by *Naas*, king of the Ammonites, and that this was the last kind act of that king for which David afterwards (2 *Kings* x. 2) expresses his gratitude.

407. **The Slaughter of Achimelech**.—Warned by the prophet Gad, David quitted the cave, and went with his followers into the forest of *Haret* in Juda, and news came to Saul that David had been seen. *Doeg*, the Edomite, wishing to gain favour with Saul, now came forward, and told him that he had seen David at Nobe, and that Achimelech, the priest, had consulted the Lord for him, and had given him food, and the sword of Goliath. Saul thereupon at once sent for Achimelech and all the priests who were at Nobe, and without listening to any explanation, ordered his guard to put them all to death on the spot. The guard, however, refused to commit the sacrilege, and *Doeg*, who had falsely accused them of treason against Saul, completed his crime by putting to death with his own

hand eighty-five men that wore the ephod ; and not content with this, the king put the entire population of Nob to the sword, killing "both men and women, children and sucklings." One priest only of the whole house of Ithamar escaped,—*Abiathar*, (*Ἀβιάθαρ*, *father of plenty*), a son of Achimelech, who at once fled to David, and told him how Saul had slaughtered the whole of the priestly family. "I knew," replied David, "that day when Doeg the Edomite was there, that without doubt he would tell Saul: I have been the occasion of the death of all the persons of thy father's house. Abide thou with me, and fear not: for he that seeketh my life, seeketh thy life also, and with me thou shalt be saved." So Abiathar remained thenceforth with David, and having brought an ephod with him, he frequently consulted the Lord on David's behalf (1 *Kings* xxii.)

408. *Ceila* relieved.—David while still in the forest heard that the Philistines had attacked Ceila (*Κεῖλάμ*, *fortress*), a stronghold in Juda, and robbed the barns; so having first inquired the Divine will, he summoned his followers to go down with him, and relieve the city. His men, however, were much alarmed at the idea of provoking the hostility of so powerful a nation as the Philistines, and David therefore inquired of God a second time, and received for answer: Go to Ceila, for I will deliver the Philistines into thy hand. They now laid aside their fears, and boldly attacked the Philistines, utterly defeating them, and capturing their cattle, and rescuing the town of Ceila.

409. The news of this success quickly reached Saul, and thinking that David was now in his hands, being "shut in a city that had gates and bars," he prepared to besiege Ceila, and capture David. Abiathar, however, consulted the Lord, and received a reply that Saul would certainly come, and that the men of Ceila would deliver David up to him if he remained. David, therefore, went forth from the city with his men, now 600 in number, and moved from place to place, uncertain where they should stay. And Saul, hearing that

David had left Ceila, countermanded his orders to attack it.

410. **The Desert of Ziph.**—After moving from one stronghold to another for some time, David remained concealed in a wood on a mountain in the desert of Ziph; nor could Saul with all his endeavours ascertain the place of his hiding. Jonathan, however, heard of it, and took the opportunity of visiting David, and renewing his compact with him. And he said, "Fear not: for the hand of my father Saul shall not find thee, and thou shalt reign over Israel, and I shall be next to thee, yea, and my father knoweth this." And Jonathan returned to his home. But the Ziphites went up to Saul in Gabaa, and told him that David lay hid in a wood on Mount Hachila. Saul sent them back to bring him more minute information, and started himself in pursuit, and so closely did he follow him that when David was on one side of a hill in the waste ground of Maon, Saul and his men were on the other. Escape seemed impossible, when a messenger came to Saul telling him of a sudden invasion of his territory by the Philistines, in consequence of which he was obliged to abandon the pursuit of David. In memory of this, the rocky cliff which separated David from Saul received the name of *Rock of Division* (*Sela-hammahlekoth*) (1 Kings xxiii. 14-28).

NOTE.—The town of *Ziph* mentioned in the above paragraph was, according to St. Jerome, eastward of Hebron, and about eight miles distant from it. *Maon* and *Carmel* were to the southward of Ziph, Carmel being about ten miles from Hebron. These three places were with Hebron the principal towns in the hilly country between the central mountains and the Dead Sea. Maon was to the east of Carmel. A hilly region was not unfrequently called a "desert," and is so called by the Arabs to the present day: such a desert took its name from the principal town within its limits.

411. **Engaddi.**—After the departure of Saul David moved away and took up his abode in one of the numerous caverns that abound in the neighbourhood of *Engaddi*, a town on the western shore of the Dead Sea. And here, as soon as the panic of the Philistine invasion was over,

he was followed by Saul at the head of 3000 men, who commenced to scour the country in search of David. It so happened one day that Saul entered alone the very cave in the recesses of which David was hiding with his followers. Saul was therefore in his power, but, instead of killing him, David, screened by the darkness of the cave, came up to him secretly and cut off a part of the extremity of his robe. On Saul's departure David warned his men to remain in the cave, and then going out after Saul, he cried to him, "My lord the king," and bowed lowly before him. He then expostulated with Saul on his pursuit of him, and showed him by the piece of the robe that he had cut off that he had no evil in his heart against him. Saul was now greatly moved, and acknowledged that David was more just than himself. He owned too that he knew that David would surely be king, and made him swear that he would not root out his family and destroy his name from his father's house. Saul then returned home, and David, knowing that he could not trust Saul's disposition towards him, again took refuge in the caves (1 *Kings* xxiv.)

NOTE.—An old tradition, confirmed by the Chaldæan version of *Ps.* lvi. 3, tells us that a spider had spun its web across the mouth of the cave in which David and his followers lay hid, and thus entirely averted any suspicion of their being there from the mind of Saul. The idea of killing Saul arose in David's mind, as appears from 1 *Kings* xxiv. 10, but he did not consent even mentally to the temptation to do so.

X 412. **Death of Samuel.**—Soon after the events above narrated, David lost a faithful friend and adviser in the prophet Samuel, who died in the seventy-seventh year of his age, and "all Israel was gathered together, and they mourned for him" and buried him within the walls of his own house at Ramatha, B.C. 1057 (1 *Kings* xxv. 1.)

NOTE.—A similar feeling of reverence to that which drew all Israel together at his funeral, was manifested many centuries afterwards, when the Emperor *Arcadius*, with great pomp and rejoicing, translated the bones of Samuel from Judæa to Constantinople in the year of our Lord 406. St. Jerome, writing against the heretic *Vigilantius*, speaks of this event as an instance of the veneration shown by Christians to the relics of the Saints of God.

413. Chief Events in the Life of Samuel :—

1. He was the son of *Elcana* of the tribe of *Levi*, and *Anna*, and was born in answer to prayer.
2. He was dedicated to God as a *Nazarite* before his birth, and whilst still very young he was brought to live at the *Tabernacle* at *Silo*.
3. God called him in the night, and gave him a prophetic message to *Heli*.
4. On the death of *Heli* he succeeded him in his office, and judged *Israel* at *Ramatha*.
5. He reformed the *Prophetic Order*, and established the "Schools of the Prophets."
6. He appointed his sons judges, but in consequence of their evil doings the people demanded a king.
7. He anointed *Saul* privately at *Suph*, and shortly afterwards presented him as their king to the people assembled at *Maspha*.
8. He retired into private life after solemnly calling on the people to testify to the integrity of his government.
9. After *Saul's* sin and rejection by God, *Samuel* anointed *David* at *Bethlehem*.
10. On being joined by *David*, he went to live at *Najoth*.
11. He died at the age of seventy-seven, and was buried at *Ramatha*, B.C. 1057.

NOTE.—Of the descendants of *Samuel* little is known, except as to the misconduct of his sons *Joel* and *Abia* (*vide par. 386*). *Joel*, who was also called *Vasseni* (1 *Par. vi. 28*), had a son named *Hemam*, who was celebrated as a singer, and was leader in the choir of *David*; he is called "the king's seer in the words of God."

414. *Nabal*.—After the death of *Samuel*, *David* went down into the wilderness of *Haran*. Now in the wilderness of *Maon*, where *David* had for some time dwelt, there was a rich man named *Nabal* (*Náβαλ*, *fool*), who owned 3000 sheep and 1000 goats; and to whose shepherds the presence of *David* and his followers had been a great protection, and instead of robbing them "they were

a wall to them both by day and by night." When the time of shearing came round, which was always a time of great festivity, David sent ten young men to salute Nabal in peace, and ask for an offering in return for the protection they had afforded him. Nabal, who was a bad-tempered man, not only churlishly refused their request, but did so in so insulting a manner that David arose, and arming 400 men, set out with the intention of destroying every male of the house of Nabal before the next morning. *Abigail*, however, Nabal's wife, who was not only comely but prudent, hearing from a servant what had happened, set out, unknown to her husband, with ample gifts to appease the anger of David. She met him on his way, and offered her presents with great respect, and entreated David to forgive the behaviour of her husband, "who, according to his name, was a fool, and folly was with him." She then reminded him of the promises of God on his behalf, and begged him not to do that which would cause him trouble of mind afterwards, and ended by begging his protection when he should be king over Israel. David accepted her presents, and repented of his intention to revenge himself against Nabal, who, hearing the next day from his wife what had occurred, "his heart died within him and he became as a stone," and in ten days more he died. David then married *Abigail*, by whom he had a son *Daniel*.

415. **David marries Achinoam.** — Besides *Abigail*, David married *Achinoam* (*Ἀχινόουμ*, *brother of grace*), of *Jezrahel*, by whom he had a son *Amnon* (*Ἀμνών*, *faithful*). Meanwhile *Saul* gave David's wife, *Michol*, to *Phalti*, the son of *Lais*, of *Gallim*.

416. **Saul again pursues David.** — David had now returned to his old hiding-place on the hill of *Hachila*, on the border of the desert of *Ziph*, and before long the *Ziphites* sent to *Saul* in *Gabaa*, telling him where David was to be found, and the king started once more in pursuit of him, taking with him *Abner* his captain and 3000 men, and encamped at the foot of *Hachila*. In the night following, having previously made himself acquainted with *Saul's* position, David started with his nephew

Abisai, and passing quietly through the camp when all were asleep, he reached Saul's own tent, and Saul was again in his power. Abisai proposed to kill Saul on the spot, but David would not allow any injury to be done to "the Lord's anointed." So taking away the spear, which, according to Eastern custom, was fixed in the ground before the royal tent, and the cup of water which was placed at Saul's head, they went out and made their way back through the camp. David having now gained the other side of the cliff, stood on the hill, and cried aloud to Abner, reproaching him for not having better guarded the king's tent. The unexpected cry in the still night roused the king too, who recognised David's voice, and being now convinced of David's good-will towards him since he had spared him when he was a second time in his power, he acknowledged his own guilt and pronounced a blessing on David. He then withdrew his troops and returned.

417. **David goes to Siceleg.**—David was now convinced that his life would never be safe so long as he was within the land of Israel, and he therefore determined to remove into the territory of the Philistines, that he might live in peace out of the reach of Saul. He went therefore with his 600 men to *Achis* (*Ἀγχιούζ*, *venerable*), the son of Masch, king of Geth. Here they remained, with their wives and families, until the news came that Saul, having heard where he was, had entirely abandoned all pursuit of him. It was well known that David would rule over Israel after the death of Saul, and Achis probably thought it prudent to be on good terms with one who would before long become so powerful a neighbour. He therefore gave him the city of *Siceleg* (*Σικελάκ*, *overflowing of a fountain*), which city remained in the possession of the kings of Juda down to the last of that race. David dwelt a year and four months among the Philistines, and during that time he made various expeditions against the enemies of Israel, and pillaged *Gessuri*, and *Gerzi*, and the *Amalekites*, bringing away the spoil, and leaving neither man nor woman alive, lest they should tell Achis what he had done. And when Achis asked against whom he had fought, he answered, Against the south of Juda, and

of Jerameel, and of the Kenites. And Achis believed David, and thinking that he had done much harm to his own people he supposed himself secure of his services for the future (1 *Kings* xxvi.)

NOTE.—It is difficult to understand how David could have utterly exterminated so many of the Philistine tribes and their allies without the facts coming to the knowledge of Achis. We must therefore suppose that it was by the special providence of God, who for David's sake had cast so deep a sleep on the whole camp of Saul, that so strange an inadvertence and carelessness as to the doings of David was to be found in Achis and his courtiers (*Corn. a Lap.*)

418. **Philistine War against Israel.**—About the year 1055 B.C., the confederated tribes of the Philistines assembled their forces to fight against Israel, and Achis proposed to David that he should accompany them, and David consented to do so. The troops of the Philistines marched up by the sea and assembled at *Aphec*, near Jezrahel, and on the way thither David was joined by seven chiefs, captains of thousands of the tribe of Manasses. At the encampment at *Aphec*, David and his men were in the rear with Achis, who did not doubt his fidelity. This confidence, however, was not felt by the other Philistine princes, who feared that the Hebrews might at the critical moment take the part of Saul. In spite of his remonstrances, therefore, and much against his own will, Achis dismissed David, who, rising in the night, started with his men at the first dawn of day to return to Siceleg. On their arriving after three days' absence, they found the town a heap of smoking ruins. It had been attacked by the Amalekites, who had taken away captive all the women and children, and had destroyed the town with fire. "And David and the people who were with him lifted up their voices, and wept till they had no more tears" (*ver.* 4). His men now turned against David, they were disposed to stone him as the cause of their trouble, but "David took courage in the Lord his God," and sending for Abiathar the priest he consulted the Lord, and was bidden to pursue the Amalekites; and he did with his 600 men as far as the brook *Besor*, in the extreme south of Juda. Here 200 were too weary to proceed, so

leaving them there he pressed on with the rest, and being guided by an Egyptian, whom they found nearly starved in a field, he came on the Amalekites resting and feasting; and "he slew them from the evening until the evening of the next day," and recovered all the captives and much spoil. On his return he divided the booty, giving an equal share to those who rested at Bezor, and to those who took part in the fight; and this equal division between those that fought and those that guarded the baggage was henceforth the custom and law in Israel. David was now in a position to repay the kindness of many who had formerly befriended him, and he gave large gifts to the chiefs of many friendly towns in Juda and elsewhere (1 *Kings* xxx.)

NOTE.—The *Aphec* mentioned above was in the tribe of Issachar on the borders of the great plain of Esdraelon. There was another *Aphec* in Juda, not very far from Jerusalem.

419. **Saul and the Witch.**—Saul's army was assembled at Gilboe to resist the Philistine invasion. But when Saul saw the army of the Philistines, he was very much dismayed, for he had consulted the Lord, but received no answer either by dreams, or by priests, or by prophets. Finding then that he was forsaken by God, he recklessly determined to consult an evil spirit. In the early part of his reign, he had in accordance with the Law (*Lev.* xix. xx.), put away all the magicians and soothsayers out of the land, and it was not without some difficulty that he discovered that a woman who practised witchcraft lived at Endor. He now disguised himself, and setting out with two companions, went to the cave at Endor where the woman held her communications with the devil, and begged her to raise the spirit of one departed whom he would name. The woman, thinking at first that the application was merely a trap to convict her, and procure her death, reminded her visitor of the strictness and severity with which Saul had rooted out all magicians and sorcerers from the land. On Saul's swearing to her that no harm should come to her, she asked whom he would see, and immediately on his asking for Samuel, the witch

saw the prophet standing before her, and she knew that it was the king himself that sought her aid. Saul, however, reassured her, and on the woman's exclamation that she saw gods (*Elohim*) ascending out of the earth, Saul asked under what form she beheld him. She answered: An old man cometh up, and he is covered with a mantle; and Saul knew that it was Samuel, and he bowed down to the ground. Samuel now told him that the day had come when his own words to Saul should be fulfilled, and the kingdom should be taken from him, and given to David, that his army should be defeated by the Philistines, and that he and his sons should die on the morrow. Saul, who had been fasting all day, now fell prostrate with fear and faintness, but after some trouble, the woman persuaded him to eat, and he then returned with his servants to the camp (1 *Kings* xxviii. 4-25).

NOTE.—Samuel was not raised from Limbo by the incantations of the witch, but he appeared before her before she had commenced to summon him. Her magic had no power over the soul of a saint, but God was pleased for the punishment of Saul that Samuel whose warnings he had despised should himself announce the evils that were impending on him.

420. **The Battle at Mount Gilboe.**—On the morrow, the battle commenced, and the Israelites were defeated and slaughtered in great numbers on the slopes of Mount Gilboe. Jonathan, Abinadab, and Melchisua, the sons of Saul, were all slain, and the Philistine archers wounded Saul. Being now in utter despair, and fearing the mockery of the Philistines if he were taken alive, Saul called on his armour-bearer to kill him, but the armour-bearer being "struck with exceeding great fear," refused to do so. Thereupon Saul took his sword, and fell upon it. And when his armour-bearer saw that Saul was dead, he also fell upon his sword, and died with him. The Philistine victory was now complete, for the inhabitants of that part forsook their cities and fled, and the Philistines occupied the land.

421. And the next day they found Saul and his three sons lying dead on Mount Gilboe; and they cut off Saul's head, and sent it to the temple of Dagon in their own land, and they placed his armour in the temple of Astaroth; they also hung his body, and those of his sons, on the wall of Bethsan. When the brave men of Jabes-Galaad heard this, some of them went by night, and taking away the bodies of Saul and his sons from the wall of Bethsan, brought them to Jabes-Galaad, and burnt them there. And they buried their bones in the wood of Jabes; and fasted seven days in mourning for them (1 *Kings* xxxi. 1-13).

NOTE.—The Jews have an ancient tradition that this armour-bearer was Doeg the Edomite, who was promoted to that office for the alacrity with which he slaughtered the priests at the command of Saul. They also suppose that the sword which Saul took was that of the armour-bearer, and that Doeg, drawing it from the body of Saul, fell upon it himself; so that both Saul and Doeg died by the very weapon by which the priests of God had been slain, at the order of the one, and by the hand of the other.

Bethsan was about twelve miles to the south of the Sea of Tiberias, and about two miles west of the Jordan. It was a place of considerable importance, even down to the time of St. Jerome, and it was thought so highly of by the Jews, that the Talmud says, that "if Eden was in Israel, Bethsan was its gate." It is now known as *Bisan*.

It has been noted that Saul's public history commenced with the relief of Jabes-Galaad, and ended by his burial at that place by its grateful inhabitants.

422. Chief Events in the Life of Saul:—

1. He was the son of *Kis*, of the tribe of Benjamin.
2. He was anointed by Samuel privately at Suph, and afterwards solemnly chosen by lot as king at Maspha.
3. He relieved Jabes-Galaad besieged by Naas the Ammonite.
4. He offered a sacrifice himself instead of waiting for Samuel.
5. He overthrew the Philistines at Machmas, on which occasion he made a rash vow, by which the life of Jonathan was endangered.

6. He spared Agag and the spoils of Amalek in disobedience to the command of God. He was rejected by God.
7. He was troubled by an evil spirit, but cured by the playing of David on the harp.
8. He became jealous of David whom he appointed his armour-bearer.
9. He twice cast his spear at David in a fit of frenzy.
10. He gave David his daughter Michol.
11. He attempted David's life a third time.
12. He followed David to Najoth, and there began to prophesy.
13. He had the whole of the priesthood at Nobe put to death.
14. He pursued David from place to place, until David, having spared his life at Engaddi, he returned home.
15. He again pursued David at Mount Hachila, and again David spared his life.
16. He consulted the witch at Endor.
17. He killed himself at Mount Gilboe, was exposed on the wall of Bethsan, and at length buried at Jabes by the piety of the men of Jabes-Galaad.

423. **The Tabernacle.**—The divine worship was celebrated in the Tabernacle, which was first set up at *Galgal* and afterwards at *Silo*. The Ark was removed from the Tabernacle in the time of Heli, and never returned to it. Ultimately the Tabernacle was removed from *Silo* to Nobe, and thence to *Gabaon*, where it remained until the building of the Temple, to which the sacred furniture and materials of the Tabernacle were removed lest they should be either idolised or profaned.

424. **The Family of Jonathan.**—Jonathan, who was the eldest son of Saul, left one son only, *Mephiboseth*, also called *Merib-baal*; and he in his turn left one son only, *Micha*, who is the last known descendant of Jonathan.

425. **The Psalms** were in great part composed by David

during the period of which the history is comprised in the first and second books of Kings. The following list shows the times assigned to the composition of some of them during the period included in the first book:—

In Domino confido (Ps. x.) When David fled to Samuel at Ramatha. (See par. 404.)

Miserere mei Deus (lv.)
Benedicam Dominum (xxxiii.)

{ When he was at the court of Achis at Geth (par. 405).

Voce mea (cxli.) At the cave of Odollam (par. 406).

Quid gloriaris (li.) After slaughter of the priests by Doeg (par. 407).

Exaudi Domine (xvi.)

Judica Domine (xxxiv.)

Exaudi Deus (lxiii.)

Deus, laudem meam (cviii.)

Eripe me, Domine (cxxxix.)

{ Are also ascribed by some to the same period.

In te, Domine, speravi (xxx.) When warned by God of the treachery of the men of Ceila (par. 409).

Deus, in nomine tuo (liii.) When betrayed to Saul by the Ziphites (par. 410).

Miserere mei Deus (lvi.)

Si vere utique (lvii.)

Deus, Deus meus (lxii.)

{ When pursued by Saul at Engaddi (par. 411).

Domine clamavi (cxl.) When obliged to flee to Geth a second time (par. 417).

One cannot read the life of David without noticing the sins into which he fell from time to time through human frailty; but the careful perusal of the above-mentioned Psalms, remembering the circumstances under which each was written, will greatly assist the reader in appreciating the saintliness of his character.

THE SECOND BOOK OF KINGS.

426. This book is supposed to have been written by the prophets *Gad* and *Nathan*, and contains the history of David from 1055 B.C. to 1017 B.C. This, like

the preceding book, illustrates and explains many of the headings and other passages in the Book of Psalms.

427. **David mourns for the Death of Saul.**—On the third day after David had returned to Siceleg from the slaughter of the Amalekites, a young man arrived from Saul's camp, bringing tidings of the entire defeat of Israel, and the death of Saul and his sons. This messenger was himself an Amalekite, and he brought David the diadem and armlet of Saul, stating that he had himself despatched the wounded king at his own request. Far from giving him the reward he had expected, David ordered him to be put to death at once, saying: Thy blood be upon thy own head: for thy own mouth hath spoken against thee, saying, I have slain the Lord's anointed.

David now poured out his sorrow in a beautiful ode of lamentation on the death of Saul and Jonathan (2 *Kings* i.)

NOTE.—In verse 18 of this chapter, we read that David “commanded that they should teach the children of Juda the use of the bow, as it is written in the Book of the Just.”

The words “the use of” not being in the original, some commentators think that “the Bow” was the title of the poem that follows this verse. It is, however, more probable that David meant that more attention should be paid to the bow for warlike purposes, especially as it was to their archers that the Philistines owed their victory at Mount Gelboe. Moreover, we read of no body of archers in the Hebrew army till after David's time, but very large bodies of archers are subsequently mentioned, especially in Benjamin and Ephraim (*vide* 1 *Par.* viii. 40, 2 *Par.* xiv. 8 and xvii. 7; *Psa.* lxxvii. 9).

The “Book of the Just” (or *Book of Jasher*) was probably a record of the illustrious deeds of men renowned for their faith and piety. It is now entirely lost.

428. **David reigns in Hebron.**—David now having previously sought direction of the Lord, went up to Hebron, with his wives and followers, and the men of his native town came and chose him as their king, and he was publicly anointed to reign over Juda. And having heard of the piety of the men of Jabes-Galaad towards Saul, he sent them a friendly message, and

announced his accession to the throne of Juda. In the meantime, Abner, the son of Ner, who was general in Saul's army, proclaimed *Isboseth* ('Ιεβσοθή, *bashful man*), the son of Saul, and his own kinsman, king in his father's place. Isboseth was accepted by all Israel except Juda, over which tribe alone the authority of David was acknowledged (2 *Kings* ii. 1-10).

429. **The Civil War.**—David reigned in Hebron for seven years and six months. During the first two years, we read of no collision between the armies of David and Isboseth, but at the expiration of this time, Abner marched his army into *Gabaon* with evidently hostile intentions towards David. He was opposed by the forces of Juda under the command of Joab, and the armies drew up on the opposite sides of the pool of Gabaon. At the proposal of Abner, the combat was commenced by twelve young men on either side, all of whom speedily fell. The battle then became general, and after a fierce and bloody conflict, Abner and his army were put to flight, and were pursued by the followers of David. Abner himself was pursued by *Asael*, the youngest of the three nephews of David, who was a "most swift runner, like one of the roes that abide in the woods." Abner, who was more than a match for the youthful Asael, warned him to desist from pursuing him; but as Asael continued to follow, and pressed closely on him, Abner turned round, and thrust him through with his spear. Joab and Abisai soon came up, and seeing the body of their brother, they pursued after Abner more hotly than before. At length they approached him, resting with the Benjamites on the top of a hill, and now, on the remonstrance of Abner, Joab recalled his men by sound of the trumpet, and returned to his camp, having lost nineteen men, besides Asael; while Abner had lost three hundred and sixty. Asael was buried in the tomb of his father at Bethlehem, and Joab, marching all night, arrived with his men at Hebron at the break of day (2 *Kings* ii. 11-32).

Abner also marched all night, passing through *Beth*

horon, and on by the plains to the Jordan, which he crossed and returned to his quarters at Mahanaim.

From this time the power of Isboseth began to decline; a series of petty wars was kept up between the rival kings, "David prospering and growing always stronger and stronger, but the house of Saul decaying daily" (*2 Kings* iii. 1) B.C. 1053.

430. **Abner renounces Isboseth.**—During the years of rivalry between David and Isboseth, the family of Saul was ruled by Abner, who showed great fidelity to the interests of his late master's son. At length, however, a quarrel arose between Abner and Isboseth. Abner had married *Respha* (*Ρεσφα*, a *baking stone*), formerly a concubine of Saul, to whom she had borne two sons, *Armoni* and *Mephiboseth*. This marrying one who had been wife to the king, was to the oriental mind an act of presumption almost amounting to treason, and on Isboseth's reproving Abner for it, he replied with great vehemence, reproaching Isboseth with ingratitude, and at once sent messengers to David, offering to support his cause, and promising to bring all Israel with him. David agreed to receive him in peace, but on condition that his wife Michol should be first restored him. By command of Isboseth, Michol, his sister, was now taken from Phaltiel, to whom Saul had given her, and returned to David, her first husband; and afterwards Abner was received in peace by David, whose claims he had already urged upon the chiefs of Israel and Benjamin. David made a feast for him and his twenty followers in Hebron, and having pledged his fidelity to David, he departed to bring over the tribes of Israel to his side (*2 Kings* iii. 6-21).

431. **Death of Abner.**—Abner had not long gone forth from the presence of David when Joab returned with his men from an expedition against some robbers. Hearing what David had done, and being filled with hatred against the man who had killed his brother, and perhaps also with fear of a possible rival, Joab reproached David with imprudence in allowing the general of Isboseth's army to see the state of his affairs and to return in peace; and going

out he sent messengers to Abner, without David's knowledge, asking his immediate return. Abner came back, and on his arrival at the gate of Hebron Joab, assisted by Abisai, stabbed him to death in revenge for the death of Asael. David, on hearing of what had happened, was filled with grief and indignation, and, being unable to punish Joab, he pronounced most fearful curses on him and all his father's house. He compelled him, too, to put on sackcloth and join in a general mourning for Abner, whom he buried publicly in Hebron with weeping and fasting; thus testifying before all Israel that it was no doing of David's that Abner was slain. David now understood more clearly the character of the powerful Joab, and complained to his servants that the sons of Sarvia were too strong for him, though he was the anointed king (2 *Kings* iii. 22-39).

NOTE.—Joab killed Abner in the gate before he entered Hebron, which was one of the cities of refuge. This was not one of the cases in which the next of kin was bound to avenge blood, for Abner had slain Asael in battle.

432. **Murder of Isboseth.**—When the news of the death of Abner reached Isboseth he was much troubled, and his hold over his people was weakened. Among the officers of his guard, composed of men of his own tribe of Benjamin, were two sons of Remmon, a Chanaanite of Beroth, by name *Baana* (*Baavá, son of response*), and *Rechab* (*Ῥηχάβ, horseman*), who were however reckoned among the tribe of Benjamin. These two, thinking to gain the favour of David, went to the house of Isboseth, and passing the doorkeeper, who had fallen asleep in the heat of the day, they went in and stabbed Isboseth, whom they found also lying asleep upon his bed; they then cut off his head, and, hurrying away by the valley of the Jordan, they walked all night and brought it to David in Hebron. David, far from rewarding their treachery, caused them at once to be put to death, and their hands and feet to be cut off and hanged up over the pool in Hebron. And the head of Isboseth was buried with all honour in the tomb of Abner (2 *Kings* iv.)

NOTE.—Hebron was considered a sacred burying-place; Abraham, Isaac, and Jacob (and, as some think, Adam also, vide *Judges* xiv. 15) having been buried there.

433. **David King of all Israel.**—After the death of Isboseth, no one remained to dispute the claim of David to the throne of all Israel. Mephiboseth (Μεμφιβοσθεῖ, *extermimating the idol*), the son of Jonathan, indeed, was living, but he was only twelve years old, and was more-over a cripple, being lamed in both feet by his nurse's falling with him when he was five years old. Moreover Abner, who alone was likely to put forward Mephiboseth's claim, was dead. David therefore had no rival, and the deputations from all the tribes of Israel now came to him in Hebron and made him a formal offer of the throne. The elders also came to him, and he made a solemn league with them before the Lord (probably that which Moses laid down for the future king in *Deut.* xvii. 15), and they anointed him to be king over all Israel, B.C. 1048 (2 *Kings* v. 1-3). He proceeded now, with the troops who had flocked to his standard from all the tribes of Israel, to storm Jerusalem, the city of the Jebusites, in order that he might make it the capital of his kingdom. The city, protected by rocky ravines, seemed to the Jebusites to be impregnable, and they manned its walls with the lame and the blind as if in contempt of David (2 *Kings* v. 6). This taunt roused the energy of the assailants, and the city was captured by storm, Joab being the first to scale its walls, in reward for which act of bravery David made him chief captain of all his army. The whole town and fortress were now surrounded by a wall, and the city of the Jebusites now became the *city of David*.

434. **The Family of David.**—After the capture of Jerusalem David took other wives in addition to those he had had at Hebron, and numerous children were born to him. Nineteen sons and one daughter are mentioned by name, but the only ones besides Absalom of whose history anything is known are the following:—

- i. Born in *Hebron of Achinoam*,... Amnon (Ἀμὼν, *faithful*).

Born in *Hebron* of *Aggith*, ... Adonias (Ἀδωνίας, Lord of the Lord).

- ii. Born in *Jerusalem* of *Bethsabee*, ... Solomon (Σαλωμῶν, *peaceful*),
and the son of *Bethsabee* who died an infant.

Besides these sons, he had many daughters, of whom *Thamar* (Θάμαρ, *palm*), daughter of *Maacha*, is the only one mentioned by name.

Nine of his wives are named:—*Michol*, *Achinoam*, *Abigail*, *Maacha*, *Aggith*, *Abital*, *Egla*, *Bethsabee*, and *Abisag*. Of these *Michol*, the daughter of *Saul*, had no children by *David*; apparently as a punishment for her conduct in mocking him when he danced before the ark (2 *Kings* vi. 23).

NOTE.—We read also that *David* had many *concubines*; and it must be remembered that this word, as used in Holy Scripture, does not imply any reproach, for they were lawful *wives*, though of a secondary rank, and not sharing the social position of their husbands.

435. **Hiram**.—The conquest of *Jebus* made it a matter of great consequence to *Hiram*, king of *Tyre*, that he should secure the friendship of *David*, who had now the mastery of the roads on which the prosperity of the Phœnician commerce greatly depended. He therefore “sent messengers to *David*, and cedar trees and carpenters and masons for walls; and they built a house for *David*” (2 *Kings* v. 11, 12).

436. **Defeat of the Philistines**.—But when the news reached the *Philistines* that *David* had become king of all *Israel*, they sought to break his power before it should become consolidated. They therefore made an expedition against him in the valley of *Raphaim*. But *David* having first consulted the Lord, went out against them and defeated them at a place named, from this victory, *Baal Pharasim* (*place of dispersions*). The rout was complete, and *David* captured the idols of the *Philistines*, which, according to their custom, they had taken with them to battle (2 *Kings* v. 17–20).

A second time the *Philistines* assembled in the valley of *Raphaim*, and this time *David* was warned by God not

immediately to attack them, but move his men round to the shelter of some pear-trees. Here he waited by God's command until he heard "the sound of one going in the tops of the pear-trees," and then going forth he smote the Philistines from *Gabaa* until he came to *Gezer* (2 *Kings* v. 21-25).

This second victory subdued the Philistines, and the fame of David spread into all the surrounding countries, and the Lord "brought the fear of him upon all nations" (1 *Par.* xiv. 17).

NOTE.—*Gabaa* was very distant from the valley of *Raphaim*. Some suppose it merely to mean the high ground. Calmet takes it to mean that, after his victory, David drove the Philistines out from all the places they had occupied between *Gabaa* and *Gezer*, which lay between *Beth-horon* and the sea. For *Gabaa*, the Septuagint reads *Gabaon*, and is followed in this reading by Ewald and many modern commentators. See 1 *Par.* xiv. 16.

437. **Removal of the Ark.**—David being now at peace, went to *Cariathiarim* with 30,000 men to bring the Ark of the Covenant with great pomp and solemnity to Jerusalem. The procession set out accompanied by bands of music, amid great rejoicings; the Ark being placed in a new cart drawn by oxen, under the care of *Oza* and *Ahio*, the sons of *Abinadab*, in whose house the Ark had rested so long. All went well until they reached the floor of *Nachon*, where the oxen kicked and caused the Ark to sway, whereupon *Oza* laid his hand upon the Ark to steady it, and was immediately struck dead for his rashness. David, who was appalled by this sudden judgment, named the place *The striking of Oza* (*Perez-uzzah*), and no longer daring to bring the Ark into his own city, he caused it to be brought to the house of *Obededom* ($\text{'}\text{A}\beta\epsilon\delta\text{-}\delta\alpha\gamma\acute{\alpha}$, *servant of Edom*), a Levite known as "the Gethite," probably a native of *Geth-Remmon*, one of the Levitical cities (*Culmet*), and here it remained three months.

NOTE.—The house of *Obededom* seems to have been in the lower part of Jerusalem; a great part of the enclosure within the walls not being yet built on, there was space for the threshing floors of *Nachon* and *Areuna* (*Sanchez*).

438. **Ark Moved to Jerusalem.**—In the meantime "the Lord blessed *Obededom*, and all that he had,

because of the Ark of God" that rested in his house. And hearing this, David again removed it to the new tabernacle that he had prepared for its reception, near his own house on Mount Sion, in the upper city. This time it was moved with all respect; the Levites, headed by Sadoc and Abiathar the priests, prepared themselves by solemn purifications which had been neglected on the previous occasion (1 *Par.* xv. 12-14), and instead of placing the Ark in a cart, the Levites raised it by the staves, and thus carried it on their shoulders, as enjoined by the law. Numerous sacrifices formed a part of the solemnity, and amid joyful shouting, with the sound of the trumpet, and the chanting of seven choirs of singers, the Ark was borne into the city of David. David himself, clothed with a linen ephod, leapt and danced with joy before the Lord. At length, when the Ark had been placed in the tabernacle prepared for it, and holocausts and peace-offerings had been offered, David blessed the people in the name of the Lord of hosts, and dismissed them in peace, giving to each a cake of bread, a piece of roasted beef, and fine flour fried with oil, B.C. 1044 (2 *Kings* vi. 12-19). One unhappy incident alone occurred on this day. *Michol*, looking from her window, sneered at the joy of David leaping and dancing before the Lord, and she despised him in her heart. On his return she came out to meet him with scoffs in place of congratulations, to which David replied with great indignation, and "Michol, the daughter of Saul, had no child to the day of her death" (2 *Kings* vi. 23).

439. **A Temple Proposed.**—As David now dwelt in the magnificent house that he had built, and was at rest from all his enemies, he compared the grandeur of his own dwelling with the tabernacle that was erected near him, and desiring to build a suitable temple to God, he said to *Nathan* (*Náthan*, *given*) the prophet: "Dost thou not see that I dwell in a house of cedar, and the Ark of God is lodged within skins?" Nathan at first encouraged the pious intention of the king, and that night the word of the Lord came to him, and in the name of God he promised David as a reward for his good desires that his

dynasty should be permanent, that God's mercy should not be withdrawn from his family as it had been from Saul, that a son of his own should carry out his design, and that his throne should be established for ever (2 *Kings* vii. 12-17). Nevertheless David himself should not build the temple (1 *Par.* xvii. 4), for he was a man of war and had shed blood (1 *Par.* xxviii. 3).

NOTE.—1. The reign of David's seed which is here promised perpetuity, referred in the literal sense to his dynasty which reigned in Juda so long as the Jews were an independent people. Mystically, however, it meant the Catholic Church which, as the true kingdom of the Son of David, will last to the end of the world. Certain passages in the prophecy (such as *verse* 14) which are clearly inapplicable to our Divine Lord personally, must be understood of the faithful who are His members.

2. The first reply of Nathan bidding David build the Temple, "Go do all that is in thy heart, because the Lord is with thee" (2 *Kings* vii. 3), which was reversed by God the next night, is a striking example that the prophets, when consulted, did not always answer in a true prophetic spirit (*St. Thomas*, 2^a 2^{ae} qu. 171, art. 5).

3. The sons of David then living were excluded from the succession in favour of one yet to be born (*verse* 12); a type of the Gentiles preferred to the Jews (*Calmet*).

440. **David's Army.**—As a preparation for the conquests which he was now about to undertake, and by which he was to bring about the literal fulfilment of the promise made to Abraham (*Gen.* xv. 18-21), David entirely reconstructed the army of Israel. Its organisation was as follows:—

- i. The *National Militia*, divided into twelve divisions, each consisting of 24,000 men, commanded by its own officers, and liable to be called out for service in their respective months. Up to the time of David the army had consisted entirely of infantry, the use of horses having been restricted by Divine command (*Deut.* xvii. 16). David now added 100 chariots, reserved from the spoil of the Syrians (2 *Kings* viii. 4). The entire command of the whole of the forces was vested in Joab by right of his services before Jebus, and, in the absence of the king, he led the troops to battle.

- ii. The *Royal Body-guard* (or the *Cerethi* and *Phelethi*), a force composed of foreign troops in the king's pay. It was commanded by *Banaias* (*Βαναίας*, *built up of the Lord*), the son of Joiada, of the tribe of Levi.
- iii. The *Heroes*, or *mighty men*. David, when a fugitive at Odollam, had 600 followers, and this number he always preserved, but elevated the body into a sort of military order, with the special title of *Gibborim*, or *mighty men*. It was divided into three divisions of 200 each, and each of them again into subdivisions of 20. The lowest officers were the captains of the subdivision, who were known as *the Thirty*; a rank higher were the captains of the three larger divisions, and were known as *the Three*; lastly, the commander of the whole body, whose title was the *Captain of the mighty men*, an office which at this time was held by Abisai, brother of Joab, and David's nephew (2 *Kings* xxiii. 8-39; 1 *Par.* xi. 9-47).

Up to David's time, all males above twenty and under fifty years of age were required to serve in the wars as occasion might need. Each tribe formed a regiment under its own banner and leader, and was divided into thousands and hundreds under their respective captains, and still further into families—the family being regarded as the unit in the Jewish polity. They were, however, only summoned as their services were needed, and it was not until the time of Saul that even the nucleus of a standing army existed.

441. **David's Victories.**—The conquests of David greatly enlarged his territories.

1. On the south-west, he attacked and subdued the Philistines and utterly broke their power. He captured Geth and its dependent cities (1 *Par.* xviii. 1).
2. On the south-east, in a six months' campaign, he defeated the Edomites, slaying great numbers

of them, and extended his borders to the eastern arm of the Red Sea (1 *Par.* xviii. 12, 13).

3. On the north-east, he extended his territory to the river *Euphrates*, defeated *Adarezer*, the son of *Rohob*, king of *Soba*, and captured many cities of the Syrians.
4. On the east a war broke out with *Moab*, and David defeated and nearly exterminated the nation, putting two-thirds of the *Moabites* to death, and laying the remainder under tribute, thus fulfilling *Balaam's* prophecy: *A sceptre shall spring up from Israel, and shall strike the chiefs of Moab* (*Num.* xxiv. 17).

NOTE.—The cause of the war with *Moab* is unknown. The Rabbins have supposed that the king of *Moab* put to death the parents of *David*, who had been placed under his protection (*vide par.* 406 and note).

442. **Mephiboseth.**—*David* now remembered the covenant of friendship that he had made with *Jonathan*, and inquired of *Siba*, an old servant of *Saul*, whether any of the house of *Saul* were still living, that he might show mercy to them for *Jonathan's* sake. *Siba* told him of *Mephiboseth*, the son of *Jonathan*. *David* at once sent for him, and gave him a seat at his own table, and restored to him all the lands and possessions of *Saul*. Moreover, he appointed *Siba* and his fifteen sons and twenty servants to serve *Mephiboseth* and till his lands. *Mephiboseth*, therefore, and his young son, *Micha*, dwelt henceforth at *Jerusalem*, and were loyal and true to *David* as their father *Jonathan* had been.

443. **War with the Ammonites.**—On the death of *Naas*, king of *Ammon*, *David*, who remembered the kindness he had received from him, sent messengers to comfort *Hanon*, his son. The princes, however, of *Ammon* persuaded *Hanon* that the messengers were spies, and that *David* sought to possess himself of the territory of the deceased *Naas*. Whereupon, instead of courteously receiving *David's* messengers, he proceeded to shave off half their beards and cut away half of their garments, and having thus offered them the grossest of insults he sent

them away. News having reached David of the way in which they had been treated he sent to meet them, ordering them to stay at Jericho until their beards should be grown again. War was now inevitable, and the Ammonites at once hired 33,000 Syrian troops to assist them in their defence. The army of Israel proceeded to the attack under the command of Joab, who committed one division to the charge of his brother Abisai, with orders to attack the Ammonites, while he himself, with the other division, containing the pick of the army, marched against the Syrian mercenaries, and utterly routed them at the first onset; the Ammonites then, seeing the defeat of the Syrians, also fled before Abisai. And Joab then returned with the troops to Jerusalem (2 *Kings* x. 1-14).

The Syrians thus defeated were from *Rohob*, *Soba*, *Maacha*, and *Istob*; cities near the Jordan valley and to the east of Galaad. The Syrians beyond the Euphrates now determined to attack Israel, and avenge the defeat of their brethren; they therefore assembled under *Sobach*, the general of *Adarezer*, and crossing the Euphrates set out towards Jerusalem. Meanwhile, David marched against them, and defeated them with great slaughter at *Helam* (B.C. 1036). Great fear now came on the Syrians, and they made peace and paid tribute to Israel (2 *Kings* x. 15-19).

NOTE.—St. Jerome quotes a Jewish tradition that David went to Naas after leaving Achis. See also note to par 406.

Soba was Cælo-Syria, *i.e.*, the hollow between Libanus and Anti-libanus (*Com. a Lap.*); *Rohob* was situated at its extreme limit. *Maacha* was the country round Hermon; *Istob* (*i.e.*, “the men of Tob”), in the mountains of Galaad.

444. **Bethsabee.**—In the following spring, David sent Joab with the army to besiege Rabbath, and completely break the power of the Ammonites, he himself remaining at home in the meantime. Rising from his couch one afternoon, he walked on the housetop and thence saw *Bethsabee* (Βηθσαβεΐ, *daughter of an oath*), the wife of Urias the Hethite, a woman of remarkable beauty. Overcome by his passions David at once sent for her, and committed sin with her, although he found she was the wife

of one of his trusted officers. Shortly afterwards, finding that the sin could not long remain hidden, to shield her from death, which was the punishment for adultery, he sent for Urias, under the pretext of obtaining news of the war. Urias arrived, and was treated with honour by David, but as, from motives of chivalry, he refused to go home while the army was in the field, David found his plans frustrated, and he sent him back to Joab with a letter, enjoining him to put Urias in the front of the battle where the strife was fiercest, and leave him without support that he might be killed. This was done, and Urias fell before the walls of Rabbath, and as soon as the days of mourning were over David sent for Bethsabee and she became his wife, and she bore him a son (2 *Kings* xi.) B.C. 1035.

NOTE.—St. Jerome quotes a Hebrew tradition to the effect that Eliam, the father of Bethsabee, was a son of *Achitophel*, who afterwards conspired with Absalom against David in revenge for the injury done to his granddaughter.

445. **Nathan reproves David.**—Shortly after this sin had been committed, God sent *Nathan*, the prophet, who related to him the following parable:—

“There were two men in one city, the one rich and the other poor. The rich man had exceeding many sheep and oxen; but the poor man had nothing at all but one little ewe-lamb, which he had brought up and fed, and which had grown up in his house, together with his children, eating of his bread, and drinking of his cup, and sleeping in his bosom; and it was unto him as a daughter. And when a certain stranger was come to the rich man, he spared to take of his own sheep and oxen to make a feast for the stranger, but he took the poor man’s ewe and dressed it for the man that was come to him.”

David, taking the parable in its literal meaning, was very indignant at the injustice, and at once declared that the man who had done this should die, and that restitution should be made fourfold, to which Nathan replied, *Thou art the man*; adding that because he had taken the wife of Urias, and had “slain him with the sword of the children of Ammon,” the sword should never depart from his house; that evil should rise up against him out of his own family;

and that the dishonour he had done to another secretly, should be done to himself openly in the sight of all Israel. Touched with repentance David said to Nathan : I have sinned against the Lord. And Nathan said to David : The Lord also hath taken away thy sin ; thou shalt not die : nevertheless, because thou hast given occasion to the enemies of the Lord to blaspheme, the child that is born to thee shall surely die (2 *Kings* xii. 1-14).

NOTE.—It was at this time that David wrote Psalm l., *Miserere*, and probably Ps. xxxi., *Beati quorum*.

446. **Death of the Son of Bethsabee.**—The child of Bethsabee quickly fell sick, as Nathan had foretold, and for seven days David fasted and prayed, lying prostrate on the ground and refusing all consolation. On the seventh day the child died, and his servants feared to tell him ; but seeing that they whispered to one another, David asked them plainly if the child was dead, and hearing that it was, he arose and washed himself, and changing his apparel he went into the house of the Lord and worshipped, and then returning he took food. His servants were surprised, and asked the meaning of what he had done, to which he replied : “ While the child was yet alive I fasted and wept, for I said, Who knoweth whether the Lord may not give him to me, and the child may live ? But now that he is dead, why should I fast ? Shall I be able to bring him back again ? Rather I shall go to him, but he shall not return to me (2 *Kings* xii. 15-23).

447. **Birth of Solomon.**—And David comforted Bethsabee, and God gave her another son, whom David called SOLOMON (*Σαλαμὼν*, *peaceable*), but Nathan named him *Jedidiah* (*Ἰεδιδει*), *beloved of the Lord*, “ because the Lord loved him ” (2 *Kings* xii. 25).

448. **Capture of Rabbath.**—The siege of Rabbath was progressing favourably, and Joab, seeing that its fall was imminent, sent to David bidding him come to assist in person at the capture of the “ *city of waters*,” lest the fame of the victory should be associated with Joab’s own name. David therefore set out and fought against Rabbath, and took it, taking terrible vengeance on its inhabitants ; some

of whom he had sawn asunder, others were crushed under iron-spiked chariots, and others passed through the fire in brick-kilns. And this punishment was inflicted on all the cities of Ammon. Then the crown of the king of Ammon was placed on David's head, and he returned with his army to Jerusalem (2 *Kings* xii. 26-31).

This siege of Rabbath was the last of David's conquests. His territory now equalled in extent some of the great empires of that age, and had reached the limits foretold to Abraham.

NOTE.—*Rabbath* was the metropolis of the Ammonites, and here was kept the bedstead of the giant *Og*. It is uncertain how this relic came to be at Rabbath, since *Og* was king of Basan; but as the Ammonites expelled a gigantic race from this country (*Deut.* ii. 21), this *Og* may have been one of them, and his bedstead preserved as a trophy.

"The ruins which now adorn the 'royal city' are of a later Roman date; but the commanding position of the citadel remains, and the unusual sight of a living stream, abounding in fish, marks the significance of Joab's song of victory—*I have fought against Rabbath, and have taken the city of waters*" (*Stanley's Sinai*, p. 323).

449. **Amnon** was the eldest son of David, and it was through his sin, and the consequences of it, that David was doomed to suffer for his own. Amnon was pining away with an unlawful passion for Tamar, his half-sister, who, like her brother Absalom, was conspicuous for her beauty, and by the wicked device of Jonadab (*Ἰωνάδαβ*, *the Lord gave*), the son of *Semmaa*, he contrived to carry out his evil designs with regard to her in spite of her most earnest remonstrance. No sooner was the crime committed than his love turned to hatred, and he cast her contemptuously out of his house. She was found weeping and sorrowing by her brother Absalom, who strove to comfort her, and determined to seek an opportunity of being revenged on Amnon for the insult he had offered his sister (B.C. 1032). Accordingly, after two years had passed, on the occasion of the shearing of his sheep, he prepared a feast, at which Amnon, to whom he had not spoken since his sin, was present with the rest of the king's sons. At a preconcerted signal the servants of Absalom fell upon Amnon and killed him, while the rest of

the guests rose up in confusion and fled. Absalom meanwhile escaped to *Gessur*, and abode for three years with *Tholomai*, his maternal uncle, who was king of that country (2 *Kings* xiii.)

NOTE.—*Gessur* was a district on the east of the Jordan, south of Mount Hermon.

450. **Absalom recalled.**—After a while David gave up the pursuit after Absalom, and gradually became comforted concerning the death of Amnon; and Joab, finding the change in David's feelings, skilfully obtained the pardon and recall of Absalom, by sending a woman of *Thecua* into David's presence to ask protection for her son. The king promised to grant her petition, and she then explained that it was a parable by which she sought the pardon of David's own son, Absalom. David at once recognised in the proceeding the skill of Joab, and gave him permission to bring back Absalom to his home, but at the same time forbidding that he should ever see his father's face. Joab at once acted on this permission, and brought Absalom back to Jerusalem. Having done this he apparently thought he had done enough, and paid no attention to Absalom's repeated application to him to obtain his complete reconciliation with his father. At length, after he had lived two years in Jerusalem, Absalom directed his servants to burn the crop of barley in a field belonging to Joab, who thereupon, probably fearing Absalom's resentment, went in to the king and obtained his entire pardon (2 *Kings* xiv.), B.C. 1024.

NOTE.—*Thecua* was a city on a hill, distant six miles from Bethlehem and nine from Jerusalem. It was famous for its groves of olives, and was the birthplace of the prophets *Amos* and *Habacuc*. (*Corn. a Lap.*)

451. **Absalom's Conspiracy.**—Restored now to his former condition, Absalom set himself in earnest to cultivate the favour and affection of the people. Standing morning after morning at the gate of the city, he stopped those who were taking their causes to the king for judgment, and, asking their business, he told each that he considered his case a good one, and expressed his wish that the king would appoint him judge that he might see

that each had justice. By these and similar proceedings he gained the hearts of the men of Israel, and, when he considered the matter ripe, he asked the king's permission to go to Hebron to sacrifice to the Lord, stating that he had made a vow to do so when he was in exile at Gessur. Meanwhile he conspired with Achitophel (*see note to par. 444*), a counsellor of David's, and they started for Hebron. Arrived there they sent spies throughout the land, bidding the people, at a given signal, rise and proclaim Absalom's reign at Hebron. The news of the revolt soon reached David, and, to save Jerusalem the evils of a siege, he at once left on foot, taking with him his servants, the royal body-guard, and the "six hundred," B.C. 1023.

452. **David's Flight.**—Though in such trouble himself, David was not forgetful of others, and he advised Ethai ('*Ethi*, *nearness of the Lord*), the Gethite, one of his captains, who had not been so long with him as the others had, to return with his brethren and secure his own safety. Ethai, however, nobly declared that he would remain with him in life and in death, and David accepted his services. The party now crossed the Kedron and marched towards the desert (*2 Kings xv. 19-22*).

They were now joined by Sadoc and Abiathar with the Levites carrying the Ark of the Covenant. But David bade them take back the Ark into the city, saying that if God willed to bring him back again, he should again see the Ark and the Tabernacle. He also said that he would remain in hiding in the plains of the wilderness until he should receive news from the priests (*2 Kings xv. 23-29*).

As they were sadly ascending the slopes of Mount Olivet, David heard that Achitophel ('*Aχιτοφελ*, *brother of folly*) was in the conspiracy with Absalom, and David prayed (perhaps alluding to his name) that God would "turn into folly" the counsel of Achitophel, who was greatly renowned for his prudence. Arrived at the top of the hill he saw Chusai ('*Χουσι*, *hasting of the Lord*), the Arachite, who had come to meet him with his garment rent and all the signs of mourning. David begged Chusai, who was also a very able diplomatist, to

attach himself to Absalom and to counteract the counsels of Achitophel, and thus render the greatest possible service to David. This Chusai did with the most signal success, for he contrived most skilfully to ruin the cause of Absalom and to bring about the restoration of David (2 *Kings* xv. 30-37).

NOTE.—The Jews suppose *Ethai* to have been a son of Achis, king of Geth, and that he came to the service of David from motives of religion and friendship. B.C. 1048.

In *verse* 27, David addressed Sadoc as “O seer,” for he wore the *Rational*, containing the *Urim* and *Thummim*, by which God was consulted.

It was probably during this flight that David wrote *Ps.* liv. *Exaudi Deus.*

453. **David met by Siba.**—Those who had hitherto met David were true men, but when he had passed the top of the hill he saw *Siba*, the servant of Mephiboseth, who had come to meet him with two asses laden with bread, raisins, figs, and wine. These he offered as a present from himself, and basely calumniated the lame Mephiboseth, saying that he remained in Jerusalem in hopes that David's leaving might give him an opportunity of regaining the kingdom of Saul. David, deceived by these words, gave to Siba for his own possession all that belonged to Mephiboseth. Although, afterwards on his return, David was convinced of the consistent and affectionate loyalty of Mephiboseth, he allowed the treacherous Siba to retain the half of his possessions (2 *Kings* xvi. 1-4, xix. 29).

NOTE.—God was not slow to visit the sin David committed by giving a ready ear to calumny, and depriving the son of Jonathan of his possessions unjustly. He listened to the false tale of Mephiboseth's servant, and was speedily cursed and mocked by a servant of his own (*Corn. a Lap.*)

454. **Semei.**—Moving onwards David came to *Bahurim*, a city of Benjamin, and he was met by *Semei* (Σεμεΐ, *famous*), the son of *Gera*, a kinsman of the house of Saul. Seeing David and his followers descending the defile, Semei gave vent to the feeling of soreness that the Benjamites felt on Saul's account, and he cursed David loudly as a man of blood and of Belial. Moreover, taking up

stones and dust from the hillside, he threw them at David and his companions. This so irritated Abisai, that he would have killed Semei on the spot, but was restrained by David, who saw in this insult a punishment from God (*2 Kings* xvi. 5-13). Subsequently, on David's return, Semei came to meet him at the head of 1000 men of Benjamin, acknowledging his sin and begging forgiveness. This David generously accorded; but although he had pardoned Semei he did not trust him, and before his death he recalled the case to the mind of Solomon. Solomon ordered Semei to build himself a house in Jerusalem, and warned him not to leave the city under pain of death. He remained there three years, and was at length put to death by Benaïas by the order of Solomon for having broken his engagement (*3 Kings* ii. 36-46).

NOTE.—*Bahurim* was a village near the south boundary of Benjamin, on or near the road leading up from the Jordan valley to Jerusalem. In the court of a house here was the well in which Jonathan and Achimaas were hidden from their pursuers (*vide par.* 456); and here Phaltiel bade farewell to Michol on her return to king David (*par.* 430).

455. **Absalom Enters Jerusalem.**—Absalom now entered Jerusalem accompanied by Achitophel, whose advice, though directed to a bad end, was for its wisdom "as if a man should consult God." Here he was joined by Chusai, whom he also admitted to his council. Achitophel now urged Absalom to take publicly his father's wives, that by this open sin the people might be assured that the breach with his father was irreparable; and this wicked suggestion was at once acted on. By this advice he strengthened the cause of Absalom, and at the same time avenged himself for David's treatment of Urias and Bethsabee. He now proposed to take 12,000 chosen men and pursue David while yet weary with his flight, and put him to death. This advice pleased Absalom, but was put aside by the skill of Chusai, who reminded him that David's companions were the very flower of the army, accustomed to war, and dangerous in their present excited state. He therefore counselled delay in order to assemble all Israel that they might attack David with a multitude

“as the sand of the sea.” Achitophel, foreseeing that this advice would lead to the overthrow of Absalom, saddled his ass, and returning to his home, “put his house in order and hanged himself” (2 *Kings* xvii. 1-14, xvii. 23).

456. **Jonathan and Achimaas** were at once secretly despatched to take the news to David, and warn him to pass the river without the delay of a single night. They were seen on their journey by a boy, who reported it to Absalom, and he at once sent in pursuit of them. But finding their danger they hid themselves in a dry well in the court of a house in Bahurim, and a woman threw a cloth over the well, “as it were to dry sodden barley.” Absalom’s servants, being unable to find them, returned to Jerusalem, and Jonathan and Achimaas came out of the well, and succeeded in reaching David and delivering their message. David at once acted on it, and before the morning broke he and all his companions had crossed over the Jordan, and were in comparative safety (2 *Kings* xvii 15-22).

457. **David at Mahanaim.**—David now came to Mahanaim (*two camps*), a city of some note, which had previously been chosen by Isboseth as his capital. And he received supplies by the generosity of *Sobi* (‘Ουεσβί, *recompence*), the son of Naas of Rabbath, and *Machir* (Μαχίρ, *sold*), the son of Ammiel of Lodabar, and *Berzellai* (Βεζζελλί, *iron of the Lord*), the Galaadite of Regelim. These three, taking compassion on David and his followers, brought them beds and vessels, together with sheep, honey, and provisions of all kinds (2 *Kings* xvii. 27-29).

NOTE.—St. Jerome tells us that this *Sobi* was the son of Naas, king of Ammon, who had showed kindness to David when he fled from Saul. He was the brother of Hanon, whom David had killed for insulting his ambassadors (*vide* par. 443), and had been made king by David in Hanon’s place. *Naama*, the Ammonitess, whom David gave Solomon to wife, was probably the sister or daughter of Sobi.

Machir was the same who had lodged Mephiboseth in his house in Lodabar, before David gave him a home in Jerusalem. He had thus rendered essential service to the houses of both Saul and David when they were successively in need of his help.

Mahanaim was the place where Jacob saw as it were two camps

of angels fighting for him against his brother (*vide* par. 103) It was possibly with this in mind that David chose the same place when flying from Absalom, in the hope that God would afford him the like assistance.

458. **Defeat of Absalom.**—Absalom now appointed his cousin *Amasa* (*Ἀμῆσαῖ*, *burden*), captain-in-chief of his army, and set out in pursuit of David. David, on his part, divided his men into three divisions, which he placed under the command of Joab, Abisai, and Ethai respectively; he himself remained at the gate of the city at the express desire of his followers. As they passed by in order, David specially charged his officers that they should save Absalom alive, and this command was heard by all the people. The armies met in the forest of Ephraim, not far from Mahanaim, a region still “covered with thick oaks and tangled bushes and thorny creepers growing over rugged rocks and ruinous precipices.” Here the army of Absalom was utterly routed; his men, when taken individually, were no match for the picked “mighty men” of David, and they rushed hither and thither, overthrowing each other, so that “there were many more of the people whom the forest consumed than whom the sword devoured that day.” Absalom lost 20,000 men, and he himself, riding hastily on a mule, was caught by the head in the branches of an oak and was thus left hanging, while the mule on which he rode passed on. Joab having been told, he at once went, and taking three lances he transfixed Absalom, who was then despatched by Joab’s armour-bearers. This done Joab sounded the trumpet, and recalled his men from pursuing Israel. A pit was then dug, and the body of Absalom thrown into it, and covered with a great heap of stones (2 *Kings* xviii. 1–17).

NOTE.—The “Forest of Ephraim” was, of course, not in that tribe, but on the east of the Jordan. Some have supposed that it obtained its name from the slaughter of the Ephraimites by Jephthē (par. 352) near the place. Others think that the Ephraimites had pasture grounds there. The Hebrews believe that Josue gave them the privilege of feeding their cattle in any wood within the lot of any of the other tribes. This tradition, if true, will explain why the name of Ephraim occurs in places remote from the territory of that tribe. The forest here mentioned was situated conveniently near the Jordan, and the Ephraimites may have driven their cattle here across the river for pasture.

459. The "Hand of Absalom."—Absalom had had three sons, and a daughter named Thamar (2 *Kings* xiv. 27), but these sons had probably died young, for he had erected for himself a marble monument in the valley of Josaphat, saying, "I have no son, and this shall be the monument of my name. And it is called the Hand of Absalom to this day" (2 *Kings* xviii. 18).

NOTE.—For the name *Hand* see note to par. 395. A monument bearing the name of the *Tomb of Absalom* still exists on the edge of the valley of Josaphat, near the brook Kedron, and between it and the Mount of Olives. No one will suppose that this, as it now appears, was the work of Absalom; but the original square mass, with the moulding and cornice, may possibly have formed the ancient Jewish tomb, the columns, ornamentation and dome being added at a much later date.

460. David's Mourning.—The news of Absalom's defeat and death was brought to David, as he sat between the two gates anxiously watching. First arrived Achimaas, the son of Sadoc, saying, "Blessed be the Lord thy God, who hath shut up the men that have lifted up their hands against the lord my king." But to David's inquiries about Absalom he answered that he had seen a great tumult, but he knew nothing else. Then appeared Chusai, who had started first, but had come by a longer route. He confirmed the news of victory, but on David's asking after Absalom he answered, "Let all the enemies of my lord the king, and all that rise against him unto evil, be as the young man is." David hereupon was much moved, and he went up into the chamber over the gate and wept, bursting forth in loud lamentations, and crying, "My son Absalom, Absalom my son: who would grant me that I might die for thee, Absalom my son, my son Absalom?" (2 *Kings* xviii. 19-33).

The king's grief was so violent, and the demonstration of his mourning so great, that it damped the people's joy at the victory, and they became greatly dispirited. Joab therefore went in to the king and sharply reproached him, telling him plainly that it was evident that he cared more for his enemies than for those who had risked their lives in his behalf; and adding that unless he ceased from his lamentations, and came out and spoke to the satisfaction

of the people, he would at once abandon him and his cause, and return to Jerusalem with the troops. David thereupon arose, and went down and gave audience to the people (2 *Kings* xix. 1-3).

461. **Return of David.**—The death of Absalom put an end to the revolt, and Sadoc and Abiathar, together with Amasa, whom David promised to put in Joab's place, urged the men of Juda to recall the king. Juda therefore invited David to return, and went forth as far as Galgal to meet him. Semei, with 1000 men of Benjamin, and Siba, with all his servants, hastened to help the king's household to cross the river. Abisai again proposed to put Semei to death for his former offence, but David refused his consent, and pardoned Semei. Mephiboseth too, who had not trimmed his beard nor washed his garments since the flight of David, came out to welcome him, and showed that he had not accompanied him in his flight through the treachery of Siba. Berzellai welcomed him home, but declined for himself, on the score of his age, a place David offered him in his court, though he accepted the offer on behalf of his son Chamaam (Χαμαάμ, *seven*). When they arrived at the Jordan, David blessed Berzellai, and dismissed him in peace, and continued his journey to Galgal (2 *Kings* xix. 8-40).

462. **Rebellion of Seba.**—David was brought back to his kingdom in a sort of triumph by the men of Juda, who had remained faithful to him; this roused the jealousy of the other tribes who accused Juda of having stolen away their king; and fierce disputes arose. *Seba* (Σαβεέ, *oath*) the son of Bochrì, a Benjamite, seized the opportunity for raising another revolt, and sounding a trumpet, he proclaimed, "We have no part in David, nor inheritance in the son of Isai: return to thy dwellings, O Israel." The people, who were full of discontent, at once acted on this advice, and deserted David to follow Seba. On reaching Jerusalem, David ordered Amasa to assemble the men of Juda to put down the rebellion of Seba, but Amasa was so tardy in the execution of a measure whose

success to a great extent depended on expedition, that David set aside Amasa, and gave the command to Abisai, who, in company with Joab, set out at once with the royal body-guard, and met Amasa at the "Great Stone" in Gabaon. Here Joab took Amasa by the beard, as if to kiss him, while Amasa, turning quickly to salute him, was transfixed by a sword which Joab had in the folds of his robe, and fell dead. Joab seeing his rival thus removed, at once went on in pursuit of Seba, who collecting followers as he went, had reached *Abela Beth-maacha*, a town of some importance near the waters of Merom. The town was now besieged by Joab, but was saved from destruction by the inhabitants, who, at the advice of a wise woman, put Seba to death, and cast his head into the camp of Juda. Joab thereupon raised the siege, and returned to Jerusalem. B.C. 1023. (2 *Kings* xx.)

463. **The Famine of Three Years.**—In the year, B.C. 1021, a famine came on the land, and continued for three years. Seeing in this the hand of God, David consulted the Oracle, and received an answer from the Lord that the famine was a punishment for the sin of Saul, because he slew the Gabaonites. David, therefore, asked of the Gabaonites what atonement they desired for the death of their brethren; in reply they demanded that seven men, descendants of Saul, should be given up to them. David thereupon gave them *Armoni* and *Mephiboseth*, the sons of Saul by Respha, and the five sons of Merob, the daughter of Saul, who had married Hadriel. These seven were crucified by the Gabaonites on a hill in Gabaa of Saul, and they died together in the first days of the harvest when the barley began to be reaped, B.C. 1018, and their bodies hung there until the rain fell. All this time they were guarded by *Respha* (*Ῥεσφά*, a *baking stone*) the daughter of Aia, who "took haircloth, and spread it under her upon the rock from the beginning of the harvest, till water dropped down upon them out of heaven; and suffered neither the birds to tear them by day, nor the beasts by night" (2 *Kings* xxi. 10).

When David heard of her affectionate care for them, he sent and brought the bodies, and had them buried with the bones of Saul in the sepulchre of Cis in the land of Benjamin (2 *Kings* xxi. 14).

NOTE.—All Israel was punished for the sin of Saul, for the violation of a treaty was a public crime (*Calmet*). The beginning of the barley harvest was in the middle of the month *Nisan*; if the bodies were left until the “former rain,” they would have been hanging for six months, so that probably the rain referred to was a “*pluvia voluntaria*,” sent as a sign that the plague was stayed.

In Respha, we may see a type of our Lady watching under her Son's Cross.

464. **War with the Philistines.**—War having again broken out with the Philistines, David went out with his army, but being now advanced in years, his strength failed him, and he was all but killed, but rescued by Abisai. His soldiers now determined that he should go no more to battle in person, “lest the lamp of Israel should be put out” (2 *Kings* xxi. 17).

Three more battles were fought with the Philistines, in which the four gigantic sons of Arapha were slain by David and his servants.

NOTE.—St. Jerome and many other commentators think that the three battles with the Philistines here recorded took place long before, and that the *Goliath* mentioned in verse 19 was the same who was slain by David. *Sanchez*, on the other hand, believes the Goliath here mentioned to have been another man of the same name.

465. **The Valiant Men.**—In Chapter xxiii. of the Second Book of Kings is given a catalogue of the chief of the valiant men by whose assistance David overcame his enemies and became king of all Israel (1 *Par.* xi. 10). These were—

Jesbaban, who was noted for his wisdom and counsel; *Eleazar*, the son of Dodo the Ahohite; and *Semma*, the son of Age of Arari; who were distinguished by their gallantry in fighting against the Philistines.

Before these were three other men distinguished for their self-devotion and courage, viz., *Abisai* the son of Sarvia, *Banaias* the son of Joiada, and *Jonathan* son of

Jassen. These three came to David when he was in the cave of Odollam and Bethlehem was in the hands of the Philistines. David one day expressed in their hearing a longing for a drink of water from the well by the gate of Bethlehem. Whereupon the three started forth, broke through the camp of the Philistines and brought back water from the well. David now saw his rashness, and notwithstanding his thirst he refused to drink of the water, saying: The Lord be merciful to me that I may not do this: shall I drink of the blood of these men that went in peril of their lives? And he poured out the water as an offering before the Lord.

These men and thirty-one others, amongst whom is *Urias*, the Hethite, are recorded by name, as examples teaching us the courage and self-devotion with which we should fight the battles of the King of kings (2 *Kings* xxiii.)

NOTE.—There is a well, traditionally called David's Well, about a quarter of an hour's walk north-east from Bethlehem.

This heroic self-denial of David was an act not of one virtue only but of many, and especially of mortification, penance for sin, and edification and good example. *St. Ambrose* assigns an allegorical meaning to it; he says, "David longed not for the water which came from the well at Bethlehem, but for the Christ whom he saw in spirit should then be born of a Virgin; he longed not so much for the cool water from the fount, as for the refreshing stream of heavenly grace."

466. **David numbers the People.**—David was now (B.C. 1017) at peace, his enemies were overthrown, and all Israel acknowledged his rule. His success engendered pride in his heart, and in spite of the remonstrances of Joab and his officers who knew that a census was only lawful for religious purposes, and feared lest evil should come on the nation, David ordered them to go throughout the land and number the people from Dan to Bersabee. Nine months and twenty days were occupied in making the census, and Joab reported to the king that there were of Israel 800,000 fighting men, and of Juda 500,000. No sooner did the king receive this report than his heart struck him with remorse, and he prayed to God to pardon his sin. Levi and Benjamin were not yet

numbered, and before the census was continued the prophet Gad came to the king and said, "Thus saith the Lord: I give thee thy choice of three things, choose one of them which thou wilt, that I may do it to thee. Either *seven years* of famine shall come to thee in thy land: or thou shalt flee *three months* before thy adversaries, and they shall pursue thee: or for *three days* there shall be a pestilence in thy land. Now, therefore, deliberate and see what answer I shall return to Him that sent me." David answered the prophet: "I am in a great strait, but it is better to fall into the hands of the Lord, for His mercies are many, than into the hands of men" (*verses 12-14*). God therefore sent a pestilence upon Israel, and in three days there died 70,000 men. The destroying angel was bidden to stay his hand by the threshing floor of *Areuna* (*'Ozvá, a large ash*) the Jebusite. Hither, therefore, on the command of Gad, the king repaired to offer a sacrifice to God. Areuna, being told that the king desired to buy the threshing-floor, offered it to him at once as a gift, together with the oxen their yoke and the wain. David, however, gave him fifty sicles of silver, protesting that he would not offer to the Lord his God sacrifices that cost him nothing. So he offered holocausts and peace offerings, and the plague was stayed from Israel (*2 Kings xxiv.*)

THIRD BOOK OF KINGS.

467. This book, called by the Hebrews the *First Book of Kings*, was, together with the following book, in all probability written, not by one man, but by a succession of prophets in Israel, who recorded, by divine inspiration, the most remarkable events that occurred in their days.

468. **Abisag.**—David being now advanced in years married *Abisag* (*Αβισάγ, father of error*), a young Sunamitess of exceeding beauty, who was brought by his servants to him that she might cherish him in his old age. She lived with him and ministered to him by day and night, but remained a pure virgin (*3 Kings i. 1-4*).

469. **Adonias.**—(*Αδωνίας*, *Lord of the Lord*). David's son by Haggith was, now that Absalom was dead, the eldest surviving son of the king and presumptive heir to the kingdom. Having secured the support of Joab and the priest Abiathar, Adonias endeavoured to assume the royal dignity while his father was yet alive, hoping in this way to subvert the appointment already made by David in favour of his younger brother Solomon. He therefore celebrated a great feast by the stone of *Zohéleth*, near the fountain *Rogel*, and invited all the king's sons and men of Juda to take part in it, with the exception of Solomon, Nathan, Banaias, and "the valiant men." Meanwhile Bethsabee by the advice of Nathan went in to the king and reminded him of his oath that Solomon her son should succeed him. While she was still speaking Nathan also entered and urged the claims of Solomon. David thereupon summoned Sadoc, Nathan, and Banaias, and commanded them to take Solomon to Gihon, and there to proclaim him king at once, even in the lifetime of his father. Joab and those who were with Adonias heard the sound of the trumpets and the acclamations of the people saluting Solomon as king, and seeing the failure of their project, they dispersed and returned to their homes. Adonias, however, fearing Solomon, took refuge in the sanctuary, but on Solomon's promising him protection while he was of good behaviour, he did homage to Solomon and went away to his home (3 *Kings* i. 5-53).

NOTE.—*Zohéleth*, mentioned in this place only, was probably a rock round which swept (*zachal*) the waters of the fountain *Rogel* (*Calmet*). The Jewish tradition is, that it was a stone used by the young men to "put," or try their strength (*Sanchez*).

470. **Last Years of David.**—During the latter part of his reign, David made great preparations for building a Temple to the Lord. As God had prohibited him from actually erecting it, as he was "a man of blood," he prepared hewn and polished stones, together with iron, brass, and cedar trees in immense quantity to be used in the work. Moreover, he laid up for the same purpose 100,000 talents of gold, and ten times that quantity of silver. All these stores and treasures he handed to Solomon, together

with the design for the building that he was to erect; and he solemnly charged all the princes of Israel to co-operate in the work with all their power (1 Par. xxii. xxviii.)

471. The number of the **Priests** had by this time greatly increased, so David divided them into twenty-four courses, each of which was to serve in the Temple for a week at a time, in due rotation. Of these courses, sixteen were of the family of Eleazar, and eight of that of Ithamar; and each was under the rule of a Chief or "Prince."

The **Levites** now numbered 38,000, and David arranged them in four classes; assigning 24,000, divided like the priests into twenty-four courses, to the ministry in the Temple; 6000 were to be overseers and judges; 4000 to be porters in the house of the Lord, having twenty-four stations assigned to them by lot to be guarded, and having also the charge of the treasures and holy vessels.

The **Army** was also at this time completely reorganised. It was divided into twelve divisions of 24,000 men each; these were to be on duty in rotation under their respective captains for a month at a time, the whole thus serving once a year. Moreover, promotion in the army was made dependent upon valour.

A **Prince** was appointed to rule each tribe, and officers chosen to superintend the various departments of the king's stores, treasures, and domains. *Joab* was made commander-in-chief; *Josaphat* was recorder or public historian; *Sadoc* and *Achimelec*, afterwards *Abiathar*, were high priests; *Saraias* was scribe or secretary; *Banaias* was to command the *Cerethi* and *Phelethi* (2 Kings viii. 16-18); *Jonathan*, David's uncle, and *Jahiel*, the son of *Hachamoni*, were with the king's sons; and *Achitophel*, *Chusai*, *Joiada*, and *Abiathar* were councillors to the king (1 Par. xxvii. 32-34).

NOTE.—*Achitophel* is here mentioned because he had formerly been for a long time the chief councillor of David, but had hanged himself after the failure of his scheme with regard to *Absalom*.

After making all these regulations David assembled all the chief men of Israel, and addressed them for the last time, exhorting them to keep the commandments of God,

that they might dwell in the land for ever (1 *Par.* xxiii.-xxviii.)

472. **Death of David.**—Finding his death approaching, David once more exhorted Solomon to serve the Lord faithfully, bidding him punish Joab and Semei with death, but show kindness to the sons of Berzellai; and then “he died in a good age, full of days, and riches, and glory,” and was buried in the city of David, B.C. 1015 (3 *Kings* ii. 1-10).

473. **Chief Events in the Life of David.**—His life may be conveniently divided into five parts.

i. *At Bethlehem* :—

1. He was born the son of Jesse, or Isai, at Bethlehem of Juda.
2. Tends his father's sheep; is privately anointed by Samuel (1 *Kings* xvi. 13).
3. Kills the Philistine giant, Goliath (1 *Kings* xvii.)

ii. *At the court of Saul at Gaba* :—

4. Becomes Saul's captain, and marries Michol (1 *Kings* xviii.)

iii. *As an outlaw* :—

5. Flies to Samuel in Naioth (1 *Kings* xix. 18).
6. Goes to Achimelech at Nobe; then to Achis at Geth; thence to the cave of Odollam (1 *Kings* xxi., xxii.)
7. Relieves Ceila; flies to the desert of Ziph (1 *Kings* xxiii.)
8. Takes refuge in the desert of Engaddi, and then spares the life of Saul (1 *Kings* xxiv.)
9. Again spares Saul at the hill of Hachila (1 *Kings* xxvi.)
10. Goes to Achis, and obtains the city of Siceleg (1 *Kings* xxvii.)

iv. *As king at Hebron* :—

11. Is chosen king by the men of Juda; reigns seven years in Hebron (2 *Kings* ii., iii., iv.)

v. *As king at Jerusalem* :—

12. Brings the ark from Cariathiarim to the house of Obededom, and thence to his own (2 *Kings* vi.)

13. Defeats the Moabites, Syrians, and Ammonites (*2 Kings* viii.—x.)
14. Commits adultery with Bethsabee, and causes Urias to be killed (*2 Kings* xi.)
15. Marries Bethsabee, who has two sons (*2 Kings* xii.)
16. Flies before Absalom, on whose defeat he returns (*2 Kings* xv.—xix.)
17. Gives up the seven sons of Saul to the Gabaonites (*2 Kings* xxi.)
18. He numbers the people, and is punished by pestilence (*2 Kings* xxiv.)
19. Appoints Solomon his successor (*3 Kings* i. 33).
20. Dies at the age of seventy, having reigned forty years (*3 Kings* ii. 10).

474. **Death of Adonias.**—Solomon had not long been seated on the throne before another attempt was made to supplant him. Adonias endeavoured, by the mediation of Bethsabee, to obtain in marriage Abisag the virgin-widow of his father David; but Solomon, seeing in this presumptuous request (*vide* par. 430) an indication that Adonias still entertained an intention of claiming the throne, ordered Banaias at once to put him to death. Abiathar the high priest, who had previously supported the cause of Adonias, was removed from his office and ordered to retire to his lands at Anathoth, his life being spared on account of the services he had formerly rendered to David. And by this banishment was fulfilled the prophecy made to Heli (*1 Kings* ii. 31–33).

Joab, however, who on hearing the news had fled to the tabernacle and took hold of the horn of the altar, was slain at its foot by Banaias, and buried in his house in the desert (*3 Kings* ii. 12–34).

NOTE.—The altar to which Joab fled was probably that in Gabaon. This was the very place where he had murdered Amasa (*vide* par. 462). By *Exod.* xxi. 14, a voluntary homicide, and one who kills by stratagem, is directed to be removed from the altar to be put to death; this was just Joab's case: but Solomon was apparently to blame in not having him removed from the altar, and thus causing it to be defiled (*Sánchez*).

Banaias was now promoted to be commander-in-chief in

the place of Joab, and *Sadoc* (*Σαδών*, *just*) was made high priest in place of Abiathar (3 *Kings* ii. 35).

NOTE.—Solomon hereby restored the high priesthood to the descendants of Eleazar, the eldest son of Aaron. And this he did not as *king*, but by special inspiration as *prophet* (*Bellarmin. 2 de Pontif. c. 29*).

475. **Semei put to Death.**—The king now sent for Semei, and ordered him to dwell in Jerusalem, warning him not to go out of the city or cross the Kedron under pain of death. Semei did as he was commanded, and lived quietly in Jerusalem for three years. At the end of this time two of his servants ran away and went to Achis, son of Maacha, the king of Geth. Semei, hearing where they were, saddled his ass, and went to Geth and brought them back. For this violation of the sentence pronounced by Solomon and accepted by himself (*ver. 38*), Semei was put to death by Banaias at the command of the king (3 *Kings* ii. 36–46).

Marriage of Solomon.—Solomon now married the daughter of Pharaoh, the king of Egypt, and by this alliance strengthened his power against the Chaldees, Syrians, and Medes. At this time we read that “he loved the Lord, walking in the precepts of David his father; only he sacrificed in the high places, and burnt incense” there (3 *Kings* iii. 1–3).

NOTE.—To worship the true God in *groves* and *high places* was by no means unlawful in itself, though very dangerous for the Israelites, who were so easily led astray into the idolatrous worship of the nations among whom they lived. For Abraham “planted a grove in Bersabee, and there called upon the name of the Lord God eternal” (*Gen. xxi. 33*); and Gedeon (*Judges vi. 26*) and Samuel (1 *Kings ix. 19*) sacrificed to God on high places: moreover the Tabernacle was set up on the high and woody hill of *Gabaon* (*high hill*).

476. **The Gift of Wisdom.**—After a sacrifice of a thousand victims which Solomon offered at Gabaon, God appeared to him in a dream and promised him whatsoever gift he should ask of Him. Solomon, considering his own insufficiency for the great work of governing the people of God, asked for “an understanding heart to judge the people, and discern between good and evil.”

This choice of wisdom was so pleasing to God, that He promised him also riches and glory, "so that no one hath been like thee among the kings in all days heretofore" (3 *Kings* iii. 5-13).

NOTE.—It was at *Gabaon*, whither the Tabernacle had been moved from Silo, that all the ceremonial of the Law was performed, although the Ark was at this time in David's house at Jerusalem.

Cornelius a Lapide says, "Solomon exceeded in wisdom not only Tresmegistus, Orpheus, Homer, Plato, Solon, Lycurgus, Aristotle, and all the wise men of Greece, Egypt, and Chanaan, since their knowledge was acquired by study, while his was infused by God; but also Abraham, Moses, David, and Adam, at least after the fall. For all these were eminent in certain things: as Abraham, for his faith; Moses, for receiving the Law; David, for composing the Psalms; but Solomon exceeded them all by the fulness of his wisdom, which at once embraced all knowledge; and thus he was a type of Christ our Lord who is the "Wisdom of the Father."

477. **The Two Women.**—His gift of discernment was speedily brought into exercise. On his return to Jerusalem, two women of evil life appeared before him, each of whom had had a child, and one of the children having been accidentally suffocated, the women each claimed the surviving child as her own. The king hereupon asked for a sword, and directed that the living child should be cut in two, and half given to each of the claimants. At this the true mother begged that the other woman might have the child alive, and that it might not be killed; while the other wished that it should be divided. It was evident now which was the true mother, and Solomon ordered that the child should be given to her alive. "And all Israel heard the judgment which the king had judged, and they feared the king, seeing that the wisdom of God was in him to do judgment" (3 *Kings* iii. 16-28).

478. **Extent of the Kingdom.**—The kingdom of Israel had now reached its greatest extent, and Solomon ruled in peace over the whole territory from beyond the Euphrates to the border of Egypt, and the neighbouring countries were all in alliance with him or paid tribute. He had a large army and 52,000 horses. He was surrounded by a great number of princes and courtiers, so that we read that the provision for each day consisted of "30 measures of fine flour, and 60 measures of meal, 30

oxen, and 100 rams," besides game of various kinds. His wisdom "surpassed the wisdom of all the Orientals and of the Egyptians" (3 *Kings* iv. 30). He spoke 3000 parables, of which a considerable portion remain in the *Book of Proverbs*; and he composed 1005 poems, of which we have only one, the *Canticle of Canticles*. He spoke or wrote also about trees "from the cedar that is in Libanus, to the hyssop that cometh out of the wall." And he discoursed of beasts, and of fowls, and of creeping things, and of fishes" (3 *Kings* iv. 33). And there came men from all nations to hear the wisdom of Solomon, for his fame had spread abroad.

479. **Hiram, king of Tyre**, who had always been a friend to David, sent to congratulate Solomon on his succession to the throne. Solomon took the opportunity of making a treaty with Hiram for the supply of cedar-wood and fir-trees from the forests of Mount Libanus for the building of the Temple. In return Solomon allowed Hiram yearly 20,000 measures of wheat and 20 measures of the purest oil.

A levy was made of 30,000 Israelites for the felling of the timber under the superintendence of Adoniram. Ten thousand worked at a time, and were then relieved by 10,000 others. They thus all spent two months at their own homes for each month that they worked in the forest. Besides these, 70,000 were employed as porters, and 80,000 hewed stones in the quarries; the latter being slaves, remnants of the Chanaanite tribes who had not been expelled or totally destroyed. The skilled masons of Solomon and Hiram carefully prepared and squared great blocks of stone for the foundations of the Temple, some of them measuring as much as seventeen or eighteen feet in length (3 *Kings* v.) To superintend the workmen were 3600 overseers. Thus, in all, 183,600 men were employed in the work.

480. **The Temple**.—Solomon spent between three and four years in collecting materials, and at length, in the fourth year of his reign, and the 480th after the Exodus, he laid the foundations of the house of the Lord on the site chosen by David on Mount Moriah (*vide* par. 85 and

note). The place selected was an eminence on the east of the city. "Its rugged top was levelled with immense labour; its sides, which to the east and south were precipitous, were faced with a wall of stone, built up perpendicularly from the bottom of the valley, so as to appear to those who looked down of most terrific height; a work of prodigious skill and labour, as the immense stones were strongly mortised together and wedged into the rock."

The Temple was built in silence, no noise of hammer, axe, or other tool of iron being heard during the building, but every beam and stone was carefully squared and fitted beforehand, and now silently placed in its appointed site. It occupied seven years in building.

481. **Its Design.**—The outer wall enclosed a large quadrangle, known afterwards as the *Court of the Gentiles*. Within this, on a higher level, and enclosed by another, was the *Court of the Israelites*. Within this again, on a still higher level, was the *Court of the Priests*. The actual Temple itself was built on the same plan as the Tabernacle, but twice its size. It was 60 cubits long, 20 cubits wide, and 30 cubits high. At the east end was a porch, 10 cubits deep (from east to west), 20 in width (from north to south), and 30 cubits high. Before or within this porch stood, one on each side, two great brazen pillars; that on the right was called *Jachin* (*uprightness, or wisdom*), and that on the left *Booz* (*strength*).

NOTE.—In these pillars and their mystical names, we may see types of the authority and indefectibility of the Church. St. Jerome, Ven. Bede, and others, see a deep symbolical meaning in these columns. Thus *Jachin* represents the Apostles, Doctors, and Pastors of the Church; *Booz* the Martyrs and Confessors. They are two columns, for the Church is the home of Jews and Gentiles alike. They are before the doors of the Temple, that they may guide both alike into the Temple which is in Heaven. They stand one on each side, that they may teach us to remember heaven, and press towards it both in prosperity and in adversity. In the "line of twelve cubits," Ven. Bede sees the apostolical foundation of the Church. In the chapter of five cubits he notes the ground gained by those who conquer the pleasures of the five senses. The rows of nets around the chapters represent *accidental* beatitude; and the rows are sevenfold to indicate the fulness of this joy.

The walls of the Temple and the ceiling of the Holy

Place were lined with cedar, and the floor was of cedar, boarded over with planks of fir. In it stood the golden Altar of Incense, the Table of Shew-bread, and ten candlesticks of pure gold, five on each side.

NOTE.—In the Tabernacle there was but one golden candlestick, one table, and one laver; in the Temple there were ten of each. What became of the old ones made in the time of Moses is uncertain; the Jews think that they were all preserved, and occupied the places of honour in the new Temple.

Hanging before the entrance to the Holy of Holies, and separating it from the Holy Place, was a rich veil. The *Holy of Holies* was a perfect cube of 20 cubits, and was lined entirely with plates of the most pure gold. The entrance was closed by gates of olive wood, the whole of the walls and gates being covered with figures of cherubim and palm-trees in deep relief and overlaid with gold. In the midst of the Holy of Holies was placed the Ark of the Covenant, and overshadowing it two colossal cherubim of olive-wood overlaid with gold, 10 cubits in height. They stood at each end, north and south, facing each other, each having two wings extended, so that one wing of each touched over the Ark and the other touched the wall.

In the Court of the Priests were the *Altar of Burnt-offerings* or *Holocausts*, and the *Brazen Laver* or *Sea*. The latter was a huge tank of brass, 5 cubits high and 10 in diameter. It was circular in form, and rested on twelve oxen of brass, of which three faced north, three south, three east, and three west. It contained usually 2000 *baths* (about 10,000 gallons) of water, but was capable, when quite full, of holding 3000 baths (1 *Par.* iv. 5-7). There were also ten lavers of brass, five on the right and five on the left; these rested on movable bases of brass, each side of which had three panels ornamented with figures of oxen, lions, and cherubim.

NOTE.—*The Brazen Laver.* Most of the Jewish writers say that it was supplied with water by a pipe from the well Etam, and that it was kept continually flowing, there being spouts which discharged water from the basin at the same rate that it was received from the well. As most, if not all, of the Jewish ablutions were performed in running water, this account seems highly probable, and we may

suppose that the priests performed their ablutions at these running streams.

The Brazen Sea stood in the court east of the Temple, on the south side. The Altar of Burnt Offerings stood on the very site of the threshing-floor of Areuna (*vide par.* 466).

482. **Solomon's Palace.**—Near to the Temple Solomon built himself a palace, consisting of three distinct houses contiguous to each other. These were his own house, a house for the daughter of Pharaoh whom he had married, and the "House of the Forest of Libanus," a place of recreation built on a chosen spot on Mount Sion, and surrounded by trees and shrubs. The whole of the work was of a most costly description, and occupied thirteen years in building (*3 Kings vii. 1-12*). At this time, too, Solomon greatly enlarged and beautified the fortress of *Mello* (or *Millo*), which had been built by David on Mount Sion.

The Tyrians were at this time famed for their workmanship, and the architect of the whole of Solomon's work was *Hiram*, a distinguished artificer of the tribe of Nephtali on the mother's side, but whose father was a Tyrian of noted skill in all brass work (*3 Kings vii. 13, 14*).

NOTE.—In the solid foundations of *Mello*, a double passage was made from the palace to the Temple, about 250 feet long and 42 feet wide, formed of bevelled stones, and rising by a gentle incline to one of the gates of the Inner Temple. This marvellous subterranean approach, impregnable from its nature to the ravages of time, still exists, though much disfigured (*Lewin's Jerusalem*).

483. **The Dedication.**—On the completion of the Temple, a great feast was celebrated, which lasted for eight days. The Ark of the Covenant (which contained the Two Tables of the Law (*3 Kings viii. 9*)) was brought with great rejoicing and placed in the Holy of Holies. Fire now came down from heaven, and consumed the victims and burnt-offerings on the Altar, and the glory of the Lord filled the whole Temple (*2 Par. v. 11-14; vii. 1*). Solomon now offered a prayer of dedication "kneeling on both knees before the Altar, and spreading his hands toward heaven." He then arose and addressed the vast

multitude assembled, reminding them of the mercies of God, and exhorting them to keep their hearts perfect with God, and to walk in His statutes and observe His commandments. He then offered 22,000 oxen and 120,000 sheep as peace-offerings, and so completed the dedication of the Temple (3 *Kings* viii. 1-66). The old Tabernacle of Moses at Gabaon was taken down, and stowed away with its furniture among the treasures of the Temple. The Tabernacle of David remained, and the non-sacrificial worship there offered to God is supposed to have given rise in later days to the more modern worship of the *Synagogue*.

NOTE.—“The Temple retained its pristine splendour but 33 years, when it was plundered by *Sesac* (or *Shishak*) king of Egypt, B.C. 971 (2 *Par.* xii. 9). King *Joas* put it in repair, B.C. 856 (4 *Kings* xii. 11). But it afterwards underwent several profanations; king *Achaz* plundered it to satisfy the demands of *Theglath-phalasar*, B.C. 740; *Ezechias* also spoiled it to bribe Sennacherib, B.C. 726. But the greatest spoliator was *Nabuchodonosor*, B.C. 606; and again, B.C. 599. It was grievously polluted by *Manassis*, B.C. 698; but *Josias* restored it, B.C. 624. It was at last utterly destroyed in the reign of *Sedecias*, by *Nabuchodonosor*, king of Babylon, B.C. 588, after having stood, according to Usher, 424 years, 3 months, and 8 days: some say, about 416 years.”—*Pinnock*.

484. **Solomon's Second Vision.**—When the whole of Solomon's works were completed God appeared again to him in a dream as He had at Gabaon, and promised him that if he walked before Him in uprightness and simplicity of heart, as David had done, there should not fail a man of his race upon the throne of Israel; but if Israel should turn away from His commandments, He said:—“I will take away Israel from the face of the land which I have given them, and the temple which I have sanctified to my name I will cast out of my sight, and Israel shall be a proverb and a bye-word among all people” (3 *Kings* ix. 1-9.)

485. **Chabul.**—In recognition of the assistance he had received from Hiram, King of Tyre, in the supply of wood and other materials for the erection of his palace, Solomon now made over to him twenty cities in the land of Galilee. But when Hiram had inspected these cities he was much disappointed with them and remonstrated

with Solomon, but apparently without effect. He therefore named the district *Chabul* (*what does not please.*)

NOTE.—*Chabul* was the name of a town in the tribe of Zabulon, one of the twenty given by Solomon to Hiram, who afterwards applied the name to the whole district. The word in Hebrew means *fetter*, but the above meaning is given by Josephus, and is probably gathered from some tradition that the gift of Solomon was displeasing to Hiram, because he wanted, not inland towns, but maritime. He says (*Antiq.* viii. 5, 3) that Hiram called the whole "*Chabul*, which, being interpreted in the Phœnician tongue, signifies '*what does not please.*'"

486. **Solomon's Prosperity.**—The Tyrian alliance, notwithstanding Hiram's disappointment, was maintained cordially, and was of great advantage to Solomon. With the assistance of Phœnician shipwrights he constructed a fleet at *Asiongaber*, and enlarged and strengthened that and the adjacent port at *Ailath*. Hiram, too, lent him "sailors that had knowledge of the sea," and they instructed Solomon's servants in navigation and the management of the ships, some of which sailed to *Ophir* (possibly *India*), and returned with gold, silver, ivory, and other produce, while others traded with *Tarshish*.

NOTE.—*Tarshish* or *Tartessus* was a city of Spain and the region around it, situated between the mouths of the river Bœtis, now called Guadalquivir. Its chief produce was silver. Ships that sailed in the trade of Tartessus were called ships of Tarshish; and in Holy Scripture the phrase is used by a metonymy for ships in general trading to distant countries.

By land, too, a considerable trade was opened with Egypt, whence Solomon obtained horses, chariots, and linen; and with the interior of Arabia, whence he derived supplies of spices, precious stones, and valuable woods.

Moreover he now completely subdued "all the people that were left of the Amorrhites, and Hethites, and Pherezites, and Hevites, and Jebusites, that were left in the land," and made them tributary (3 *Kings* ix. 20, 22).

The kingdom of Israel was now at the very pinnacle of its greatness. The territory over which Solomon reigned reached from the 29th to the 36th parallel of north latitude, and from the 34th to the 39th degree of east longitude.

487. **The Queen of Saba.**—The fame of Solomon's learning having now spread far and wide, the Queen of Saba came with a great train, and immense presents of gold, spices, and precious stones, to see Solomon and try his wisdom with hard questions. Solomon answered her everything, and astonished her with his wisdom and learning. No less surprised was she when she saw his riches, and the magnificence of his court, and the Temple, so that she "had no longer any spirit in her," and she confessed that his wisdom and his works exceeded his fame, and that the half had not been told her. While in Jerusalem she was converted to the true religion, and having received all that she desired, and many presents, she departed with her servants to her own country (3 *Kings* x. 1-13).

NOTE.—Some have supposed that the *Saba* (or *Sheba*) here mentioned was the Saba in Arabia Felix; but the more probable opinion seems to be that it was Saba in Ethiopia. It is most likely that the Ethiopians owe to this visit of the Queen (called by Rabbinical tradition *Nicolaa*) the knowledge of the God of Israel, the Holy Scriptures, and Circumcision. (*Vide* Acts viii. 27.) A very ancient tradition, universally received among the Abyssinians, states that the Solomon had a son by this Queen of Saba, from whom the kings of Abyssinia are descended. And this tradition is by no means wanting in probability. (*Corn. a Lap.*)

488. **Reign of Solomon.**—Year by year Solomon increased in wealth and magnificence. Over and above the tribute, he received each year 666 talents of gold, and he decorated the *House of the Forest of Libanus* with 200 shields of purest gold, weighing 600 sicles each, and 300 of fine gold, weighing 300 pounds each. He made also a great throne of ivory and gold for his own use. All his drinking vessels were of gold, and "he made silver to be as plentiful in Jerusalem as stones, and cedars to be as common as the sycamores that grow in the plains." He had also many chariots and 12,000 horsemen.

489. **His Wives.**—Solomon now in his prosperity became careless about the law of God, and married wives of the heathen nations, women of Moab, Ammon, Edom, Sidon, and of the Hethites. He had 700 wives ranking as queens, and 300 concubines or wives of inferior rank.

These women soon turned away his heart from God, and persuaded him to worship their false gods; so that he adored Astarte the goddess of the Sidonians, and built temples to Chamos the god of the Moabites, and Moloch the god of the Ammonites; and he burnt incense, and offered sacrifice, to the gods of all his wives that were heathens (3 *Kings* xi. 1-8).

490. **Solomon's Third Vision.**—God, who had already twice spoken to Solomon in a dream, now spoke a third time, saying:—"Because thou hast done this and hast not kept my covenant and my precepts which I have commanded thee, I will divide and rend thy kingdom, and will give it to thy servant. Nevertheless in thy days I will not do it, for David thy father's sake, but I will rend it out of the hand of thy son. Neither will I take away the whole kingdom, but I will give one tribe to thy son for the sake of David my servant, and Jerusalem which I have chosen" (3 *Kings* xi. 11-13).

491. **Discontent of the People.**—The enormous cost of maintaining Solomon's court and his wives, together with the expense of building the Temple, his palace, and other public works, was met by the imposition of very heavy taxes on the people; who, finding that the great inflow of money into the country was for the benefit of the king alone, and in no way lightened the burdens of his subjects, began to be impatient of their yoke.

492. **Adad.**—Meanwhile an adversary appeared in the person of *Adad* ('*Adád*, *chief*), a young Edomite prince, who had escaped with some of his servants into Egypt at the time that Joab, by command of David, had exterminated the inhabitants of Edom (*vide* par. 441). This Adad was hospitably received by Pharaoh, who gave him a house and land, and when he arrived at man's estate gave him to wife the sister of his own wife Taphnes, by whom Adad had a son *Genubath*, who was brought up with the children of Pharaoh. Adad, hearing that both David and Joab were dead, returned to Edom and organised a revolt there, and succeeded in wresting a portion of Edom out of the hands of Solomon, and thus threatened his communication with the Elanitic Gulf (3 *Kings* xi. 15-22).

493. **Razon** also was allowed by God to punish Solomon. *Razon* (Ῥαζών, *prince*) was the son of *Eliada* (Ἐλιδαί, *whom God knows*) who had revolted from *Adarezer*, king of Soba in Syria. After David had defeated *Adarezer* and destroyed his army, *Razon* returned to Damascus at the head of a band of outlaws, who made him their king at Damascus. Here he acquired considerable strength, and ultimately succeeded in detaching Damascus and part of Syria from Solomon's domains (3 *Kings* xi. 23-25).

494. **Jeroboam**.—A more important adversary, however, than either *Adad* or *Razon* was *Jeroboam* (Ἰεροβοάμ, *whose people are countless*), the son of *Nabat*, of the tribe of Ephraim, a tribe noted for its arrogance and rivalry with that of *Juda*. He was in the service of Solomon, and was probably overseer of the workmen engaged in the building of *Mello*. He was a valiant and energetic man, and Solomon, seeing his capacity, promoted him to be chief over the tributes of the house of *Joseph*. It has been supposed by some that he used his position to spread disaffection among the people on account of their heavy taxation.

NOTE.—There is much diversity of opinion as to the precise character of the “*house of Mello*.” Some suppose it to have been a fortress or arsenal; others to have been a sort of senate-house, where the kings met and conferred with the princes and elders. We read of another house of *Mello* at *Sichem* in *Judges* ix. 6, where the “*families of the city of Mello*” possibly mean the elders or governing body of the place. It was probably a strongly fortified public building, in which the council used to meet the king, and its building was evidently an expensive and onerous undertaking.

One day, as he was going out of *Jerusalem*, he was met by *Ahias*, a prophet of *Silo*, who was wearing a new mantle. Tearing the mantle in twelve pieces *Ahias* bade *Jeroboam* take ten of them, telling him that God would take ten tribes from Solomon and give them to him, and that he should be king over *Israel* (3 *Kings* xi. 26-39).

This mystical gift and prophecy reached the ears of Solomon, who thereupon sought to kill *Jeroboam*, but he escaped to the court of *Sesac*, king of *Egypt*, and there he remained until the death of Solomon.

NOTE.—There is a tradition that Solomon also desired to kill

Ahiah, but that he likewise fled into Egypt; this is probable, though the fact is not mentioned in Holy Scripture.

495. **Death of Solomon.**—After a reign of forty years Solomon died B.C. 975, and was succeeded by Roboam, his only son mentioned in Holy Scripture.

496. **Chief Events in the Life of Solomon**—

1. He was the son of David and Bethsabee, born B.C. 1033.
2. Anointed king while David yet lived.
3. He put to death Adonias, Joab, and Semei; and banished Abiathar.
4. He formed alliances with Hiram of Tyre, and the neighbouring countries, and reigned in peace over the whole kingdom, seen in vision by Abraham.
5. He built the Temple in seven and a half years, and dedicated it with great pomp to the worship of God.
6. Three times he saw God in a dream.
 - i. At Gabaon, when He promised him wisdom (3 *Kings* iii. 12).
 - ii. At Jerusalem, when He promised the continuance of his dynasty on condition of his fidelity (3 *Kings* ix. 5).
 - iii. At Jerusalem, when He foretold the division of the kingdom (3 *Kings* xi. 11).
7. He rebuilt the “house of Mello,” and built a palace for himself and his queen.
8. He married heathen women, worshipped their gods, and built idolatrous temples.
9. He died at the age of fifty-eight years, having reigned for forty years, B.C. 975.

497. **Works of Solomon.**—Of the many works composed by Solomon only three undoubted ones remain, viz., the Books of *Proverbs*, *Ecclesiastes*, and the *Canticle of Canticles*. Of these *Ecclesiastes* has been supposed by some to be a monument of his repentance, and to have been written after his fall. The Book of *Wisdom* is written in his person, and probably contains many of his sayings, but it is uncertain who was the author of it.

NOTE.—Whether Solomon was ultimately saved or not has been a matter of much controversy, and eminent writers are found on both sides. The balance of argument, however, seems to be in favour of his repentance and salvation (*Corn. a Lap.*)

498. **Roboam**, the son of Solomon, by Naama, an Ammonitess, succeeded his father as king of Israel when he was forty-one years of age. In order to insure his general acceptance as king by the nation, he went to meet an assembly of the people at Sichein. To this meeting Jeroboam also was summoned by the people from Egypt, where he was still living. Before recognising Roboam as their king, they demanded a diminution of the taxes which Solomon had imposed. Roboam took three days to consider his answer, and having taken counsel with the old men who had advised with his father, and who recommended that he should assent to the popular demand, he next asked the opinion of the young men who had been his companions. These, probably thinking that, indirectly, their own interests might be involved, advised him not to yield; and accordingly, on the reassembling of the people on the third day, Roboam answered: "My father made your yoke heavy, but I will add to it; my father beat you with whips, but I will beat you with scorpions." To this the people replied: "What portion have we in David, or what inheritance in the son of Isai? Go home to thy dwellings, O Israel, now, David, look to thine own house." So the ten tribes revolted from Roboam, and elected Jeroboam their king in his stead. Roboam nevertheless sent Adoniram, who collected the tribute, and who had served his father and grandfather in the same office, to levy the usual dues. The men of Israel, however, rose at once, and stoned Adoniram to death (3 *Kings* xii. 18).

When Roboam now saw the determination of the Israelites he fled at once to Jerusalem, where he raised an army of 180,000 men to compel the submission of the ten tribes. He was met, however, by the prophet *Semeias* (*Σαμείας*, *heard of the Lord*), at whose exhortation the men of Juda returned to their homes, and the expedition was abandoned (3 *Kings* xii. 22-24).

499. **The Two Kingdoms.**—*Jerusalem* was now the

capital of the kingdom of Juda only. In the time of Abraham it was called *Salem* (Σαλήμ, *at peace*); when the Israelites took possession of Chanaan, it was called *Jebus* (Ἰηβοῦζ, *down-trodden*).

Sichem (Συκέμ, *back*), in the tribe of Ephraim, was selected by Jeroboam as the capital of the new kingdom of Israel; it was now restored and raised from the desolation to which it had been reduced by Abimelech 220 years before. In the time of our Lord, it was called by the Jews *Sychar* (from *shakar*, to make drunk), in derision of the drunkenness of its people. Flavia Neapolis afterwards occupied its site, and hence its modern name, *Nablous*.

THE KINGDOM OF ISRAEL.

500. *Jeroboam* fearing that if his people went up to worship at Jerusalem, they might return to their allegiance to Roboam, determined to effect a religious, as well as political separation from the kingdom of Juda; and knowing the readiness of the Israelites to worship the gods of the Egyptians, he set up a golden calf at Dan, in the north of his kingdom, and another at Bethel, in the south; idols which the Israelites too readily adored as the gods who had brought them out of Egypt (*note*, par. 192). Moreover, he made temples in the high places, and priests of the lowest of the people, who were not of the sons of Levi. He also established a feast on the fifteenth day of the eighth month (*Chesvan*) in imitation of the Feast of Tabernacles which was celebrated by the Jews on the fifteenth day of the seventh month (*Tishri*) (*3 Kings* xii. 26-33).

Moreover, he assumed the office of high priest, and as such offered sacrifices. On the occasion, however, of his thus offering incense, a prophet of God from Juda stood forth, and cried out, "O altar, altar, thus saith the Lord: Behold a child shall be born to the house of David, *Josias* by name, and he shall immolate on thee

the priests of the high places, who now burn incense upon thee, and he shall burn men's bones upon thee. And he added, "This shall be the sign that the Lord hath spoken: Behold the altar shall be rent, and ashes that are upon it shall be poured out." Hearing these bold words, Jeroboam stretched out his hand towards the prophet, and ordered his arrest. Immediately his hand was withered, so that he could not draw it back again, and, at the same time, the altar was rent asunder, and the ashes poured out. Struck with fear at the prodigy, Jeroboam begged the prayers of the prophet, who prayed, and his hand was restored. But in answer to Jeroboam's request that he would go home, and eat with him, and accept gifts at his hand, the prophet said that God had forbidden him either to eat or to drink in that place, or to go home by the way that he had come. He departed, therefore, by another road (3 *Kings* xiii. 1-10).

501. **The Disobedient Prophet.**—An old prophet of Bethel having heard what had happened, went in pursuit of the prophet of Juda, and found him sitting, weary, and fasting, under a turpentine tree. Moved with compassion, he begged him to return, and partake of food with him, and to insure his doing so, he said that he too was a prophet, and added, falsely, that he had been bidden by God to bring him back that he might eat and drink in his house. Thereupon, the prophet of Juda arose, and returned with him, and ate and drank. But while they were eating, the Spirit of God came on the old prophet, and he prophesied that as the other had disobeyed God, he should not be buried in the sepulchre of his fathers. The meal over, he sent him on his way upon his own ass. Punishment, however, quickly followed the disobedience of the prophet, for a lion from the wood killed him, but did not devour him or injure the ass. When the news reached the prophet of Bethel, he again went out to seek him, and bringing back the body, he buried it at Bethel, and begged that when he himself died, he might be buried in the same grave (3 *Kings* xiii. 11-34).

NOTE.—The Chaldee version adds that the old prophet's name was *Michal*. He is called by Josephus a "pseudo-prophet;" hence some have thought that he was an idolater; but the more probable opinion is that he was a prophet of the true God, although he allowed his compassion to lead him into feigning a revelation which he had not received; and this is the opinion of St. Augustine, St. Jerome, and others.

502. **Prophecy of Ahias.**—Jeroboam had a son named *Abia*, who fell sick; and as Jeroboam, notwithstanding his idolatry, still believed in the God of Israel, he disguised his wife, and sent her with presents to Ahias the prophet, who was then blind and aged, and dwelt at Silo, to ask whether the child would recover. God, however, made known to Ahias, who it was that approached, and on her entry, he saluted her by name, and announced that on account of Jeroboam's sins, all his house should be cut off, and that the child on whose account she had come, should die as her feet re-entered the city of Thersa, and that he alone of the house of Jeroboam should be buried with honour. His words were fulfilled to the letter, and Israel mourned for the child (3 *Kings* xiv. 1-18).

NOTE.—Ahias prophesied that Abia should alone of all the house of Jeroboam be buried in a sepulchre, "because in his regard there is found a good word from the Lord." The Jews think the special merit of Abia consisted in the fact that he disapproved of the golden calves, and that he had persuaded his father to remove the guards and sentinels posted along the frontier to prevent the devout Israelites who wished to observe the law from going to Jerusalem at the three great annual festivals.—*Kitto*.

503. **The Reign of Jeroboam** was one of perpetual reverses. During the first three years numerous bodies of the priests and Levites, repelled by his idolatries, flocked into the territories of Juda. Later, he suffered a severe defeat at the hands of *Abia*, son of Roboam, who succeeded his father on the throne of Juda in the eighteenth year of Jeroboam's reign. The armies were in battle array, when the sound of the sacred trumpets struck fear into the hearts of the Israelites, and they fled before Abia, who slew and wounded great numbers of them at Mount Semeron, in the range of Ephraim,

and succeeded in capturing the towns of Bethel, Jesana, and Ephron (Ephraim), with the surrounding villages. By this defeat the power of Jeroboam was broken, and he was not able "to resist any more in the days of Abia" (2 *Par.* xiii. 20).

"And the Lord struck him, and he died," having reigned twenty-two years, and leaving an evil reputation as "the son of Nabat who made Israel to sin." B.C. 954.

504. **Nadab.**—He was succeeded by his son *Nadab* (*Ναδάβ*, *volunteer*) who reigned nearly two years, and followed in the footsteps of his father. He was besieging Gebbethon, a city of the Philistines, when he was slain by *Baasa*, his own general, who had conspired against him, and who, to insure quiet possession of the kingdom, utterly destroyed his family, putting every member of it to death, and thus fulfilled the prophecy of Ahias, the Silonite. B.C. 953 (3 *Kings* xv. 28).

505. **Baasa** (*Βαασά*, *wicked*) was the son of Ahias of the house of Issachar. He also did evil before the Lord. He was at war with Juda all his days and succeeded in retaking Bethel; he also built the fortress of *Rama* on the borders of Juda, to prevent any defection of his people. Asa, king of *Juda*, now purchased the alliance of *Benadad*, king of Syria, who attacked Israel in the north. To repel this attack Baasa was forced to withdraw his army from the south, and Asa thus relieved destroyed the works of Baasa at Rama (2 *Par.* xvi. 1-6). The prophet *Jehu* (*Ἰού*, *he is the Lord*), the son of Hanani, was at length sent to Baasa to reproach him for his wickedness, and to announce the coming destruction of his family; as he had followed in the steps of Jeroboam, his family like his was to be utterly destroyed. After a reign of twenty-four years, he died and was buried at Thersa, which was now the royal city instead of Sichem, and *Ela*, his son, reigned in his stead (3 *Kings* xvi. 1-6). B.C. 930.

506. **Ela** (*Ἠλάς*, *oak*), who was now king, seems to have followed in the evil ways of his father. He reigned about two years, and then in the midst of a riotous feast

at Thersa, while he was drunk in the house of Arsa the governor, he was slain by *Zambri*, "the captain of half his horsemen," who made himself king in his place (3 *Kings* xvi. 9-11). B.C. 929.

507. **Zambri** (*Ζαμβρί*, *song of the Lord*) at once put to death every male of the house of Baasa, and thus fulfilled the prophecy of Jehu (par. 505), and reigned at Thersa for seven days. The army of Israel was at this time besieging Gebbethon, and as soon as the news arrived of the death of Ela they elected *Amri* (*Ἀμβρί*, *servant of the Lord*) their general to succeed him. Amri at once raised the siege of Gebbethon, and proceeded to take Thersa, the capital of the kingdom. Zambri, seeing that his defeat and deposition were inevitable, went into the royal palace and setting it on fire perished himself in the flames, B.C. 929. Though his reign only lasted seven days it was characterised by tyranny and sin, and he is recorded to have "walked in the way of Jeroboam and in his sin wherewith he made Israel to sin" (3 *Kings* xvi. 15-19).

508. **Amri**, on succeeding to the throne, founded the city of *Samaria* (*Σαμάρεια*, *watch-mountain*) on the hill of that name in the tribe of Ephraim, which he bought of *Semer* for two talents of silver (£684). It was about 40 miles north of Jerusalem, and it became the capital of the kingdom of Israel.

509. **Thebni**.—Though elected unanimously by the army, the whole of Israel did not at once accept Amri as their king, but half the people followed *Thebni* (*Θαμνί*, *building of the Lord*) the son of Gineth, who thus reigned for six years over a part of Israel. Amri at length overcame him, and on the death of Thebni, Amri, who had till then lived at Thersa, removed his capital to Samaria, where he reigned over all Israel for six years more, and having courted an alliance with Benadad I. king of Syria, he surrendered to him some border towns (3 *Kings* xx. 34), and admitted a resident Syrian embassy into Samaria. He at length, after reigning twelve years in all, died B.C. 918. Of Amri we read that he "acted wickedly above all that were before him" (3 *Kings* xvi.

16-26). He was succeeded by his son, the notorious *Achab* (Ἀχαάβ, *brother of the father*).

510. **Achab** exceeded in wickedness even his father *Amri*. Having married *Jezebel* (Ἰεζάβελ, *chaste*) the daughter of *Eth-Baal*, king of the Sidonians, he introduced the Sidonian worship of Baal and Astarte into Israel as the recognised religion of his kingdom, and planted a grove and built a temple to Baal at Samaria.

NOTE.—*Eth-Baal* (or *Ithobalus*), the father of Jezebel, had been originally a priest of the Phœnician goddess Astarte. He usurped the throne of his brother *Phalles*, and reigned at Sidon from about B.C. 940 to B.C. 908.

511. **Jericho rebuilt**.—In the reign of Achab, *Hiel* of Bethel rebuilt Jericho. As soon as he laid the foundations he lost his eldest son *Abiram*, and all his other sons one after the other as the work proceeded, until at last his youngest son *Segub* died as the gates of the now completed city were being set up. The prophecy of Josue was thus literally fulfilled (*Jos. vi. 26*).

512. **Elias**.—At this time God raised up one of the most illustrious of the prophets, *Elias* (Ἐλίας, *mighty is God*) the Thesbite, of Galaad, and sent him to Achab to warn him that God was about to punish him with a terrible drought, which in fact commenced about the year B.C. 910. For three years there was neither rain nor dew in Israel, and a great famine ensued. During this time Elias at first retired at the command of God to the brook *Carith* in his own tribe of Gad, and here God fed him miraculously by means of ravens which brought him morning and evening sufficient bread and meat for his support, and he drank of the water of the brook. After some time (B.C. 911) as there was no rain the brook dried up, and God then bade him go and dwell with a widow at *Sarephta*, a village near Sidon. This widow, whose hospitality the prophet claimed, had an only son, and was reduced to great poverty, having at this time but a handful of meal remaining, with a little oil in a cruse. Elias bade her trust in God and promised that if she gave him food of her scanty store, the meal and the oil should not fail until God sent rain again upon the

land. She trusted the word of the prophet and did as he had asked her, and the meal wasted not, and the oil was not diminished all the time that Elias remained with her. But God rewarded her faith with a still greater miracle, for her son having died, Elias laid him upon his own bed, and "stretched and measured himself upon the child three times and cried to the Lord;" and God heard his prayer, and the child was restored to life (3 *Kings* xvii.).

NOTE.—Elias was not the only one of His servants whom God has fed by the ministry of ravens. St. Paul, the first hermit, received in this manner half a loaf daily, and on the occasion of his being visited by St. Antony he received a whole one (*St. Jerome*). St. Benedict also once received bread in a similar manner, as is related by St. Gregory; and in memory of the miracle, ravens were, for a long time, fed daily by the Benedictine monks of *Monte Cassino*.

513. **Abdias.**—Though many worshipped idols at this time, and Jezabel, who had great influence over Achab, was doing her best to root out the worship of God and to destroy His prophets, there were nevertheless 7000 men in Israel who had not bowed the knee to Baal, and remained faithful to the true God. Among these was *Abdias* ('Αβδίας, *servant of the Lord*), who, though governor of Achab's house, feared the Lord, and when Jezabel killed the prophets, he contrived to conceal a hundred by fifties in caves, and fed them with bread and water. But while Jezabel fed at her own table 400 idolatrous prophets of the groves and 450 prophets of Baal, she believed that Elias was the one only prophet of God remaining, and she diligently sought for him that she might kill him also.

514. **The Prophets of Baal.**—In the third year of the famine, Elias started, by divine command, to show himself to Achab. On his way to Samaria he met Abdias, who had been sent to search all the land for grass for the horses, which were all in danger of perishing through the famine. Abdias, at the command of Elias, went back to Achab to announce his coming, and Achab started to meet him, and charged him with having troubled Israel. The prophet replied that the king had brought the trouble

upon Israel by his idolatries, and begged him to assemble all the people and the prophets at Mount Carmel, that all might be convinced by a decisive test whether God was the Lord or Baal. To this proposition the king assented, and all being assembled the prophet exclaimed: "How long do ye halt between two opinions? If the Lord be God, follow Him; but if Baal, then follow him." He now commanded that two bullocks should be taken, and one of them slain by the priests of Baal, who were to lay it upon an altar, but put no fire under. They were then to call upon the name of their gods, and "the God that shall answer by fire, let him be God." And all the people said: A very good proposal. The prophets of Baal did as he proposed, and called upon Baal from morning until noon, but no fire came. Elias now began to mock them, and said: "Cry louder, for he is a god, and perhaps he is talking, or is in an inn, or on a journey, or perhaps he is asleep, and must be awaked." Spurred on by this jeering the priests of Baal cried aloud and cut themselves with knives until they were covered with blood, but still no fire came. And now as the hour of the evening sacrifice drew near, Elias took twelve stones and built an altar on the ruins of an ancient one then existing; he dug a wide trench around it, and having slain the other bullock he laid it in pieces on the wood on the altar. Three times then did he order four buckets of water to be poured upon the victim and the altar, so that both were thoroughly drenched, and the water filled the trench. He now drew near and called upon the Lord of Hosts. "Then the fire of the Lord fell, and consumed the holocaust, and the wood and the stones, and the dust, and licked up the water that was in the trench" (*ver.* 38). The people now adored the Lord, and exclaimed: "The Lord, He is God," and Elias called on them to seize the prophets of Baal, nor let one of them escape; so they took them down to the torrent Kison and killed them there (3 *Kings* xviii. 1-40).

At the prayer of Elias rain now fell in abundance, and the famine ceased, B.C. 906. Achab went quickly in his chariot to *Jezebel*, but Elias, girding up his loins, ran be-

fore him at least sixteen miles to the gate of the city (3 *Kings* xviii. 41-46).

NOTE.—*Josephus* states that Elias obtained the water which he poured over his sacrifice from a neighbouring spring, which even now is found close beneath *El Mohrakah*, the spot pointed out as the scene of the event described. “In the upper part of the amphitheatre, to the left, is an ancient fountain, overhung by a few magnificent trees. The reservoir of the spring is stone-built and square, about eight feet deep, and the old steps which once descended to it may still be traced. The water is of some depth, and the spring is perennial. In that three years’ drought, when all the wells were dry, and the Kison had first sunk to a string of pools, and then finally was lost altogether, this deep and shaded spring, fed from the roots of Carmel, remained. Immediately below, on the banks of the Kison, was a small flat-topped green knoll, *Tel Cassis* (*the mound of the priests*), marking in its name the very spot where Elias slew the prophets of Baal, when he had brought them down to the brook Kison.”—(*Tristram’s Holy Land.*)

515. **Escape of Elias.**—On his return Achab told Jezabel all that had happened, and how Elias had put all the prophets of Baal to the sword. In her rage she vowed that she would “make him as one of them” within twenty-four hours, and sent a messenger to tell him so. Elias knowing her influence with Achab, at once arose and fled to Bersabee of Juda; here he left his only attendant, so that he might be less easily traced, and went on a day’s journey into the desert. Then in his weariness his heart failed him, and he prayed that he might die, and casting himself down under a juniper tree he fell asleep. Presently an angel stood beside him, and waking him bade him arise and eat, showing him a cake beside him and a vessel of water. Having eaten and drank he again fell asleep and was again awakened by the angel, who bade him eat a second time, for he had yet a great way to go. So “he arose, and ate and drank, and walked in the strength of that food forty days and forty nights, unto Horeb, the mount of God.” And here he abode in a cave on the mountain-side. In the morning he heard the word of God saying: “What dost thou here, Elias?” In reply he set out the works he had accomplished for the glory of God, and complained that he alone of the prophets was left, and even his life was sought after. He was now bidden

to go forth, and stand in the entrance of the cavern, and behold the manifestation of God. First, there came a great rushing wind overthrowing the mountains and breaking the rocks in pieces: but the Lord was not in the wind. Then followed an earthquake; and the Lord was not in the earthquake. Next a fire; and God was not in the fire. And after the fire, the whistling of a gentle air. And when Elias heard it he covered his face with his mantle, and God told him that he was not alone, but that there were still 7000 men in Israel who had not worshipped Baal. And He bade him go to Damascus, and there anoint Hazael ('Αζαήλ, *who sees God*) to be king over Syria, Jehu ('Ιού, *the Lord is He*), the son of Namsi, to be king of Israel, and Eliseus ('Ελισά, *salvation of my God*), the son of Saphat of Abel-meula to be prophet in his room (3 Kings xix. 1-18).

516. **Eliseus.**—Leaving Horeb, Elias at once departed on his mission, and on arriving at Abel-meula, in the northern part of the Jordan valley, he met *Eliseus*, the son of Saphat, ploughing with twelve yoke of oxen, and coming up to him he cast his mantle upon him. Eliseus understood this symbolical action, and leaving his oxen he bade farewell to his father and mother, and having given a parting feast to his people, he left all and followed Elias, henceforth to be his constant attendant.

517. **Siege of Samaria.**—In the year B.C. 901, Benadad II., king of Syria, marched against Samaria with a large army aided by 32 vassal kings. Achab was only able to muster in all 7000 men, and agreed to surrender to Benadad his wives and children, together with his treasures. On this Benadad insisted on still harder terms, so that the spirit of Achab was roused, and to this second message he replied, "Let not the girded boast as the ungirded;" and his courage was greatly strengthened by the words of a prophet who now announced to him that he should gain the victory, and bade him take the initiative in the attack. This he did, and sent forward 232 servants of the princes of the provinces, supported by all the rest of his forces who were to follow them. Benadad, who was drinking to excess, treated the small band who

first approached with contempt, but finding the vigour with which they fought, and that they were not unsupported, he and his army were seized with a panic, and fled tumultuously, the Israelites pursuing them with great slaughter (3 *Kings* xx. 1-21).

NOTE.—The attack of the Syrians is confirmed in a very interesting manner by the cuneiform annals of an Assyrian king.—(*Rawlinson's Bampton Lecture.*)

518. **Samaria again attacked.**—The following year the king of Syria renewed his attempt. The Syrians had persuaded themselves that their previous defeat was due to the fact that they had attacked in a hilly country a people whose gods “were gods of the hills.” They now determined to attack the Israelites on more level ground, and having reorganised the army, they marched against *Aphec*, a town six miles east of the Sea of Galilee, on the military road from Syria to Israel. Ahab was not unprepared; for a prophet had warned him when he returned victorious that the Syrians would certainly renew the war a year later. His little army was therefore drawn up in two divisions, but was in number “like two little flocks of goats, while the Syrians filled the land” (*verse* 27). A prophet again promised victory to Ahab, in order that the Syrians might know that the Lord was God of the valleys no less than of the hills. Accordingly when battle was joined, Israel defeated the Syrians with immense slaughter, and Benadad was taken prisoner by Ahab, who spared his life and made an alliance with him, Benadad restoring to Israel the cities which his father had taken, and inviting an Israelite embassy to reside in the Syrian capital (3 *Kings* xx. 22-34).

NOTE.—Following a somewhat doubtful Hebrew tradition, Josephus thinks the prophet above mentioned was *Michaas*.

519. One of the sons of the prophets was now inspired to call on his companion, in the name of the Lord, to strike and wound him; in punishment of his refusal to do so he was killed by a lion. The prophet now begged of another to wound him, and he complied with his re-

quest ; and thus wounded, and putting dust upon his head, the prophet went to the king and said : “ Thy servant went out to fight, and when a certain man had run away, one brought him to me and said : ‘ Keep this man ; and if he shall escape thy life shall be for his, or thou shalt pay a talent of silver.’ And whilst in the hurry I turned this way and that, on a sudden he was not to be seen.” The king at once decided that he must pay the penalty. On this he forthwith wiped the dust from his face, and the king knew him to be a prophet, and understood that because he had allowed Benadad to escape when he was in his power, the punishment he should have executed upon him, should now fall upon himself and his people (3 *Kings* xx. 35-43).

NOTE.—Josephus adds that in his anger the king caused the prophet to be imprisoned.

520. **Naboth's Vineyard.**—Though Samaria remained the capital of his kingdom, Achab had built himself a palace as his chief residence in the beautiful city of *Jezebel* (or *Jezeel*), in the plain of Esdraelon. This palace was surrounded by a park, adjoining which was a vineyard belonging to *Naboth* the Jezebelite, and this vineyard the king greatly coveted, as he wanted to make it a garden of herbs ; he therefore offered Naboth some better land in exchange for it, or money if he preferred to sell it. But the vineyard being the inheritance of his fathers, Naboth declined both offers, and refused to part with it. Either because his conscience was aroused, or from ill-temper, Achab now cast himself upon his bed, and turning his face to the wall he refused to eat. Jezebel having heard of this, promised that she would obtain the vineyard, and bade him eat and be merry. She now wrote a warrant in the king's name, sealed it with his seal, and sent it to the ancients and chief men of the city, directing them to proclaim a fast, and place Naboth among the chief of the people, and then to bring two false witnesses to publicly accuse him of blasphemy ; and, on their accusation, to stone Naboth to death. So degraded had the Israelites now become, that the chief men of Jezebel did not hesitate to

carry out this inhuman order of the queen, and they quickly reported to her that Naboth was stoned to death. Jezabel then bade her husband take possession of the vineyard ; this he proceeded to do, but as he went down to the vineyard he encountered Elias, who announced the vengeance of God upon him, and the entire destruction of his family, adding, "In this place, wherein the dogs have licked the blood of Naboth, they shall lick thy blood also." And of Jezabel he said : "The dogs shall eat Jezabel in the field of Jezrahel" (3 *Kings* xxi. 1-26).

"When Achab heard these words he rent his garments, and put haircloth upon his flesh, and fasted, and slept in sackcloth, and walked with his head cast down." And as he thus humbled himself and did penance, God said to Elias :—"Because he hath humbled himself for my sake, I will not bring the evil in his days, but in his son's days will I bring the evil upon his house" (3 *Kings* xxi. 27-29).

NOTE.—It was unlawful for an Israelite to sell his inheritance unless he were in great need, and then it would be restored to him in the year of Jubilee ; it was therefore on a religious ground that Naboth refused to sell his vineyard. Had he been an idolater he would probably have gladly acceded to the king's wish in the hope of future preferment ; as he did not do so we may conclude that he was one of the 7000 who had not bowed the knee to Baal, and that his death was a true martyrdom.

521. **Death of Achab.**—For a period of three years (B.C. 900-897) there was peace between Syria and Israel, though Benadad had neglected to restore the cities to Israel as he had promised. There was peace also between Israel and Juda, and *Joram*, the son of *Josaphat*, then reigning in Juda had married *Athalia*, the daughter of Achab and Jezabel. Moreover about the sixteenth year of his reign (B.C. 898) *Josaphat* paid a visit to the court of Israel and was received with every mark of distinction. During this visit Achab proposed that they should undertake a joint expedition against the Syrians to recover *Ramoth-Galaad*, which *Benadad I.* had wrested from Amri. *Josaphat* assented, but wished to consult the Lord. Achab therefore assembled 400 prophets of his kingdom, who all urged the monarchs to go up. *Josaphat*, however,

asked if there were not a prophet of God, to which Ahab replied that there was indeed one, Michæas, but added that he hated him, for he always prophesied evil to him and not good; nevertheless, he was sent for, and coming, he said:—"I saw all Israel scattered upon the hills like sheep that have no shepherd; and the Lord said:—'These have no master: let every man of them return to his house in peace.'" He added that by permission of God a lying spirit had spoken by the mouth of Ahab's prophets to deceive him. Ahab in his anger sent Michæas to the governor, with orders to put him in prison and feed him on scanty fare until the king should return victorious. Following the advice of his own prophets, Ahab went forth with Josaphat to attack Ramoth-Galaad. Before going to battle, as a precaution he changed his dress, that he might not be recognised by the enemy, who he supposed would specially seek his life; nor was he mistaken, for the Syrians had been specially instructed to use every effort to slay him. At first they bent all their efforts against Josaphat, who finding himself hard pressed, cried out that he was not the king of Israel; on this the Syrians turned aside from him to seek Ahab. Meanwhile Ahab was transfixed by an arrow shot by chance, and finding himself dangerously wounded and losing much blood, he ordered his charioteer to take him out of the battle. The battle was now ended, and an order given that every man should return to his home. Ahab died of his wound, and was buried in Samaria, B.C. 897. His chariot, which was bathed in his blood, was washed in the pool of Samaria, and the dogs licked up his blood as the prophet had foretold (3 *Kings* xxii. 1-38).

522. **Ochozias.**—Ahab was succeeded by his son *Ochozias* (*Ὀχοζίας*, *upheld of the Lord*), who now reigned as seventh king of Israel.

* * * *The history of the kingdom of Israel is continued in par. 533.*

THE KINGDOM OF JUDA.

523. **Roboam.**—Although Roboam had abandoned his contemplated war against Israel at the word of *Semeias*,

he did not neglect to protect his own border, and to this end he fortified fifteen cities in the neighbourhood of his capital, and in the southern and south-western part of Juda. His kingdom was also strengthened by the whole body of the priests and Levites, who flocked into his territory, and abandoned Jeroboam on account of his idolatry. Large numbers also of Israelites of other tribes, who remained faithful to the God of their fathers, came over and established themselves in Juda (2 *Par.* xi. 13-17). Finding himself now secure upon his throne, Roboam, like his father, became forgetful of God; and, abandoning himself to pleasure, he took to himself 18 wives and 60 concubines, by whom he had 28 sons and 60 daughters. *Maacha*, the daughter of Absalom, was his favourite wife, and he named her son *Abia* (*Ἀβιά*, *father of the Lord*) as his successor on the throne: the rest of his family he dispersed among his fortified cities. Influenced possibly by his mother, who was of the children of Ammon, and by his wife *Maacha*, who was addicted to idolatry of the most impure kind, Roboam in the fourth year of his reign followed the example of the neighbouring nations, and set up idolatrous altars and groves, and speedily led his people into sin (3 *Kings* xiv. 22-24).

524. Punishment for this crime was not long delayed; for in the next year *Sesac*, king of Egypt, invaded Juda with a vast army, and having taken the strong cities which Roboam had fortified for his defence, he appeared before the walls of Jerusalem itself. At the word of *Semeias* the prophet, Roboam and his princes now humbled themselves before God, and were sincerely penitent for their idolatries; and seeing this, God would not destroy the kingdom, but permitted Jerusalem to be ransomed, and peace restored with Egypt. To effect this, however, Roboam was forced to deliver up to *Sesac* all the treasures of the royal palace and the Temple, including the shields of gold which Solomon had made to be borne before him when he visited the Temple in state. These shields were now replaced by brazen ones (3 *Kings* xiv. 25-28; 2 *Par.* xii.) It was the last event of consequence in the reign of Roboam, who died aged 58, after

a reign of seventeen years, and was buried in Jerusalem B.C. 958. He was succeeded by his son *Abia*. All the kings of Juda were descended from Roboam, and therefore from David, according to the promise (2 *Kings* vii. 12).

NOTE.—The monarch named *Sesac* in the Vulgate is called in the Hebrew Bible *Shishak*, and in the Egyptian monuments *Sheshank* or *Shashank*. He was the head of the 22nd dynasty, and of Assyrian descent, his father being a king of Assyria and named Nemrod. His victory over Roboam is recorded in an inscription carved on the walls of the temple of Ammon at Karnak. It represents a train of thirty chiefs of nations conquered by Sesac, and amongst them is one of an unmistakable Jewish physiognomy bearing the words *Jouda-ha-melek*—i.e., *the king* (or, as some think, *the kingdom*) of *Juda*. This inscription thus confirms the fact of the defeat of Roboam, described in 3 *Kings* xiv. 25–28.

525. *Abia* (whose name is also written *Abiam*) made war with Jeroboam, and endeavoured to recover the sovereignty over the Ten Tribes, and succeeded with 400,000 men in defeating Jeroboam, who had twice that number, at Mount *Semeron*, in the range of Ephraim. By this victory he regained the towns of *Bethel*, *Jessana*, and *Ephron*, with the surrounding villages, and so permanently extended the territory of Juda (*vide* par. 503). He did evil as his father had done; but we do not read that he repented. He married 14 wives, and had 22 sons and 16 daughters. After a reign of only three years he died B.C. 955, and was succeeded by his son *Asa* (*Ἀσά, who will heal*).

526. *Asa*, who had scarcely passed the age of boyhood when he succeeded to the throne, was one of the most pious of the kings of Israel. He commenced his reign by a general religious reform: he fulfilled the vows made by his father, and brought gold and silver and vessels into the Temple of God: he destroyed the idols and groves that his father had set up, and deposed his grandmother *Maacha* from her dignity of *queen-mother* on account of her idolatry. Moreover, he burnt up the symbol of her worship, and cast its ashes into the Kedron. Certain "high places," however, he did not take away (3 *Kings* xv. 14). Having restored the worship of God, he next fortified his cities, and raised and organised a large army.

He was thus in a condition to oppose the immense forces with which his realm was invaded by *Zara* the Ethiopian (supposed by some to be *Osorkon II.*, the successor of *Sesac*), to meet whom Asa marched with his troops to *Maresa*, in the low country of Judah, and there, trusting in God, who could *help with few or with many*, he completely routed the Egyptians, and pursuing them as far as *Gerara*, slaughtered vast numbers and took much spoil (*2 Par.* xiv. 9-15).

527. **Azarias**, the son of Oded, was a prophet, and he met Asa on his return from Gerara, and foretold that great trouble should come on the land when Israel should forget God; but that God would be with them whenever they turned to him. Encouraged by the divine promise, Asa destroyed every idol that remained throughout his territory and the cities which he had regained; and then held a solemn assembly, in which sacrifices were offered, and the nation renewed their covenant with God that they should seek the Lord with all their hearts. "And if any one," said Asa, "seek not the Lord the God of Israel, let him die, whether little or great, man or woman." God rewarded their fidelity with a long peace, lasting till the year B.C. 941 (*2 Par.* xv.)

528. **War with Baasa**.—In the thirty-sixth year of the reign of Asa (B.C. 940), Baasa, king of Israel, fortified *Rama*, on the borders of Judah (par. 505). Asa now, with the treasures of the Temple, purchased an alliance with Benadad I., king of Syria, who had hitherto been an ally of Baasa. Benadad marched against the north of Palestine, and so compelled Baasa to withdraw his forces from the borders of Judah, and Asa then destroyed the Israelite works at Rama, and with the material fortified *Gabaa* and *Maspha*. This was the first instances in which a Hebrew king invoked the assistance of a heathen power in a critical state of the national affairs, and God was greatly displeased that Asa, whom he had aided against the more powerful Ethiopian, should have sought help from the Syrians against Israel. The prophet *Hanani* reproved the king for his want of confidence in God, and warned him that he would be punished by a succession of wars; but

Asa, being angry at his reproof, cast the prophet into prison, and put to death many of the people who probably showed sympathy with Hanani (2 *Par.* xvi. 1-10).

NOTE.—The name *Ben-Adad* signifies worshipper of Adad, a god of the Syrians still worshipped at Damascus in the time of Josephus. It was probably the sun.

529. **Death of Asa.**—At length Asa fell sick with a violent attack of gout, in which he did not seek the Lord, but trusted rather in the skill of physicians. They were unable to cure him, and he died in the forty-first year of his reign, B.C. 914, and was buried in the city of David with great pomp (2 *Par.* xvi. 12-14).

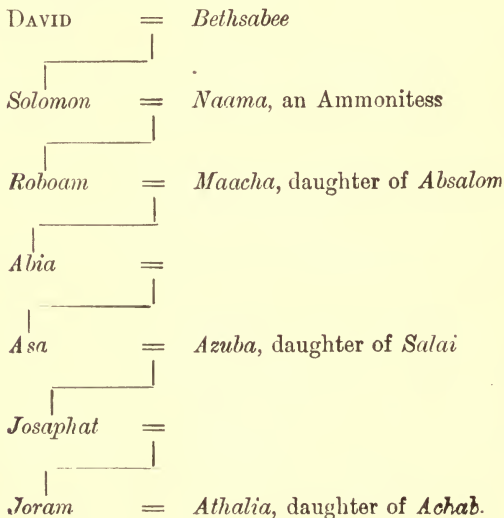
NOTE.—The word here translated “physicians” has been supposed by some to mean rather “magicians.”

530. **Josaphat.**—Asa was succeeded by his son *Josaphat* (*Ἰωσαφάτ*, *the Lord judges*), who, like his father, was a faithful servant of God. As God prospered him he took courage, and removed the high places and groves which Asa had allowed to remain; and he greatly increased in wealth and strength. After his visit to Achab, and expedition to Ramoth-Galaad (par. 521), he returned in peace to Jerusalem. Here he was reproved by *Jehu*, the son of Hanani, for having taken part with the idolatrous Achab, but was pardoned because of his good works and sincere desire to serve God. He now went through his kingdom, appointing judges in every city, and charged them to judge justly as representatives of God. He also established a court in Jerusalem for the settlement of causes pertaining to religion and the inheritance of the land, and the administration of this he committed to the Levites (2 *Par.* xix.)

531. **Invasion of Juda.**—A vast confederated army of Moabites, Ammonites, and Edomites now invaded his country, and encamped at *Asason-thamar* (*i.e.*, *Engaddi*). Josaphat proclaimed a fast, and called on God to help him. His prayer was immediately answered, and the Levite *Jahaziel* was bidden by God to promise the king a victory on the morrow, telling him that there would be no need for him to fight, but only to stand still with confidence, and see what the Lord would do for him. Josa-

phat believed the word of the Lord, and bade his followers have confidence. They then marched forth as far as *Thecua*, preceded by choirs of Levites, who sang aloud, *Give glory to the Lord, for His mercy endureth for ever*. God now sent confusion upon the invaders, who turned one part against another, and Josaphat had only to collect the spoils, which occupied three days, and return home; on the fourth day, they assembled to praise God for their deliverance, and the place of their assembly was thereafter called the *Valley of Blessing (Berachah)* (2 *Par.* xx. 1-26). Josaphat now set about constructing a fleet at Asiongaber, and in this work he was aided by Ochozias of Israel. His ships, in consequence of this alliance, were wrecked while still in port, and when subsequently Ochozias proposed again to co-operate with him in a similar project Josaphat, warned by *Eliezer* the prophet, refused to accede to the proposal (3 *Kings* xxii. 49, 50).

532. Descent of the Kings of Juda mentioned in this portion of Holy Scripture:—



Prophets and Seers mentioned in this part of Sacred History :—

Addo (2 *Par.* ix. 29).

Semeias (3 *Kings* xii. 22).

Azarias (2 *Par.* xv. 1).

Michæas (3 *Kings* xxii. 8).

The prophet of Juda (3 *Kings* xiii. 1).

The prophet of Bethel (3 *Kings* xiii. 11).

Hanani (2 *Par.* xvi. 7).

Elias, the Thesbite (3 *Kings* xvii. 1).

Eliseus (3 *Kings* xix. 16).

Ahias, the Silonite (3 *Kings* xiv. 2).

Jehu, son of Hanani (3 *Kings* xvi. 1).

Jahaziel, the Levite (2 *Par.* xx. 14).

Eliezer, son of Dodau (2 *Par.* xx. 37).

The history of the Kingdom of Juda is continued in par. 569.

FOURTH BOOK OF KINGS.

KINGDOM OF ISRAEL.

(Continued from par. 522.)

533. **Death of Ochozias.**—The Syrians having cut off communication between Israel and the east of the Jordan (B.C. 896), Moab revolted against Ochozias, and refused to pay the yearly tribute of 100,000 lambs and 100,000 rams (4 *Kings* iii. 4); but before Ochozias could do anything to punish this revolt, he fell through a lattice in his palace at Samaria, and being greatly injured by the fall, he sent messengers to consult Beelzebub (*lord of flies*), the god of Accaron, as to his recovery. They were met on their way by Elias, who sent them back to Ochozias, bidding them tell him that because he had sent to Beelzebub instead of the God of Israel, he should never leave his bed alive. Recognising from the description given by his messengers that it was Elias who had sent them back with this prophecy, Ochozias at once despatched an officer with fifty men to bring him into his presence; but on their arrival, and mocking request that he would come down, Elias called down fire from heaven, which at once consumed them. A second party, sent by the king, addressed Elias in a similar manner, and met with the same fate. A third fifty was sent; and the officer, now addressing

Elias more respectfully, begged him to come down to the king. Elias was now bidden by an angel to go down, and he therefore accompanied the soldiers into the presence of the king, and confirmed in person the announcement of his approaching death. Soon after this Ochozias died (B.C. 896), and was succeeded by his brother *Joram* (*Ἰωρὰμ, the Lord exalts*) (4 *Kings* i. 1-18).

534. Translation of *Elias*.—Soon after the death of Ochozias, it was made known to Elias that he should be removed from the world, and, starting from Galgal, he proceeded to Bethel, accompanied by Eliseus, whom he had vainly urged to remain behind. At Bethel they were met by some of the sons of the prophets, who asked Eliseus if he knew his coming loss; he replied that he knew it, and begged them to hold their peace. Here again Elias asked him in vain to remain, so they went on to Jericho, where they met another company of the sons of the prophets, who also asked Eliseus if he knew what was going to happen. He again said he knew it, and bade them hold their peace. Elias now a third time asked him to remain, but Eliseus called God to witness that he would not leave him, and went on with him to the Jordan. Meanwhile fifty of the sons of the prophets went up the heights behind Jericho, and watched the two prophets from afar. Arrived at the river, Elias took off his mantle, and folding it up he smote the waters of the Jordan with it, and they parted hither and thither, so that they passed over on dry land. Elias now asked his faithful follower what he should do for him before he was taken from him. Eliseus begged that he would give him *his double spirit*. This Elias said was a hard thing for him to grant, but that if Eliseus should see him when he was taken away, he should receive what he had asked. And as they went on walking and talking, a fiery chariot and fiery horses parted them asunder, and Elias was taken up in a whirlwind into heaven. Eliseus saw him, and cried out: "My father, my father, the chariot of Israel and the driver thereof." Elias was now lost to sight, and Eliseus rent his garments. Then taking up the mantle of Elias, which had fallen from him, he sadly returned to the

Jordan, and struck the waters as Elias had done, but they were not divided. Rousing his faith he again struck the waters with the mantle, and cried: "Where is now the God of Elias?" The waters now parted, and Eliseus passed over. The sons of the prophets, who had seen the miracle, and were now assured that Eliseus had received the spirit of Elias, met him, and prostrated themselves before him, begging that fifty "strong men" might go and seek for Elias, lest the Spirit of the Lord might have cast him on some mountain or into some valley. Eliseus forbade them to send, but at length allowed them to do so. They went therefore, and searched for three days, without coming on any trace of Elias (4 *Kings* ii. 1-18).

535. Chief Events in the Life of Elias:—

1. *Elias* was born at *Thesbi*, in Galaad, beyond Jordan.
2. He was sent by God to oppose the idolatry in Israel during the reigns of *Achab* and *Ochozias* (B.C. 910).
3. He brought a drought upon the land, during which he first dwelt by the brook *Carith*, and was fed by ravens.
4. Thence he went to the widow of *Sarephta* near Sidon. Here he multiplied the meal and oil.
5. He met *Achab*, and held the contest with the prophets of *Baal* at Mount Carmel.
6. Persecuted by *Jezebel*, he fled into *Arabia Petraea*, and thence to Horeb.
7. At Horeb was the tempest, followed by the earthquake, and then the "whistling of a gentle air."
8. Returning he anointed *Hazael* to be king of Syria; *Jehu* to be king of Israel; and *Eliseus* to be his own successor in the prophetic office.
9. He foretold punishments upon *Achab* and *Jezebel* for the murder of *Naboth*,
10. And upon *Ochozias* for sending to consult *Beelzebub*.
11. He called down fire from heaven which consumed two companies of 50 soldiers.

12. He divided the Jordan, and was taken up to heaven in the sight of *Eliseus*.

536. His Chief Prophecies :—

1. Against *Achab* for his idolatry :—“There shall not be dew nor rain these years, but according to the words of my mouth” (3 *Kings* xvii. 1).

2. Against *Achab* and *Jezebel* for their treatment of *Naboth* :—“In this place wherein the dogs have licked the blood of *Naboth*, they shall lick thy blood also” (3 *Kings* xxi. 19).

“I will bring evil upon thee and will cut down thy posterity” (3 *Kings* xxi. 21).

“The dogs shall eat *Jezebel* in the field of *Jezebel*” (3 *Kings* xxi. 23).

3. Against *Ochozias*, for sending to consult *Beelzebub* :—“From the bed, on which thou art gone up, thou shalt not come down, but thou shalt surely die” (4 *Kings* i. 4).

4. Against *Joram*, son of *Josaphat*, king of *Juda* :—“Behold the Lord will strike thee with a great plague, with all thy people, and thy children, and thy wives, and all thy substance ; and thou shalt be sick of a very grievous disease till thy vital parts come out by little and little every day” (2 *Par.* xxi. 14, 15).

It is worthy of note that this prophecy, which was speedily fulfilled, was the only instance recorded of *Elias* addressing a reproof to any of the house of *Juda*.

537. Chief Miracles of *Elias* :—

1. He shut up the heavens, so that there was no rain for three years (3 *Kings* xvii. 1).

2. Multiplication of the meal and oil of the widow of *Sarephta* (3 *Kings* xvii. 14).

3. Raising the widow's son to life (3 *Kings* xvii. 22).

4. Destroying two companies of men by fire from heaven (4 *Kings* i. 10-12).

5. Dividing the waters of the Jordan (4 *Kings* ii. 8).

538. Second Miracle of *Eliseus*.—The men of the rebuilt

Jericho, where Eliseus now rested, came to him with a humble petition that he would heal the waters of a spring which was unfit for use, and restore fertility to their land. Eliseus put salt into a new vessel, and going to the source of the water he poured the salt into it; the spring was now purified, and is to this day the cause of a rich vegetation, even in the hottest season, over what would otherwise be a bare tract of sandy soil (4 *Kings* ii. 19-22).

539. **The Bears from the Wood.**—Eliseus now set out for Bethel, one of the centres of the Calf-worship. As he was going up the slope to the town, many of the youths of the place began to mock him, and cried out,—possibly in allusion to the contrast of his appearance to that of the hairy Thesbite Elias,—“Go up thou bald head.” Looking back, Eliseus denounced punishment upon them in the name of the Lord; and two bears, coming out of the wood, tore in pieces forty-two of the boys. From Bethel Eliseus went to Mount Carmel, and from thence he returned to Samaria (4 *Kings* ii. 23-25).

NOTE.—The word here translated “boys” is frequently applied to young but full-grown men. They were doubtless profane young men of the city where the golden calf was worshipped, and fully aware of what they were doing. It was not so much to express personal contempt to Eliseus, as derision at the translation of Elias, that they abusively told the prophet to “go up” after his master. The terrible punishment that followed was thus inflicted not merely on account of the act of disrespect to the prophet, but more especially for the insult offered to the power and majesty of God.

540. **Joram** now reigned in Samaria, and, like his predecessors, worshipped idols, although he removed the statues of Baal, possibly through the effect of the preaching of Elias (4 *Kings* iii. 1-3). Having formed an alliance with Josaphat king of Juda, and the king of Edom, he led the combined armies against *Mesa*, king of Moab, by a route passing through the north of Edom. The distance was considerable, and there was a great scarcity of water for the army. On the proposition of Josaphat, the three kings went to Eliseus and begged him to obtain water for them. Eliseus at first refused, and bade Joram go to his own false prophets for water. But afterwards, out of respect to the pious Josaphat, he called for a minstrel and

bade him play before him. On hearing the music he became inspired, and bade the kings dig ditches in the valley, which he promised should be filled with water. They returned, therefore, and did as he had commanded. The next morning, at the hour when the sacrifices were offered in Jerusalem, a rush of water came down from the hills and filled all the deep trenches which the armies had dug in the red soil of the valley. The sun was now up, and shone on the water, which, to the Moabites, appeared red like blood. Supposing that the allied armies had fought amongst themselves, the Moabites rushed to attack them, but were speedily repulsed, and defeated with great loss. The three kings pursued them, and ravaged all the country as far as the capital *Kir-haraseth*, which was built on a high steep rock, and surrounded by a narrow ravine. This was invested, and surrounded by the slingers. *Mesa* made a last attempt to break through the Edomites with a picked body of 700 men, but was repulsed. He then took his eldest son and offered him on the wall, in the sight of the Israelites, as a burnt-offering to the Moabite god *Chemosh*. This frightful spectacle filled the Israelites with horror, and they raised the siege and departed to their homes (4 *Kings* iii. 6-27).

NOTE.—*Kerak* (as *Kir-haraseth* is now called) lies about six miles from *Rabbath-Moab*, and about ten miles from the Dead Sea.

541. **The Oil Multiplied.**—In preparation for his onslaught on the prevalent idolatries, and to give authority to his words, *Eliseus* now performed many wonderful miracles in Israel. A widow of one of the sons of the prophets being left with two sons, had fallen into debt, and her creditor was about to take her sons as slaves. In this extremity she applied to *Eliseus* for help, saying that all she had in her house was a little oil. *Eliseus* bade her borrow of all her neighbours of empty vessels not a few. These he directed her to fill with the oil, which did not fail until all were full; and by the sale of the oil thus multiplied, she was enabled to discharge her debt (4 *Kings* iv. 1-7). B.C. 895.

542. **The Son of the Sunamitess.**—A certain woman of *Sunam* had shown a special hospitality to the prophet,

and had persuaded her husband to prepare a room for his use, adjoining their house. Hearing that she had no son, Eliseus promised that in the following year she should have a son as a reward of her charity and devotion. His word was fulfilled, and at the time promised she brought forth a son, though she had before abandoned all hope of one. The boy grew, and one day accompanied his father to the field with the reapers; the rays of the sun struck upon him, and he complained of pain in his head. He was sent home, and by noon he died upon his mother's knees. Filled with faith she laid his body upon the bed they kept for Eliseus, and at once set out for Mount Carmel, where the prophet then dwelt. On reaching his dwelling she fell at his feet, and made known her grief. Eliseus at once bade Giezi his servant go forward in haste to her house, and lay his staff upon the face of the child; Eliseus himself followed, accompanied by the mother. On reaching Sunam, he went at once to the room wherein the boy lay, and prayed fervently to God. Then he stretched himself once and again on the body of the child, and the young flesh grew warm again, and the child gaped seven times, and then opened his eyes. Eliseus now gave back the boy to his mother, and departed to Galgal (4 *Kings* iv. 8-38).

NOTE.—Sunstroke, accompanied by precisely the symptoms here described, is by no means uncommon in Egypt. Moreover, in parts of Palestine also, especially in the plains such as those of Jericho and Esdraelon, the sun is powerful enough to produce the same effect. Sunam was situated on the border of Esdraelon. In a battle fought near Tiberias, according to William of Tyre, more men fell from the effects of the sun than by the sword.—*Kitto*.

543. **The Sunamitess Recovers her Land.**—Some years after this, in consequence of a seven years' famine predicted by Eliseus, the Sunamitess retired to the richer plains of the Philistines, and on her return she found her home occupied by a stranger. She therefore set out to Samaria to lay her case before the king, whom she found listening to an account given by Giezi of the wonders worked by his master Eliseus. As she entered she was recognised by Giezi, who called on her to confirm the truth of his narration. This she gladly did, and the king,

struck by the remarkable circumstance, ordered her land to be restored to her, together with all the revenues of it during her stay among the Philistines (4 *Kings* viii. 1-6).

544. **Poisonous Food Healed.**—While Eliseus was at Galgal there was a famine, and as the sons of the prophets sat before him, he ordered that the great pot should be set on the fire, and pottage prepared for his guests. One of those present, being ignorant of their quality, shred wild gourds and portions of a wild vine into the pot. When the pottage was tasted they all cried out: "There is death in the pot, O man of God!" Hereupon Eliseus ordered meal to be brought, and casting some into the pot, he ordered the contents to be eaten, and they were found to be sweet and wholesome (4 *Kings* iv. 38-41).

545. **Bread Multiplied.**—Another day at Galgal he received a gift of twenty barley loaves from a man of *Baal-salisa*. This bread he distributed among those present to the number of a hundred, who all ate, and yet some remained over (4 *Kings* iv. 42-44).

546. **Naaman the Syrian.**—Benadad, king of Syria, had at his court a very valiant general named *Naaman*, who was a leper. It so happened that Naaman's wife had a young Israelite maid, who had been taken captive in one of the border forays. This girl seems to have been treated kindly, and was much attached to her mistress, to whom she expressed a wish that her master could be with Eliseus, who would certainly heal his leprosy. When Naaman heard this he reported it to the king, who thereupon despatched him with a large present, consisting of gold, silver, and raiment, to Joram, king of Israel, to whom he also sent a letter begging him to heal his messenger of the leprosy. Joram on the receipt of this letter was much alarmed, and exclaimed:—"Am I God to be able to kill and to give life, that this man hath sent to me to heal a man of his leprosy? mark, and see how he seeketh occasions against me." And fearing a snare on the part of Benadad he rent his garments. When Eliseus heard this, he desired that Naaman should be sent to him, that he might know that there was a prophet in

Israel. So Naaman came with his horses and chariots and all his retinue, and stood before the door of Eliseus; who, however, did not come down, but sent a message by his servant, bidding the Syrian wash seven times in the Jordan, and so he should be clean. Naaman was now angry and went away, for he thought the prophet would have come out to him, and healed him in the name of his God. "Are not," said he, "Abana and Pharphar, rivers of Damascus, better than all the waters of Israel?" At the entreaty, however, of his servants, he at length complied with the simple condition required, and his flesh was restored like the flesh of a little child. He now returned with all his train to the man of God, and professed his belief in the God of Israel and in no other, begging the prophet, but in vain, to accept of an offering from him. He therefore departed, taking with him two mules' burden of the soil of Israel, wherewith to erect an altar to the God of Israel. Before leaving, he asked of the prophet if he might with a safe conscience attend his king, as his office required of him, when he went in state to the temple of *Remmon*. As this was a civil office only, and Naaman in no degree partook in the idolatrous worship, Eliseus bade him go in peace. So he departed (4 *Kings* v. 1-19).

NOTE.—*Remmon* is supposed by some to be an abbreviated form of *Hadad-remmon*, and to be the sun-god that ripened the pomegranates. Cornelius à Lapide, however, following many grave authors, supposes it to be Syrian *Venus*, who, according to Macrobius, was worshipped by the Syrians as both god and goddess.

547. **Giezi**, the servant of Eliseus, seeing that his master would accept of no gift, ran after Naaman to obtain something for himself. When Naaman found he was coming, he stopped his chariot and got down to meet him. Giezi now falsely said that his master had sent him to ask for a talent of silver and two changes of garments for two of the sons of the prophets, who, he asserted, had just arrived from Mount Ephraim. Naaman at once begged him to take the garments and two talents of silver, which he put up in bags, sending two of his servants back to carry them before him. Arrived at the

house, Giezi sent the men away, and having secretly laid up the silver and the clothes, he went in to his master Eliseus, who at once asked him whence he came. Giezi replied that he had not been out; but Eliseus said: "Was not my heart present, when the man turned back from his chariot to meet thee?" And he added that the leprosy of Naaman should cleave to him and to his seed for ever. And Giezi went out from his presence a leper as white as snow (4 *Kings* v. 20-27).

548. **Iron Swims upon the Water.**—Some time after Naaman's visit, Eliseus was at Jericho, where the sons of the prophets were enlarging their dwelling, and he accompanied some men to the Jordan, near which they were cutting wood for the building. As one of the workmen was felling a tree, the head of his axe flew off, and sank at once in the river. At his prayer for help, Eliseus cast a small piece of wood into the water, when at once the iron axe-head rose to the surface, and was regained by the workman (4 *Kings* vi. 1-7).

549. **Eliseus and Benadad.**—In spite of his knowledge of the power of the God of Israel, manifested in the works of his prophet, Benhadad encouraged certain lawless Syrians to carry on a series of marauding incursions into Israel; and even laid ambuscades for Joram, hoping to get him into his power. His plans were, however, always defeated; for Eliseus made them all known to Joram, and even the words uttered by Benadad in his privy chamber. At first, the king of Syria suspected treachery among his own followers; but on inquiring, was told by one of his servants that it was Eliseus, who, by his spirit of prophecy, knew all his secrets, and made them known to Joram. He thereupon despatched a strong body of troops to invest *Dothan*, where Eliseus was then staying; and when the prophet's servant went out early in the morning, he found the city surrounded by armed men. The sight terrified him; but Eliseus bade him take courage, assuring him that there were more to fight for them than against them; and at his prayer, God opened the eyes of the servant, and he beheld the angels of God guarding them, and the adjoin-

ing mountain covered with "horses and chariots of fire." The enemy now advanced, but at the prayer of Eliseus they were all struck with miraculous blindness, and following the prophet's voice, they were all led into the city of Samaria. There they recovered their sight, to find themselves at the mercy of the Israelites. Joram would have put them to death, but Eliseus interceded for them, and they were treated courteously, and set at liberty to return home (4 *Kings* vi. 8-23).

NOTE.—*Dothan* has been discovered by Van de Velde and Dr. Robinson. It still bears its ancient name, and is situated at the south end of a plain of the richest pasturage, four or five miles south-west of *Engannin* (or *Jenin*), and separated by only a swell or two of hills from the plain of Esdraelon.—*Smith's Bib. Dict.*

550. **Siege of Samaria.** — Soon afterwards, Benadad collected his forces, and besieged Samaria (B.C. 892) for a space of three years. Within the city the greatest distress prevailed; and things were at such an extremity, that two mothers agreed to boil their children for food. One actually did so, and the other concealed her son to save him from such a terrible fate. The king was so shocked at the crime caused by the famine, that he determined to put Eliseus to death; for he believed that had the prophet prayed to God, relief must have come to them; so a messenger was sent to behead him. The prophet was sitting with some of the elders, and, knowing in spirit what the king had done, he commanded the messenger to be detained on his arrival, for he knew that Joram was following him. The king appeared, and, in his desperation, he exclaimed: "This evil is from the Lord, what more shall I look for from the Lord?" But Eliseus immediately replied: "Thus saith the Lord: To-morrow, about this time, a bushel of fine flour shall be sold for a stater, and two bushels of barley for a stater, in the gate of Samaria." One of the officers accompanying the king denied the possibility of such a thing, "even if the Lord made flood-gates in heaven." "Thou shalt see it," said Eliseus, "with thine eyes, but shalt not eat thereof." Now there were four lepers who usually took their place at the city gate, and, being in despair, they determined to give them-

selves up to the enemy, and for this purpose went to the Syrian camp. To their astonishment they found it deserted; for God had caused a noise as of chariots and horses to sound in the ears of the Syrians, who, supposing that the Hethites and Egyptians were coming in aid of Samaria, left everything that they had in the camp, and fled for their lives. The four lepers, therefore, ate and drank their fill; and then returning to the city, told the wonderful news to the guard. Joram at once arose in the night, and sent a couple of horsemen, mounted on two of the only five horses that remained to them, to reconnoitre; they found the camp as the lepers had described; and the Israelites going out, found the whole way strewed with the garments and vessels which the Syrians had thrown away in their hasty flight. The stores were brought into the city; and flour and barley were sold at the very price Eliseus had foretold in the presence of the very man to whom he had spoken, and who happened to be on guard at the gate. In the confusion he was trodden to death by the mass of the excited people; and thus, though he saw the food, he did not eat of it, as the prophet had foretold (4 *Kings* vi. 24-33; vii.)

551. **Death of Benadad.**—The king of Syria was on a sick-bed when Eliseus arrived at Damascus; and he at once sent *Hazael* to the prophet, with forty camels' burden of all the good things of Damascus, asking humbly if Benadad should recover. Eliseus replied in effect that the disease was curable, but that the king would die. Hazael stood and trembled, but Eliseus wept, saying, that Hazael himself would be king, and that he knew the terrible evil that he would do to Israel. Hazael replied: "Is thy servant a dog, that he should do this great thing?" He then went back to Benadad, and told him that Eliseus had promised that he should recover. The next day Benadad was found suffocated with a wet blanket spread upon his face; and Hazael reigned in his place (4 *Kings* viii. 7-15). B.C. 885.

552. **Death of Joram.**—Benadad being now dead, Joram, the son of Ahab, made an attempt, in conjunction with Ochozias, king of Juda, to regain Ramoth

Galaad from the Syrians. Being wounded, however, he retired to Jezrahel, leaving *Jehu*, the son of Namsi, his captain, to command in his stead.

Meanwhile, one of the sons of the prophets, by command of Eliseus, went to Jehu at Ramoth-Galaad, and anointed him to be king of Israel, ordering him at the same time to utterly destroy the family of Achab; and adding that the dogs should eat Jezabel in the field of Jezrahel. Having said this, the messenger opened the door and fled in haste.

Jehu then told his officers what had happened to him; and they at once proclaimed him king, and he was acknowledged as sovereign of the whole army. He ordered that no one should leave the city; but set out himself with a small escort to Jezrahel, where Joram lay sick, and Ochozias, king of Juda, had come to visit him. Hearing of his approach, the two kings went out to meet him, and to inquire the purpose of his coming. They met in the field of Naboth, and Jehu reproached Joram with his sins, and then shot him dead with an arrow; his body was thrown out of his chariot into the field of Naboth by *Badacer* (*Βαδανάς*, son of piercing), Jehu's captain. Ochozias at once fled, but was overtaken and wounded at Gaver: he went on as far as *Mageddo*, and there died (4 *Kings* ix. 1-28).

NOTE.—The exact site of Ramoth-Galaad is unknown. Eusebius says that it was fifteen miles to the west of Philadelphia, and St. Jerome, that it was near the Jabbok.

553. *Death of Jezabel.*—On the news reaching Jezabel that Jehu had come to Jezrahel, she painted her eyes and adorned her head, and leaning out of the window, as Jehu entered the gate, she cried: "Can there be peace for Zambri who killed his master?" Jehu looked up, and seeing some eunuchs beside her, he bade them throw her out. They did so; and the walls were sprinkled with her blood, and the hoofs of the horses trod upon her. When soon afterwards he commanded the servants to bury her, as she was a king's daughter, they found that the dogs had eaten her, and that nothing remained but her skull and feet, and the extremities of her hands; and thus the

prophecy of Elias was literally fulfilled (4 *Kings* ix. 30-37).

NOTE.—The common English translation erroneously describes Jezebel as having painted her *face*. The colouring of the edges of the eyelids was, and is, common in the East. It was also practised by Roman ladies and dandies, and is among the follies lashed by Juvenal (*Sat.* ii.)

554. **Extinction of the Family of Achab.**—In Samaria there were seventy sons of Achab who were in the care of the chief men of the city, to whom Jehu now sent a letter, bidding them, as if in defiance, choose one and make him king in the place of his father. The ancients, however, seeing the impossibility of successful opposition to Jehu, refused to make a king of the race of Achab, and professed their willingness to obey Jehu. He now wrote again commanding them to bring him, within twenty-four hours, the heads of all the sons of Achab. His command was obeyed, and the sons of Achab were all put to the sword, and their heads were piled up in two great heaps by the side of the gate of Jezrahel. He now put to death all that were left of the house of Achab in Jezrahel, together with all his chief men, friends, and priests; and then set out for Samaria (4 *Kings* x. 1-12).

On his way he met a large party of the sons and kinsmen of Ochozias, king of Juda, who, not knowing what had happened, were on their way to visit the royal family at Jezrahel. These also, to the number of forty-two, were put to death by Jehu.

Proceeding on his journey he met *Jonadab* the Rechabite (*see* par. 217), whom he invited to accompany him, and see his zeal for the Lord. Arriving at Samaria, he destroyed utterly all that remained of the house of Achab.

NOTE.—The Rechabites were always friendly to Israel; and there is reason to believe that Jonadab was a person whose piety and manner of life procured him such respect and influence as must have rendered his countenance and assistance of the utmost consequence to Jehu, by quieting the minds of the people under the measures of violence which were at this time in progress.—*Kitto*.

After this Jehu proclaimed a great festival in honour of Baal, and assembled all his priests and prophets from all

parts of the country, so that the great temple which Achab had built to Baal at Samaria was filled from end to end. He then sent in a party of soldiers, and put the whole of the unarmed assembly to death; and having broken in pieces the statue of Baal, he utterly destroyed the temple, and devoted its site to the meanest purposes (4 *Kings* x. 13-27).

555. **Jehu** (*Ἰηού, the Lord is he*), for his fidelity in rooting out the family of Achab and the worship of Baal, received a promise from God that his children should reign in Israel to the fourth generation. His dynasty, however, was then to fail, as he was not wholly faithful to God, but maintained the worship of the calves which Jeroboam had set up. The reign of Jehu was not a peaceful one; *Hazael*, king of Syria, wrested from him all the portion of his kingdom that lay to the east of the Jordan, including Galaad and the tribes of Gad, Ruben, and Manasses. He died (B.C. 856), after a reign of twenty-eight years, and was buried in Samaria. *Joachaz* (*Ἰωάχας, whom the Lord holds*), his son, succeeded him.

NOTE.—It may be well to remind the reader that there was also a prophet of the name of *Jehu* who lived in the time of *Asa*, king of Juda (3 *Kings* xvi. 1).

556. **Joachaz** did evil before the Lord as his predecessors had done, and God suffered Israel to be ravaged by *Hazael*, king of Syria, who reduced their power by successive attacks, until only 50 horsemen, 10 chariots, and 10,000 footmen were left in Israel. At length God freed them from the Syrians, but they continued to do evil, and there still remained an idolatrous grove in Samaria (4 *Kings* xiii. 1-8). After a reign of seventeen years *Joachaz* died, and was buried in Samaria; he was succeeded by his son, *Joas* (*Ἰοάς, the Lord gave*), B.C. 841.

NOTE.—About this time *Jonas*, the prophet, flourished. His history is not connected with those of Juda or Israel, except in one prediction, the fulfilment of which is recorded (4 *Kings* xiv. 25).

557. **Joas** had participated for two years in his father's government, and, like him, "did evil in the sight of the Lord." In his reign *Eliseus*, the prophet, who was now of

a great age, was taken with his last illness. Joas went to visit him, and wept over him, saying: "O my father, my father, the chariot of Israel, and the guider thereof." At the desire of the prophet a bow and arrows were brought, and the king, having laid his hand upon the bow, the prophet covered his hand with his own. He now bade the king shoot arrows out of the window towards the east; the king shot three arrows and then stayed; and Eliseus rebuked him, saying that he should have shot six or seven, and that then he would have wholly destroyed Syria, but that as he had shot but three, he should smite Syria three times, but no more. This was the last prophecy of Eliseus, who soon after died, and was buried B.C. 856. Encouraged by this promise Joas attacked the Syrians, recovered the cities that Hazael had taken, and gained three signal victories, as Eliseus had foretold (4 *Kings* xiii. 10-25).

NOTE.—One of these victories was at Aphek, the same place where Achab had, some years before, cut in pieces the troops of Benadad II., a predecessor of Hazael.

558. Amasias, king of Juda, having overcome the Edomites, sent a taunting message to Joas of Israel to provoke him to war. To this Joas answered as follows: "A thistle of Libanus sent to a cedar tree which is in Libanus, saying: Give thy daughter to my son to wife. And the beasts of the forest that are in Libanus passed and trod down the thistle. Thou hast beaten and prevailed over Edom, and thy heart hath lifted thee up: be content with glory and sit at home: why provokest thou evil that thou shouldst fall, and Juda with thee?" Amasias, however, would not rest, and a battle was fought at *Bethsames* in Juda, in which Juda was put to flight, and Amasias taken prisoner. Joas now marched upon Jerusalem, and destroyed 400 cubits of the wall, from the gate of Ephraim to the gate of the corner. Moreover, he took all the gold and silver and vessels from the Temple and the king's treasury, and so returned to Samaria. Shortly after this Joas died, and was succeeded by his son *Jeroboam II.* B.C. 825 (4 *Kings* xiv. 1-16).

559. Chief Events in the Life of Eliseus.

1. He was the son of *Saphat*, and lived in *Abel-meula* (3 *Kings* xix. 16).
2. He was ploughing with twelve yoke of oxen when Elias called him, threw his mantle over him, and anointed him to the prophetic office (3 *Kings* xiii. 19). B.C. 896.
3. When Elias was taken up into heaven, he gave Eliseus his mantle and his "double spirit" (*i.e.* the power of prophecy and miracles) (4 *Kings* ii. 10).
4. He sent a prophet to anoint *Jehu*, king of Israel (4 *Kings* ix. 1, 2).
5. He died in the reign of *Joas* (3 *Kings* xiii. 20). B.C. 856.
6. He was contemporary with *Joram*, *Jehu*, *Jouchaz*, and *Joas*, in Israel, and *Joram*, *Ochozias*, *Athalia*, and *Joas*, in Juda.

560. Prophecies and Miracles of Eliseus.

1. He divided the waters of the Jordan with the mantle of Elias (4 *Kings* ii. 14).
2. He cured the unwholesome waters of a stream near Jericho by throwing salt into it (4 *Kings* ii. 21).
3. Going up to Bethel he cursed the youths, who were afterwards killed by two bears (4 *Kings* ii. 24).
4. He procured a miraculous supply of water for the armies of *Israel*, *Juda*, and *Edom*, in their campaign against *Moab* (4 *Kings* iii. 14-20).
5. He multiplied the oil for the widow and her sons (4 *Kings* iv. 1-7).
6. He promised the barren *Sunamitess* a son, and afterwards restored him to life (4 *Kings* iv. 16, 34). B.C. 894.
7. He cured *Nauman*, the Syrian, of his leprosy (4 *Kings* v. 14).
8. He smote *Giezi* with the leprosy (4 *Kings* v. 27).
9. He made the iron head of an axe float on water (4 *Kings* vi. 6).

10. He revealed the secrets of the king of Syria to Joram, king of Israel (4 *Kings* vi. 9).
11. He sent a partial blindness upon the Syrian army who were sent to seize him.
12. He promised plenty during a siege and famine in Samaria (4 *Kings* vii. 1).
13. He healed the poisonous pottage at Galgal (4 *Kings* iv. 41).
14. He fed 100 men with 20 loaves.
15. He foretold seven years of famine, and the Sunamitess went into the land of the Philistines (4 *Kings* viii. 1, 2). B.C. 885.
16. He prophesied the death of *Benadad*, king of Syria, and that *Hazael* would succeed him (4 *Kings* viii. 10, 13).
17. He foretold the three victories of Joas over the Syrians (4 *Kings* xiii. 19).

561. **Jeroboam II.**, who succeeded his father *Joas*, was the fourth king of the dynasty of *Jehu*, and the most prosperous of all the kings of Israel. His kingdom had been reduced to the greatest misery when the help of God was promised by the mouth of *Jonas*, the son of *Amathi* of *Geth* in the tribe of *Zabulon*. Encouraged by his words *Jeroboam* roused himself and repulsed the Syrians, took their capital city *Damascus*, and recovered the whole of the ancient dominion of Israel, from *Emath* (or *Hamath*) to the Dead Sea. *Ammon* and *Moab* were reconquered, the tribes of *Ruben*, *Gad*, and *Manasses* were restored to their territories east of the *Jordan*. But although thus outwardly prosperous, *Jeroboam II.* followed in the idolatrous customs of his ancestors, and *Amos* the prophet was therefore commanded to prophesy the destruction of his house, and of the kingdom of Israel. For so doing he was accused to the king of treason by *Amasias* the priest of the golden calf at *Bethel*. *Jeroboam II.* died in the year B.C. 784, after a reign of forty-one years (4 *Kings* xiv. 23-29; *Amos* vii. 9, 17).

NOTE.—The writings of the prophet *Amos*, who lived in this reign, should be compared with this part of Sacred History.

During this reign too, *Joel*, *Osee*, and *Isaias* prophesied. Compare

Joel with 4 *Kings* xv., and 2 *Par.* xxv.; *Isaius* with 4 *Kings* xxiii.-xxv., and 2 *Par.* xxxiv.-xxxvi.; *Osee* with 4 *Kings* xv., and 2 *Par.* xxvi.-xxviii.

Emath or *Emesa*, now called *Homs*, has been identified, and is the site of a flourishing Catholic mission.

562. *Zacharias* (*Ζαχαρίας*, remembered of the Lord) succeeded his father *Jeroboam II.* after an interregnum of eleven years. He also did evil, and after a reign of only six months he was slain by *Sellum*, the son of *Jabes*, who succeeded to his throne (4 *Kings* xv. 10). The line of *Jehu* was thus cut off in the fourth generation, in accordance with the warning he received from God (2 *Kings* xv. 8-12).

563. *Sellum*.—(*Σελλόβυ*, retribution), who now assumed the kingly office, reigned only one month, when *Manahem*, the son of *Gadi*, one of the generals of *Zacharias*, marched his troops to *Samaria*, and slew *Sellum* (4 *Kings* xv. 14). B.C. 773.

564. *Manahem*, who now succeeded to the throne, did evil like his predecessors, and punishment soon overtook him. He destroyed the inhabitants of *Thapsa* and *Thersa*, and of the country lying between them, massacring them in the most barbarous manner—probably with a view of inspiring terror in those who were unfavourable to his cause. His kingdom was threatened on its north-eastern frontier by *Phul*, king of *Assyria*, whose friendship, however, was purchased by *Manahem* at the cost of 1000 talents of silver, to raise which *Manahem* compelled 60,000 of his people to pay 60 sicles a head. *Phul* now drew off his forces; and the rest of the reign of *Manahem* was peaceful. He reigned ten years, and died B.C. 761 (4 *Kings* xv. 16-22).

NOTE.—This is the first instance of an *Assyrian* king being mentioned by name in Holy Scripture, and singularly enough, the monuments make no mention of the name of *Phul*; though they mention *Manahem*, “king of *Samaria*,” as having paid tribute to a king of *Assyria*, who was a contemporary of “*Azrijahu*” of *Juda* (*Azarias* or *Azias*), to whom, according to the inscriptions, *Manahem* paid tribute. *Phul* was possibly a subordinate king, associated in the government with *Theglath-phalasar*. In 1 *Par.* v. 26, we read of “*Phul*, king of the *Assyrians*, and *Theglath-phalasar*, king of

Assur." The *Armenian Chronicle* of Eusebius is the only other ancient record at present known in which *Phul* is mentioned as a distinct person from *Theglath-phalasar*.

Some have supposed that *Phul* and *Theglath-phalasar* were one and the same person. It was not uncommon among the Assyrians, in ordinary usage, to abbreviate a long compound name; and as the second element in the Assyrian name, *Tigulti-pal-tsira*, has been found alone as *Pulu* in some inscriptions, it may be that the name *Phul* was used as an abbreviation for the complete name *Theglath-phalasar*.

Mr. George Smith, in his "History of Babylonia," says that the name *Porus*, mentioned in Ptolemy's "Canon of Babylonian Kings," represents *Pul*; and adds that some scholars consider that this *Pul* was *Theglath-phalasar*, who about this time claimed the title of king of Babylon.

565. **Phaceia**.—Manahem was succeeded by his son Phaceia (*Φακεσίας*, *opening of the Lord*), possibly so named to commemorate the deliverance of Manahem from some imminent peril. Phaceia did evil in the sight of the Lord, and was put to death at Samaria, after a reign of only two years, by Phacee (*Φακέε*, *open-eyed*), the son of Romelia, B.C. 759 (4 *Kings* xv. 23–26).

566. **Phacee** now became king, and reigned for twenty years. He made an alliance with *Rasin*, king of Syria, with the double purpose of attacking Juda, which they hoped to make tributary to them, and of strengthening themselves against the growing power of Assyria. In the last year of his reign *Theglath-phalasar*, king of Assyria, subdued Syria, Nephtali, and Galaad, and carried the chief inhabitants captive into Assyria; soon after which Phacee was assassinated by *Osee*, the son of Ela, B.C. 758 (4 *Kings* xv. 27–31).

567. **Osee** now reigned in his stead. He, like Phacee his predecessor, did evil before the Lord. He was early in his reign made tributary by Salmanasar, king of Assyria, and after some years he made an alliance with *Sua*, king of Egypt, in order that he might free himself from the Assyrian yoke. Salmanasar, on discovering this, came up and besieged Samaria. After a three years' siege the city was taken, and the people of Israel were carried captive into Assyria, whence they never returned, B.C. 721 (4 *Kings* xvii. 1–6).

NOTE.—*Salmanasar* (or *Shalmaneser*) IV., king of Assyria, succeeded Theglath-phalasar, but nothing is known of his relationship to his predecessor or of his title to the throne. He reigned only five years, and it is supposed that at his death a military revolution took place in Assyria, which placed the crown on the head of an officer named Sargon.

Of the character and work of Salmanasar little is known; most of his inscriptions are on trade, or private documents, and these show some attention to commercial affairs. The majority of the standard Assyrian weights in the British Museum belong to his reign.—*G. Smith's History of Assyria.*

The captivity of Israel is expressly declared in 4 *Kings* xvii. to have been a punishment for their idolatries. They had had many warnings, but though “they feared the Lord they nevertheless served also their idols,” and “the Lord was very angry with Israel, and removed them from His sight.”

568. *Tobias*.—Among the Israelites who were taken captive by Salmanasar, king of Assyria, was Tobias, a man of great piety, of the tribe of Nephtali. He lived at Ninive, and appears to have been possessed of considerable means, of which he made good use in relieving the wants of his fellow-captives; moreover, he distinguished himself by the piety with which, at great risk to himself, he buried the bodies of many of the Israelites whom Sennacherib had put to death. At length God permitted him to meet with an accident by which he lost his sight, and being reduced to poverty, he was supported by his wife Anna. He now remembered that he had in the time of his prosperity lent a sum of money to an Israelite named *Gabelus*, who lived at Rages, a city of the Medes, and believing himself to be near his end, he bade his son, the younger Tobias, go to Rages to obtain the return of the loan. His son at once went out to seek a guide, and was met by the angel Raphael in human form, who offered himself as his companion and guide to Rages. The offer was gladly accepted, and Tobias set out under his guidance. On the journey Tobias rested at a river-side to bathe his feet, and was alarmed by the approach of a great fish, which, however, by the angel's directions, he seized by the gills and drew on to the bank, and cutting it open,

he took out its heart, gall, and liver, to be used as medicines. On their journey they came to lodge in the house of one Raguel, of the tribe of Nephtali, and a kinsman of Tobias, who had an only daughter, Sara, whom Tobias now married. This Sara had been previously espoused to seven husbands in succession, each of whom had died before the completion of the marriage ceremonies, in punishment for their unworthy dispositions. Tobias, however, who sought only the will of God, was happily married, and received much substance as his wife's dowry. Having also obtained the money his father had lent to Gabelus, Tobias now returned home, and by direction of the angel, he anointed his father's eyes with the gall of the fish, and within half an hour his sight was restored. The angel now made himself known, and told how God had sent him to reward the piety of the elder Tobias, and he then disappeared. Tobias, the elder, lived to the age of 102 years, and his son then returned to the house of Raguel, where he lived to the age of 99 years (*Tobias* i.—xiv.).

JUDA.

(Continued from par. 532.)

569. **Joram.**—On the death of Josaphat in B.C. 889, he was succeeded by his son, *Joram* (Ἰωρὰμ, *the Lord exalts*), at the age of thirty-two. Joram in no way resembled his father in his piety, but having married *Athalia*, the daughter of Achab and Jezabel, at her instigation he put to death all his six brothers, with many of the chief nobles of the land. He then introduced the worship of Baal, and seems even to have forced the people to take part in the idolatry. Elias, who was now of great age, wrote him a letter, in which he foretold the consequences of his evil doings; this warning had no effect upon Joram, and punishment quickly overtook him. Edom revolted from him, and established an independent government, in spite of all Joram's endeavours to subdue it. Next, *Lobna*, one of the strongest fortified cities of Juda, rebelled

against him. Then came armed bands of Philistines and Arabians, who captured Jerusalem and plundered the king's palace; they carried away the king's wives and treasure, and all his sons, except *Ochozias*, the youngest. Then came the last evil predicted by Elias, and a terrible disease fell upon Joram, which, after two years of misery, ended his life, B.C. 885. On account of his vices and evil government, the people refused him the usual ceremonies of a royal funeral (4 *Kings* viii. 16-24; 2 *Par.* xxi.)

NOTE.—The disease of which Joram died is supposed by Dr. Mead, in his *Medica Sacra*, to have been a form of dysentery. Its unusual duration and severity, coupled with the previous prediction of Elias, plainly showed that it was a Divine punishment.

570. *Ochozias* now ascended the throne of Juda in the twelfth year of the reign of his uncle Joram over Israel. He reigned only one year, but in that time did much evil, and encouraged idolatry in Juda. He joined Joram in his war against Hazeel, king of Syria, and was afterwards put to death by Jehu at Mageddo, while on his way to visit Joram, who was lying wounded at Jezrahel, B.C. 884 (see par. 554).

571. *Athalia*, finding that her son *Ochozias* was killed on account of his descent through her from Achab, put to death in revenge the sons of *Ochozias* and all the remaining seed of the royal house of Juda. One male only escaped—*Joas*, then an infant, and son of *Ochozias* by *Sebia* of Bersabee. He was saved by *Josaba*, a daughter of Joram, who had married *Joiada* the high priest. The child was hidden for seven years in the Temple, and then brought forth by *Joiada* and proclaimed king in the midst of an assembly of armed Levites and the captains of the army. He was received with joy by the people, and *Athalia* seeing the commotion went also to the Temple; here she was seized by command of the high priest and put to death without the precincts. *Joiada* also had *Mathan* the priest of Baal slain, and the altars of Baal and temple of Baal destroyed (2 *Par.* xxii., xxiii.)

NOTE.—Holy Scripture expressly states that the whole of the race of Joram was not destroyed, for the Messias, so often promised as the son of Abraham, was also to be the son of David and of all the kings of Juda.

572. Joas (*Ἰωάς*, *the Lord gave*) reigned well as long as Joiada lived. He repaired and adorned the Temple and its furniture, and provided for the regular worship of God, contributions for this purpose being collected throughout Juda; but he did not utterly destroy the high places and the idolatry with which they were connected. Meanwhile the kingdom remained at peace and undisturbed by foreign invasions. At length Joiada died at the age of 130 years, and Joas fell into the hands of bad advisers and set up again the worship of Baal and Astarte. Zacharias the high priest, son of Joiada, remonstrated in the spirit of prophecy against this impiety, and Joas, forgetful of all that Joiada had done for him, and of his own relationship to Zacharias, ordered him to be stoned to death in the court of the Temple. Twelve months had not elapsed before judgment overtook him, and Jerusalem was plundered by Hazael king of Syria, with an army greatly inferior in number to the men of Juda. Joas was now very sick (some think he was wounded), and, being prostrate, two of his servants put him to death in the house of Mello, in revenge for the murder of the son of Joiada, B.C. 839. (4 *Kings* xii., 2 *Par.* xxiv.) Joas had reigned forty years, and was succeeded by his son *Amasias* (*Ἀμυσσίας*, *strength of the Lord*).

573. *Amasias* became king at the age of twenty-five, and reigned for twenty-nine years; his mother being *Joadan* of Jerusalem. His first act was to put to death the men who had slain his father, but he spared their children in obedience to the precept of *Deut.* xxiv. 16,—a law which apparently had not been generally observed. When about to attack the Edomites he hired 100,000 Israelites as mercenaries, but in obedience to the warning of a prophet he dismissed them again, losing 100 talents of silver which he had paid for their services. He then advanced to the attack at the head of his own men alone, and gained a victory over Edom at the Vale of Salt Pits, slaying 10,000 men and making 10,000 prisoners. Meanwhile, the Israelites who had been sent back attacked the cities of Juda from Samaria to Beth-horon, killing 3000 men, and taking much spoil. *Amasias*, after his

return, burnt incense to the gods of the Edomites which he had brought back with him, and despised the warning brought him by a prophet; God therefore allowed him to be defeated by *Joas*, king of Israel, whom he had foolishly challenged to fight, and who took Amasias prisoner to Jerusalem, pillaged the city, and destroyed a great part of its wall (*see par. 558*).

Amasias, who had been set free on certain degrading conditions, survived Joas fifteen years; and was then murdered by some of his own subjects at Lachis, whither he had fled for safety, B.C. 810.

574. **Azarias** (also called *Ozias*), the son of *Amasias* and *Jechelia*, succeeded his father at sixteen years of age. He was a pious prince, and was greatly influenced by the counsels of a prophet named Zacharias, who is only mentioned in connection with him (*2 Par. xxvi. 5*). His long reign was a very prosperous one. He made a successful expedition against the Edomites, and recovered and rebuilt *Ailath* (or *Elath*) at the head of the Gulf of Akaba. He also defeated the Philistines in several engagements, and destroyed the fortresses of *Geth*, *Jabnia*, and *Azotus*; and overcame the Arabians of *Gurbaal*, and the Ammonites. He strengthened Jerusalem, and carried out many important works for Juda, and gave a great impetus to husbandry and agriculture. At length, elated by his prosperity, he endeavoured, in spite of the remonstrances of the high priest, to offer incense himself upon the altar. In the very act of doing so, he was struck with leprosy, and being thrust out of the Temple, he remained shut up in a house, a leper to the day of his death, which occurred six years afterwards, B.C. 758. During the period of his leprosy, *Joatham* (*Ἰωάθαμ*, *the Lord is upright*) his son ruled in his name (*4 Kings xv. 1-7, 2 Par. xxvi.*)

NOTE.—During the latter years of Azarias, *Isaias* began his ministry; the sixth chapter of his prophecy being delivered in the year of Azarias' death. *Amos* and *Osee* also prophesied at this period.

575. **Joatham** on his father's death succeeded to the throne, and reigned prosperously for sixteen years. He

rebuilt the porch and entrance to the Temple, and is recorded to have "done that which was right before the Lord," though he did not destroy the high places, and tolerated the worship of Baal. He overcame the Ammonites, and compelled them to pay tribute, and at length died B.C. 742, being succeeded by his son *Achaz* ("Ἀχάζ, *possessor*).

NOTE.—*Isaias* continued to prophesy during this reign; and the first two chapters of *Michaas* were now delivered.

576. **Achaz** now succeeded his father on the throne of Juda, being twenty years of age. He seems to have completely given up the worship of God, and fell into the grossest idolatry, even going so far as to sacrifice his son to Moloch. The anger of God was soon manifested. *Phacee*, king of Israel, and *Rasin*, king of Syria, joined their forces to attack Jerusalem, with the intention of placing a king of their own on the throne in place of the descendants of David. Although the city itself was not taken, the country of Juda was devastated, and vast numbers were killed and taken captive. Those who fell into the hands of Phacee were subsequently set free to return, in obedience to the warning of the prophet *Oded*, who interposed in their behalf. The Syrians, at this time, recovered Aila; and the Edomites and Philistines also made successful invasions on the cities of Juda. *Isaias* was now sent to encourage Achaz to trust in God alone, and he now uttered some of the most explicit and precise prophecies of the Incarnation and office of our Lord that occur in Holy Scripture (*Is.* vii.—ix.) His words, however, had little weight with Achaz, who, instead of trusting in God, appealed for assistance to *Theglath-phalasar*, king of Assyria. This powerful monarch soon relieved him by invading Syria, taking Damascus, putting *Rasin* to death, and spoiling Israel of its northern and eastern territories. For this service, however, Achaz became tributary to Assyria, and was forced to send all his treasures and those of the Temple to *Theglath-phalasar*, and was obliged to present himself before him, and do

homage at Damascus (4 *Kings* xvi. 1-10, 2 *Par.* xxviii., *Isaias* vii.-ix.)

His troubles did not lead him to repentance, but he now added to his former idolatries the worship of the gods of his oppressors. Moreover, he removed the altar of God in the Temple, and erected in its place an altar such as he had seen at Damascus. He probably also set up the worship of the sun and stars, as practised in Assyria (4 *Kings* xxiii. 11, 12).

At length Achaz died, and was buried at Jerusalem, B.C. 727, and was succeeded by his son *Ezechias* ('*Eζεχίας*, *strength of the Lord*).

NOTE.—It was possibly from his intercourse with the Assyrians that Achaz learnt the use of sun-dials, mention of which is made for the first time in his reign (4 *Kings* xx. 11). Possibly the Jews now first began to divide the day into *hours*; an hour is mentioned as a part of a day in *Dan.* iv. 16.

577. *Ezechias*, who now succeeded to the throne, was the son of Abia, the grand-daughter of the priestly martyr Zacharias, who was put to death by Joas. He began his reign by restoring the worship of God, and putting down idolatry throughout his kingdom. The Temple was purified and repaired, and then the king invited all Israel to join with Juda in keeping the solemnity of the Pasch, according to the Law. It was celebrated with great pomp, such as had not been seen since the days of Solomon; and the feast was continued for fourteen days, some of every tribe being present.

Ezechias now destroyed all the high places and idolatrous altars and images; and he broke in pieces even the brazen serpent of Moses, because the people burnt incense to it, and he called it *Nohestan* (or *Nehushtan*). B.C. 725.

His people now being united and purged from idolatry, *Ezechias* ventured to attack the Philistines, and gained a series of victories, not only recovering the cities which his father had lost (2 *Par.* xxviii. 18), but taking in addition all the cities of Philistia as far as Gaza (4 *Kings* xviii. 1-8).

His success emboldened him to throw off the Assyrian yoke, and he refused to pay the tribute that

had been promised by his father. This would inevitably involve him in war with Assyria, which was, however, delayed for some years by the operations in which Assyria was then engaged against Tyre, the capital of the Phœnician kingdom. This time was spent by Ezechias in strengthening his fortifications, and making every preparation for defence.

578. **Sennacherib.**—At length, in the fourteenth year of the reign of Ezechias, Sennacherib, a younger son of Sargon, who had succeeded his father on the throne of Assyria, marched against the fenced cities of Juda, and took them one by one. Ezechias, being now alarmed, endeavoured to save himself by submission, and agreed to pay three hundred talents of silver, and thirty of gold. To raise this vast sum, he was obliged to take all the treasures of the Temple, even to the plates of gold that were fastened to its doors. This saved Jerusalem for the time, but two years later, Sennacherib again invaded Juda, and attacked Lachis. From thence he sent three great officers, his *Tharthan* (or *commander-in-chief*), *Rab-saris* (or *chief eunuch*), and *Rab-saces* (or *chief cup-bearer*), with a strong force to Jerusalem to demand its surrender, in an insulting manner and mocking the God of Israel. To this message no answer was given, but the chief officers of Ezechias went to their master with rent garments, and repeated the words of the *Rab-saces*. Ezechias humbled himself before God, and sent for counsel to Isaias the prophet. Isaias assured him of the protection of God, and prophesied that Sennacherib should depart to his land, and there fall by the sword (4 *Kings* xviii. 17-37; xix. 1-7).

The Assyrians returned, and found Sennacherib besieging Lobna; but before he could take it, he heard that *Theraca*, king of Ethiopia, was advancing against him. He thereupon sent a written demand for the surrender of Jerusalem. This letter Ezechias took to the Temple, and spread it out before the Lord. Isaias now, by Divine inspiration, promised that the Lord would Himself defend Jerusalem, and that it should

not suffer from the Assyrian attack. And that night, an angel went through the Assyrian camp, and destroyed 185,000 men. Sennacherib returned to Ninive, where he was afterwards murdered by his sons, *Adrammelek* and *Sharezer*.

NOTE.—We cannot expect to find any direct confirmation of the overthrow of Sennacherib from the Assyrian inscriptions, as it was not the custom of these ancient nations to record their own defeats. Excepting this single circumstance, the agreement between the Assyrian and Biblical records is very close, the principal difference being that, in the annals of Sennacherib, the events are given at greater length.

Indirectly, however, a strong confirmation of the sacred record may be gathered from the monuments. For “after the first expedition of Sennacherib, B.C. 701 (*according to the Assyrian chronology*), the Assyrian army was strong enough on its return to attack Babylon the next year, B.C. 700, but after the second expedition to Palestine, B.C. 690, the warlike expeditions cease, and no more campaigns are recorded, while the Elamites ravaged the southern border of Assyria without check, which they would hardly have dared to do when Sennacherib was powerful.”—(*G. Smith's History of Assyria.*)

Josephus, followed by many commentators, supposes that the immediate cause of the death of the Assyrians was a pestilence.

579. **Ezekias' Life Prolonged.** — Either before or after the events just narrated, Ezekias fell dangerously ill, and was warned by Isaias that his death was near. The king now prayed fervently to God, and as Isaias was leaving, God bade him return, and tell the king that his prayer was heard, and that fifteen years should be added to his life. Ezekias asked for a sign, and, at his own request, the shadow on the great dial of Achaz “went back ten degrees, by which it had already gone down in the dial of Achaz” (*4 Kings xx. 1-11*). Ezekias recovered as he was promised, and on the third day he went up to the Temple.

580. At some time, probably after the destruction of the Assyrians, Ezekias received letters and presents from *Berodach Baladan*, king of Babylon. In his pride he showed the Babylonian messengers all his treasures. For this he was rebuked by Isaias, who foretold that one day all these treasures should be carried away into

Babylon, and that his sons should be captives and servants to the Babylonian king.

The rest of his reign was peaceful and prosperous; he greatly promoted the cultivation of the land, and made great improvements in Jerusalem. He at length died at the appointed time, and was lamented by all Juda and Jerusalem, B.C. 698. He was succeeded by his son *Manasses* (*Μανασσής*, *forgetting*).

581. **Manasses**, who was only twelve years old when he began to reign, probably led by evil counsel, reversed the policy of his father, and began at once to restore idolatry; he worshipped all the gods of the nations, and even set up altars to them in the court of the Temple; he also shed much innocent blood, gave himself up to the practice of magic, and made his sons pass through the fire in the valley of Benennom. In punishment for these abominations God delivered him into the power of *Esarhaddon* king of Assyria, who bound him in chains and took him captive to Babylon, B.C. 677. "In his distress he prayed to the Lord his God, and did penance exceedingly before the God of his fathers." God heard his prayer, and he was at length released and allowed to return to Jerusalem. He now at once set about purifying his kingdom from idolatry, and restored the worship of the true God. He also repaired and strengthened Jerusalem, and the fortified cities of Juda. He at length died in peace, after a reign of fifty-five years, B.C. 643 (4 *Kings* xxi. 2; 2 *Par.* xxxiii. 1-20).

NOTE.—*Esarhaddon* was a younger son of Sennacherib, and seems to have been absent from Ninive when his two brothers murdered their father. He contested the empire with them, and completely defeated them in the land of Hanirabbat, near the Upper Euphrates. He entered Ninive in triumph, and a few days afterwards started for Babylonia. Having without difficulty possessed himself of Babylon, he repaired the city, and conciliated the people by returning the spoils taken from their various cities by his father. He now proclaimed himself king of Babylon as well as of Assyria, and spent much of his time in his southern capital. He died B.C. 668, leaving four sons and one daughter. A Jewish tradition affirms that Manasses had reigned twenty-one years when he was carried captive by Esarhaddon.

An old Hebrew tradition tells us that in the early part of this

reign the prophet Isaias suffered a cruel death, being sawn in two by command of Manasses, whose abominations he had reprovèd.

582. *Judith*.—Though the date is somewhat doubtful, it was in all probability during the captivity of Manasses that *Holofernes*, an Assyrian general, led an expedition against Palestine and besieged the city of Bethulia, and reduced it to the greatest distress. *Judith*, a widow of great beauty and devout life, had recourse to an extraordinary measure to relieve the city. She rose and adorned herself, and, accompanied by her maid, she went into the camp of Holofernes, and proposed to show him how he might take Bethulia. She was received with much courtesy by Holofernes, who gave her three days, during which she had permission to go in and out as she would at night to worship her God. At the end of this time she was invited to a banquet at which Holofernes drank more wine than he had ever drunk before; and being at last alone with him in his tent Judith cut off the head of the stupefied Assyrian, and, going out at once with her maid, she brought it back to Bethulia. In the morning Holofernes was found headless in his tent, and great confusion spread through the camp. This was soon observed by the people of Bethulia, who indeed were watching for it, and rushing out upon the disorganised Assyrians, they put them to the rout with great slaughter (*Judith*).

NOTE.—The historical character of the Book of Judith, no less than its inspiration, have been denied by both Protestant and Jewish scholars; but the Catholic Church has pronounced it to be inspired. The learned Abbé Vigouroux, in his *La Bible* (vol. iv. c. 3), has shown that recent Assyrian research has tended greatly to confirm the substance of the history contained in it. The cuneiform inscriptions of the reign of Assur-bani-pal speak of the same expeditions, events, and peoples, with details that are entirely analogous; but at present the name of Holofernes has not been found in them. This perhaps is not to be expected, considering the end of his career. Moreover, the inscriptions of this period, hitherto discovered, by no means give an exhaustive account of the events of the reign. Still, enough exist to confirm the truthfulness of the history of Judith. The Protestant Conder, in his "Hand-book to the Bible," says: "Whatever be the real character of the Book of Judith, it cannot be doubted that the author was intimately acquainted with the country lying between Shechem (*Sichem*) and the great plain of Esdraelon, and that the places mentioned occur in their proper relative position" (p. 288).

583. **Amon** (Ἀμών, *a nurse*) succeeded his father Manasses on the throne of Juda, being then twenty-two years of age. He did evil before God, and devoted himself wholly to idolatry. He was murdered by his servants after a reign of only two years. His murderers, who possibly aimed at power themselves, were put to death by the people, who raised *Josias* (Ἰωσιάς, *given of the Lord*), the son of Amon to the throne, B.C. 641 (4 *Kings* xxi. 19-26; 2 *Par.* xxxiii. 21-25).

584. **Idolatry of the Jews.**—The readiness of the Jews to relapse into idolatry is very remarkable. The reason seems to have been this—that the religion of Israel differed from that of the nations around them in its conception of the Holiness of God, which demanded a corresponding holiness in His people. Other nations thought of God in other ways; some as Beauty, some as Strength, some as Wisdom, some as the Life-giver, and so on; but the Israelites alone recognised Him as Holy, and knew that to fall short of His commands was sin. The whole of their national law was based on this idea. Even in their food and dress, they must show that their whole life was consecrated to God, by submitting themselves to law. After any defilement they must wash, and offer sacrifices, before they were fit to come into His presence. Thus in every act of life the Israelite was taught this lesson, that God was perfect Purity, and would be contented with nothing less than perfect purity in man. But in this they saw a great contrast to the religions of the nations around them, who all worshipped the powers of nature—sun, moon, fire, water, and earth—under different names; and though they represented them in different shapes, the popular religion of each of these nations was alike in one point—these nature-gods did not require holiness from their worshippers. The worship of Moloch, and Baal, and Astarte involved obedience to no strict moral laws like the Ten Commandments. On the contrary, those that worshipped them were encouraged to indulge their evil passions as much as they would, and to say that that was their way of worshipping the gods, whom they supposed to be easily offended if they did not bring

sacrifices enough to appease them ; who would perhaps send thunder, and tempests, and drought upon them, but who would not interfere with their sensual pleasures. This was the choice which was put before Israel. They might choose either to live as God's own people, bound by His covenant to keep His laws, and lead pure, faithful, self-controlled lives, rising by degrees to that point to which He would have led them if they had walked in His ways ; or they might turn aside from Him and His strict requirements of holiness, to the easy demands of the nature-worship of the nations around. And thus it was not from stupidity or ignorance, but from moral weakness and self-indulgence, that Israel fell so easily into idolatry.—(*Bramston's Judæa.*)

585. **Josias**, who succeeded his father Amon, was but eight years old when he ascended the throne. He was a very pious prince, and “while still but a boy he began to seek the God of his father David.” In the twelfth year of his reign he cleansed Juda and Jerusalem from the high places, and groves, and idols, and graven things. Moreover he burnt the bones of the priests on the altars of Baal, and having thus defiled them, he utterly demolished the altars and idols.

NOTE.—Josias by this action literally fulfilled the remarkable prophecy of the disobedient Prophet, uttered 300 years before (*see par. 499*).

He now appointed *Saphan* the scribe, *Maasias* the governor of the city, and *Joha* the recorder, to restore the Temple of God, and gave them power to levy contributions for this purpose. During the repairs *Helcias* the high priest found a roll containing the Book of the Law (probably Deuteronomy), which he sent to the king by the hand of *Saphan*. Josias caused it to be read to him, and, terrified by its awful denunciations, he sent to the prophetess *Olda* (or *Huldah*) to inquire concerning the punishments which the nation had incurred by its apostacies. *Olda* announced that God would indeed bring on them all the evils threatened in the Book, but in consideration of the piety of Josias, the calamity should not come in his time.

Josias now ordered an assembly of all the ancients and people, and read to them all the words of the Book. Then, rising in their midst, he solemnly renewed, in his own name and theirs, the covenant with the God of Israel. He then celebrated the Pasch with all the ceremonies enjoined by Moses, and offered many victims. B.C. 623.

He continued during his reign to remove and destroy every vestige and relic of idolatry, and used his utmost endeavours to confirm his people in the observance of the law of God.

At length *Necho*, king of Egypt, came up to pass through Juda to fight against the Assyrians at Charcanis (*Carchemish*), by the Euphrates. Josias, who remained faithful to Assyria, resolved to bar his way, and brought his army to Mageddo. *Necho* tried to persuade him to allow him to pass, but Josias remained firm, and the king of Egypt thereupon attacked his army and routed it, Josias himself being mortally wounded in the battle. He was brought back to Jerusalem and died there, being mourned greatly by all his people, B.C. 610 (4 *Kings* xxii. xxiii.; 2 *Par.* xxxiv.—xxxvi.)

NOTE.—In the reign of Josias lived the prophets *Jeremias*, *Baruch*, *Joel*, and *Sophonias* (or *Zephaniah*), as also the prophetess *Olda*. *Jeremias* was called to the prophetic office in the thirteenth year of Josias, and delivered the first twelve chapters of his prophecy during this reign.

586. **Joachaz** (*Ἰωάχαζ*, *whom the Lord holds*), also called *Sellum*, was the second son of Josias, but was chosen by the people to be king in preference to his elder brother. He had reigned only three months, when Pharaoh *Necho*, on his return from his Assyrian campaign, took him prisoner at *Rebla* and sent him in chains to Egypt. Here he died, as *Jeremias* had foretold. The Egyptian king having laid a fine upon Juda of 100 talents of silver and a talent of gold, permitted Joachaz' brother *Eliacim* to reign in his stead, but changed his name to *Joakim* (*Ἰωακίμ*, *the Lord will set up*), B.C. 610.

587. **Joakim**, the son of Josias and *Zebida*, was, like many of his predecessors, an evil doer before God. He added the worship of the gods of Egypt to the Phœnician

idolatry already common in Juda; he built himself a gorgeous palace out of taxes ground from his oppressed subjects; he sent into Egypt for a prophet who had offended him, and put him to death; and he set the law of God entirely at defiance. Jeremias had collected his various prophecies in a book, which Baruch read to the people in a solemn assembly. By the connivance of the princes of Juda, Jeremias and Baruch escaped, but the king in his rage ordered the book to be destroyed. In their retirement Jeremias and Baruch re-wrote the book, with additional prophecies. At length the Divine vengeance overtook Joakim, and *Nabuchodonosor*, king of Babylon, having subjugated Egypt, came up against Jerusalem. After a short siege he entered the city, and took Joakim in fetters to Babylon, together with many of the principal nobles of Juda, among whom were *Daniel*, and his three friends *Ananias*, *Azarias*, and *Misael*. Moreover, he carried to Babylon some of the precious vessels of the Temple. After a time he accepted the submission of Joakim, and replaced him on the throne of Juda; possibly in remembrance of the fidelity of his father Josias. After three years, however, Joakim broke his oath of allegiance, and rebelled against Babylon. Nabuchodonosor, who could not come in person to chastise him, sent against him numerous roving bands of Chaldeans, together with the Syrians, Moabites, and Ammonites, all of whom were subject to Babylon; these invaders ravaged and spoiled the whole country of Juda. At length Joakim came to a violent end, the particulars of which are not known. He was buried without ceremony beyond the gates of Jerusalem, B.C. 599 (4 *Kings* xxiii. 34-36; xxiv. 1-5; 2 *Par.* xxxvi. 4-8).

588. *Joachim*, son of *Joakim* and *Nohesta*, succeeded his father, but reigned only for three months and ten days. Then Nabuchodonosor came up against him, and in a very short time Joachim surrendered. He was taken captive to Babylon, together with his mother and all the princes and captains of the army, and every skilled workman in Juda, to the number of 18,000. Nabuchodonosor also took all the king's treasure, and entirely stripped the

Temple of the sacred vessels and of every article of value. At Babylon Joachin was kept a prisoner, actually in prison, and wearing prison garments, for thirty-six years, when, at the death of Nabuchodonosor, his successor Evil-Merodach released him from confinement and treated him with honour. Joachin died in Babylon, but the date of his death is not known (4 *Kings* xxiv. ; 2 *Par.* xxxvi. 9, 10 ; *Jer.* lii. 31).

589. **Sedecias.**—*Matthanias*, the third son of Josias, and uncle of Joachin, was now appointed (B.C. 598) by Nabuchodonosor to rule the devastated kingdom of Juda ; and at his command he assumed the name of *Sedecias* (*Σεδεκιᾶς*, *justice of the Lord*), and swore fidelity in the name of God. Before long he restored idolatry, defiled the Temple, and at length, deaf to the warnings of *Jeremias*, who urged him to be faithful to Babylon, he formed an alliance with the king of Egypt. A Chaldean army at once set out and besieged Jerusalem for sixteen months, during which time the wretched inhabitants were reduced to the fearful straits described in the *Lamentations* of *Jeremias*. Hearing that an Egyptian force was on its way to relieve Sedecias, Nabuchodonosor raised the siege and marched to meet the Egyptians. The latter, however, would not risk a battle, and retreated. Nabuchodonosor therefore returned to Jerusalem, which now submitted (B.C. 589). Sedecias fled, but was taken in the plains of Jericho, and brought before Nabuchodonosor at *Reb-latha*. Indignant at his treachery, Nabuchodonosor put all his children to death before his face, and then put out his eyes, and loading him with chains, brought him to Babylon, where he died. Very shortly afterwards, *Nabuzardan* was sent with a Babylonian force to destroy Jerusalem : the Temple, the king's palace, and all the buildings were set on fire, and their walls afterwards utterly thrown down and destroyed. A few husbandmen and vinedressers, under the charge of *Godolias* (*Gedaliah*), were left to till the ground, but the whole of the rest of the people were carried away captive to Babylon (B.C. 588).

This ended the kingdom of Juda, which had lasted 388 years from the death of Solomon, and 134 longer

than the kingdom of Israel. In the punishment of Sedecias two prophecies, which, at the time they were uttered, appeared to be contradictory, were fulfilled to the letter : one of *Jeremias*, who said that Sedecias should see and yet not see Babylon (*Jer.* xxxii. 4, 5, xxxiv. 3) ; and the other of *Ezechiel*, who foretold that he should not see Babylon, though he should die there (*Ezech.* xii. 13).

590. Godolias was left with a Chaldean guard at *Maspha*, a strong fortress six miles north of Jerusalem. Here he was joined by Jeremias, who had received permission to remain and minister to the labourers who were left to till the soil : and Maspha became the resort of Jews from various quarters (*Jer.* xi. 6, 11). Two months after his appointment, Godolias was treacherously slain by *Ismael*, a descendant of the royal family of Juda, who, after having committed the crime, escaped into the country of the Ammonites. The whole of the Jews now remaining in Juda, fearing the vengeance of Nabuchodonosor, fled into Egypt, in spite of the warnings of Jeremias, who, however, accompanied them to share their fate.

591. *Jeremias* was the son of *Helcias*, a priest of Anathoth. He commenced his prophetic ministry in the reign of *Josias*, and by the Divine command (*Jer.* xvi. 2) he did not marry, but led a single and mortified life. Throughout the reigns of *Josias*, *Joakim*, *Joachin*, and *Sedecias*, he did all in his power to preserve Juda from allying herself with the idolatrous Egypt. And for this course of conduct he suffered great persecution from his own people. He explicitly foretold the restoration of the Jews who had been carried away captive with *Joachin*, and the desolation of those who were left behind, adding that those who should be restored would be wholly converted from idolatry, and turn to God with their whole heart (*Jer.* xxiv).

592. At the time of the Captivity, *Jeremias*, by the command of God, took the Ark of the Covenant, the Tabernacle, and the Altar of Incense, and hid them in a hollow cave on Mount Nebo ; he then closed the entrance to the cave and withdrew. God seems to have miraculously concealed the cave, for some of those who followed

came up to mark the place, but could not find it; nor has it ever been discovered since. Indeed, Jeremias expressly foretold this, saying: "The place shall be unknown, till God gather together the congregation of the people, and receive them to mercy" (*2 Mac.* ii. 4-7).

NOTE.—Mention is made in *2 Mac.* ii. 1 of the "Descriptions of Jeremias"—a book of the prophet which is no longer extant. It was a work of great authority, and is quoted by the author of the Second Book of Machabees as an indubitable witness to the truth of the hiding of the ark.

593. Moreover, by the order of Jeremias, some of the priests who were faithful servants of God took the sacred fire from the altar and hid it privately in a deep dry well in a valley, trusting that God would preserve it, thus left without fuel, until He should bring back the captives, and restore His worship to Jerusalem. The knowledge of the place where the fire was concealed was preserved in the families of these priests until the time of Nehemias.

594. Nabuchodonosor treated Jeremias with great respect, and gave him his choice, either to accompany the captives to Babylon, or to remain in Juda with the remnant. Jeremias chose the latter alternative, and went afterwards with them into Egypt. In his retreat into Egypt, he was accompanied by his disciple Baruch, who had been his faithful companion for many years. Here, in Egypt, it is believed that the Jews, irritated by his rebukes, stoned him to death.

595. The Kings of Syria mentioned in the *Books of Kings* and *Paralipomena* are:—

<i>Adarezer</i> (<i>1 Par.</i> xviii. 3) of Soba	.	B.C.	1040
<i>Razon</i> (<i>3 Kings</i> xi. 23) of Damascus or	}	"	1005
<i>Iiezion</i> (<i>3 Kings</i> xv. 18)			
<i>Tabremon</i> (<i>3 Kings</i> xv. 18)	.	.	960
<i>Benadad I.</i> (<i>2 Par.</i> xvi. 2)	.	.	941
<i>Benadad II.</i> (<i>3 Kings</i> xx. 20)	.	.	910
<i>Hazael</i> (<i>4 Kings</i> viii. 28)	.	.	885
<i>Benadad III.</i> (<i>4 Kings</i> xiii. 24)	.	.	839
<i>Razin</i> (<i>4 Kings</i> xv. 37)	.	.	742
Syria annexed to Assyria by <i>Theglath-</i>	}	"	740
<i>phalasar</i> (<i>4 Kings</i> xvi. 9, 10)			

FIRST AND SECOND BOOKS OF PARALIPOMENA, OR CHRONICLES.

596. These two books, called by the Hebrews *DIBRE HAJAMIN* (*the words of the days*), are probably condensed and abridged from the books so often mentioned under the title, "The Words of the Days of the Kings of Israel." Their author was probably *Esdras*. They were written after the Books of Kings, to which they form a kind of supplement, adding important particulars which had been omitted in those books. Hence their name *Paralipomena* (*Παραλειπόμενα*), *Things omitted*. They were named, by St. Jerome, *CHRONICLES*, under which name they are given in the Protestant Authorised Version.

They comprehend a period of 3468 years; 2988 in the First Book, and 480 in the Second.

The events recorded in these Books have been described above under the Books of Kings. The Paralipomena often describe, as it were, the *inner life* of the nation, and give the causes and reasons of various events which are narrated without comment in the Books of Kings.

597. **The Captivity**, terrible as it was as a punishment, was by no means the same as slavery, and the Jews in Babylonia were treated rather as colonists than serfs. They received grants of land out of the territories at the disposal of Nabuchodonosor, and this land they cultivated as they would. They did not, like the Ten Tribes, blend with their conquerors, but remained a distinct people, with their own religion, customs, and to some extent separate government. They carefully kept up their genealogies and distinctions of rank, having the Divine promise that when the purpose of their captivity should be accomplished, they would be restored to the land of their forefathers.

598. **Tel Abib**.—While the greater part of the exiles remained at Babylon itself, a certain number of them, possibly the more vehement of the patriots, were sent off to *Tel Abib* (*heap of new corn*), a village on the banks of the *Chobar*, some hundreds of miles to the north. Here

they lived under supervision, but otherwise were not badly treated. With this portion of the captives was *Ezechiel*, a young priest of very devout life, who together with *Mardochai* was taken captive with king Joachin. It was in the fifth year of the Captivity of King Joachin (B.C. 595), that Ezechiel saw a wonderful vision, and was commanded by God to announce his prophetic calling to the people, but warned at the same time of the hardness of their hearts. He was also bidden to watch over them.

For seven years Ezechiel continued to prophecy the terrible doom that must come on the unrepentant city of Jerusalem, and further impressed the Divine judgments on his fellow-captives by a number of symbolical actions. By degrees the Jews who were with him became truly converted to God, and after the fall of Jerusalem and death of Sedecias, Ezechiel began to prophecy the Restoration of the Jewish nation.

599. **Daniel** was one of the young men of the royal house of David who was taken to Babylon in B.C. 606. He was chosen, with *Ananias*, *Azarias*, and *Misael*, to be trained for three years in all Chaldean learning, to fit them for service in high offices in the Court of Nabuchodonosor. *Malasur*, the chief of the eunuchs, in whose charge the noble youths were placed, seems to have treated them with great kindness, and allowed them to observe the rules of their own religion with regard to their food. In accordance with a common custom their names were changed, and Daniel was now called *Baltassar*, and his three companions were named respectively *Sidrach*, *Misach*, and *Ablenago*. Notwithstanding that, at their own request, they had lived on simple diet in place of the food which had been regularly supplied them from the royal table, the four young men, when at length they were sent for, appeared as healthy and well nourished as if they had lived on the better fare which a religious scruple had caused them to decline. They had studied well, and, being found to excel the wisest of the Babylonians, they received high appointments in the king's court (*Dan. i. 15*).

600. **Nabuchodonosor's Dream.**—The first event which

brought Daniel into prominence was his interpretation of a dream of the king. Nabuchodonosor was greatly troubled in his mind by a dream, and summoned all his astrologers and wise men to interpret it. On their assembling, however, the king had forgotten his dream, but, nevertheless, he insisted on being told the meaning of it. The wise men declared that it was impossible for them to explain a dream without knowing what it was, and thereupon the king ordered them all to be put to death. Daniel, hearing of this sentence, under which he himself also fell, from *Arioch*, the officer charged with its execution, went at once to the king and obtained a delay during which he might meditate on the question; then calling his companions they besought God to make known the secret to them that their lives might be spared. God heard their prayer, and in the night He made known to Daniel in a vision both the dream and its meaning. Daniel was now brought before Nabuchodonosor by *Arioch*, and related the dream, which was as follows:—He had beheld a great statue of which the head was of gold, the breast and arms of silver, the belly and thighs of brass, the legs of iron, and the feet part of iron, part of clay. He then saw a Stone, cut without hands out of a mountain, which struck upon the feet of the statue, and broke it to pieces, and it became like the chaff of a summer threshing-floor, and was carried away by the wind; but the stone became a great mountain and filled the whole earth (*Dan. ii. 31-35*).

The explanation was this:—Nabuchodonosor himself was the head of gold; after him should come another but inferior kingdom, shown by the silver; another of brass, which should rule over all the world; and then the fourth kingdom strong as iron, and subduing all things. This, however, should break up and make room for another kingdom which God Himself should set up, and which should consume all the previous kingdoms and should itself stand for ever (*Dan. ii. 37-44*).

Nabuchodonosor was greatly affected by this statement and interpretation, which evidently came from a super-human source; he loaded Daniel with the highest honours,

and made him viceroy over all the provinces of Babylon, and chief of the magistrates over all the wise men. At Daniel's request he set Sidrach, Misach, and Abdenago also over provinces, Daniel himself remaining in the king's palace (*Dan.* ii. 45-49).

NOTE.—The kingdoms indicated in Nabuchodonosor's dream are usually supposed to be (i.) The Chaldean, (ii.) The Medo-Persian, (iii.) The Macedonian, (iv.) The Roman. These gave way at last to the kingdom of the Messias, the Catholic Church, which should alone embrace the whole world and should never be destroyed.

601. **The Golden Image.**—The impression made on the mind of Nabuchodonosor by Daniel's interpretation of his dream lasted but a short time, for before very long (B.C. 587) the king made a huge image, 60 cubits high, and plated with gold, and set it up in the plain of Dura. Possibly this statue might be a representation of the one he had seen in his dream, and thus set up in his own honour, or it might have been an image of his god Bel; but whatever it was intended to signify, Nabuchodonosor required, under pain of being cast into a fiery furnace, that all the nobles, captains, and chief men in his empire should assemble at the dedication, and adore the image that he had set up. Ananias, Azarias, and Misael, who, as governors of provinces, were amongst those summoned, refused to join in the idolatrous worship, and were quickly reported to the king by some Chaldeans who were already jealous of the favour shown to the exiled Jews. The servants of God being brought before the king, made no defence, but openly declared that they would worship none but God alone. Nabuchodonosor was now exceedingly angry, and ordering the furnace to be heated seven times more than usual, he commanded them to be bound and cast into the midst of the fire. So great was the fury of the fire, that the men who cast them in were themselves killed by the flames, but the three young men arose upon their feet, and were seen walking unharmed in the midst of the fire praising God. The king looked into the furnace to see, as he expected, the utter destruction of the young men, but to his astonishment he saw *four* men loose, and walking in the

midst of the fire, and the fourth appeared as the "Son of God." At this wonderful sight his heart was touched, and he called to the young men to come out, and he found that "the fire had no power on their bodies, that not a hair of their head had been singed, nor their garments altered, nor the smell of fire had passed on them." Seeing the power of the God of Israel, he promoted the young Jews to still higher rank, and decreed that whosoever throughout his empire should blaspheme the God of Sidrach, Misach, and Abdenago should be put to death (*Dan. iii.*).

NOTE.—St. Jerome states that from *verse 24* of this chapter to *verse 91* (including the Canticle *Benedicite omnia opera*) was not in the Hebrew in his time. But as it was in all the Greek Bibles, it is more than probable that it was in the original Hebrew (or rather Chaldaic) text, from which the Greek Septuagint was translated. It has certainly been accepted as canonical by the Catholic Church, which is the sole judge of the Canon of Scripture.

602. **Babylon.**—The genius of Nabuchodonosor and his father Nabopolassar effected a wonderful rise and extension of the Babylonian empire. Babylonia had been subject to Assyria, and within a space of forty years the Babylonians had, in conjunction with the Medes, crushed the power of Assyria, conquered its dependencies, broken the power of the monarchy raised by Psammetichus in Egypt, overrun Arabia, and annexed Elam. Moreover, Nebuchodonosor had distinguished himself even more by his buildings than by his conquests. He had built great cities and splendid temples throughout Babylonia; he had constructed quays, breakwaters, reservoirs, canals, and aqueducts on an enormous scale; and probably no single man ever completed one-half the amount of building erected by this king, whose name is still found stamped upon nine-tenths of the bricks found in the ruins of Babylon. But his one great object was to make his capital surpass in magnificence every city in the world. He almost rebuilt the city and its walls and fortifications; he reconstructed and beautified a number of temples; and he rebuilt and richly adorned the great temple of Bel. He completed the magnificent palace commenced by his father, with its

triple walls, hanging gardens, and plated pillars; and here he held his court, being served by the noblest youths of the peoples he had conquered. Nothing was spared that absolute power could dictate, and that wealth and genius could supply, to make Babylon what it became—the glory and wonder of the world.

603. **Nabuchodonosor's Second Dream.**—In the midst of all his glory the king was affrighted by a dream (B.C. 570). He saw a tree in the midst of the earth, exceeding great and strong: the height of it reached up to heaven, and the sight thereof to the ends of the earth. Its leaves were most beautiful, and its fruit exceeding much, and in it was food for all. Under it dwelt the cattle and beasts, and in the branches the fowls of the air: and all flesh did eat of it. And behold there came down from heaven a Watcher and a Holy One, who cried out, Cut down the tree and top of the branches thereof; shake off its leaves and scatter its fruits, but leave the stump of its roots in the earth bound with a band of iron and brass, and let it be wet with the dew of heaven, and let its portion be with the wild beasts. Let his heart be changed from man's, and let a beast's heart be given him, and let seven times pass over him (*Dan. iv. 1-13*).

The king summoned his wise men to interpret his dream, but no one was able to do so until Daniel came, who declared that the tree represented Nabuchodonosor himself, and that for his pride and self-sufficiency he should be cast forth from among men and live as a wild beast for seven years, until he should recognise that the Most High ruleth over all men, and giveth power and dominion to whomsoever He will. At the same time, he urged the king to “redeem his sins with alms, and his iniquities with works of mercy to the poor,” that perhaps he might be forgiven.

604. **Punishment of Nabuchodonosor.**—The king seems not to have heeded the advice of Daniel, for about twelve months later he was walking in the vast palace that he had built, and in a moment of pride he said, “*Is not this great Babylon that I have built to be the seat of the kingdom, by the strength of my power and in the glory of*

my excellence? The words were hardly spoken ere the king heard a voice from heaven dooming him to the punishment of which Daniel had spoken; and immediately madness came upon him, and, flying from the company of men, he went out into the fields and dwelt among the beasts *until his hair grew like eagles' feathers, and his nails like birds' claws.*

During the time of his madness, his kingdom was probably administered by his queen *Nitocris*, and, at the end of the appointed time, Nabuchodonosor returned to his senses and was restored to his throne. He seems to have been at last convinced that all power is from God alone; and the sincerity of his repentance is manifested by the way in which he proclaimed to all his people the circumstances of his own sin and the Divine judgment which followed it (*Dan.* iii. 98-100, iv. 1-34). Nevertheless, though he glorified the God of Daniel, he continued to adore Merodach, Nebo, and the other Babylonian gods.

NOTE.—The affliction which came upon Nabuchodonosor was probably the madness called by the Greeks *λυκανθρωπία*, in which the sufferer fancies himself a wild beast, quits the haunts of men, and insists on leading the life of a beast. No explicit mention is made of this event in the inscriptions, although it has been supposed by M. Oppert that Nabuchodonosor himself alludes to it in his great inscription, though in a studied ambiguity of language which renders the passage very difficult of translation. It should, perhaps, be added that our monumental knowledge of the whole reign is very scanty. It has often been remarked that Herodotus ascribes to a queen, Nitocris, several of the important works which Berossus and others assign to Nabuchodonosor. It is, therefore, not unnatural to suppose that Nitocris was Nabuchodonosor's queen; and that, as she carried on his constructions during his incapacity, they were by some considered to be hers.—*Vide* Smith's *Bibl. Dict.*

605. Death of Nabuchodonosor.—After his recovery, Nabuchodonosor resumed his great works and continued adding to his constructions throughout the whole of his reign. At length he died, at the age of eighty-three or eighty-four, having reigned forty-three years, B.C. 561. He was succeeded by his son *Evil-Merodach*, or, in his

own language, *Amil-Maruduk*, called by the Greeks, *Ilouarodam*.

606. **Evil-Merodach.**—One of the first acts of Evil Merodach on succeeding to the throne was to release Joachin, king of Juda, from the prison in which he had been confined for over thirty-five years, and set him over the other captive princes at Babylon; he also ordered him a daily allowance from his own table (4 *Kings* xxv. 27-30). Evil-Merodach probably reversed the policy of his father in some other respects, and this led to discontent among the proud nobles of Babylon. A conspiracy was soon formed against him, led by his own brother-in-law *Neregel-Sereser* (*Nergal-sar-uzur*), and Evil-Merodach was assassinated after a reign of two years, B.C. 560.

NOTE.—A Jewish tradition says that at this time Joachin married and became the father of *Salathiel*, as given in the genealogy of our Lord in St. Matthew's Gospel. Others, with perhaps greater probability, have held that Salathiel was the son of *Neri* (*Luke* iii. 27), a descendant of *Nathan* son of David, and rightful heir to the childless king Joachin, who now formally adopted him into his family. The fact that there was again a recognised prince of the royal line must have given fresh hope to the exiled Jews, who naturally looked to him as the future leader under whom they would again return to their own land.

607. **History of Susanna.**—While Daniel was still a youth at Babylon, an event occurred which caused him to be much thought of among his exiled compatriots. A rich Jew named Joakim married Susanna, the daughter of Helcias, a woman noted alike for her beauty and uprightness before God. Joakim's house was much resorted to by the better class of the Jews, and amongst the frequent visitors there were two elders, who, although holding a position of authority among the people and outwardly respectable, were in reality leading sinful lives. These two men determined, if possible, to lead Susanna into sin, and having at length found her alone in her garden, they told her plainly that unless she would do as they desired they would publicly accuse her of a crime for which she would be stoned to death. Susanna, who chose rather to lose her life than sin against God,

cried aloud for help, and, on the appearance of her servants, the elders fled away; but they at once brought a public charge against Susanna, and on their false accusation she was condemned to death. Daniel now stepped forth, and by Divine inspiration demanded that before a daughter of Israel was put to death her accusers should be examined separately. This was done, and their statements being now found to be inconsistent with one another, the elders themselves were condemned to death for perverting judgment and bearing false witness against the innocent; while Susanna was restored in peace to her husband (*Dan.* xiii.)

NOTE.—The history of Susanna in all the ancient Greek and Latin Bibles was placed in the beginning of the Book of Daniel. It was placed in its present position by St. Jerome. It should be noted that the kings of Babylon permitted the captive peoples who lived in their city to govern themselves by their own laws, and thus it was that the Jews were able to condemn the elders to death in accordance with the law of Moses.

The date of the event here described, and also that of the incidents of Bel and the Dragon, and the subsequent casting of Daniel into the lions' den, are uncertain. But they probably occurred in the reign of Evil-Merodach.

608. **Destruction of Bel.**—The Babylonians were in the habit of making offerings to their god Bel of food and wine. These offerings were placed every evening in the temple of the idol, and disappeared during the night, the ignorant heathen believing that they were consumed by Bel. One day the king asked Daniel why he too did not adore Bel, giving the disappearance of the offerings as a proof of his being a living god. Soon after this the king made his offerings as usual, and with his permission Daniel and his servants sifted ashes over the whole floor of the temple, and then going out they closed the door and sealed it with the king's ring. During the night the priests of Bel, accompanied by their wives and children, entered the temple as usual by a secret passage, and ate and drank the offerings. In the morning the king went to the temple with Daniel, and, opening the sealed door and looking in, he saw upon the pavement the footprints of the men, women, and children. The king, now being

angry, sent for the priests; and, when he saw the secret doors by which they entered the temple, he put them and their families to death, and permitted Daniel to destroy the idol and its temple (*Dan.* xiv. 1-21).

NOTE.—A similar case of imposture on the part of heathen priests is related by Herodotus i. 181. Such offerings were quite in accordance with Babylonian usage, for in one of the inscriptions Nabuchodonosor states that he placed daily on the tables of his favourite gods an ox, fish, fowls, and considerable quantities of other food, with the wines of seven or eight different countries.

The king mentioned in the above account has been supposed to have been Evil-Merodach.

609. **The Dragon Destroyed.**—There was also a great dragon (or serpent) which the Babylonians worshipped, probably as the emblem, or, perhaps, incarnation, of the god of knowledge, or supreme intelligence. To show that this monster was far from being divine, Daniel undertook to kill it without either sword or club. The king having given his permission, Daniel made balls of pitch, fat, and hair, boiled together, which, being swallowed by the serpent, killed it (*Dan.* xiv. 22-26).

NOTE.—Serpent-worship was common among the Chaldæans and their disciples the Assyrians, and formed a regular part of their divination. M. Lenormant points out that the name of the serpent, and the verb expressing the action of divining, belong to the same Semitic root *nahas*.

Those who deny the authenticity of these chapters of Daniel are yet compelled to admit that no allusion to national customs, or usage, is to be found in them which is not justified and confirmed by archæological discoveries (Rawlinson's *Five Great Monarchies*, iii. p. 28).

610. **Daniel in the Lions' Den.**—The Babylonians were now extremely indignant with the young Jew who had destroyed their idol, its temple, and the serpent, and coming to the king they demanded that he should give up Daniel, threatening to destroy him and his house if he refused to do so. The king, who was seriously alarmed for his own safety, yielded to these violent demands, and gave up Daniel, whom they at once cast into the den of lions, and left him there for six days, the lions being, in the mean-

time, kept without their ordinary food, that they might the more certainly destroy Daniel. Daniel, however, was under the Divine protection ; nor did the lions attempt to harm him. Moreover, the prophet Habacuc, who had prepared a meal for some reapers in a field in Judæa, was miraculously carried by an Angel to Babylon, where he fed Daniel with the food that was in his hand. This done, Habacuc was carried back to Judæa by the Angel. At the end of six days the king came to bewail Daniel, but seeing him alive, sitting in the midst of the seven lions, he caused him to be drawn out of the den, and those who had put him there to be thrown to the lions, who at once devoured them. The king now acknowledged the God of Daniel to be the true God (*Dan.* xiv. 27-42).

611. **Neregel Sereser.**—On the murder of Evil-Merodach, *Neregel Sereser* was himself raised to the throne. He had been formerly *rubu emga*, or *Rabmag*, one of the highest officers in the state, under Nabuchodonosor, whose daughter he had received in marriage. He had been with the army to Jerusalem, and is mentioned as sitting in the gate after the taking of the city (*Jer.* xxxix. 3). He was an old man when he ascended the throne, and reigned only a little more than three years, dying in B.C. 556. He is only known to have repaired the river front of the Babylonian palace, and to have built a new palace for himself there (Smith's *Babylonia*).

NOTE.—The *punctuation* in the Vulgate (*Jer.* xxxix. 3-13) would make of the *Rabmag Neregel Sereser* three distinct personages—*Neregel*, *Sereser*, and *Rabmag*. Indeed, at *vers.* 13, we read, “*Neregel and Sereser, and Rabmag*,” but the conjunction *and* does not occur in the Hebrew text, which gives exactly the name *Neregel Sereser*, or *Nergal-Sharetsar*, followed by his title of *Rabmag* (*Vigouroux, La Bible*, vol. iv. p. 454).

612. *Neregel Sereser* was succeeded by his son *Ulbar-surki-idina*, who was called by the Greeks *Laborosoarchod*. This prince, who was but a child, had only reigned nine months when a new conspiracy was formed, and he, too, was assassinated, and a man named *Nabu-intuk* or *Nabunahid*, called by the Greeks *Nabonidus* or *Labynetus*, was raised to the throne B.C. 556.

613. **Nabonidus** was either a descendant of Nabuchodonosor on the female side, or married into the family to strengthen his right to the throne. Foreseeing that Babylonia, which had been so long at peace, would before long have to resist the Medes and Persians, Nabonidus repaired and strengthened his capital. Towards the end of his reign, he associated his eldest son *Baltassar* (*Bilussarra-utsur*) with himself on the throne.

614. **Cyrus**, who was at this time at the head of the Medes and Persians, was the son of Cambyses, a Persian of the royal family of the Achæmenidæ, and *Mandane*, the daughter of Astyages, the last king of Media. Cyrus, by his courage and genius, was already at the head of the Persians, when the tyranny of Astyages caused an extensive conspiracy among the Medes to depose him. Cyrus, seeing his opportunity, headed the revolt against Astyages, who was defeated and captured, while Cyrus succeeded to his throne B.C. 559. He organised his empire with great skill and success, and in the course of a few years he defeated Croesus, and added his kingdom of Lydia to the Persian empire.

615. **Baltassar**, who now (B.C. 538) reigned at Babylon, made a great feast for his nobles, and sent for the sacred vessels of the temple, which had been brought from Jerusalem, out of which he, and his nobles, wives, and concubines, drank to the praise of their gods. In the midst of the revelry, however, a terrible sight broke upon them. They saw a man's hand writing on the wall over against the candlestick, the words *Mane, Thecel, Phares*. Baltassar was struck with terror; his colour changed, and he offered a great reward to any one who could read and interpret to him the mysterious words. To do this, however, was beyond the power of the Chaldean soothsayers and wise men; and at the suggestion of the queen, Daniel was sent for, on whose arrival the king promised that if he could interpret the writing, he should be clothed in purple, wear a chain of gold about his neck, and be the third man in the kingdom. Daniel now explained that the writing announced great punishments that should come upon Baltassar, who, notwithstanding he knew of

the judgment that befell his ancestor for his pride, had lifted himself up against the Lord of Heaven, and had profaned the sacred vessels of His temple to the praise of false gods. "This," said Daniel, "is the writing:—*Mane, Thecel, Phares*. And the meaning is this:—*Mane*, God hath numbered thy kingdom, and hath finished it; *Thecel*, thou art weighed in the balance, and art found wanting; *Phares*, thy kingdom is divided, and is given to the Medes and Persians."

By the king's command Daniel was now clothed with purple and invested with a chain of gold, and was promoted to the rank of the third man in the kingdom (*Dan. v.*), B.C. 538.

616. **Taking of Babylon.**—On the same night Babylon was taken and Baltassar slain. It would seem that Nabonidus was away from Babylon, and that Baltassar, who was sharing his father's power, was at this time in sole command of the city. Trusting to the strength of the fortifications, the whole of the inhabitants of Babylon had given themselves up to feasting and revelry, probably as a religious festival. Cyrus, who must have known of the intended feast, drew off for a time the water of the River Euphrates in a vast series of canals he had prepared for the purpose. The water being thus much lowered, at the appointed time he entered the city with his army by the bed of the river, and put the drunken guards and inhabitants to the sword, including Baltassar himself. Nabonidus, who led a force to the relief of the place, was defeated, and obliged to take refuge in Borsippa; and here, after a short resistance, he capitulated, and was afterwards allowed to retire to an estate which was allotted to him in Carmania.

617. **Darius the Mede** is said, in *Dan. v. 31*, to have succeeded to the throne of Babylon on the fall of the city and death of Baltassar; but little is known with certainty as to who he was, or what was his relation to Cyrus. Lenormant supposes him to have been a governor with a quasi-royal power appointed by Cyrus; and there are some grounds for thinking that he may have been the Astyages whom Cyrus had deposed (See Vaux's *History of Persia*).

On his death Cyrus assumed the government himself, and went to live at Babylon.

NOTE.—In the cuneiform contract tablets during the first two years after the taking of Babylon, Cyrus is styled the “King of the Nations;” but in the third and subsequent years after that event his title is “King of Babylon, king of the nations.”

618. **Religion of the Persians.**—Cyrus was a zealous adherent of the Zoroastrian religion, and therefore a believer in the unity of God, and strongly opposed to polytheism and nature-worship. Hence arose a natural bond of union between the Persians and the Jews, who were the only two nations supporting a pure theism. To this cause may perhaps be attributed the willingness of Cyrus to restore the Jews to their own land.

619. **Daniel in the Lions' Den.**—Darius must have heard of the position to which Daniel had been raised by Baltassar, and was probably inclined in his favour by his interpretation of the writing on the wall. He was speedily promoted to high office, and Darius contemplated setting him over the whole kingdom (*Dan.* vi. 4). Hereupon the princes and governors, being jealous of his power, and knowing his fidelity to his religion, craftily devised a scheme for his destruction. They went to the king and proposed that he should make a decree, that whosoever during a period of thirty days should make any prayer or petition to any god or man but to the king himself, should be cast into the lions' den. This extraordinary measure was probably urged on political pretexts, and proposed to Darius as an efficient means of establishing his power, and of assuring himself of the fidelity and submission of the newly-conquered subjects of the Medo-Persian kingdom. Daniel, as his enemies had foreseen, continued to pray to God, according to his custom, three times a-day. He was at once denounced to Darius, who, though “he laboured to save him even until sunset,” was compelled by the Medo-Persian law, which forbade a royal decree to be changed, to have Daniel cast into the den of lions, saying, however, to Daniel, as he sent him away, “Thy God, O Daniel, whom thou servest, He will deliver thee.”

To prevent treachery on the part of the princes, he caused the door of the den to be sealed with his own signet and that of the nobles. Then going home, the king spent the night fasting and watching; and very early in the morning he went to the lions' den, when, to his great joy, Daniel was still alive and answered to his call. He ordered him at once to be taken out of the den, and his accusers, with their wives and children, to be cast to the lions, who at once devoured them. Darius now published a decree commanding all his subjects to fear the God of Daniel, "for He is the living and eternal God for ever" (*Dan.* vi. 1-27).

NOTE.—Mr H. F. Talbot has shown from the inscriptions that burning alive in a furnace, and casting into the dens of lions, were common punishments for criminals among the Babylonians at the time of Nabuchodonosor and Darius (*Trans. Soc. Bibl. Arch.* vol. ii. p. 360). Bas-reliefs of the time of Assurbanipal may be seen in the British Museum, showing lions kept in cages for the king's sports.

620. Chief Events in the Life of Daniel :—

1. He was of noble descent (*Dan.* i. 3), and possessed considerable personal endowments (*Dan.* i. 4).
2. He was taken to Babylon in the third year of Joachim, and trained for the king's service with his three companions.
3. He saved the chaste Susanna from false accusation by his wise judgment (*Dan.* xiii.).
4. He interpreted Nabuchodonosor's dream, and was made ruler of the whole province of Babylon (*Dan.* ii. 48).
5. He explained Nabuchodonosor's second dream (*Dan.* iv. 16-24).
6. He destroyed the idol Bel, and killed the serpent worshipped by the Babylonians (*Dan.* xiv.).
7. He was cast into the lions' den for six days, and was fed by the prophet *Habacuc* (*Dan.* xiv. 27-42).
8. He read the handwriting on the wall at Baltassar's impious feast (*Dan.* v. 13-29).

9. He no longer held office among the "wise men" (*Dan.* v. 7, 8, 12), and probably now lived at Susa (*Dan.* viii. 2).
10. At the accession of Darius he became one of the three presidents, and was delivered miraculously from the lions' den (*Dan.* vi. 10-23).
11. In the third year of Cyrus (B.C. 534) he saw his last recorded vision on the banks of the Tigris (*Dan.* x. 1, 4).
12. Of his subsequent life and death little is known.

FIRST BOOK OF ESDRAS.

621. This book takes its name from its author *Esdras* (Ἐσδράς, *help*), or *Ezra*, who was a holy priest and doctor of the law. It includes a period of 79 years, from the edict of Cyrus, permitting the return of the Jews. It is written partly in Hebrew and partly in Chaldee. The Chaldee begins at chap. iv. 8, and continues to the end of chap. vi. 18. The decree of Artaxerxes (chap. vii. 12-26) is also given in the original Chaldee.

NOTE.—Esdras was the first among the Jews to bear the title of *Sofer*, or "Scribe," used in a *clerical* sense. It had been used in former times to denote a secular officer, who acted as Court Secretary, *sofer hammelek*, the "King's Scribe" (4 *Kings* xii. 10). But from the time of Esdras it bore chiefly a clerical signification. The "Scribes" mentioned in the Gospels were *Soferim*. In the Greek Testament they are called Γραμματεῖς, and in the Syriac *Soferce* (*Etheridge*).

622. **Return of the Jews.**—Seventy years had now elapsed since the taking of Jerusalem and captivity of Joachin, and the Jews had by this time been truly converted to God, and purified from every tendency to nature-worship. Cyrus, on his assuming the government of Babylon, at the death of Darius, issued a decree (B.C. 536), permitting the Jews to return to their native land, and to rebuild the temple. To assist them in carrying out this project, he restored to them the sacred vessels of gold and silver, to the number of 5,400, which Nabuchodonosor had brought away, and ordered all the governors of his empire to afford them every facility (1 *Esdr.* i.).

623. **Zorobabel.**—The majority of the Jews who had attained to positions of comfort and dignity in Chaldæa preferred to remain there, and of the whole number only 42,360 of the most zealous, attended by 7,337 servants, were found willing to undertake the dangers and difficulties of a return to Judæa. At the head of them was *Zorobabel* (Σοροβάβελ, *born at Babylon*), the son of *Salthiel*, and heir of *Joachim*. To give him due authority, in addition to his national rank, he was appointed by *Cyrus Tirshatha* (or *Athersatha*), or governor, with full charge of the expedition, and of the province of Judæa. He was accompanied by the High Priest, *Josue* the son of *Josedec*, *Nehemias*, and probably also by the prophets *Aggeus* and *Zacharias* (1 *Esdras* i., ii.). All possible care was taken that only the Jews of purest blood should be allowed to return, and after a journey of four months they arrived at Jerusalem in the year B.C. 535 (1 *Esdr.* ii.).

Seven months after their return they rebuilt the Altar of Holocausts, on the ancient site, and the regular morning and evening sacrifices were restored. *Zorobabel* now, with the help of a gift of money from *Cyrus*, and a grant of cedar wood from *Lebanon*, and probably other building materials, began the great work of rebuilding the Temple. The foundation was laid with much solemnity, the same psalms being chanted as had been sung at the dedication of the first Temple. Many of those present were old men, and had seen the former Temple, and these wept aloud, while the shouts of joy that arose from the others mingled with their weeping, “so that one could not distinguish the voice of the shouts of joy from the noise of the weeping of the people” (1 *Esdr.* iii.).

624. **The High Priests.**—The succession in the hereditary High Priesthood was guarded with great care by the Jews. The following is a list (from *Calmet*) of the High Priests from *Aaron* until the return from the Captivity (*vide* 1 *Par.* vi. 3-15):—

- | | | |
|-------------------|-----------|-------|
| 1. <i>Aaron</i> | died B.C. | 1452 |
| 2. <i>Eleazar</i> | „ | 1433. |
| 3. <i>Phinees</i> | „ | 1414. |

4.	<i>Abisue</i>	...	} Under the Judges
5.	<i>Bocci</i>	...	
6.	<i>Ozi</i>	...	
7.	<i>Heli</i>	died B.C. 1116.	Of the race of <i>Ithamar</i> .
8.	<i>Achitob I.</i>		
9.	<i>Achia</i>	„ 1092.	
10.	<i>Achimelech</i>	„ 1060	Killed by Saul.
11.	<i>Abiathar</i>	„ 1015	Under David.
12.	<i>Sadoc I.</i>	„ 1004	Under Solomon.
13.	<i>Achimaas</i>	„ 974	Under Roboam.
14.	<i>Azarias</i> or <i>Ama- rias</i>	died B.C. 912	Under Josaphat.
15.	<i>Johanan</i> (perhaps <i>Joiada</i>)	died B.C. 878	Under Joas.
16.	<i>Azarias</i> (perhaps <i>Zacharim</i>)	died B.C. 840.	
17.	<i>Amarias</i>	„ 783.	
18.	<i>Achitob II.</i>	...	} Under Joathan.
19.	<i>Sadoc II.</i>	...	
20.	<i>Urias</i>	„ 739.	
21.	<i>Sellum</i>		
22.	<i>Azarias</i>	...	} Under Ezechias.
23.	<i>Helcias</i>	...	
24.	<i>Eliacim</i>	...	Under Manasses.
25.	<i>Azarias</i> (perhaps <i>Nerias</i>)		
26.	<i>Saraïas</i>	...	Last pontiff before the captivity.
27.	<i>Josedec</i>	...	During the captivity.
28.	<i>Josue</i>	...	Returned from Babylon.

NOTE.—Originally the office of High Priest was regarded as held for life and hereditary; but, in the later times before our Lord, it had become a matter of cabal, crime, or bribery. The Jerusalem Talmud (*Joma* i.) makes the following statement:—“In the first temple the High Priests served, the son succeeding the father, and they were eighteen in number. But in the second they got the High Priesthood for money; and there are who say they destroyed each other by witchcraft, so that some reckon eighty high priests during that period, others eighty-one, others eighty-two, eighty-three, eighty-four, and even eighty-five.”

There was no fixed age for entering on the office, though it was

probably not usual to do so under twenty years ; but *Aristobulus*, the Macchabean, was only sixteen years old when his beauty, as he officiated as High Priest in the temple, roused the jealousy of Herod, and procured his death.

Out of actual service the High Priest wore no distinctive dress, but he and the other priests were attired in all respects like simple laymen. Certain marks of respect were, however, shown him, and when he entered the temple he was accompanied by three persons, one walking at each side and the other behind him. He might, at his own choice and without being appointed to it, officiate in any part of the temple services, and he had certain other exceptional rights.

625. **The Samaritans**, who were chiefly the descendants of colonists from Cutham, who had intermarried with the remnant of the Israelites left in Israel, desired, as they too worshipped the One God, to take part in the erection of the new temple. Zorobabel, however, refused their aid, as he wished to keep the work in the hands of Jews of pure descent ; and the Samaritans, indignant at the rebuff, became the bitterest opponents to the whole work. They put every obstacle in their power in the way of the building, and even sent messengers to Babylon to suggest that the Jews, who now lived under the sole control of a native prince, intended on the first opportunity to throw off their allegiance to the king of Babylon. This device was so far successful that the royal permission to continue the work was withdrawn ; nor could the Tirshatha obtain leave to proceed with it during the entire reign of Cyrus, or that of his successors, Cambyses and Smerdis, a period of fourteen years. B.C. 535-521. (I *Esdr.* iv.)

NOTE.—When Cyrus died, B.C. 529, his vast domains mainly descended to his eldest son *Cambyses*, but his second son, *Bardés* (or, as he is called in Greek history, Smerdis), was to have certain provinces as his patrimony. This arrangement was quickly put an end to by Cambyses, who had his brother assassinated by Prexaspes at Susa, but in a manner so secret as to lead subsequently to his impersonation by an impostor whom Herodotus supposed to have been of the same name, but who is now known from the Behistán inscription to have been really named *Gomátes*.—Vaux, *Hist. of Persia*.

626. **The Rebuilding Resumed**.—About the year B.C. 519, the Jews were roused by the exhortations of the prophets Aggeus and Zacharias, and began again to rebuild

the temple. The Persian satraps *Thathanai* and *Stharbu-
zanai* having visited Jerusalem, reported what they were
doing to *Darius Hystaspes*, who had succeeded to the
Persian throne in the previous year. A search was made
by his orders in the archives at Ecbatana, and the
decree of Cyrus having been found, he confirmed it, and
ordered his satraps to assist in every way in the promotion
of the work; he also restored, for the use of the temple,
the vessels of gold and silver which Nabuchodonosor had
carried away; and made large contributions of the various
things needed for the rebuilding and for the divine wor-
ship. The temple was at length completed and solemnly
dedicated in the 8th year of Darius (B.C. 516) with nume-
rous sacrifices and great rejoicings (1 *Esdras* vi.).

627. **The Sacred Fire Restored.**—It was probably at
this time that the grandsons of the priests who had
hidden the sacred fire in a dry well by command of
Jeremias, went to seek it, and found no fire but a
quantity of thick water in its place. Nehemias bade
them bring the water and sprinkle it on the victims and
the wood already laid on the altar. A great fire was
at once kindled, and the sacrifices were consumed. The
remainder of the water was poured out on some stones,
when it immediately burst into flames. Thus God
miraculously restored the sacred fire which he had origin-
ally sent from heaven (*Lev. viii.*), and which alone it was
lawful to use for the sacrifices.

NOTE.—This date of the restoration of the fire is somewhat
doubtful; but Cornelius à Lapide considers this to be most pro-
bably the time at which it took place.

628. **Bank in Jewish History.**—For seventy years
after the dedication of the second Temple little is known
of Jewish history. There is a tradition among the Jews
that Zorobabel returned to Babylon and died there, after
succeeding by his wisdom in obtaining the consent of
Darius to the completion of the building.

629. **Early Kings of Persia.**—

1. *Cambyses I.*, married *Mandane*, daughter of
Astyages King of the Medes.

2.	<i>Cyrus</i> , son of Cambyses	about B.C.	558
3.	<i>Cambyses II.</i> , son of Cyrus	"	529
4.	<i>Pseudo-Smerdis (Bardes)</i>	"	522
5.	<i>Darius I.</i> son of Hystapes	"	521
6.	<i>Xerxes</i> , son of Darius	"	486
7.	<i>Artaxerxes I. (Longimanus)</i> son of Xerxes	"	465
8.	<i>Darius II. (Nothus)</i> , son of Artaxerxes	"	425
9.	<i>Xerxes II.</i>	} reigned only a few months each.	
10.	<i>Sogdianus</i>		
11.	<i>Artaxerxes II. (Mnemon)</i> , son of Darius II.	about B.C.	405
12.	<i>Artaxerxes III. (Ochus)</i>	"	359
13.	<i>Arses</i> , son of Ochus	"	338
14.	<i>Darius III. (Codomannus)</i> , son of Arses	"	336
	(Battle of Arbela)	"	331

630. *Aggeus* or *Haggai*, (*Ἀγγαῖος*, *festival of the Lord*), the prophet, was one of those who returned from Babylon in the first year of the reign of King Cyrus, and is supposed to have been of the priestly family. He exhorted Zorobabel and Josue to rebuild the Temple, and prophesied that the glory of the second and smaller Temple should exceed that of the former one; for it should be visited by Christ Himself:—"I will move all nations; and the Desired of all nations shall come: and I will fill this house with glory, saith the Lord of Hosts. . . . Great shall be the glory of this last house more than of the first, saith the Lord of Hosts: and in this place I will give peace, saith the Lord of Hosts" (*Aggeus* ii. 8, 10). He also prophesied the great changes that should precede the coming of our Lord, of whom he speaks under the name of Zorobabel his ancestor (*Agg.* ii. 22-24), B.C. 520 to 518, or longer.

631. *Zacharias* (*Ζεχαρίας*, *remembered of the Lord*), the son of *Barachias*, joined his exhortations to those of *Aggeus* in regard to the rebuilding of the Temple, and continued to prophesy somewhat later than that prophet. He foretells very distinctly the Church of Christ begin-

ning among the Jews, but afterwards embracing all nations. Some of his predictions regarding our Lord relate minute particulars, the four most striking being—

1. Our Lord's entry into Jerusalem, sitting on an ass (*Zach.* ix. 9; fulfilled, *Matt.* xxi. 2-9).
2. The price at which our Lord should be sold, and that the money should be cast into the temple (*Zach.* xi. 12, 13; fulfilled *Matt.* xxvi. 5; xxvii. 3-10).
3. The disciples abandon our Lord (*Zach.* xiii. 7; fulfilled *Matt.* xxvi. 31).
4. The piercing of our Lord's side (*Zach.* xii. 10; fulfilled *John* xix. 34-37).

632. *Assuerus*.—The Jews had peace during the remainder of the long reign of Darius, who died in B.C. 485, and was succeeded by his son *Assuerus*, known in Greek literature as *Xerxes*.

In the third year of his reign, Assuerus made a great feast in the city of Susan, the capital of his kingdom; and at the height of the festivities he sent for his queen, *Vashti*, in order that he might exhibit her beauty to the assembled guests. This command, which outraged every Persian sentiment of propriety, Vashti refused to obey; and in consequence, by the advice of Mamuchan, one of the chief princes, she was deposed from her rank as queen, and a Jewish maiden of exceeding beauty, named *Esther*, was made queen in her place.

633. *Esther* (or *Edissa*) was an orphan, and the niece of *Mardochai*, of the tribe of Benjamin, whose family was taken captive with Joachin by Nebuchodonosor. Mardochai had been of service to the king; for being employed in some office (probably in the royal bodyguard), he abode in the court of the palace with *Bagatha* and *Thara*, who presided over the chief entrance. These men, however, for some reason had formed a conspiracy to murder the king, and Mardochai gave information which led to their detection, and they were hanged.

Some time after this *Aman* (or *Haman*), the chief of the princes of the Court, took offence at Mardochai, who refused to salute him with the usual honours, and hearing

that Mardochai was a Jew, he determined to be revenged upon the whole of his race. He therefore spoke to the king of the danger of allowing a people with peculiar laws and customs to live in the midst of the king's own subjects, and obtained the royal permission to exterminate the Jews on a day he had chosen by lot, viz., the 13th of the month Adar. A decree was issued to this effect, and was published beforehand, so that all might hold themselves in readiness to execute it. In the meantime, the Jews fasted and prayed, and Esther risked her life by appearing unsummoned before the king to invite him to a banquet in her house. She was received graciously, and the king dined with her that day, bringing Aman also with him at Esther's request. Finding the king very favourably disposed towards her, she begged him to dine again with her on the following day, and bring Aman, saying that she had then a favour she intended to ask of the king. Aman went home, overjoyed at the special honour he had received, but declared that all this was nothing to him so long as he saw Mardochai, whom he hated, at the king's gate. At the suggestion of his wife Zares, he prepared a gibbet 50 cubits high, on which he determined that Mardochai should be hanged.

That night, however, the king could not sleep, and, to amuse him, the annals of past years were read to him, and so it happened that the king heard an account of the conspiracy of Bagatha and Thara, which had been detected and foiled by Mardochai. Finding that his fidelity had never received any reward, the king was thinking what he should do for him when Aman appeared, having come to obtain an order for his being hanged. The king at once asked Aman what should be done to the man whom the king desired to honour; and Aman, supposing that the honour was to be paid to himself, suggested that he should be clothed in royal apparel, set on the king's horse, and, wearing the royal crown, should be led throughout the town by the chief of the princes, who should proclaim to all the people the honour that the king desired to do him.

"Make haste," said the king, at once; "take the robe

and the horse, and do as thou hast spoken to Mardochai, the Jew, who sitteth before the gates of the palace."

Aman was compelled to obey, and then went home mourning, and told his wife and friends all that had befallen him. Speedily, however, he was sent for to dine with the king and Esther. After the banquet, Esther complained to the king of the impending massacre of herself and her people, which had been contrived by Aman. The king now was exceedingly angry, and ordered Aman to be hanged on the gibbet he had prepared for Mardochai, and gave his house to Esther. Mardochai himself was advanced to great honour, and the king issued new letters, which were sent throughout the country, warning the Jews to gather themselves together, and stand for their lives, killing and destroying all their enemies with their wives and children. This was done, and the Jews thus saved instituted the annual feast of *Purim* (or *lots*), because of the lot cast by Aman for the day of their destruction (*Esther* i.—xvi.).

NOTE.—1. Esther was a special type of our Blessed Lady, since by her prayer her people were saved from death. In the words, "This law is not made for thee, but for all others" (*Esther* xv. 13), is seen the freedom of the Mother of God from the stain of original sin, which is the lot of all the rest of mankind.

2. It is probable that the object of the conspiracy of Bagatha and Thares was to kill Assuerus, and place Aman on the throne; if Aman, as is not unlikely, was in the plot, it will account for his anger against Mardochai who defeated it. "He sought to hurt Mardochai and his people, because of the two eunuchs of the king who were put to death" (*Esther* xii. 6).

3. It was on religious grounds that Mardochai refused to pay Aman the honour he claimed, for he feared that by so doing he would transfer to a man the honour which was due to God alone (*Esther* xiii. 12-14).

634. **Esdras** (or *Ezra*) was a priest of the family of Helcias, who had been high priest in the time of Josias. He was learned in the law of Moses, and in the year B.C. 467 he obtained permission from Artaxerxes, the son of Xerxes, to return with a number of Jews to Jerusalem, in order that he might teach his nation the law of God, and rouse them up to observe it more exactly. The king not only

consented to his petition, but encouraged him in every way, contributed largely to the support of the Temple and the worship of God, and gave Esdras great powers and privileges.

Esdras at once sought diligently for companions, and especially for priests, Levites, and Nethinim, to accompany him to Jerusalem; and he succeeded in persuading 6000 Jews to take part in this second Return. After a fast of three days by the river Ahava, to obtain the blessing of God on their work, they set out on their journey, and arrived safely in Jerusalem.

NOTE.—The diminution of the numbers of the Levites is very remarkable. Like the priests they had at the time of David been divided into twenty-four courses, which were to act as priests' assistants, singers and musicians, gate-keepers and guards, and as officers and judges. Of these various classes the priests' assistants were by far the most numerous, and to these belonged the charge of the Temple. At the return from Babylon, though no less than 4289 priests returned, the number of Levites was under 400, of whom only 74 were priests' assistants. To this number the second immigration under Esdras added only 38, and that, though the Levites had been specially searched for. The gap in their number was filled up by 220 *Nethinim* (*given ones*), who were probably originally strangers and captives, as in all likelihood the Gabaonites were the first Nethinim (*Edersheim's Temple*, p. 64).

635. **The Reforms of Esdras.**—Arrived in Jerusalem Esdras found great disorders among the people. A number of those that feared God assembled with him at the Temple, and wept and prayed, confessing their sins and the transgressions of the nation. Very many of them, including priests and Levites, had married daughters of the neighbouring idolatrous peoples, and had thus broken their covenant with God. They now repented of their sins, and, at the command of Esdras, they put away their strange wives, and returned to a more exact observance of the Commandments of God (1 *Esdras* vii.—x.). Esdras also revived the keeping of the *Feast of Tabernacles*, which had been neglected since the time of Josue (2 *Esdras* viii.)

NOTE.—The Pharisees delighted in tracing their history to the time of Esdras, and there may be substantial, though not literal, truth in their claim. For we read in 1 *Esdras* vi. 21, ix. 1, x. 11.

and 2 *Esdras* ix. 2 of those who had "separated" themselves from the abominations of the heathen; while in 2 *Esdras* x. 29 we find that they bound themselves by definite vows and obligations; and the Pharisees or *Perushim* of the Mishna were, so far as the meaning of the term is concerned, the "separated ones" of their period.—*Edersheim's Sketches of Jewish Life.*

636. Return of Esdras.—The original commission of Esdras was to visit Jerusalem and correct what he might find amiss; and, after he had completed his reforms, he returned to the court of Artaxerxes, having appointed magistrates and judges over the Jews (1 *Esdras* vii. 14–25), and reorganised the people according to the law of Moses and the institutes of David. He now devoted his time to Holy Scripture and drew up the Canon of the Hebrews, being himself the author not only of the first book bearing his name, but also most probably of the two books of *Paralipomena*, chapter xxxvi. of *Genesis*, and the last chapter of *Deuteronomy*.

NOTE.—*Esdras* has been compared and contrasted with his great contemporary *Pericles* of Athens; each of them being engaged in the work of organising his nation and moulding the national character. While they resemble each other in this, they differ widely in their principles and method. In *Pericles* we see the wisdom of the Greek, in *Esdras* the wisdom of the Jew. *Pericles* encouraged his countrymen to cultivate art and philosophy; *Esdras* taught his to study the Divine law. Holiness, to be attained by separation from all other nations, was the object of the Jew; culture of the mind was the aim of the Greek. *Esdras* put before his nation a high standard of spiritual life, though the range of thought was somewhat narrow; *Pericles* gave Athens wideness of thought, education, knowledge of what was noble and beautiful, but none of that special wisdom by which man is brought nearer to God.—*Bramston.*

637. The Great Synagogue.—*Esdras* associated with himself some of the most eminent men of his age in an organised college commonly called the *Great Synagogue*. This body must not be confounded with the *Sanhedrin*, which was not incorporated until the time of the *Machabees*, and which continued not only till the final ruin of the State, but even lingered on, with a show of power, a long while after it; whereas the *Great Synagogue* terminated with the life of *Simon the Just*, its last surviving mem-

ber. The entire number of its members is said to have been one hundred and twenty, in a succession stretching through a period of about as many years. By the zealous efforts of these enlightened men, the institutes of religion were happily re-established, and an efficient and extensive provision made for the spiritual and moral culture of the people. Under their influence arose a distinct order of men, whose lives were devoted to the work of public instruction. Bearing the name of Soferim (from *safer*, to "write" or "recount"), they became the teaching clergy of the Jews, the recognised expositors of the Holy Scriptures, and editors of the sacred text (*Etheridge*, Heb. Lit., p. 48).

Esdras was again in Jerusalem when Nehemias was governor, and is supposed to have died on his way back to Babylon.

638. **End of Jewish Idolatry.**—The seventy years' captivity was a punishment not more severe than necessary, and it was completely successful in weaning the Jews from the tendency to idolatry, which had been their besetting sin since the days when they came out of Egypt. Previous to this captivity they had often lapsed into the idolatrous customs of their neighbours, but, after the return, the lesson of the captivity was never quite lost upon them, and they never again as a whole nation worshipped false gods.

639. **Profane History of this Period.**—The seventy years between Zorobabel and Esdras form a very important period in the history of the world. During this time the Greeks resisted the Persian power, which had extended as far as Thessaly.

- B.C. 500. The Ionian Greeks of Asia Minor rose against Persia, and were assisted by the Athenians, who burnt Sardis.
- " 490. The Athenians, with an army of only ten thousand men, defeated the Persians in the decisive battle of *Marathon*.
- " 480. Xerxes again invaded Greece, and was defeated by the Athenians and Spartans at Thermopylæ, Salamis, and Plataea.

B.C. 450. The Persians abandoned all claims on Greece, having been forced to this by the Greeks, who, in the confederacy of Delos, had leagued themselves together to keep the Ægean Sea clear of Persian ships.

640. The **Ten Tribes** of Israel who were taken captive by Salmanasar, and dispersed among the cities of the Medes, never returned as a body to the Holy Land. They have been sometimes spoken of as the "Lost Tribes," but, in matter of fact, they were never lost at all. They remained for the most part in the regions to which they were first sent, while possibly the more enthusiastic of them may have returned by degrees to Palestine, and settled, probably, in Galilee and Peræa. This seems to have been the case with the ancestors of Anna, the prophetess, who was of the tribe of Aser. Recent travellers tell us that large numbers of Jews are still living in what were once provinces of Media, and in Kurdistan several villages exist at the present day entirely inhabited by Jews, who speak a dialect of Hebrew as the language of their daily life.

BOOK OF NEHEMIAS.

641. This book, named after its author, is also called the Second Book of Esdras, because it is a continuation of the history begun by Esdras of the Jewish nation after their return from the captivity in Babylon.

642. **Nehemias** (*Νεεμίας, comfort of the Lord*), the son of Helchias, probably of the tribe of Levi, was as a boy cup-bearer to the Persian king Artaxerxes at his court at Susa. His position was one of considerable rank and authority, as may be inferred from the fact that he travelled with so great a retinue of horsemen and servants. He now heard from a kinsman named Hanani, who had visited Jerusalem, of the state of affairs there, and was greatly grieved at the troubles of his compatriots in the Holy City. Judæa, at this time, suffered much from the action of three chiefs of neighbouring dis-

tricts, who all desired to reduce its independence, and keep it subject to their influence. These were *Sanaballat*, of Horon, governor of Samaria on the north; *Tobias*, the governor of Ammon on the east; and *Gossem* (or Geshem), chief of the Arabs on the south; all of them men of considerable power, and able at any time to destroy Jerusalem.

Although the kings of Persia had permitted the Jews to return to their own city, and had greatly encouraged and assisted them to rebuild the Temple, it had hitherto been part of their policy to keep them well in their own power, and they had not allowed them to rebuild the walls of the city, and thus make Jerusalem once more a fortress. The Jews consequently were at any time liable to a disastrous attack by their powerful neighbours.

643. **Rebuilding of the Walls.**—Nehemias, on hearing the account given by Hanani, was greatly afflicted, and earnestly sought God's help for Jerusalem with fasting and prayer (*Esdra*s i.). Then, using the influence he had with the king, he obtained leave of absence from the court for a certain time, and went as Governor to Jerusalem, having a commission from Artaxerxes to rebuild the walls, and fortify Jerusalem, B.C. 454. On his arrival, he first inspected the ruined walls, and then, calling a council, invited the inhabitants to assist in the work. As soon as his intention became known, Sanaballat, Tobias, and Gossem began to oppose it, and charged him with intending rebellion against the king of Persia. This charge, however, was refuted by the letters he carried from Artaxerxes, and he at once commenced to carry out the repairs of the walls. The work was divided into portions, and each portion was undertaken by a special family, the whole of the labour being voluntary. The old walls were not entirely destroyed, but were broken through in many places, and these gaps had to be filled up, and the whole refaced with stone. The building was carried on with the utmost difficulty; for their neighbours, not content with mocking them, planned attacks upon the workers while they were building, so that only one half of the available men could work at a time, the other half being obliged to keep under arms to repel

any sudden attack. Even those at work are said to have worked with one hand while they had a sword in the other (2 *Esdras* iv. 17). Nor was this the only difficulty, for some of the richer Jews were disaffected, and instead of helping they oppressed their poorer brethren, who had left their farms and fields to work at the walls. These, however, were at last moved by the zeal of Nehemias, and by much generosity and sacrifice on the part of the people, the walls were at length completed, the whole work being finished in fifty-two days.

NOTE.—*Eliasib* (or *Eliashib*), the son of Joiachin, was high priest at the time of the rebuilding of the walls of Jerusalem, and undertook, with his brethren the priests, the building of the "Flock Gate," with a tower, and considerable portion of the walls. This *Eliasib* is the first pontiff of whom any ascertained coins exist.

644. **The Inhabitants of Jerusalem.**—The city thus again enclosed in walls was dedicated to God by Nehemias, with solemn services. He next appointed Hanani and Hananias to govern the city, and directed that those in authority should dwell there; and as the population of the city was too small for its defence, he caused the whole of the people to cast lots as to who should live there, one-tenth of the whole number being obliged to live in Jerusalem, while the remaining nine-tenths were free to live in the towns of Judæa. Nehemias appears to have been in the possession of considerable property, as he is said not to have drawn his pay as Tirshatha or governor, and nevertheless, he made large gifts to the treasury of the city.

At its appointed time the Feast of the Tabernacles was duly kept, *Esdras* the priest having previously read to the people the law of Moses publicly, in the street before the water gate. The people were now thoroughly converted, and made a solemn covenant with God, which was written and signed by the chief men and the priests (2 *Esdras* viii. ix. x.).

645. **Chief Reforms of Nehemias :—**

1. He redressed the wrongs of the poor, and destroyed the tyranny of the rich.

2. He dissolved the marriages which the Jews had contracted with heathens, banishing these unbelieving women from Judæa.
3. He renewed the observance of the Sabbath, and forbade all buying and selling on that day (2 *Esdras* x. 31).
4. He also restored the due observance of the Sabbathical year (2 *Esdras* x. 31).
5. The annual tribute of a third of a shekel or sicle was enforced for the support of the Temple (2 *Esdras* x. 32).
6. The first-fruits of the ground, of their sons, and of their cattle, were to be brought to the Temple (2 *Esdras* x. 35).
7. The tithes of all the produce of the land were to be given to the priests and Levites (2 *Esdras* x. 29-37).

646. **Mount Garizim.** — After he had spent about twelve years in Jerusalem, Nehemias was recalled by Artaxerxes to the Persian court (B.C. 433), and during his absence *Eliasib* the high priest married his grandson *Manasses*, son of *Joiada*, to a daughter of *Sanaballat*, and allotted to his kinsman *Tobias* an apartment in the court of the Temple for a storehouse (2 *Esdras* xiii. 5). After a few years, Nehemias again returned to Jerusalem, and discovering what *Eliasib* had done, he took away the storehouse from *Tobias*, and expelled *Manasses* altogether from the city. *Manasses* now went to his father-in-law *Sanaballat*, who obtained permission from *Darius Nothus* to build a temple on *Mt. Garizim*. Here he installed *Manasses* as priest; and thus arose the schismatical temple and worship of the Samaritans, B.C. 410 (see *St. John* iv. 9). Some give a much later date for this temple.

NOTE.—A Samaritan tradition claims that *Mt. Garizim* is the mountain in the land of *Moriah* where *Abraham* offered *Isaac*. Perhaps this idea may have arisen from the fact that it is visible "afar off" (*Gen.* xxii. 4). It is about three or more days' journey from *Bersabee*, and has the plain of *Moreh* at its feet. On the other hand, the Book of *Paralipomena* expressly places *Moriah* at *Jerusalem* (2 *Par.* iii. 1). Another Samaritan tradition would make

Garizim the spot where Melchisedec met Abraham. Although neither of these traditions have much claim to respect, Mt. Garizim has an interest of its own, in the fact that even to our own time the practice has lingered there, and there alone, of offering bloody sacrifices to the true God. At *Náblus* the Samaritans still have a settlement, consisting of about 200 persons. Amongst them is preserved a Samaritan codex of the Pentateuch, which contains a *tarikh* (or note, made by the thickening of certain letters in each line), to the effect that it was transcribed by the hand of Abishua the high priest, the great-grandson of Aaron. This codex has never yet (according to Condor) been collated by any European scholar.

647. **Further Reforms.**—On his third visit to Jerusalem, Nehemias completed his work of reforming abuses and setting in order the customs and organisation of the Jews. Amongst other things—

1. He again took measures for the observance of the Sabbath.
2. He provided for the regular worship in the Temple.
3. He renewed the prohibitions against marrying idolatrous women.

648. **Death of Nehemias.**—After about twenty-five or thirty years spent as governor in Jerusalem, Nehemias died (B.C. 420). After his death the high priest exercised the chief authority over Judæa under the governors of Syria; it was subject to the kings of Persia 400 years in all.

649. **Malachias** or *Malachi* (*Μαλχαίας*, messenger of the Lord) the prophet, was contemporary with Nehemias, and was the last of the prophets of the Old Law. He is believed to have been of the tribe of Zabulon. His chief prophecies were on—

1. The coming of our Lord (*Mal.* iii. 1–3).
2. The ministry of St. John the Baptist (*Mal.* iii. 1).
3. The rejection of the Jews and their worship, and the calling of the Gentiles, and daily sacrifice of the Mass (*Mal.* i. 10, 11).

650. **Bagoses Enters the Temple.**—Nehemias was the last of the governors sent from the court of Persia, and after his death Judæa was added to the district of

Cœlesyria, and was governed by the high priest, in subjection to the Syrian governor. From B.C. 413 to the accession of Antiochus Epiphanes, in B.C. 175, little is known of the history of the Jews. One incident, however, we learn from *Josephus* (Bk. XI. c. vii.). Eliasib, who was high priest in the time of Esdras and Nehemias, was succeeded by his son Joiada, who had two sons, Jonathan and Josue. Of these, Jonathan became high priest, but Josue, who was a friend of the Persian general Bagoses, sought to supplant his brother in his office, which, indeed, Bagoses had promised to obtain for him. Relying on this support, Josue attempted to officiate as high priest in the Temple. At this Jonathan was so provoked that he slew him on the spot within the sacred precincts. Bagoses, on hearing what had happened, proceeded at once to Jerusalem, and demanded admission to the Temple. In reply to the remonstrances of the Jews who opposed his entry, as being a pollution of the holy place, he declared that he was less unclean than the body of the murdered man; and not only did he enter the sanctuary, but he imposed a fine on the Jews of fifty sicles for every lamb offered in sacrifice during the next seven years.

651. **Xerxes II.**—**Darius Nothus.**—Artaxerxes Longimanus was succeeded (B.C. 424) by his son, *Xerxes II.*, who, after a reign of forty-five days, was murdered by his brother, *Sogdianus*, who was deposed six months afterwards in his turn by his brother, *Darius Nothus* (B.C. 423).

652. **Artaxerxes Mnemon** succeeded his father Darius Nothus at his death in B.C. 405. His younger brother *Cyrus* attempted to gain the throne, but was killed at the battle of *Cunaxa*, B.C. 401. The story of the retreat of his 10,000 mercenaries is told by *Xenophon*. Artaxerxes Mnemon died in the year B.C. 359, and was succeeded by his son *Ochus*.

653. **Ochus-Arses.**—*Ochus* made an expedition in B.C. 350 to punish the Jews for having joined in the Phœnician rebellion; he took Jericho, and sent many Jews prisoners into Hyrcania and Egypt. It was in his

reign that the high priest Jonathan died and was succeeded by his son *Jeddoa* (B.C. 340). In B.C. 338 Ochus was poisoned by his minister *Bagoas*, who made *Arses* king in his stead. *Arses*, however, shortly afterwards met the same fate as Ochus, and was succeeded by *Darius Codomanus* B.C. 336.

654. **Darius Codomanus** discovered a similar plot formed by *Bagoas* against his life also, and compelled the regicide to swallow the poison he had intended for the king. During the years B.C. 333-331 Darius suffered several defeats at the hand of *Alexander the Great*, and at length fell through the treachery of *Bessus*, governor of Bactria, B.C. 330. This ended the Persian rule, and the empire fell into the hands of Alexander.

655. **Jeddoa**.—Josephus tells us that Alexander, having defeated Darius, sent to *Jeddoa* (or *Jaddua*), who had succeeded his father Jonathan as high priest, bidding him send him troops and provisions; and to this request Jeddoa replied that he had sworn never to bear arms against Darius. On receiving this refusal Alexander determined to punish the Jews; and after he had taken Gaza, he marched on Jerusalem. Before reaching the city, however, he was met by a procession of the priests, headed by Jeddoa in his pontifical robes. Alexander, on approaching, recognised in the high priest a man whom he had seen in a dream in Macedonia, and who had promised him success in his war in Asia. Struck by the remembrance of this dream, he at once saluted Jeddoa with every respect, and entering Jerusalem he sacrificed to the true God.

Jeddoa now showed Alexander the words of the prophet Daniel, in which his conquest was foretold (*Dan.* vii. 6, viii. 3-8, 20, 21), and these passages having profoundly impressed Alexander, he granted the Jews freedom to practise their religion throughout his empire.

After leaving Jerusalem, Alexander proceeded on his way to Egypt (*Josephus*, XI. viii.).

THE JEWS UNDER THE GREEK KINGS
OF EGYPT.

656. **Ptolemy Soter.**—The kingdom of Syria, which was one of those into which the empire was broken up on the death of Alexander, was taken from *Laomedon*, its first ruler (*Dan.* viii. 8–22) by *Ptolemy Soter*, the first Greek sovereign of Egypt, B.C. 320. Entering Jerusalem on a Sabbath on pretence of going to offer sacrifice, he easily obtained possession of the city, and took a large number of Jews captive into Egypt. *Onias* was at this time high priest, having succeeded his father *Jeddoa*. *Onias* was at his death succeeded by his son *Simon the Just*, who greatly improved the city and its fortifications, and made special provision for its supply of water (*Ecclus.* i. 1–7). He died in B.C. 292, and was succeeded by his brother *Eleazar*, as his son *Onias* was not at the time of sufficient age.

NOTE.—*Simon the Just* was the last member of the “Great Synagogue” founded by *Esdras*.

657. **Ptolemy Philadelphus**, the *second* Greek king of Egypt, who succeeded in B.C. 285, was very friendly towards the Jews. He released all the Jewish slaves in Egypt, and contributed munificently to the Temple in Jerusalem. It was in his reign that the celebrated *Septuagint* translation of the sacred Scriptures was made for his newly-founded library at Alexandria (*vide par.* 18). He died B.C. 247. *Eleazar* was high priest during this reign.

658. **Ptolemy Euergetes**, the *third* Greek king of Egypt, ascended the throne in B.C. 247, and was at first as well disposed towards the Jews as his predecessors; but *Onias II.*, the high priest, having neglected to pay the usual tribute, the king appointed *Joseph*, the high priest’s nephew, civil governor of Judæa; requiring of him, however, henceforth an annual tribute double of the amount hitherto paid. *Euergetes* was assassinated by his own son, who was afterwards ironically surnamed *Philopater* (lover of his father).

NOTE.—*Eleazar* the high priest was succeeded by his son *Manasses*, on whose death the high priesthood came at length to *Onias II.*, the son of Simon the Just.

659. **Ptolemy Philopater** succeeded Ptolemy Euergetes in B.C. 222, and was the *fourth* Greek king of Egypt. Early in his reign *Onias II.*, the high priest, died, and was succeeded by *Simon II.*, B.C. 219. Philopater, being in Jerusalem, determined, in spite of the protests of the Jews, to enter the Temple. He had crossed the outer Courts and the Holy Place, and was proceeding to enter the Holy of Holies itself, when he was struck to the ground speechless by an unseen and supernatural power. He was carried out half dead, and, on his recovery, he threatened vengeance against the whole Jewish nation, B.C. 219. On his return to Alexandria he at once began to persecute the Egyptian Jews. He died, the victim of his own vices, in B.C. 205, and was succeeded by his son *Ptolemy Epiphanes*, then a child only five years of age.

660. **Ptolemy Epiphanes** was the last of the Ptolemies who reigned over Judæa. In the year B.C. 203 Jerusalem was captured by *Antiochus the Great*, king of Syria. In B.C. 199 it was retaken by the Egyptians under *Scopas* their general. In the next year Scopas was defeated and captured by Antiochus, whom the Jews now welcomed as their deliverer, and to whom they furnished supplies. Soon after this Simon II. died, and was succeeded in the pontificate by his son *Onias III.* B.C. 195.

NOTE.—*Antigonus* of *Socho*, a town of Judæa, succeeded Simon the Just as head of the Sanhedrin, and is remarkable for having laid down a maxim which some have supposed to contain the germ of the Sadducean denial of the life to come. He appears to have been a saintly man like his master Simon, and taught that true virtue should be disinterested. His maxim was:—"Be not like servants who wait upon the master upon the calculation of receiving a reward, but be like servants who wait upon the master without such a calculation, and let the reverence of heaven be upon you." A certain R. Zadok, a disciple of Antigonus, is said to have drawn from this teaching the false consequence that there was no future state of reward as an object of belief at all. The origin, however, of the Sadducees is involved in great uncertainty.

THE TWO BOOKS OF MACHABEES.

661. These Books are so called because they contain the history of the Jews under the command of Judas Machabeus and his brethren. The derivation of the name *Machabeus* is uncertain ; tradition asserts that Judas carried on his ensigns the initial letters of the words " Who is like to Thee among the strong, O Lord " (*Exod.* xv. 11), which in the Hebrew are M.C.B.I., and that hence arose the name *Machabee*. It has also been suggested that the name may have been derived from *Macca-bah* (*a hammer*), and given to Judas as the "hammerer" of the heathens (compare "*Malleus Hæreticorum*," "*Malleus Scotorum*," and "*Charles Martel*"). The authorship of these Books is unknown, but they are evidently not by the same hand. Cornelius à Lapse thinks it probable that the First Book was written by John Hyrcanus, the son of Simon the brother of Judas Machabæus ; and there are reasons for supposing that Judas the Essene was the author of the Second. The Second Book is not a continuation of the First, but it relates many of the same facts at greater length, and gives some particulars omitted in the First. They are not received as inspired by the Jews any more than the books of the New Testament, but, like these, are declared canonical by the Church in the Councils of Florence and Trent.

THE JEWS UNDER THE GREEK KINGS OF SYRIA.

662. *Palestine*.—Judæa was divided under the Kings of Syria into five districts : three on the west of the Jordan, *Galilee*, *Samaria*, and *Judæa* ; and two on the east, *Trachonitis* and *Perçæ*.

663. *The Syrian Kings*.—Alexander the Great died in B.C. 323. Laomedon, to whom fell Syria, was overthrown in B.C. 320. Then followed—

<i>Antigonus</i>	died B.C.	302.
<i>Seleucus Nicator</i> (conquered Syria in 312)	„	280
<i>Antiochus Soter</i>	„	261.

<i>Antiochus Theos</i>	died B.C.	246.
<i>Seleucus Callimachus</i>	„	226.
<i>Seleucus Ceraunus</i>	„	223.
ANTIOCHUS THE GREAT	„	187.

664. **Antiochus the Great** treated the Jews with great liberality. He protected them in the exercise of their religion, and forbade the intrusion of strangers into the Temple. Moreover, he left the government entirely in the hands of the High Priest and Council, allowed the Jews to retain their own laws, and contributed largely to the regular celebration of the Temple services. He, however, removed 2000 Jewish families from Babylon into Lydia and Phrygia, where he gave them permission to observe their own laws, granted them lands, and exempted them from all tribute for ten years (*Josephus*, Ant. xx. 3, 3).

After a long war with the Romans he concluded a peace with them, by which he was left in possession of Palestine. The next year he was killed at Elymais while attempting to plunder the Temple of Bel, B.C. 187. He was succeeded by his son *Seleucus IV. (Philopater)*.

665. **Seleucus Philopater** succeeded his father in the pontificate of Onias III. He found great difficulty in raising the tribute demanded by the Romans, and having heard from one *Simon*, of the tribe of Benjamin, an overseer of the Temple, that large sums were laid up in the Temple treasury, he sent *Heliodorus*, his treasurer, to take possession of the money, although he had up to this time largely contributed to the maintenance of the Temple services. *Heliodorus*, on arriving at Jerusalem, stated his mission to the high priest, who said that the money was partly the property of one *Hircanus*, a man of great dignity, who had placed it there for safety, and partly was a provision for the support of widows and orphans. In spite of the protests and prayers of the whole priesthood and people, *Heliodorus* entered the Temple with his guard, and proceeded to the treasury, when suddenly there appeared before him a terrible horseman in golden armour, accompanied by two other young men, bright and glorious, who, approaching *Heliodorus* on either side,

scourged him without ceasing with many stripes. Heliodorus now fell to the ground, and was carried out speechless and half dead (2 *Mac.* iii. 8-40). On his recovery he returned to Antioch.

Simon continued in his opposition, and attempted to excite rebellion against the authority of the high priest, until at length Onias complained to Seleucus, and Simon was banished. Soon after this Seleucus IV. was assassinated by Heliodorus, who proceeded to make himself king.

666. **Antiochus Epiphanes**, brother of Seleucus, quickly crushed Heliodorus, and seized on the throne of Seleucus, whose nephew and lawful heir, *Demetrius*, was at Rome, detained as a hostage (B.C. 175). He was a selfish, licentious, and unprincipled man, and proved one of the bitterest enemies the Jews had ever known. Of such a character was his private life, that he was commonly spoken of as *Epimanes* "the madman," instead of *Epiphanes* "the illustrious,"—a title which Antiochus had assumed to himself.

Onias III., who was high priest at this time, had a brother Josue, one of the foremost of the Hellenising party among the Jews, who, in consequence of their great intercourse with the Greeks, had learnt to admire the Greek literature and philosophy, and even to adopt their manners and customs. Josue went so far as to change his Hebrew name for the Grecian one of *Jason*. On the accession of Antiochus, Jason presented himself at his court, and before long ingratiated himself with the Syrian king. He soon succeeded, by a bribe of 440 talents of silver, in procuring the deposition of his brother Onias from the high priesthood and the promotion of himself in his place. Onias was summoned to Antioch, and detained as a prisoner at large, while Jason proceeded to Jerusalem, and there occupied himself during three years in destroying the old Hebrew customs among the people, and introducing in their place those of the Greeks. In this he succeeded so well that a gymnasium was established at Jerusalem, and this became so popular that even the priests despised the Temple and neglected the sacrifices to take part in the heathen games (2 *Mac.* iv. 14). He

obtained leave from Antiochus to confer on many of the Jews the greatly-coveted honour of the citizenship of Antioch (2 *Mac.* iv. 9), and at length even sent a large sum of money towards the celebration of the games in honour of Hercules at Tyre. His messengers were alarmed at so patent an act of idolatry, and offered the money instead towards building a fleet (2 *Mac.* iv. 20).

667. **Menelaus**, a brother of Simon, being sent by Jason as envoy to the Syrian court, took the opportunity of outbidding Jason in the price he paid for the office of high priest, and succeeded in supplanting him (2 *Mac.* iv. 24). Then returning with a body of Syrian troops, he drove out Jason, who fled to the country of the Ammonites, and he now assumed the pontifical office himself. If possible, he exceeded Jason in wickedness; and finding it difficult to pay the tribute he had promised Antiochus, he secreted and sold some of the golden vessels of the Temple. Great commotion was excited among the Jews by this sacrilege both at Antioch and Jerusalem, and Onias, the true high priest, who was then living at Antioch, severely reprov'd Menelaus for his scandalous deed. Epiphanes was absent in Cilicia, and to revenge himself, Menelaus, with part of the proceeds of the theft, bribed *Andronicus* the king's lieutenant to put *Onias III.* to death under pretext of quelling the tumult. On his return the king condemned *Andronicus*, who was executed on the spot on which he had murdered *Onias*.

668. **Revolt of the Jews.**—Antiochus had determined to subjugate Egypt, and in B.C. 171 he marched through Palestine, and defeated the Egyptians before Pelusium. The next year he again attacked Egypt both by sea and by land, and succeeded in conquering the whole country, with the exception of Alexandria. In the meantime a wonderful sign appeared at Jerusalem. "For the space of forty days there were seen horsemen running in the air in gilded raiment, and armed with spears like bands of soldiers, and horses set in order by ranks, running one against another, with the shaking of shields; and a multitude of men in helmets, with drawn swords, and casting of darts, and glittering of golden armour, and of

harness of all sorts" (2 *Mac.* v. 2, 3). These appearances created much excitement, and many prayers were offered that "the prodigies might turn to good." Soon after this a report that Antiochus was dead reached Palestine, and Jason, knowing the unpopularity of Menelaus, put himself at the head of 1000 men, and by a sudden assault captured Jerusalem. Menelaus escaped into the fortress of Sion, where he secured himself, while Jason put great numbers of the Jews to death (2 *Mac.* v. 5, 6). Antiochus, having heard that the Jews were in revolt and rejoicing at his supposed death, at once started for Jerusalem, which he seized, putting 40,000 of its inhabitants to death, and selling as many more into slavery. Under the guidance of Menelaus, he entered and searched the Temple, and carried off the holy vessels and treasure to the amount of 1800 talents of gold. He caused a great sow to be sacrificed on the great brazen altar, and had a portion of the flesh boiled, and the liquor poured over every part of the Temple; and having thus pillaged and polluted the city and its sanctuary, he returned to Antioch, leaving *Menelaus* as governor and high priest (2 *Mac.* v. 15-23; 1 *Mac.* i. 20-28; *Josephus* XII. vi. 4).

669. **Antiochus persecutes the Jews.**—Once more, in B.C. 169, Antiochus marched against Alexandria, and the Egyptians, who were now assisted by the Jews with the utmost zeal, compelled him to raise the siege. Again in the following year, B.C. 168, he reappeared before Alexandria with a larger army than before; but this time he was met at Eleusis, four miles from Alexandria, by Caius Popilius Laenas, Caius Decimius, and Caius Hostilius, ambassadors from Rome, who in the name of the Senate commanded him to abstain from all hostilities against Egypt. Resistance he saw to be hopeless, and, in obedience to the order of the Roman Republic, he at once withdrew his troops. On his way back he detached his general, Apollonius, with 22,000 men to punish Jerusalem and the Jews. Apollonius entered the city in a peaceful manner; but on the following Sabbath he ordered his troops to attack the people, and slay every man that they met, making slaves of the women and chil-

dren. The city was given up to pillage, the houses were plundered, and the walls destroyed; moreover, a castle was built on Mount Sion, which should command the entrances of the Temple. Antiochus speedily followed up his design by sending a certain *Athenæus* of Antioch to compel the Jews to abandon their religion. He now forbade the practice of all religion but that of Syria. Circumcision and every observance of the Jewish worship were made capital offences. All the copies of the Sacred Scriptures that could be found were destroyed. Heathen altars were set up in every city, and once a month, on the king's birthday, the people were commanded to offer sacrifice, and eat swine's flesh. The Temple was dedicated to *Jupiter Olympius*, and the daily sacrifice ceased in the month of *Sivan*, B.C. 167. In place of the Feast of Tabernacles the people were ordered to keep the licentious festival of the *Bacchanalia*, and to appear crowned with ivy in honour of *Bacchus*. The Temple on *Mount Garizim* shared the fate of that of Jerusalem, was dedicated to *Jupiter Hospitalis*, and became also the scene of shameful impurities (2 *Mac.* v. 24-26, vi. 1-7).

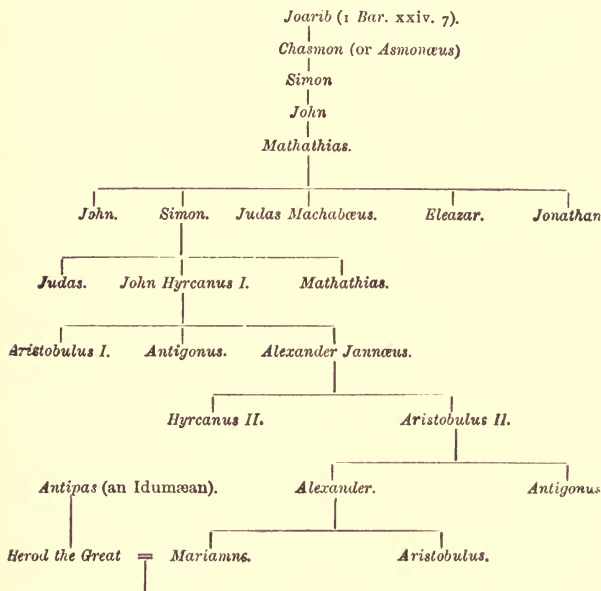
670. **Martyrdom of Eleazar.**—Amongst the numerous victims of this persecution was the aged *Eleazar*, one of the chief of the Scribes. Having refused to eat forbidden meats he was being led away to be tortured when some of the bystanders, to save his life, offered him lawful meat to eat, so that he might appear to have obeyed the royal edict, and so save his life. But the holy old man refused to dissemble, lest he should by so doing dishonour God, and give scandal to those who were younger than himself, and so was led away and beaten to death.

671. **The Seven Brethren.**—Another example of fidelity to the law of God was given by seven brethren, who, with their mother, were taken and scourged, in order to compel them to eat swine's flesh. Finding them firm in their refusal, the king had them barbarously tortured, and put to death one by one in the sight of the others, the mother, meanwhile, steadily exhorting them to persevere, reminding them that a glorious resurrection awaited those who despise themselves in this life for the sake of the law

of God. Lastly she too was put to death like her sons (2 *Mac.* vii.)

THE JEWS UNDER THE MACHABEES.

672. Descent of the Machabees.



673. The Machabees who ruled the Jews fighting for liberty were—

1. *Mathathias* B.C. 168-166
2. *Judas Machabees*, third son of *Mathathias* ,, 166-161
3. *Jonathan*, fifth son of *Mathathias* . ,, 161-144
4. *Simon*, second son of *Mathathias* . ,, 144-135
5. *John Hyrcanus I.*, second son of *Simon* ,, 135-106

674. *Mathathias* was a priest of the noble family of *Joarib*, who, at the time that Apollonius massacred the

people of Jerusalem, retired with his five sons to their family town of *Modin*, which was situated on an eminence on the road between Jerusalem and Joppa. Here they were mourning over the desolation of their country, when a commissioner, named *Apelles*, arrived from Antiochus to compel the people of Modin to renounce their religion and to sacrifice to Jupiter Olympius. Apelles, knowing the influence of Mathathias, called on him first to sacrifice, which Mathathias boldly refused to do. Not only this, but when an apostate Jew came up to sacrifice to the idols, Mathathias, moved with indignation, rushed upon him and slew him at the altar; and calling on all who feared God to join him, he turned upon the royal commissioner and slew him and his retinue, and destroyed the altar he had set up (1 *Mac.* ii. 15-29). Mathathias now fled with his sons and their families into the mountains, where they were joined by many who were zealous for the Law of God. Before long they were attacked by a detachment from the garrison of Jerusalem on a Sabbath, when they feared it would be unlawful to defend themselves, and in consequence about 1000 of them were killed. Mathathias, fearing that so strict an observance of the Sabbath would end in their being utterly destroyed, determined that henceforth, though they would not attack, they would be justified in using arms to defend themselves (1 *Mac.* ii. 30-41). They were now reinforced by the *Assideans* or *Chasidim*, a number of Jews who had bound themselves to observe the Law at all costs, and a multitude of others who were driven into exile by the oppressions of Antiochus.

NOTE.—The *Assideans* or *Chasidim* here mentioned, were the “pious” among the Israelites, *i.e.*, those who were distinguished by the sincerity and earnestness with which they strove to keep the Law of God. They were, therefore, opposed to the party who sought to Grecianise the customs of the Jews. They gathered round the Machabees when they fought for the Law and for Israel; but when the zeal of the Machabean leaders gave way to worldly ambition, and they united in their person the pontifical and royal dignity, the Chasidim left them and went into open opposition. They were simply a party, and not an order or fraternity, like the Pharisees who succeeded them.

675. War of Independence.—As their numbers were

now increased, Mathathias proceeded prudently to organise his forces and prepare his plans for conducting the war. For some while they remained in their mountain retreats, coming down from time to time upon the towns, where they destroyed the heathen altars, punished apostates, enforced circumcision, and recovered many copies of the Law which had fallen into the hands of their enemies. Before long, this kind of life told on the aged Mathathias, and having earnestly exhorted his followers to constancy and fidelity, he appointed his third son, Judas Machabeus, to succeed him. Shortly afterwards he died at the age of 145 years, and was buried with his fathers at Modin (1 *Mac.* ii. 45-70).

676. **Judas Machabeus**, who had been selected by his father to command on account of his valour and abilities, found himself (B.C. 166) at the head of upwards of six thousand men, all zealous and of good heart. After he had made some successful expeditions by night against various Syrian garrisons, he was attacked by Apollonius with a considerable army. Judas went out to meet him, and completely routed his forces. Apollonius himself was killed, and Judas took his sword, which he wore and fought with all the rest of his life. He now undertook a series of campaigns with a view of capturing the mountains round Jerusalem, and won three important battles at *Bethoron*, *Emmaus*, and *Bethsura* — in the first of which *Seron*, the governor of Cælo Syria, was killed; in the second, *Gorgias* was put to flight; and in the third, *Lysias* was defeated. These victories secured the possession of Jerusalem to Judas, who proceeded to repair the deserted city and to restore the Temple and its services, setting up a new altar in the place of that which had been polluted (1 *Mac.* iii. iv.) The stones of which the old altar had been built were put aside to be kept in the Temple until there should come a prophet to show what should be done with them. The Temple was rededicated on the 25th day of the month *Casleu* (or *Kislev*), on the third anniversary of the day on which Antiochus had profaned it (par. 668). In memory of this Judas instituted an annual Feast of eight days, called the *Feast of*

Dedication, during the observance of which there was a general illumination (*John x. 22*).

677. **Wars of Judas.** — To secure his position, Judas made some expeditions into the territories of the Idumæans and Amorrhites. He also strengthened the outer wall of the Temple, and placed a garrison there to act against the Syrians, who still held the fortress on Mount Sion, to relieve which several attempts had been made by the generals of Antiochus, but without success. In B.C. 164 Antiochus died in Persia, admitting that his death was a punishment for his conduct towards the Jews; his son, *Antiochus Eupator* (B.C. 164–162), who succeeded to the throne of Syria, was a mere child, and Lysias, whom Antiochus Epiphanes had left as his viceregent when he left for Persia, raised a large army and marched into Idumæa, with the view of relieving the garrison at Mount Sion. He was met at Bethsura by the Jewish forces, who were terrified at the sight of the elephants which Lysias had brought with him. In spite of the gallantry of *Eleazar*, the fourth son of Mathathias,—who, to secure the victory, stabbed the king's elephant from beneath and was crushed to death by its fall,—the Jews fell back to Jerusalem, which was then besieged by the Syrians (1 *Mac. vi.*). Lysias, however, having heard that *Philip* had been appointed regent by the late king, and that he had returned from Persia with the army, proposed to make peace with the Jews, and confirmed it by an oath, which, however, the king quickly violated by destroying a wall which Judas had built between the fortress of Mount Sion and the Temple (1 *Mac. vi.*) The Syrians now departed in haste for Antioch, taking with them Menelaus, whom Lysias caused to be smothered in the Ash-tower at Beræa, as being the cause of all the late reverses. Judas now (B.C. 163) was formally recognised as governor of Palestine.

678. Lysias defeated Philip; but, in B.C. 162, **Deme- trius Soter**, who had been sent to Rome as a hostage in exchange for his uncle Antiochus Epiphanes, left Italy secretly and landed at Tyre, stating that the Romans had recognised his claim to the throne of Syria. He was received by the people, and he put Antiochus Eupator and

Lysias to death. He kept peace for some time with the Jews, but *Joakim*, whom Lysias had made high priest in place of Menelaus, and who had taken the Greek name *Alcimus*, set himself to re-establish among the Jews the Greek customs which Judas Machabeus had uprooted. He obtained the support of a Syrian army commanded by *Bacchides*, and attacked the forces of Judas, but was defeated; a second army, commanded by Nicanor, engaged Judas at *Avasa*, near Bethhoron, and was also defeated, Nicanor being killed and his head and right hand carried away triumphantly and hung up over against Jerusalem (1 *Mac.* vii. 1-50; 2 *Mac.* xiv. xv.)

679. **The Treaty with the Romans.**—Judas had heard much of the ever-increasing power of the Romans, and he, therefore, sent *Eupolemus*, the son of John, and *Jason*, the son of Eleazar, as ambassadors to Rome. They were well received, and the Romans contracted an alliance, offensive and defensive, with the Jews.

680. **Death of Judas.**—Before, however, the return of the ambassadors, Demetrius sent another army under Bacchides with Alcimus against Judas. The Jews, seeing themselves greatly outnumbered, were alarmed and fled, leaving only eight hundred men to support Judas, who succeeded with his handful of men in routing the right wing of the enemy with enormous loss, but was himself killed in the battle. Jonathan and Simon secured the body of their brother and buried him with their father at Modin, B.C. 161.

681. **Jonathan Machabeus.**—After the death of Judas, a severe famine and the persecution of Bacchides reduced the faithful Jews to great misery. They came, therefore, and begged of *Jonathan*, surnamed *Apphus* (*the wary*), the youngest brother of Judas, to put himself at their head and take his brother's place. Jonathan was unable at once to collect a force sufficient to attack Bacchides, so he retired for a time into the desert of Thecua. In the meanwhile Bacchides maintained Alcimus in the high priesthood, and strengthened the fortifications of Emmaus, Bethhoron, Gazara, and Bethsura. Alcimus, whose great aim was to destroy the distinction between Jew and

Gentile, ordered the destruction of the wall of the inner court of the Temple, and whilst superintending the execution of this order he was struck with paralysis and died miserably. Bacchides now returned to Antioch, and Demetrius, having by this time received commands from the Romans not to molest their Jewish allies, left the Jews in peace for two years, and Jonathan returned and established himself as governor (1 *Mac.* ix. 28-57). In B.C. 158, the Hellenising party of the Jews held counsel secretly and invited Bacchides again to come up against Jonathan, who retired as before into the wilderness, and with his brother Simon retreated to the fortress of *Beth-bessen* (or *Beth-basi*), in the Jordan valley not far from Jericho. This stronghold they repaired and strengthened, and from it they maintained, as opportunity offered, a desultory warfare. Bacchides, after many fruitless attempts to reduce Beth-bessen, and having sustained many serious losses, determined to give up the struggle, and slew many of the men who had advised him to enter upon it. Jonathan, finding his intentions changed, sent ambassadors to him and concluded peace. Bacchides was to be acknowledged as governor under the king of Syria, and being contented with this, he promised with an oath that he would not harm Jonathan again. On this arrangement he returned to Antioch, and Jonathan, who was recognised as deputy-governor, established himself at Mach-mash (1 *Mac.* ix. 58-73.)

682. **Jonathan becomes High Priest and Prince.**—In B.C. 153, *Alexander Bales* (or *Balas*), a son of Antiochus Epiphanes, appeared to dispute the throne of Syria with Demetrius. Both these kings were anxious to secure the friendship of Jonathan, and endeavoured to win him to their side. Demetrius first sent him authority to raise an army and make arms, and ordered the hostages in the castle to be delivered to him. Jonathan, therefore, went to dwell at Jerusalem and repaired its fortifications. Alexander, now hearing what Demetrius had done, appointed Jonathan to the high priesthood, which had been vacant since the death of Alcimus, sending him at the same time a purple robe and the crown of an *ethnarch* or ind-

pendent prince of Judæa. Jonathan took up these dignities, both ecclesiastical and secular, at the Feast of Tabernacles (1 *Mac.* x. 21). Jonathan next received many additional advantages from Demetrius, without, however, pledging himself to adopt either side. Eventually he took the part of Alexander, who defeated and slew Demetrius in B.C. 150. Alexander, on securing his throne, married Cleopatra, the daughter of Ptolemy Philometor, king of Egypt; and on this occasion Jonathan went to meet the two kings at Ptolemais, and was now made *meridarch* or ruler of a part of the empire, and invested with regal honours (1 *Mac.* x. 65). Before long, however, *Demetrius Nicator*, son of *Demetrius Soter*, marched against Alexander, and succeeded in regaining his father's kingdom, and Alexander fell in battle. Jonathan took the part of Antiochus, son of Alexander, who in the end became king; but Jonathan was afterwards entrapped by *Tryphon*, a Syrian general, who put him to death (B.C. 144).

NOTE.—By the appointment of *Jonathan*, the high priesthood, which had been in the family of *Josedec* ever since the time of Cyrus, was transferred to that of *Joiarib*. The line of the royal high priests, begun in the person of Jonathan, lasted until the Roman conquest.

683. **Simon Machabeus** succeeded his brother Jonathan as high priest and prince of the Jews, and reigned for nine years. In the early part of his reign the country suffered much from the tyranny of Tryphon, who, though he had assisted to place Antiochus on the throne, now sought to become king himself. He had succeeded in killing Jonathan, whom he considered the chief obstacle in his way, together with his two children. Simon, therefore, sent messengers to *Demetrius Nicator*, who gladly formed an alliance with him and conceded almost complete independence to Judea in the year B.C. 143. Simon now strengthened the fortresses of his kingdom, and succeeded in starving out the Syrian garrison on Mount Sion, which stronghold was at length surrendered to him (1 *Mac.* xiii. 51) and then entirely destroyed. The treaties which his

brothers had made with the Romans and Lacedæmonians were renewed by Simon (1 *Mac.* xiv. 16-24, xv. 15-21), and he now lived for some time in peace. He was once more attacked by the Syrian king, but gained a victory and expelled the Syrians from Judæa. At length, he was treacherously murdered, together with two of his sons, by his son-in-law *Ptolemy*, governor of Jericho, at a banquet to which he had invited them (1 *Mac.* xvi. 11-16), B.C. 135.

684. **John Hyrcanus I.**, the only surviving son of Simon, escaped and made his way to Jerusalem, where he had many friends, by whom he was accepted as successor to his father. His power was for five years much reduced by *Antiochus Sidetes*, who now reigned in Syria; but at the death of Antiochus the Greek kingdom of Syria fell into a state of anarchy from which it never recovered, and *John Hyrcanus* became wholly independent. After a reign of thirty years he died, leaving the civil rule of his kingdom to his widow, B.C. 106.

685. On the Pharisees.

NOTE.—The Pharisees were a fraternity or “guild” bound together for the purpose of carrying into practice the precepts of the law with greater exactness. In the time of John Hyrcanus a commission was appointed to inquire into the observance of the law of contributions. It was found that although the priestly “heave-offering” was regularly given, neither the annual, nor Levitical tithe, nor the tri-annual or poor’s tithe, was paid as the law enjoined. The omission of these payments was, of course, a grave sin; and thus when anything was purchased, the buyer, to avoid sin, was obliged to regard the tithes as still due on what he had bought. The Pharisees now formed themselves into a *Khebrah* or fraternity, of which each “*Khaber*” or “companion” bound himself to pay these tithes before use or sale. Every such member was considered as “credited,” and his produce might be freely bought and sold by the rest of the members. Another obligation which each “*Khaber*” took on himself was a rigorous submission to all the laws of Levitical purity as then understood. Opinions differed as to the precautions necessary to be observed to secure the being “clean,” and the Pharisees were divided, according to the precautions to which they bound themselves, into four degrees. To enter the society, a novitiate of a year was required, after which an ordinary Pharisee bound himself to tithing and avoidance of all Levitical uncleanness by a solemn vow taken before three members. The higher

degrees took vows, by which they were bound to observe the "hedged of the law" with increasing degrees of strictness. These "hedged of the law" were deduced from tradition and certain expressions in the letter of Holy Scripture, but being human deductions, without divine guidance, a system soon grew up which resulted in pure externalism, and which was frequently in direct opposition to the spirit of the law which it professed to protect.

686. On the Sadducees.

NOTE.—The *Sadducees*, or *Tsedukim*, as they are called in the Mishna, were a party among the Jews which originated in a reaction against the Pharisees. The origin of the name is doubtful, being possibly derived from the high priest Zadok (or Sadoc), or from a certain Rabbi Zadok (See note to par. 660), or from the Hebrew word *Zaddikim* (the righteous). The Sadducees held by the simple letter of the law, and rejected the additions and interpretations which the Pharisees maintained to be handed down by oral tradition from Moses. The other chief point in which they differed from the Pharisees was with regard to the resurrection of the body and the future life. This doctrine, as also the existence of angels and spirits, was entirely denied by the great majority of the Sadducees, though the Talmud expressly states that the original and real principle of the Sadducees was not that there was no resurrection, but that the resurrection could not be proved from the Law. It is of course mentioned in *Is.* xxvi. 19; *Dan.* xii. 2; *Job* xix. 26; 2 *Mac.* vii. 9, &c.; but however sacred they may have considered the books of Holy Scripture not contained in the Pentateuch, it is more than doubtful whether any of the Jews regarded them with the same veneration that they felt to the Books of the Law of Moses. The party of the Sadducees was chiefly composed of the upper classes, the rich, and luxurious, including the families of the wealthy priests; while, according to Josephus, the mass of the people, and especially the women, venerated and took the side of the Pharisees. As time went on, the pharisaic rules of conduct universally prevailed, so that a Sadducee in the Temple or on the seat of judgment would be obliged to act and decide precisely like a Pharisee; and it is said that the Sadducees themselves destroyed the book of Sadducean ordinances which they had at one time drawn up.

THE ASMONÆAN KINGS.

687. The Chronology of the Asmonæan kings was as follows:—

<i>Aristobulus I.</i>	.	.	B.C. 106-104.
<i>Alexander Jannæus</i>	.	„	104-79.
<i>Alexandra</i>	.	„	79-69.
<i>Hyrcanus II.</i>	.	„	69.
<i>Aristobulus II.</i>	.	„	69-63.

688. **Aristobulus I.**, son of John Hyrcanus, set aside his father's will and placed himself on the throne of Israel. He cast his mother into prison, where she was starved to death. He also shut up three of his four brothers, allowing liberty only to *Antigonus*, who before long, by the treachery of his enemies, was put to death upon suspicion. Aristobulus added to his kingdom the tract of country afterwards known as *Ituræa*. He was struck by remorse at the thought of the crimes by which he had gained the crown, and died miserably in B.C. 104.

689. **Alexander Jannæus**, his elder brother, succeeded him, being released with his brothers from prison by *Alexandra* (Salome), the widow of Aristobulus. His long reign was filled with a succession of wars, and his life was an extremely cruel and profligate one. At his death, in B.C. 79, he left his sovereignty to his widow *Alexandra*, and the high priesthood to his eldest son *Hyrcanus*.

690. **Alexandra** reigned as queen of Judæa for ten years, during which no event of importance occurred. She died at the age of seventy-three, leaving two sons, *Hyrcanus* and *Aristobulus*.

691. **Hyrcanus II.** succeeded his mother, being chiefly supported by the *Pharisees*, who detained the wife and children of Aristobulus in the fortress of Baris as hostages for his submission to his brother's rule. Aristobulus, however, was of a warlike disposition, and being of the faction of the Sadducees, they came to his assistance, and he marched upon Jerusalem. *Hyrcanus* resigned his dignity, having held it about three months, B.C. 69.

NOTE.—It was in the reign of Hyrcanus II. that the *Great Sanhedrin* became the seat of the supreme legislative power, with full jurisdiction in matters civil and ecclesiastical. Every town had its Sanhedrin, consisting of twenty-three members if the place numbered at least one hundred and twenty men, or of three members if the population were smaller. These Sanhedrists were appointed directly by the Great Sanhedrin, "the Council," at Jerusalem, which consisted of the high priest, chief priests, and other elected members, numbering in all seventy-one members and two secretaries. It was presided over by a president, called the *Rosh* or *Nasi*, and two vice-presidents, with the titles of *Ab Beth Din* and

Hakem. Simultaneously with the Sanhedrin, that rabbinical power unfolded itself which not long afterwards acquired, and for centuries retained, a supreme ascendancy in the mental and moral life of the Jews. The Levitical priesthood, though recognised as the legitimate ministers of the altar, ceased so far back as the time of Simon the Just to exercise any real influence on the minds of the people. The public instruction passed into the hands of the rabbis, who were now looked up to as the expositors of the *Thorah* or "Law," and who were regarded not only as the interpreters of the written law, but also as the depositaries of the traditional principles which were believed to be a manifestation of the Divine Will, co-ordinately with the written code. While the Sanhedrin lasted this rabbinical power was represented by and culminated in it.—*Etheridge, Heb. Lit.*, p. 26.

692. **Aristobulus II.** was now universally recognised as king. His reign lasted six years only, and was full of troubles. Hyrcanus, when he was deposed, fled to *Antipater*, who had been appointed governor of Idumæa by Alexander Jannæus. Antipater took up his cause and gained for him the assistance of *Aretas*, king of Arabia, who accompanied him to Jerusalem with a force of fifty thousand men. Aristobulus was defeated and compelled to retire to the Temple. The two brothers now appealed to *Scaurus*, the Roman governor of Damascus, to arbitrate between them. He decided in favour of Aristobulus, and Aretas thereupon drew off his forces. The next year (B.C. 63) Pompey himself came to Damascus, and the brothers appealed to him to decide the question in dispute. Aristobulus, however, fearing that the decision would be adverse to himself, commenced to prepare for resistance. Pompey on this marched towards Jerusalem, while Aristobulus shut himself up in the Temple-fortress. After three months' siege Pompey entered the Temple and went into the Holy of Holies itself. He did not, however, pillage the sanctuary, but ordered it to be cleansed, and appointed Hyrcanus to be the high priest, and granted him the royal title; he limited, however, his territorial jurisdiction, and required him to pay an annual tribute. Aristobulus and his family were taken captive to Rome, B.C. 63.

THE JEWS UNDER THE ROMANS.

693. **Antigonus.**—Judæa was now a Roman province. *Alexander*, the son of *Aristobulus*, escaped from captivity and raised an army to recover Judæa; he was, however, defeated by *Gabinus*. Not long afterwards *Crassus*, the new pro-consul of Syria, plundered Jerusalem and the Temple, taking away a vast treasure of gold and silver (B.C. 54). After the death of Julius Cæsar, who had confirmed *Hyrchanus* in the high priesthood, *Antigonus*, a son of *Aristobulus*, by the help of the Parthians, deposed *Hyrchanus*, and took the title of king, B.C. 40.

694. **Herod**, the Idumæan, was a son of *Antipater*, who had been on the side of *Hyrchanus*. He went to Rome and succeeded in getting himself appointed king of Judæa. He returned, and after about three years' hostilities he took Jerusalem, put down *Antigonus*, and brought to an end the succession of Asmonæan princes, B.C. 37. *Antigonus* was sent to Rome, where he was put to death by *Antony*. *Herod*, who was a Jewish proselyte by religion, married *Mariamne*, the daughter of *Alexander* and grand-daughter of *Aristobulus II.*, but afterwards put her to death through jealousy. He appointed one *Ananel*, of the descendants of *Aaron*, to be high priest, as *Hyrchanus*, who had been mutilated by *Antigonus*, was thereby rendered incapable of holding the office. Subsequently *Herod* deposed *Ananel* and made his brother-in-law *Aristobulus* high priest in his stead. Soon, however, fearing that *Aristobulus*, who was of the Asmonæan family, might become a rival to himself, he had him secretly murdered; and, possibly moved by the same fear, he even put to death three of his own children.

695. **Restoration of the Temple.**—*Herod* did one thing to please the Jews: he repaired the Temple on a scale of great magnificence. As the Divine worship was not interrupted for forty-six years, we may presume that the old building was not entirely destroyed.

696. **Birth of Our Lord.**—In the thirty-sixth year of the reign of *Herod*, *Augustus Octavian* being Emperor of Rome, **JESUS CHRIST** was born at *Bethlehem*.

THE NON-HISTORICAL BOOKS.

THE PSALMS.

697. **The Psalms.**—The Book of Psalms is a collection of hymns which were solemnly chanted by the Levites in the worship of the Temple, and which now form the basis of the Divine Office, or non-sacrificial worship of the Church. They are 150 in number, and are so arranged in the Breviary that the whole would be recited in each week, if the order *de Tempore* were not broken into by the Feast days.

They were probably collected and arranged in the order in which they occur in the Bible by Esdras. Some of them are historical, some prophetical, some instructive; while almost all have the character of thanksgiving and prayer.

Among the various authors of the Psalms may be named David, who composed the greater number, Moses, Samuel, Solomon, Isaias, and other prophets; while some Psalms were written during, and others even after, the Babylonian captivity.

According to ancient tradition, the Psalter is divided into five books, each ending with a special ascription of praise to God. They are as follows:—

Book i.	.	.	Psalms	1 to	40.
Book ii.	.	.	„	41 „	71.
Book iii.	.	.	„	72 „	88.
Book iv.	.	.	„	89 „	105.
Book v.	.	.	„	106 „	150.

Of these Book i. was entirely written by David. Book ii. is divided by the superscription of its Psalms into two parts, one by Levites and the other by David. Book iii., with the exception of *Ps.* 85, appears to have been composed by various Levite singers. In Books iv. and v. only seventeen Psalms bear David's name.

St. Basil says (*Hom.* 1 in *Ps.* 1)—“The Book of Psalms foretells the future, it commemorates the past, it lays down rules of life, it suggests counsels of practical utility. In a word, it is a treasury of good maxims, furnishing each one with all that is useful. . . . The Psalter serves as a commencement for beginners; it is a means of progress for those who are advancing, the support of those who attain to perfection.”

The Penitential Psalms are—*Ps.* 6, 31, 37, 50, 101, 129, 142. It may be noticed that each of these, after the confession and bewailing of sin, ends with expressions of hope and confidence in God.

PROVERBS.

698. This book is called in Hebrew *Mishlei Shelomoh*, from its first words. *Mashal* properly means “to be like,” and it is used for *simile*, *parable*, and hence for short maxims and didactic poems made up of separate moral sentences. The collections of sayings here brought together were probably compiled at different times.

The book contains thirty-one chapters, and may be divided into three main parts, followed by two supplementary parts, as follows:—

1. Chapters i.–ix. Praises wisdom, and exhorts the young to seek after it.

2. Chapters x.–xxiv. Contains three series of maxims, mostly unconnected (*a.* x. 1 xxii. 16; *b.* xxii. 17, xxiv. 21; *c.* xxiv. 23–34.)

3. Chapters xxv.–xxix. “The parables of Solomon which the men of Ezechias, king of Juda, espied out.” They consist of single sentences.

4. Chapter xxx. The words of “Gatherer” (*Agur*) the

son of "Vomiter" (*Jakeh*). This is a collection of sayings, partly proverbial, partly enigmatical.

5. Chapter xxxi. Consists of two parts: *a.* (to verse 9) the words of King Lamuel (*God with him*—supposed to be one of the names of Solomon); *b.* (verses 10–31) the praises of a virtuous woman, arranged alphabetically.

ECCLESIASTES.

699. Ecclesiastes, called in Hebrew *Kohéleth*, is an exposition of the vanity of earthly things. According to the common opinion of commentators with the Rabbins and St. Jerome, it was written by Solomon towards the close of his life, when he had repented of his sins and recognized the emptiness of the things of this world. He probably intended it as a perpetual memorial of his repentance, and as a warning to others not to allow themselves to be led away by vanity, pleasure, or ambition, and especially by the love of women, which had been so disastrous to himself.

This book contains some passages which are difficult of interpretation, owing to the writer's speaking sometimes in his own character and sometimes in the character of the wicked. Hence statements occur which are contradictory if read in their simple literal sense, and without reference to the person who is supposed to say them.

THE CANTICLE OF CANTICLES.

700. This book treats of the union of Christ and His spouse, under the figure of the marriage of Solomon with the Sulamite or Pharaoh's daughter. In its allegorical sense the spouse is the Church, and also individual souls, and especially those seeking perfection. The language is highly mystical, though quite in accordance with the marriage metaphor, so frequently employed in Holy Scripture to describe the relation between God and Israel (*Ex.* xxxiv. 15, 16; *Num.* xv. 39; *Ps.* lxxiii. 27; *Jer.* iii. 1–11; *Ez.* xvi., xxiii., &c.) According to

Bossuet the book is divided into seven parts, corresponding with the seven days of the Jewish nuptial ceremony.

THE BOOK OF WISDOM.

701. The Book of Wisdom is written in the person of Solomon, but its authorship is quite uncertain. St. Jerome mentions an opinion which ascribes it to Philo—probably the latter of the two of that name. It was anciently called Πανάρετος, or *treasury of the virtues*. The name of Wisdom is here taken for religion, piety, justice, and the fear of God, as opposed to the profane meaning given to this word, *i.e.*, a sterile knowledge of truths of the natural order.

This book, though not included in the Hebrew Canon, has been translated into Hebrew from the Greek. It was known to the Jews, and held in high esteem by them, and is mentioned with praise by Moses, son of Nachman, in his preface to the Pentateuch. Though not quoted verbally in the New Testament there is little doubt that St. Paul was acquainted with it, and striking parallels are noticeable in the following passages: *Rom.* ix. 21 and *Wisd.* xv. 7; *Rom.* ix. 22 and *Wisd.* xii. 20; *Eph.* vi. 13-17 and *Wisd.* v. 17-19, &c.

It may be divided into three parts: the first, comprising the first six chapters, is an exhortation to love and exercise wisdom; the second, containing the next three chapters, teaches that wisdom is a gift of God, and must be sought by prayer and a holy life; in the remaining ten chapters are shown the happy effects of wisdom and justice.

ECCLESIASTICUS.

702. The Book of Ecclesiasticus was written in Hebrew by Jesus, the son of Sirach of Jerusalem, and is supposed to have been translated into Greek by another Jesus, the grandson of the author, though the grounds for this supposition do not appear to be very certain.

It treats of similar subjects to those contained in the Book of Wisdom, and indeed it is named in the Septuagint "The Wisdom of Jesus, the son of Sirach." According to St. Jerome its original title was "Proverbs," and this *Wisdom of the Son of Sirach* shared with the Proverbs and Wisdom of Solomon the title of the Book of all Virtues.

It contains fifty-one chapters, and is frequently quoted by the Fathers.

THE PROPHECY OF ISAIAS.

703. *Isaias*, the author of this book, was the son of Amos, but it is not known of what family or tribe he was descended. He prophesied in Juda in the reigns of Azarias, Joatham, Achaz, and Ezechias.

The book contains sixty-six chapters, and may be divided into the three following parts:—

1. Chapters i.—xxxv. A collection of separate prophetic utterances, sometimes with short historical introductions, referring to different times, subjects, and circumstances.

2. Chapters xxxvi.—xxxix. A portion of the history of Ezechias, relating to the siege of Jerusalem by the Assyrians in the fourteenth year of this king; the deliverance of the city, the illness and recovery of Ezechias, and the Babylonian embassy to him (*vide par.* 577 to 580.)

3. Chapters xl.—lxvi. Contains nothing but prophetic utterances, but more intimately connected with one another than the prophecies in the first part. This last part of the book has almost throughout a Messianic character, and is a continuous series of Messianic predictions. The fifty-third chapter especially is remarkable for its precise and detailed foretelling of the Passion of our Divine Lord.

Isaias is called in Holy Scripture (*Ecclus.* xlvi. 25) the *Great Prophet*, from the greatness of his prophetic spirit, and the sublime mysteries which he so plainly foretells.

NOTE.—Amos, the father of Isaias, must not be confounded with the prophet Amos, the name of the former being in Hebrew

Amotz, and that of the latter *Ngamos*. The two names, however, are written alike in Greek and Latin (*Ἀμώς*, *Amos*), and from this circumstance some writers have erroneously supposed them to be one and the same person.

PROPHECY OF JEREMIAS.

704. This book of prophecy, containing fifty-two chapters, is mostly of a threatening character, predicting the ruin of the people on account of their wickedness. From it we see how strong was the tendency of the Jews to idolatry, to the adoration of the stars, and to the shameful worship of Moloch, even after the discovery of the Book of the Law and the reformation effected by King Josias.

Chapters xxxi. and xxxiii. evidently refer to our Lord, His miraculous birth of a virgin being expressly foretold in chapter xxxi. 22, "for the Lord hath created a new thing upon the earth: a woman shall compass a man."

For the life of Jeremias, see paragraphs 591-594.

LAMENTATIONS.

705. The Book of Lamentations, also written by Jeremias, is composed of five distinct poems, of which the verses begin with the Hebrew letters in order of the alphabet. It contains a mournful description of the miseries of the Jewish people.

It enters largely into the Divine Office of the Church during the three last days of Holy Week, and its words are sometimes to be found in the prayers of the Jews who still meet at the "place of wailing," to mourn over the departed glory of Jerusalem.

PROPHECY OF BARUCH.

706. **Baruch** was the secretary and friend of Jeremias, and the ancient fathers considered this book as a part of the prophecy of Jeremias, and have quoted it under his

name. It was written at Babylon, and contains six chapters.

This is the only *prophetical* book of Holy Scripture which is rejected by Protestants. It is frequently quoted by the Fathers from the time of St. Irenæus downwards, both Greek and Latin.

PROPHECY OF EZECHIEL.

707. **Ezekiel** was a priest of noble family, and began to prophesy at Babylon in the fifth year of the Captivity. He had been married and had a house in his place of exile (viii. 1), and had lost his wife by a sudden calamity. He lived a life of great mortification, and was very highly esteemed by his fellow-exiles. He is said to have been murdered in Babylon by some Jewish prince whom he had convicted of idolatry, and to have been buried in the tomb of Sem and Arphaxad, on the banks of the Euphrates.

His predictions are very various in their kinds. He has instances of visions (viii.—xi.), symbolical actions (as iv. 8), similitudes (xii., xv.), parables (as xvii.), proverbs (as xii. 22, xviii. 1, &c.), poems (as xix.), allegories (as xxiii.), open prophecies (as vi., vii., xx., &c.). The depth of his matter, and the marvellous nature of his visions, make him occasionally obscure. Hence his prophecy was placed by the Jews among the "treasures," those portions of Holy Scripture which (like the early part of Genesis and the Cantic of Canticles) were not allowed to be read until the age of thirty. It contains forty-eight chapters.

DANIEL.

708. The prophecy of **Daniel** contains fourteen chapters, of which the first twelve are written partly in Hebrew and partly in Chaldee; the other two are not now found in the Hebrew, though they have always formed a part of the Christian Canon.

One of his most explicit prophecies was of the precise time of the coming and death of our Lord as a victim (*Dan.* ix. 24-26).

The book is divided into four parts, of which the first (chaps. i.-vi.) contains chiefly historical incidents, while the second (vii.-xii.) consists entirely of prophetic visions, the third (xiii.) gives the history of Susanna, and the fourth (xiv.) that of Bel and the dragon.

The Jews place it among the holy writings between Esther and Esdras—perhaps as being the work of a *seer* as distinguished from a *prophet*.

Chapter xiii. is, in Greek Bibles, generally found at the beginning, whence it was removed to the place it now occupies by St. Jerome. Chapter xiv., in the Septuagint version, bears a special heading as “*part of the prophecy of Habacuc.*”

OSEE.

709.—Osee, the son of Beer, prophesied in the days of Ozias, Joathan, Achaz, and Ezechias, kings of Juda, and of Jeroboam II., king of Israel (B.C. 784-725).

The book is divided into two principal parts, of which the first (ch. i.-iii.) narrates and explains certain symbolical actions performed by the prophet at the command of God; the second (ch. iv.-xiv.) consists of prophetic utterances, mostly of a threatening character, and directed against the kingdom of Israel.

JOEL.

710. Joel, the son of Phathuel, is said to have been of the tribe of Ruben, and buried at Bethhoron. The date at which he prophesied is doubtful, but St. Jerome places him in the same period as Osee. His prophecies, which are contained in three chapters, are chiefly of a threatening character; but he also promises the return of all Israel, and foretells the teaching of our Lord and the coming of the Holy Ghost. He is commemorated in the Roman Martyrology on July 13.

The details of his prophecies are frequently very difficult of interpretation. It is probable that he repeatedly addressed the people, and that he collected in this book the substance of what he had thus spoken, so that the separate parts were not delivered orally in exactly the same form as that in which we now have them.

AMOS.

711. **Amos** was a herdsman of the tribe of Juda, in possession of a flock at *Thecue*, when he was called by God to prophesy to Israel, in the reign of Ozias, king of Juda, and of Jeroboam II. On receiving his prophetic mission he must have left his home and the land of Juda, and gone to dwell in the kingdom of Israel; whence, however, he probably returned home later. (*See par.* 561.)

His prophecy is divided into two parts:—

1. Chapters i.—vi. Simple prophetic utterances of a threatening character.
2. Chapters vii.—ix. Various visions, with their interpretation, and other words of prophecy.

ABDIAS.

712. **Abdias** (or *Obadiah*) prophesied about the same time as Osee, Joel, and Amos. His prophecy contains but one chapter, and is the shortest of the prophetic writings. It is directed against the Edomites, who through pride and jealousy rejoiced at the captivity of Juda. A remarkable agreement is noticeable between this prophecy and *Jer.* xlix. 7-22.

JONAS.

713. **Jonas**, the son of Amathi of Geth-Opher, in the tribe of Zabulon, prophesied in the reign of Jeroboam II. (4 *Kings* xiv. 25). He was commanded by God to go and preach to the people of Ninive, that they might repent of their sins and obtain mercy of God. This mission was very distasteful to the prophet, who was very unwilling that God should spare a city which was hostile to his own country. Instead, therefore, of at once obeying, he attempted to flee to Tharsis, as it were "from the

face of the Lord ;” and he accordingly took ship at Joppé. As the ship proceeded on the way, a great storm arose ; and the sailors, who feared the destruction of the ship, cast lots to see on whose account the storm had befallen them. The lot fell upon Jonas, who confessed that he was trying to escape from the face of the God of heaven, who had made both land and sea. At his own recommendation the sailors cast him overboard into the sea, and immediately the storm ceased and the waves abated. The sailors seeing this, “feared the Lord exceedingly, and sacrificed victims to the Lord and made vows.” Meanwhile God had prepared a great fish, which swallowed Jonas, and bore him safely through the depths of the sea. During the three days that Jonas was within the fish he prayed to God with confidence, and on the third day the fish cast him up on the dry land (*Jonas* i. ii.).

714. Repentance of Ninive.—Jonas was now bidden a second time to preach to Ninive, and this time he obeyed, and proclaimed aloud in the city : “ Yet forty days and Ninive shall be destroyed.” The people, who had probably heard of his miraculous escape, believed that God spoke by his mouth, and a solemn fast was proclaimed, and one and all, from the king downwards, both men and beasts, were clothed in sackcloth and fasted. Seeing that the people had really turned from their evil ways, God showed mercy on them, and spared the city (*Jonas* iii.).

715. Sadness of Jonas.—Seeing that his prophecy was not fulfilled, but that Ninive was spared, Jonas became exceedingly sad, partly perhaps lest he should be accounted a false prophet, or lest the act of mercy might cause God’s word to be lightly esteemed, partly perhaps from national feelings of annoyance that mercy should be shown to Ninive, and he prayed to God that he might die, and going out of the city, he prepared himself a resting-place and sat down to watch what would befall the city. God now made an ivy or gourd to grow up rapidly and shade the prophet from the heat of the sun, affording him a most grateful relief. The next day, however, God caused a worm to kill the ivy, so that it withered away, and Jonas was exposed to the burning heat of the sun. Jonas now again

begged that he might die, but God answered him : “Thou art grieved for the ivy, for which thou hast not laboured, nor made it to grow, which in one night came up, and in one night perished. And shall I not spare Ninive, that great city, in which are more than a hundred and twenty thousand persons, that know not how to distinguish between their right hand and their left, and many beasts ?” (*Jonas* iv.)

716. **Type of the Resurrection.**—“The Prophecy of *Jonas*” contains only four chapters, and is rather a description of a typical event than a prophecy in words. The type of the resurrection here related is several times referred to in the Gospels (*Matt.* xii. 40 ; *Luke* xi. 30, 32).

NOTE.—*Jonas* actually preached to the Gentiles, while other prophets testified by word that God would make the Gentiles partakers in His salvation. This was probably the “sign of the prophet *Jonas*” (*Luke* xi. 29, 30). The miraculous preservation of *Jonas* in the belly of the fish is explained by our Lord Himself as a type of His resurrection (*Matt.* xii. 39-41).

It is worthy of notice that *Jonas* being of Geth-Opher in Zabulon was consequently of Galilee, a fact which disproves the assertion of the Phaisees (*John* vii. 52), that no prophet ever rose out of Galilee.

MICHEAS.

717. **Micheas** (or *Micah*) of Morasti, in the tribe of Juda, was cotemporary with *Isaias*, and must not be confounded with the *Micheas* mentioned in *Kings* xxii., who lived one hundred and fifty years earlier than the author of this prophecy.

Micheas, who reprov'd the people for their moral rather than political transgressions, is believed to have suffered martyrdom under *Manasses*, and is mentioned in the *Martyrology* on January 15.

The book may be divided into three sections :—

1. Chapters i.—iii. Announces evils which should come upon Samaria, Juda, and Jerusalem, for their sins.
2. Chapters iv.—v. Foretells the glory of the Church of Christ, and His birth at Bethlehem.
3. Chapters vi.—vii. Upbraids the Jews for their ingratitude, and foretells the punishment that should fall on them

NAHUM.

718. **Nahum** (whose name has the same derivation as *Noe*) was born at *Elcesai* (or *Elkosh*), probably the Galilean village of that name, and prophesied after the captivity of the Ten Tribes. This book contains but three chapters, and describes the siege and destruction of Ninive.

HABACUC.

719. **Habacuc** (*embracing*) prophesied in Juda some time after Nahum, and before or at the same time with Sophonias and Jeremias. He lived to see the Babylonian invasion which he had foretold, and was probably the same that was brought by an angel to Daniel in Babylon.—*Dan. xvi.* (*see par. 610*). He is mentioned with Micheas in the Martyrology on January 15. The prophecy of Habacuc contains but three chapters, the last of which is his “Prayer.”

SOPHONIAS.

720. **Sophonias** (or *Zephaniah*) prophesied in Juda in the reign of Josias. The Ezechias, from whom Sophonias was the fourth in descent, was not improbably the king of Juda of that name. This book, which contains three chapters, distinctly foretells the conversion of the Gentiles and the ultimate return of the Jews.

AGGEUS.

721. **Aggeus**, or *Haggai* (*Joyful*), returned to Jerusalem from Babylon in the time of Cyrus (*see par. 630*). His prophecy, which has but two chapters, contains four short prophetic utterances made in the first place to Zerobabel and Josue. They all relate to the rebuilding of the Temple.

NOTE.—St. Jerome (*Comment. ad Agg. i. 13*) mentions that some persons entertained the opinion that Aggeus, St. John the Baptist, and Malachias, were really angels, and possessed bodies in appearance only. This opinion, however, is without foundation.

ZACHARIAS.

722. **Zacharias**, the son of Barachias, prophesied at the same time as Aggeus (*see par.* 631). He died in Judea, and was buried near Aggeus. His name occurs in the Martyrology on September 6.

His prophecy consists of two parts—ch. i.—viii., and ch. ix.—xiv.—each of which contains several separate utterances.

The style of this prophecy somewhat resembles that of Ezechiel and Daniel.

MALACHIAS.

723. **Malachias** (*Μαλαχίας, Angel of the Lord*) was the last of the prophets of the Old Law. The book, which contains four chapters, embraces several utterances, divided only by their purport, and the whole is considered as one prophecy with different divisions. These divisions are as follows:—

1. Chapters i. 2 ; ii. 9. The prophet reminds the people that God still loves them, and warns the Levites and priests to fulfil their duties.

2. Chapter ii. 10–16. A denunciation of those who had (*a*) married heathen wives, and (*b*) had put away those of their own nation.

3. Chapters ii. 17 ; iii. 6. Against those who, when anything did not go well with them, imagined that the service of God was of no avail.

4. Chapter iii. 7–12. A condemnation of the irregular offering of the tithes, which is described as a robbery of God.

5. Chapters iii. 13 ; iv. 6. Another censure on those who said that it was in vain that they had served God and kept His commandments.



APPENDIX.

ON THE PHYSICAL GEOGRAPHY OF PALESTINE.

PALESTINE, in its general aspect, may be described as a great plateau of limestone and chalk, interspersed with portions of a basaltic character. It is roughly divided by the deep valley of the Jordan into two mountainous portions, which may be considered as continuations southwards of the ranges of Libanus and Anti-Libanus; which with Cælo-Syria form the northern boundary of Palestine. The length of the country from north to south may be put at 140 miles, and its average width from east to west at 40 miles; the whole extent of the country being therefore about equal to that of Wales, and containing about nine millions of acres. In the time of Solomon the boundaries were greatly extended, so that we read that he “had under him all the kingdoms from the River (*i.e.*, the Euphrates) to the land of the Philistines, even to the border of Egypt” (3 *Kings* iv. 21).

Its Climate and Vegetable Productions.—The general climate is extremely mild, and the surface of the country is so diversified by hills and plains, and its soil so rich, that few countries can compare with Palestine for fertility, and the diversity of its productions. The chief fruit trees were the following: found in the greatest perfection in the southern part of the country, and more particularly in the region of Judea:—olive, vine, fig-tree, sycamore, and palm-tree. There were also the pomegranate, mulberry, and apple or citron trees. Of timber trees, the cedar, fir, the oak, alnum-tree, and terebinth or turpentine tree, all grew abundantly; together with the ash, cypress, and many others; the acacia being very common in the valley of the Jordan.

Seas and Lakes.—1. The *Waters of Merom*, the smallest and most northerly of the lakes of Palestine, 4 miles long, is filled by the melting snows in the spring, but is almost dry in the summer.

2. *Sea of Galilee*, or *Tiberias*, is the second lake through which the Jordan passes on its way to the Dead Sea. Its modern name is *Bahr-el-Tabariet*. It is about 10½ miles south of the Waters of Merom, and is about equal in length to Windermere (12½ miles);

it is pear-shaped, and has a maximum width of about 8 miles. It is liable to sudden and violent storms, and is remarkable for its abundance of fish.

3. The *Dead Sea* is about 46 miles long, and 10 or 11 wide. It forms the eastern boundary of the tribe of Juda, and receives the waters of the Jordan, Arnon, Kedron, and several small rivulets. Its waters are said to be nine times saltier than average sea-water, and it derives its name from the absence of life in and around it. The Arabs call it *Bahr-el-Lut*, or Sea of Lot. One of its most remarkable features is its depression, it being, when at its fullest, 1290 feet below the Mediterranean; the difference of its level between summer and winter is variously stated at from 10 to 15 feet.

Rivers, Brooks, &c.—1. The *Jordan*. This river is in many places hidden between thickets of tamarisk and willow, and its course is so contorted that in some places it flows almost due north. Its wanderings are so numerous that it makes nearly 200 miles in traversing a plain 60 miles in length. In some parts it runs through a deep trench in a narrow valley; in others it opens out for itself a much wider channel, and in the months of February and March it overflows its banks, making in some places a sheet of water a mile in width. This river is especially remarkable for the rapidity of its descent, from which it derives its name of Jordan (*i. e.*, *descending*): in some portions of its course the fall of the stream being over 40 feet per mile.

2. The *Jabbok* rises in the mountains of Galaad, and after a course westward of 60 miles through Manasses and the north of Gad, it flows into the Jordan below the Sea of Galilee.

3. The *Carith* or *Cherith* rises to the west of Jericho, and flows eastward through the plain into the Jordan above the Dead Sea.

4. The *Arnon* rises in the mountains of Galaad, and flows south-west, forming the eastern and southern boundary of Ruben. It was originally the boundary between the Ammonites and Moabites (*Judges* xi. 18), and it formed the southern boundary of the Amorrites (*Num.* xxi. 13). It empties itself into the Dead Sea.

5. The *Kedron* rises north of Jerusalem, flows south-east through the Valley of Josaphat, between Jerusalem and the Mount of Olives, and onward into the Dead Sea.

6. The *Kison*, or *Kishon*, rises near Mount Thabor, flows through the plain of Esdraelon into the Mediterranean, north of Carmel.

Mountains.—The chief mountains were: 1. The ranges of *Lebanon*, of which the western is called Libanus, and the eastern Anti-Libanus; between these lies Cœlo-Syria, or the valley of Lebanon.

2. *Mount Carmel* begins at the plain of Esdraelon, runs northward for 12 miles, and ends with the promontory over the Bay of Acre, having an elevation of 1740 feet at its highest point. It was one of the most beautiful and productive mountains in the country, and still presents quite a park-like appearance, though far less

wooded than of old. It is still noted for the profusion of its flowers.

3. *Mount Thabor*, a few miles south-west of the Sea of Galilee, and at the north-east extremity of the plain of Esdraelon. Its form is that of a cone with its upper part struck off, and its height is about 1850 feet. The area on the top of the mountain is about a quarter of a mile in length, and about half as broad.

4. *Mountains of Gelboe* form the eastern boundary of the plain of Esdraelon, and terminate near Bethsan on the banks of the Jordan. The range of Gelboe rises 1500 feet above the sea, and consists of hills of chalk.

5. *Mount Ephraim*, a mountainous range in the tribe of Ephraim.

6. *Mount Ebal* (3076 feet), and (7.) *Mount Garizim* (2849 feet) in Samaria, were separated only by a very narrow valley in which lay the city of Sichem. Ebal is on the north, and Garizim on the south of the valley. Their sides are steep and rocky, and both mountains are visible from a considerable distance.

8. *Mount Sion*, and the other hills on which Jerusalem is built, have a height of about 2000 feet above the sea.

9. The *Mount of Olives* overlooks Jerusalem, and is separated from it by the Valley of Josaphat.

10. The *Hills of Basan* were east of the Jordan, and within eastern Manasses. They were famous for their stately oaks, rich pasture, and excellent cattle.

11. The *Mountains of Galaad* formed a range extending from Hermon southward, and were the eastern boundary of eastern Manasses and Gad.

12. *Range of Abarim*, i.e., "regions beyond" Jordan, were in Ruben, and stretched southward from Galaad. The range included *Nebo*, *Phasga*, and *Mount Peor*, on which latter was an idol temple (*Num.* xxv. 3). All this range is rocky and precipitous, and the surrounding district is but thinly inhabited. The rugged summit of Mount Nebo rises abruptly 4000 feet above the plain, where the Jordan empties itself into the Dead Sea, and still retains its name in the Arabic *Neba*, or "height."

Valleys and Plains.—1. *Cælo-Syria* is a valley between Libanus and Anti-Libanus, well watered and very fertile; chiefly remarkable for its mulberries and silk.

2. *Plain of Esdraelon*, called also the plain of *Jezreel*, the valley of *Megeddo*, and the *Great Plain*, stretched from Mount Thabor and Nazareth to the Mountains of Gelboe and the Jordan, and westward to Carmel. It covered 15 square miles, and was the scene of many battles.

3. *Valley of Saron* (or *Sharon*) extended along the coast of the Mediterranean from Carmel to Joppa. It was famed for its productiveness, and the beauty of its roses and lilies.

4. *Plain of the Jordan* reached from the Sea of Galilee to the Dead Sea. Its average width was 7 or 8 miles, and it enclosed the two banks of the Jordan, the inner of which was fertile, and the

outer barren. It included also the plains of Moab, which lay on either side of the Arnon, and the plain of Jericho. It was noted for its honey and balsam, and also for its palm trees.

5. The *Valley of Hinnom*, south-west of Jerusalem, joining on the east the valley of Josaphat. Here human victims were sacrificed to Moloch. It was afterwards called *Tophet*, and still later *Gehenna*.

6. *Escol* was a valley near Hebron, from which the twelve spies brought the bunch of grapes. It still produces the finest grapes in the Holy Land.

Wildernesses were districts of country, not uninhabited or barren, but uncultivated, and left to spontaneous productions, and were generally good pasture lands. The principal were:—

1. *Wilderness of Judea*, extending on the south to the mountains of Edom.

2. *Wilderness of Engaddi*, famed for its vines.

3. *Wilderness of Siph*, and (4.) of *Maon*. These, with that of Engaddi, afforded hiding places to David when pursued by Saul.

II.

THE HEBREW CALENDAR.

The Jewish year consisted of twelve lunar months, the commencement of each of which was determined by the visible appearance of the new moon. In order to keep the Feasts in the proper seasons, a thirteenth month was added seven times in every nineteen years.

The months, which contained thirty and twenty-nine days alternately, were as follows:—

1. <i>Nisan</i> (or <i>Abib</i>).	7. <i>Tishri</i> (or <i>Ethanim</i>).
2. <i>Ijar</i> (or <i>Zif</i>).	8. <i>Cheshvan</i> .
3. <i>Sivan</i> .	9. <i>Kislev</i> .
4. <i>Tammuz</i> .	10. <i>Tebeth</i> .
5. <i>Ab</i> .	11. <i>Shebat</i> .
6. <i>Elul</i> .	12. <i>Adar</i> .

The thirteenth month was a second *Adar* or *Adar Sheni*.

The ecclesiastical year began with *Nisan*, and then *Tishri* was the seventh month; but the civil year was reckoned from *Tishri*, and then *Nisan* was the seventh.

The *Pesach*, or Pasch, was begun on the evening of the fourteenth day of *Nisan*. In this month barley begins to ripen in the Holy Land, while the wheat is just coming into ear.

III.

KINGS OF ISRAEL AND JUDA.

KINGS OF ALL ISRAEL.

Saul, B.C. 1095.—David, B.C. 1055.—Solomon, B.C. 1015.

Division of the kingdom, B.C. 975.

KINGDOMS OF JUDA AND ISRAEL.

Lines of Policy.	Kings of Juda.	B.C.	Kings of Israel.	Dynasties.
B.C. 975-918. Period of mutual hostility.	1. Roboam . . .	975	1. <i>Jeroboam</i> . . .	I.
	2. Abias . . .	958	2. Nadab . . .	
	3. Asa . . .	955		3. <i>Baasa</i> . . .
		954	4. Ela . . .	
		953		5. <i>Zambri</i> . . .
		930	6. <i>Amri</i> . . .	
		929		7. Achab . . .
		929	8. Ochozias . . .	
		918		9. Joram . . .
	B.C. 918-884. Period of mutual alliance and hostility to Syria.	4. Josaphat . . .	914	
		898		
		896	11. Joachaz . . .	
5. Joram . . .		892		12. Joaz . . .
6. Ochozias . . .		885	13. Jeroboam II.	
7. (<i>Athalia</i>) . . .	884	1st Interregnum		VI.
B.C. 884-588. Renewal of mutual hostilities. Gradual decline of both kingdoms before the power of Assyria.	8. Joas . . .		878	
		856	15. <i>Sellum</i> . . .	
		841		16. <i>Manahem</i> . . .
	9. Amasias . . .	839	17. Phaceia . . .	
		825		
	10. Azarias . . .	810		
		783		
		773		
		772		
		772		
	761			

KINGDOMS OF JUDA AND ISRAEL—*continued.*

Lines of Policy.	Kings of Juda.	B.C.	Kings of Israel.	Dynasties.
	11. Joatham . .	759 758	18. <i>Phacee</i> . .	VIII.
	12. Achaz . .	742		
		737	2d Interregnum	
	13. Ezechias . .	730 726	19, <i>Osee</i> . . .	IX.
		721	} Capture of Samaria, and captivity of Israel	
	14. Manasses . .	698		
	15. Amon . .	643		
	16. Josias . .	641		
	17. Joachaz . .	610		
	18. Joakim . .	610		
	19. Joachin . .	599		
	20. Sedecias . .	599		
	Jerusalem destroyed . .	588		

IV.

THE KINGDOM OF ASSYRIA.

The extent of Assyria varied from time to time according to the power of the various monarchs ; it reached its greatest limits about B.C. 650, at which time Assyria Proper extended from lat. 35° to 38°, and long. 40° to 45°. The subject districts included Lydia, Cyprus, and Egypt on the west, Elam and part of Media on the east, Babylonia and part of Arabia on the south ; but in these distant regions the limits of the empire were uncertain, and the hold upon the provinces only slight.

The country is in general flat, or with undulating plains, rising only here and there into mountain ranges. Its rivers have a general tendency to run from north to south ; the principal one being the Tigris, which is about 200 yards wide in Assyria, and in the spring during the flood season is very much wider.

Nineveh, the capital, was situated on the eastern bank of the Tigris, opposite the modern town of Mosul. It was a city about

eight miles in circumference, well fortified, and containing a large population.

The Assyrians were a Semitic race, and were related by descent, character, and language, to the Jews, Syrians, and Arabs. They had a strength of limb, and a vigour of mind and body, greater than any other of the tribes of Semitic descent.

Their religion was derived from Babylonia, modified by the introduction of the worship of Assur, the presiding deity of the city of Assur, which the Babylonian colonists made their capital. They made Assur the king and father of their gods, and thus gave their religion a national character. Merodach was the same as Bel, and his wife, Zirrath-Banit, was the goddess Succoth Benoth whose worship was set up in Samaria by the king of Assyria (4 *Kings* xvii. 30).

Various feasts were observed, the most remarkable being the "Sabbaths," which were in use in Assyria as well as among the Jews. The Assyrian months were lunar, and were divided into four parts corresponding with the four quarters of the moon; the seventh, fourteenth, twenty-first, and twenty-eighth days being the sabbaths. On these days extra work and even missions of mercy were forbidden, certain foods were not to be eaten, and the monarch himself was forbidden to use his chariot.

The laws of the Assyrians in many respects resembled those of the Israelites, and other Oriental nations. A father was supreme in his household, and could expel a child and cut him off from his property. A husband had the power of divorcing his wife on payment of a certain sum of money; and adultery in the woman was punished with drowning. Slavery was usual, and whole families were sometimes sold together.

The soil of Assyria was generally fertile, and abundant crops of grain were raised; flowers and fruit were also carefully cultivated. Land was frequently let on lease, one-third of the produce being the usual rent.

The army was well organised, and consisted of from 100,000 to 200,000 men, sent up in contingents from the various provinces, each province furnishing about 4000 men. The officers were called "saki," and those of a superior grade "rab-saki," and the commander-in-chief "tartan."

The arts best known from our Assyrian remains are—painting, which was much used in wall decoration; sculpture, which reached a high state of perfection; carving in ivory and precious stones; embossing, and ornamental pottery.

Hunting the lion, buffalo, gazelle, wild ass, hare, and other animals formed a chief amusement of the people; and royal hunts were organised on an extensive scale. Shows and pageants were arranged for the people, and always after a successful war, the spoil and ghastly trophies of the victory were paraded through the capital.

The most remarkable feature of Assyrian civilisation was their literature and libraries of clay tablets; and it is to these that we owe most of our present knowledge of this great people. The

principal Assyrian library was at Nineveh, and the monarch who did most for Assyrian literature was Assur-bani-pal, the Sardana-palus of the Greeks; to whose time the majority of the tablets belong. They are of all sizes from one inch to over a foot long, and are generally covered with Cuneiform characters on both sides, the writing being sometimes so minute that it requires a magnifying glass to read it. Of these tablets there were at least 30,000 in the royal library at Nineveh.—(*Abridged from the History of Assyria by George Smith.*)

V.

JEWISH WEIGHTS AND MEASURES.

Although the enactments of the Law rendered necessary to the Jews a more precise measure, both of capacity and length, than was usual among contemporary nations, it must be remembered that the accuracy which we are now accustomed to attach to the process of measurement is entirely modern, and was unknown to the ancient peoples, who had no occasion for the extreme precision demanded by modern science and usage.

The three units of the Hebrew system of weights and measures were the average length of a full grain of barley, the size of an ordinary hen's egg, and the length of the human forearm, from the elbow to the end of the longest finger.

i. **Linear Measure.**—The unit was the length of the forearm, which was called a *cubit*. The cubit was divided into six *palms*, and the palm into four *finger-breadths*. The finger-breadth was equal to two barley-corns laid endways, or to seven barley-corns laid side by side.

For different purposes, however, the same nominal dimension had sometimes different values, as is the case with our Troy and Avoirdupois pounds. Thus there was a larger cubit, mentioned in *Deut.* iii. 11; and a cubit and hand-breadth, in *Ezech.* xl. 5. A smaller cubit, of five palms, is said to have been used for the finer sort of artificer's work.

The "Sabbath day's journey" was defined by the Halaka as the length of 2000 ordinary steps, or a little over half an English mile.

ii. **Measures of Area.**—The unit of land measure was the *Seah* or *satum*, a space of 50 cubits long by 50 wide. It was thus equal to $16\frac{1}{2}$ English poles nearly. Thirty *seaim* went to the *Kor* (= 3.3 English acres) or *Homer*, which must be distinguished from the *Omer* or *Gomer*, which latter contains only the hundredth part of the *Homer*. The *Zemeed* was a tenth of a *Kor*.

iii. **Measures of Capacity.**—The unit was the *Log*, equal to the contents of six ordinary hen's eggs, or twenty-four cubic inches. The *Bath* was equal to one English cubic foot.

The *liquid* measures were the *Anphak* ($\frac{1}{4}$ log), the *Hin* (12 logs

= 1 English gallon), the *Seah* (= 1 English peck) and the *Bath* (= 6 gallons).

The *dry* measures were the *Cub* (= 96 cubic inches), *Gomer* (= nearly 5 pints), *Seah* (= 1 peck), *Epha* (= three-fourths of a bushel), and *Kor* (= 1 English quarter).

iv. **Measures of Weight.**—The unit was a shekel (*Sicle*) of silver, weighing 320 grains of barley (or grains Troy). The *Maneh*, or *Mina*, or pound, was equal to 50 shekels; and the *Talent* was 3000 shekels, or 166·6 pounds Troy. The *Beka* was half a shekel, the *Gera* the twentieth of a shekel, and the *Carat* the hundredth.

There was, however, another *Maneh* of half shekels, with a corresponding *Talent* and *Beka*; each of these weights being the half of those above mentioned.

Six shekels of silver were equal in value to £1 of English money.

VI.

THE KINGDOM OF BABYLONIA.

Babylonia is, in the main, a long, level tract of alluvial soil, which has been deposited in the course of long ages at the mouths of the Euphrates and the Tigris. Through the gradual accumulation of new ground, at the points where these rivers discharge themselves into the Persian Gulf, the Babylonian territory has steadily increased from age to age. In the early Chaldean times the sea reached to Abu-Shahreïn; in the time of Sennacherib it had reached to Bab-Salimiti; in the days of Nebuchodonosor the port was moved out to Teredon, and since the fall of Babylon many miles have been added to the land.

The inhabitants of Babylonia have always consisted mainly of two classes, the agricultural population and dwellers in towns on the one side, and the wandering, pastoral, tent-dwelling tribes on the other. The greatest feature in the country was its agriculture, which was mainly carried on by artificial irrigation, the whole country being intersected by canals, some of them navigable, and of great size, their banks being in some places from twenty to thirty feet high.

Babylonia is without doubt the oldest civilised country in Asia, and perhaps, in this respect, Egypt is its only rival in the world. But Babylonian civilisation has an especial interest on account of its intimate connection with the origin of our own; for Babylonia was the centre from which civilisation spread into Assyria, from thence to Asia Minor and Phœnicia, from thence to Greece and Rome, and from Rome to modern Europe.

The rudiments of our astronomical knowledge came originally from the plains of Chaldea. The Babylonians divided the face of

the heavens into constellations of stars, and named them after their supposed influence, or from their resemblance to various forms.

Mathematics, measures of time and capacity, weights and scales, laws and government, and everything known in ancient times, received study and attention, while the arts of building, sculpture, painting, gem-engraving, metal-work, weaving, and many others made proportionate progress.

Medicine, however, seems to have been neglected, a consequence probably of the degrading character of the Babylonian system of religion, which was a form of the lowest polytheism. Their mythology, however, received a grace and polish from the hands of their poets, which rendered it more acceptable to the cultivated classes among them, while the worship of the lower classes was of a very low and sensual type.

The Babylonians were essentially a peaceful people. They seldom waged war unless it was forced upon them by their political position, or by the action of states outside their own borders. Only once in their history are they known to have made a great empire, and that was in the time of Nebuchodonosor.

The wonderful system of writing, called, from the shape of the characters, cuneiform or wedge-shape, was invented by the old Turanian inhabitants of Babylonia. These characters were originally rough sketches, representing objects or symbolising ideas, and the pronunciation attached to the characters was accordingly the name of the object or idea which they signified in the ancient Babylonian language. In course of time the characters came to be used to denote mere sounds or syllables, but the writing never advanced to the alphabetic stage.

The Accadian (or old Babylonian) literature was very extensive, and the libraries with which the country was stocked were full of treatises on all the branches of knowledge pursued by the ancient Chaldeans. One of the most famous of these libraries was that of Agané, established by Sargon. It contained the great Babylonian work on astronomy and astrology, called the "Illumination of Bel," afterwards translated into Greek by the historian Berosus. Under Nebuchodonosor Babylon enjoyed two libraries, and there seems to have been a very old one at Ur. The tablets relating to the Deluge were brought to Nineveh from the library of Erech, and one of the accounts of the Creation from the library of Cuthah. Attached to the library was an observatory, where the official astronomer made his observations, of which he had to send a fortnightly report to the king. Some of these reports are still extant.

A curious portion of the Accadian literature consists of a collection of charms and magical formulæ, which seem to have belonged to the very earliest period of Babylonian history.

Another portion relates to law, and perhaps the oldest table of laws in existence is the one which was copied and translated for the library of Nineveh, in which we find the life and status of the

slave are recognised and provided for, and the mother is regarded as of more importance than the father, as is still the case with many Altaic tribes.

Babylonian literature also comprised fables, riddles, contract-tablets, deeds of sale, chronological tables, and catalogues of the various animals, trees, stones, and other objects known to this ancient people.

In early times Babylonia appears to have consisted of several states, which in time became consolidated into one. Of these the monuments make us first acquainted with the southern one, or Chaldea, of which the capital was Ur, the birthplace of Abraham.—(*Abridged from the "History of Babylonia," by George Smith*).

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