

THE  
BIBLE EDUCATOR

LIBRARY  
OF THE  
Theological Seminary,  
PRINCETON, N. J.

*Case*

Division

BSA17

*Shelf*

Section

P736

*Book*

No.

v. 4





THE  
BIBLE EDUCATOR.

EDITED BY THE

✓  
REV. E. H. PLUMPTRE, M.A.,

VICAR OF BICKLEY, PEEBENDARY OF ST. PAUL'S, AND PROFESSOR OF EXEGESIS OF THE NEW TESTAMENT, KINGS'  
COLLEGE, LONDON.

VOL. IV.

CASSELL PETER & GALPIN:

*LONDON, PARIS & NEW YORK.*



## LIST OF CONTRIBUTORS TO THIS VOLUME.



- |   |  |
|---|--|
| Rev. A. S. AGLLEN, M.A., Incumbent of St. Ninian's,<br>Alyth, N.B.  | Rev. W. HOUGHTON, M.A., F.L.S., Rector of<br>Preston, Salop.   |
| Very Rev. R. PAYNE SMITH, D.D., Dean of<br>Canterbury.  | Rev. WILLIAM LEE, D.D., Professor of Eccle-<br>siastical History in the University of Glasgow.                             |
| Rev. A. BARRY, D.D., Principal of King's College<br>London, and Canon of Worcester.   | Rev. W. F. MOULTON, M.A. Lond., D.D. Edin-<br>burgh, Master of the Wesleyan High School,<br>Cambridge.                     |
| Rev. W. BENHAM, B.D., Vicar of Margate.   | Rev. E. H. PLUMPTRE, M.A., Vicar of Bickley,<br>and Professor of Exegesis of the New Testament,<br>King's College, London. |
| W. CARRUTHERS, F.R.S., Keeper of the Botanical<br>Department, British Museum.   | Rev. GEORGE RAWLINSON, M.A., Camden Pro-<br>fessor of Ancient History in the University of<br>Oxford.                      |
| Rev. EUSTACE R. CONDER, M.A., Leeds.  | Rev. T. TEIGNMOUTH SHORE, M.A., Incumbent<br>of Berkeley Chapel, Mayfair.  |
| F. R. CONDER, C.E.  | Rev. C. J. VAUGHAN, D.D., Master of the Temple.  |
| Rev. G. DEANE, D.Sc., F.G.S., Professor of Old<br>Testament Exegesis and Natural Science, Spring<br>Hill College, Birmingham. | Rev. EDMUND VENABLES, M.A., Canon Resi-<br>dentiary and Præcentor of Lincoln Cathedral.                                    |
| The Right Rev. the LORD BISHOP of DERRY.  | Major WILSON, R.E., F.R.S.   |
| Rev. Dr. EDERSHEIM.   |  |
| Rev. S. G. GREEN, D.D., President of Rawdon<br>College, Leeds.  |  |
| W. A. GREENHILL, M.D. Oxon.   |  |



## PREFACE.

---



THE object of the Editor and Publishers of THE BIBLE EDUCATOR was to supply a large number of thoughtful readers of Scripture with a book which, while it was neither dictionary nor commentary, should yet impart in a more attractive form the information which men seek for in such works, and at the same time supply materials for continuous and instructive reading. The work has occupied many anxious and many pleasant hours during the last two years—years in other respects full of many unlooked-for labours and anxieties; and as I look on the work now that it has drawn to a close, it is not without some measure of regret that I write the Preface which

is also its conclusion.

I think I may congratulate both the readers and the publishers of THE BIBLE EDUCATOR on the list of Contributors who have kindly lent their aid during its progress. It is not too much to say that that list includes most of the names that are prominent in our own generation, and will be prominent for many years to come, among Biblical scholars and interpreters. It is almost invidious to select any for special notice where all have done so well; but I venture to state my conviction that it would be hard to find a better introduction to the study of the Pentateuch and the Prophets than in the papers, at once free and reverential, of the Dean of Canterbury; or a more thorough statement, at once popular and accurate, of the results of the inquiries of archaeologists into the monumental records of Egypt, Babylon, and Assyria, than in those of Canon Rawlinson; or a fuller account of the history of Ancient Music than that supplied by Dr. Stainer. The masterly and systematic treatment of the Botany of the Bible by Mr. Carruthers, of its Zoology by the Rev. W. Houghton, of its Geography by the Rev. H. W. Phillott and Major Wilson—the latter already eminent for his labours in connection with the Palestine Exploration Society—of its Weights, Measures, and Chronology by Mr. F. R. Conder, leave, I think, nothing to be desired. The thoughtful and suggestive papers by the Rev. S. Cox on some of the Minor Prophets have not only superseded the necessity of special notes on difficult passages that might otherwise have required them, but may serve as examples of the method of interpretation to be followed by intelligent students in reading other parts of Scripture; and the papers of Dr. Milligan on the symbolism of the ritual and ceremonial of the Mosaic Law have practically superseded the necessity of any separate treatment of that subject in connection with the Epistle to the Hebrews. Lastly, I must acknowledge my thanks to the Rev. A. S. Aglen for a series of papers which seem to me to follow worthily in the steps of Lowth and Herder and Ewald in their analysis of the laws of Hebrew Poetry and its chief characteristics; to the Rev. Canon Venables for his scholar-like notes on Bible Words; to the Rev. J. B. Heard for having brought within the reach of our readers the principles of Biblical Psychology; to the Rev. Dr. Moulton for a history of the English versions of the Bible, which may well bear comparison with any previous treatment of the same subject; and to the writers of many interesting biographies. In one respect only has the work been less full than was originally contemplated. It was

found, as the work went on (1), that to give explanations of passages that might be classed as difficult in every Book of Scripture would unduly narrow the space required for the adequate treatment of other subjects, and (2) that these explanations were often given incidentally in the introductions to the several Books, in the Notes on Words, and in other papers, such as those on Jewish Manners and Customs. It seemed better, accordingly, to deal with such passages in the Gospels and some other portions of the New Testament as seemed most to require special discussion, and not to attempt a systematic and continuous interpretation such as would belong more fitly to a commentary. It has been a great satisfaction to me to receive in this portion of my work the assistance of my friends Dr. Vaughan, Canon Barry, the Rev. C. J. Elliott, and the Rev. H. D. M. Spence.

My own work as a writer in these volumes has naturally been comparatively subordinate, and the labour of my editorial duties (anxious as it has sometimes been, when the illness of one contributor,\* or the urgent engagements of another, threatened the interruption of their work) has been lightened by the constant assistance of one of whom I may almost speak as a co-editor—my friend, the Rev. T. Teignmouth Shore. Looking back upon that work, I venture to express the hope that it has not failed to fulfil the promise and the purpose with which it started. Scholars belonging to the different sections of the great family that names the Name of Christ have here met as on common ground. The writings in which we recognise a revelation of the Mind and Will of the Eternal, more distinct and precious than any other, have been dealt with in the spirit of reverential freedom so ably vindicated by Dr. F. W. Farrar in his *Essay on Inspiration*, and exemplified so admirably in his “*Life of Christ*.” The circumstances and accessories of the great divine drama of which the Bible is the chief record have been brought before the reader with a vividness and accuracy which will, it is hoped, make the drama itself more of a living reality than it has been. The wants of the class of students who are also teachers have never been lost sight of, and, if I may judge from the incidental notices that have from time to time appeared in reviews and magazines that represent that class, have been adequately met. I can but express the hope that the completion of *THE BIBLE EDUCATOR* may lead to a yet wider appreciation of its usefulness, and that it may, for many years to come, take its place among the agencies by which English men and women may be led to unite the thoughts that widen with the years, and the Faith that has been from the beginning.

THE EDITOR.

\* I must mention, with special regret, the loss of health which compelled my friend Dr. Ginsburg to leave his papers on *Jewish Manners and Customs* to be finished by another writer. I consider myself fortunate in having found in Dr. Edersheim a successor who was competent to complete his work.

# CONTENTS.

	PAGE		PAGE
<b>ANIMALS OF THE BIBLE, THE.</b>		<b>BOOKS OF THE NEW TESTAMENT</b> ( <i>continued</i> ).	
Stork . . . . .	7	Titus, The Epistle to . . . . .	259
Cormorant . . . . .	8	Revelation, The Book of . . . . .	293
Pelican . . . . .	8	Philemon, The Epistle to . . . . .	301
Reptiles . . . . .	54	Acts of the Apostles, The . . . . .	333
Ophidia . . . . .	102	<b>BOOKS OF THE OLD TESTAMENT.</b>	
Amphibia . . . . .	145	Job ( <i>continued from Vol. III.</i> ) . . . . .	19, 60
Fish . . . . .	166	Ezra, The Book of . . . . .	42
Mollusks . . . . .	216	Nehemiah, The Book of . . . . .	94
Anthropoda . . . . .	292	Obadiah . . . . .	106
Insecta . . . . .	290	Jonah . . . . .	177
Coleoptera . . . . .	290	Proverbs, The Book of . . . . .	213
Orthoptera . . . . .	290	Ecclesiastes; or, the Preacher . . . . .	223
Homoptera . . . . .	313	Esther, The Book of . . . . .	254
Hymenoptera . . . . .	313	Micah . . . . .	295
Hornet . . . . .	349	Canticles; or, Song of Solomon . . . . .	321, 353
Bees . . . . .	350	Nahum . . . . .	340
Lepidoptera . . . . .	350	Zechariah . . . . .	368
Diptera . . . . .	351	<b>CANON OF THE OLD TESTAMENT AND THE</b>	
Arachnida . . . . .	351	<b>APOCRYPHA . . . . . 317</b>	
Spider . . . . .	352	<b>COINCIDENCES OF SCRIPTURE.</b>	
Leeches and Worms . . . . .	352	The Local Colouring of St. Paul's Epistles . . . . . 49	
Anthozoa . . . . .	353	<b>CONTRASTS OF SCRIPTURE . . . . . 161</b>	
<b>APOCRYPHA, BOOKS OF THE . . . . . 345</b>		<b>DIFFICULT PASSAGES EXPLAINED.</b>	
<b>BIBLE WORDS . . . . . 68, 111, 127, 148, 208, 271</b>		St. Paul's Epistle to the Ephesians . . . . . 10, 52, 91, 116, 126, 206	
<b>BOOKS OF THE NEW TESTAMENT.</b>		Corinthians, The First Epistle to the . . . . . 274, 291	
St. Luke, The Gospel of . . . . .	1	<b>DISEASES OF THE BIBLE.</b>	
Corinthians, First Epistle to the . . . . .	29	Leprosy . . . . . 76, 174	
"    Second    "    . . . . .	46	Disease of Job . . . . . 275	
Galatians, Epistle to the . . . . .	79	The Disease of Saul . . . . . 276	
Romans    "    . . . . .	113	<b>ETHNOLOGY OF THE BIBLE, THE . . . . . 108, 142</b>	
St. James, Epistle of . . . . .	123	<b>GEOGRAPHY OF THE BIBLE.</b>	
St. Peter, The First Epistle of . . . . .	129	<b>PALESTINE</b> ( <i>continued</i> )	
"    "    Second    "    . . . . .	133	The Dead Sea . . . . . 23, 35	
St. Jude, The Epistle of . . . . .	135	Galilee . . . . . 71, 87	
St. John, The Epistles of . . . . .	146	Samaria . . . . . 118, 136	
Colossians, The Epistle to the . . . . .	157	Sinai . . . . . 150, 18	
St. John, The Gospel of . . . . .	163	Judæa . . . . . 196	
Philippians, The Epistle to the . . . . .	189	Phœnicia, Philistia, and the Maritime Plain 2	
Ephesians, The Epistle to the . . . . .	202		
Timothy, The First Epistle to . . . . .	241		
"    The Second Epistle to . . . . .	383		

	PAGE		PAGE
GEOGRAPHY OF THE BIBLE ( <i>continued</i> ).		MINERALS OF THE BIBLE, THE . . . . .	13
Bashan . . . . .	247	PLANTS OF THE BIBLE, THE.	
Gilead . . . . .	250	Order XXVI. Simarubæ . . . . .	131
Moab . . . . .	253	" XXVII. Sapindacæ . . . . .	131
Jerusalem . . . . .	276	" XXVIII. Meliacæ . . . . .	131
Syria . . . . .	302	" XXIX. Vitacæ . . . . .	131
Egypt . . . . .	363	" XXX. Anacardiacæ . . . . .	193
HISTORY OF THE ENGLISH BIBLE, THE.		" XXXI. Rhamnæ . . . . .	193
Miles Coverdale ( <i>continued</i> ) . . . . .	65	" XXXII. Leguminosæ . . . . .	193
Matthew's Bible . . . . .	83	Orders from Rosacæ to Cucurbitacæ . . . . .	245
The Great Bible . . . . .	262	" Crassulacæ and Umbelliferæ . . . . .	310
The Genevan Bible . . . . .	326	" of Monopetalous Plants . . . . .	310
The Bishop's Bible . . . . .	336	" of Apetalous Plants, Chenopodiacæ to	
The Douai and Rhemish Bible . . . . .	361	Euphorbiacæ . . . . .	342
The Anthonised Version . . . . .	375	" of Apetalous Plants, Salicinæ to Cupu-	
ILLUSTRATIONS FROM EASTERN MANNERS		liferæ and Coniferæ . . . . .	356
AND CUSTOMS.		" of Monocotyledonous Plants . . . . .	372
Prayer: Public and Private . . . . .	218	POETRY OF THE BIBLE, THE ( <i>concluded</i> ) . . . . .	4
Morning and Evening Prayer . . . . .	223	SCRIPTURE BIOGRAPHIES.	
Recitation of the Shema . . . . .	239	Hezekiah . . . . .	97
Prayers after the Shema . . . . .	239	Jehoshaphat . . . . .	139
Marriage among the Ancient Hebrews . . . . .	267	David . . . . .	223, 287
Sickness, Death, Burial, and Mourning . . . . .	330	Josiah . . . . .	314
MEASURES, WEIGHTS, AND COINS OF THE		URIM AND THE THUMMIM, THE . . . . .	34
BIBLE . . . . .	27, 180		



# THE BIBLE EDUCATOR.

## BOOKS OF THE NEW TESTAMENT.

### THE GOSPEL OF ST. LUKE.

BY THE REV. EUSTACE R. CONDER, M.A., LEEDS.

THE writer of the third Gospel employs the first person singular, both in the preface to the Gospel and in the preface to the Acts (in which he refers to the Gospel as "the former treatise"); and by the repeated use of the first person plural in his narrative of the travels and labours of the Apostle Paul, he implies that he was a companion in both travel and toil. Yet, like the other Evangelists, he has abstained from appending his name to his work. And although the name of Luke, as one of St. Paul's companions, repeatedly occurs in the Epistles, it is only on the authority of tradition that we assign this name to the author of this Gospel. But it is a tradition of that entirely trustworthy sort to which we have before referred (in preceding articles on the Gospels); not the *dictum* of authority, but the testimony of universal belief amongst those whose belief implied knowledge.

The name "Luke" is our English contraction of Lucas, itself an abbreviation of Lucanus (the same with the name of the poet Lucretius). Like Silvanus, Marcus, Paulus, it is a Latin name; and as we have no hint of the Evangelist having borne any Jewish name, we may presume that he was a Gentile; though it would be going too far to infer that he was, like Paul and Silvanus, a Roman citizen. It is commonly assumed that he is the same with "Luke, the beloved physician," referred to in Col. iv. 14; an assumption resting simply on the improbability that there was among St. Paul's companions another of the same name.

The narrative in the Book of Acts implies the writer's presence first in chapter xvi., on occasion of Paul's vision at Troas, where the remarkable expression "gathering that the Lord had called us to preach the gospel," seems to indicate that he was an active and even prominent member of the little missionary band. Compare verses 13, 15, 17.<sup>1</sup> The remark previously made concerning Matthew and Peter will, however,

also apply here; the gifts of the historian and of the preacher are not often united. It seems (in Dean Alford's words) "probable that the men of *word* and *action*, in those times of the living energy of the Spirit, would take the highest place; and that the work of securing to future generations the word of God would not be fully honoured till, from necessity, it became duly valued."

Of St. Luke's life and labours, after the "two years" at Rome referred to in the last sentence we have from his pen, we possess no trace. Early tradition and modern criticism have toiled to spin a web of conjecture (of the slenderest tissue) across the void. Thus, Eusebius and Jerome make him to have been a native of the famous city of Antioch, which Dean Alford ingeniously conjectures to be a mistake for Antioch in Pisidia. From the fact that slaves were often called by shortened names, like Lucas, it has been conjectured that he was a freedman; as if we were to draw an inference as to any English writer's social standing from his being known as "Tom" or "Sam" among his friends.<sup>2</sup> That he was one of the Seventy referred to in his Gospel (chap. x. 1)—which would contradict his disclaimer of having been an "eye-witness" (chap. i. 2)—and that he was a painter, are idle traditions, requiring no attention. That he was a man of good education and culture is plain from his writings, but especially from the style of his preface (i. 1—4), which differs so notably from the body of his narrative as to show that he would have written in more classical and elegant Greek, had he not been restrained by faithful adherence to the original narratives (oral or written), the substance of which, it was his object to record.

St. Luke's own idea of his work is indicated in his preface; and more tersely still in the opening words of his second treatise, commonly known by the not very appropriate title of "Acts of the Apostles." It is a record "of all that Jesus began both to do and teach, until

<sup>1</sup> The natural inference from these passages, if they stood alone, would be that the writer was either Silas or Timothy. The former hypothesis (propounded in the *Literary History of the New Testament*) has been examined carefully and keenly by Dean Alford, who considers it untenable. Some of his arguments do not appear conclusive; but the strongest (and perhaps decisive) is the improbability that St. Paul should in some of his Epistles speak of

Silvanus and in others of Lucas, with no apparent reason for such variation (both being Roman names), had they been the same person. The idea that Timothy was the narrator is contradicted by Acts xx. 4, 5.

<sup>2</sup> Not to mention that, if such an abbreviation were peculiar to slaves, courtesy would require its being dropped when a man attained his freedom.

the day in which He was taken up" to heaven. The so-called Book of Acts is the sequel of the Gospel, and might more truly be named the "Acts of the Ascended Lord," carrying on the story of what Jesus *continued* "both to do and teach," both through His Apostles and through the whole body of His disciples, from that memorable day of Pentecost when He fulfilled His promise by the shedding forth (Acts ii. 33) of the Holy Spirit, until in Rome itself His Cross was preached "unhindered;"<sup>1</sup> and though "the servant of Jesus Christ" was "an ambassador in bonds," yet "the word of God was not bound."

The "most excellent Theophilus," to whom both works are formally inscribed, may be regarded as representing the class of readers especially had in view by the Evangelist. His name is Greek, his rank suggests education and intelligence, and he had been already instructed in the truths of the Gospel. The Evangelist's design was to furnish so faithful an outline (for it could be no more) of the things certainly believed throughout the Christian Church on the testimony of the original eye-witnesses of the facts, that Theophilus might know the certainty of what he had been taught. Many attempts thus to record the oral teaching of the Apostles (whether in Hebrew or in Greek) had already been made. This was natural, one may say inevitable. St. Luke neither censures nor praises those already published memoirs. The only claim which he modestly makes to a special fitness for this great work, is that of thorough information and diligent industry; "having closely followed from the beginning all things accurately" (i. 3).

The assumption, sometimes hastily made, that these words imply a disclaimer of inspiration, betrays a very shallow view of its nature. Scripture undoubtedly records instances of inspiration acting with an overmastering power, independently of thought and volition, as in the cases of Balaam and Saul. But in its highest form inspiration does not supersede, but pervades, guides, and stimulates to the utmost the exercise of the natural faculties; so that the work produced bears the full impress of the individual character and manner of its human author, while the stamp of Divine authorship is no less clearly legible in the perfect and imitable quality of the work, its freedom from error, its tone of authority, and innate spiritual power, to which human nature under all conditions pays homage; and its permanent adaptation to its purpose, defying the wasting touch of time.

The Gospel history is the true battle-ground of the great conflict between Christian faith and scepticism. Into this conflict the question of inspiration need not enter. If the four Gospels (or even any one of them) present in substance and main outline a truthful account of the character, teaching, miracles, death, and resurrection of JESUS, the truth and Divine authority of Christianity are established. For the essence—the soul

—of Christianity is not any system either of doctrines or of ethics. The essence of Christianity is Christ. Christianity has, indeed, other evidence besides the historical—evidence of a nature which, to many minds, is more impressive and satisfying; but its root is in historic fact, for the certainty of which the testimony of eye-witnesses is of prime importance. It is, therefore, most instructive to observe with what clear definiteness St. Luke sets forth in his opening sentence this fundamental certainty. His Gospel was written, at latest, within about thirty years after the Ascension, for it was finished before the Book of Acts was commenced; the last sentence of which brings us to the year 63, or thereabouts. It *may* have been written several years earlier.<sup>2</sup>

In St. Luke's pages, therefore (inspiration apart), we have the substance honestly, carefully, and intelligently recorded, of the testimony of eye-witnesses to facts of the greatest publicity—the most extraordinary in the whole compass of human experience—while the memory of them was still fresh in tens of thousands of minds. And we have *no contemporary contradiction* of these statements, unless it be the lame story invented by the Jews to explain the resurrection of Jesus (Matt. xxviii. 13), that His friends had stolen His corpse from the tomb.

In default of any narrower distinction, the characteristic of the third Gospel has been said to be *universality*—broad human interest and sympathy. Not a few passages might be selected in illustration of this view. At the same time we must be on our guard, in any general statements of this sort, against mistaking antithesis for insight, and epigrammatic point for truth. Thus we have seen that, notwithstanding the strongly-marked Jewish features of St. Matthew's Gospel, it is he who has recorded the homage of the Eastern Magi to the new-born King; the faith of Gentiles rebuking the unbelief and outstripping the faith of Israel; the parables in which the world-wide scope of Christ's kingdom and tribunal are most strongly set forth; and the command to make disciples of all nations. On the other hand, it was reserved for St. Luke to be the penman of those august narratives and inspired hymns contained in the first two chapters of his Gospel, which may almost be called a postscript to the Old Testament Scriptures.

These initial chapters, including the only account of our Saviour's childhood—a brief but inestimable fragment—which it has pleased God to allow to be placed on record, are broadly marked off from the remainder of St. Luke's Gospel. In two passages his narrative records facts which could not be derived from reports of eye-witnesses, but must have been, in the first instance, supplied either by our Lord's own statements (which seems not very probable), or by direct revelation; namely, the account of the Temptation in the

<sup>1</sup> Ἀκωλύτως, the word with which the Book of Acts closes. See Baumgarten's *History of the Church in the Apostolic Age*; Morrison's Translation, in Clark's Library.

<sup>2</sup> Dean Alford's assumption that no Gospel could have been written before A. D. 50—that for twenty years no one attempted to write any account of the words and works of Jesus—is entirely void of proof.

wilderness, and the account of the Agony in Gethsemane. The first is common to him with St. Matthew. So is the second in part, but St. Luke adds the circumstances of the "sweat as it were great drops of blood," and of the angel sent to strengthen the Sufferer.

As to the main body of this Gospel, a moderately attentive reader will not have failed to observe that it consists of three portions. From chap. iii. to chap. ix. 50, it is in substantial accordance with the Gospels of Matthew and Mark; supplying, however, even here, much important new matter—a different genealogy from that in the first Gospel, with the accounts of the visit to Nazareth, the miraculous draught of fishes, the raising of the widow's son, and the penitent who anointed our Saviour's feet. Again, from chap. xviii. 15 to the end, this Gospel is in substantial accordance with those of Matthew and Mark, with a similar margin of variation and addition: as in the account of Zacchæus; in the parable of the pounds (different, both in occasion and details, from that of the talents, Matt. xxv.); in the remarkable instance of the Lord turning and looking on Peter (xxii. 61); and in the account of the events following the resurrection. Between these two portions thus broadly agreeing with the other so-called synoptic Gospels—that is to say, from chap. ix. 51 to chap. xviii. 14—we find a large amount of matter peculiar to this Gospel. Of fifteen parables recorded only by St. Luke, thirteen are in this section. It contains ten incidents not mentioned elsewhere, three of which are miracles; of the other seven, the mission of the Seventy, and the story of Martha and Mary, are the chief. The rest of the section is made up of discourses or sayings, closely parallel in the main with portions of St. Matthew's Gospel, but differing in detail, and in the connection of time, place, and circumstances. This section has occasioned much perplexity to harmonists, in the endeavour to arrange each incident and discourse in true chronological order. Chronological arrangement is not that "order" of which St. Luke speaks in his preface, except in those broad general outlines which are common to all the four Gospels. Harmonists, in straining after an impossible accuracy, often involve in obscurity what is comparatively plain. Exaggerated significance is often attached to such indications of time as here and there occur. Thus, for example, the note of time in chap. ix. 51, which refers simply to the incident there narrated, has been taken as a key to the chronology of the whole section. With these cautions, however, we shall scarcely be wrong in referring the contents of this section of St. Luke's Gospel, in the main, to the last six months of our Lord's ministry, and especially to that portion which He spent in Peræa.

An ancient tradition, supported by the venerable names of Irenæus, Tertullian, Origen, Eusebius, and Jerome, represents St. Luke's Gospel as embodying the substance of the Apostle Paul's teaching, or perhaps even dictated by St. Paul. The only value of this tradition lies in the proof and warning it affords of the necessity of rigorously distinguishing between the facts attested by tradition, and the inferences and opinions

of those through whom the tradition reaches us. In plain words, when these early Christian fathers tell us what lay within their own knowledge, their testimony is of the utmost weight: when they give us their inferences and guesses, we are often better judges than they, because they were entirely untrained in that keen and accurate criticism which has become habitual with modern scholars. Regarding this special tradition, "there is little or nothing in the Gospel itself to favour such an hypothesis, and very much to contradict it."<sup>1</sup> The only striking coincidence between St. Luke and St. Paul is found in the account given by the latter of the institution of the Lord's Supper (1 Cor. xi. 23—25; Luke xxii. 19, 20).<sup>2</sup> To this we may add, if St. Paul be the writer of the Epistle to the Hebrews (or if, as some have conjectured, St. Luke wrote it from oral discourses of St. Paul), that the key to Heb. v. 7 is supplied by Luke xxii. 43, 44.

How and wherefore St. Luke wrote his Gospel, he has distinctly informed us in his preface. His object was the instruction of Christians in the fundamental facts of their faith. Accuracy and certainty were the points he especially aimed at. Long familiarity with his theme, and diligent inquiry, qualified him to write with authority. He had taken nothing at second hand, but had derived his information directly from those eye-witnesses of the facts to whom the great work of telling the Gospel story was first entrusted. The first two chapters, manifestly transcripts from Hebrew originals, give us (I cannot doubt) the testimony of Zacharias, Elisabeth, and Mary. The slumbering voice of ancient prophecy wakes again in them, forming a living link between the Scriptures of the Old Covenant and those of the New, of which they were the first-written pages; reminding us that "the testimony of Jesus is the spirit of prophecy."

If the suggestion I have offered be accepted, that the "oral gospel" forming the basis of both St. Matthew's and St. Mark's narrative was the preaching of the Apostle Peter, the same origin must be ascribed to those portions of St. Luke's narrative which are in substance one with theirs. The remaining portions must have been supplied either by the preaching, or by private statements or notes of other eye-witnesses.

<sup>1</sup> *Cycl. of Bib. Lit.* In the same admirably comprehensive and instructive article, Mr. Venables quotes the remark that "St. Luke's is the Gospel of contrasts," instancing Zacharias' unbelief and Mary's faith; Simon and the penitent woman; Martha and Mary; one thankful and nine thankless lepers; "the tears and hosannas on the brow of Olivet;" woes opposed to blessings (chap. vi. 24—26); the Pharisee and publican; the good Samaritan; the blaspheming and repentant malefactors.

<sup>2</sup> The view adopted by Westcott (following Winer, with others), rightly rejected by Dean Alford, that St. Paul here claims no direct revelation, but only to have heard from others what came originally from the Lord, rests on an overstrained grammatical nicety—the employment of the preposition *ἀπό*, instead of *παρά*. But (1) the fact that the Lord was the original authority is by no means inconsistent with His having personally communicated both the facts and the command to the Apostle; (2) there would be no meaning in saying that an account of what Jesus did came originally from Himself; (3) St. Paul uses both prepositions in denying that he received his Gospel from men (Gal. i. 1, 12), and uses *παρά* of the original source of a thing as well as of the medium (Phil. iv. 18).

## THE POETRY OF THE BIBLE.

## IMAGERY FROM OBJECTS OF COMMON LIFE.

BY THE REV. A. S. GOLEN, M.A., INCUMBENT OF ST. NINIAN'S, ALYTH, N.B.

**I**F the fidelity with which the Bible reflects the natural features of a land so diversified as Palestine has been serviceable in its wide-spread mission over the earth, its vivid representation of every form of healthy human life has had no less influence in securing for its doctrines a welcome among the different conditions and ranks of men. The Jewish Scriptures differ from the religious books of other countries in the wide range of their sympathies. They do not appeal to the experience of a select or initiated few. They address all who have ears to hear, and speak to the representatives of every class with the authority which can only be secured by interest in its welfare, and familiarity with its needs.

In claiming this large sympathy for Hebrew poetry, we do no more than describe the office of poetry in general. But it is evident that the social arrangements of the Israelites during the best periods of their history were eminently favourable to the preservation, in the national literature, of this element of impartial truthfulness. As in the Greece of the Homeric poems, the whole course of domestic and common life among the Hebrews was simple and uniform in the highest degree.

To estimate, therefore, the place which rural and domestic images occupy in Biblical poetry, and the boldness with which they are introduced, we may conveniently compare it with the great epics of Greece. These reflect a state of society in its primitive simplicity, similar to the best phases of Hebrew life. There was the same respect for honest labour, the same freedom from disdain of manual toil. The wise Ulysses built his own house, and carved his own bed. Princes did the work of cooks. The princess of Phœacia, one of the most graceful and lovely of all poetic creations, took her part with the maidens of her court in washing the household linen. It is in accordance with these manners which he represents, that Homer takes a serene and sunny enjoyment in rural scenes of every kind. But while he makes homely work beautiful, he does not, as the Hebrew poets do, surround it with associations of grandeur and sublimity. Similes from the farmyard and the field the Grecian bard keeps for his less heroic and important incidents. The poet of Israel connects by his metaphors the highest with the lowest things. The actions, not only of warriors and kings, but of the Supreme Being himself, are often illustrated from the meanest and commonest sources. And this is done so naturally that we are conscious of no incongruity. Heaven, so united to earth, loses no dignity, but confers it. The event described does not suffer in power or grandeur from the illustration employed; while the image, so familiar in its homeliness, lends a life-like reality to thoughts which might else be too sublime for ordinary minds.

This feature of Biblical poetry cannot be better illustrated than by the instance selected by Bishop Lowth. The ancient modes of threshing and winnowing corn were in themselves picturesque, and afforded many situations favourable for the exercise of poetic imagination. The floor, which was not seldom selected for the performance of religious rites, and held in sacred estimation, was generally in a lofty and exposed situation, where the wind served as a natural fan, to blow away the chaff as the oxen trod the sheaves.<sup>1</sup>

An instrument constructed of large planks furnished with sharp teeth, or a kind of cart on indented wheels, was sometimes substituted for the cattle. The prophet Isaiah borrows a grand image from this custom:—

“Behold, I have made thee a threshing wain;  
A new corn-drag armed with pointed teeth.  
Thou shalt thresh the mountains and beat them small,  
And reduce the hills to chaff.  
Thou shalt winnow them, and the wind shall bear them away;  
And the tempest shall scatter them abroad.”  
(Isa. xli. 15, 16.)

Here the comparison of the chosen people to an instrument for executing Jeheval's vengeance on the heathen is remarkably fine, and exhibits the secret of the sublimity of such images in Hebrew poetry, which produces its effect by a boldness surpassing anything in Homer. In the following employment of the same simile in the *Iliad*, the comparison of the hero's horses to the oxen, grand as it is, is more obvious and clear; and, leaving less to the imagination of the reader, does not impress him to the same degree:—

“As with autumnal harvests covered o'er  
And thick hestrewn lies Ceres' sacred floor,  
When round and round with never-wearied pain  
The trampling steers beat out the unnumbered grain;  
So the fierce coursers, as the chariot rolls,  
Tread down whole ranks and crush out heroes' souls.”  
(Pope's *Iliad*, xx. 577.)

In other passages of the Scriptures, God himself is represented as the One who threshes out the heathen, tramples them under His feet, and disperses them; while the comparison of the wicked to “chaff which is driven by the wind” is so frequent as almost to become a poetical commonplace.<sup>2</sup> But the image was revived with all the power of freshness and originality when, after the long prophetic silence, a voice was heard in the wilderness proclaiming the coming of an Anointed One, in whose hand should be a winnowing fan that would “thoroughly purge His floor,” and sift, with keen discrimination, genuine and substantial worth from the chaff fit only for the burning.

It would be useless to accumulate allusions of a similar kind. Images from ploughing, sowing, and

<sup>1</sup> 2 Sam. xxiv. 18; Hos. ix. 1.

<sup>2</sup> Hab. iii. 12; Joel iii. 14; Jer. li. 33; Isa. xxi. 10.

reaping, and all the details of Eastern agricultural life, will occur to every one. The magnificent picture of the wine-press of the vengeance of Almighty God, in the sixty-third chapter of Isaiah, has been already quoted. The same image floated before the imagination of the seer of Patmos, and mingled its fierce colours with the awful visions which were unrolled in his sight.<sup>1</sup>

Among the arts and manufactures of Palestine, that of the potter often attracted the notice of the prophets, who borrowed some of their most striking and forcible symbols from it. The material in which the potter works, his absolute command over it, and its obedience to the skilful hand which makes it take what shape or impression the artist likes, commended that art to religious poets in search of expressive emblems of God's creative power; while the ease with which, in a moment, the vessel of clay could be shattered, suggested the irresistible might of Him "who dasheth in pieces the nations." Among the Old Testament writers Jeremiah is especially fond of this image, and it passed both into the poetry and the theological reasoning of the New Testament. In our own day an eminent English poet has shown that the ancient writers did not by any means exhaust this fertile figure.<sup>2</sup>

The mention of this figure of the potter's vessel suggests one cause which redeems the imagery with which we have been dealing from the charge of meanness or inpropriety when employed in serious and lofty subjects. In the symbolism employed by the prophets, which may be described as acted poetry, the commonest household utensils and furniture offered the readiest as well as the most striking emblems. The prophetic warnings had reference to the people and their lives, and were often brought home to them by some emblematic allusion to domestic life. Thus Jeremiah breaks a vase to show the utter and irrevocable doom about to fall on sinful Jerusalem.<sup>3</sup> From the signs adopted by Ezekiel to announce or explain the Divine judgment, we can almost gather a complete picture of Oriental daily life. At one time he is directed to bake a supply of bread; at another to superintend the boiling of flesh in a large caldron; at another to move the furniture from his house, as if about to change his residence. Watching such representations, not as part of a drama intended only to amuse, but as signs of an inspired mission brought before them at the times when the deepest feelings of their nature were stirred, the Israelites came to connect the homeliest actions with the most serious and lofty subjects. Thus a taste was formed free from the fastidiousness which modern literature encourages, and Hebrew poetry dares to handle subjects

of the meanest kind with a boldness to which the greatest of other countries hardly approach.<sup>4</sup> Common as is the figure of Time ploughing the aged face into wrinkles, what lyrical poet would now venture to describe excessive misfortune in the Psalmist's way?—

"The ploughers have ploughed upon my back,  
And made long furrows." (Ps. cxxix. 3.)

Or in what other literature could a comparison be found, combining at once the utmost meanness in the illustration and the supreme of sublimity in its application?—

"And I will wipe Jerusalem,  
As a man wipeth a dish;  
He wipeth it and turneth it upside down."  
(2 Kings xxi. 13. See Lowth, Lect. vii.)

This series of papers would be incomplete without a few remarks on the skill and power exhibited by the poets of Israel in depicting human passions. Poetry has been defined as the spontaneous overflow of powerful feelings, and in endeavouring to form an estimate of the excellence of a poem, we test it by its power to communicate to ourselves the passions which it paints. His skill is great who succeeds in charming us into sympathy with himself, or convinces us of the truth with which he paints emotions to which our own hearts have been strangers.

But there are certain conditions peculiar to Hebrew song which must be borne in mind. It is for the most part lyrical, and therefore reflects only single and isolated states of feeling. Of the infinite complexity of human motive and character, a short psalm or rapid ode cannot take account. But hardly any poetry is so completely spontaneous as that of the Jews. The poet usually sings from the force of remembered emotion, or more properly from feelings which, having once possessed him, do not die away like the passions of less gifted individuals, but live on as a permanent part of his being. Hence he is distinguished from other men, not only by a greater quickness of thought and feeling under immediate external excitement, but by a power of expressing his sensations after the exciting cause has passed away. These he will sometimes depict in language little short in liveliness and truth of that which is uttered by men in real life under the actual pressure of excited passion. This is, doubtless, the character of many of the Hebrew odes. But, on the other hand, numbers of the Psalms, as well as passages in the prophetic books, seem to have sprung from the first vehemence of feeling of which they are the inspired utterance. The fifty-ninth Psalm offers a good instance. It appears to be the composition of a king beleaguered in Jerusalem by a foreign foe. In his cry for help, his mind, it is true, recurs to old deliverances wrought by Jehovah for His Holy City; but the tone of scorn

<sup>1</sup> Rev. xiv. 19; xix. 15.

<sup>2</sup> R. Browning's *Rabbi Ben Ezra*. Especially—

"Ay, note that potter's wheel,  
That metaphor! and feel  
Why time spins fast, why passive lies our clay,  
Thou, to whom fools propound  
When the wine makes its round—  
'Since life fleets, all is change; the past gone, seize to-day'"

and succeeding stanzas.

<sup>3</sup> Jer. xix. 10.

<sup>4</sup> Dante, of moderns, comes perhaps the nearest to the Hebrews in this daring, e.g.—

"The moon belated almost into midnight  
Now made the stars appear to us more rare,  
Formed like a bucket that is all ablaze,"

(*Purg.* xviii.)

Shakespeare, too, can combine homeliness and sublimity, e.g.—

"Blow, wind, and crack your cheeks," (King Lear.)

is so fierce, and the imprecations are so real, that it is impossible not to feel that we have here words actually uttered while some barbarian horde, probably the Scythians, were raging round the walls.<sup>1</sup> But whether this be a correct explanation of the origin of such poems or not, it is clear that a religious poet singing or writing under the influence of a mighty conviction, was within the same circle of feeling whether he recalled the past or described the present. Whenever the presence of a Spiritual Being is realised the religious emotions will be excited, and the greater part of Hebrew lyric poetry appears to have been composed in the spirit which found utterance in the cry—

“Whither shall I go then from Thy Spirit?  
Or whither shall I go from Thy presence?”

While, therefore, its almost exclusive occupation with the religious side of life limits its range to one set of feelings, the language in which these are exhibited is remarkable for its liveliness and truth. Indeed, it has often been remarked that there is danger in the general adoption of this passionate Eastern religious language by the less emotional Western races. The burning words in which men under the influence of deep emotion have expressed their convictions are useful, if they help us to give to otherwise vague and fitful feelings the definiteness necessary to make them starting-points for immediate action. But nothing is more likely to dull the reality of spiritual perception than the constant strain after ecstasies of emotion which were real to other minds, but need an effort to create them in our own; while, on the other hand, there is nothing so likely to impair the sincerity of the soul as the habitual repetition of words pitched in a key so far above the range of ordinary feeling. It is for this reason that the custom of chanting the Psalms has a propriety beyond the retention of their decided musical purpose. Not only does the additional impulse of music come in to aid the emotional faculties, but we are reminded that we are using the words of men inspired with the passionate feelings of poets, as well as with the religious feelings of saints.

The proper place to notice the treatment of the great human passions by the poets of Israel, will be found in the detailed notices of separate books. But this paper may fitly close with an example of that power of expressing intense and passionate religious desire, which

in different degrees was possessed by all the inspired line. The occasion of the exquisitely plaintive song of which Ps. xlii. forms part has been already noticed (Vol. II., p. 161). The accompanying hymn probably had its origin in the same experiences, and is from the pen of the same nameless royal author. A special interest attaches to it from the fact that it contributed to religion and literature a permanent symbol of life. The “vale of misery,” or “vale of tears,” in verse 6, has been identified with the last caravan station on the road to Jerusalem from the north. “Ain el-Haramie, the last halting-place, is a melancholy and charming spot, and few impressions equal that which is experienced on resting there for the evening encampment. The valley is narrow and gloomy; a stream of black water issues from the rocks which form its walls, and which are hollowed into sepulchres. That, I believe, is the ‘Vale of Tears,’ or of trickling waters, sung of as one of the stations of the journey in the delightful eighty-fourth Psalm, and become, in the sad and tender mysticism of the Middle Ages, the emblem of life.”<sup>2</sup>

“O, how lovely are thy dwellings,  
Jehovah, Thou God of Hosts!  
My soul hath a desire and longing for the courts of Jehovah:  
My heart and my flesh cry out for the living God.  
Yea, the sparrow hath found her an house and the swallow a nest,  
Where she may lay her young;  
Even Thy altars, O Jehovah, God of Hosts,  
My King and my God!

“Blessed are they that dwell in Thy house:  
They shall yet live to praise Thee!  
Blessed is the man whose strength is in Thee,  
Who loveth to think on journeying to Thy House;  
Who going through the vale of misery,<sup>3</sup> make it a well,  
Yea, an early rain falleth and covereth it with blessing!  
They go from strength to strength,<sup>4</sup>  
And so they appear before God in Zion.

“Jehovah, God of Hosts, hear Thou my prayer!  
Hearken, O God of Jacob!  
Behold, O God our Defender,  
And look upon the face of Thine Anointed!  
For one day in Thy courts is better than a thousand;  
I had rather be a doorkeeper in the House of my God  
Than to dwell in the tents of ungodliness.  
For Jehovah our God is a light and defence!  
Jehovah will give grace and glory,  
And no good thing shall be withheld from them that live a  
godly life.  
O Jehovah, God of Hosts,  
Blessed is the man that putteth his trust in Thee.”

<sup>2</sup> Rénan, *Vie de Jésus*, p. 69.

<sup>3</sup> Valley of Baca, as in A. V. In 2 Sam. v. 24, the word is translated “mulberry-tree,” and Ewald renders here by “balsam.” But the ancient versions all render “weeping.” See Porowne in loc.

<sup>4</sup> *Il est*, they surmounted every fresh obstacle.

<sup>1</sup> See Introduction to this Psalm in *Psalms Chronologically Arranged*.

## ANIMALS OF THE BIBLE.

BY THE REV. W. HOUGHTON, M.A., F.L.S., RECTOR OF PRESTON, SALOP.

## STORK.



HERE is no doubt about the correctness of our version in the rendering of the Hebrew word *khasidâh*, which literally signifies "the pious bird," from a root "to desire or love strongly." The stork has long been justly celebrated for its strong attachment to its young: the writings of the ancient Greeks and Romans contain frequent allusions to its affection. Aristotle and Pliny mention a belief that the young repay the care of the parents by supporting them when old, an idea more pleasing than accurate. The Latins, like the Hebrews, called the stork (*Ciconia alba*) "the pious bird," *avis pia*. Pliny also tells us that this bird was so highly prized for its utility in destroying serpents, that in Thessaly it was a capital crime for any one to kill it; the laws awarding the same penalty for the offence as for homicide. The stork's affection for its young was shown in a most remarkable manner at the burning of Delft, in the south of Holland, when a female bird, after many unsuccessful attempts to carry off her young, chose rather to perish with them in the general ruin than to desert them.

The stork, from its carnivorous habits and the unclean nature of its food, was not allowed as food (see Lev. xi. 19; Dent. xiv. 18). The Psalmist alludes to these birds often frequenting fir-trees: "As for the stork, the fir-trees are her house" (Ps. civ. 17). Jeremiah notices their migratory habits: "Yea, the stork in the heaven knoweth her appointed times; and the turtle, and the crane, and the swallow observe the time of their coming; but my people know not the judgment of the Lord" (viii. 7). Zechariah seems to refer to the power of the stork's wings in chap. v. 9. The stork is mentioned once more, viz., in the margin of Job xxxix. 13, where the rendering of the English version is incorrect; it should be translated as follows:

"The wing of the ostrich moveth joyously,  
But has she the wings and plumes of the stork?"

(i.e., the ostrich has beautiful wings, but she has not the affectionate disposition of the stork, for she leaveth her eggs in the dust, and is hardened against her young ones, &c.)

The utility of the stork to man in destroying serpents and reptiles, and in clearing away noxious substances, has secured for itself protection. In Holland and Germany especially the stork is treated as a welcome guest, and annually returns to the nest on a steeple or turret, or on the false chimney erected by the Hollander, or the platform placed by the German for its use, where the young for many generations have been cradled. In some Continental towns the young storks are taken from the nests and domesticated, and may be seen near the markets, where they are useful as scavengers in clearing away entrails of fish and other offal.

Storks migrate sometimes in enormous numbers; Shaw noticed several flocks, half a mile in breadth, while he was journeying over Mount Carmel. These flocks were from Egypt, and each one occupied three hours in passing over. Dr. Tristram aptly calls attention to the expression "stork in the heaven" as of peculiar force; this bird, unlike most emigrants, voyages by day at a great height in the air and in vast flocks. He also speaks of the suddenness with which these birds distribute themselves over the whole country of Palestine as "truly startling." In winter not one is to be seen. "On the 24th of March, 1864, vast flocks suddenly appeared, steadily travelling northward, and leaving large detachments on every plain and hill. From that period till about the 4th of May they kept possession of the whole land, except where the ground was utterly barren, abounding especially in any marshy plains. They did not congregate like rooks, but like sheep or cattle scattered over a wide pasture, they systematically quartered every acre of the country, probably until they had cleared it of all the snakes, lizards, and frogs they could find, when either scarcity, or the increasing heat of summer, reminded them of their northern homes, and they proceeded as suddenly as they had arrived, leaving behind them only a pair here and there at the established resting-places. They were equally abundant on both sides of Jordan. On Mount Nebo, they so covered the range that at first, and until we had examined them through our telescopes, we took them for vast flocks of Moabite sheep pasturing."

Storks build their nests on house-tops, old towers, &c., and sometimes on the summits of very lofty towers; the nest is formed of a mass of sticks, reeds, and other coarse materials, heaped together with a slight depression in the centre for the eggs, which are three or four in number, white tinged with a faint buff colour. The old birds are said to feed their young by "inserting their own beak within the mandibles of the young bird, and passing from their own stomach the half-digested remains of their last meal" (see Yarrell, ii. 557).

The black stork (*Ciconia nigra*) is also to be seen in Palestine, in some parts of which it is common. This is a smaller species than the white stork; the upper part of the body being of a glossy bluish-black; its under-surface white. Unlike the white stork, this one shuns the abodes of man, dwelling in secluded spots, and nesting on the tops of the loftiest pines. It appears to prefer fish to other kind of food, but when hungry will eat any sort of offal. A black stork which Colonel Montague captured by means of a slight shot-wound in the wing, and domesticated, lived with him for more than a year, and afforded him opportunities of noticing its habits. The bird was of a mild disposition, and would follow its feeder about; it would never make use of its powerful bill offensively against other birds, and

was a wonderful adept in seizing and retaining hold of a slippery eel. The black stork is migratory, and passes the winter in the southern parts of Europe. It was observed by Tristram standing patiently in the shallows of the Dead Sea, where fish are brought down by the streams.

Neither the white nor black storks have any voice; they make, however, a snapping noise with their bills. The absence of a voice may have given rise to the belief mentioned by Pliny (*Nat. Hist.* x. 31) that the stork had no tongue. The Hebrew term *khasidáh* doubtless would include both the white and black species. Both the white and black stork have occasionally been seen in this country, but they never, we believe, pay us a visit now. In Holland he who has a stork's nest on his house is considered a fortunate man. "In England, on the other hand," to quote the words of Macgillivray, "the possession of all the virtues imaginable would not suffice to protect the bird from the prowling game-keeper and bird-stuffer." The storks belong to the *Ardeida*, or Heron family of birds.

#### CORMORANT.

There are two Hebrew words for which the English version gives "cormorant," viz., *káath* and *shálák*; the former word is with much reason assigned to the pelican;

doubts have been expressed as to what bird the *shálák* denotes. The word occurs in the list of unclean or abominable birds (Lev. xi. 17; Dent. xiv. 17), and is mentioned nowhere else. The LXX. interpret *shálák* by *καρπαύριος*. The ancient Greeks, as Aristotle and the author of the *Ixentics* (Oppian, ii. 2), understood some diving bird, apparently, from the description given by the latter, the Solan goose or gannet (*Sula bassana*). Etymologically speaking, the Hebrew term points to some plunging bird; *shálák* means "to throw" or "cast down;" hence a bird which plunges down from high rocks into the water.

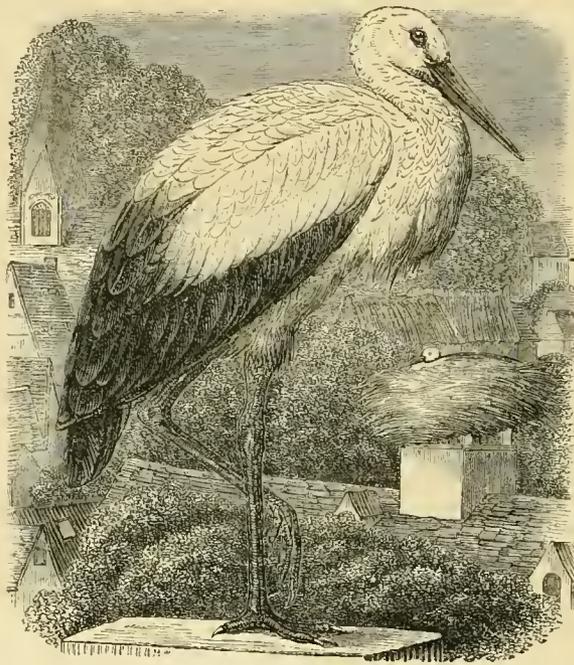
The Solan goose is not common on the shores of Palestine, and may not have been sufficiently known to the ancient Hebrews to obtain a place amongst the forbidden birds; but the cormorant (*Phalacrocorax carbo*), which answers very well to the requirements of the Hebrew root, is common on the coast, comes up the river Kishon, and visits the Galilean lake; it is also

abundant on the Jordan. Another species, called, from its small size, the pigmy cormorant (*P. pygmeus*), was noticed by Tristram and his party on the Kishon and the Litany. There is no other bird that has an equal claim to represent the *shálák* of the Hebrew Scriptures, and we may conclude that the cormorant is the bird probably intended.

#### PELICAN.

The word *káath*, there can be but little doubt, if any, is rightly translated by "the pelican." It occurs in the list of unclean birds (Lev. xi. 18; Dent. xiv. 17); in Ps. cii. 6, where the suppliant exclaims, "I am like a pelican

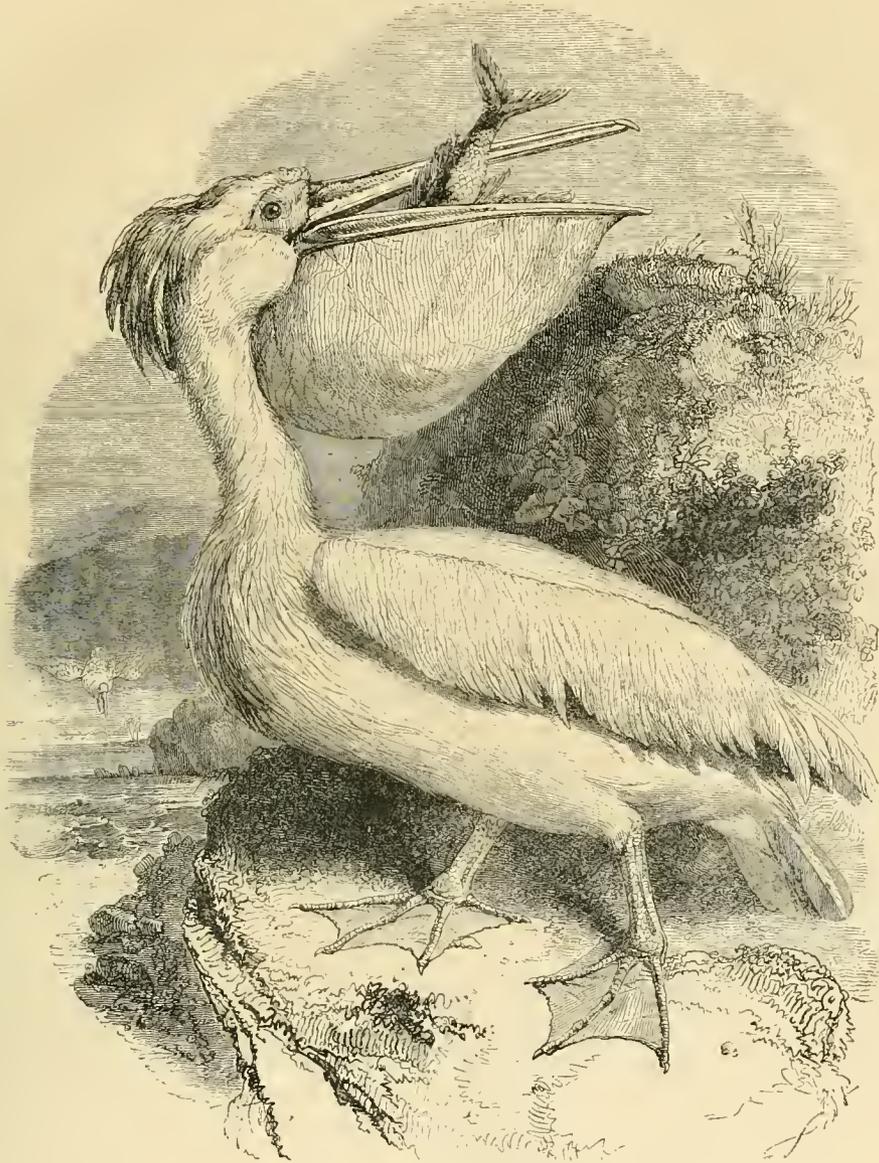
of the wilderness, an owl of ruined places;" in Isa. xxxiv. 11, where it is said of desolate Edom, "the *káath* and the bittern shall possess it;" and in Zeph. ii. 14, where the same is said of Nineveh. The Hebrew word is derived from a root meaning "to vomit," in allusion to the habit the pelican has of pressing its under-mandibles against its breast, and then disgorging the contents of its pouch to feed its young. It has been objected that the pelican is a water-bird, and cannot, therefore, be the *káath* of the Scriptures—"the pelican of the wilderness"—as it must of necessity starve in the desert; but the *mišbar* (wilderness) is often used to denote a wide, open space, cultivated or uncultivated,



THE WHITE STORK.

and is not to be restricted to barren spots destitute of water; moreover, as a matter of fact, the pelican, after having filled its capacious pouch with fish, mollusks, &c., often does retire to places far inland, where it consumes what it has captured. Thus, too, it breeds in the great sandy wastes near the mouths of the Danube. The expression "pelican in the wilderness," in the Psalmist's pitiable complaint, is a true picture of the bird as it sits in apparent melancholy mood with its bill resting on its breast.

Two species of pelican are found on the coasts of Syria—the white pelican (*P. onocrotalus*) and the Dalmatian pelican (*P. crispus*); neither species was seen in Palestine by Tristram's party, but Dr. Thomson obtained a specimen by the waters of Merom, and saw one near the Galilean lake. The mode of feeding its young with the contents of its pouch—the red tip being pressed against its breast—is by some supposed to be the origin of the fable about the pelican feeding its



THE COMMON PELICAN.

young with its own blood. The fable is generally supposed to be a classical one, but this is not the case. In an old book of emblems entitled *A Choice of Emblems and other Devices*, by Geffery Whitney, 1586, there is a woodcut of an eagle piercing her breast with her hooked beak, in a nest surrounded with her young ones, whose mouths are opened to receive the blood which issues from the parent's body; underneath the cut are the following lines:—

“The pellican, for to revive her younge,  
Doth pierce her breast, and geve them of her blood.  
Then searche your breste, and as you have with tonge  
With penne proceede to doe our countrie good:

Your zeal is great, your learning is profounde;  
Then help our wantes, with that you doe abounde.”

This is curious, and bears on what we have already stated,<sup>1</sup> that the original idea of a bird feeding its young with its blood is of Egyptian birth, and was held concerning the vulture or eagle; that in course of time the fable was transferred to the pelican, and appears first in the writings of the ecclesiastical fathers and their annotations on the Scriptures. The Greek writers employ the word *πελεκάν* or *πελακίνο*s to express both some species of woodpecker and the pelican.

<sup>1</sup> BIBLE EDUCATOR, Vol. II., p. 248.

Etymologically (from *πελεκάνω*, "to hew with an axe"), the word shows that it originally denoted a woodpecker. Whether the word "pelican" was by early English writers ever used to denote the eagle or any other bird except the pelican, we cannot say; but it seems clear that in architectural ornaments and in old books of emblems the pelican is always depicted as an eagle. This Sir Thomas Browne has pointed out in the chapter on the picture of the pelican. "In every place," he says, "we meet with the picture of the pelican opening her breast with her bill, and feeding her young ones with the blood distilled from her. Thus it is set forth, not only in common signs, but in the crests and sentcheons of many noble families." He then shows that the pictures "contain many improprieties, disagreeing almost in all things from the true and proper description." The pelican inclines to white, the bird of the pictures is green or yellow; the pelican exceeds the magnitude of a swan, the bird of the pictures "is described in the bigness of a hen;" it is commonly painted with a short bill, the pelican has one two spans long; it is described as having divided claws, those of the pelican are fin-footed. "Lastly, there is one part omitted more remarkable than any other; that is the chowle or crop adhering unto the lower side of the bill, and so descending by the throat; a bag or sachel very observable, and of a capacity almost beyond credit." Notwithstanding "the many improprieties" of the pictures, if supposed to refer to a pelican, it is certain that this bird was supposed by some to be the bird in question. Did the word "pelican" ever stand for an eagle, as the pictures seem to show? It is not certain what bird Shakespeare had in view when he makes Laertes say—

"To his good friends thus wide I'll ope my arms,  
And like the kind life-rendering pelican,  
Repast them with my blood" (*Hamlet*, iv. 5);<sup>1</sup>

or King Lear to exclaim—

"'Twas this flesh begot  
Those pelican daughters" (iii. 4);

<sup>1</sup> In the folio (reprint) edition of 1623 (the first collection of Shakespeare's works), the words "life-rendering politician" occur.

or Gaunt to say—

"That blood already, like the pelican,  
Hast thou tapp'd out, and drunkenly caroused."  
(*K. Rich. II.* ii. 1.)

If Shakespeare ever looked into the old book of emblems mentioned above, as is thought probable in the note in Knight's *Shakespeare*, then his pelican must have stood for an eagle. But there is no mistake as to the bird intended by Hackluyt, who says, "Of the sea-fowle aboue all other not common in England, I noted the *pellicane*, which is fained to be the louingst bird that is, which rather than her young should want, will spare her heart blood out of her belly" (*Voyages*, iii., p. 520).

Mr. Bartlett, the Superintendent of the Zoological Society's Gardens, in a letter to a London newspaper, has given an ingenious explanation of this old fable. He noticed that the flamingoes in the gardens, when showing signs of breeding—but with no result—exhibited a most extraordinary behaviour to a pair of cariamas in the same aviary. "These birds have a habit of bending back their heads, and with open gaping mouths uttering loud and somewhat distressing sounds. This habit at once attracts the flamingoes, and very frequently one or more of them advance towards the cariamas, and standing erect over the bird, by a slight up and down movement of the head, raise up into its mouth a considerable quantity of red-coloured fluid. As soon as the upper part of the throat and mouth becomes filled, it will drop or run down from the corners of the flamingo's mouth; the flamingo then bends its long neck over the gaping cariamas, and pours the fluid into the mouth, and as frequently on the back of the cariamas." On examination of this red fluid, it was found to be principally blood, the red corpuscles showing themselves abundantly under the microscope. Mr. Bartlett, therefore, thinks that this habit was noticed in ancient Egypt, and that the flamingo is the bird of the fable. From what has been said, however, it will appear that the vulture or eagle is really the bird of the fable, that the fable originated in Egypt, and that this is abundantly confirmed by the figures in architectural ornaments and in old books of emblems and fables.

## DIFFICULT PASSAGES EXPLAINED.

### ST. PAUL'S EPISTLE TO THE EPHESIANS.

BY C. J. VAUGHAN, D.D., MASTER OF THE TEMPLE.

"Paul, an apostle of Jesus Christ by the will of God, to the saints which are at Ephesus, and to the faithful in Christ Jesus."  
—EPIHES. i. 1.

**T**HE words "at Ephesus" are wanting in the original text of the Vatican and Sinaitic manuscripts. Origen (A. D. 186—253) comments upon the remarkable phrase (as it would stand without them), *the saints which are*; referring to the revelation in Exodus of the I AM, and suggesting that St. Paul here ascribes to Christians a

participation in that Divine reality of being. Basil (A. D. 329—379) expressly says that the reading handed down by those before him, and actually found by him in the ancient copies, was, "the saints which are, and faithful," &c. The intolerable harshness of such an expression, and the utter inappropriateness of so abstruse a doctrine to the particular passage, as well as St. Paul's repeated use of the same "which are," or "which is," with a local designation, in the opening of other Epistles (1 Cor. i. 2, 2 Cor. i. 1, "which is at

Corinth;" Phil. i. 1, "which are at Philippi"), will satisfy us that the words "which are" cannot have been intended to stand without any addition in the place before us. The phenomenon of the omission in the authorities above quoted may most readily be explained by supposing this Epistle to have been designed for a circuit of Churches, so that the words "at Ephesus," though originally St. Paul's, may have been omitted in copies made for transmission to other congregations, and either a blank left, or other words, "at Laodicea," &c., as occasion required, substituted in their place. According to this hypothesis, "the Epistle from Laodicea," mentioned in the contemporary Epistle to the Colossians (iv. 16), may have been this very Epistle to the Ephesians, which might naturally reach Colossæ in its circuit from that neighbouring city.

It should be remembered that the original destination of the Epistle does not wholly depend upon the presence of the words "at Ephesus" in the verse before us. Even the Vatican and Sinaitic manuscripts have "To the Ephesians" as its title. Origen and Basil quote it as the Epistle to the Ephesians. Tertullian (about A.D. 160—240) makes it a charge against Marcion that he speaks of it as addressed to the Laodiceans. Nor can any stress justly be laid upon the total absence of salutations or personal references, as inconsistent with the character of an Epistle to a community amongst which St. Paul had long lived and laboured. The argument, however plausible, might almost be inverted. St. Paul had never visited Rome when he wrote to the Roman Church: that great Epistle has a whole chapter of greetings. St. Paul had spent eighteen months continuously at Corinth: his two Epistles to the Corinthians have but one personal greeting between them. The same contradiction of expectation occurs in the case of the Epistles to the Galatians and Thessalonians. It is a salutary example of the illuiveness of *à priori* reasoning, in reference alike to Scripture and science. In the instance before us, Tychicus, the bearer of the letter, may have been charged also with many personal messages; and the very depth and catholicity of the doctrinal subjects of the Epistle, if not its intentionally encyclical character, may sufficiently account for the exclusion of all local and personal references.

We have then before us an Epistle from St. Paul, now a prisoner at Rome, to that specially privileged Church of Ephesus, which had had St. Paul as its evangelist, St. Paul for three years as its resident bishop and pastor, and which was to enjoy in later days the continuous ministry of St. John watching over the great and perilous transition from an age of supernatural powers and apostolical gifts to an age of ordinary ministries and level experiences. Let us read, as our best introduction to the study of this great Epistle, all that Scripture tells of the history of the Church of Ephesus, from St. Paul's first brief visit, on his way from Corinth to Jerusalem, in Acts xviii.; through the interesting episode of Apollos, matured there, under the personal influence of two private Christians, into a devoted and

powerful minister of the Gospel; to that three years' residence of St. Paul himself, which began with the instruction and re-baptism of the twelve half-disciples, and the exciting scenes of exorcism and incantation, and closed with that tumult in the theatre, which bore so powerful a testimony to the Apostle's work and the Gospel's progress (Acts xix.). Then let us ponder that affecting charge of St. Paul to the presbyters of Ephesus summoned to meet him at Miletus, in which, on his way from Corinth and Philippi and Troas towards his captivity at Jerusalem, at Casarea, and Rome, he calls to their remembrance the life he had led among them as their first pastor, and solemnly commits to them the oversight of a flock which he then believed he should see no more in the body (Acts xx.). After this, leaving space meanwhile for the writing of this Epistle from Rome, we shall gather the few scattered hints which remain to us, in the Epistles to Timothy, of a later visit paid by St. Paul to Ephesus in the interval between his two imprisonments in the great metropolis; of the commission given to his loved disciple to exercise at Ephesus in his stead the episcopal offices of ordination, discipline, correction of error, and general administration; and of that gradual yet definite growth of corrupt and corrupting doctrine of which the first warning had been given at Miletus, and of which the Epistle to the Colossians marks to us something of the nature and the direction. Finally, when St. Paul himself is withdrawn from the scene by that martyrdom on the eve of which he writes his second letter to Timothy, summoning him from his charge, we have still Scripture glimpses left to us of the anxious and wavering fortunes of the Church of Ephesus, in that last Book of the Bible, the Revelation of St. John, which contains an Epistle to Ephesus, not from earth, but from heaven, telling of toil and patience and general fidelity, but withal of a loss of the "first love," and of the need of repentance and watchfulness lest the candlestick be removed finally out of its place (Rev. ii. 1—7).

"Blessed be the God and Father of our Lord Jesus Christ."—  
EPHES. i. 3.

The very same words open the first Epistle of St. Peter (1 Pet. i. 3). It is interesting to notice the coincidences—and they are many—between the writings of these two great Apostles. In 2 Pet. iii. 15, 16, we have an express testimony to the general knowledge and acceptance of St. Paul's Epistles in the Churches, and to their distinctive character as recognised portions of the written Word of God. "Even as our beloved brother Paul also, according to the wisdom given unto him, hath written unto you; as also in all his epistles, speaking in them of these things; in which" epistles (according to the reading of the best manuscripts, which have *ais*, not *ois*) "are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction."

That which is thus emphatically asserted in the second Epistle is clearly to be inferred from the first.

Of the genuineness of the first Epistle there has never been any doubt in the Church. It may form an argument not wholly valueless for the genuineness of the second, if we see that the testimony borne in it to certain Apostolical writings is but the gathering into shape and form of several scattered and incidental testimonies fairly deducible from the first.

It is scarcely too much to say that St. Peter's language in his first Epistle is imbued and saturated with the phraseology of St. Paul. We have taken one example from the opening words. The very framework and setting of the first Epistle of St. Peter is that of St. Paul's Epistle to the Ephesians. We will adduce two or three other examples, to which many further additions might doubtless be made.

(1.) Compare 1 Pet. ii. 6—8 with Rom. ix. 33. Both the Apostles are quoting from the prophet Isaiah. Both bring together two passages, wide apart in place, and with no obvious connection of import. The one is Isa. xxviii. 16; the other is Isa. viii. 14. The variations from the Septuagint are important in both Epistles, and it is surely remarkable that the variations are the same. The Septuagint has, in the one passage, "Behold, I cast in for the foundations of Zion:" St. Paul and St. Peter (following the Hebrew) both read, "Behold, I lay [set, or place] in Zion." The Septuagint (with the Hebrew) has, "He that believeth;" St. Paul and St. Peter both read, "He that believeth on him" (or "it"). The Septuagint has, in the other passage, λίθου πρόσκομμα and πέτρας πτώμα: St. Paul and St. Peter both read, λίθος προσκόμματος and πέτρα σκανδάλου. It is easier to imagine that the one Apostle has the quotation of the other before him, than that both, in passages of the Old Testament neither prominent nor obviously connected, adopted a form of quotation popularly current in the Churches.

(2.) Compare 1 Pet. iii. 3—5 with 1 Tim. ii. 9. Both the Apostles are giving rules for the dress of Christian women. The one says, "Whose adorning (κόσμος) let it not be that outward adorning of plaiting (ἐμπλοκῆς) the hair, and of wearing of gold (χρυσίων), or of putting on of apparel (ἱματίων); but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet (ἡσυχίου) spirit, which is in the sight of God of great price (πολυτελής). For after this manner in the old time the holy women also, who trusted in God, adorned themselves (ἐκόσμουσαν ἑαυτάς), being in subjection (ὑποτασσόμεναι) unto their own husbands." The other, "In like manner also that women adorn themselves (κοσμεῖν ἑαυτάς) in modest apparel, not with brodered hair (πλέγμασιν), or [and] gold (χρυσῶ), or pearls, or costly array (ἱματισμῶ πολυτελεῖ); but [which] becometh women professing godliness [with] good works. Let the woman learn in silence (ἡσυχίᾳ), with all subjection (ὑποταγῆ)." The identity of thought is apparent. The resemblance of phraseology is remarkable. The idea of the true and the false κόσμος is the same in both, though the one Epistle contrasts the dress with the "spirit," and the other with the conduct ("good works"). The very change

from "and" to "or" in the enumeration of particulars of apparel is made (according to the best manuscripts) at the same point. The rare word πολυτελής ("costly," "of great price"), though differently applied, occurs in both. On the whole, we have in this passage an admirable example of the use, at once free and original, of Scripture by Scripture, of St. Paul by St. Peter.

(3.) Compare 1 Pet. iv. 1 with Rom. vi. 6, 7, 10, 11. St. Peter says, "Forasmuch then as Christ [hath] suffered [for us] in [the] flesh, arm yourselves likewise with the same mind [thought, or idea]; for he that hath suffered in [the] flesh hath ceased [hath been made to cease] from sin." St. Paul, "Knowing this, that our old man is [was] crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin: for he that is dead [hath died] is freed [hath been justified, rid as by a judicial sentence] from sin. . . For in that He [Christ] died, He died unto sin once: but in that He liveth, He liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through [in] Jesus Christ our Lord." St. Peter's argument is, "Christ having died, regard yourselves as having died in and with Him. A dead man cannot sin; the very instruments and implements of sinning are his no more. Let the thought that you are dead men, dating that death from Christ's death, be your protection, your safeguard, your armour (ὀπίσθασθε), against sinning." The foundation of the argument is St. Paul's, once, twice, and thrice over. See, for example, 2 Cor. v. 14, "Because we thus judge, that if One died for all, then were all dead [then all died]:" Gal. ii. 20, "I am crucified with Christ: nevertheless I live; yet not I [and it is no longer I that live], but Christ liveth in me:" Ephes. ii. 5, "Hath quickened us together with Christ:" Col. iii. 3, "For ye are dead [ye died], and your life is hid with Christ in God:" 2 Tim. ii. 11, "For if we be dead [if we died] with Him, we shall also live with Him." But in the two passages set side by side above, we have not only the same doctrine, but the same illustration. St. Peter says, "For he that hath [once] suffered in flesh [died] hath been made to cease from sin." St. Paul, "For he that hath [once] died hath been freed [as by a judicial sentence] from sin." Both use the compulsory sinlessness of the dead man as an argument for the Christian man's freedom from the power of sin. The Christian is a dead man, because he died in Christ, and now lives, in Christ, the resurrection life of heaven. It is scarcely possible to conceive the argument, however we might conceive the doctrine, of the later of the two writers to have been independent of the earlier. The very expression "arm yourselves" in St. Peter suggests a reminiscence of St. Paul, to whom (with this exception) the figure is peculiar in the New Testament. See Rom. vi. 13 (ὄπλα δικαιοσύνης); xiii. 12 (ἐνδύσασθε τὰ ὄπλα τοῦ φωτός); 2 Cor. vi. 7; x. 4; Ephes. vi. 11—17; 1 Thess. v. 8.

(4.) One other instance of a reference in the Catholic Epistles to St. Paul's writings shall be taken from St. James iv. 5. We are aware that the statement is open

to question; but to us no explanation of the difficult verse, "Do ye think that the Scripture saith in vain, The spirit that dwelleth in us lusteth to [against] envy?" is so satisfactory as that which sees in it an allusion to Gal. v. 17—21, where St. Paul, speaking of the antagonism between flesh and spirit, describes it as an adverse "lusting" ("the spirit lusteth against the flesh"), and then places "envy" amongst those "works of the flesh" against which the lusting of the spirit is directed. Thus St. James, having spoken of selfish and sensual desires as the cause of "wars and fightings," asks, in the verse before us, "Think ye that the Scripture saying is false or unmeaning, The Spirit which took up His abode [or, according to the truer reading, 'which He implanted'] in us [when we became Christians] lusteth against envy," against that particular "work of the flesh" which has to do with the discords and dissensions so rife amongst us in the world? We have seen above that St. Peter recognises St. Paul's Epistles as "Scripture" (2 Pet. iii. 16). The word *ἐπιποθεῖ* in St. James's quotation is a fair equivalent to the *ἐπιθυμεῖ* of St. Paul. The preposition *πρός*, in the sense of "against," "in opposition to," is sufficiently supported by 1 Cor. vi. 1 ("having a

matter against another"), Ephes. vi. 12 ("we wrestle not against flesh and blood," &c.), Col. iii. 13, 19 ("if any man have a quarrel against any . . . be not bitter against them"), and still more exactly by Col. ii. 23, when rightly rendered, "not in any honour [or value] against [to resist] the satisfying of the flesh."

The interest of these references to St. Paul in St. James and St. Peter is great in itself, greater in the help it affords towards the conception of the gradual formation of the volume of the New Testament. We see how, under God's providence, one "writing" after another won its way from the circle of readers to which it was addressed, into the wider, at last into the world-wide, community of the Christian Church. St. Paul's directions for the recognition of his own letters (2 Thess. iii. 17), for their public reading in the congregation (1 Thess. v. 27), and for their interchange between neighbouring Churches (Col. iv. 16), are so many preparations for that kind and degree of homage which St. Peter at last claims for them, in their multiplied if not yet collected form, when he says, "As also in all his Epistles," and goes on to associate them with "the other Scriptures."

## THE MINERALS OF THE BIBLE.

### III. MISCELLANEOUS MINERAL SUBSTANCES.

BY THE REV. G. DEANE, D.S.C., F.G.S., PROFESSOR OF OLD TESTAMENT EXEGESIS AND OF NATURAL SCIENCE, SPRING HILL COLLEGE, BIRMINGHAM.

**I**N dealing with those minerals which are not connected with either metals or precious stones, we have to consider the Rocks and Soils, and then the mineral substances which are found along the shores of the Dead Sea. We shall include some reference to what is known of the geology of Palestine, and to the physical agencies which have produced the extraordinary valley that extends from the slopes of Lebanon to the northern part of the Red Sea.

#### ROCKS AND SOILS.

It is much to be regretted that, until recently, no systematic and organised effort has been made from England geologically to survey the Lands of the Bible. The observations of private travellers, valuable though they are, cannot supply the place of an authoritative survey by specially trained observers. The report of Dr. Anderson, the geologist of the American expedition of 1848, and the published works of Seetzen, Russogger, Ritter, Lartet, Tristram, Grove, Stanley, and others, have furnished a quantity of most valuable information concerning the physical structure of Palestine; but problems of great interest are still left unsettled, and there is a great lack of accurate geological maps and definite information. This want is now to some extent being met. The Ordnance Survey of the Peninsula of Sinai, published in 1869, has led the

way to the more important enterprise of the promoters of the Palestine Exploration Fund, in undertaking an accurate and comprehensive survey of Palestine both topographical and geological. The brief reports of Lieutenant Conder, published in the *Quarterly Statements* of the Society, give promise of the successful termination of this work; and we look forward with high interest to the publication of the full results, as likely to explain many things which at present are obscure and imperfectly known. Meanwhile, we must be content with the knowledge that has already been gained; and propose in this article to give a brief and general *résumé* of the chief matters of interest that throw light on the sacred narrative.

The term EARTH, in our English Bible, is the translation of two totally different Hebrew words. One of these (*erets*) is used to denote "the world" as opposed to "the heavens," or "the land" as opposed to "the sea," and in some other derived significations. The other (*adamah*) is used to express the material or soil of which the earth is composed—the inorganic substance which lies at the base of all organic life, and into which, on dying, organic life becomes again resolved. The term *aphar adamah*, "dust of the ground," is often used in this sense (Gen. ii. 7; iii. 19, &c.), as indicating that man's body, originally formed of earth, would return to earth again. A

curious characteristic of all forms of ancient worship appears in connection with this term. When Naaman was cured by Elisha, he begged for two mules' burden of earth, that he might erect an altar therewith in his own land, and thus sacrifice acceptably to the God of the land where he had received his cure (2 Kings v. 17). The gods of a nation were considered part of its land, and could be worshipped acceptably only in connection with its soil.

SAND (*chól*) is abundant in Egypt, occurs in some parts of the desert of Sinai, though not by any means general in that district, and is found along the shores of the seas and lakes, and in some of the mountain torrents of Palestine. The "sand of the sea" is often used in the Bible as a figure expressive of great number or abundance (Gen. xxxii. 12; xli. 49, &c.), and in other passages (Job vi. 3; Prov. xxvii. 3) as expressive of weight. When Moses killed the Egyptian who was oppressing his Hebrew brother, he hid his body in the sand (Exod. ii. 12). In the final blessing of Moses (Deut. xxxiii. 18, 19), Issachar is exhorted to rejoice in his tents, for "they shall suck of the abundance of the seas, and of the treasures hid in the sands"—a statement which Dean Stanley explains as referring to the merchandise from the port of Acre, and to the sands of the torrent Belus (*Sinai and Palestine*, page 348). The parable of the house built on the sand, with which "the Sermon on the Mount" concludes, must be familiar to the reader. On one of the sandy flats of a mountain torrent the house is built in the dry season, and when the rains set in the roaring stream sweeps all before it.

The sand and sand-drifts of Egypt and the East have been likened by Dean Stanley to glaciers—"sands and sand-drifts which in purity, in brightness, in firmness, in destructiveness, are the snows and glaciers of the south" (Intro., p. xxxvi.). Professor Wyville Thomson, writing from the *Challenger Expedition*, gives a wonderful account of a "glacier" of moving sand in the Bermudas which, blown by the wind, "has partially overwhelmed a garden, and is moving slowly on." The sand-blown hills and dunes which line some portions of the Mediterranean coast, are referred to by Jeremiah in the words, "Fear ye not me? saith the Lord: will ye not tremble at my presence, which have placed the sand for the bound of the sea by a perpetual decree, that it cannot pass it; and though the waves thereof toss themselves, yet can they not prevail; though they roar, yet can they not pass over it?" (Jer. v. 22.) The might of Jehovah makes the feebleness and mobility of the sand the barrier makes the strength of the ocean.

CLAY (*tít, chomer, πήλος*) is repeatedly referred to in the Bible as the material of *bricks, pottery, and seals*. The word is sometimes used to denote mud, and is then in our version generally translated "mire," or "dirt" (Isa. lvii. 20; Jer. xxxviii. 6, &c.). But in other passages it clearly refers to alluvial clay or potter's clay, which was used for the purposes above named. It is very doubtful whether the finer kinds of porcelain clay

existed either in Egypt, Palestine, or Assyria. Most of these finer kinds of clay are the result of a peculiar disintegration of rocks containing felspar. The *kaolin*, or porcelain clay of Cornwall, *e.g.*, results from the decomposition of light grey or almost white granite. The felspar of the granite, which consists of silicate of alumina and potass, is acted upon by water containing carbonic acid in solution, and thus becomes gradually decomposed. The potass compounds, being soluble, are washed out; and the silicate of alumina remains as a fine impalpable white powder. This powder then becomes separated by rain-wash and streams from much of the quartz and mica with which in the granite it was associated, and forms the clay so much valued for the finer sorts of pottery. So far as we are aware there is no evidence that potter's clay of this very pure character existed in the lands of the Bible. But other kinds of clay, also suited for purposes of pottery, undoubtedly occurred, and are repeatedly mentioned.

In Jer. xviii. 3 is a reference to the potter's wheel. Sir J. G. Wilkinson conclusively shows that it must have been in use in Egypt previous to the time of Joseph (iii. 165). The earliest distinct reference to pottery (with the exception of Rebekah's pitcher, Gen. xxiv. 14, which may possibly have been of earthenware), is found in the narrative of Gideon's little army, who hid their torches in earthen pitchers, which they subsequently broke (Judg. vii. 16, 19). From Jer. xxxii. 14, it appears that in ancient times earthen vessels were employed, as iron safes are with us, to preserve documents from destruction by fire or vermin. The utter desolation of the patriarch Job is forcibly shown by the use he made of a potshe'd (Job ii. 8).

Two distinct kinds of *bricks* were made use of in olden time. The bricks of Assyria were kiln-baked, and were generally set in bitumen or asphaltum. Those of Egypt, on the other hand, were sun-dried, sometimes made with straw, sometimes without straw. The Assyrian method of manufacture is mentioned in connection with the building of the Tower of Babel (Gen. xi. 3); and the Egyptian method—both with and without straw—was one of the employments of the Hebrews during their Egyptian bondage (Exod. i. 14; v. 7). Sun-dried bricks were used at Nineveh; and in later times kiln-burnt bricks were employed in Egypt, as the mention of a brick-kiln there by the prophet Jeremiah (xliii. 9) indicates. The Israelites appear to have followed the method of burning in kilns (2 Sam. xii. 31).

The third use to which clay was put—*viz.*, for *seals* (Job xxxviii. 14)—seems strange to us in modern times. The luxury of sealing-wax was unknown then, and clay took its place. Even the seals of public documents were made of clay impressed by the tablet, and then baked. In Assyria small cylinders of hard stone, engraved with devices and letters, were used to impress the clay seals. The mummy-pits of Egypt, and sometimes doors, were in like manner sealed with clay. The den of lions in which Daniel was placed was sealed in like manner. And it is not improbable that the

sealing of our Lord's tomb was effected similarly (Matt. xxvii. 66).

Several Hebrew words are used to denote *rock*, or *stone*, or *pebble*. It is not unlikely that one of these (*challamish*) refers specifically (as Michaelis suggests) to the granite or porphyric rocks found in the peninsula of Sinai. Gesenius, indeed, renders it "flint;" but the fact that it occurs with special reference to the miracle of Horeb favours the suggestion of Michaelis (Deut. viii. 15; Ps. cxiv. 8).

In the paper on "Precious Stones" allusion was made to the *shoham* stone of Gen. ii. 12, as the flint from which ancient weapons were made. There are references to cutting implements of flint in later times (see Exod. iv. 25; Josh. v. 2, 3, where the Hebrew reads *charbôth tsurim*, "stone-knives").

The employment of stones for building purposes is too obvious to need much comment. Altars were commanded to be made of earth or of unhewn stone (Exod. xx. 25); and in the narrative of the building of Solomon's Temple, it is stated that "The house, when it was in building, was built of stone made ready before it was brought thither: so that there was neither hammer nor axe nor any tool of iron heard in the house while it was in building" (1 Kings vi. 7). Some of the enormous stones which modern explorations on the Temple site have brought to light, are believed to have been part of the original erection of Solomon. The references of the New Testament to Christ as the "foundation-stone," or "chief corner-stone," in the great spiritual temple of His Church, will be familiar to the reader (Eph. ii. 20—22; 1 Pet. ii. 4—8; Mark xii. 10; Matt. xvi. 16—18).

The probability has been suggested that the apparently well-known stones which are dignified by specific names in the historical parts of the Old Testament, were really boundary stones to mark the limits of land (Josh. xv. 6; 1 Sam. vi. 15; xx. 19; 1 Kings i. 9; 2 Sam. xx. 8), cromlechs or cairns, or heaps of stones erected in commemoration of some public event—by Jacob at Bethel, by Joshua at the river Jordan, by Samuel at Ebenezer between Mizpeh and Shen (Gen. xxviii. 18; xxxi. 45; Josh. iv. 9; 1 Sam. vii. 12). This practice of memorial stones, and heaps of stones, is common to almost all nations. It survives, in a modified form, in the monuments, mausoleums, and obelisks of modern days, and may be regarded as the outward expression of an instinct of humanity. Even in some of the wild regions of the Alps—the Col du Bonhomme for instance—the traveller finds conical heaps of stones commemorative of some ancient tradition; and the mounds and ancient monuments of our own country have been deemed of such importance as to engage the serious consideration of Parliament.

In further illustration of the use of memorial stones, and also as raising further questions of some importance, may be quoted Deut. xxvii. 2—8: "And it shall be on the day when ye shall pass over Jordan unto the land which the Lord thy God giveth thee, that thou shalt set thee up great stones, and plaster them with

plaster: and thou shalt write upon them all the words of this law, when thou art passed over, that thou mayest go in unto the land which the Lord thy God giveth thee, a land that floweth with milk and honey; as the Lord God of thy fathers hath promised thee. Therefore it shall be when ye be gone over Jordan, that ye shall set up these stones, which I command you this day, in Mount Ebal, and thou shalt plaster them with plaster. And there shalt thou build an altar unto the Lord thy God, an altar of stones: thou shalt not lift up any iron tool upon them. Thou shalt build the altar of the Lord thy God of whole stones: and thou shalt offer burnt-offerings thereon unto the Lord thy God: and thou shalt offer peace-offerings, and shalt eat there, and rejoice before the Lord thy God. And thou shalt write upon the stones all the words of this law very plainly." This passage, on the one hand, gives additional interest to the previous commands, that altars should be made either of earth or of natural stones, which had not been fashioned by artificial aid, and to the subsequent fact of the absence of iron tools in the actual operations of the building of Solomon's Temple; and on the other hand it suggests questions of some interest, which lead on naturally to the matters remaining to be dealt with in this paper. The Hebrew term here translated "plaster" is *sid*. There has been much controversy whether this means *gypsum* or *lime*. Gypsum, as is well known, is the natural sulphate of lime, which occurs abundantly in some districts bordering the Dead Sea, and other inland lakes, and also in those geological formations which are the result of deposit in such seas. Burnt and artificially prepared, it forms the so-called "plaster of Paris," which, when mixed with water, becomes a quick-setting cement or stucco. Lime also, in its different varieties, may be employed for a similar purpose. It is clear, from the above-quoted passage, that the natural stones were to be plastered over with the material termed *sid*, and then on the smooth surface the words of the Law were to be cut. In Egypt it was not at all uncommon to cover the walls of buildings and monumental stones with a coating of cement, upon which figures and hieroglyphics were subsequently painted; and a similar practice appears to have been here followed. Either lime or gypsum would answer this purpose; and Oriental scholars are in great doubt as to which material is meant.

Now side by side with this controversy let us place another. The vale of *Siddim*, in Gen. xiv., has given risen to almost endless discussion. Several Hebrew and Arabic roots have been regarded as giving a rational interpretation of the word; and all the while every one agrees that the vale of Siddim must be somewhere on the borders of the Dead Sea.

There is reason for making these two controversies mutually explanatory. Without entering into the minutiae of Hebrew and Arabic etymology, there can be no question at all that the two forms of roots represented by *sâdad* and *sid* are very closely allied. And whatever be the way by which the term *Siddim* became

applied to a district bordering on the Dead Sea, it is highly probable etymologically that the term *sîd* would be applied to a rock characteristic of the vale of *Siddim*. The English reader may be reminded that the termination *-im* is simply the form of the Hebrew plural, and that the only fundamental differences between the two words are the shortening of the vowel *i* and the doubling of the *d*. Hence, as gypsum is specially characteristic of the neighbourhood of the Dead Sea, whilst limestone covers almost the whole of Palestine, the balance of evidence is strongly in favour of gypsum. The *sîd* of Deut. xxvii. is the gypsum which was found in the valley of *Siddim*. This explanation is indeed not borne out by Amos ii. 1, where it is said that Moab "burned the bones of the king of Edom with *sîd*;" but this passage is highly metaphorical, and it is exceedingly probable that the word, in course of time, became applied indiscriminately to all powders which could be used for plaster or cement.

The Hebrew word for LIMESTONE appears to have been *gîr*, which in Isa. xxvii. 9 is translated "chalk." Almost the whole of Palestine west of the Jordan is limestone. The reports of Lieutenant Conder to the Palestine Exploration Society render it evident that there are at least three systems of limestone strata. The lowest of these is described as highly crystalline and dolomitic (*i.e.*, containing magnesia as well as lime); in some districts it is much disturbed and contorted. It is found generally in proximity to basaltic or other trap rock, and is probably metamorphic in origin. Connected with this are other strata somewhat similar, but containing fossils, which fix the geological age of the upper beds as that of the English Lower Chalk formation, and of the underlying metamorphic limestone as Neocomian or Upper Jurassic. In the north of Palestine, lying unconformably upon the above-named series, are beds of limestone, some of it very white and hard, containing flints, and referred to the time of the Upper Chalk. And in the south of Palestine, the so-called Nummulitic Limestone, which has generally been referred to the lower part of the Eocene formation, is well represented. In connection with these formations are numerous outbursts and dykes of basaltic and other trap rock.<sup>1</sup>

One point in connection with limestone rock, which is of great interest in Biblical history, is the formation of natural caverns. All limestone districts are full of caves, fissures, and hollows. The geological history of such caverns is very simple. All rocks are penetrated more or less by cracks and fissures; those which have been subjected to much uptilting and contortion will, of course, be more affected with fissures and clefts than others. Into these fissures and clefts rain-water

from the surface penetrates; this rain-water, having previously passed through the surface-soil filled with decaying vegetation, becomes charged with carbonic and organic acids. Thus charged, it is capable of dissolving the limestone, and so in course of years the rock becomes disintegrated and hollowed into caverns. In some caverns another chemical action becomes super-added. Water charged with carbonic acid can dissolve only a definite quantity of limestone. If, by evaporation or heat, the amount of carbonic acid becomes lessened, the limestone is again deposited in the form of carbonate of lime; and thus arise the stalactites and stalagnites which crowd many natural caverns in limestone. Those who are familiar with the caves of the Mendip Hills, or Derbyshire, or Yorkshire, will readily be able to understand the method of formation of the caves of Palestine. Such caves have been the abode both of men and of wild beasts. Dr. Tristram (*Land of Israel*, p. 237) gives a good account of a hyæna cave on the edge of the Jordan valley which is singularly like the caves that geologists have heard so much of lately in England.

These caverns of Palestine have been of great importance in Jewish history. They were used for places of burial, for shelter and concealment, and perhaps also for worship. Caves at Jerusalem, Bethlehem, and Mount Olivet are still kept sacred to the scenes of the Saviour's history; and scattered all over the country are cave-memorials of past Hebrew life. We should like to transcribe a page or two of Dean Stanley's wonderful account of these ancient caves, but space forbids; we content ourselves with a few sentences, and refer the reader who is interested in the matter to *Sinai and Palestine*, p. 150. "We see in these caves also the hiding-places which served sometimes for the defence of robbers and insurgents, sometimes for the refuge of those 'of whom the world was not worthy;' the prototype of the catacombs of the early Christians, of the caverns of the Vaudois and the Covenanters. The cave of the five kings at Makkedah; the 'caves, and dens, and strongholds,' and 'rocks,' and 'pits,' and 'holes,' in which the Israelites took shelter from the Midianites in the time of Gideon, from the Philistines in the time of Saul; the cleft of the cliff Etam, into which Samson went down to escape the vengeance of his enemies; the caves of David at Adullam, and at Maon, and of Saul at En-gedi; the cave in which Obadiah hid the prophets of the Lord; the caves of the robber-hordes above the plain of Gennesareth; the sepulchral caves of the Gadarene demoniaes; the cave of Jotapata, where Josephus and his countrymen concealed themselves in their last struggle—continue from first to last what has truly been called the 'cave-life' of the Israelite nation. The stream of their national existence, like the actual streams of the Grecian rivers, from time to time disappears from the light of day, and runs underground in these subterranean recesses, to burst forth again when the appointed moment arrives—a striking type, as it is a remarkable instance, of the preservation of the spiritual life of the chosen

<sup>1</sup> The writer has obtained this information from the reports of Lieutenant Conder, as published in the *Quarterly Statements* of the Palestine Exploration Society. He uses it in preference to other accounts, not by any means in disparagement of the labours of other observers, but because it presents the newest and most systematic information on the subject.

people; 'burning, but not consumed;' 'chastened, but not killed.'" (See Judg. vi. 2; 1 Sam. xiii. 6; xiv. 11; Judg. xv. 8; 1 Sam. xxii. 1; xxiii. 25; xxiv. 3; 1 Kings xviii. 4, 13; Mark v. 3; Josephus, *Bell. Jud.*, i. 16, §§ 2-4; iii. 7, § 36; 8, § 1.)

In connection with limestone it will be convenient to notice ALABASTER and MARBLE. The former term occurs in the New Testament in the account of the woman who brought the "alabaster box of very precious ointment," and breaking the box (*i.e.*, in all probability removing the seal of the vase), poured it on the head of our Saviour as He sat in the house of Simon the leper (Matt. xxvi. 7; Mark xiv. 3; Luke vii. 37). The term *alabaster* is confined by modern mineralogists to crystalline snow-white sulphate of lime, or crystallised gypsum. But the word is really derived from a place called Alabastron, in Egypt, where vases and vessels for holding perfumes were manufactured in ancient times. In the time of our Lord it is clear, from Pliny and other writers, that the term was indicative more of the form and usage of the "box" than of the material of which it was composed. Some of these ancient *alabastra* were manufactured out of fibrous or semi-crystalline carbonate of lime, some out of the different varieties of onyx, and some from other materials.

"Marble" is the rendering in our English version of four different Hebrew words (*shésh* or *shaish*, *bahat*, *dar*, and *sochërèth*). These words all occur in Esther i. 6, as descriptive of different stones ornamenting the palace of the Persian king. In other passages the first of the above words occurs alone (1 Chron. xxix. 2; Cant. v. 15). Undoubtedly these terms apply to different varieties of ornamental stone. Marble in modern nomenclature is applied to all the ornamental varieties of limestone. Some of these rocks derive their beauty from the infiltration of metallic oxides and the different chemical substances they contain; others are the result of organic agencies, and are filled with the relics of extinct life. It is utterly impossible to identify the above terms with any known species of marble of modern times. *Shésh* was most likely the snow-white crystalline carbonate of lime of metamorphic origin, like to the marbles of Paris or Carrara, and used abundantly for purposes of statuary. The Septuagint renders *bahat* by *σμαραγδίνης* (*i.e.*, emerald), but on what authority there is no means of knowing; it may have been green serpentine, or perhaps malachite. *Dar*, in Arabic, means a pearl; and Michaelis has suggested that in Esther it signifies what mineralogists now call "satin spar," a peculiar fibrous variety of gypsum, which when polished has a beautiful pearly lustre. *Sochërèth* is generally considered to have been a spotted or variegated marble, of which there are many well-known kinds.

#### THE DEAD SEA AND ITS MINERALS.

One is almost tempted to claim the Dead Sea as the most unique and extraordinary mineral production of Palestine. It certainly is not vegetable nor animal, and its waters are most decidedly mineral.

From the Gulf of Akaba to the extreme north of Syria runs a deep natural valley or fissure. The Dead Sea occupies the lowest part of this deep valley, and its surface is more than 1,300 feet *below* the level of the Mediterranean and Red Seas. On the north the river Jordan, rising in the slopes of Lebanon, drains the valley, and flows southward into the Dead Sea. On the south, another river, rising at a watershed two-thirds of the distance between the Dead Sea and the head of the Gulf of Akaba, flows northwards into the Dead Sea. The sea, therefore, receives the natural drainage of the whole of the valley between Lebanon and the watershed overlooking the Gulf of Akaba. It has no natural outlet, the evaporation from its surface balancing the supply of fresh water by the rivers. Consequently, its waters are charged with mineral salts, which, as the concentration proceeds, must become deposited as chemical strata. There can be little doubt that the whole fissure or valley was once an arm of the Red Sea, a continuation of the Gulf of Akaba northwards. By the raising of the whole district through past geological agencies the Red Sea retreated to its present limits; and changes of physical conditions caused evaporation to prevail over supply of water, and reduced the inland sea to its present proportions.

It will readily be seen that there are two physical problems of importance connected with the formation of the Dead Sea—*viz.*, the hollowing out of the valley, and the drying up of the district.

The old tradition of the destruction of the "cities of the plain" by volcanic convulsion, and the formation of the sea on their site, is manifestly inadequate to account for all the phenomena. Those cities were most probably to the north of the existing sea; and whatever the peculiar form of the catastrophe which overtook them, there is clear geological evidence that the Jordan valley and the Dead Sea existed pretty much as they are now, long before any possible date that can be assigned to Abraham. The two theories of formation which have been most discussed are these: (1) A sudden dislocation resulting in a sinking down of the strata, and the formation of the valley; and (2) its production by the ordinary methods of atmospheric denudation. The difference of the strata on the east and west sides of the sea favour the former theory; and the presence of almost all the signs of ordinary atmospheric denudation are strongly in favour of the latter. Probably both agencies have concurred in the production of the valley. It is clear that the present rivers and the present flow of drainage are quite inadequate to effect such a result; because, whatever they may wear away from the land surface would be deposited in the Dead Sea itself, and tend to fill up the chasm. The river erosion theory, therefore, presupposes a considerable elevation of the land above its present level, so that the river flowing through the valley might make its way past the intervening watershed into the Gulf of Akaba.

Another physical problem of interest is the drying up of the district by diminished rainfall or increased

evaporation. The Dead Sea is only one of a series of inland seas in Central Asia; and there is strong reason for believing that the rainfall over the whole of these districts was in ages long gone by vastly greater than now.

Captain Maury, in his *Physical Geography of the Sea* (chap. xii.), argues that the uplifting of South America and the Andes is the cause of the inland seas of Asia. He maintains that the south-east trade-winds blowing over South America and the Andes must rise at the equator as *dry* winds above the lower stratum of air; and that they return to the surface of the earth, still devoid of moisture, as the counter trade-winds that cross East Europe and Western Asia. Hence the excessive evaporation of these districts, the dry winds sucking up all moisture. This theory, though very ingenious, is far-fetched and unsound. Apart from the objection urged by Sir J. Herschel, that the crossing of the winds (as suggested by Captain Maury) at the equator is utterly impossible (*Phys. Geog.*, p. 48), there is no need to go as far as South America in order to account for the dessication of Western Asia. At the comparatively recent time when the Sahara and Northern Africa were beneath the sea, Western Asia must have been a region of great atmospheric moisture. The uplifting of large districts in North Africa into dry land would have a much more potent effect upon Syria than any possible result of the Andes in South America.

The very peculiar geological conditions of the Dead Sea have resulted in the deposit of a number of minerals along its shores. *Gypsum*, *rock salt*, *brimstone*, and *bitumen* demand a word or two of notice.

**NITRE**, or more correctly *natron*, a natural carbonate of soda, which occurs abundantly in some lakes of Egypt, does not appear to have been found at the Dead Sea. This substance is mentioned in Prov. xxv. 20, "As vinegar upon nitre, so is he that singeth songs to an heavy heart;" and in Jer. ii. 22, "Though thou wash thee with nitre, and take thee much sope, yet thine iniquity is marked before me." These passages are readily understood when it is remembered that the substance referred to is not what we call nitre or saltpetre, but is a substance closely allied to ordinary washing soda, and to the carbonate of soda which effervesces vigorously with acids.

**GYPSUM** and **ROCK SALT** are the natural deposits resulting from the evaporation of sea-water, and both occur abundantly in the neighbourhood of the Dead Sea. Gypsum has already been discussed. *Salt* is

of frequent mention in the Bible. Eating salt together is, in the East, a pledge of amity and friendship. Hence the "covenant of salt" (Lev. ii. 13; Numb. xviii. 19; 2 Chron. xiii. 5) was an indissoluble pact; and "salted with the salt of the palace" (Ezra iv. 14) meant not maintenance, but the sign of faithfulness to the king. Salt was used in the sacrifices and offerings of the Israelites (Lev. ii. 13; Ezek. xliii. 24), probably with the same idea of honour and fidelity. Salt is the condiment that sweetens food and preserves from putrefaction: hence the references of our Lord to His people as the "salt of the earth" (Matt. v. 13; Mark ix. 49, 50; Luke xiv. 34). The sterility of the salt districts of the Dead Sea appears to have suggested the figure of a "salt land," and the custom of "sowing with salt," as indicating barrenness, and utter desolation, and ruin (see Jer. xvii. 6; Judg. ix. 45; Deut. xxix. 23; Zeph. ii. 9).

**BRIMSTONE** or **SULPHUR** occurs nearly pure in lumps or balls in the deposits of the Dead Sea (Anderson, 187; Tristram, p. 279). This sulphur is most probably the result of deposit from the hot sulphurous springs which occur in places along the shores. It might possibly be the result of chemical reaction of decomposing carbonaceous matter upon gypsum. Any way, there it is; and its intense inflammability is used in the Scriptures as the symbol or figure of Divine wrath and vengeance (Gen. xix. 24; Deut. xxix. 23; Job xviii. 15; Isa. xxxiv. 9; Ezek. xxxviii. 22; Rev. xix. 20; xx. 10; xxi. 8).

**BITUMEN**, in Hebrew *chēmār*, sometimes translated "slime" (Gen. xiv. 10; xi. 3), has already been alluded to as the mortar used for cementing the bricks of Babylon. It is found in the neighbourhood of that city, and also in connection with the Dead Sea. The bitumen pits in the vale of Siddim caused the defeat of the kings of Sodom and Gomorrah, as recorded in Gen. xiv. The river-cradle of Moses was rendered watertight by means of bitumen (Exod. ii. 3). There is a popular idea that the bitumen of the Dead Sea is a proof of volcanic action. This is a huge delusion. Some of the liquid hydro-carbons—naphtha, rock-oil, &c.—*may* be the result of the interior heat of the earth causing an upward distillation of carbonaceous strata. But bituminous matter results from the natural decomposition of organic remains, and occurs most abundantly in strata which are purely aqueous, and have no connection whatever with volcanic agency. To point to the bitumen of the Dead Sea as a proof of volcanic agency is a most extraordinary development of the imagination of enthusiastic travellers.

## BOOKS OF THE OLD TESTAMENT.

JOB (*continued*).

BY THE REV. A. S. AGLEN, M.A., INCUMBENT OF ST. NINIAN'S, ALTH, N.E.

**T**HIS divine drama has a double action. The main purpose of the poet was to combat the manner in which the theology of his time sought to justify the ways of God to man. The current belief on the subject had the merit of being simple and intelligible. It acknowledged only one principle of moral government, that of retributive justice, which was always assumed to be at work, apportioning in this world their due reward to good and evil men. According to this creed the righteous are always blessed with prosperity, while the wicked are always overtaken with ruin. But experience soon supplied matter for perplexing questions. The Book of Job does not stand alone, in the literature of Israel, in the attempt to deal with the difficulty raised by the contradictory facts. Two Psalms especially, xxxvii. and lxxiii., attempt to dissipate the anxious doubts occasioned by the failure of the popular theory. But these deal only with the question of the triumph of ungodly men. The Book of Job takes up the other side, which is surrounded by still more perplexity. Why does the Divine Ruler of the world permit good men to be afflicted?

This forms the main subject of the poem, and supplies one of its two lines of action. By his choice of the dramatic form, the unknown theologian is able to expose the falsehood and cruelty of the current theory in the persons of three able representatives, with a completeness that would have been impossible in any other style of composition. But he is enabled to accomplish more. The sufferer who is the victim of these well-meaning persecutions is the hero of a real tragedy, in whose fate are involved questions of universal interest. Can religion be entirely disinterested? Shall men be able to preserve their integrity under affliction which has crushed out not only happiness, but hope and faith? When innocence is of no avail, and justice is withheld, and God, withdrawn in dark impenetrable silence, does not answer even with the merciful summons of death, can a human soul, by maintaining the truth and freedom of its moral consciousness, conquer for itself a truer peace, and out of affliction bring a blessing? To one despairing of this life can there spring up a longing and a hope of another, in which innocence shall at length find its vindication and its reward? These are some of the questions that are answered in the Book of Job. And there are others which are not answered, which the inspired author of this great book could only himself suggest, and which waited for the fuller light of the revelation of Jesus Christ.

The poem consists of seven divisions—(1) chaps. i. ii., the opening, in prose; (2) chaps. iii.—xiv., the first dialogue or scene, commencing with a monologue by Job, and continued by a speech from each of the three

friends, and a reply to each from the hero; (3) chaps. xv.—xxi., the second scene, constructed on the same plan; (4) chaps. xxii.—xxvi., the third scene, in which one actor is silent; two long speeches by Job, who has now put his antagonists to silence, conclude this scene (xxvii.—xxx.); (5) xxxii.—xxxvii., occupied by a fourth speaker not previously mentioned; this part was not in the original plan of the poem; (6) xxxviii.—xli. 1—6, Jehovah speaks from the tempest those majestic descriptions of His power, to which Job can only respond in broken accents of penitence and awe; (7) epilogue in prose.

## 1.—THE PROLOGUE (chaps. i., ii.).

The first purpose of the author was to present in one person a combination of the most perfect goodness and most complete prosperity that could be conceived, and then, by a quick succession of sudden calamities, to reduce him to the utmost misery. This is done in an epic introduction, which defies attacks on its authenticity, by the fact that without it the poem would not only be incomplete, but unintelligible. All the necessary conditions were exactly satisfied in the person of Job. His greatness and his misfortunes were a tradition<sup>1</sup> in the East. His piety and his patience were the theme of Hebrew prophets (Ezek. xiv. 14; James v. 11).

In a few simple and majestic words this model of patriarchal virtue and greatness is introduced. The traits of his character are brought out in detail in the course of the poem (xxix. 11—16; xxxi.), and show how nearly the standard of even Christian holiness was approached in the ideal presented by the four splendid epithets, "perfect, upright, fearing God, and eschewing evil." "There is none like him upon earth," was the testimony of Jehovah to Job's righteousness.

If such a man should fall into misfortune, plainly the current belief must be in error. Tradition asserted that Job had been overtaken by the worst of calamities. What was the interpretation of a fact so at variance with the orthodox creed?

With marvellous art and profound insight into the mystery of human life, the way is prepared for the discussion of this difficulty. It is necessary that the spectator should be admitted partially into the secrets of the Divine Ruler. He must be furnished with a

<sup>1</sup> The question of Job's historical existence is not necessary to the right understanding of the Book of Job. There have been some who held the whole work to be fictitious—a long parable like in kind to that of Dives and Lazarus. Others have understood it as entirely and literally historic. The truth probably lies between the two. The book is a poem founded on the facts preserved in the traditional accounts of Job, who belonged probably to the patriarchal age. The LXX., in the appendix before quoted, identifies him with Jobah, prince of Edom, mentioned in Gen. xxxvi. 33. But this appendix is of very doubtful authority. The name Job, Iyob, appears to mean "the afflicted one" (Ewald, however, fetching it from an Arabic root, makes it "he that repents"). Was the earlier name changed to suit the lot of the sufferer?

reason for the affliction of the sufferer, which he himself, if he could perceive it, would acknowledge to be sufficient. Without this his sense of right would be too keenly stung to enable him to follow the course of the poem.

The necessary motive is supplied by Satan, the accusing angel, who, fresh from his self-chosen task of roaming earth in search of sin, fronts God in heaven itself with calumnies against His purest creatures and detraction of His most tried saints.<sup>1</sup> It is indeed a devilish suggestion, one too gross for human mind to invent, that all virtue is assumed, and piety itself but a selfish policy to cheat God. "Doth Job serve God for nought?"

That such a miserable suspicion should continue to exist in heaven or hell, better that not one only but all good men be stricken down with sudden ruin. The blows that rained on Job and left him a broken and desolate man, and the loathsome disease<sup>2</sup> which tired even the affection of his wife, and turned it into the bitterest of temptations, would have had their purpose had this only been recorded, that "Job sinned not with his lips." For the devil had predicted blasphemy and renunciation. "He will renounce thee to thy face." But his falsehood recoiled on himself, for not only was Satan silenced, not afterwards to appear<sup>3</sup> in the poem, but his fiendish spite produced those wonderful words of resignation which seem to descend from the clime of some eternal calm, and have been the strength and support of thousands of sorrowing souls. "We have received good at the hands of God, and shall we not also receive evil?" "Naked came I out of my mother's womb, and naked shall I return thither. The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." Thus is the integrity of the sufferer proved sincere. Job sitting on his ash-heap an utterly miserable man, the symbol of woe for all time, has already, and not for himself alone, disarmed the enemy of mankind of one of his most deadly weapons.

## 2.—THE FIRST SCENE (chaps. iii.—xiv.).

The prologue concludes with the touching description of the visit of the three friends, to whom the news of Job's calamity had been quickly<sup>4</sup> brought. It is a

<sup>1</sup> The poetic interest as well as profound meaning of the scenes in heaven has caught the imagination of some of the greatest in modern literature. It powerfully impressed Byron. Shelley meditated a tragedy on Job. Goethe in *Faust*, Bailey in *Pestus*, have actually imitated this scene, and by their attempt have only thrown into bolder relief its incomparable grandeur and simplicity.

<sup>2</sup> This disease is interpreted to be elephantiasis. Among its symptoms, which are in the course of the poem accurately and painfully described (see vii. 5—15; xvi. 8; xxx. 17, sq.), was that of fetid breath. This is mentioned in the one allusion to Job's wife put into his own lips (xix. 17). The words used by her, "Curse [i.e., renounce, or leave] God, and die," may have been spoken in wish to see an end of his sufferings. The LXX., however, extends her words, and gives them a tinge of selfish querulousness.

<sup>3</sup> It is worth mentioning only as an instance of the monstrous conjectures allowed themselves by expositors, that *Elihu* has been regarded as *Satan* come back in disguise "as an angel of light." Perhaps the wish in xxxiv. 26 would have been more appropriate on a fiend's lips.

<sup>4</sup> "Reports spread among the mounted tribes of the Arabian desert with the rapidity of telegraphic despatches."

picture of true friendship, true sympathy. "Now when Job's three friends heard of all this evil that was come upon him, they came every one from his own place; Eliphaz<sup>5</sup> the Temanite, and Bildad the Shuhite, and Zophar the Naamathite; for they had made an appointment together to come to mourn with him and to comfort him. And when they lifted up their eyes afar off, and knew him not, they lifted up their voice and wept; and they rent every one his mantle, and sprinkled dust upon their head toward heaven. So they sat down with him upon the ground seven days and seven nights, and none spake a word unto him: for they saw that his grief was very great."

When the long silence was at length broken, it was by that piercing cry in which the sufferer, his forced composure at last overcome, "cursed the day of his birth," and called for death and nothingness to end his cruel grief.

"Let the day perish wherein I was born,  
And the night which said, There is a man conceived.  
Let that day be darkness,  
And let not God brighten it from above,  
Neither let the light shine upon it.

\* \* \* \* \*

Lo! let that night become barren,  
Let no joyful voice come therein.  
Let the cursers of days curse it,  
Who can at will rouse the dragon,<sup>6</sup>

\* \* \* \* \*  
Because it shut not up the doors of my mother's womb,  
Nor hid sorrow from my eyes."

In this wild and passionate outburst of feeling it is important to mark that there is no approach to the impiety which Satan hoped to provoke. The language of the sufferer is *reckless* and *vehement*, but it comes from the depths of a single and simple heart. As yet there is not even a complaint of injustice, not a question of the providence which has allowed the affliction. Existence indeed has become inexpressibly miserable, and for a time the active trust, once habitual to this pious soul, is paralysed. Sick in body and sick in mind, his one wish is for death to come to end the weary scene of monotonous never-ending pain that robs him of thought and rest, and even of hope.

"No more safety, no more rest, no more peace,  
Trouble, trouble for ever." (iii. 26.)

Everything has now been most skilfully prepared for

<sup>5</sup> The character of each of these comes out with clearness and dramatic truth in the poem. In rank they were, of course, chiefs like Job himself, principal sheiks or emirs of large tribes. The LXX. calls Eliphaz and Zophar βασιλείς, Bildad τράννος. The name *Eliphaz* is one of the points connecting the poem with Idumæa (Gen. xxxvi. 10, 11). *Teman*, his tribe or country, was the name of part of Arabia Petraea. *Shuh* is the name of a son of Abraham and Keturah (Gen. xxv. 2), and perhaps connects him with the same region. Of Zophar or Naama nothing is known.

<sup>6</sup> In the A. V., "mourning;" margin, "leviathan." The allusion is to the constellation of the Dragon, which, according to the mythology of Eastern nations, stands ready to devour the sun and moon. "Those who curse the day" are magicians who know how, by incantations, to change days into *dies infasti*. Job prays, not that the memory of the day may be lost, but that the day itself may be blotted from the course of time. In the translations given in this paper, the English version has been carefully compared with those of Lee, Delitzsch, and Renaud.

<sup>7</sup> Cf. "Ah, woe! ah, woe! pain, pain ever, for ever." (Shelley, *Prom. Unbound*.)

the entry of the three friends. Full as they were of the doctrines which they think it religious to impress on Job, they could not well be the first to break the silence. But his wild words supply a reason for addressing him.

Eliphaz, who speaks first in each dialogue, is evidently the oldest of the three, as he is the most dignified, the calmest, and the most considerate. He is the only one whose words convey sympathy with the pain they inflict. He comes forward under a sense of duty and with an apology.

"If we attempt a word, we shall grieve you perhaps;  
But who can withhold himself from speaking?"

Nor could anything be more appropriate than the endeavour to recall the sufferer to the memory of the truths whose efficiency he had himself proved in administering consolations to others, when

"He upheld the falling,  
And strengthened the feeble knees.

So Eliphaz covers his approach to the statement of the position which in common with the others he takes up, and even when he comes to it all is vague, impersonal, indirect. He appeals to Job's own memory to tell him of any case where a righteous man had been cut off, or an innocent man had perished. As to the other side of the doctrine, that the wicked invariably meet with retribution, he contrives to give his statement of it a greater air of indirectness by reference to the mysterious vision which had revealed to him the infirmity of human nature. At the close, in describing the blessings which penitence may secure, he allows himself to indicate Job more directly:—

"In thy place I would turn unto God,  
And address myself to the Almighty."

The note touched so gently by Eliphaz is struck by each of the others in turn, always with increasing peremptoriness and decision, as Job, so far from accepting their interpretation of what had befallen him, hurls it from him in anger and disdain. Bildad, who throughout unites brevity with a quick and vigorous imagination, comes at once to the attack without a word of sympathy or solace. He asks abruptly the question whether God could pervert judgment or do injustice (viii. 3)—an admirable question for a calm philosophical discussion, but cruel when thrown in the face of one who was harassed and wrong by torture which seemed so mysterious and undeserved. It is true he glances by Job to fix the whole blame on his children (viii. 4). And this father, with his heart aching in its desolation, had watched with such pious care the morals of his house, had expiated so religiously the possible sins of his sons and daughters (i. 5)! As Eliphaz had appealed to a vision, so Bildad calls to the aid of his argument the wise proverbs of the ancients, and sketches the inevitable fate of the wicked in a number of most striking and beautiful similes drawn from the experiences of Egypt and the desert lands of the East (viii. 6—19). His general conclusion, summed up in an antithetical verse, combines an accusation and a threat:—

"No, God does not cast away the innocent,  
He does not stretch out his hand to help the evil-doers."

Zophar, the youngest and most violent of the three, who sometimes descends even to coarseness in his tone (xi. 12; cf. xx. 7), does not advance the controversy a step. His speech contains a fine passage on the mysterious greatness of God, and the impuissance of man. But he only reiterates in a new form, and with forcible illustrations, the common position that retributive justice alone is a sufficient principle to account for all phenomena of the moral world. He appears indeed very desirous of Job's penitence and restitution, but, like Bildad, he closes an appeal which, if made under other conditions, might have been very effectual, with the implied condemnation:—

"But the eyes of the wicked shall fail,  
And refuge shall be closed to them;  
Their hope is worth only a dying man's breath."

God cannot act unjustly. The friends were right to maintain that fundamental truth, without which it would be impossible to conceive of a moral order. But they should have left room for the doubt whether justice alone is a sufficient explanation of all the facts which make up the experience of life. At least, they might have made allowance for one too tortured to think with perfect calmness. They need not have been so hasty to impute evil. Friendship should have kept them from condemning him for a few hasty and passionate words; nay, should have clung to him in all extremes, even had he been proved guilty of the greatest impiety.

"To him that is afflicted grief should be shown of his friends,  
Even though he has abandoned the fear of the Almighty."

Job felt this break in their sympathy, and felt it keenly. The disappointment shows itself repeatedly in the course of his speeches, and lends them much of their bitterness and fierceness of tone. A little confidence in his innocence would have helped him to bear his pain and win back something of his shattered faith. With sympathy, even silent sympathy, he might have discovered for himself where the creed in which he too had been educated was imperfect and incomplete. For he too had been taught to see the hand of God in outward dispensations. But now that he feels from the bottom of his heart that he is a sore contradiction of what he had learnt to believe, the repetition of the old half-truths only exasperates him to fierce defiance, and tends to shatter all his former faith into fragments.

"And thus, whatever of calmness and endurance Job alone, on his ash-beap, might have conquered for himself, is all scattered away; and as the strong gusts of passion sweep to and fro across his heart, he pours himself out in wild fitful music, so beautiful because so true; not answering them or their speeches, but now flinging them from him in scorn, now appealing to their mercy or turning indignantly to God; now praying for death; now in perplexity, doubting whether, in some mystic way he cannot understand, he may not perhaps after all really have sinned (vii. 20), and praying to be shown his fault; and then staggering further into the darkness,

and breaking out into upbraidings of the Power which has become so dreadful an enigma to him. 'Thou enquirest after my iniquity, thou searchest after my sin, and thou knowest that I am not wicked. Why didst thou bring me forth out of the womb? Oh, that I had given up the ghost, and no eye had seen me. Cease, let me alone. It is but a little while that I have to live. Let me alone, that I may take comfort a little before I go, whence I shall not return, to the land of darkness and the shadow of death.' In what other poem in the world is there pathos deep as this? With experience so stern as his, it was not for Job to be calm and self-possessed, and delicate in his words. He speaks not what he knows, but what he feels; and without fear the writer allows him to throw out his passion, all genuine as it rises, not overmuch caring how nice ears might be offended, but contented to be true to the real emotion of a genuine human heart.<sup>1</sup>

In this passionate music are struck two or three dominant chords which persist and prevail to the end of the whole sad strain. In the first place, Job never lets go the consistent profession of his real innocence. It is the more important to remark this, because the translation of our English Bible sometimes represents the speaker as utterly inconsistent with himself.<sup>2</sup> Beneath his desire for death was something more than the longing for rest from pain. He wants to pass away before his will and reason, overmastered by suffering, have consented to any sin.

"Oh, that it would please God to destroy me!  
That He would let loose His hand and cut me off!  
That I might have at least this consolation,  
This joy in the sufferings that He heaps upon me,  
That<sup>3</sup> I have not violated the words of the Holy One."  
(vi. 9, 10.)

And so, when from his intense realisation of the awful power of God, he recoils back from the hope of an answer from one so self-sustained and arbitrary—

"If I had called and He had answered me,  
I would not believe that He had heard my voice:  
He who crusheth me with a tempest  
And multiplied my wounds without cause;  
Who will not suffer me to take breath,  
But filleth me with bitterness;"

though he is driven to say—

"Were I innocent, He would declare me guilty,"

he is yet true to his own conscience, and exclaims, in tones that are sublime though defiant—

"Yes, I am innocent; life is nothing to me;  
I care no more to live."<sup>4</sup> (ix. 21.)

<sup>1</sup> Fronde, *Short Studies on Great Subjects*, 201.

<sup>2</sup> See, e.g., vii. 20, where "I have sinned," should be "If I have sinned." In xiv. 17, the word rendered "transgression" should be "condemnation." There is great difficulty in translating Job, arising from the fact that in Hebrew the same words are employed for moral evil and physical suffering.

<sup>3</sup> A. V., "I have not concealed the words of the Holy One," though sufficiently correct, does not bring out the meaning.

<sup>4</sup> This rendering is also adopted by Ewald, Delitzsch, however, translates, "Whether I am innocent, I know not myself," which is not in accordance with the context or consistent with Job's other utterances. Cf. x. 7, "Thou knowest that I am not wicked."

In contrast to the view of Providence which the friends with such wearisome reiteration parade as the adequate explanation of all the facts of existence, Job, conscious of the contradiction in his own case, refers everything to an arbitrary omnipotence which governs the world without regard to innocence or guilt, and disdains to give account of His deeds to creatures so mean as man:—

"The earth is given into the hand of the wicked;  
He covereth the faces of the judges thereof.  
If it is not He, who then is He?" (ix. 24; cf. ver. 19.)

And yet he has not let go his trust in God as a God of truth. When in a hasty moment, under the influence of his bitter disappointment in them, he becomes unjust to his friends, and interprets as falsehood of heart what was only error of understanding, he confidently appeals to the God who "is no accepter of persons," and will be the first to confound those who think to do Him service by unfairness and untruth (xiii. 8—11).

It is this "belief in unbelief" which constitutes the strength of Job, and leads him through all his perilous wanderings of doubt at last to the higher trust and purer faith. Even now he turns from man and throws himself on God. He learns that even in the exercise of arbitrary power the Divine Being would respect his sincerity, and in some dim way he sees in this a hope of salvation:—

"This, moreover, shall turn to my salvation,  
For a hypocrite dare not appear before Him." (xiii. 16.)

And so, as his old conception of God's character becomes more and more insufficient and unsatisfactory, so that with this God above him there is no hope but the hope of death, no comfort but in the eternal silence of the tomb, there begins to shape itself before him, as yet confused, indistinct, and far-off, another God of too pure eyes to behold evil, and awful in grandeur and power, but with something akin to the human in His heart, something sympathetic with the struggles and weaknesses of the creatures that He made. What if he could not yet think of this new tenderness in connection with his earthly lot, but only caught at the conjecture that beyond the grave (if men who die could live again) God would "have a desire for the work of His hands?" (xiv. 14, 15.) Yet the mere presentiment indicates the guiding hand which was leading the sufferer on to truth. His perception of his relation with his Maker was becoming clearer. A new and better faith was taking the place of the old.<sup>5</sup>

<sup>5</sup> Before passing on to the next division there are some passages in this which need explanation.

"How long wilt thou keep thine eyes fixed on me?  
Wilt thou refuse me a moment to swallow down my spittle?"  
(vii. 19.)

This is an Arabian proverb, answering to our expression, "A breathing while."

"For vain man would be wise,  
Though man be born like a wild ass's colt."  
(xi. 12 in A. V.)

This is a curious passage, and has been a great difficulty to

## GEOGRAPHY OF THE BIBLE.

## PALESTINE.

BY MAJOR WILSON, D.E.

## IV.—THE DEAD SEA.

**T**HE *Dead Sea*, to use its modern and more familiar name, is usually called in the Bible the "Salt Sea," but is also styled the "Sea of the Plain," or *Arabah*; the "East Sea;" and once, in 2 Esdras v. 7, the "Sodomitic Sea." To the writers of the Talmud it was known as the "Sea of Sodom" and the "Sea of Salt;" to Josephus as the "Asphaltic" and "Sodomitic" Lake; and it is now called by the Bedawin "Bahr Lut," the Sea of Lot. The title "Dead Sea" appears not to have been used by Jewish writers, but it was current in the country when Jerome wrote, and it is also found in the writings of Pausanias and Galen: this name probably originated in the very general belief, which has survived even to our own day, that the waters of the lake covered the doomed Cities of the Plain, and were of such a deadly character that no bird could fly over them; that the shores were desolate and barren, and that the scenery was gloomy and forbidding. Recent investigation has completely disposed of those erroneous impressions, which possibly arose from the fact that at the northern end of the lake, the part most frequently visited by travellers, there is a dreary waste of mud without the slightest trace of vegetation.

Our knowledge of the "Dead Sea" and its shores is derived, for the most part, from the boat expeditions of Lieutenant Lynch, of the American Navy, in 1848, and of the Duc de Luynes in 1864; and from the land journeys of Seetzen, Robinson, De Sauley, Captain Warren, R.E., and others.

The Dead Sea occupies the deepest portion of the great depression of the Jordan valley; it is oblong in form, the longest dimension being almost due north and south; and its width is nearly uniform, except near the southern end, where a long low peninsula, the Lisan, stretches out for some distance from the eastern shore, and divides its waters into two unequal portions. The lake has a length of forty-six miles, and an average width of ten miles; on either side the mountain-ranges run parallel to each other, and on the east they rise

expositors. The choice seems to lie between three explanations:—

- (1) "For before an empty head gaineth understanding,  
A wild ass would become a man." (Delitzsch.)

or—

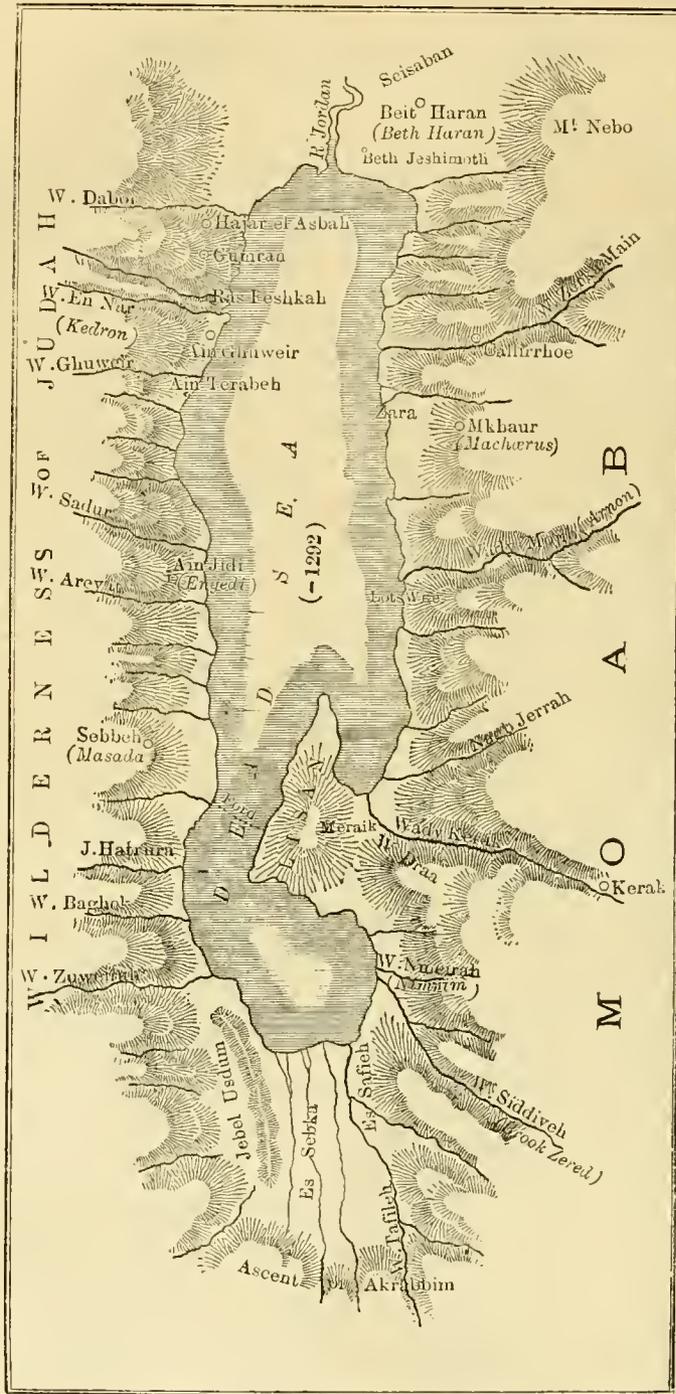
- (2) "Thereby even the fool would be born again to intelligence,  
And the young ass would become a reasonable creature,"  
(Renan, Ewald.)

- (3) "But man is furnished with an empty head (i.e., receives at birth an empty undiscerning heart),  
And man is born as a wild ass's colt" (i.e., as stupid and obstinate). (Hupfeld.)

The preceding verses dwell on the penetration and certainty of the Divine insight into character and consequent discipline. (1) and (3) present man in contrast as stupid and undiscerning. In (2) the verse is taken as expressing the result of the Divine discipline.

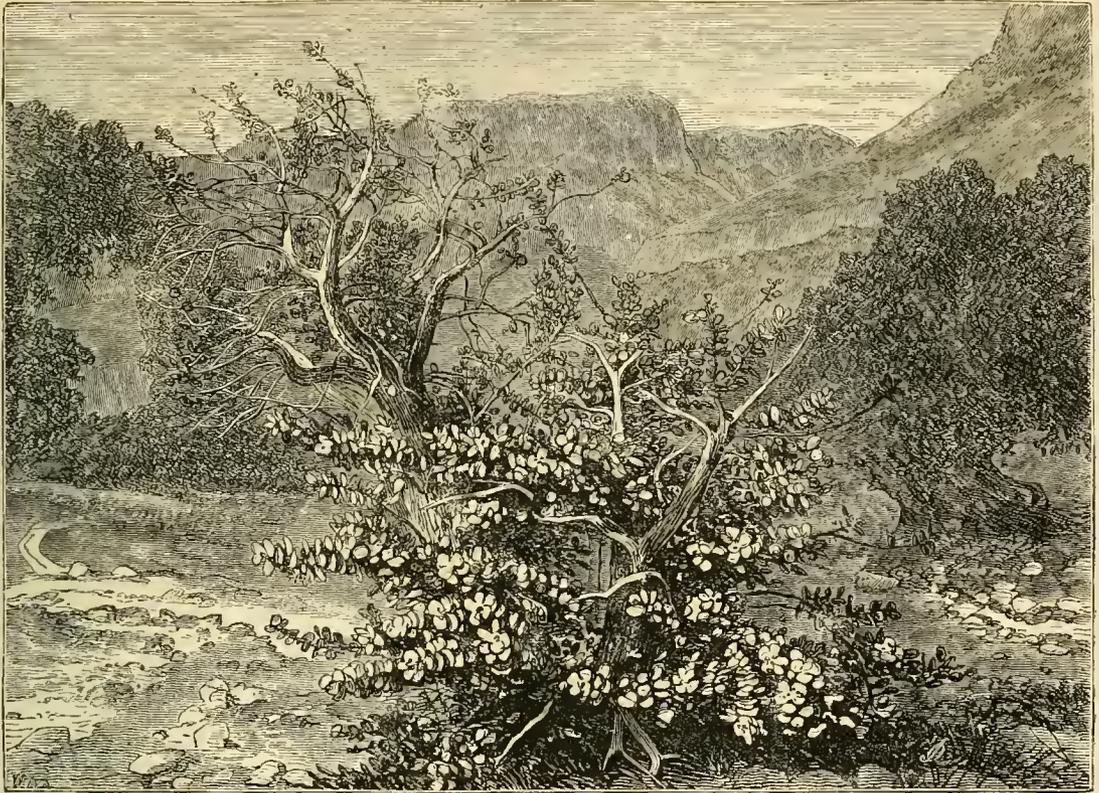
abruptly from the water's edge, leaving no margin, except at those points where small deltas have been formed at the mouths of the larger ravines that discharge their waters into the lake. The northern end, bordered by the plain of Jericho, is somewhat rounded, and at the southern end the shore is for some two or three miles perfectly flat and but slightly raised above the surface of the water; beyond this it is shut in by the salt mountain of Jebel Usdm and the rising ground that separates the waters of the lake from those of the Red Sea. The extraordinary depression of the surface of the lake, 1,292 feet below the level of the Mediterranean, according to the line of levels run across the country in 1865 by the Royal Engineers, together with the absence of any outlet for its waters, render it the most remarkable body of water in the world; and its great depth, 1,308 feet at the deepest point, is equally worthy of notice. The total depression of the bed of the lake is thus 2,600 feet, almost the same as the elevation of the Mount of Olives above the Mediterranean. The level of the lake varies as much as from ten to fifteen feet at different seasons of the year, rising when the melting snows and winter rains are brought down by the Jordan and by the smaller streams running directly to the lake from the mountains on the east and west, and falling during the long dry summer, when the supply of water is not sufficient to meet the enormous amount of evaporation constantly going on under the fierce rays of a Syrian sun. The water of the Dead Sea is clear and bright, but, owing to the large quantities of various salts held in solution, it is intensely salt, and has a nauseous bitter taste. The specific gravity, 1228, distilled water being 1000, and the Mediterranean 1025, is greater than that of any known water, and to this may be attributed the extreme buoyancy noticed by so many travellers. This peculiarity was well known to ancient writers. Aristotle relates that if men or animals were thrown bound into the lake they would not sink; Seneca says that bricks would float in it; and Josephus, *B. J.* iv. 8, § 4, tells us that when Vespasian went to see the Dead Sea, "he commanded that some who could not swim, should have their hands tied behind them, and be thrown into the deep, when it so happened that they all swam as if wind had forced them upwards." So buoyant is the water, that it is difficult to keep the feet down when swimming, and there is a constant tendency to roll over when striking out. Sinking is almost an impossibility, for the body floats without the slightest exertion; and with a gentle movement of the hand to prevent turning over, a sitting posture can be retained with perfect ease for any length of time. Unless the body is well rubbed after bathing, a saline crust is soon formed by the rapid evaporation, and the water leaves a greasy feeling

on the skin; but with due precaution a bathe in the Dead Sea is far more invigorating and refreshing than one in ordinary sea-water. The effect of the great specific gravity was noticed by Lynch, the commander of the American Expedition, during his first day's sail on the lake, when the dense heavy waves raised by a strong north-westerly gale are said to have struck the bows of the boat like the "sledge-hammers of the Titans," and to have settled down again with great rapidity as soon as the wind ceased. The density of the water increases with the depth, and its composition varies at different places on the surface and at different depths. The salts deposited by the water consist almost exclusively of chlorides of magnesium, sodium, calcium, and potassium, with a certain quantity of bromides of the same bases. There is a total absence of iodine, but the amount of bromine is so large as to make it probable that the Dead Sea will at some future period become one of the principal sources from which this valuable substance is obtained. The quantity of salt held in solution is so great that the solid matter in a gallon of the water is more than eight times the weight of that in a gallon of sea-water. No trace of animal or vegetable



MAP OF THE DEAD SEA.

life has yet been found in the lake; fresh-water shells, and occasionally fish, have been picked up on the northern shore, but they have always been dead, and appear to have been brought down by the Jordan. An experiment made by M. Lartet conclusively proves the deadly effect of the waters on animal life, for some small fish, which he removed from a very salt pool close by, died directly they were immersed in the lake. On the shores of the Dead Sea it is very different; there, wherever there is fresh water, an abundant vegetation springs up. On the eastern shore palm-trees are found, and in several places the bushes grow down to the water's edge. Nor is there any want of life, for numerous birds enliven the thickets round the springs with their song, and the rocks around re-echo to the call of the partridge, whilst ducks and divers may frequently be seen floating on the placid surface of the lake. Josephus says that "the sea in many places sends up black masses of asphaltum, having the form and size of headless bulls," and from this phenomenon it received the name of "Lacus Asphaltitis." Of late years the occasions on which masses of bitumen have risen to the surface have



OSHER, OR TREE OF SODOM, AT AIN JIDI (EN-GEDI).

(From a Photograph taken for the Palestine Exploration Fund.)

been less frequent than they appear to have been formerly. After the great earthquake of 1837, a large quantity is said to have been found by the Arabs, who realised a considerable sum by its sale; and there have since been occasional finds. The appearance of the lake hardly bears out the description, "an infernal region," given to it by early travellers, even under the most unfavourable circumstances, when heavy-lead clouds give a sombre hue to everything around. When, on the other hand, the surrounding mountains are lighted up by the bright rays of the sun, there is, perhaps, no place in the world that can equal this region for brilliancy and richness of colouring; and the vivid tints in Mr. Holman Hunt's picture of the "Scape-goat" are no exaggeration of those frequently witnessed on the shores of the Dead Sea. No one who has stood on the Mount of Olives and seen the mountains of Moab glowing under the rays of the setting sun, can ever forget the wondrous beauty of the scene, with the bright blue water lying in the depths below, and the burnished mountains rising beyond like the border of some enchanted fairy land. Striking atmospheric effects are occasionally produced by the enormous evaporation. Irby and Mangles noticed it "rising in broad, transparent columns of vapour, not unlike water-spouts in appearance, but very much longer." At

other times the mist may be seen hanging over the surface of the water, or spreading out in a thin haze over the mountains; whilst at night the heated air often rushes up from the deep chasm in a strong fierce gale. The geology of the basin of the Dead Sea was carefully examined by M. Louis Lartet, the distinguished geologist who accompanied the expedition of the Duc de Luynes, and the conclusion he arrived at was that the lake "had never been in communication with the neighbouring oceans, although its waters formerly stood at a much higher level than they now do." The fact that a hill of cretaceous formation, 781 feet above the sea, separates the waters of the Dead Sea from those of the Gulf of Akabah, and that the cretaceous strata are covered with their own *débris* alone, and show no trace of any water-course running in a southerly direction, effectually disproves the theory of an ancient prolongation of the Jordan to the Red Sea; and that of an ancient marine communication with the surrounding oceans is equally disproved by "the absence of any marine organisations in the most ancient strata of the basin, the fluviatile character of the post-eocene deposits of the Arabah, the existing traces of the direction of the streams towards the Dead Sea, and the non-existence of any material elevation of the ground in the middle of the Arabah since the formation of the

present valleys." M. Lartet thinks that the position of the cretaceous and eocene beds on both sides of the Jordan valley, and the striking rectilinear character of the valley itself, seems "to favour the idea of the existence of a vast line of fracture through the middle of the country;" and that "the eastern side of the highlands of Judah must have undergone a considerable downward movement all along the line of dislocation, and thus originated the depressed trench which separates Palestine proper from the highlands on the other side of Jordan." The basin of the Dead Sea has thus been formed without any influence from, or communication with, the ocean; whence it follows that the lake which occupies the bottom of the basin has never been anything but a reservoir for the rainfall, the saltness of which originally proceeded from the constitution of the environs of the lake, and has greatly increased under the influence of incessant evaporation. M. Lartet found the ancient deposits of the Dead Sea extending up the Jordan valley as far north as Wady Zerka, where they were at least 300 feet above the present surface of the lake, so that the water must at one time have stood at that level, filling up a large portion of the valley, and have then deposited the marls which are so rich in salt and gypsum beds. At a later date volcanic eruptions have taken place to the north-east and east of the Dead Sea, and the last phenomena which affected its basin were the hot and mineral springs and bituminous eruptions which often accompanied and follow volcanic action.

Having thus given a sketch of the general character of the Dead Sea and its basin, we may proceed to an examination of some of the most important places on the shores of the lake, commencing with the western side. The Jordan, as it approaches its final home, rushes through a flat expanse of whitish mud on which there is hardly a trace of vegetation, and its thick cream-coloured waters can be seen pursuing their course far out into the clear blue waters of the lake. Leaving to the right the curious artificial mound, Tell er-Rashidiyeh, and proceeding westward, we pass over a low barren plain, well known to travellers, and reach the foot of the mountains near some remarkable blocks of rock, one of which is known to the Bedawin as Hajar el-Asbah, and believed by M. Ganneau to be the stone of Bohan mentioned as a point in the border-line between Judah and Benjamin. All along the northern shore of the lake are lines of driftwood marking the different levels at which the water has stood. South of Hajar el-Asbah, on a spur at the base of the cliffs, is Khirbet Gumran, which M. de Sauley would identify with Gomorrah. The ruins are quite insignificant, a few rude walls, a small pool and fragments of pottery. The most remarkable feature is the number of tombs, about 1,000, covering the mound and adjacent plateaux; they are arranged in regular rows close together with their longest dimensions north and south, and their form is that of a small elliptical tumulus surrounded by rough stones with two larger ones at the head and foot; beneath the tumulus is an

excavation, about four feet deep, in which the bodies were laid and covered with a layer of sun-dried bricks. Two miles south of Gumran, and about 300 yards from the shore of the lake, is the spring of Ain Feshkah; the water, which is slightly brackish, but quite drinkable, rises at a temperature of 82°, and flows off through a thicket of cane to the lake; in the spring and stream are numbers of small fish, and on the rocks behind the eoney is occasionally found. South of the spring the level space between the mountains and the lake gradually narrows, till at the end of two miles the bold bluff of Ras Feshkah descends perpendicularly into the water, effectually preventing any progress along the shore. Beyond, the Wadies Samarah and En Nar run to the Dead Sea, the latter, a continuation of the Kedron, descending abruptly through a remarkable chasm in the rock which is quite inaccessible. Further south a small plain covered with tamarisk, acacia, and *nabk*, borders the lake; it receives the drainage of Wady Ghuweir, and contains two springs, Ain Ghuweir and Ain Terabeh. Between Ain Terabeh and Ain Jidi (En-gedi) several valleys come down from the Wilderness of Judah and pass to the Dead Sea through great fissures in the cliffs, which present scenery of the wildest grandeur; at the mouth of one of them, Wady Shukif, a hot sulphur spring rises at a temperature of 95° within a few inches of the water of the lake. At Ain Jidi there is a plain about 1½ miles long, and 1¼ miles broad at its widest point; two valleys, the Wadies Sadur and Areyat, said to contain perennial streams, break through the mountains at either end, and on a little sloping spur between them the waters of Ain Jidi (En-gedi, the "fountain of the kid") burst forth and fall down in cascades to the sea five hundred feet below, giving life to a bright green strip of vegetation which presents a striking contrast to the surrounding desolation. There are no traces now of the vines, the balsam, and the palms mentioned by Solomon, Josephus, and Pliny. The plain is now covered with acacia, tamarisk, *nabk*, the henna, which may perhaps be the "canniphire in the gardens of En-gedi;" and the *osher*, or apple of Sodom, with its wrinkled bark, its large round glossy leaves, and its golden yellow fruit pleasing to the eye, but cracking like a hollow puff-ball with the slightest pressure. The heat at Ain Jidi in summer is very great: Captain Warren, R.E., in July found it 110° after sunset, and this may perhaps have something to say to a curious optical delusion which has been noticed by several travellers, the appearance of dark moving spots passing over the surface of the water like floating islands. There are a few remains of buildings round the fountain, but those of the ancient city of Hazezon-tamar, "the city of palms," are some distance below at the foot of a succession of terraces, remnants perhaps of the vineyards of En-gedi. Hazezon-tamar is first mentioned in connection with the march from the south of Chedorlaomer, who, after smiting the Amorites who lived in the town, advanced and defeated the confederate kings of the "cities of the plain" in the vale of Siddim, possibly the small plain in which Ain Ghuweir

is situated. It was in the "strongholds of En-gedi" that David dwelt during one portion of his life in the Wilderness of Judah, and it was amongst "the rocks of the wild goats that he was sought for by Saul and 3,000 chosen men of Israel; whilst on the plain below the spring the Moabites and Ammonites assembled on their march against Jehoshaphat shortly before the extraordinary event occurred which relieved Judah from invasion (2 Chron. xx. 22—24). South of Ain Jidi, a plain varying in width from 1½ to 3 miles, and 150 to 250 feet above the sea, lies between the mountains and

the lake, and extends southwards to Jebel Hatrura; the plain or rather terrace formed by the ancient deposits of the Dead Sea, is cut through by deep dry water-courses, the continuation of valleys coming down from the hills, and in these a few acacias may be seen, the sole relief to the dreary lifeless aspect of the district; on the shore are several hot sulphur springs. Along this plain the Bedawin pass when making a raid on the hill-country of Judæa, and the same route was followed by the Moabites and the Ammonites on their expedition against the kingdom of Judah.

## MEASURES, WEIGHTS, AND COINS OF THE BIBLE.

### MEASURES OF TIME (*continued*).

#### THE CHRONOLOGY OF THE ACTS OF THE APOSTLES.

BY F. E. CONDER, C.E.

**W**ITH regard to the chronology of the New Testament, the only part which, notwithstanding long discussion, can as yet be said to have been brought within the province of reasonable certitude, is the narrative of the Acts of the Apostles, together with the date of such Epistles as may be referred to the history therein contained. The pious student will fondly seek to attach a distinct date to each of the events recorded in the Gospel. But it is not a help, but a hindrance, to intelligent study to hold out the idea that this has yet been done. Even that primary question, the length of time which elapsed from the baptism to the crucifixion of Christ, is still matter of debate. While the term of three years is that which is generally thought most consistent with the requirements of the Evangelic record, one of the latest and most learned of the writers on sacred chronology is firm in the opinion that the time must be limited to a single year.

The one Gospel date which may be regarded as chronologically fixed, is that of the Crucifixion. The term of the procuratorship of Pilate, who held that office for the last ten years of the reign of Tiberius, first approximately fixes the time. The fifteenth year of Tiberius, according to St. Luke, preceded the Passion. The Passover, in the year in question, fell on the fifth day of the week. These requisites are found to concur in the year 783 of the City of Rome, or 30 of the A.D. reckoning. The names of Longinus and Quartinus, the Consuls for that year, are referred to in early Christian literature. And a reference exists to the computation of the vague Egyptian year, which gives a coincident result. Again, the habitual celebration by the Christian Church of the day of Pentecost on the Sunday, on which day of the week it falls when the Passover is on the Thursday, is a mute confirmation of the accuracy of the reckoning. Good Friday may be regarded as the best fixed day of the week in ancient history.

The Nativity, according to St. Matthew, occurred

during the reign of Herod the Great, who died on the 20th of Cisleu, in the year of Rome 749. How long before the close of this reign the event occurred is not stated by any Evangelist. There is a reference by St. Luke to the fact of Christ being about thirty years old; but it is not distinctly said whether this was His age at His baptism, at His commencement of public teaching, or at His death. The same doubt attaches to the event as to which the date of the fifteenth year of Tiberius Cæsar is given by the same Evangelist. If this were, as the first glance at the passage suggests, the commencement of the preaching of John, the whole course of the events comprised in the Gospel must have been crowded into a very few months. If the reference to the Passovers be taken as conclusive, the term of three years will be made out; but the reference to 15 Tiberius will be unexplained. In any case, the reference to Cyrenius, who is said by Josephus to have been sent into Syria to take an account of the national property on the deposition of Archelaus, nine years after the death of Herod,<sup>1</sup> and which, if it stood alone, would carry down the date of the Nativity to that time, is still matter of extreme perplexity.

Even with regard to the close of the Acts of the Apostles, several dates, although not very far apart, have been suggested by learned men. The point, however, which is decisive (unless conflicting evidence, as yet unknown, can be brought against it), is the statement of St. Jerome, in his *in Evangelistas ad Damasum prefatio*, that Festus succeeded Felix as Procurator of Judæa in the second year of Nero, being the twenty-fifth year after the Passion. The investigations of Lehman have tended rather to fix the latest than the earliest possible limit of the recall of Felix. The clear statement of St. Jerome cannot be disputed, except on an equally plain ground of evidence.

This determination of the date of the arrival of Festus at Cæsarea enables us to trace the thread of the

<sup>1</sup> Ant. xx. 1, § 2.

narrative of the historian of the Acts of the Apostles with detailed accuracy, and to fix the principal events recorded, not only to the year, but often to the day. Thus the year of Paul's visit to Athens being known, and the season when the navigation was open being also known, there can be little doubt that the date of his defence before the tribunal of the Areopagus was on the 22nd, 23rd, or 24th of the month Hecatombeon, when this court held its sitting, immediately after the feast of the Θεοξενία, or festival of foreign gods, which was celebrated on the 20th of that lunar month. Again, the sacrifice of the priest of Jupiter, "before the city," at Lystra, may with a like propriety be referred to the festival of the Βουφόνια, which occurred on the 14th of Scirrophoreon, the month corresponding to the Jewish month Tamuz.

It may be more convenient to the student to throw the fixed and indisputable dates of the New Testament into the form of a table, specifying each successive year throughout the Acts of the Apostles. One further remark, however, deserves serious note.

The entire spiritual fabric of the Church of Rome rests on the assumption that Peter the Apostle was bishop of that city, and handed down his primate's power to his successor. Of this we have here to speak as matter of chronology alone. The accuracy of the date of the establishment of that see, and of the presence of Peter at Rome, is an integral and essential condition of the truth of the claim to primacy; as the date has been fixed by the solemn celebration of the eighteenth centenary of the martyrdom of Peter, and by the attribution, by equally infallible dogma, of the term

of twenty-five years to his episcopate. These dates give the foundation of the see in A.D. 42, and the martyrdom in A.D. 66.

But A.D. 42 is the very year at the close of which, according to the Acts of the Apostles, Peter was in chains in Jerusalem. At the Passover of A.D. 43 took place his deliverance. Four years later, we find him at Antioch. In the next, a sabbatic year, he was at Jerusalem. Six years after that he was also at Jerusalem, unless he was not considered by the historian of the Acts to be a person of sufficient importance to except by name from the statement, "All the elders were present." In A.D. 57, on the arrival of St. Paul at Rome, the chief of the Jews there told him that they had received no letters concerning him, and that they knew that the sect to which he belonged was everywhere spoken against—a statement altogether irreconcilable with the hypothesis that Peter had, at that date, been for fifteen years ruling a Church in Rome. Finally, the references, in the First Epistle of Peter, to the conflagration which had occurred, to the sore trial of his hearers<sup>1</sup>—and to the commencement of the destruction at the Temple itself<sup>2</sup>—can hardly be attributed to a date anterior to the burning of the Temple and the destruction of the city; and, in that case, must date at least five years later than the legendary martyrdom of the Apostle. Whatever argument, then, may be adduced for the primacy of Peter, acceptance of the Romish dogma on that point is manifestly incompatible with a belief in the truth of the Acts of the Apostles.

<sup>1</sup> 1 Peter iv. 12, τῆ ἐν ἡμῖν πύρρασι.

<sup>2</sup> 1 Peter iv. 17, τοῦ ἄρξασθαι τὸ κριμα ὑπὸ τοῦ οἴκου Θεοῦ.

FASTI APOSTOLICI; OR, TABULAR VIEW OF THE CHRONOLOGY OF THE ACTS OF THE APOSTLES.

Sac. Reck- oning.	Years of Septen- nate.	Ethnarch.	High Priest.	A.U.C.	Emperor	Procurator.	Events.	A.D.
4839	3	Herod Antipas	Joseph Caiaphas	783	Tiberius	Pontius Pilate	Crucifixion on Friday, 15th Nisan, being the 5th of April of our present Gregorian reckoning.	30
4840	4	. . . . .	. . . . .	784	17	4	Death of Stephen. Peter before Sanhedrin.	31
4841	5	. . . . .	. . . . .	785	18	5	Jews banished from Rome by Tiberius. (Ant. xviii. 3, § 10.)	32
4842	6	. . . . .	. . . . .	786	19	6	Tumults in Samaria.	33
4843	A.S. 1	. . . . .	. . . . .	787	20	7	Paul in Jerusalem for fourteen days. Death of Herod Philip, Tetrarch of Trachonitis.	34
4844	1	. . . . .	. . . . .	788	21	8	Sedition about aqueducts. (Bell. ii. 10, § 4.) Tumults in Alexandria.	35
4845	2	. . . . .	Jouathas f. Anuss	789	22	9	Agrippa in Rome. Petronius sent against Jerusalem.	36
4846	3	Agrippa	. . . . .	790	Caius	Marullus	Pilate sent to Rome by Vitellius. Death of Tiberius on 9th Nisau or 26th March.	37
4847	4	1	Theophilus f. Annas	791	1	. . . . .	Agrippa receives tetrarchies of Herod Philip and of Lysanias	38
4848	5	2	. . . . .	792	2	. . . . .	Herod Antipas, the Tetrarch, banished. Peter at Lydda.	39
4849	6	3	Simon f. Boethus	793	3	. . . . .	Death of Caius, who was assassinated on 1st Adar. Agrippa made King. Peter at Cæsarea.	40
4850	A.S. 2	4	. . . . .	794	Claudius	. . . . .	Paul in Antioch.	41
4851	1	5	Matthias	795	2	. . . . .	Death of Apostle James. Imprisonment of Apostle Peter.	42
4852	2	6	Alioneus	796	3	Fadus	Death of Agrippa the Great, æt. 54. Claudius in Britain. Elymas blinded.	43
4853	3	7	. . . . .	797	4	. . . . .	Paul at Lystra, on 14th Scirrophoreon.	44

Years of Sae. Le. k. oninz.	Septen- nate.	Ethnarch.	High Priest.	A.U.C.	Emperor	Procunator.	Events.	A.D.
4854	4	.	.	798	5	.	Dearth (Acts xi. 30; Ant. xv. 1, § 2).	45
4855	5	.	.	799	6	.	Dearth. Theudas, false prophet, be- headed about this time (Ant. xxi. 5, § 1).	46
4856	6	.	Joseph Camithus	Ludi Se- culares	7	Tiber. Alexander	Dearth. Couersion of Queen Helena of Adiaboue. Claudius yields sacred vestments (Ant. xv. 1, § 2).	47
4857	A. S. 3	Agrippa II.	Anauias f. Nebedeus	801	8	Cumanus	Paul in Jerusalem (Gal. ii. 1). Death of Herod, King of Chalcis. Agrippa succeeds.	48
4858	1	1	.	802	9	.	Paul at Athens, on 20th Hecatombeon. 1st year of 207th Olympiad. Se- dition at Passover. 1st Epistle to Thessalonians written from Corinth. Jews banished from Rome.	49
4859	2	2	.	803	10	.	Paul at Coriuth. Loudon fortified. Nero adopted by Claudius.	50
4860	3	3	.	804	11	.	Paul at Coriuth and Ephesus.	51
4861	4	4	Jonathau	805	12	Felix	Paul at Ephesus, visits Antioch and Phrygia. Batanea, Trachonitis, and Abilene given to Agrippa.	52
4862	5	5	.	806	13	.	Paul at Ephesus. 1st Epistle to Co- rinthians written from Ephesus.	53
4863		6	.	807	Nero	.	Death of Claudius. Epistle to Romans writtcu in Mace-donia. Paul leaves Philippi, and is imprisoned.	54
4864	A.S. 4	7	Ismael f Cabi	808	1	.	Death of Azizas, King of Emesa. Peter leaves Antioch.	55
4865	1	8	.	809	2	Festus	Paul before Festus. Sicarii prevail.	56
4866	2	9	.	810	3	.	Paul arrives at Rome.	57
4867	3	10	Joseph f. Cabi	811	4	Albius	Paul abides at Rome.	58
4868	4	11	Anuas	812	5	.	End of Acts of Apostles.	59

BOOKS OF THE NEW TESTAMENT.

FIRST EPISTLE TO THE CORINTHIANS.

BY THE REV. S. G. GREEN, D.D., PRESIDENT OF RAWDON COLLEGE, LEEDS.

**I**T was in Corinth that St. Paul first came fully into contact with the highest forms of Greek civilisation. Thessalonica was in comparison provincial, and the Apostle's stay in Athens had been but brief. When St. Paul visited Corinth it was at the height of its restored fortunes; Romans<sup>1</sup> and Jews, together with Greeks, constituted its heterogeneous population; while the absence of political power, no less than its commercial prosperity, had tended to the growth of luxurious habits, and the culture of a *dilettante* philosophy; the natural consequence being a deprivation of morals which made Corinth a bye-word even in the heathen world. The Apostle, entering the city alone, was saddened and dismayed by the prospect before him, needing at length the succour of a heavenly vision.<sup>2</sup> But his course was taken from the first. To the intellectual pride of Corinth he opposed, without any concealment or reserve, the most humbling doctrines of the Cross; while, disdaining those weapons of rhetoric which he might so easily have wielded, he

declared with the plainest simplicity the testimony of God. Nor would he, like other teachers, derive his maintenance from those whom he taught. Resolved to be independent, contented to be poor, he spent the intervals of evangelic labour in tent-making, with Aquila and Priscilla. His efforts soon yielded rich fruit; and a church was gathered which henceforth was to occasion some of the chief joys and sorrows of the Apostle's life.

2. Again, as at Thessalonica and Berea, the Jews excited a tumult against the Apostle, but not with the same success. The wisdom and adroitness of Gallio the proconsul foiled their aim, and he "drove them from the judgment-seat."<sup>3</sup> St. Paul therefore stood his ground, remaining in the city "yet a good while," quitting it only for a visit to Jerusalem, with the double purpose of celebrating the Pentecost,<sup>4</sup> and of discharging a vow. This having been accomplished, the Apostle commenced his third great missionary journey, in the course of which he came to Ephesus, and there entered upon a lengthy abode. Momentous

<sup>1</sup> Among the Corinthian Christians Latin names predominate: Justus, Crispus (Acts xviii. 7, 8), Gaius, Quartus (Rom. xvi. 23), Fortunatus, Achaicus (1 Cor. xvi. 17). Stephanas, Erastus, Sosthenes, and Phœbe, are Greek.

<sup>2</sup> See 1 Cor. ii. 3; Acts xviii. 9. That St. Paul was alone on his first entrance into Coriath is plain from the history. Silas and Timotheus came to him afterwards.

<sup>3</sup> Acts xviii. 16. The notices of Gallio in secular history are interesting. He was brother to Seneca, the distinguished philosopher, who says of him, "Nemo mortalium uni tam dulcis est, quam hic omnibus." (No one else is so charming to his intimate friend as Gallio is to everybody.)

<sup>4</sup> "This feast that cometh in Jerusalem" (Acts xviii. 21). Wieseler shows that this must in all probability have been

events had meanwhile taken place in the Corinthian church.

3. The first of these was the visit of Apollos, the eloquent Jew of Alexandria, whose teaching brought a new influence to bear upon the Jews in Corinth, and speedily established a special school of thought in the church. Of this more will be said further on. A yet more serious matter was the growing disposition to tolerate in the church those sins of the flesh which made Corinth so infamous. Hearing of this while at Ephesus, the Apostle wrote a letter to the Corinthians which has not been preserved; warning them "not to associate with fornicators."<sup>1</sup> It has recently been conjectured with much shrewdness that a portion of this letter has become inserted in the Second Epistle, chap. vi. 14—vii. 1 inclusive. The connection of this passage with the paragraphs preceding and following is certainly very difficult, while chap. vii. 2 follows naturally on vi. 13. But whatever this supposition may be worth, it is certain that the letter contained a stern protest against fellowship with evil. Probably also it included some direction or request for a contribution to the necessities of the impoverished Christians in Jerusalem, from which city St. Paul had recently come. Not only was this letter written, but a brief visit was paid by the Apostle to Corinth, unrecorded in the history. That such a visit was made appears plain from 2 Cor. xiii. 1. "This third time I am coming to you" (see also xii. 14), words which it is impossible fairly to interpret with Paley, "This is the third time *I am ready* to come to you, although I have actually visited you but once."<sup>2</sup> The interview between the Apostle and the Corinthian church appears to have been very painful. He came "in heaviness" (2 Cor. ii. 1), God "humbled him among them" (xii. 21), while yet he had "spared" the most flagrant transgressors (xiii. 2). Having paid this visit, the Apostle returned to Macedonia, intimating an intention, which he was afterwards led to change,<sup>3</sup> to call at Corinth again on his projected tour to Macedonia, returning the same way, so as to give the church "a second benefit" (2 Cor. i. 15).

4. The state of the Corinthian church meantime grew more deplorable, and tidings arrived in Ephesus, brought by members of the family of a Christian lady named Chloe,<sup>4</sup> which occasioned the Apostle the deepest

the Pentecost. See Alford *in loc.* This seems to have been a favourite festival with St. Paul (1 Cor. xvi. 8; Acts xx. 16); the "birthday of the Church."

<sup>1</sup> 1 Cor. v. 9, "I wrote to you in the Epistle not to associate with fornicators." It is true that *εγραψα* here (the epistolary aorist) might refer to the letter now being written (chap. ix. 15; Gal. vi. 11; Philem. 19; 1 John ii. 14); but there is no previous passage in this First Epistle that bears out the Apostle's reference; besides which the contrast, "I wrote, but now I write" (1 Cor. v. 11), seems to point to two different communications. We therefore take *εγραψα* as in 2 Cor. ii. 4.

<sup>2</sup> See *Horæ Paulinæ* on 2 Cor. xiii. 1. Whether the lost letter or the unrecorded visit is to be placed first, is a question that has been variously answered.

<sup>3</sup> See Introduction to Second Epistle.

<sup>4</sup> 1 Cor. i. 11, *ἐπὶ τῶν Χλόης*—"We cannot fill up the blank," says Alford, "not knowing whether they were sons or servants, or other members of her family. Nor can we say whether Chloe

anxiety. At the same time a letter arrived from the Corinthians to Paul, in which his advice was sought respecting some important points of doctrine and church discipline. These two circumstances—the intelligence and the epistle—jointly determined him to write at large to the church. The Epistle therefore divides itself into two main portions, which we may entitle respectively the Tidings from Corinth, and the Corinthian Letter.

The time of writing was evidently towards the close of St. Paul's residence in Ephesus, and when he was anticipating the Pentecost (chap. xvi. 8). It would be therefore about the season of the Passover, a supposition which corresponds with the allusions in chap. v. 7.

I. THE TIDINGS FROM CORINTH. Before giving any answer to the questions proposed by the Corinthians, the Apostle dwells upon those crying evils existing among them which they had not thought it worth while to mention. St. Paul gives his authority for the charges brought, as if to show that he proceeds upon no surmise, and to give opportunity, if possible, for refutation. He also begins very tenderly, according to his wont; singling out every cause of congratulation, and especially the gifts which had been so largely bestowed upon the Christians of Corinth (chap. i. 1—9).

The charges brought are mainly three: the outbreak of a factious spirit (i. 10—iv. 21), a case of incest tolerated in the church (v. 1—13), and the habit of bringing their disputes before heathen courts (vi. 1—9). This section of the Epistle concludes with a general warning against complicity with heathenism (vi. 9—20).

(1.) *The Spirit of Factionness.* The church in Corinth was divided into parties, maintaining internal strife rather than developing into outward schism. Each section claimed some great name as its distinguishing badge. Those who rebelled against every form of Judaism, and, in repudiating the Law as a ground of justification, probably passed to an Antinomian extreme, said, "We are of Paul." Others, admiring eloquence and philosophy, as applied to divine things, caring, it may be, little for doctrine, and choosing rather to live in a mystic sentimentalism, would say, "We are of Apollos." The Jewish party in the church claimed the great name of Cephas, Peter, the Apostle of the circumcision. Others, again, made the name of *Christ* a party watchword, probably denying even apostolic authority, and anticipating the modern cry, "Not Paul, but Jesus."<sup>5</sup> All these parties are sternly rebuked by the Apostle. "Is Christ divided?"<sup>6</sup> Not only are the

was (Theophylact and others) an inhabitant of Corinth, or some Christian woman (Estius), known to the Corinthians elsewhere, or (Michaelis, Meyer) an Ephesian, having friends who had been in Corinth."

<sup>5</sup> Much has been written on these parties. See especially Dr. Davidson's *Introduction*, 1849, vol. ii., pp. 223—240.

<sup>6</sup> Chap. i. 13. Lachmann punctuates this as an exclamation, "Christ is divided!" i.e., by your factions and disputes. So Dean Stanley. The interrogation, however, seems better to suit the context.

votaries of human authority upbraided, but those who assert an *exclusive* connection with Christ. It is possible to say "I am a Christian" in as sectarian a tone as that of some who say, "I am a Calvinist," or "I am a Wesleyan." The *spirit* in which these professions respectively may be made makes all the difference.

The corrective to this party spirit is supplied in three distinct forms.

α. The spirit of Christianity is not exclusive discipleship, but a common gospel. "Christ sent me not to baptize, but to evangelize." These words of Paul would no doubt have been echoed with equal earnestness by Peter and Apollos. They were no more responsible than he for the narrowness and strife of their respective adherents. Such is ever the history of parties. Men whose souls are truly and grandly catholic are made, by their misunderstanding admirers, the patrons of sectarian exclusiveness.

β. This Gospel, in its simplicity, actually excludes the human element. Neither the philosophy of the Greeks (as vaunted by the followers of Apollos) nor the symbolism of the Jews (to which Peter's self-styled adherents were devoted) might be suffered to impair its grandeur. The wisdom of man is "foolishness" with God, and "the foolishness" of God is wiser than men. Only in "Christ and Him crucified" is the truth to be sought; the revelation of truths which "eye had not seen nor ear heard, which had not entered into the heart of man."<sup>1</sup> Every human accretion shall be swept away in the day of "manifestation by fire." Such are the topics of this sublime discussion, closing with the great declaration that, so far from being the lords of men's consciences, the very ministers of Christ live for the sake of the Church—"Say not that you are ours; it is we who are yours!" The Church collective, the body and temple of Christ, is greater than the individuality of any minister. The Church was not made for the Apostles, but the Apostles for the Church; and the same may be said of the universe, past, present, and to come.

γ. The Apostle shows what he and his comrades really were—"ministers of Christ and stewards of the mysteries of God." To Him only are they responsible, while their humiliation and sufferings on earth are tokens that they belong to Him. Only the false are proud. In a strain of mingled tenderness and rebuke the Apostle closes this part of his letter, appealing to the self-denial and humility of himself and his brethren as marks of their true calling, and avowing a determination, if necessary, to exert his authority to punish in the name of Christ.

(2.) *The case of incest.* A gross act of immorality had been perpetrated in the church—a man marrying his stepmother while his father yet lived.<sup>2</sup> The case was thus doubly atrocious; but the church had tolerated

the deed, the guilty man being retained—not with shame, but in a spirit of defiance—in the membership of the church. The Apostle demands the excommunication of the transgressor: "Put away from yourselves that wicked person;" enjoining, if necessary, his deliverance "unto Satan, for the destruction of the flesh"—*i.e.*, the infliction, by supernatural power, of some sore bodily disease, the pain of which might bring him to a better mind.<sup>3</sup>

(3.) *Unworthy appeals to the law courts.* The transition from the preceding paragraph to this topic is immediate and natural. The church, having these dread powers within itself, to adjudicate, to exclude, and to punish, ought not to take any of its disputes before heathen tribunals. The privilege of settling their own quarrels had been granted by the Romans even to Jews;<sup>4</sup> much more should Christians disdain to seek decision in any other way. Nay, more: the saints would one day sit in judgment on the world; how little fitting, therefore, that they should now ask the world to judge amongst them!—"Is it so," the Apostle asks, "that there is not a wise man among you?"

(4.) The last two points lead to a vehement denunciation of every heathen practice. An objection is anticipated—perhaps had been actually made. Are not "all things lawful" to the Christian? Had not Paul himself declared as much? Yes, in matters indifferent, as in meats; but not in actions involving the principles of morality. To violate these is to profane the body, which belongs to Christ—the body, which is the temple of the Holy Spirit.

## II. THE LETTER OF THE CORINTHIAN CHURCH.<sup>5</sup>

The several points raised are noted below: on the whole, it may be remarked that no part of the Apostle's writings more strikingly illustrates his power of drawing universal lessons from special and occasional circumstances. The questions raised are mostly obsolete; the solutions declare principles that are imperishable.

(1.) *Is it good to marry?* (chap. vii.) This question takes a threefold shape.

α. Under present circumstances, and as a general rule, the single state is to be preferred. Only (1) those who cannot control themselves must marry; (2) those already married must not separate, excepting for spiritual purposes and for a time; (3) where a heathen is married to a Christian (although Christ has left no special rule on the point), it is generally best that the union should continue.

β. As to giving in marriage, the parents' prerogative, the matter is again one of Christian expediency, without any absolute command from Christ. Only in general, as

<sup>3</sup> Chap. v. 5. See Alford. It does not appear that the sentence was actually inflicted; the penitence and grief of the guilty person having averted this further doom (2 Cor. ii. 7). As proofs that in special circumstances such penalties were inflicted by apostolic authority, may be cited the cases of Ananias and Sapphira, of Elymas; with the hints given in 1 Cor. xi. 30; 1 Tim. i. 20; and perhaps 1 John v. 16.

<sup>4</sup> Josephus, *Ant. xiv. 10, § 17; xvi. 6, § 1; Acts xviii. 14, 15.*

<sup>5</sup> See a very ingenious conjectural reproduction of this letter in Mr. Lewin's *Life and Epistles of St. Paul*, vol. i., pp. 386—391.

<sup>1</sup> 1 Cor. ii. 9 (Isa. lxiv. 4). The ordinary application of these words to heavenly joys is incorrect. The Apostle is referring to the truths revealed to men in Christ.

<sup>2</sup> Chap. v. 1, "His father's wife." That the father was yet alive is clear from 2 Cor. vii. 12, "For his cause that had suffered wrong."

things are in the Church, it is best to withhold, unless there be danger in any way of dishonour: then, "let them marry."

γ. "Widows had better not marry again, but they may."

(2.) *May a Christian man eat flesh that has been offered to idols?* (chap. viii.—xi. 1.) This was a very practical matter, as the traffic between the temples and the shambles was constant, and the purchaser could never be sure that the carcase from which his joint was cut had not been slain before some altar. Now this *really* made no difference; for as an idol is "nothing in the world," it could not claim the victim. Yet so strong was "the consciousness of the idol," that some converts from heathenism would be unable to get rid of the feeling that they were doing wrong, and would thus be morally injured. For the sake of these, therefore, it would be well that the "strong" should forbear to exercise their Christian liberty. Especially, where the common meal was spread in the precincts of the idol temple, would it be wise to abstain. Not that the place made any actual difference; but as, to some who might recline at the table, the act would be a conscious participation in idolatry, they must have no example of ours leading them to so great a sin.

α. This view is sustained by the Apostle's own example. He too forbore to press, in another way, his obvious rights for the sake of others. As a teacher of the church, he was entitled to maintenance from the church on two distinct grounds—the general practice among men (ix. 7) and the express command of God (vv. 9, 10, 13, 14). Moreover, others had claimed this power and received support (ver. 12). Yet, lest he should scandalise any or be misconstrued, he withheld his claim, and laboured for his own maintenance. Such was his unalterable resolution; such his self-discipline. Turning for a moment to the Isthmian games, so familiar to the dwellers in Corinth, he represents this self-denial as his training for the race of life and the immortal crown.

β. The thought of self-discipline leads to that of watchfulness; and, with an especial reference to his Jewish brethren in Corinth, the Apostle illustrates his warning by the example of those who "were overthrown in the wilderness" (x. 1—15). The thought here is that no privilege, however exalted, can suffice to prevent apostasy and ruin. Idolatry was the "temptation" then, as it is the temptation now, but to the watchful and sincere "the way of escape"<sup>1</sup> is always open.

γ. The evil of idolatry is further illustrated by its utter antagonism to all that pertained to Christian fellowship: "Ye cannot drink the cup of the Lord and the cup of demons" (x. 16—22).

δ. Coming back to his former point, St. Paul declares anew the law of Christian freedom (x. 23—xi. 1). The representation which he has made of the evils of idolatry will sufficiently deter from even *apparent* connivance at so awful a sin. "Give none offence," *i.e.*,

Be stumbling-blocks to none; and "Be ye followers of me, even as I also am of Christ." It is plain that chap. xi. 1 properly belongs to the preceding chapter.

(3.) *How should the women be attired in worship?* (xi. 2—16.) The freedom which the Gospel gave to the female sex appears to have been in danger of abuse. Women in the Christian assembly were tempted to lay aside those decencies of costume which were elsewhere maintained in public. This was decidedly a mistake. Women must wear the veil in Christian service "because of the angels"—"as they veiled their faces in the presence of God."<sup>2</sup> The whole passage is very instructive, as bearing upon the relation between Christianity and the conventionalisms of society.

(4.) *Concerning the Lord's Supper* (xi. 17—34). Here there was decided ground for blame. The Corinthians, it would appear, had prided themselves on strict adherence to apostolic direction in the matter of ordinances. In the preceding case, St. Paul had acknowledged their fidelity—"I praise you" (xi. 2). But in the matter of the Eucharist, they had grievously deviated—"I praise you not" (vv. 17, 22). The special offence was, that they had turned the Lord's Supper into a meal, for which every one brought his own portion, and selfishly enjoyed it without respect to others. Thus in the same professedly sacred repast the rich banqueted at one table, while the poor at another were fain to be satisfied with crusts. Such impiety and greed are sternly rebuked; the Apostle taking occasion to detail the institution of the Lord's Supper, as delivered by Christ to him personally. The narrative is in close accordance with that of St. Luke (xxii. 19, 20), but with somewhat fuller detail, and proves the close, immediate fellowship of the Apostle Paul with the risen Lord.<sup>3</sup> The sin was one peculiar to the primitive age—an "eating and drinking unworthily," which drew down swift "condemnation." Hence an outbreak of disease and death in the Corinthian church<sup>4</sup>—the manifest "judgment of the Lord."

(5.) *Concerning spiritual gifts* (xii. 1—xiv. 40). The nature and regulation of these gifts were points of great importance in the early Church. The dispensation was one of miracle; and those to whom special powers were imparted were often so flushed with the honour and excitement as to forget the source of these endowments and the purpose for which they were designed. The following truths therefore needed to be clearly set forth:—

α. The source of these gifts—the Holy Spirit (vv. 1—6).

β. Their diversity, for the sake of one common end (vv. 7—20).

γ. Their equal importance—each in its place (vv. 21—30).

δ. The supremacy of *Love* (xii. 31; chap. xiii.).

<sup>2</sup> Stanley on chap. xi. 10. No perfectly satisfactory explanation of this verse has yet been given. There is, however, no reasonable doubt that the word "power" (*ἐξουσία*) means here the *veil*.

<sup>3</sup> "I received of the Lord" (chap. xi. 23), *i.e.*, at some particular time, we know not when.

<sup>4</sup> Chap. xi. 30. See above under I. (2).

<sup>1</sup> Chap. x. 13, τὴν ἔκθεσιν.

Then follows (chap. xiv. 1—22) a detailed discussion of the gift of tongues, setting forth its value as a sign, but showing the superior worth of a service, such as that of prophecy, rendered “with the understanding.” It is plain that the Corinthians were apt to value the mystic utterance, comprehended only by the few, more highly than that which appealed to the mind and heart of all. The Apostle corrects the mistake, and concludes by setting forth—

ε. The necessity of order and arrangement in Divine service (xiv. 23—40).

(6.) *The Resurrection of the Dead* (xv. 1—58). This in all probability was among the topics on which the Corinthians sought the guidance of the Apostle. Some among them denied the resurrection—“Gentile believers” probably, “inheriting the unwillingness of the Greek mind to receive that of which a full account could not be given (see vv. 35, 36); and probably of a philosophical and cavilling turn.”<sup>1</sup> These objectors are met by St. Paul with the argument that to deny the resurrection of the dead is to deny the resurrection of Jesus. The Gospel, therefore, has nothing for us but a dead Christ, and the Christian hope is gone! In setting forth this great topic the Apostle has three main lines of thought—

α. Christ’s resurrection a certainty (vv. 1—11).

β. The resurrection of man dependent on that of Christ (vv. 12—34).

γ. The mode of the resurrection, mysterious, yet conceivable (vv. 35—58). “He enters into no details, he appeals to two arguments only: first, the endless variety of the natural world; secondly, the power of the new life introduced by Christ. These two together furnish him with the hope that out of God’s infinite goodness and power, as shown in nature and in grace, life will spring out of death, and new forms of being, wholly unknown to us here, will fit us for the spiritual world hereafter. . . . The Christian idea of a future state is not fully expressed by a mere abstract belief in the *immortality of the soul*, but requires a redemption and restoration of the *whole man*.<sup>2</sup>

(7.) One practical topic yet remains: the *Collection for the destitute Christians of Judæa* (xvi. 1—4). Part of the interest of the Apostle’s directions here is the way in which they dovetail into the history, with the allusions in the Second Epistle, and in Romans xv.

<sup>1</sup> Alford on 1 Cor. xv. 14.

<sup>2</sup> Stanley, 1 Corinthians; detached note on chap. xv.

25—27. The correspondence is so absolutely complete, yet so inartificial, as to produce upon the mind the impression of a mathematical demonstration. Paley’s argument is too familiar to need reproduction here;<sup>3</sup> it is enough to say that no adversary has been bold enough to attempt its refutation.

III. The Apostle concludes his letter with some intimations of his future movements, especially his purpose of visiting Corinth on his way from Macedonia<sup>4</sup>—his former plan having been, as shown above, to call there both on his journey out and home. He had his reasons, however, for altering his arrangement, as will be shown in the *Introduction* to the Second Epistle. Timothy had already been sent with Erastus into Macedonia, and might probably reach Corinth—whether he actually went thither is uncertain. Apollos had also been requested to re-visit the city, but shrank from doing so, very likely from the perverse use that had been made of his name. Stephanas, now in the Apostle’s company, with two of his comrades, was on the point of returning, and as the earliest Achaian convert, and a minister in the church, is commended to the esteem of the brethren. Salutations, with a stirring autograph sentence, and a doubly tender benediction, close the Epistle. Sosthenes, of whom nothing more is known,<sup>5</sup> appears to have acted as amanuensis, and there is no reason for doubting that part of the Euthalian subscription which specifies Stephanas, Fortunatus, and Achaicus, as the bearers of the Epistle. Titus either accompanied them or speedily followed.

5. On the whole, no part of the Apostle’s professed writings is more indubitably his than this Epistle. In none do we see more of the heart of the pastor, counsellor, and friend. He speaks with authority, as an ambassador of Christ; but at the same time with melting tenderness to all who have gone astray. His style glows with even unwonted eloquence; and the discourse on Love in the thirteenth chapter, with that on the Resurrection in the fifteenth, will always hold a foremost place among those writings which bear in themselves the indisputable stamp of inspiration from God.

<sup>3</sup> *Horæ Paulineæ*, on Rom. xv. 25—27.

<sup>4</sup> Verse 5, “I do pass through Macedonia”—i.e., such is my intention. The words have been misunderstood as showing that he was in Macedonia when he wrote: hence the erroneous appendix to the chapter—“written from *Philippi*.” There is no doubt at all that Ephesus was the place of writing.

<sup>5</sup> He may have been the former chief ruler of the Corinthian synagogue (Acts xviii. 17); but this is unlikely. The name was a very common one.

## THE URIM AND THE THUMMIM.

BY THE REV. G. DEANE, D.S.C., F.G.S., PROFESSOR OF OLD TESTAMENT EXEGESIS AND NATURAL SCIENCE, SPRING HILL COLLEGE, BIRMINGHAM.

**T**HE deep longing of humanity for Divine guidance has expressed itself in many ways. The perplexities of life, the great crises of existence, the social and spiritual problems that force themselves into prominence and baffle man's intellect and judgment, lead either to the wail of despair, or to the earnest heartfelt supplication to God, "Send forth thy light and thy truth, let them lead me" (Ps. xliii. 3).

This longing of human nature may be regarded in a twofold way. On the one hand, in imperfect and false forms of religion it will express itself in a mystical and superstitious manner; where religious ideas are low and religious faith is distorted, the appeal for Divine direction will assume the form of witchcraft and divination. On the other hand, in the true revelation of the Almighty God we may expect that this longing of His intelligent, moral, and spiritual creatures will be met and satisfied; and that as that revelation progressed from its earlier and elementary stages to the full and complete development of His spiritual power, we shall find different methods of Divine guidance and different ways of making known the Divine will.

Heathen nations have had their modes of divination, and of appeal for the decision of the gods. The oracles of Dordona, Jupiter Ammon, and Delphi; the astrology of Persia; the arrow divination (Ezek. xxi. 21), and the "magicians, astrologers, and sorcerers" (Dan. ii. 2) of the Chaldeans; the "divining cups" of Egypt and other nations (Gen. xlv. 5); the *auspicia* and *auguria* of the Romans; the curious judicial "ordeals" of the ancient Saxons in England, of Madagascar, and other lands—these and many other similar things are illustrations of the admitted weakness of human judgment and foresight making appeal to a supposed Divine authority and direction.

"Enquire of the Lord" is a phrase often met with in early Scripture history. Rebekah is represented in one of the crises of her life as going "to enquire of the Lord" (Gen. xxv. 22). During Jethro's visit to Moses we find the Lawgiver vindicating his judicial office in these words: "Because the people come unto me to enquire of God: when they have a matter they come unto me; and I judge between one and another, and I make them know the statutes of God and his laws" (Exod. xviii. 15, 16). In the tribal war against the Benjamites, "the children of Israel enquired diligently of the Lord" (Judg. xx. 27). During the troublous times of Saul, David, and Samuel, this "enquiring of the Lord" frequently appears (1 Sam. ix. 9; x. 22; xxii. 10, 13, 15; xxiii. 2, 4; xxx. 8; 2 Sam. ii. 1; v. 19, 23; xxi. 1; 1 Chron. xiv. 10, 14). Subsequently Jehoshaphat, Benhadad king of Syria, Josiah, and others are represented as "enquiring of the Lord" (1 Kings xxii. 5, 7; 2 Kings viii. 8; xxii. 13, &c.). And the

singular embassy of Ahaziah to enquire of Baal-zebub the god of Ekron, thus neglecting Elijah the prophet of Jehovah, is another most curious illustration of this longing for Divine knowledge and instruction.

It will be observed by those who have followed the preceding passages and quotations, that this enquiring of the Lord was sometimes in connection with the ephod and breastplate of the high priest, sometimes with the so-called teraphim or images, and sometimes by the mouth of the authorised prophet of Jehovah. The teraphim appear to have been little images which were kept in the house, and consulted for guidance in times of emergency. Laban clearly believed them to be "gods," when he pursued his daughter Rachel to recover those she had stolen (Gen. xxxi. 30). Micah, when manufacturing his Levite into a priest, equipped him with "an ephod and teraphim" (Judg. xvii. 5, 11, 12; xviii. 14, 20). During the times of the judges and the early kings these teraphim are occasionally mentioned; they were "put away" in the reign of Josiah (2 Kings xxiii. 24); but after the captivity they reappear (Zech. x. 2), perhaps in consequence of Chaldean influence (Ezek. xxi. 21—23).

Turning now from these illustrations of the longing of humanity for some actual material representation of Divine direction and decision, we notice that in the early manifestations of God to man this longing was met, and in different ways did Jehovah make known His counsel and guidance to those who "enquired" of Him. The pillar of cloud and of fire which led the Israelites during the exodus and the wilderness wanderings (Exod. xiii. 21), and the Shechinah glory of the mercy-seat of the Ark; the clouds, and fire, and smoke of Mount Sinai, and the like manifestation of the Divine presence at various times—all teach that God met the longing of His people, and satisfied by manifested guidance the yearning of those who enquired of Him (Exod. xix. 9; xvi. 7, 10; xxiv. 16; xl. 34, 35; Num. ix. 15, 16; Lev. ix. 6, 23; 1 Kings viii. 10, and others).

Between the time of Moses and the period when the prophetic office became recognised as the authoritative and inspired exponent of the Divine will, "the Urim and the Thummim" in the breastplate of the high priest was the medium through which God communicated His guidance in matters of great national importance and perplexity. This title first appears, without the least explanation, as if it was perfectly familiar in the times when the Book of Exodus was written: "And thou shalt put in the breastplate of judgment the Urim and the Thummim; and they shall be upon Aaron's heart when he goeth in before the Lord; and Aaron shall bear the judgment of the children of Israel upon his heart before the Lord continually" (Exod. xxviii. 30). But if the Urim and the Thummim

were perfectly familiar to those for whom these words were first written, they have not been so in modern days. For the last two thousand years at least there has been considerable difficulty in understanding accurately what they really meant. Conjectures have been numerous, but accurate and definite knowledge has been slight. The Rabbi Kimchi remarks, "He is on the safest side who frankly confesses his ignorance; so that we seem to need a priest to stand up with Urim and Thummim, to teach us what the Urim and Thummim were" (quoted in Jennings' *Jewish Antiquities*, i., p. 233). So Dr. Lightfoot confesses, "There are so many opinions about what Urim and Thummim was, and so great obscurities made how the oracle was given by it, that it may seem to require another oracle to tell us how that oracle was given" (vi, 278). In this doubt and uncertainty it is perhaps satisfactory to conclude with Dr. Jennings, that "amidst this great variety of sentiments we may indulge this consolatory reflection, that if a more clear and certain knowledge of this subject had been necessary or useful, the Scripture account beyond all question would have been made distinct and particular" (*Jewish Antiquities*, p. 238). No one now can be "a priest with Urim and Thummim," nor can claim to speak with the authority of an ancient oracle; but we venture to think that this subject is not so profitless as these writers suggest, and that its devout investigation will bring us very near to problems of great importance in the spiritual history of mankind.

As to the mere meaning of the words there is but little conflict of opinion. The plural form is quite in accord with Hebrew usage in regard to similar expressions. "Light and perfection" is perhaps as accurate an English rendering as can be given. It should be remembered, however, that in the Hebrew not only the definite article but also the sign of specific definition is used with both words, indicating (though in this some distinguished Hebraists think otherwise) a specific difference between the two terms. Some have considered the words as equivalent to "perfect illumination," thus blending the two ideas into one. The chief argument alleged in favour of this is that the oracle is sometimes referred to simply as "the Urim," without any mention of "the Thummim" (Numb. xxvii, 21; 1 Sam. xxviii, 6)—a slippery argument at the best; but if it be worth anything it is more than balanced by the inversion of the terms, "thy Thummim and thy Urim," in Deut. xxxiii, 8.

Whilst there is nothing in the mere meaning of the terms to determine their usage and significance, there is almost as little in the historic narrative concerning the thing itself. The passage already quoted is part of the Divine command to Moses. In Lev. viii, 8 we read of the fulfilment of the command; and in subsequent history we find the transmission of the sacred symbols to Eleazar and the descendants of Aaron (Numb. xx, 28 comp. with Numb. xxvii, 21). The tribe of Levi, in the final blessing of Moses, is dignified by its special possession of the Thummim and the Urim (Deut. xxxiii, 8, 9). And after this we find only

dim and regretful references to the glory that was departed (1 Sam. xxviii, 6; Ezra ii, 63; Neh. vii, 65).

The different opinions that have been held as to the nature of the Urim and the Thummim, and as to the method by which God made known His will thereby, may be ranged in two leading classes. *First*: the Urim and the Thummim were the four rows of precious stones in the high priest's breastplate, the oracle being made known either by some supernatural lighting up of the stones, or by some supernatural designation of the successive letters of the answer from amongst the letters of the names of the sons of Jacob which were carved upon the stones, or by an audible voice to the high priest when, arrayed in his robes and breastplate, he stood before the ark. *Second*: the Urim and the Thummim were stones or other substances which were placed within the folds of the breastplate, and which were employed in oracular utterances in ways that will be indicated below. The former class represents the opinions which have been most widely held both by Jewish writers and by Christian expositors. Josephus apparently regarded the Urim and Thummim as including both the twelve stones of the breastplate and the two sardonyxes which the high priest bare on his shoulders; for he says, "As to those stones, which we told you before, the high priest bare on his shoulders, which were sardonyxes, the one of them shined out when God was present at their sacrifices; I mean that which was in the nature of a button on his right shoulder, bright rays darting out thence, and being seen even by those that were most remote. . . . Yet will I mention what is still more wonderful than this: for God declared beforehand, by those twelve stones which the high priest bare on his breast, and which were inserted into his breastplate, when they should be victorious in battle; for so great a splendour shone forth from them when the army began to march, that all the people were sensible of God's being present for their assistance" (Whiston's *Josephus*, p. 77; *Ant.* iii, 8, § 9).

Those who have held this form of theory, and also maintained that the answer was given by the simultaneous or successive illumination or prominence of the letters, are met by the difficulty that the letters of the twelve sons of Jacob, which were engraven on the stones of the breastplate, do not contain all the letters of the Hebrew alphabet. Accordingly the Talmudists state that the names of Abraham, Isaac, and Jacob were likewise engraven over the name of Reuben; and under that of Benjamin the words *shibtê Jah*, "the tribes of the Lord;" and thus the alphabet was completed (see quotations in Jennings' *Jewish Antiquities*, i., p. 235). Kalisch, in an able treatment of the whole subject in his Commentary on Exod. xxviii, 30, "considers the Urim and Thummim identical with the precious stones;" takes the term as implying only one notion—"the perfectly shining gems;" and believes that this "perfect light or brilliancy" represented "the absolute banishment of terrestrial selfishness, the highest possible degree of self-denial;" and that the

high priest bearing these symbols of purity upon his heart "became, by the sight of the gems, powerfully impressed with the grandeur of his mission; his mind gave itself up entirely to the duties of his office; all earthly thoughts vanished before him; he was raised to a prophetic vision, and in this state of enthusiastic sanctity God deigned to reveal to him His will and the fates of His people; and both the high priest and the people were convinced of the truth of such inspirations" (Kalisch on Exod. xxviii. 30, 31). There is much that is touching and true in the latter part of this theory, and we shall return to it subsequently.

The curious conceits and conjectures of those who have held this first class of theory, are perhaps equalled by the strange mysticism and vague guesses of those who have held the second. The point of agreement in this second class of theory is, that within the folds of the *choshen* or breastplate, and hidden from the popular view by the enveloping stones, were placed the Urim and the Thummim. Jahn, Michaelis, Gesenius, and others regard the Urim and Thummim as three very ancient stones, one for an affirmative, another for a negative, and the third for a neutral answer, and that the high priest employed them as lots. Züllig and Winer understand the Urim as cut and polished diamonds, partly with the name of God engraved on them, and the Thummim as rough unpolished diamonds, which the high priest used as dice (see the notes on these two opinions in Kalisch, *loc. cit.*). Others have understood the term to indicate a stone or plate of gold, with the sacred cabalistic name of Jehovah—the *Tetragrammaton* or *Shem-hammephorash*—engraved thereon. Philo considered it as referring to two images of the two virtues or powers, *ἀλήθειαν τε καὶ ἀλάστωρ* ("revelation and truth"). Others have followed him, tracing the origin of the images to Egyptian custom, and believing that the contemplation of these images exerted a subjective influence on the mind of the high priest, and raised him to the ecstasy of prophetic vision. Dr. Spencer adopted in part this view of Philo, but maintained that the answer was given by the audible voice of an angel.

Professor Plumptre has ventured on "one more theory." This theory blends the view of Philo and Spencer with the latter part of that of Kalisch, and adds some modifications characteristic of its author. It is quite impossible to do justice to this theory in a few sentences. The reader must therefore be content with its main features, and may refer to the original article for full illustration. The Thummim is identified with the figure of Truth, *Ἀλήθεια*, which was suspended by a golden chain from the neck of the priestly judges of Egypt, and with which they touched the lips of suitors when giving evidence before them. The Urim, in like manner, is identified with the figures of porcelain, or jasper, or cornelian, or lapis lazuli, or amethyst, which are found right over the heart of every priestly mummy of ancient Egypt. These figures were in the form of the "mystic scarabæus," or Egyptian beetle, which in Egyptian mythology was the symbol of life and light.

Taking their form and origin thus from Egyptian customs, the Urim and the Thummim would be perfectly familiar to the Israelites of Moses' days; and would therefore need no description, nor any account of their manufacture. These symbols, hidden in the breastplate beneath the twelve stones that represented the twelve tribes of Israel, Aaron bore upon his heart before the Lord. And in matters of great national importance affecting the welfare of those twelve tribes, the high priest, gazing intently upon those symbols in the presence of Jehovah, was raised above all disturbing elements—selfishness, prejudice, fear of man—and passed for the time into the mysterious half-ecstatic state of prophetic trance and vision. He received insight from the Eternal Spirit, and declared the decision of Jehovah. But this revelation by Urim and Thummim was only temporary. Other influences, half sensuous, half spiritual, higher in their tone and power than the mere contemplation of symbols, were to take its place. The sense of hearing was to supplant the sense of sight. The harp of David heralded the coming change; and when music—in its marvellous variety, its subtle sweetness, its spirit-stirring power—became the lawful help to the ecstasy of praise and prayer, the utterances of the prophets, speaking by the mouth of the Lord, superseded the oracles of the Urim and the Thummim.

Two or three general considerations will materially aid the attempt to estimate the value of these different and conflicting theories. All opinions which connect the Urim and the Thummim with the diamond are clearly incorrect; because, as has been shown in the article on "Precious Stones" (BIBLE EDUCATOR, Vol. II., p. 348), there is strong evidence that neither the diamond nor the Oriental gems were known in the time of Moses. In like manner those who regard the oracle as the sudden lighting up or flashing forth of the gems in the centre of the breastplate are also unsatisfactory, because neither lapis lazuli nor agate (the two centre stones) correspond at all with any such phenomenon. The same remark may be made respecting the idea of Josephus concerning the two sardonyxes on the shoulders.

Further, the theory of Kalisch as to the "perfectly shining gems" as one notion is fallacious, not only because there is a specific grammatical distinction between the two terms "Urim" and "Thummim," but also because many of the stones were not "perfectly shining," and never could be made so by any natural agency. And the idea of the illumination or prominence of the letters carved upon the stones may also be rejected as introducing needless complications, and being perfectly unthinkable. It may indeed be noticed that the colours of the stones of the breastplate were arranged with a striking regard to the natural gradation of rainbow tints. The red and yellow tints are on one side, and the green and blue on the other. But this does not favour the supposition of a special illumination either of particular stones or of particular letters; and this form of theory may justly

be regarded as a gratuitous assumption having no foundation whatever in fact.

Again, the first class of theories above-mentioned may be rejected *en bloc*, because the passage in Exodus (chap. xxviii. 30, 31) draws a clear distinction between the stones of the breastplate and "the Urim and the Thummim." The latter were to be placed *in* the breastplate of judgment. The preposition *el*, as Kalisch urges, does indeed admit quite *unforcedly* the interpretation that the Urim and the Thummim were externally fixed to the breastplate; but it is manifest from the use of the same words, *nathan el*, in reference to the Ark in Exod. xxv. 16, that the preposition means *in or into*, and *not upon*. The "testimony," or two Tables of the Law, were placed *within* the Ark; the Urim and the Thummim were placed *within* the breastplate. Kalisch reasons vigorously against what he calls the hiding within the breastplate of the Urim and the Thummim; and asks vehemently, "Where, throughout the whole Mosaic legislation, do we find an analogy to such mysterious concealment? It is the distinguishing mark of Mosaism that the whole people, down to the lowest individual, shared the same knowledge, and were admitted to the same sources of information; that the priests had no exclusive privilege whatever." And again, "If these were hidden in the breastplate, unseen by all the Israelites, was it not to be apprehended that the people might connect with them superstitious notions? What were those mysterious objects which had the power of manifesting the fates of Israel?" It seems a very presumptuous thing for a Gentile to say of the writings of a Jew, but these statements appear to us to do grievous despite to the genius of Mosaism. Its symbolism on the one hand, its concealment on the other, appear repeatedly. The cloud that veiled God's presence on Mount Sinai; the veil that separated the Holy of Holies from the rest of the Temple; the cherubim overshadowing the mercy-seat that covered the Tables of the Law; the twelve stones of the breastplate, radiant with the names of the twelve tribes of Israel, that hid mysteriously the Urim and the Thummim—these all are constituent and component parts of the symbolic teaching of that sublime and awful Being who manifests His glory by concealment.

A reference to a singular and striking incident in the history of the Ark will perhaps make this clearer. On the return of the Ark after its capture by the Philistines, it came to the little town of Beth-shemesh. The inhabitants allowed their curiosity to overcome their respect for the great symbol of God's presence; and although the mercy-seat in its golden glory shone on their gaze, telling things unutterable of the sprinkled sacrifice of the great Day of Atonement, and of God's mercy through such sacrifice to the penitent and contrite, they dared with impious hands to place aside this mercy-seat and gaze within—on what? On the Tables of the Law—the emblems of God's power and majesty. The seat of Mercy covered and hid the Power; and when that Mercy-seat was irreverently

removed, the Power blazed forth and punished the transgressors (1 Sam. vi.).

And in like manner there is a peculiar symbolism in covering over the Urim and the Thummim by the twelve tribal stones. The rich and precious productions of the earth, graven with the names of the tribes of Israel, were symbolic of their land and nation; and, borne on the heart of the high priest before the Shechinah glory of the Ark, represented the whole assembled tribes paying homage to the great Jehovah. And in times of great perplexity, when the fate of the nation was in suspense, the high priest, taking from the breastplate the Urim and the Thummim, was raised thereby to prophetic vision, and was able to declare the decision of God. The symbolism of this is quite in unison with the symbolism of the Ark. Concealment! Are there not now "secret things which belong to God," as well as "things that are revealed and belong to us?" And in the early stages of Divine teaching the symbolism and the concealment must have been greater than now.

From these considerations, the first class of theories must be altogether repudiated. Neglecting the incongruous notion of Dr. Spencer that the response was given by an audible supernatural voice, the theories of the second class resolve themselves into two kinds—those which regard the response as given either by lot, or by some external and objective indication of the will of God; and those which attribute the response to the subjective influence of the sacred symbols on the whole spiritual nature of the high priest, raising him to that state of inspired ecstasy in which he received the prophetic afflatus, and was able to declare the decision of God. It appears decisive against the former that lots were perfectly familiar amongst the Israelites, and are repeatedly referred to in the Scriptures (see Numb. xxvi. 55; xxxiii. 54; Josh. xiii. 6; 1 Chron. vi. 63; Prov. xvi. 33; Ezek. xlvi. 22, &c.). Had the Urim and the Thummim been nothing but a casting of lots, or a throw of diamond dice, it would not, amongst a people with whom similar determinations were familiar, have been invested with the strange solemnity that surrounded it. It was something exceptional and unique, called into exercise only on occasions of great national importance, and deriving its significance from the momentous issues of its decisions.

The subjective theories, on the other hand, are in full agreement with the known facts of human consciousness, and lead naturally onwards to the magnificent developments of prophetic power and insight which the Hebrew monarchy presented. During the transition period between the great Lawgiver and the full establishment of the prophetic office, occurred the transfer of the *true* theocracy of Jehovah to the *mediate* theocracy of the Jewish king and the Jewish prophet. When the people, in their haste and political ambition, demanded a king, the power of the Urim and the Thummim began to decline. When Saul, the chosen king of the people, refused the prophetic teaching of Samuel and

violated his allegiance to God, he lost this Divine decision; whilst David, through Abiathar (1 Sam. xxiii. 6, 9—12), retained it in a modified form. And when at length the God-chosen king ascended the throne, and Jehovah established his house for ever, the previous theocracy became embodied in the kingly office, and the Urim and the Thummim gave place to the grand succession of Jewish prophets.

The Urim and Thummim derive their significance, therefore, from the direct government of the Israelites by Jehovah. By means of these mysterious symbols He guided the destinies of the nation in matters of great public importance and perplexity. And when at length a visible king reigned by Divine appointment, the counsel of the Urim and the Thummim passed into the public ministry of the prophets, which modified and controlled the political organisations of the kings.

But if the *office* of the Urim and the Thummim departed with the establishment of the Jewish monarchy and prophets, their *influence and symbolic teaching* still survive. Archbishop Tronch (*Seven Churches*, p. 125) traces in the promise to the Church at Pergamos a reference to these ancient symbols—"To him that overcometh will I give to eat of the hidden manna, and will give him a *white stone*, and *in the stone a new name*

*written*, which no man knoweth save he that receiveth it" (Rev. ii. 17). Whether this suggestion be correct or not, it well agrees with the general teaching of the New Testament. That which in the olden Jewish times was the prerogative of the few, becomes in Christian days the privilege of the many. Christ makes all His faithful followers "kings and priests unto God" (Rev. i. 6; v. 10). And much of the sacred symbolism that gathered around the ancient priesthood, now gathers in another form around the believer in Christ. Mere symbols have given place to true spiritual power. The whole history of religious feeling, from the first dawn of light upon Abraham's mind till the consummation of the promises in Christ, has been one long struggle of the spiritual reality against its material surroundings. Symbols had their effect in leading the mind up to the underlying essence; but when at length, in the full light of Gospel truth, we have the Spirit of God made manifest in the hearts and consciences of Christians, the symbols have done their duty, and pass away as obsolete memorials of an imperfect past. The Spirit of God which once underlay the symbols, and spake through them to the devout mind, now communicates directly with the heart, and needs no material intervention.

## GEOGRAPHY OF THE BIBLE.

### PALESTINE.

BY MAJOR WILSON, R.E.

#### IV.—THE DEAD SEA (*continued*).



LITTLE more than half-way between Ain Jidy and Jebel Hatmra is Scbeh, the ancient fortress of Masada, situated on a platform, 620 paces long and 210 wide, at the top of a cliff 1,500 feet above the Dead Sea. The platform is isolated by tremendous chasms on all sides, and was enclosed by a wall running along the edge of the precipice and affording no foothold outside it; on a slight projecting ledge at the north end, about 70 feet below the platform, is a strong circular fort in almost perfect repair, and still lower are the remains of a quadrangular fort. Within the walls of the fortress are the ruins of a reservoir, a chapel, probably of Crusading date, an archway, a network of walls, and a series of rooms, corridors, and chambers—perhaps the remains of Herod's palace. The place was approached by two paths, one on the east, the other on the west, and one of them, according to Josephus, was called the "Serpent," as "resembling that animal in its narrowness and its perpetual windings." Both of these paths are in existence, and have been described by travellers.

The fortress of Masada was built by Jonathan Maccabees in the second century B.C., and afterwards strengthened by Herod the Great, but its chief interest is in connection with the celebrated siege of which Josephus gives a most vivid description. After the

fall of Jerusalem the fortress was seized by Eleazar and 1,000 men, and besieged by Flavius Silva. The first operation of the Roman general was to establish a camp, which may still be seen on the plain to the west, and erect a wall of circumvallation, still in very fair repair, to prevent the escape of the besieged. In order to approach the fortress a gigantic causeway was constructed with great labour across one of the ravines, and upon this a tower plated with iron was erected, and a battering-ram brought against the walls. The masonry after some little time gave way, but only to disclose an inner wall of huge beams which the Jews had put up to deaden the blows of the ram; this was with some difficulty set on fire, and the Romans then retired to their camps, intending to carry the place by assault next morning. During the night, however, the besieged, stirred to madness by an exhortation addressed to them by Eleazar, killed their wives and children, and then choosing ten men by lot to slay the rest, lay down by their sides and offered their necks to the chosen executioners; when these ten had slain their comrades, they cast lots amongst themselves as to who should kill the other nine, and then slay himself. The last man, after seeing that every one was dead, set fire to the palace, and then running his sword through his body, fell down near his relations. When the Romans entered the place next morning they were surprised at

the perfect silence, and fearing an ambush, gave a loud shout, which brought out from one of the caverns two women and five children, the sole survivors, who had managed to conceal themselves whilst the slaughter was going on. The number of persons who perished in this remarkable manner is said to have been 960.

A little beyond *Jebel Hatrura* is *Wady Umm Bagkhek*, with its tiny rill of sweet water and a profusion of oleanders, canes, ferns, &c.; there are traces of an old road in the valley, and near its mouth the ruins of a castle dating from the time of the Crusades. Further to the south is *Wady Zuweireh*, and here too there are the remains of a mediæval castle, perhaps one of the posts by which the road to *Kerak* in *Moab* was secured. In front of the valley is a plain of some extent, which *Dr. Tristram* found in *January, 1864*, carpeted with tropical plants in full bloom, many of them new species of Indian or Nubian genera; on a second visit, however, in *1872*, a little later in the year, he found it perfectly barren, owing to the lateness of the rains. In *Zuweireh*, *M. de Sauley* believes he finds traces of the name *Zoar*, and in the little tower of *Umm Zoghla* close by he sees the ruins of the town itself; but, as we have previously shown, *Zoar* must have been far to the north. A little more than a mile beyond *Wady Zuweireh* is the salt mountain of *Jebel Usdum*; *Dr. Tristram* describes it as a huge rock of salt, about 350 feet high, from one to one and a-half miles wide, and about seven miles long, completely isolated from the surrounding mountains; it is penetrated by fissures, "choked with glittering stalactites of salt, though the general aspect of the mount is anything but glittering until closely inspected." Portions of the salt cliff are continually splitting off and falling, leaving perpendicular faces; and "wide as the hill is, there is no plateau on the top, but a forest of little peaks and ridges, furrowed and scarped angularly in every direction." Every year the rains make changes in the form of the mountain, washing away some of the pinnacles, and forming others to take their place: one of these *Captain Warren, R.E.*, describes as a "gigantic *Lot* with a daughter on each arm, hurrying off in a south-westerly direction, their bodies bent forward as though they were in great haste, and their flowing garments trailing behind;" and another large pillar of salt is called by the *Bedawin* "*Lot's wife*." Along the southern end of the *Dead Sea* stretches the *Sebka* plain, a great flat of fine sandy mud about fifteen feet above the level of the lake, and extending from its shores for about ten miles in a southerly direction. Nothing can be more dreary than the aspect of this plain, without a plant or leaf to relieve the glare from its surface. The *Sebka* is furrowed by several small water-courses, and at its eastern extremity is separated by the *Wady Tufleh* from the *Ghor es-Safieh*, "a wild thicket and oasis of trees of various kinds with fertile glades and opens of irregular shape, rising gradually to the mountains of *Moab*." This fertile tract extends about six miles south of the *Dead Sea*, and is well watered by numerous rivulets: the chief source of its wealth, however, is the broad

rushing stream which comes down the *Wady Siddiyeh*; this valley was the boundary line between *Moab* and *Edom*, and is possibly the brook *Zered* named in *Deut. ii. 13, 14*, as the point at which the wanderings of the *Israelites* ended. Its course is fringed with oleanders, tamarisk, &c., and its waters abound with small fish and fresh-water crabs. North of *Wady Siddiyeh* are the ruins of a castle of the *Crusading* period, and still further north, where the mountains approach more closely to the sea, is *Wady Nmeirah*, with some ruins which have been identified by some writers with *Nimrim* of *Moab*; but it seems more probable that the place alluded to in *Isa. xv. 6* as the "waters of *Nimrim*" is higher up the valley, at the springs of *Nmeirah*, where there are said to be the ruins of an old town. Proceeding northwards along a barren plain at the foot of the hills we reach the curious peninsula called by the *Bedawin* *Lisan*, or the "tongue;" the *Lisan*, formed by the ancient deposits of the *Dead Sea*, presents a scene of utter desolation, but the beds of marl and gypsum have been cut up by the rains into quaint picturesque forms, which have been compared by travellers to ruined cities or dismantled fortresses; in one of these water-courses called *Meraikh* are the ruins of a large tower of solid masonry, probably built to secure the passage of the ford across the *Dead Sea*, which was in use when *Irby* and *Mangles* visited the country, but has been impassable for many years owing to the high state of the water. Into the gulf which separates the northern end of the *Lisan* from the mainland the *Wady Kerak* discharges its waters, a broad perennial stream, fringed with date-palms and oleanders, that fertilises the *Ghor el-Mezari*, as the level space between the foot of the mountains and the lake is called. On the south bank of *Wady Kerak*, a side valley falls in, which is known to the *Bedawin* as *Wady Draa*; there are here some ruins bearing the same name, which possibly represent the early *Christian Zoar*, described as being on the road from the southern end of the *Dead Sea* to *Kerak*, and once an episcopal see under the *Archbishop of Petra*. Soon after passing the mouth of *Wady Kerak* we come to the *Nagh Jerrah*, up which a good broad road, though somewhat steep, leads from the *Ghor* to *Shilan (Sihon)* and the plains of *Moab*. Some distance to the north, and nearly opposite *En-gedi*, the *Bedawin* pointed out to *Professor Palmer* a tall isolated needle of rock 1,000 feet above the sea, to which they gave the name of "*Lot's wife*;" the pillar at a distance bears a certain resemblance to an Arab woman with her child upon her shoulders; the colouring at this point is very fine, the red sandstone being streaked with bright bands of yellow, violet and purple. A little further the *Arnon (Wady Mojib)* issues from the mountains through a wild romantic gorge, scarcely sixty feet wide, into which the sun rarely penetrates, so lofty are the perpendicular walls of rock that form its sides; the stream is perennial, and in winter as much as forty feet wide and one foot deep. Proceeding northwards again we reach the plain of *Zara*, a wide open belt of land stretching along the edge of the lake; the surrounding rocks present



VIEW FROM MASADA. (From a Photograph taken for the Palestine Exploration Fund.)

every variety of gorgeous colouring; and on the plain, amidst groves of tamarisk and acacia, there is rich abundant pasturage, with great tufts of grass ten feet high, and near the shore-line an impassable thicket of cane. The plain is full of hot springs, many of them slightly sulphurous, and near its northern limit are a few broken basaltic columns and rude remains, marking the site of Zareth-shahar, one of the towns allotted to Reuben (Josh. xiii. 19). On the hill-side above the plain are the ruins of Mkaur (Machærus), 3,800 feet above the sea, and covering more than a square mile of ground. Machærus is frequently mentioned by Josephus in connection with the wars of the Jews, and he tells us that Herod greatly strengthened the fortifications and built a magnificent palace there; its chief interest, however, is derived from its having been the place in which John the Baptist was imprisoned and afterwards put to death by order of Herod Antipas. Dr. Tristram, who visited the ruins in 1872, gives an interesting description of the citadel, built at some distance from the town, in which he found two dungeons, "one of them deep, and its sides scarcely broken in," with "small holes still visible in the masonry, where staples of wood and iron had once been fixed," and he concludes that one of these "must surely have been the prison-house of John the Baptist." Three miles north of the plain of Zara is the mouth of the gorge of Wady Zerka Main (Callirrhoe), so narrow that it is not seen until it is reached. "Picture," says Dr. Tristram, "a wild ravine never more than 100 yards wide, and in some places only thirty, winding between two rugged lines of brilliant red cliffs, 600 feet high, which stand perpendicular, but sometimes seem to meet. The water, in a large and rapid lukewarm stream, rushes to the sea, over and among boulders of granite, sandstone, and conglomerate, under the dense shade of tamarisk-trees, choked with cane-brakes, waving their tall feathery heads. An emerald fringe of maiden-hair fern, hanging from the rocks, skirts the line of the stream to the very mouth of the gorge." Some distance up the gorge are the celebrated hot springs of Callirrhoe, to which Herod resorted during his last illness in the vain hope of obtaining relief from its baths; the springs are mentioned both by Pliny and Josephus, and have been visited during the past century by Seetzen, their discoverer, in 1807, and after him by Irby and Mangles, the Due de Lynes, Dr. Chaplin, Mr. Klein, Captain Warren, R.E., and Dr. Tristram. The springs are all on the right or northern side of the valley, and issue from the rock at the point of junction between the new red sandstone and the limestone; this side of the valley is cut up by deep precipitous ravines, each supplying a hot spring, "which sometimes emerges

at the top, and comes dashing down; and at others, bubbles up with tremendous force at the foot." Within three miles there are ten large springs ranging in temperature from 130° to 143°, according to Dr. Tristram; Captain Warren, however, gives the temperature of one as high as 167°. The scenery in the gorge is very striking; on either hand rise lofty walls of rock tinged with red, violet, and yellow; bright green palms nestle in the ravines amidst thick brushwood, where many a strange tropical plant may be seen; round the springs are curious sulphur terraces deposited by the water, whilst the most startling and weird effects are produced by the columns of steam that are continually rising from the boiling caldrons in the lower depths of the chasm. Northwards from the mouth of the Zerka Main the mountains are cut by several ravines of no great importance, except that of Wady ed-Deid, down which a plentiful stream, rising near Medeba, runs through a thicket of willow and oleander to the lake. At this point the plain of Seisaban, with its exuberant fertility, far exceeding that of the oasis of Jericho, may be said to commence; this tract extends northward for about ten or twelve miles, and is everywhere well watered by springs or streams coming down from Jebel Nebbeh (Mount Nebo) and the mountains of Moab. At one point not far from the north-east corner of the Dead Sea are some mounds which may possibly mark the site of Beth Jesimuth, and more to the north is a conspicuous mound crowned by the tomb of a Moslem *wely*, or saint, called Beit-harran, without doubt the modern representative of Beth-haran, one of the fenced cities built by the children of Gad, and mentioned in Numb. xxxii. 36 with Beth-nimrah, which we have identified in a previous paper with the mound of Nimrin, a short distance higher up the Jordan valley. In the article on the Jordan valley the Seisaban has been alluded to as the site of the encampment of the Israelites before they passed over Jordan, and it would be difficult to find a more suitable locality for the establishment of a large camp.

It only remains to notice briefly the continuation of the great fissure of the Jordan valley to the Red Sea. Beyond the Sebka at the southern end of the Dead Sea some hills of moderate elevation are met with, and the road leading over them is probably the "ascent of Akrabim," mentioned in the Bible as a point in the southern boundary of Judah, and in 1 Macc. v. 3 as the scene of Maccabens' victory over the Edômites; from this point the ground gradually rises till in the neighbourhood of Petra it attains a height of 781 feet above the sea, and it then falls to the level of the Red Sea at Akabah (Elath).

## BOOKS OF THE OLD TESTAMENT.

## THE BOOK OF EZRA.

BY THE REV. CANON RAWLINSO, M.A., CAMDEN PROFESSOR OF ANCIENT HISTORY IN THE UNIVERSITY OF OXFORD.

It has been shown in a previous article upon the two Books of Chronicles,<sup>1</sup> that originally the Book of Ezra was, in all probability, not a distinct work, but the concluding section of that large history of the Jewish people which the writer of Chronicles considered to be needed by the circumstances of the times in which he lived. It has been noted that there is a remarkable uniformity of style between the two works; and that, the concluding section of the one being identical with the opening section of the other, and the said section terminating abruptly in Chronicles, it is scarcely possible to frame any other tenable explanation of the facts, than by supposing that one author wrote the whole as a single composition, but that subsequently his work was broken up, the last portion, which treated of a special period of the history, being detached from the rest, and so made into a distinct and separate narrative. The occasion of this separation was, it would seem, the composition of another history by a contemporary, which treating of the same period, and dealing with very similar circumstances, seemed more akin to the post-captivity section of Chronicles than that section was to the narrative whereto it was attached by the author. Ezra was separated from Chronicles, not to stand by itself, but to be attached to Nehemiah, and to be considered as forming the opening section of a post-captivity history, which began with the decree of Cyrus and terminated with Nehemiah's reforms in B.C. 431. Such a mode of manipulating historical writings is not uncommon in the East, where the *amour propre* of authors is little considered, and the main object is to arrange the history conveniently for the learner. In the Jewish Church there seems to have been from very early times a superintending body, which had histories completed or curtailed,<sup>2</sup> which compiled works from existing materials,<sup>3</sup> and which regarded itself as entitled to arrange the Scriptures in the most convenient form, whether by separating an integral work into parts, or by uniting separate productions into a whole.

Ezra was, until the third century A.D., united with Nehemiah, the two "Books" constituting together what was then called "the Book of Ezra." Origen is the first writer who notes that the works are really separate; and even he lets us see that the separateness was not in his time generally recognised.<sup>4</sup> It was not

till towards the close of the fourth century<sup>5</sup> that the division came to be commonly adopted, and that distinction to be made between a "Book of Ezra" and a "Book of Nehemiah," to which we are accustomed.

It is allowed on all hands that portions of the Book of Ezra are from the pen of Ezra himself. In chap. vii. 27, 28, and in the whole of chaps. viii. and ix., the first person is used, where it is plain that Ezra himself is intended; and so much of the work is on this account universally admitted to be his. Some writers<sup>6</sup> are of opinion that the rest of the Book is from a different hand. Others assign to Ezra the last four chapters,<sup>7</sup> but think that the first six are the composition of a different author. A minute examination of the text has convinced the present writer that the entire work is from first to last the production of one pen; and he has no hesitation in assigning to Ezra the composition of the whole.<sup>8</sup>

A division of the Book, however, into two distinct portions must be freely granted; and it must be allowed that Ezra is not *in the same sense* the author of both. The narrative contained in the first six chapters, commencing with the first year of Cyrus in Babylon, or B.C. 538,<sup>9</sup> and terminating with the sixth year of Darius Hystaspis,<sup>10</sup> or B.C. 515, is divided by a gap of no less than fifty-seven years from the narrative of the last four chapters, which belongs to the seventh and eighth years of Artaxerxes Longimanus,<sup>11</sup>

<sup>5</sup> Jerome is the first writer who speaks of a "Book of Nehemiah." (*Ep. ad Paulin.*, Op., vol. iv., part ii., p. 574.)

<sup>6</sup> As De Wette (*Einführung in d. Alt. Test.* § 195), and Bertheau (*Exeget. Handbuch*, vol. iv., part ii., pp. 7, 8).

<sup>7</sup> As the present Bishop of Bath and Wells. (See the *Dictionary of the Bible*, vol. i., p. 606.)

<sup>8</sup> An outline of the grounds on which this opinion is formed has been given in the *Speaker's Commentary*, vol. iii., pp. 586-7. The unity of the work is apparent, not merely from its uniformity of style, but from the correspondency of plan between the second section (chaps. vii.—x.), admitted to be by Ezra, and the first section (chaps. i.—vi.), whereof his authorship is doubted.

<sup>9</sup> This date is determined by the Canon of Ptolemy. There is no need to suppose that the Jews regarded "the reign of the kingdom of Persia" as commencing two years later (B.C. 536), for the prophetic round number seventy years need not have been fulfilled exactly. The Captivity commenced B.C. 605 (Dan. i. 1; 2 Kings xxiv. 13; 2 Chron. xxxvi. 6, 7). The decree of Cyrus was issued B.C. 538, in the sixty-eighth year after. The foundations of the Temple were laid B.C. 537 (Ezra iii. 8), in the sixty-ninth year after the commencement of the Captivity.

<sup>10</sup> That the Darius of chap. iv. 24, chap. v. 6, 7, and chap. vi. 1-15, is Darius Hystaspis, and not Darius Nothus, follows from the fact distinctly stated in chap. v. 2, that Zerubbabel and Jeshua, who brought the people from Babylon in B.C. 538 (Ezra iii. 2), and commenced the rebuilding of the Temple in B.C. 537 (ib. iii. 8), were still living in his second year. The second year of Darius Nothus was B.C. 423, or 115 years after Zerubbabel and Jeshua were full-grown men. (Compare Hagg. i. 1, &c., and Zech. iii. 1; iv. 9.)

<sup>11</sup> That the Artaxerxes of chap. vii. 1-27, and of Neh. ii. 1; xiii. 6, is Longimanus, is generally allowed. It is rendered almost certain by the fact that the high priest contemporary with him was Ellashib (Neh. iii. 1; xiii. 4), the grandson of Jeshua (ib. xii. 10). Artaxerxes Longimanus was the grandson of Darius Hystaspis.

<sup>1</sup> See BIBLE EDUCATOR, Vol. III., p. 137.

<sup>2</sup> The concluding chapter of Deuteronomy must have been added to the work of Moses by some such authority, which may also have curtailed the Second Book of Samuel. (See BIBLE EDUCATOR, Vol. III., p. 3, note 2.)

<sup>3</sup> The original "Books of the Kings," which Jeremias used in composing the existing "Books," were such compilations, gradually made out of the works of the Prophets by some authority.

<sup>4</sup> Origen speaks of "the first and second of Esdras, which together make up Esdras." (Ap. Euseb. *Hist. Eccles.* vi. § 25.)

or to B.C. 458 and 457. Ezra himself lived in this latter period, and was sent from Babylon into Judæa by Artaxerxes, on a special commission (vii. 14), in the year B.C. 458, when he was certainly not less than thirty,<sup>1</sup> and probably not more than fifty years of age. His own birth, therefore, would have fallen into the period B.C. 508—488; and he can scarcely have had any personal knowledge of the events which occurred during the period B.C. 538—516. They belonged to the time of his father or his grandfather. Thus, while he is to be viewed as the original and sole author of the second section (chaps. vii.—x.), towards the first section (chaps. i.—vi.) he stands in the position of a compiler. He could not have written it at first hand, but must have derived his knowledge of the events contained in it either from inquiries or from documents. An examination of the work itself indicates a strong probability that documents were its main source. The decree of Cyrus (i. 2—4), the letter of Rehum (iv. 8—16), the reply of Artaxerxes (iv. 17—22), the letter of Tatnai (v. 7—17), the decree of Darius (vi. 3—12), are plainly documents. Copies of them would necessarily exist in the Persian archives in Ezra's time, and might probably exist also at Jerusalem. The lists contained in chap. i. (vv. 9—11) and chap. ii. (vv. 2—61, 64—67, and 69), consisting as they do almost wholly of names and numbers, must also, it would seem, have been derived from documents, since they are far too exact to be the result of mere inquiry.<sup>2</sup> This conclusion, which it would be natural to draw from Ezra alone, is confirmed by a comparison of Ezra ii. with Nehemiah vii. and 1 Esdras v., which contain lists parallel to those in Ezra ii., but clearly not drawn from them—lists of which the most reasonable account is, that they were taken from the same document that the writer of Ezra used, a document which was illegible in parts, and in others difficult to decipher.<sup>3</sup> If this be allowed, then the documentary portion of the first section of Ezra will amount to 112 verses out of 157, or to considerably more than two-thirds of the whole; and Ezra's own direct contributions to the narrative will be reduced to forty-five verses, or less than three-tenths.

It has been supposed by some that Ezra found the documents in question already embodied in an historical work from the pen of Zechariah, or Haggai, the prophets of the return from the Captivity. But this supposition is entirely unsupported by evidence. While, on the one hand, there is no resemblance in style between the first section of Ezra and the admitted prophecies of Haggai and Zechariah, on the other, there is the closest resemblance between the peculiarities<sup>4</sup> of the narrative connecting the documents in this section and the pecu-

liarities observable throughout the second section, which is generally allowed to be Ezra's. If, therefore, Ezra found any general narrative of the events in question already in existence, and regarding it as authoritative, followed it, at any rate it is clear that he did not copy it or embody it as it stood, but re-wrote the whole in his own words.

The subject-matter of Ezra is the history of the chosen race from the accession of Cyrus to the spring of B.C. 437, the eighth year of Artaxerxes Longimanus; or rather perhaps the history during such space of *that portion* of the chosen race which took advantage of the decree of Cyrus, and returned to its native country, Palestine.<sup>5</sup> The time covered is eighty-one years. The scene is in part Babylon, in part Judæa, in part the intermediate country. The narrative opens with the statement that "in the first year of Cyrus, king of Persia, *that the word of the Lord by the mouth of Jeremiah might be fulfilled*, Jehovah stirred up the spirit of Cyrus, king of Persia," to make a certain proclamation, the terms of which are given. The prophecy of Jeremiah, whereof allusion is made, is contained in his twenty-fifth and twenty-ninth chapters; where he announces that "after seventy years Babylon shall be punished and the Jews delivered from their captivity."<sup>6</sup> Cyrus seems to have taken Babylon in the sixty-eighth year after the Captivity commenced, thus anticipating the *round* number used by Jeremiah by a couple of years. Having been acknowledged as king, he almost immediately issued his decree allowing "all the people of Jehovah" to return to their own land. The terms of this decree are recorded by the writer of Ezra in three verses of his first chapter (vv. 2—4). He then proceeds in general terms to relate the result—the actual return of a part of the people under a leader, whom he calls Sheshbazzar in one place (chap. i. 8) and Zerubbabel in others (chaps. iii. 2; iv. 2; v. 2, &c.); he gives a list of the sacred vessels which they brought back with them (chap. i. 9—11), of the chiefs who headed them (chap. ii. 2), of the families into which they were divided, and the number of each family (chap. ii. 3—39), of the Levitical and other septs connected with the service of the sanctuary (chap. ii. 40—58), and of the exiles who did not know their pedigree (chap. ii. 59—61); estimating the whole number of those that returned at something a little short of 50,000 (chap. ii. 64, 65). To this account he adds the number of their horses, mules, camels, and asses (chap. ii. 66, 67). He then proceeds to narrate the restoration of the Temple—how the rich men subscribed towards it (chap. ii. 68, 69); how Jeshua the high priest, and Zerubbabel the prince of Judah, took the lead, first erecting the altar of burnt-offering (chap. iii. 2, 3), then keeping the Feast of Tabernacles (*ib.* ver. 4), after this obtaining timber from Phœnicia (*ib.* ver.

<sup>1</sup> This follows from his being a "ready scribe" (Ezra vii. 6), and teacher of the law (*ib.* ver. 10), when he received his commission.

<sup>2</sup> On similar grounds it has been concluded that certain lists in Herodotus were drawn from Persian documents. (See Rawlinson's *Herodotus*, vol. i., p. 56.)

<sup>3</sup> Compare the *Speaker's Commentary*, vol. iii., p. 395 (note on Ezra ii. 61).

<sup>4</sup> On these peculiarities, see the *Speaker's Commentary*, vol. iii., p. 387, note 7.

<sup>5</sup> It should be remembered that a large proportion of the Israelites preferred to remain in the countries to which the Babylonians had transported them (Josephus, *Ant.* xi. 1), and remained there permanently, their descendants being still found in the country at the present day.

<sup>6</sup> Jer. xxv. 12; xxxix. 10.

7); and finally, in the second year of Cyrus, B.C. 537, commencing the actual foundation of the building with songs and shoutings, but at the same time with tears, "so that the people could not discern the noise of the shout of joy from the noise of the weeping of the people," who wept doubtless because the scale and style of the new construction fell far short of the old<sup>1</sup> (*ib.* vv. 8—13).

With his fourth chapter the author enters upon a new phase of the history—the opposition made to the proceedings of Zerubbabel by the mixed race which, till the Jews returned, had held possession of the land.<sup>2</sup> He tells us how, on Zerubbabel's first arrival, these people offered to unite with him in the work of restoration, how their offer was refused, and how from thenceforth they did all they could to oppose and prevent the building (chap. iv. 1—4). After making futile representations to two Persian kings, Cyrus and Ahasuerus,<sup>3</sup> they addressed a letter to a third, Artaxerxes,<sup>4</sup> which produced a favourable reply. The building was peremptorily stopped. The "adversaries" triumphed. "Then ceased the work of the house of God at Jerusalem"—the workmen being compelled to desist "by force and power" (*ib.* vv. 7—24).

Ere long, however, another change occurred. Artaxerxes, the opponent of the Jews, was succeeded by Darius; and, so soon as that king had firmly established himself, "in his second year" (iv. 24), the Jews took heart, and resumed the work of construction (chap. v. 1, 2). Once more the "people of the land" interposed, and addressed a letter to the new monarch, inquiring whether the building was to be allowed (*ib.* vv. 6—17). Darius, having caused a search to be made, found at Ecbatana a copy of the decree of Cyrus, and at once wrote a reply to the inquirers, sanctioning Zerubbabel's proceedings, and requiring them to lend him their assistance (chap. vi. 1—12). Upon this all opposition ceased, the work progressed rapidly, the heathen lent their aid (*ib.* ver. 13), and "in the sixth year of Darius" (B.C. 515) the building was completed (Ezra vi. 15). A feast of dedication was then held, of which the writer of Ezra gives an account towards the close of his sixth chapter (vv. 16—18); and this was followed by a passover, celebrated on the fourteenth day of the first month, according to the command of Moses and the practice of the more religious among the kings.

With these events the sixth chapter of Ezra concludes, and the seventh opens with a new and much later history. "In the seventh year of Artaxerxes," we are told (and this Artaxerxes must be a later king than Darius),<sup>5</sup> Ezra, the son (descendant) of Seraiah,<sup>6</sup> went

up from Babylon to Jerusalem, with a special commission from the Persian monarch (chap. vii. 14). The Artaxerxes intended is generally supposed to be Longimanus; and in this case there is (as has been observed) an interval of fifty-seven years between the conclusion of chap. vi. and the opening of chap. vii. If he is a later Artaxerxes (Mnemon), the interval will be still longer (117 years); but this is improbable.<sup>7</sup> There can be little doubt that Longimanus is meant—the monarch who succeeded his father, Xerxes, son of Darius, in B.C. 465. Assuming such to be the case, the gap in the history is one of fifty-seven years, and includes the last thirty years of Darius Hystaspis, the entire reign of Xerxes, and the first six years of Artaxerxes I., extending from B.C. 515 to B.C. 458. We must suppose that either Jewish history was for this period a blank—so far, at any rate, as Palestine was concerned<sup>8</sup>—or that Ezra, on reaching Jerusalem, found no important documents relating to the period, and so passed it over in silence. His own commission, however, and his execution of it, he regarded naturally as events of interest; and he proceeded to append to his account of the return under Zerubbabel, a further account of a second return of exiles, under his own guidance, from Babylon to Palestine.

Commencing with a statement of his own descent (vii. 1—5), and of the nature of his office (*ib.* ver. 6), and first giving in brief the main facts of his journey (*ib.* vv. 6—10), he proceeded to place on record the commission which he received from the great king (*ib.* vv. 11—26), the names and number of those who went up with him (viii. 1—14), the circumstances which happened on the journey (*ib.* vv. 15—32), the arrival at Jerusalem and delivery of the sacred vessels to the priests who had the charge of the Temple treasures (vv. 33 and 34), and the solemn sacrifice made by the second body of exiles (ver. 35), in imitation of that which was offered by the first body under Zerubbabel (chap. vi. 17). It is remarkable that on both occasions the returned exiles considered themselves as representatives of *all the tribes*, and not of Judah only; they offered burnt-offerings and sin-offerings "for all Israel"—*twelve* bullocks, *ninety-six* (12 by 8) rams, and *twelve* he-goats—"according to the number of the tribes of Israel." (Compare with this the statement in 1 Chron. ix. 3, that in Jerusalem dwelt at this time "of the children of Judah, and of the children of Benjamin, and of the children of Ephraim and Manasseh.")

From this account of his commission and its execution, Ezra passes (in chaps. ix. and x.) to a matter which seemed to him, on his arrival at Jerusalem, of the utmost importance, and one requiring all his atten-

<sup>1</sup> Compare Zech. iv. 10.

<sup>2</sup> See 2 Kings xvii. 24—41.

<sup>3</sup> This Ahasuerus *must*, it would seem, be Cambyses.

<sup>4</sup> This Artaxerxes is probably the pseudo-Smerdis who succeeded Cambyses, B.C. 522, and is called *Tany-oraxes* by Ctesias.

<sup>5</sup> See the order of the names in chap. vi. 14, and the first words of chap. vii., "It came to pass after these things," &c.

<sup>6</sup> Seraiah had been high priest under Zedekiah (2 Kings xxv. 12; 1 Chron. vi. 14). He was probably separated from Ezra by three or four generations.

<sup>7</sup> It is generally allowed that the Artaxerxes of Nehemiah is identical with Ezra's Artaxerxes. As Eliashib, the grandson of Jeshua, was high priest in Nehemiah's time (Neh. iii. 1; xii. 10), the Artaxerxes who sent him to Palestine can scarcely be Mnemon, whose twentieth year (*ib.* ii. 1) was B.C. 385, or more than a century and a half after the manhood of Jeshua (B.C. 537).

<sup>8</sup> The events related in the Book of Esther probably fell into this interval; but they may not have caused much stir in Palestine, where the Jews were too strong to have been in much danger.

tion. He found the law disregarded in a most vital point, and his people (as it seemed to him) on their way to complete apostasy. The returned exiles, who had perhaps been unable to bring with them an adequate number of their own countrywomen, had intermarried in certain cases with the neighbouring idolatrous nations—had become to some extent entangled in the idolatries of these various races, and were in danger of being assimilated to, if not even absorbed into them. Ezra describes in impressive language the horror with which he learnt of these proceedings “And when I heard this thing, I rent my garment and my mantle, and plucked off the hair of my head and of my beard, and sat down astonished” (chap. ix. 3). On his astonishment followed his prayer (vv. 6—15)—a prayer which recalls the tone and echoes the phrases of Daniel (Dan. ix. 5—19).

Ezra relates how the people were affected by seeing his horror and his grief—how they too burst into tears and “wept with a great weeping” (chap. x. 1)—how by the mouth of a certain Shechaniah they confessed their sin, and expressed their desire to turn from it, inviting Ezra to initiate proceedings for the reform of the abuse and the general purification of the people (vv. 2—4). He then tells us what measures were taken—how first of all the people renewed their covenant with God by solemnly making oath that they would put away their heathen wives (ver. 5)—how then after some delay (vv. 7—15) a standing commission was appointed to carry out the whole matter (ver. 16)—and how finally in the course of three months the commission brought its labours to an end, having effected a complete separation of the heathen from the Israelitish element, and sent the foreign wives, with their offspring, out of the country (ver. 17). In conclusion, a list is given of those whose wives were divorced, by which it appears that the entire number was less than might have been supposed, being only 113 in a population which must have exceeded 60,000, and which cannot have contained fewer than 10,000 households. The “strange wives” were thus not many more than one in a hundred; but the example had been set in high quarters, and so was likely, if unchecked, to have rapidly spread. Among the 113 Israelites who had transgressed, twenty-seven belonged to the priestly tribe of Levi, and of these seventeen were actual priests, and four members of the high priest’s family!

Little objection is taken to Ezra by modern writers of the Rationalistic school. As it contains no record of anything miraculous, there is nothing in it to provoke sceptical criticism. Its difficulties are merely historic, and are in fact limited entirely to the question of the proper identification of the several Persian kings mentioned in the narrative. There can be no doubt that the first-named is the Cyrus who took Babylon in B.C. 538, and died in B.C. 529. Some suppose that the Ahasuerus who is the next king mentioned by name (Ezra iv. 6) represents Xerxes; that the third king, Artaxerxes (*ib.* ver. 7), is Longimanus; that the Darius of chaps. iv.—vi. is Darius Nothus; and the Artaxerxes

of chaps. vii.—viii., Artaxerxes Mnemon; and it must be allowed that this exposition is the only one which removes all difficulty as to the names. But the view is rendered untenable by the fact, which appears in Zechariah and Haggai no less than in Ezra, that Zerubbabel and Jeshua, who led the exiles from Babylon to Palestine in the first year of Cyrus (B.C. 538), and commenced the building of the Temple in his second year (B.C. 537), resumed the work in the second year of the Darius of the Book of Ezra (chap. v. 2; Hagg. i. 1; Zech. i. 1; iv. 14), and brought it to a completion in his sixth.

As the sixth year of Darius Nothus was B.C. 420 (or 118 years after the taking of Babylon by Cyrus), it is simply impossible to regard him as the king under whom the Temple was completed, since in that case both Zerubbabel and Jeshua must have lived to the age of 150! Thus the Darius of Ezra, Haggai, and Zechariah *must* be the first Darius of Persia, or Darius the son of Hystaspis. But if this be so, the Ahasuerus and Artaxerxes who intervene in Ezra (chap. iv. 6, 7) between him and Cyrus, can only be the two Persian kings whose reigns exactly filled up this interval—viz., Cambyses and the pseudo-Smerdis. The only difficulty in this case is to account for the names. Why did the Jews call the son and successor of Cyrus by a name corresponding to the Persian Xerxes, when his true name was Cambyses? And why did they call his successor, whose real name was Gomates, and who was known in Persia as Smerdis, by the entirely different royal appellation of Artaxerxes? To these questions it is impossible, in the present state of our knowledge, to give wholly satisfactory answers. We can only say that the Persian kings and princes did often bear more names than one. It was a common practice for the king to change his name upon his accession. As a prince the second Darius was known as Ochus;<sup>1</sup> he took the name of Darius on ascending the throne. Similarly, Artaxerxes II. (Mnemon) till his accession bore the name of Arsaces.<sup>2</sup> The pseudo-Smerdis was known to some of the Greeks as Tanyoxares or Tanyoxarces.<sup>3</sup>

It is quite possible that Cambyses as crown prince bore the name of Ahasuerus (Xerxes), and only took the name of his grandfather on becoming king. The Jews may have known him at Babylon under his original appellation, and may therefore have simply retained it. The pseudo-Smerdis, whose great object was to conceal his real name, may have indulged in a free use of various royal titles. The Persian names were significant, and might be taken as epithets—Artaxerxes meant, according to Herodotus,<sup>4</sup> “the very warlike.” At any rate, whether the explanation here offered be accepted or not, the historical and chronological scheme on which Ezra has been arranged must

<sup>1</sup> Ctesias, *Exc. Pers.*, § 49. Manotho called him “Ochus” after his accession. (Clem. Al. *Cohort. ad Gentes*, § 5.)

<sup>2</sup> Plut. *Vit. Artax.*, § 2; Ctes. *Exc. Pers.*, § 57.

<sup>3</sup> This name is given to him by Ctesias (*Exc. Pers.*, l. s. c.).

<sup>4</sup> Herod. vi. 98.

be regarded as established. The four kings of the earlier section of the Book *must* represent Cyrus the Great, his son Cambyses, the pseudo-Smerdis, and Darius Hystaspis. The Artaxerxes of the latter section

may possibly be Mnemon, but on the whole it is far more probable that he is Longimanus.<sup>1</sup>

<sup>1</sup> See note 11, on page 42.

## BOOKS OF THE NEW TESTAMENT.

### SECOND EPISTLE TO THE CORINTHIANS.

BY THE REV. S. G. GREEN, D.D., PRESIDENT OF RAWDON COLLEGE, LEEDS.



Stephanas and his two companions were the actual bearers of the first Epistle to the church in Corinth, the Apostle, in his anxiety about its reception, soon afterwards commissioned Titus, who was at the time occupied in the business of the collection, to visit the city, and report the effect of the instructions and warnings that had been given. New troubles at the same time arose in Ephesus. The intention of St. Paul to remain there until Pentecost was unexpectedly frustrated by the riot of Demetrius and the silversmiths. This heavy trial, coming at so anxious a time, well-nigh broke the Apostle's heart. "We were pressed," he says, "out of measure, above strength, insomuch that we despaired even of life."<sup>1</sup> Times there had been when that uproar in the Ephesian theatre would have been but a small thing to the brave soldier of Jesus Christ. But his heart was now so full of concern and sorrow for the Corinthians, that he could not bear the stress. Bodily weakness was superadded to the mental conflict. He "called unto him the disciples, and embraced them, and departed for to go into Macedonia."<sup>2</sup> His main anxiety was to meet with Titus, who ought by this time to have been returning from Corinth. Down to Troas the Apostle bent his way, but for awhile was disappointed. His intention was "to preach Christ's Gospel" in that sea-port town; and everything was favourable for the task. "A door was opened" to him "by the Lord;" but it was in vain. Titus had not arrived, and the Apostle could not bend his mind even to evangelic labours before he had heard from Corinth. Restlessly he crossed over to Macedonia, and at last was "comforted by the coming of Titus;" so comforted, that at the very mention of Macedonia, the Apostle breaks into the ascription, "Thanks be unto God!"<sup>3</sup>—for Titus had brought good news. The Corinthians had not only repented, but had zealously set themselves to put away the evil. "I am filled with comfort," exclaims the Apostle; "I am exceedingly joyful in all our tribulation." In the hallowed excitement of such joy this second Epistle to the Corinthians is written, in some Macedonian town; perhaps Philippi, or Thessalonica, or Berea—dispatched by Titus, probably with Luke or Trophimus (chap.

viii. 18), and Tychicus (chap. viii. 22); and then did the Apostle, with free and exulting heart, "round about unto Illyrium fully preach the Gospel of Christ."<sup>4</sup> This work accomplished, the Apostle bent his steps to Corinth for his "third visit," to find, let us hope, that his two letters had wrought their work, and that words which through all generations since have lived in the hearts of the disciples of Christ, had not failed in their salutary effect upon those who heard them first; as read from the apostolic scroll.

2. The intelligence brought by Titus, although on the whole so cheering, was not without its disquieting elements. True, these were overborne by the fact that the Corinthians had repented of their grosser sins; but it was nevertheless necessary that St. Paul should still write on some points with decision, even with severity. The Judaizing party in the church—the same, probably, who had said, "We are of Cephas," in bygone days—had acquired strength, had even become "the majority" of the teachers,<sup>5</sup> and lost no occasion of disparaging the apostleship and even the character of Paul. There is, therefore, a twofold current of thought through all this Epistle; an exquisite tenderness and joy, combined with manly earnest self-vindication; rebukes pathetic in their very sternness from a heart so loving; and "boastings" uttered with a kind of ingenuous shame, although the intent was not the exaltation of self, but the glory of the Lord.

3. Accordingly, it is impossible to reduce the contents of the Epistle to any formal order. Each mood by turns predominates, and any outline must take notice only of the prominent thoughts in the several sections, without regard to the numerous hints and side-touchings which betray the feelings that struggled all through for mastery in the Apostle's mind. The general order, however, may be stated as follows:—

I. After a general introduction and salutation (in which Timothy, who had now rejoined him, is included) (i. 1—11), St. Paul at once vindicates his own sincerity and fair dealing in the matter of the delayed visit (i. 12—ii. 4). He avows that he had changed his intention of taking Corinth on his way to Macedonia (1 Cor. xvi. 5), and he gives the reason. It was not that he was untrue to his promise, nor light in purpose,

<sup>1</sup> Chap. i. 8.

<sup>2</sup> Acts xx. 1. Meyer thinks that some unfavourable news as to the effect of his first Epistle had by this time reached St. Paul.

<sup>3</sup> Chap. vii. 6; ii. 13, 14.

<sup>4</sup> Rom. xv. 19; which must be referred to this part of St. Paul's history. Compare Acts xx. 2.

<sup>5</sup> Chap. ii. 17, *οἱ πολλοί*.

but to spare the church and himself. In a word, he could not see them until he knew in what spirit they had received his letter.

II. This matter being set clear, St. Paul now in the strength of his affection declares his forgiveness of the man who had sinned, suffered, and repented (ii. 5—11). Characteristically, the Apostle declares that to remain unforbearing would give an advantage to Satan, by driving the sinner to despair.

III. The way is now clear to speak of the coming of Titus, and the joy it brought (ii. 12—16), suggesting the image of a triumph, with the incense of its sacrifice floating upwards, and filling the air with fragrance; yet to some doomed ones in the procession the scent would be that of death! for there were rebels still.

IV. The foregoing thought seems to suggest the impassioned vindication of himself and his brother apostles, into which he now breaks forth (ii. 17—vii. 16). He had asked the question, "Who is sufficient for these things?" and replies in substance, "We are, by the grace of God!"

(1.) Some, who decried his character and work, had brought letters of commendation, probably from Jerusalem, which had imposed upon the Corinthians. Paul appeals to their own consciousness as the true commendation of his ministry (iii. 1—6).

(2.) With the image of a letter still in his mind, he declares the clearness and transparent truth of the apostolic ministry (iii. 7—iv. 6). Nor does he speak of his own labours merely—it is the "ministration of the Spirit," as contrasted to the older ministration of Law. His illustrations are here taken from the "vanishing glory" of the countenance of Moses descending from the mount—a countenance still veiled! The glory of the Gospel, on the contrary, is permanent, and shines upon us with no intervening veil. Such, the Apostle seems to say, is the contrast between our teaching and that of the men who would lead you back to Judaism.

(3.) From this sublime delineation of a faithful ministry, St. Paul turns now to the human side (iv. 7—v. 10). Where there is so much glory there must be somewhat to show that the true power is with God, not with us. Hence the Apostle is led to depict the trials and supports of apostolic life, "bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest." Death and life, life out of death, the faith that rests on the unseen, the hope that springs toward heaven, and gazes unappalled on the solemnities of the judgment-seat, are the topics of the paragraph. "Such a life," Paul seems to say, "is ours."

(4.) Hence there is *deep sincerity* in our aims and conduct, as befits those who must be "made manifest before the judgment-seat of Christ" (v. 10, 11), with the constant power of an all-sufficient  *motive*. "One died for all, then they all died" (v. 14). We died to live in Christ; our very being is henceforth absorbed

in His. Here is the first utterance of that great conception, of life in the risen Christ, which was to reappear more fully in the Epistles to the Galatians and the Romans.<sup>2</sup> The *truths* on which all this rests, the doctrines of "reconciliation" and of "righteousness," are then declared, as if in similar anticipation of the profounder doctrinal discussions which were to follow (v. 18—21).

(5.) But at present the Apostle returns to his theme, and, as his heart warms, becomes more intensely personal (vi. 1—vii. 3).<sup>3</sup> "Receive not the grace of God in vain. . . . Receive *us*," is now the substance of his appeal. "The almost lyrical and poetical character which belongs to this burst of feeling," says Dean Stanley, "may be fitly compared to Rom. viii. 31—39; 1 Cor. xiii. 1—13, which occupy, in a similar manner, the central place in those Epistles." With a fine appropriateness the Old Testament<sup>4</sup> is made to furnish language for his glowing appeals. The "acceptable time" and "the day of salvation" which the prophet dimly saw has come; and at the close of the chapter promise after promise gathered from Moses, Isaiah, Jeremiah, Ezekiel, Zechariah, in one glorious rush of utterance declare what God will do for those who accept his truth.

(6.) The reference to the return of Titus is resumed as by one who has given vent to all his sadder emotions, and can now freely utter his triumph and joy (vii. 4—16). He even ceases to regret the severity of his former Epistle. "I do not repent, though I did repent"—for the reproof has done its work; "godly sorrow" has wrought true "repentance," and joyful confidence is restored!

V. The claims of the collection for the impoverished Christians of Judæa are now urged with inimitable force and delicacy (viii. 1—ix. 15). It was doubly generous in the Apostle, while defending himself from the aspersions of the Judaizers, to retain a compassion so tender for the community so apt to misunderstand and condemn him. This, however, was his true character. If the incentives by which he urges ready liberality on the Corinthians are to be classified, they might be stated thus:—

(1.) The example of the Macedonian churches (viii. 1—8).

(2.) The self-sacrifice of CHRIST (ver. 9).

(3.) The former alacrity of the Corinthians themselves (vv. 10—15).

(4.) The character of the messengers—Titus, and two other brethren<sup>5</sup> (vv. 16—24).

<sup>2</sup> Gal. ii. 20; Rom. vi. 1—13, &c.

<sup>3</sup> This paragraph contains the remarkable digression, "without connection with what either precedes or follows" (vi. 13—vii. 1), which has already been mentioned in our Introduction to the first Epistle, as possibly an extract from the Apostle's earlier letter to the church in Corinth.

<sup>4</sup> Isa. xlix. 8; Lev. xxvi. 12; Isa. lii. 11; Jer. xxxi. 1, 9, 33; xxxii. 33; Ezek. xxxvii. 26, 27; Zech. viii. 8.

<sup>5</sup> Who these brethren were cannot be determined with any certainty. Luke has been suggested by many, partly from the reference to "the Gospel" in verse 18; but in the language of the New Testament the Gospel always means the preaching of the Gospel, never the written record. Trophimus, again, was an Ephesian, well known, and connected with the Apostle in this

<sup>1</sup> Chap. iii. 13. "So that the children of Israel gazed not to the close of that which was vanishing away."

(5.) St. Paul's own confidence in the Corinthians (ix. 1—5).

(6.) The return which Divine bounty will make to the generous (ix. 6—11).

(7.) The thanksgiving and prayer of the recipients, both bringing glory to God, and forming a new link between Jewish and Gentile Christians (ix. 12—14). This last thought occasions the outburst of praise for the one great gift of which we all are recipients, and which is truly "unspeakable" (ver. 15).

VI. The Apostle having closed this practical matter, occupies the remainder of the Epistle with a re-assertion of his authority and claims (x. 1—xii. 10). It may be that St. Paul here resumes his pen after a pause. Perhaps "in the interval news had come again from Coriuth, indicating a relapse of fervour on the part of the church at large, and a more decided opposition to him on the part of the Jewish section of the church. Or, after the full outpouring of his heart, he may have returned to the original impression, which the arrival of Titus had removed. As the time of his visit either actually drew nearer, or was more forcibly impressed upon his imagination, he was again haunted by the fear already expressed (ii. 1), that he should have to visit them, not in love, but in anger."<sup>1</sup>

(1.) He asserts his apostolic authority (x. 1—7).

(2.) He vindicates his boasting (x. 8—18).

(3.) He pleads, in defence, his affection for the Corinthians (xi. 1—15).

(4.) He details his claims more fully (xi. 16—33).

a. If his opponents were Hebrews, so was he (ver. 22; compare Phil. iii. 4, 5).

β. His toils and sufferings were apostolic (vv. 23—31). Many of his trials here recounted took place in unrecorded journeys, or are passed over by the historian.<sup>2</sup>

γ. He began his public Christian career by a notable escape from danger (vv. 32, 33).

δ. He had been raised to the third heaven, and disciplined by the "thorn in the flesh" (xii. 1—10). Thus, out of exaltation came weakness, and in weakness strength. The date of the rapture, "fourteen years

alms-errand (Acts xxi. 29). He also left Corinth in St. Paul's company at the close of the visit which speedily followed this second Epistle. The third brother (ver. 22) may have been Tychicus, an Ephesian likewise (Acts xx. 4), a friend and associate of Titus (Titus iii. 12), and conversant with St. Paul's affairs (Eph. vi. 21).

<sup>1</sup> Stanley, 2 *Corinthians*, Introduction to, chaps. x.—xiii.

<sup>2</sup> Five scourgings from the Jews, not one related in the Acts. "Thrice beaten with rods" (a Roman punishment)—only one instance related (Acts xvi. 23). "Once stoned," at Lystra (Acts xiv. 19). "Thrice shipwrecked"—not one instance recorded up to this time. "Perils by countrymen" (Acts ix. 23, 29; xiii. 50; xiv. 5, 19; xvii. 5, 13; xviii. 12). "Perils by heathens" (Acts xvi. 20; xix. 23).

ago," places it soon after the escape from Aretas, just described. With regard to the trial that followed, we only know that it was some humiliating and disabling affliction: whether *temptations* to sin (as to sensuality, held by most Roman Catholic theologians); or *trials from without*, as persecutions,<sup>3</sup> which scarcely comports with the definite character of the affliction, and the Apostle's importunate prayer for deliverance; or *bodily affliction* [a very ancient tradition says excruciating headache,<sup>4</sup> others suggest an impediment in speech (chap. x. 10), and it has been plausibly maintained that the malady was one that affected the eyesight<sup>5</sup>]. In any case, the assurance of Divine support transformed the feebleness into a new source and aliment of spiritual strength. "I glory in my infirmities, that the power of Christ may rest upon me."

VII. Summary of his self-vindication, and appeal to the Corinthians (xii. 11—xiii. 10). That the Apostle had been compelled to assert his own claims, was their doing; a necessity which ought not to have been forced upon him, for his apostolic career spoke for itself. Was he behind others in anything? Only in one—that he had not cast himself upon the support of the church. With a fine irony he adds, "Forgive me this wrong." Again he indignantly repudiates the charge of acting insincerely by them,<sup>6</sup> and declares his intention of dealing with the church in faithfulness when he should arrive. If severity were needed, none could be more grieved than the Apostle himself; and if he writes sharply, it is that he may obviate the necessity for sharper speech. He would always rather "build" than "destroy."

VIII. Salutation and farewell. The benediction which concludes the whole "is the most complete of all which occurs in St. Paul's Epistles;" "remarkable," Alford well says, "for the distinct recognition of the Three Persons in the Holy Trinity, and thence adopted by the Christian Church in all ages as the final blessing in her services." The blessing is invoked upon "all," even upon those with whom he had most strenuously contended, or whom he had most sharply reproved. No better introduction could be imagined for the visit which he was so soon to pay, as the sequel of these two immortal Epistles, to the people whose conduct and spirit had occasioned some of the deepest joys and keenest sorrows of his life.

<sup>3</sup> Persecution of Judaizers: Chrysostom, and many Greek fathers.

<sup>4</sup> Jerome, Tertallian.

<sup>5</sup> See Brown's *Home Subsecive*. Compare Acts ix. 9; xxiii. 5; Gal. iv. 15; vi. 11.

<sup>6</sup> The words in xii. 16, "being crafty, I caught you with guile," are, of course, to be read as an indignant quotation of his enemies' words—"Is that what they say?"

## THE COINCIDENCES OF SCRIPTURE.

## THE LOCAL COLOURING OF ST. PAUL'S EPISTLES.

## THE EPISTLE TO THE ROMANS.

BY THE EDITOR.

**T**HE Epistle to the Romans occupies, in some respects, a very peculiar position. The circumstances under which it was written, the structure of its argument, will be dealt with elsewhere, under the heading of the "Books of the New Testament." The special fact to which I now desire to call attention is that it is the first extant epistle of St. Paul's addressed to a church which as yet he had not seen. He knew it, indeed, by report, "for their faith was spoken of throughout all the world," but of direct personal communication with the church as such there had been none. And, therefore, in the comparative absence of local questions, such as so largely fill the Epistles to the churches of Thessalonica and of Corinth, there was a fitting opportunity for such a treatment of the great doctrines of the Gospel, of the great problems of the history of Israel and mankind, as that on which St. Paul enters here. His thoughts seem to take a wider range, the horizon of his mental vision is enlarged, his Epistle becomes a great *Apologia*, and he seeks

"— to the height of his great argument  
To vindicate the ways of God to man."

2. On the other hand, the Epistle displays a close personal knowledge of many distinct congregations or churches among the Christians at Rome, and the number of names of those to whom loving messages are sent is larger than in any other. How are we to reconcile this apparent inconsistency? The answer is to be found, it is clear, in the fact that the decree of Claudius which banished all Jews from Rome must have included Christians as well as non-Christians. To the former class apparently belonged Aquila and Priscilla, seeing that no mention is made in the Acts of their having been hearers of St. Paul or converted by him, and that from the first they were companions and fellow-workers. But if they were disciples at that time, then probably there must have been other believers among the artisans whom they employed and the friends who had sought with them a refuge at Corinth. Others would be attracted by their influence and example, and those who were able to instruct the eloquent Jew of Alexandria in the Gospel of Christ may well have been among the pillars of the church of Achaia, perhaps even among the teachers of the church of Rome before they were driven from that city.<sup>1</sup> It

is noticeable how, as we study the list of names, fact after fact confirms the conclusion to which we have thus been led. Andronicus and Junia (probably Junias as a man's name) were "in Christ" before the Apostle who salutes them (Rom. xvi. 7). Epænetus, the "first-fruits of Achaia, the "well-beloved," the first Christian convert, is named next to Aquila and Priscilla, as having probably been converted by them, and returned with them to Rome (Rom. xvi. 5), while St. Paul in writing to Corinth names the household of Stephanas by the same honourable title (I Cor. xvi. 15). Those who had been St. Paul's fellow-workers, Timotheus, Tertius (possibly the same as Silas or Silvanus), Gaius, in whose house the church of Corinth found its chief place of meeting (Rom. xvi. 23), all these are on intimate and friendly terms with the Christians of Rome. And on this hypothesis we may include in the list of these early converts those of the household of Narcissus, of whom traces have been discovered in inscriptions still extant (Rom. xvi. 11), and Rufus, whose mother had received St. Paul with a kindness which made him feel that he owed to her nothing less than filial love (Rom. xvi. 13), and who has been identified, on fairly good grounds, with the son of Simon of Cyrene, whom St. Mark mentions in chap. xv. 21.<sup>2</sup> In these then, not in St. Peter or St. Paul, we may see the real founders of the church of Rome, the first preachers of the Gospel in the great imperial city.

3. The besetting temptation of the church in that city had been, it is obvious, that which arose out of their position, as attacked by the unbelieving Jews. At first the church was probably entirely Jewish, and the Jews' trans-Tiberine quarter was the scene of continual riots, in which the name of Christus (pronounced *Chrestus*) had been heard so often, that he was looked upon as their author, and which led to the decree of Claudius. When they returned with a larger infusion of Greek and therefore Gentile blood, they probably sought a home elsewhere in some remote district of the city. And so when St. Paul arrives at Rome, while the Christians there sent out deputations of the brethren to meet him as far as to Appii Forum and the Three Taverns, the Jews who live together in their old suburb (the decree of Claudius which expelled them having been rescinded or treated as null and void) speak of the Church of Christ as a body of whom they know personally little or nothing, except as "a sect everywhere spoken against" (Acts xxviii. 22). This was the state of things when St. Paul reached

<sup>1</sup> The inferences drawn from the fact that Claudius is said to have expelled the Jews because they were constantly disturbing the peace, under the command of Chrestus ("impulsore Chresto"), have been already noticed in the BIBLE EDUCATOR; see also the paper on "Aquila and Priscilla" in the writer's *Biblical Studies*.

<sup>2</sup> See the paper on "Simon of Cyrene" in the writer's *Biblical Studies*.

Rome, and it was due in part to the influence of his counsels. But when he wrote to them from Corinth the danger was still fresh in his memory, and thought of as still imminent. And therefore he dwells with an emphatic and exceptional fulness on the duty and necessity of obedience to civil authority, teaches them that even the government of a Nero is better than anarchy, and therefore a Divine ordinance, a "minister of God for good," as able, and, it might be, willing to defend them against the lawless attacks of their Jewish enemies, should those attacks be renewed, as he himself had been defended from them at Corinth by the intervention of Gallio.

4. The close connection between the congregations which St. Paul had known at Corinth and those whom he has in view in writing to the Romans may serve to throw light on the difficult and obscure questions connected with the disputes referred to in chap. xiv. Who, we ask, were those who held it to be unlawful to eat anything but herbs? Who were bold enough to eat meat? In what way could the eating meat become a stumbling-block to the weak? Have we come into contact with a simple asceticism, or with an Essene superstition, or with a Gnostic idea that all animal food, as such, was impure and unlawful? Many treatises have been written on this chapter, maintaining this or that theory; but the right answer is, I believe, to be found in the fact on which I have now dwelt, that the greater part of the Christians at Rome whom St. Paul addresses had previously been under him at Corinth. The controversies in the former city were but the expansion and echoes of those which had disturbed the latter, leading the weak, over-serupulous brother to avoid any animal food that was exposed for sale in the market of a heathen city, through the fear that it might possibly have been slain as a sacrifice to an idol; while the strong, holding that "an idol was nothing in the world," was ready to eat what had been so offered, even at the risk of offending others, or of shrinking, in the presence of heathen friends, from the confession of his faith. Assume that the questions discussed by St. Paul in 1 Cor. viii., ix., x. were transferred to Rome, when a large portion of the members of the Corinthian church had returned to the city from which they had started, and we have an explanation, natural and adequate, of the teaching in Rom. xiv. The principle applied to the points at issue is the same in both. St. Paul's own convictions are clearly in favour of the bolder and stronger view. "I know, and am persuaded by the Lord Jesus, that there is nothing unclean of itself," not even that which had been offered in sacrifice to idols, but this was modified in action by the tenderest sympathy and consideration for the weaker conscience of the over-serupulous. What was objectively right might thus come to be subjectively wrong, and a man might be led by the influence of example, or through fear of shame, into doing what his conscience did not approve of. For such persons abstinence from what was to them doubtful was the only wise and right course, and abstinence for their sake from what might

otherwise have been done with a safe conscience was enjoined by the Apostle even on the strong as an obedience to the higher law of love.

#### THE PASTORAL EPISTLES.

It is now admitted by nearly all commentators who admit their Pauline authorship that the three letters which we know by this title were written after the Apostle's liberation from his imprisonment at Rome, and after he had carried into effect the intention expressed in the letters to the Philippians and to Philemon, of re-visiting the scenes of his former labours. It is not difficult, on this assumption, to track his course, and to get at least an outline of the incidents of his journey. Accompanied by some of the faithful disciples who had been with him at Rome, certainly by his beloved son in the faith, Timothy, he seems to have made his way to the Asiatic churches who owed so much to his teaching. In many ways the visit must have been a painful one. The first love had waxed cold. All in Asia were "turned away from him" (2 Tim. i. 15), two even from whom better things, it would seem, might have been expected, Phygellus and Hermogenes, being named as the most conspicuous instance of this desertion. All the more did his mind dwell gratefully on any ministrations which, like those of Onesiphorus, showed that the old loving-kindness and affection had not quite died out (2 Tim. i. 18). When he had last parted from the representatives of these churches, they "all wept sore, and fell on Paul's neck and kissed him, sorrowing most of all for the words that he spake, that they should see his face no more" (Acts xx. 36, 37). Now when he left, leaving the reluctant Timothy behind him, there were, it would seem, no other tears but those which the master and scholar had wept over each other (2 Tim. i. 4). But worse even than this personal desertion was the falling away of these Asiatic churches from the purity of their first faith. The germ of wild speculative heresies which St. Paul had even seen among the ministers of the church, and of which he had warned them on the occasion of that most memorable parting, had grown with a portentous rapidity. Hymenæus, Philetus, Alexander (1 Tim. i. 20; 2 Tim. ii. 17) appear to have been the chief heresiarchs, teaching that the resurrection was past already, that its meaning was exhausted in a spiritual conversion from the death of sin to the life of righteousness, that there was no real return to life after death, no judgment of the risen dead. He endeavoured to check the progress of the error by the strongest exercise of his apostolic authority, and passed upon them the sentence which at Corinth had been reserved for the sin of the incestuous adulterer (1 Cor. v. 5). They were "delivered to Satan," and that solemn sentence was followed by some sharp bodily suffering by which, the punishment being corrective and not destructive, they were to be taught "not to blaspheme" (1 Tim. i. 20).

The coincidences connected with the personal character of Timothy will be found, I believe, to have a special interest. At the close of their long companion-

ship and friendship the mind of the Apostle goes back to the days when he had first known the mother—probably the widowed mother—Eunice, and the grandmother Lois, and had seen their unfeigned faith, and noted how the boy who was growing up under their care had from a child been taught to know the Holy Scriptures (those, of course, of the Old Testament), as entering into his daily life. He, the young disciple, himself of Lystra, had witnessed those early persecutions which attended the Apostle's efforts in his missionary work among the Gentiles (Acts xiv. 19)—had, in the interval, gained a good report not only among the believers in his own town, but also in Iconium, where he was probably known as a messenger, if not as an evangelist (Acts xvi. 2). Year by year he had become more and more dear to the Apostle's heart, was as his "true son," "like-minded" in all essential points, one in whose devotion he could entirely confide. Yet there were, it is clear, drawbacks even here, and the character of Timothy presented some weak points about which St. Paul was obviously anxious. He was placed at a comparatively early age, say thirty-four or thirty-five, in a position where he had to exercise authority over many men older than himself, and he seems to have tended to that shrinking from the exercise of authority which is often found in meditative and devout minds. And therefore his master plies him throughout with counsels on this head. He is to let no man despise his youth (1 Tim. iv. 12), is not to "neglect," but rather to "stir up" (*i.e.*, re-kindle) "the gift that is in him" (2 Tim. i. 6), is to "keep that which is committed to his trust" (2 Tim. i. 14). With an unusual solemnity he charges him "before God, and the Lord Jesus Christ, and the cleft angels," to yield to no influence which may be brought to bear on him to bias his decisions (1 Tim. v. 21), or again, "in the sight of God who quickeneth all things, and before Christ Jesus, who before Pontius Pilate witnessed the good confession," to keep the commandment "without spot and unrebekable" (1 Tim. vi. 13, 14). His peculiarities of age and temperament brought with them other dangers. His total abstinence from wine, probably under a Nazarite vow, like that which St. Paul himself took, but permanent instead of temporary, might seem to favour the heresy of those who commanded men to abstain from this or that kind of food, forgetting or denying that "every creature of God is good, and nothing to be refused, if it be received with thanksgiving" (1 Tim. iv. 4). It tended, at any rate, with such a constitution as his, to weak health, and weak health brought with it the danger of hasty and impulsive action, of suddenly "laying hands" (whether as ordaining, or, more probably, as "absolving") on those whom a fuller and calmer inquiry would have led him to reject. It might bring with it the very temptations which, at first, it was designed to counteract, and so, in the delicate and difficult task of inquiry into other men's sins, he was to "keep himself pure" (1 Tim. v. 22), to "flee all youthful desires" (the Authorised Version, "lusts," suggests too exclusively one form of evil), which

might mar the completeness of his character and work (2 Tim. ii. 22).

It is, at least, a noteworthy fact that the two disciples to whom these Epistles were addressed should have been severally examples of the apparently contrasted, but really consistent courses of action which St. Paul adopted under different circumstances. With regard to Titus, who had accompanied him to Jerusalem (probably on the journey of Acts xv.), he lays stress on the fact that "he, being a Greek," was "not compelled to be circumcised" (Gal. ii. 3). There he was contending for a principle, and the case of Titus presented itself as a crucial instance, and would have been binding as a precedent. Of Timothy, on the other hand, it is recorded that because the Jews of the district in which he lived knew that his father was a Greek, Paul "took and circumcised him" (Acts xvi. 3). Then, as there was no pressure from without, the act was not the abandonment of a principle, but a voluntary concession, in entire harmony with the Apostle's plan of becoming "all things to all men, if by any means he might save some" (1 Cor. ix. 22). In this case, too, the mother was a Jewess, and the received rule of the Rabbis in such cases was that the child of a mixed marriage inherited from the nobler side, whether it was that of father or of mother; and therefore to have sent to them as an Evangelist, not an un-circumcised Greek, like Titus, but a Jew neglecting the appointed symbol, not yet formally discarded, of God's covenant with his race, would have been a gratuitous insult to their feelings. And we note, if I mistake not, a corresponding difference in the tone adopted in the epistles to the two disciples in reference to the errors of the Judaizing sects. Both, indeed, are warned against "fables," "Jewish fables," the teaching of those who profess to be "doctors of the law" (1 Tim. i. 7); but it is clear that the tone is sharper in the Epistle to Titus than it is in those to Timothy, as though the former had been more openly attacked. Among the many unruly and vain talkers and deceivers, it is specially "they of the circumcision," of whom he is told that their "mouths must be stopped," that they must be "rebuked sharply."

Of the coincidence connected with the names of Claudia and Pudens, Luke and Mark, I have already spoken. Among the other names, however, which meet us in this Epistle there are some that cannot be passed over in this relation, though a few lines will suffice for each.

(1.) "Alexander the coppersmith wrought me much evil" (2 Tim. iv. 14). In the riot caused by Demetrius and his craftsmen, we find the Jews, obviously with an animus hostile to St. Paul, putting forward a certain Alexander to "make a defence," *sc.*, to vindicate himself and them from the supposition that they were involved in any complicity with St. Paul's action (Acts xix. 33). The name was too common for us to infer the identity of the one opponent with the other; but it is at least probable that a "coppersmith," a worker, *i.e.*, in bronze, would have some business relations with the silver-

smith and his followers, and that this may have led the Jews of Ephesus to select him as their spokesman. The Alexander who is mentioned in conjunction with Hymenæus is, on the other hand, probably a different person, an heretical teacher calling himself a Christian, while the other was an open antagonist.

(2.) The mention of Apollos in the Epistle to Titus (iii. 13) has a special interest. Assuming the release from the imprisonment at Rome and the renewed activity of St. Paul among the scenes of his old labours, it shows that Apollos also, of whom our last glimpse was at a distance of some ten or eleven years, had during this interval continued his activity, and that St. Paul's feelings to him had undergone no change. Just as in writing to the Corinthians, he never allows his indignation against the Apollos party to lead him to a word of bitterness against the individual teacher, and recognises that he and the man whom some looked upon as his rival had, each of them, their special calling and ministry in the Church of Christ, so now his feeling towards him is simply one of anxious friendliness. The Alexandrian Jew, "mighty in the Scriptures," "Zenas the lawyer," given by special devotion to a study of the Law, like that of Hillel or Gamaliel—these are they whom the Apostle desires to see, as the noblest representatives of Christian Judaism, for whom he wishes such provision to be made that nothing may be wanting.

(3.) Lastly, we may note the probable significance of the earnest entreaty that Timothy, whom the Apostle

expected to arrive at Rome before his martyrdom, would, when he came, bring with him the cloak that he had left at Troas, "the books, but especially the parchments" (2 Tim. iv. 13). They point, it is clear, to some hurried departure, hastened on, it may be, by threatening danger and the desertion of his friends, so that the baggage which might have delayed his progress had to be left behind. And now that he has the prospect of some months in prison, he wants the cloak which might give some warmth, even in the Mamertine dungeon, to his feeble and aged limbs. In those last hours he wants the "books" which had been the solace and guide of his life, the separate volumes of the Old Testament, the Law, the Prophets (including most of the historical books), and the Holy writings. Not even his well-stored memory, nor the fulness of spiritual illumination, nor the sense of communion with an ever-present and Divine friend, can allow him to dispense with that daily study of the written Word. And with these he wants the "parchments." What these were is left to conjecture. They may have been books of greater value, and of more costly material. But it is, I believe, more probable that the Apostle, who so constantly appealed to his rights as a Roman citizen, and who must have known that that appeal would not be officially received unless the claims were formally attested, referred, when he asked for the parchments, to his documents, to which he might appeal in proof of the claim which exempted him from torture, or from the death of a rebel or a slave.

## DIFFICULT PASSAGES EXPLAINED.

### ST. PAUL'S EPISTLE TO THE EPHESIANS.

BY C. J. VAUGHAN, D.D., MASTER OF THE TEMPLE.

"In whom also we have obtained an inheritance, being predestinated according to the purpose of Him who worketh all things after the counsel of His own will."—EPHES. i. 11.

**T**HE opening of the Epistle to the Ephesians contains the amplest, though not the most systematic, statement of St. Paul's doctrine of the Christian's salvation. It will be interesting to compare it briefly with his language elsewhere on this mysterious yet (in his treatment) profitable and practical subject.

The passage here before us extends, in one long sentence, from the 3rd to the 14th verse of the first chapter. (1) It opens with a general ascription of praise to God. *Benedicenti benedicamus*. "Blessed be God, who blessed us with all spiritual blessing"—that sort of benediction which (with Him whose "favour" is "life," and who neither feels nor speaks without doing) is benefaction too—"in the heavenly places" (compare i. 20; ii. 6; iii. 10) which are the home of the Christian because they are the home of Christ (Phil. iii. 20; Col. iii. 3)—"in Christ," the all-comprehending, all-containing One. (2) Next, in verses 4 to

6, this grand self-fulfilling "benediction" is declared to be in accordance with a Divine choice, an election prior to created being, an election centred and summed up in the foreseen and foreordained Christ; an election having for its direct aim the holiness of its objects, a holiness as in God's sight, a holiness of which the very element and atmosphere is love (verse 4). Further, this election is a predestination too; a definite designation of its objects, as by a line of boundary and demarcation, for a certain position and relationship, described as one of adoption and sonship, towards God Himself, by the agency and instrumentality of Jesus Christ; and all this in accordance with the will, not of man, but of God, and to the praise, not of man, but of God, in whose grace alone we find grace, and are endued with grace—the word *ἐχαρίτωσεν* suggests both these ideas—"in" [within, inside, as contained in] "the beloved One" (verses 5, 6). Thus far the subject has been that originating will and purpose of God, in the eternal past, which, in the absolute certainty of the Omniscient and the Omnipotent, can "call those things which be not, as though they were" (Rom. iv. 17). (3) Next, in

verses 7 to 12, we read of the fulfilment of this eternal purpose in time. "We have the redemption," it is ours, "through the blood of Christ." And what is it, in this its present possession? It is the remission, the dismissal, of all sin (verse 7). How ascertained, how certified to us? By the communication to us of the secret of the Divine will; of that purpose which, having Christ for its centre and sun, pointed onward to "a dispensation of [belonging to] the fulness of times"—in other words, to a Divine stewardship, an exercise and communi- cation of bounty, to be introduced when the preliminary periods of necessary preparation should be fulfilled; a purpose which had for its direct aim the gathering up of all the scattered and sin-broken unities of earth and heaven in Christ Himself (verses 8—10). In that Divine Person we Christians—we who, as the 12th verse expresses it, "have hoped by anticipation," have set our hope, in the foreview of things still unseen, "in Christ"—form the assigned and allotted heritage of God Himself (*ἐκκληρώθημεν*), to set forth the praise of His glory—to reflect, in thanksgiving of word and act, the manifestation which He has thus made of His own being and attributes (verses 11, 12). (4) Finally, in verses 13 and 14, the place of St. Paul's present readers, as representatives of the Gentile Christendom, within the pale of the Divine purpose and performance, is strongly and emphatically asserted. They too, like earlier disciples, hearing the Gospel, believed, and, believing, were sealed with the same Holy Spirit of promise, who is Himself the earnest of our inheritance, "unto" [pointing to, and preparing for] the actual redemption, by resurrection, of "the acquisition"—that is, of God's already purchased possession—that so, in eternal ages, the manifestation thus made of His Divine wisdom, power, and love may be the subject of adoring contemplation to a universe reconciled and reunited in Christ.

The involved structure and redundant fulness of this paragraph contrast strongly with the exact precision and almost severe terseness of Rom. viii. 29, 30. "For whom He did foreknow, He also did predestinate to be conformed to the image of His Son, that He might be the firstborn among many brethren. Moreover, whom He did predestinate, them He also called: and whom He called, them He also justified: and whom He justified, them He also glorified." We have here five steps distinguished. Two of these belong to a region "far above out of our sight," and can be but faintly imaged in language or conception. (1) The Divine "foreknowledge." This originating act of the Divine grace cannot with any consistency be resolved into one of mere prescience. The whole object of St. Paul in this passage is to trace to God's will and God's agency the work of human salvation. If it be only that God foresees how man will resolve, and according to that foresight of the human volition foreordains and predestinates, man is the originator, and God but the recorder—man's is the primary part, and God's the secondary, in the work of salvation—and the Apostle's whole argument founders at the outset. The "fore-

knowledge" spoken of is evidently a fore-approval; it denotes the resting of the mind of God beforehand upon the person with complacency and love. It corresponds to the "good purpose of His will," or "the purpose of Him who worketh all things after the counsel of His own will," in the 5th and 11th verses of Ephes. i. (2) The Divine "predestination." The demarcation, as by limit and boundary, in the Divine purpose and counsel, of those who are first "fore-known." The word occurs twice in the passage before us in Ephes. i. In both Epistles the possible Antinomian perversion is precluded by the strongest assertion of the characteristic feature of the predestination; a conformity of spirit, and eventually of body also, to the holy Saviour Himself. "To be conformed to the image of His Son" (Rom. viii. 29). "That we should be holy and without blame before Him in love" (Ephes. i. 4). Where this likeness is not, neither is the predestination. (3) The Divine "call." The Gospel is made audible, in duo season, to the destined heir of salvation. This is the copula, the connecting link, between the two eternities. This is the point of transition from the purpose to the performance—from the first two to the last two steps of the Divine procedure—from the fore-knowledge and predestination to the justification and glory. It is expressed in the parallel passage to the Ephesians by the clause, "having made known unto us the mystery of His will" (Ephes. i. 9). (4) The Divine "justification." They who, hearing the Gospel of grace, believe and accept it, are at once justified—cleared from guilt, forgiven freely, and admitted into a life of love and blessing. "We have redemption through His blood, the forgiveness of sins" (Ephes. i. 7). (5) The Divine "glorifying." "Them He also glorified." This is that final recognition of the sons of God, that future perfection, both in character and condition, of those who have been here disciplined into holiness, which is the completion and consummation of the Gospel redemption. St. Paul puts even this last act, which is necessarily future for all, into a past tense, as though for the purpose not only of asserting its absolute certainty, but also of indicating the retrospective character of the whole passage, and guarding his readers against a presumptuous self-appropriation, in this life, of its language of individual assurance. They who shall eventually see heaven, whosoever they be, shall have been the objects of a whole series of Divine acts, to which they will owe as much the first rising of the soul's desire and inquiry after God, as the "bringing forth of the headstone with shoutings" in the day of resurrection and glory. The "glory" here is equivalent to the "redemption of the purchased possession" in Ephes. i. 14.

There is another and briefer passage on the same great subject in 2 Thess. ii. 13, 14. "Because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth; whereunto He called you by our Gospel, to the obtaining of the glory of our Lord Jesus Christ." Here (1) the "foreknowledge" and "predestination" of Rom.

viii. are abbreviated into the one term "choice;" (2) the "call" is set prominently in view, exactly in the place which it occupies alike in Rom. viii. and Ephes. i., as the connecting link between the eternal purpose and its realisation; (3) the "justification," or "possession of redemption" in "the forgiveness of sins," is replaced by that "belief of the truth" which appropriates, and that "sanctification of [or by] the Spirit" which evidences it; (4) the crowning particular is twice brought into view, first in the general form of "salvation," and then in the more precise expression, "the obtaining of the glory of our Lord Jesus Christ." So free and elastic are the theological terms of Holy Scripture; so consistent, so harmonious its enunciations of doctrine. So practical, moreover, so admonitory, are its introductions of abstruse, mysterious, even metaphysical truths. The passage in the Epistle to the Ephesians is a thanksgiving for the "unspeakable gift." The passage in the Epistle to the Romans is an assurance that all things *must* "work together for good to them that love God." The passage in the Epistle to the Thessalonians emphasises the security of the Christian from that "deceivableness of unrighteousness" which is the punishment of the caviller and the unbeliever. There is no such thing in Scripture as a dry, formal, or theoretical presentment even of the deepest or least comprehensible of God's truths.

In what has been said it has been assumed that the direct bearing of these statements concerning predestination and election is upon individuals and not upon communities. Such is the natural interpretation of the Church of England's 17th Article, which is indeed but

the transcript (in paraphrase) of St. Paul's language in the passages quoted above. We regard it as the declaration of a Divine purpose of love, formed in eternity, wrought out step by step in time, for all such as shall eventually come to salvation. It is the thought, so humbling to human pride, that all good is of God; as much the first impulse and inclination towards repentance and faith, as the actual admission of the man "washed and sanctified" into the everlasting kingdom in heaven. St. Paul, taught of God, traces back this glorious consummation to a date prior to the very existence, not of the individual only, but of the race. He bids no man to say of himself, while he is yet in this body, "I am one of the elect—I can never perish—I am predestinated to salvation." But he bids each man say, as he enters the golden gates, "I come hither, not of my free will, but of God's grace—He laid the first stone of this blessedness when as yet I was not—He willed, He purposed, He loved, He called, He justified, now He has glorified—of Him, and through Him, and to Him, are all things." Thus only is "boasting excluded," when the origination, as well as the completion, of the individual salvation is ascribed to God, and God alone. The hard and proud logic which would infer reprobation from election, has no place and no footing within God's theology. All good is of God—all good and no evil. Enough if we can grasp separately, in the present, the contrary yet not contradictory principles of Divine grace and human responsibility, and wait for their reconciliation in a world and in a condition of which, in this life, we can have but the feeblest and faintest conception.

## ANIMALS OF THE BIBLE.

BY THE REV. W. HOUGHTON, M.A., F.L.S., RECTOR OF PRESTON, SALOP.

### REPTILES.

**W**E now come to the class *Reptilia*, air-breathing, cold-blooded Vertebrates, which together with the class *Aves* form the subdivision *Sauropsida* of modern zoologists. The *Reptilia* embrace creatures such as crocodiles, turtles, tortoises, lizards, and serpents. Frogs and toads are now commonly placed in a distinct class, the *Amphibia*, because either for longer or shorter periods, or throughout the whole of their lives, they are provided with gills for aquatic respiration in addition to lungs for aerial respiration. In the *Reptilia* the heart is generally composed of two auricles opening into a single ventricle, but in the *Crocodylina* the ventricular part of the heart is separated into two cavities. In all reptiles the venous and arterial blood are more or less intermingled; the anterior limbs are sometimes absent; the caudal vertebrae frequently form a series equalling in length the rest of the body; the jaws usually possess teeth, and these are constantly reproduced during the life of the animal. But in the *Chelonia* (tortoises) the

jaws are covered by a horny sheath as in birds; in the *Crocodylina* alone the teeth are provided with sockets; the tongue may be flat and immovable as in crocodiles, tortoises, and some lizards, or it may be long, bifid, and protrusible, as in serpents and other reptiles. In the *Chelonia* the body is enclosed in a bony case; in the *Crocodylina* the outer skeleton consists partly of horny scales developed by the outer layer of the skin, and partly of large bony plates produced by the inner layer of the skin. According as bony plates are combined with these scales, and constitute an osseous skeleton or not, the *Reptilia* are divided into two large groups, the *Loricata* and *Squamata*; the former group contains the *Chelonia* (tortoises, turtles) and the *Crocodylina* (crocodiles, gavials, and alligators); the latter the *Sauria* (lizards) and *Ophidia* (serpents). The word "reptile" does not occur in our English Bible: the creatures designated are usually called "creeping things," but the term is used in a much wider sense. There are two Hebrew words, viz., *remes* and *sherets*,

rendered "creeping things" in our version; and both these terms include not only reptiles properly so called, but any crawling creatures, whether possessing feet or not, whether living in the land or in the water (Gen. i. 21, 26, 28, 30; vii. 21; Lev. xi. 41, &c.). Reptiles are very numerous in Palestine, the nature and climate of the country being peculiarly suited to this class of animal life. "The limestone rocks and chalky hills afford the cover and the security, both in summer and winter, in which the serpent tribe delight. The sandy downs and wilderness of Judæa are the natural home of the myriads of lizards which dart over the plains, and on the slightest alarm conceal themselves in the sand. The tropical heat and dry atmosphere of the Jordan valley are favourable to their reproduction to an extent only limited by the supply of food" (*Nat. Hist. Bib.*, p. 255). Of the *Chelonia*, the common land tortoise (*Testudo græca*) is found everywhere in abundance during the warm months; in the winter it conceals itself in holes in the earth or under rocks. Numerous birds of prey, especially the bearded vulture or *lämmergeier*, feed upon these tortoises, whose hard carapaces these birds break by letting them fall from a great height upon the rocks; the natives also eat both the animal and its eggs, which are hard and round, and about the size of a pigeon's eggs. Tristram procured on Mount Carmel another species of land tortoise, with a carapace somewhat flattened behind, the *Testudo marginata*. Water-tortoises (*Emys Caspica*) also abound in all the streams and marshes, especially in Lako Hulch (Waters of Merom), in the mud of which and in the bank-holes they conceal themselves during winter. The marsh or water-tortoises are not slow in their movements like the land species, for they swim with facility, and move on the land more quickly. The habits of the water-tortoises differ in some other respects from those of the land species, the latter being vegetarian in their food, while the former are carnivorous, feeding on living animals, as fish, frogs, river mollusks, &c.

It is uncertain whether the *Crocodylina* are represented in Palestine at present. Tristram thinks we have good evidence of the existence of the crocodile in the marshes of the Zerka, or "crocodile river," and says that the Arabs are familiar with it, but he never saw one himself. The *Sauria* are well represented; twenty-two species of lizards belonging to eighteen genera were collected in Palestine by Tristram's party; the large spiny-tailed dhab (*Uromastix spinipes*) is well known in the wilderness of Judæa; the chameleon (*Chameleo vulgaris*) is also common; geckos (*Ptyodactylus gecko*), with their strange fan-shaped feet, abound over the whole country, among rocks, in ruins, and on the walls and the ceilings of houses. Various species of the green lizard (as *Lacerta viridis* and *L. levis*) are conspicuous in the woods and cultivated grounds; still more common are the wall lizards (*Zootocina*), of which several species occur in the Holy Land, swarming by thousands on the rocks and walls in the warm weather. The large fulvous skink, or sand lizard (*Plestiodon auratus*), with body prettily spotted with orange and

red, is found in the sandy and rocky districts near the Dead Sea. The family of *Scincidae* both in structure and habits seems to establish a sort of connection with or transition to the great division of serpents by the intervention of certain species such as those of *Anguis* and *Acontias*. In shape they are serpent-like, and the legs are sometimes rudimentary and concealed beneath the skin; they do not climb like the true lizards, but confine themselves to dry sandy places.

The sheltopusik, a snake-like lizard (*Pseudopus Pallasii*, Cuv.), with only two rudimentary hind legs and elongated body, is very common in Syria; and though generally regarded as dangerous it is perfectly harmless, feeding on other small lizards and mice in the cultivated plains.

The *Ophidia* or serpents of Palestine are very numerous, the conditions of the country favouring their increase, as in the case of the *Sauria*. Eighteen species were secured by Tristram's party, but a much larger number, it is probable, remains to be described. Thirteen of these eighteen species belong to the Colubrine sub-order of snakes, the *Serpents propres non venimeux* of Cuvier, the harmless snakes of Dr. Gray (*Syn. Brit. Mus.*). The greater number of these Colubrine snakes belong to the genera *Ablabes* of the family *Coronellidae*, and *Zamenis* of the family *Colubridæ*. Many are brilliantly coloured, slender, and generally of a small size, but some species are very large. The *Tropidonotos hydrus* of the family *Natricidae*, "Fresh-water snakes," is exceedingly common in the marshes and lakes; of the sand snakes, the *Eryx jaculus* is, perhaps, the most abundant. Of the venomous snakes of Palestine there are four genera: the *Naja haje*, or "deadly cobra," a colubrine snake with grooved fangs; four viperine snakes, two true vipers (*Vipera Euphratica* and *V. ammodytes*); the Xanthian Katuka (*Daboia xanthina*), and the Toxicoa (*Eehis arenicola*), "a very common and dangerous reptile in the hotter and drier parts of the country." The horned viper (*Cerastes Hasselquistii*), a small but very venomous snake, well known in the sandy deserts of Egypt and Arabia, has been repeatedly observed in Palestine, and is well known in the southern wilderness of Judæa.

The *Amphibia* are represented by the edible frog (*Rana esculenta*), which abounds in the marshy places of Palestine, and is equally common in Egypt; by the green tree-frog (*Hyla arborea*), a beautiful little creature which sits on trees and catches flies as they pass; and by one species of toad (*Bufo pantherinus*), a southern form, abundant in all parts of the country. Neither the common frog of this country (*Rana temporaria*), nor the toad (*Bufo vulgaris*), has been observed in Palestine.

We now proceed to notice the *Reptilia* and *Amphibia* which are mentioned in the sacred writings.

The *Chelonia*—the order of Reptiles including the tortoises, turtles, and terrapenes, characterised by the body being enclosed between a double shield, out of which they protrude the head, tail, and extremities—are not definitely mentioned in the Hebrew Bible.

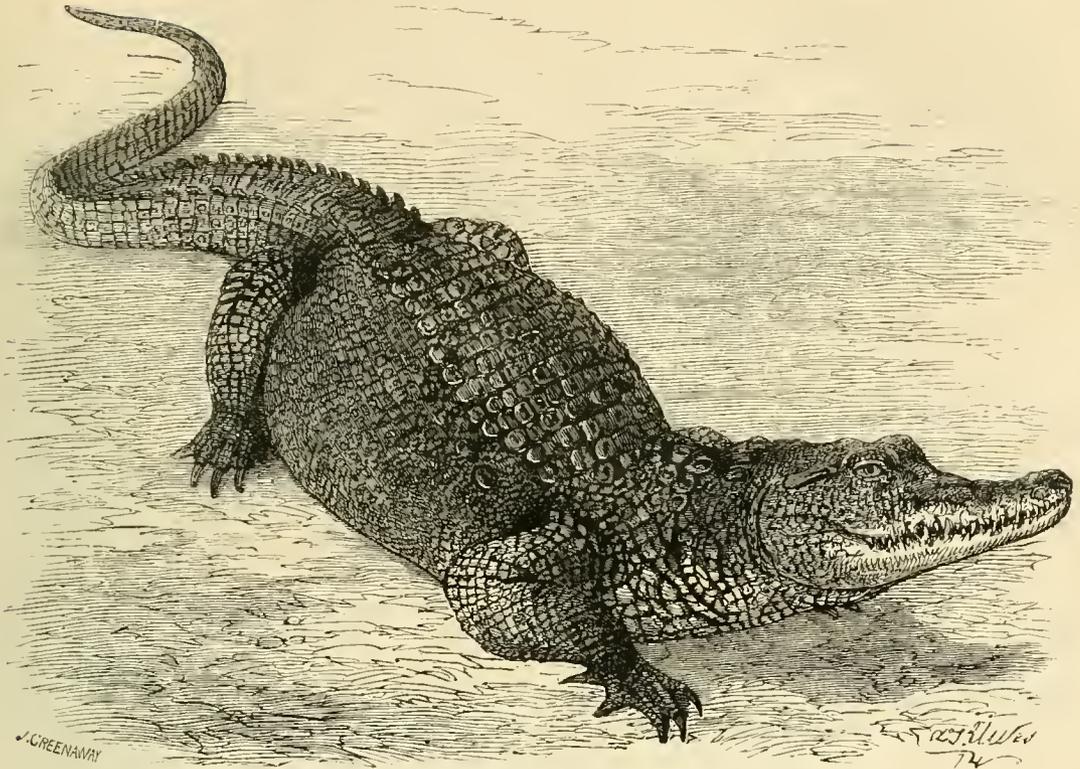


THE DHAB.

The English version in Lev. xi. 29 enumerates "the tortoise" amongst the "unclean creeping things" forbidden as food, but the Hebrew word *tsáb* probably denotes rather a large species of lizard than a tortoise. Land-tortoises and marsh-tortoises, as we have seen, are common in many parts of Palestine at the present day, and no doubt formerly existed in the country, and would have been known to the Jews, who would have included them amongst the "unclean creeping things." The Hebrew term *tsáb* will be considered when we come to the saurians or lizards.

The *Crocodylina*, the other order of the *Loricata*, is represented by the common crocodile (*Crocodylus vulgaris*), which under the name of *livyáthan* is frequently alluded to in the Old Testament, though this word is used also in a generic sense, to signify any huge monster of the deep or of the rivers. For instance, in the passage in Ps. civ. 25, 26, "This great and wide sea, wherein are things creeping innumerable, both small and great beasts; there go the ships; there is that leviathan whom thou hast made to play therein," some large whale or other cetacean is intended, for "the great and wide sea" here must refer to the Mediterranean, and not to any river as the Nile. In the Authorised Version the Hebrew word is always left untranslated, with the exception of Job iii. 8, where it is rendered "mourning." It occurs five times in the

text of the Old Testament, and once in the margin (Job iii. 8). In Ps. lxxiv. 13, 14, "Thou didst divide the sea by thy strength; . . . thou breakest the heads of Leviathan in pieces, and gavest him to be meat to the people inhabiting the wilderness," the Egyptian crocodile is clearly intended. The heads of Leviathan symbolically represent the princes of Pharaoh (the great crocodile or "dragon that lieth in the midst of his rivers," Ezek. xxix. 3), and his army who were destroyed in the Red Sea, and whose dead bodies cast on shore were devoured by the jackals and other wild beasts of the desert, here poetically called "the people inhabiting the wilderness." A similar figure may be seen in Prov. xxx. 25, 26, "The ants are a *people* not strong;" "The conies are but a feeble *folk*." In the passage in Isa. xxvii. 1, "In that day the Lord with his sore and great and strong sword shall punish leviathan the piercing serpent, even leviathan that crooked serpent; and he shall slay the dragon that is in the sea," the Hebrew word (*livyáthan*) may denote some large snake or python, typifying the Egyptian power, or the Hebrew *nachash* may be used in this passage not restrictively to a serpent, but to any fierce monster. The passage (Job iii. 8) in which Job curses the day of his birth—"Let them curse it that curse the day, who are ready to raise up their mourning" (margin, "leviathan")—is obscure, and a better translation is,



THE CROCODILE.

“Let the cursers of the days curse it, those who can rouse the crocodile.” “There is evidently an allusion to ancient and wide-spread superstitions: one of the earliest and most natural corruptions of religious feeling was a desperate struggle against the powers of nature: the sorcerer was believed, and believed himself to be able to arrest the course of day and night by incantations. It does not follow that Job adopted the belief, though he found in it an apt expression for his feelings” (Canon Cook in *Speaker's Comment*, iv. 28). The leviathan or crocodile is here, according to the same writer, “in all probability a symbol of the dragon, the enemy of light, who in old Eastern traditions is conceived as ready to swallow up sun and moon, and plunge creation into original chaos or darkness.”

The most detailed account of Leviathan is to be found in the forty-first chapter of Job, a description which, though clothed in the hyperbolic garb of Oriental poetry, very graphically represents the crocodile of the Nile. “Canst thou draw out leviathan with an hook, or fasten his tongue with a cord?” The tongue of the crocodile adheres to its jaws nearly up to its edges, hence the impossibility of putting a noose round it. “Canst thou fill his skin with barbed irons, or his head with fish-spears?” The scaly armour of the crocodile is so hard that a rifle-ball often will, unless tipped with steel, glance off it as from adamant.

“Who can discover the face of his garment, or come within his double bridle?” (ver. 13); *i.e.*, “Who can lift up his outside covering” (detach his scaly skin)? The expression “double bridle” is usually explained by “the double row of teeth.” The teeth of the crocodile are in one visible single row, but the teeth are hollowed at the base so as to form sheaths for the germs of teeth destined to replace them, so that the row is in fact a double one. “His eyes are like the eyelids of the morning” (ver. 18). In illustration of this idea, it is curious to notice the following passage from Horapollo: “To express sunrise, they (the Egyptians) depict the two eyes of a crocodile, because the eyes of the animal rising from the deep appear before its whole body” (*Hieroglyph*, i. 68). Some of the Egyptians, as the inhabitants of Ombi and Crocodilopolis, paid great honour to the crocodile. “Those who live not far from Thebes,” says Herodotus, “and those who dwell round Lake Mæris look on these animals with great veneration. In these places the people keep one crocodile in particular who is taught to be tame. They adorn his ears with ear-rings, put bracelets on his fore-paws, giving him each day his portion of bread with a certain number of victims; and after thus treating him with great attention when alive, they enbalm him when he dies, and bury him in a sacred place.” Strabo gives a curious account of a tame crocodile he saw at Arsinoe, or Crocodilopolis (“crocodile-city”), as was its ancient

name. The creature was kept in a lake, and was tame and gentle in disposition; it was called *Suchus*. Visitors used to bring it bread, flesh, and wine. On one occasion the priests took a small cake, cooked meat, and a mixture of honey and milk, and went to the animal, which was lying by the edge of the water. Some of the priests then opened the crocodile's mouth, and another put into it the cake, then the meat, and then poured down the draught of milk and honey. Other Egyptian people, however, amongst whom the most celebrated were the Tentyrites, regarded crocodiles with far different feelings. The people of Elephantine, so far from considering crocodiles sacred, used to eat them. Differences of opinion in religious matters have often been a fertile source of quarrels; and as the people of Ombi treated the crocodile with every mark of veneration, and their not very remote neighbours, the Tentyrites, hunted and destroyed this saurian on every opportunity, a fierce hatred arose amongst these two people, a fact noticed by Juvenal, who speaks of the quarrel as an

"Immortale odium et nunquam sanabile vulnus."

These people of Denderah seem to have been very skilful in destroying crocodiles. Pliny speaks of them as men of small stature, but gifted with great presence of mind. He affirms that they swim in the river after a crocodile, and jump on its back. This reminds us of the celebrated exploit of the late Charles Waterton, perhaps the only Englishman who has ever ridden a crocodile. An authority quoted by Kitto, speaking of the crocodiles of the Rio San Domingo (W. Africa), says they "are so tame that they hurt nobody. It is certain that children play with them, riding upon their backs, and sometimes beating them, without their showing the least resentment." The author of the passage in the Book of Job, however, expresses the general fact, and represents the crocodile as a dangerous pet, when he asks, "Wilt thou play with him as with a bird, or wilt thou bind him for thy maidens?" The crocodile of the Nile, which is found also in the Senegal and other rivers of Africa, is a formidable animal, and often seizes men as they sleep on the shore. The vertebrae of the neck bear upon each other by means of small false ribs, so that lateral motion is difficult; hence a quick turn will serve to place a man out of immediate danger. Ordinary bullets will seldom pierce the crocodile's scaly armour, but hard steel-tipped bullets from a good rifle will find an entrance. Amongst some of the Egyptians, as we have seen, the crocodile was an object of worship; its mummies are still to be found in some of the catacombs, and several may be seen in the British Museum.

Crocodiles lay eggs, twenty or thirty in number. They are about the size of those of a goose, and are deposited on the sand, where they are hatched by the heat of the sun. Numbers of the eggs and the newly-hatched young ones are devoured by ichneumons, vultures, and other predacious animals. The true crocodiles are found in Africa, Asia, and America; there are none

in Europe or in Australia. The alligators are peculiar to America, the gavials to India. Numerous remains of crocodilean reptiles are found in a fossil state in our own country, from the lias to the early tertiaries.

The *Saurians* appear to be denoted by the Hebrew words *tsáb*, *anákhá*, *letááh*, *cáach*, and *tinshemeth*.

*Tsáb* occurs only in Lev. xi. 29, as one of the "unclean creeping things" disallowed as food; it is rendered in our version by "tortoise." It is probable that the Hebrew word is the same as the Arabic *dhab*, "a large kind of lizard." The Septuagint renders it by "land crocodile." From the description of the word *dhab*, as given by the Arabian naturalist Damir, it appears to be either the *Psammosaurus scincus*, the *Monitor terrestris* of Cuvier, or else the Mastigure (*Uromastix spinipes*), a kindred species, very common in the deserts of North Africa and Arabia, as well as in the wilderness of Judæa. The Egyptian Mastigure is a large lizard attaining the length of two feet, of a green or greyish-green colour above, and with scattered spines on the upper side of the thigh, and conical tubercles on the sides and loins; but the chief peculiarity of this lizard consists in its tail, which is broad and thick, covered with a series of whorls of sharp hard-edged scales, which it uses with effect when irritated. According to the statements of the Arabs, the *dhab* is a match for the horned cerastes, whose hole it enters, and whose body it elastics with vigorous blows of its spiny tail. The Hebrew *tsáb* is derived from a root meaning "to be slow," and this is true of the Egyptian mastigure, which has a slow and awkward gait, turning its head from side to side with great caution as it walks. Dr. Tristram kept a specimen alive for some months; it was very docile, and would come at his call, sleeping in the sun during the day, supporting itself on its tail, with the nose and fore-legs leaning against the wall. The *dhab* rarely bites, but when it does so, "nothing will induce it to relinquish its grasp." Its food consists principally of beetles, but it does not hesitate to attack larger animals, as chickens, when in confinement. Some of the ancients tell strange stories about the mastigure. Old Topsel says: "The tail of this crocodile is very sharp, and standeth up like the edges of wedges in bunches above the ground, wherewithal when he hath mounted himself up upon the back of a beast, he beateth and striketh the beast most cruelly, to make him go with his rider to the place of his most fit execution, free from all rescue of his herdman or pastor, or annoyance of passengers, when in most cruel and savage manner he tearth the limbs and parts one from another till he be devoured" (*History of Four-footed Beasts and Serpents*, p. 692). The figure of this lizard, which is before us as we write, is rudely drawn, but otherwise it is a very correct representation.

*Anákhá* occurs once only, in Lev. xi. 30, as an "unclean creeping thing." Our version renders the word by "ferret," which it certainly does not mean. The *anákhá* is mentioned with the *tsáb* and other kinds of lizard, so that probably the *anákhá* is also some kind of

saurian. Etymologically, the word points to some "groaning" or "sighing" animal. The ancient versions disagree entirely; there is but one slender clue in the Ethiopic word *Anguey* or *Anguga* (Ludolf, *Lex. Aeth.*, s. v.), which in Abyssinia denotes some large river-lizard. If the Ethiopic word be the same as the Hebrew, the *anákâh* may be taken to represent the water-lizards, such as the *Monitor Niloticus* or Varan of the Nile, while the *tsáb* may stand as the representative of the land-lizards; but it is impossible to do more than form a conjecture.

*Letâáh*.—There is much less uncertainty as to the meaning of this word, which occurs only in the list of "unclean creeping things" (Lev. xi. 30), and is rendered "lizard" in our version. All the old versions agree in identifying the *letâáh* with some kind of saurian, and some concur as to the genus indicated. The Septuagint word is *καλαβοτής* or *ἀσκαλαβότης*; the Vulgate reads *stellio*. Now we know from Aristotle what the *ἀσκαλαβότης* denotes: speaking of the woodpecker, he says, "It runs quickly upon trees, and even with its head downwards, like the *askalabote*." In the *Etymologicum Magnum* the *askalabotes* is thus explained: "A little animal like a lizard, which creeps on the walls of houses." This identifies the *ascalabotes* with some species of the family *Geckotidae*, or geckos, many members of which are characterised by a peculiar lamellated structure of the toes, by means of which they are enabled to run over smooth surfaces even in an inverted position, head downwards, like house-flies on a ceiling. The Latin *stellio* also signifies "a gecko," and the name refers to the white star-like spots with which the body is covered. If we look at the Hebrew word we shall see that its derivation from a root meaning "to cling," "to adhere," or "to hold oneself," is peculiarly suitable to a gecko. It is true that other lizards have the habit of clinging to the ground or to other objects, but this is strikingly exhibited in the geckos. Their habits are thus summed up by Dr. Gray: "They live on insects and worms, which they swallow whole, the œsophagus being very large. They produce a sound by the movement of their tongues against their palate, which has given rise to their name—similar to the double click often used in riding, which has been attempted to be imitated by the word *Gecko*. Fockaie and Geitge—and also to be called postilions, claqueurs, and spitters. Nocturnal, avoiding the heat of the sun, and catch their food in cracks, in rocks, houses, &c. Their movements are very brusque, without sound, and exceedingly rapid. They hibernate, and are provided with one or two fatty masses in front of the pubis, which are said to be a provision for their nourishment during that period. The males are smaller; . . . the egg is spherical, with a hard calcareous shell" (*Catalogue of Lizards in Brit. Mus.*, p. 142). Geckos are found nearly in all parts of the world; in the greatest abundance in warm climates. They have the character—whether deserved or not—of being highly venomous, exhaling poison from the lobes of the toes. Though prettily marked,

they are certainly repulsive in appearance, and hence probably the reason for the disgust they inspire. The Arabs think that contact with a gecko produces leprous sores; hence one of their names for this lizard is *Abu burs* or *Abu burays*, i. e., "Father of leprosy." Hasselquist confirms the assertion that the geckos secrete a venomous fluid. He says, "The poison of this animal is very singular, as it exhales from the *lobuli* of the toes. At Cairo I had an opportunity of observing how acrid the exhalations of the toes of this animal are. As it ran over the hand of a man who was endeavouring to catch it, there immediately rose little red pustules over all those parts which the animal had touched" (*Travels*, p. 220). Several geckos occur both in Egypt and Palestine; one of the commonest species being the fan-foot (*Ptyodactylus gecko*), Le Gecko des Maisons of Bory; it is reddish-brown, spotted with white.

*Côach*, a word of uncertain meaning, occurs only in Lev. xi. 30, as another "unclean creeping thing." The Septuagint and the Vulgate interpret it by "chameleon;" but this lizard is with more probability assigned to another Hebrew word—viz., *tinshemeth*. Etymologically, *côach* clearly points to some large and strong animal, probably of the Saurian family. The word *côach* occurs frequently in the Bible in the sense of "strength," "power," "wealth." There is a large lizard—common in Bible lands, in the sandy parts of Egypt, peninsula of Sinai, and in the southern parts of Judæa—the Land Monitor or Ouaran (*Psanmosaurus scincus*), which may perhaps be intended by the *côach*. The Monitor of the Nile (*Monitor Niloticus*) is another large and powerful lizard, being five or six feet in length, belonging to the same family; both are eminently carnivorous in their habits, feeding on other lizards, mice, jerboas, crocodiles' eggs, &c. Either lizard may be denoted by the *côach*, but it is not possible to come to any definite conclusion.

The chameleon is thought to be denoted by the Hebrew word *tinshemeth*, which occurs only in the list of unclean creeping things (Lev. xi. 30), and is translated "mole" in our version. The context points rather to some species of lizard, and we need not be surprised to find so many kinds of lizards mentioned in the list of prohibited animals when we remember how great is their number, and how numerous the genera that are found in Palestine and the Bible lands. "Every kind of soil," says Tristram, "and every district has its numerous species, and they swarm most especially in the barren and desolate wilderness. There are lizards of the water and lizards of the land. Immense numbers are peculiar to the sandy deserts; others bask on the rocks and shelter themselves securely in the caves and fissures of the glens. Some species resort to the cultivated plains; others run among the brushwood of the Galilean hills; many others climb the trees of the forests of Gilead and Tabor, and seek their food among their branches."

The word *tinshemeth* is derived from the root *nâsham*, "to breathe," "to inhale the air;" and the chameleon certainly deserves the name of "breather,"

*par excellence*, as it is fond of filling its immense lungs with air till it becomes almost transparent. Chameleons live on trees, clinging to the branches with great force by their feet and prehensile tail; their movements are excessively slow, proceeding with regularity and affected gravity. They live on flies and other insects, which they procure by the rapid ejection of their elongated tongue, which is viscid at the tip; the eggs are placed on the ground under leaves; they are round, and the shell is calcareous, white, spotless, and very porous; they inhabit Asia and Africa, and are naturalised in Southern Europe. Their eyes are very curious, and capable of being moved in opposite directions; they are covered with a circular lid, pierced with a small central hole; the ears are concealed under the skin. Their faculty of changing colour is well known, but whether it is involuntary or under the control of the animal is a question at present undecided. The species

that occurs in the Bible lands is the *Chameleo vulgaris*; it is extremely common in the Jordan valley.

There is yet another Hebrew word, *chomet*, occurring in Lev. xi. 30, and rendered "snail" by the A. V., which the old versions and later authorities interpret by "lizard." Fürst derives the Hebrew name from an unused root meaning "to wind," "to bend," of an animal winding itself like a serpent. It has been conjectured that the serpent-like sand-lizards, *Sepsidae*, are probably denoted by the Hebrew term. Many of these lizards have no visible feet; when alarmed they bury themselves quickly in the sand. Several species inhabit the Bible lands; they bear some resemblance to the blindworm of this country, which is also a lizard, despite its snake-like form. Their teeth are small, and the little creatures are harmless. The Arabs of North Africa call them sand-fish, and esteem them as delicacies. The flesh is white and good.

## BOOKS OF THE OLD TESTAMENT.

JOB (*concluded*).

BY THE REV. A. S. AGLLEN, M.A., INCUMBENT OF ST. NINIAN'S, ALYTH, N.B.

### 3. SECOND SCENE (CHAP. XV.—XXI.).

**W**ITH the second appearance of Eliphaz we become conscious of a change, which marks the true dramatic character of the poem. We are not to expect any advance in the arguments employed by the three friends. These remain throughout in substance the same. But an entirely new turn is given to the dialogue by the mode in which they are presented. Up to this time the three have been content with general statements, which were, of course, partially true; now they step forward to a direct and personal attack. Job's speeches appear to them to be a damning proof of his impiety, and they do not hesitate to denounce him as a rebel against God (xv. 4—6, 13). This change of attitude is effected with consummate art. Hitherto the three speakers have maintained the temper becoming men charged with a grave and painful task, in which they have no doubt of success. Job, on the other hand, has been passionate and intemperate. But now the relative situation changes. In attempting to maintain their new position, the three friends stray further and further from the truth, and, as is natural, grow visibly angry. Wounded self-love shows behind their zeal for God, and, as always happens, their bigotry grows more intense with the rise of personal feeling. Job, on the other hand, becomes every moment calmer and more collected as the accusations assume a more direct form. Before, he had been confused and divided, as one who fights in the dark where friend and foe are indistinguishable. But as the charges are brought personally home to him he feels more and more the falsehood implied in them, and is more and more confirmed in his innocence. "He had before known that he was innocent, and now

he feels the strength that lies in innocence, as if God were beginning to reveal Himself within him, to prepare the way for the outward manifestation of Himself."

The theme chosen by the speakers suits their indignant mood. Abandoning all attempt to comfort Job with the promises that wait on repentance, they concentrate all their powers on the description of the doom of wicked men. It is an awful picture, none the less true because of the falsehood of its application. The type of wickedness selected is one intended to cover the case of Job. It is the Oriental chieftain grown great and rich by successful violence and rapine (xv. 27, 28; xviii. 7; xx. 6—15). The successive steps of the tyrant's ruin are graphically described, from the first stings of the guilty conscience that disturbs the serenity of his proud prosperity to the oblivion that at last overwhelms and buries his infamous name (xv. 20, sq.; xviii. 7, sq.; xx.). A few delicate touches serve to detect the individual peculiarities of the three. Eliphaz is still the most dignified and considerate, and although he assumes an air of superiority, he tries to make his words less direct while he supports them with the weighty authority of tradition (xv. 17, sq.). He dwells chiefly on the terrors which haunt a guilty mind, painting, with a vividness of touch which no poetry has surpassed, the coward fears that attend an evil conscience (xv. 20—24). Bildad, whose taste for brevity makes Job's lengthy speeches especially offensive to him (xviii. 2), follows with a description of the godless man, which is a masterpiece of poetic idealising, and teems with images that have enriched literature for ever (6—14). Zophar, the most angry and the least able to disguise his wounded vanity, pursues the same theme in a series of vigorous figures, which display at

the same time the narrowness and coarseness of his mind (chap. xx.).

Job's reply to Eliphaz opens with a keen, biting sarcasm—

"I could console you with my mouth,  
And you should have for comfort the movement of my lips."

But he soon drops this scornful tone, and his strain becomes elegiac and subdued. Once and again, in words of indescribable pathos,<sup>1</sup> he portrays his bodily and mental anguish, his condition so desolate and so hopeless (xvi. 6, sq.; xix. 13—21). As before he poured out so passionately his longing for instant death, so now, in the gentler mood that has come over his spirit, he anticipates the rest of the grave, and, bidding farewell to life, chants in strains of exquisite tenderness his own requiem—

"My spirit is spent,  
My days are extinct;  
There only remains the tomb." (xvii. 1.)

"All my hope is to have the grave for my abode:  
I have made my bed in the darkness.  
I have said to corruption, 'My father;'  
To the worm, 'My mother and my sister.'<sup>2</sup>  
And where, then, is now my hope?  
As for my hope, who shall see it?  
It is gone down to the gates of Sheol,  
If, at least, there is rest in the dust." (xvii. 13—16.)

But through this elegiac tone the strong persistent and almost triumphant protestation of innocence is always heard.<sup>3</sup> And here the higher purpose of the poem comes into clearer light. The refining efficacy of affliction has already appeared in Job's gentler manner. It shows still more plainly in the purer form which his faith begins to take.

The growth of a better trust is exhibited in two ways. The creed of the three friends, which is also the creed in which Job has been educated, is confronted with the contradictory facts of experience in all their naked truth, although even now to reflect upon them brings consternation and bewilderment (xxi. 6). If villany is daring and consistent enough, it will succeed. This is true now, and was beginning to appear painfully true in Job's time (xxi. 6—13). The wicked man may openly renounce God and scoff at His judgments, and no sign of wrath is given in heaven, "the destruction which he deserves does not come upon him." But he gains all that he desires, and lives honoured and happy (14—18)<sup>4</sup> Utterly wide of the mark is the weary

proverb that the wrath is but delayed, to fall on their posterity—

"'God,' you say to me, 'reserves this punishment for their children.'  
But He should punish them, so that they might perceive it for ever.

Their eyes should see their own destruction,  
They should themselves drink the wrath of the Almighty.  
For what matters to them their house after them,  
When once the number of their months is accomplished?"<sup>5</sup>  
(xxi. 19—21.)

They will die? Yes, that is part of their happiness. They die like all the rest. "One man is good, another wicked; one is happy, another miserable. In the great indifference of nature they all share a common lot." But the tyrant passes away in the midst of his posterity, and even death is made sweet by the pageants that surround his burial, and the knowledge that his sculptured tomb will be the praise and envy of travellers, and continue his glory when he is gone<sup>6</sup> (xxi. 23—33).

That is the actual fact about the wicked man, whom, in spite of their intimate knowledge of his character, the three friends identify with Job. Such he might have been had he been openly godless. The contrast between this state of happiness and his own wretched condition, as he sits on his ash-heap alone in his forlorn nakedness, a mark of scorn for even his nearest friends, is all the more impressive because it is drawn by the hand of the sufferer. And the poet discloses his high aim in the noble exclamation which rises to the hero's lips while they describe a lot which in outward respects is so enviable—

"May the counsel of the wicked be far from me."  
(xxi. 16.)

That thought was dictated by a feeling which anticipated the teaching of the Cross of Christ. "Job was learning to see that it was not in the possession of enjoyment; no, nor of happiness itself, that the difference lies between the good and the bad. True it might be, that God sometimes, even generally, gives such happiness—gives it in what Aristotle calls an *ἐπιγυρόμενον τέλος*—but it is no part of the terms on which He admits us to His service, still less is it the end which we may propose to ourselves on entering His service. Happiness He gives to whom He will, or leaves to the angel of nature to distribute among those who fulfil the laws upon which it depends. But to serve God and to love Him is higher and better than happiness, though it be with wounded feet, and bleeding brows, and hearts loaded with sorrow."<sup>7</sup>

If this is the goal to which Job is gradually struggling through his outward trial, the issue of the conflict put upon him by his friends is no less glorious and clear. Obligated by his own sincerity to deny their assumption that his sufferings are just, and driven, in order to account for them, to contemplate the Divine power as

<sup>1</sup> See xix. 21—

"Have pity upon me, have pity upon me, O my friends;  
For the hand of God hath touched me."

<sup>2</sup> Cf. Shakspeare, *Rom. and Juliet*—

"Here, here will I remain  
With worms that are thy chambermaids; oh here  
Will I set up my everlasting rest."

<sup>3</sup> See xvi. 17.

<sup>4</sup> This does not appear in A. V. Translate—

"Lo, their good! is it not in their hand?  
(The counsel of the wicked be far from me.)  
How rarely is the candle of the wicked put out,  
Or his destruction come upon him,  
Or God distributing to him a lot of wrath,  
That they are as stubble before the wind,  
Or as chaff that the storm carrieth away?"

<sup>5</sup> The force of this passage also is entirely missed in the A. V.

<sup>6</sup> Verse 32, "And shall remain in the tomb," margin, "Shall watch in the heap," has been variously explained. The best commentators are now agreed that it refers to the monument of the dead man sculptured on his tomb, in which he seems to watch even in death over the possessions in which he gloried when alive.

<sup>7</sup> Froude, *ut supra*.

capricious and inimical, he yet supports himself more and more by the brave certainty that there is a just God, who abides in heaven as the witness to his innocence and the arbiter of his cause (xvi. 18—21). The conception of an Invisible One who can "be wrought to sympathy" with human hopes and fears grows clearer with every utterance of the sufferer. At last there comes one of those flashes of inspiration by which from time to time God heralds his fuller revelation. Whatever be the literal meaning of the celebrated passage in chapter xix.—its difficulties are discussed below—from which to English ears thoughts of an incarnate Saviour and a resurrection from the dead can never be dissociated, it is certain that it leaps in its large aspiration far beyond the purest hopes that up to this time had stirred even Hebrew hearts. In the intense feeling that justice must and will be done, Job is made to cast one marvellous look through the mysterious darkness of death, and see God, his avenger, stand as it were above his dust, and vindicate his character upon his grave. In this great hope he is able himself to live again, and to appropriate the living Redeemer, and look upon Him when the skin is wasted from his bones and the worms have done their work on the body which now imprisons his spirit.<sup>1</sup>

<sup>1</sup> The literal rendering of chap. xix. 25—27 (which may be fairly obtained from the A. V. by omitting the italics and correcting from the margin) is as follows:—

"And I know, my vindicator lives;  
And the last, He will arise over the dust;  
And after my skin, which has been thus torn to pieces,  
And from my flesh, shall I see God.  
Yea, I shall see Him for myself,  
Mine eyes shall behold Him, none other;  
My reins pine away within me."

The word *gael*, translated "vindicator," means *blood-avenger* or *kinsman* (Numb. xxxv. 12). But in Prov. xxiii. 11; Lam. iii. 58, &c., it implies one who procures justice or compensation for the oppressed (see Delitzsch *in loc.*). It is as the rescuer of his honour, the vindicator of his character, that Job contemplates God in this passage (cf. xvi. 19). The term is applied to God in Exod. vi. 6; Isa. xliii. 1; xlviii. 17, &c., as the one who redeems from the bondage of Egypt or the Babylonian exile. From Isa. lix. 20, St. Paul applies the word to Christ (Rom. xi. 26, trans. "deliverer" in A. V.), but *gael* is nowhere in the O. T. applied to the Messiah.

The second line may mean—

"At the last He will arise upon the earth,"

or

"At the last He will arise over my dust."

The third line can mean nothing else but—

"After my skin has been torn in shreds from my bones."

In line 4, the words "from my flesh" have given rise to much controversy. Some would give them the sense "when my flesh has been made whole again." But this quite destroys the parallelism with the preceding line, and would be inconsistent with the character of Job's feeling at the time, which induces him to look for certain death, and to reject all thought of recovery. To understand it as an anticipation of a bodily resurrection in St. Paul's sense would, of course, be to import into the Old Testament ideas quite foreign to it. And the particle translated "from" may be more correctly understood as "free from," i.e., "deprived of." This preserves the parallelism—

"And after my skin, thus torn in shreds,

Even as a fleshless skeleton, I shall see God."

That there is any direct, still less conscious, anticipation here of an incarnate Redeemer, and of a resurrection in the flesh, can only be admitted with extreme violence, not only to the passage itself, but to the whole tenor of the Book of Job. On the other hand, this is not the mere expression of conviction that God will appear in *this life* as the avenger of Job's innocence, and present

#### 4. THIRD SCENE (CHAPS. XXII.—XXXI.).

Only one more opening was left for Elihu. The hypothesis on which he had proceeded, that Job would yield before the indirect charges brought against him, had been met with indignant and consistent denial. He now withdraws the restraint which friendship and respect had placed upon his lips, and proceeds to change conjectures into certainty by arguing that the sufferer's misfortunes are the result of particular crimes, which he enumerates with unsparing severity and minuteness (xxii. 5—11; 17—24). It is a proof of the profound insight into character possessed by the poet that these falsehoods are powerless to make Job angry. He does not deign to reply to them. There was nothing to reply. If, indeed, God's tribunal could be reached, where, instead of unworthy and baseless inductive, the sufferer felt he would meet justice and even sympathy (xxiii. 6, 7), then he would plead his cause and maintain his innocence. But turn where he will, all is darkness and silence. God Himself is not to be found. And the evidence of His presence in the world, if evidence at all, is such as to produce consternation and despair (xxiii. 8—17). For everywhere around are victims of oppression and cruelty, unfriended and unavenged—

"Where groans are heard rising from the city,  
The soul of the wounded crieth out for vengeance;  
And God takes no heed of their wrongs." (xxiv. 12.)

The robber, the adulterer, the assassin, pursue their abominable crimes, and as long as they escape detection by man, God has no care; neither living nor dying do they suffer retribution. The curses of their victims do not hurt them in life, and cannot follow them when they drop off "in their proper time like ears of ripe corn," happy even in death (xxiv. 13—24).

"If it is not so, who will make me a liar,  
And make my speech nothing worth?"

These incontestable facts silence, if they do not convince. Zophar retires altogether from the contest. Bildad sounds the note of retreat. He contents himself with a picture of the greatness of that God whose real character he so little understood; and is proudly cut short by Job, who, after a few words of satire, takes

Himself to His servant's view when reduced to a mere skeleton and consumed by his cruel disease. It is true that this actually happens in the sequel. But comparison with xvii. 16; xx. 11; xxi. 26, shows that by the word "dust" the grave is most probably intended, and "without my flesh" implies more than the emaciation of sickness.

The passage is a further expansion of the thought of chaps. xiv. 13—15; xvi. 18, 19, in which the sufferer, in whose heart an image of the eternal God of love and justice is beginning to displace that of a God of mere caprice (see this worked out in Delitzsch and Ewald), catches at the hope that even after death the bond between his Maker and himself would hold. There he trusted to hear the assuring voice, and maintained the existence of a Witness to his innocence in heaven. Here, by a momentary outburst of triumphant faith, he "knows" he will actually in the spirit behold his Redeemer. Thus he "plants the flag of victory upon his own grave." Thus "the doctrine of immortality gleams forth like a solitary star in the darkness." [See Delitzsch, Ewald, Davidson, and Renan (trans.). The same view is held by Vaibinger, Umbreit, Hupfeld, and others.] And thus, we may add, though unconsciously, this unknown writer shows the existence in the heart of man of a need which only the fuller revelation of Jesus Christ would meet and satisfy.

up the same theme of Divine majesty, and pursues it in a spirit of loftiness which Bildad could not have approached. But even while confessing that all creation is confounded by the glory and might of its Maker, of whose ways it can but perceive a small portion and catch but the faintest echo of His mighty voice (xxvi. 14), the sufferer can still solemnly appeal to this dread Being, and with an oath protest his integrity and his truth.

"As God liveth, who denies me my right,  
And the Almighty who hath sorely vexed my soul;  
All the while my breath is in me,  
And the spirit of God is in my nostrils,  
My lips shall not speak wickedness,  
Nor my tongue pronounce a lie.  
God forbid that I should grant you to be in the right;  
Till I die I will not remove my integrity from me.  
My righteousness I hold fast, and will not let it go;  
My heart does not reproach me for a single one of my days."<sup>1</sup>  
(xxvii. 2-6.)

And now a new note is struck—a note which it is important we should catch, since upon our perception of it depends our appreciation of the grandeur of purpose in the conclusion of the poem. Job's experience of life, tried as it had been by severe suffering, and tested by its power to silence his friends, has led him on to a great height. "He had seen the fact that the wicked may prosper, and in learning to depend upon his innocency he had learnt that the good man's support was there if it was anywhere; and at last, with all his heart, was reconciled to the truth." But this conclusion had not solved the mystery of the outer world. That was deeper and deeper to him. Better try no longer to understand it.<sup>2</sup> "The wisdom that can compass that mystery, he knows, is not in man, though man search for it deeper and harder than the miner<sup>3</sup> searches for

the hidden treasures of the earth." The only wisdom within man's reach is the moral wisdom of right purpose and good act.

"Behold the fear of God—that is wisdom;  
And to depart from evil—that is understanding."<sup>4</sup>  
(xxviii. 28.)

"Here, therefore, it might seem as if all was over. There is no clearer or purer faith possible for man; and Job had achieved it. His evil had turned to good; and sorrow had severed for him the last links which bound him to lower things. He had felt that he could do without happiness, that it was no longer essential, and that he could live on, and still love God and cling to Him. But he is not described as of preternatural, or at all Titanic nature, but as very man, full of all human tenderness and susceptibility. His old life was still beautiful to him. He does not hate it, because he could renounce it; and now that the struggle is over, the battle fought and won, and his heart has overflowed in that magnificent song of victory, the note once more changes; he turns back to earth to linger over those old departed days, with which the present is so hard a contrast; and his parable dies away in a strain of plaintive but resigned melancholy"<sup>5</sup> (xxix., xxx.).

But from this mournful tone the thought of the unjust charges against him soon arouses him, and with one more strong and explicit protestation of his perfect obedience to the highest laws of conscience and God, he appeals for the last time to his Divine Judge, arraigns in imagination the prisoner at the dread tribunal, and in the most solemn manner declares his integrity and pleads his cause (chap. xxxi.). And here the scene ends, and we are formally told that "these three men ceased to answer Job, because he was righteous in his own eyes."<sup>6</sup>

(Jabbok) and Abarim. (2.) In Sinai, where frequent traces of mines are discovered by travellers. (3.) In Egypt. (4.) In Lebanon.

<sup>4</sup> Cf. Eccles. xii. 13. By and by Jehovah will Himself show His servant how Nature reflects, not only His greatness, but His wisdom, and subserves the higher purposes of moral order.

<sup>5</sup> Froude, *ut supra*.

<sup>6</sup> In chap. xxiv. 1-8 we have a passage which, when compared with chaps. xvii. 6, xxx. 1-10, becomes of considerable historical interest and importance. As rendered in the A. V., there is some confusion. Verse 7 should be translated—

"They pass the night naked, without clothing,  
And have no covering against the cold."

It is thus seen to refer to the same people, whose miserable condition is described in the other verses, and in chap. xxx. 1-10. Ewald recognised in this a description of the Horites or Troglodytes of Edom, a remnant of one of the aboriginal tribes, strangers alike to the Hebrews and their cognate tribes, and to the Canaanites, who, in the time of the poet, were reduced to a state of homeless and abject misery, living a gipsy or bush life, and a prey to every powerful tribe.

In chap. xxix. 18, many commentators (*e.g.*, Delitzsch, Davidson) see a mention of the fable of the phoenix. The word *khol*, translated "sand" in the A. V., is identified by many ancient Rabbins (*cf.* Ps. ciii. 5) with the mythical Egyptian bird who was supposed to live a thousand years, and at the end of that time burn itself in its own nest that a new and young phoenix might spring from the ashes.

Verse 24 of chap. xxx. has been a cause of great difficulty. The A. V.,

"Howbeit he will not stretch out his hand to the grave (margin, 'heap'),

Though they cry in his destruction,"  
gives no intelligible sense. The word rendered "heap" in the

<sup>1</sup> So far the intention of the poet is clear, and has been pursued with the strictest regard to dramatic truth. But a passage follows of some obscurity and of doubtful purpose. In chap. xxvii. 13-23, Job appears to recede from the position to which he had been driven by the result of his observation, and to concede the very point which he has hitherto maintained so resolutely and well. Many attempts have been made to avoid the difficulty. Kennicott was the first to suggest that the third speech of Zophar had accidentally been transferred to Job. According to this hypothesis, chaps. xxvi. 2-xxvii. 12 contain the reply to Bildad, and Zophar begins chap. xxvii. 13. Eichhorn supposed Job to be stating his adversaries' case merely to reply to it. But he does not reply. Ewald, again, understands the passage as an intentional recantation of Job, who had in the heat of argument been carried too far. But this seems inconsistent with Job's solemn oath of innocence at the beginning of chapter xxvii. The most feasible explanation is the one most agreeable to the dramatic necessity of the poem. The whole of chap. xxvii., after verse 7, is couched in a tone of indignant satire. After protesting in the most solemn way his own innocence, the hero turns round on his adversaries with the very principles invoked against himself. He acknowledges the general truth of their views of Divine retribution, which he may safely do without allowing that every unhappy man must be wicked, only to threaten them with the fate they deserve. They, not he, are wicked; on them, not on him, will fall the terrors of the sword, the pestilence, and the storm. This, which is Renan's view, is substantially that of Delitzsch, who says, "Job holds up the end of the evil-doer before the friends, that from it they may infer that he is not an evil-doer; whereas the friends hold it up before Job that he might infer that he is an evil-doer."

<sup>2</sup> For chap. xxviii. 3, 4, see Vol. III., p. 51. It is a passage which owes its elucidation entirely to modern exegesis. The ancient versions and the A. V. can make nothing of it. The old commentators speak of it as "Cimmerian darkness."

<sup>3</sup> Mining operations may have become familiar to the author—(1.) from the "Iron mount" of Josephus, between Wady Zerka

## 5. ELIHU (CHAPS. XXXII.—XXXVII.).

It seems probable from chap. xvii. 8, 9 that there was an audience around the speakers who were variously impressed by what they heard. Bildad also commences his second speech (xviii. 2) in the plural. Among these spectators hitherto silent, or expressing their feelings only by signs, was a young man named Elihu, a Buzite, a descendant, that is, of a collateral branch of the family of Abraham (Gen. xxii. 21; cf. Jer. xxv. 23). Seeing, however, that his elders "had found no answer, and yet had condemned Job," he is impelled by an irresistible inspiration to throw himself into the discussion, and not without signs of impatience from the sufferer (xxxiii. 31) proceeds to deliver his opinions in a long address. Every reader feels that this appearance of Elihu is an interruption to the regular action of the drama. No notice is taken of this speaker by Jehovah, nor is he mentioned either in the prologue or epilogue. The opening words of God, in chap. xxxviii., "Who is this that darkeneth counsel by words without knowledge?" are only addressed to Job, and imply that he had just then spoken. This connection is broken by Elihu's discourses. Even in the English version the style of this portion is perceptibly different; it is more rhetorical and discursive, and the poetry, though sometimes fine, wants the intense and vivid colouring of the rest of the book. In a commentary the difference of language is at once perceptible. The difficulties of this part are far fewer and smaller than elsewhere, and arise from quite different causes. There are other arguments, too long to be inserted here, which seem to point to a later origin and insertion of this portion of the poem. Whether the same author added it in later life (as Renan supposes), or some other hand interpolated it, will never be known. The reason of the addition is plain. In the original plan of the work no room was left for the development of one most important truth more than once hinted at, that suffering is in itself a means of moral purification. Elihu's idea of punishment is not, as that of the others, the vindictive, but the reformatory. It is to teach them, and bring them to His feet in humble prayer, that God visits sinners (xxxiii. 23—30). But there are put into his mouth charges against Job as severe and reprehensible as those of the three friends, and he is guilty of misrepresenting the sufferer's language (xxxiv. 8). Besides this, the speeches consist chiefly of descriptions of Divine power.

## 6. FOURTH SCENE (CHAPS. XXXVIII.—XLII. 6).

Whatever be the relation of the section just closed to the rest of the poem its insertion is managed with considerable art. During the last few moments of his

margin might refer metaphorically to Job (this heap of ruins) if the rendering "Only may He not stretch out His hand to a heap of rubbish" accorded with the second member of the verse. It seems better to understand by it *overthrow or falling*, as Delitzsch—

"Doth not one, however, stretch out the hand in falling?"

Doth he not raise a cry for help on that account in his ruin?" Job feels himself hurried along to death, but by an instinct of self-preservation tries to check his fall.

speech, Elihu makes us sensible of the tempest gathering in the heavens, from the bosom of which the awful voice of Jehovah breaks in a thunder-peal. Both in the sublimity of its conception, and in the incomparable grandeur of its poetry, this scene is the crown of the whole poem. At first it does not seem to contain any answer to the questions raised, or solution of the difficulties with which the book deals. As a Theodiceæ, as a justification of God's ways to man, it speaks no more than the natural works, of which it gives such vivid and life-like pictures, speak. It is one of God's *silences*, not one of His revelations. It has a voice only for "those who have ears to hear." And yet it humbles Job "to dust and ashes." It completes the work of restoration in his soul. His error had consisted, not in maintaining his innocence, nor in denying with indignant scorn the shallow inferences of his friends, but in the assumption that he too could penetrate behind the veil and read the mystery and ways of God. The burden of the drama is, not that we do, but that we do not, and cannot, fathom the mind of the Divine Ruler of the world—that it is not for man to know it, nor for God to reveal it. When, therefore, the Almighty at length speaks, in answer to Job's repeated challenge, it is not to argue, it is not to answer, but to unfold the glory and wonder of creation in a series of living pictures, "to point, with mighty but tender irony, to the arch of the rainbow and the fountains of the dawn, and to amaze, to startle, to humble the dust and ashes of mortality with the miracles of His power; to convince them that man is nothing-perfect, and that God is All-complete." But it is not only to convict man of his impuissance and his inability to comprehend the movements of the Divine mind that Job is catechised on his knowledge of the laws of nature, on the diffusion of light, the formation of rain, or the marvels of the treasure-house of ice and snow. It is not merely to convince him of the nothingness of his puny strength that, after he has "girt his loins like a man" (xxxviii. 3), he is confronted one by one with inferior creatures which yet defy his dominion and laugh at his pretension and pride, so that the "lord of creation" is left "encircled with a universal chorus of contempt."<sup>1</sup> He is to learn, in the first place, that "God's thoughts are not as our thoughts, nor our ways as His ways;" but at the same time he is to learn that in the outward manifestation of Himself in nature there is enough to confirm the testimony of conscience to a moral order, founded on perfect justice and directed by perfect wisdom. The temerity which could for a moment question this, needed reproof and humiliation, while the faith which caught at something higher still,

<sup>1</sup> "This is the sting of these matchless descriptions. They exhibit the laughter of God at man's pride and folly, passing in reverberated echoes throughout the free and noble creatures of His hand—the lion roaring, the hawk soaring, the wild ass spurning, the eagle screaming, the horse snorting, the peacock strutting, the ostrich tossing, behemoth brooding, and leviathan lashing the deep into laughter, all in token of their perfect and united derision of man's pretensions, his character and his virtues." (Gilfillan, *Bards of the Bible*, p. 55.)

and claimed love and sympathy as well as justice in the Divine dispensations, needed to be confirmed. By tender and beautiful touches these lessons are brought out.

The proud and powerful animals which laugh at weak man have got their proper place in creation, where they live according to the nature with which God has endowed them. The ordinary phenomena of the universe serve the higher purposes of the moral order—the dawn of day puts an end to the works of darkness, snow and hail act as Divine judgments (xxxviii. 12—15, 22, 23). The sea is kept within appointed bounds, and the pride of its waves stayed (xxxviii. 11), that man may not suffer from their destructive power, while even on the desert God's bounty overflows in kindly though useless rain (ver. 26). As in the Sermon on the Mount so here, the common and every-day sights of Nature, the grass, the flowers, the birds, are made the vehicles of the lessons of humility, gratitude, and peaceful dependence on the one wise and just and perfect God.

Twice only does the proved and humbled saint—who had so longed for opportunity to open his cause at God's tribunal—venture to reply. It is but to confess his inability to reply. In broken accents, and in confusion, which shows how utterly all self-consciousness has disappeared, and how true and noble is his peni-

tence, Job rises out of his weakness in repenting of it, and "by losing himself finds himself."

#### 7. THE EPILOGUE.

God does not justify His ways to man, but He pronounces judgment on the past controversy. "The self-constituted pleaders for Him, the accepters of His person, were all wrong; and Job—the passionate, vehement, scornful, misbelieving Job—he had spoken the truth; he at least had spoken facts, and they had been defending a transient theory as everlasting truth."

Nor was the judgment confined to words. The general law which, however large the exceptions, tends to connect prosperity and goodness, is admitted and confirmed, and our sense of fitness satisfied, by the outward indemnification to Job for his outward sufferings. The lesson taught to him and us, although independent of this result, perhaps needed it for its completion. Happiness and enjoyment, if regarded as things essential, "have a tendency to disenable our nature, and are a sign that we are still in servitude to selfishness. Only when they lie outside us, as ornaments merely to be worn or laid aside as God pleases—only then may such things be possessed with impunity. Job's heart in early times had clung to them more than he knew, and now they were restored because he had ceased to need them."

## THE HISTORY OF THE ENGLISH BIBLE.

BY THE REV. W. F. MOULTON, M.A. LOND., D.D. EDIN., PROFESSOR OF CLASSICS, WESLEYAN COLLEGE, RICHMOND.

MILES COVERDALE (*continued*).

**T**HE quotation which has been given from the dedication to Coverdale's Bible will prepare the reader for finding but little originality in the work. Had we no specimen of Coverdale's translation, we should conclude that he ought to be placed in the same class with Wycliffe and Purvey rather than with Tyndale. The title-page alleges that the work has been faithfully translated out of Dutch (*i.e.*, German) and Latin into English. It is true that other copies of the book have a title-page from which these words are absent; but the agreement between them and Coverdale's statement is so complete, that we cannot but regard the title as presenting Coverdale's own description of his work. The accuracy of this statement has indeed been denied, but its correctness may easily be shown by comparing Coverdale's version with the translations which we know to have been extant in his time. If, for example, we compare the two translations of Num. xxiv. 15—24 which have been given, from Tyndale's Pentateuch and Coverdale's Bible respectively, we find an amount of agreement sufficient to prove that Coverdale had Tyndale's translation before him, but with this a considerable amount of divergence—about twenty-seven variations in every hundred words. Where the two

translators differ, Coverdale is almost invariably in agreement with Luther's version and the Zurich Bible (see Vol. I., p. 260). A minute examination of an easy chapter in the New Testament, Luke xv., leads to similar results. The agreement in ver. 13, "took his journey into a far country, and there he wasted his goods with riotous living," would of itself be sufficient to prove that Coverdale's translation was not independent of Tyndale's. There are, however, nearly one hundred and fifty variations, some suggested by the Vulgate, but almost all in agreement with Luther. In the Pentateuch and in the New Testament the difference between Luther's version and the Zurich Bible is usually limited to points of dialect: where these two versions are really at variance, Coverdale generally shows a marked preference for the Zurich Bible. The more carefully the question is studied, the more probable does it appear that the "five interpreters" whom Coverdale was "glad to follow" were the four already mentioned and the Latin translator Paginus.<sup>1</sup>

Coverdale's relation to Tyndale requires a little

<sup>1</sup> See especially the Fourth Appendix in Westcott's *History of the English Bible*. Dr. Westcott traces to their source almost all the alternative renderings given in the margin of Coverdale's Bible. The few renderings which he does not identify have since been discovered in other editions of the two German versions.

further attention. No writer on the subject appears to have noticed how this relation varies in different parts of the New Testament. Luke xv., referred to before, will serve as a specimen of the historical books—the Gospels and the Acts. In most of the Epistles Coverdale makes many changes. Taking sixty verses at random from Romans, 2 Corinthians, 2 Thessalonians, Titus, Philemon, and Hebrews, we find that Coverdale departs from Tyndale's Testament of 1534 rather more than twice in every verse. In the subjoined extract from Romans iii. (in modern spelling), the words which differ from Tyndale are printed in italics:—

“What *furtherance* then have the Jews? Or what advantageth *circumcision*? Surely very much. First: unto them was committed *what God spake*. But whereas some of them did not believe *thereon*, what then? should their unbelief make the promise of God of none effect? God forbid. Let it rather be thus, that God is true, and all men liars. As it is written: That thou *mayest* be justified in thy *sayings*, and shouldest overcome when thou art judged. But if it be so, that our unrighteousness *praiseth* the righteousness of God, what shall we say? Is God then unrighteous, that he is angry therefore? (I speak thus after the manner of men) God forbid. How *might* God then judge the world? For if the *truth* of God be through my lie the more excellent unto his praise, why should I then be judged yet as a sinner? and not rather to do thus (as we are evil spoken of, and as some report, that we should say). Let us do evil, that good may come thereof. Whose damnation is just.”

In the first Epistle of St. John, Professor Westcott reckons about one alteration for every verse. In the Epistles of St. Peter also there are many changes. In the Epistle of St. James, however, containing 108 verses, the difference between Coverdale and Tyndale amounts to *three words only*; and even here the change merely consists in the adoption of Tyndale's earlier instead of his later rendering. In St. Jude the agreement is complete. In Revelation i. two words are altered. One of these is *angel* for *messenger* (verse 20): throughout the Epistles to the Seven Churches Coverdale retains this word, whereas Tyndale, with strange inconsistency, has now *messenger*. now *angel*, and once (chap. iii. 7) *tidings-bringer*. In chap. ii. there are besides two slight verbal changes, and one alteration which is sufficiently interesting to be noticed more particularly. In verse 3, “and hast suffered and hast patience” is the very clear rendering of Tyndale's earlier Testament; but in his second edition we are startled to find the words “didst wash thyself” in the place of “hast suffered.” Strange as the words appear in this connection, we find on examination that they are a faithful translation of Erasmus's Greek text, which in the Apocalypse was very incorrect. Coverdale, *gaining* by his dependence on other translators in such an instance as this, where the text of the Greek was incorrectly given, naturally retained the earlier

words, and Tyndale's later rendering found no place in any other version.

Although Coverdale's is but a secondary translation, a version derived from other versions, its importance in the history of the English Bible is great. We cannot too carefully bear in mind that in three-fourths of the Old Testament this was the first printed version presented to the English reader. Throughout this large portion of the Bible Coverdale for the present stands alone. Some isolated chapters had been published by Tyndale, the “Epistles from the Old Testament,” already described; but a comparison of the two versions of Isaiah xii. will show that they have little in common. If we go on to compare with both the chapter as it stands in our present Bibles, we shall find that, in one hundred points of translation, the Authorised Version agrees with Tyndale against Coverdale in thirty-two, with Coverdale against Tyndale in twenty-seven, with both in nineteen, with neither in twenty-two. In Luke xv. the Authorised Version accords with these two versions where they agree with each other, except in about one instance in every verse. In ninety-four instances the Authorised Version agrees with Tyndale against Coverdale, in thirty-two with Coverdale against Tyndale: in nineteen places where the two differ the Authorised Version agrees with neither. We will not further tax the patience of our readers by numerical statements. Such analyses, however, are the only means by which the exact relation of the versions can be made clear.

Coverdale's Bible is divided into six parts. The first contains the Pentateuch; the second, the historical books from Joshua to Esther (or, as it is here written, *Hester*), Ezra and Nehemiah being denominated 1 and 2 *Esdras*; the third, Job, the Psalter, the “Proverbs of Salomon,” the “Preacher of Salomon,” and “Salomon's Balettes.” In the fourth, embracing the prophetic books, Baruch (with the Epistle of Jeremy) finds a place before Ezekiel; but a note at the end states that the book “is not in the canon of the Hebrew,” and a later notice explains that Baruch belongs to the Apocrypha, but is “set among the prophets next unto Jeremy, because he was his scribe, and in his time.” The Book of Lamentations is thus introduced: “And it came to passe (after Israel was brought into captivity, and Jerusalem destroyed) that Jeremy the Prophet sat wepinge, mournynge, and making his mone in Jerusalem; so that with an hevy herte he sighed and sobbed, sayenge.” Part 5 contains the Apocryphal Books, arranged in the same order as in the Authorised Version: the Prayer of Manasses, however, is omitted altogether.

The sixth part of Coverdale's Bible consists of the New Testament. In the table of contents the books are arranged in the same order as in Luther's and Tyndale's Testaments, but are placed in three groups:—(1) The Gospels and Acts; (2) the Epistles of St. Paul; (3) the Epistles of St. Peter and St. John, the Epistle to the Hebrews, the Epistles of St. James and St. Jude, and the Revelation. No part has any

preface, with the exception of the fifth, containing the Apocrypha; but at the commencement of the volume there is a dedication to King Henry, which is followed by a prologue to the Christian reader. Each book (except the Psalms, Solomon's Song, Lamentations, and two or three short pieces in the Apocrypha) is preceded by a table setting forth the contents of the several chapters; hence in the body of the work there are no headings of chapters. There is, as a rule, no division into short verses, but every chapter is subdivided into sections (indicated by letters, A, B, &c.), each section answering to perhaps five or six of our verses. These sections, however, are frequently broken up into smaller paragraphs. Four chapters of Lamentations are divided as in our Bibles, the Hebrew letters which commence the several verses being placed in the margin. A few references to similar or parallel passages are supplied, together with the marginal notes to which we have already referred. Besides those notes which contain alternative renderings, we find a few of an explanatory kind. Thus in Numbers xxxiii. the high places are stated to be "hill-chapels, or altares builded vpon hilles." In Job ix. 9, on "the seven stars," we read, "some call the seven starres the clock henne with hir chickens." At the end of the Psalter is given a note on Selah: "In the psalter this worde Sela commeth very oft, and (after the mynde of the interpreters) it is asmoch to saye as, allwaye, contynually, for ever, forsoyth, verely, a liftinge vp of the voyce, or to make a pause, and earnestly to consider, and to ponder the sentence." In Acts xxvii. "syrtes" (in the Authorised Version "quicksands") are explained as "perulous places in the see;" and in Titus i. 12, Epimenides is given as the name of the "own prophet." There are in all twenty-three of these explanatory notes.

The most interesting portion of Coverdale's Old Testament is the Psalter. It is hardly too much to say that this portion is still familiar to all who read the Book of Common Prayer, for the Prayer-Book Psalter is in essence the Psalter of Coverdale's Bible. Out of the seventeen verses in the Prayer-Book version of Psalm xc., a very difficult Psalm, twelve stand now exactly as they stood in 1535; in the six Psalms, xc.—xcv., the amount of difference between Coverdale's Bible and the Prayer-Book is little more than two words in each verse. The numbering of the Latin version is retained, so that Psalm ix. is joined with x., Psalm cxiv. with cxv.; cxvi., and also cxlvii., are divided into two. In each case a note of explanation is supplied. The titles of the Psalms are abridged, everything except the indication of authorship being, as a rule, omitted: no notices such as Song of Degrees, Maschil, or Michtam, are to be found. Most of those who are accustomed to the liturgy of the Church of England are strongly attached to the Psalter as given in the Prayer-Book. The greater freedom of translation, the introduction of words which may make the sense clearer, the tender rhythm, for the sake of which expansion and paraphrase are not unfrequently adopted, are characteristics which with many go far to atone for the inferiority of the

version in point of exactness. It must not be supposed, however, that Coverdale's Psalter is of interest for those only who are familiar with the Book of Common Prayer. A multitude of passages, remarkable for beauty and tenderness, and often for strength and vigour, are common to both our versions of the Psalms, and are due to Coverdale. "My flesh and my heart faileth, but God is the strength of my heart, and my portion for ever." "Enter not into judgment with thy servant, for in thy sight shall no man living be justified." "Cast me not away from thy presence, and take not thy Holy Spirit from me." "For thy lovingkindness is better than life; my lips shall praise thee." "Thou Lord in the beginning hast laid the foundation of the earth, and the heavens are the works of thy hands. They shall perish, but thou shalt endure: they all shall wax old, as doth a garment; and as a vesture shalt thou change them, and they shall be changed. But thou art the same, and thy years shall not fail." It would be easy to multiply these quotations, some identical in their language with the Authorised Version, some agreeing with it in almost every point of importance; but enough has been given to show to how great an extent the noble language of our Psalter is derived from the Bible of 1535.

In the other poetical books, in the Prophets, and in the Apocrypha, a much smaller proportion of Coverdale's work survives in our present Bibles. Every page of the older version contains many phrases and turns of expression which are familiar to us all, but comparatively few passages of any length have remained untouched by successive revisers and translators. It is not difficult to find passages in which the change is but slight. "Incline your ears, and come unto me, take heed and your soul shall live. For I will make an everlasting covenant with you, even the sure mercies of David." "Seek the Lord while he may be found; call upon him while he is nigh." "But who may abide the day of his coming?" "She [*i.e.*, Wisdom] is the breath of the power of God, and a pure clean expressing of the clearness of Almighty God. Therefore can no defiled<sup>1</sup> thing come into her, for she is the brightness of the everlasting light, the undefiled mirror of the majesty of God, and the image of his goodness. And for so much as she is one she may do all things, and being stedfast herself she reneweth all, and among the people conveyeth she herself into the holy souls."

It would be easy to accumulate examples on the other side, and point out the faults of the version. These faults are in the main those of the authorities whom Coverdale followed: as a translation from German (and Latin) sources, the work is deserving of high praise for faithfulness and beauty.

To one peculiarity the translator himself has called attention. The reader will remember his defence of the principle of varying the English rendering of the same word. He has certainly illustrated this principle in his work, but perhaps not so frequently

<sup>1</sup> In the text "vndefyled,"—clearly an error of the press.

as we might have expected. In the words which express the idea of *repentance* he is far from regular; *penance* and *amendment* frequently occur, but *repentance* four times as often as either. He refers to *scribe* and *lawyer*, but here his practice is remarkably consistent; in every New Testament passage he adheres to *scribe*. It is not a little surprising to find the Greek *ecclesia* uniformly rendered *congregation* (never *church*) throughout Coverdale's New Testament.

The English of this version does not often present much difficulty to the modern reader. A long chapter will often contain no word or phrase which is not still understood. The enumeration of ornaments given in Isa. iii. is as intelligible as that found in our Authorised Version. We meet with many words which are no longer current in literary English, but are familiar in various dialects; others are more antiquated. The following will serve as specimens of each class:—*to spar* a door, to *clip* sheep, a *maund* of figs, *chaffbone* (jawbone), *lever* (rather), *symnel* (a cake), *doorcheek* (door-post), *body* (as in "an indiscreet body"), *youl* (yell), *perquellies*, *crshet*, *venison* (in the sense of a hunted animal), *hoo* (an exclamation, "stop!"), *smoor* (smother), *chevesance* (agreement, gain), a *cankered carle*, *back* (bat), *rigbone* (backbone), *rowles* (waves), *mastress* (mistress), *tunicle*, *innermer* (inner), *bug* (object of fear, bugbear), *wood* (mad). Some words now in common use, but not found in our present Bibles, meet us here: as *conjuror*, *trowel*, *sturdy*, *surgeon*. A collection is a *hand-reaching*; *argury* is *birds crying* or *fowls crying*. One peculiarity in the spelling is very marked: the eye requires a special education to recognise and interpret such words as *szkynne*, *buszshed*, *wyszdome*, which are found on every page. The proper names are usually given in their

Latin form,—*Eliseus*, *Ezechias*, *Manasses*, *Amasias*, *Mardocheus*. *Tessalonians* seems to be the form used throughout, both in the Epistle itself and in references, though the city is called *Thessalonica*. These minor peculiarities connect themselves with the place of publication and the authorities chiefly followed in the work.

Several copies of the first edition of Coverdale's Bible are known to exist. Two are amongst the treasures of the British Museum. The variations in the title-page of the book have been already adverted to. Five title-pages in all have been preserved,—some printed in England, some abroad; the latter alone contain the reference to "Dutch and Latin" sources. Two of the title-pages bear the date 1536, but the imprint states explicitly that the printing was finished in October of the previous year.<sup>1</sup> Of the later editions of Coverdale's Bible it is not necessary to speak, as they are said to vary but little from the original work. In 1838 the first edition was reprinted by Bagster. The reprint is in ordinary type, and the lines and pages do not correspond to those of the original work; in all important matters, however, it appears to be a thoroughly faithful and trust-worthy reproduction.

We cannot do more than briefly refer to the three Testaments of 1538, containing the Vulgate together with a translation which agreed in all important respects with that of Coverdale's Bible. The only edition which can be closely associated with Coverdale's name is the second, printed in Paris, by Regnault. It is not probable that any of these Testaments exerted an appreciable influence upon later English versions.

<sup>1</sup> For further information on this subject see Fry *On Coverdale's Bible of 1535*; see also Westcott's *History of the English Bible*, pp. 57, 58.

## BIBLE WORDS.

BY THE REV. EDMUND VENABLES, M.A., CANON RESIDENTIARY AND PRECENTOR OF LINCOLN CATHEDRAL.

**EMERODS** appears in the fifth and sixth chapters of the First Book of Samuel as the name of the disease with which the Philistines were visited in punishment for their capture of the ark of the covenant. It is found once again (Deut. xxviii. 27) among the curses threatened to the Israelites for disobedience. *Emerods* is a naturalised form of *hæmorrhoids*, Gr. *αιμορροϊδες*, the designation of the disease now known as the "piles," coming through the Italian form *emorroidi*.

**Ensue** (*verb act.*). This, which is now only used as an intransitive verb, meaning "to succeed" or "to result from," was formerly employed in a transitive sense, as "pursue" is now. It occurs once in this sense in the Prayer-Book Version, "seek peace and *ensue* it" (Ps. xxxiv. 14), where the A. V. has *pursue*; and in the quotation (1 Pet. iii. 11). It is a close representation

of the Latin *insequor*, "to follow after," through the French *ensuivre*, of which we have an example in Shakespeare: "Let not to-morrow then *ensue* to-day" (*Rich. II.*, i. 2); and in the following passage from Golding's *Cæsar* (Richardson): "Our enemies *ensuing* with a great noyse, as if the victory had bene theirs out of all age."

**Entreat** (*verb act.*) is frequently found in the A. V. where we should now use the verb *treat*, always with a qualifying adverb, as Gen. xii. 16: "He *entreated* Abram well for her sake;" Luke xx. 11: "They *entreated* him shamefully, and sent him away empty;" Acts xxvii. 3: "Julius courteously *entreated* Paul." We may illustrate this usage from early authors.

"Uncle, you say the queen is at your house;  
For heaven's sake fairly let her be *entreated*."  
(Shakespeare, *Rich. II.*, iii. 1.)

"So all the twenty I likewise entreated,  
And left them groaning there upon the plain."  
(Spenser, *Fairy Queen*, iv. 10, 10.)

**Eschew** (*verb act.*), "to avoid," "flee from." An obsolete and, we fear, a too often unintelligible word, found both in the A. V. and in the Prayer-Book. Job is described as one that "feared God and *eschewed* evil" (Job i. 1, 8; ii. 3). St. Peter, quoting Ps. xxxiv. 14, exhorts his readers to "*eschew* evil and do good," a rendering found in the Prayer-Book Psalter, which the Bible version has "depart from evil." In the collect for the Third Sunday after Easter we are taught to pray that "all that are admitted into the fellowship of Christ's religion may *eschew* those things that are contrary to their profession." *Eschew* is an anglicised form of the old French verb *eschever*, "to avoid," "turn away from," allied to the Italian *schivare*, "to avoid," "parry a blow," and the German *scheuern*, "to shun." The following are examples of its use:—

"Than is it wisdom, as it thinketh me,  
To maken vertu of necessité,  
And tak it wel that we may not *eschue*?"  
(Chaucer, *Knight's Tale*, 2183-5.)

"Forsoth *eschewe* young widewis" (Wiclif, 1 Tim. v. 11).  
"*Eschewing* curside nouelties of voyces, and opynouns of false-  
name of kunnyng" (Ib. vi. 20).

"Heaven give that joy, what cannot be *eschewed* must be em-  
braced." (Shakespeare, *Merry Wives of Windsor*, v. 5.)

**Fat** (*subst.*), the older spelling of the modern "vat." The simple noun is found in Joel ii. 24; iii. 13: "The *fats* shall overflow with wine and oil;" "The press is full, the *fats* overflow;" and the compounds *winefat* (Isa. lxxviii. 3; Mark xii. 1), *pressfat* (Hag. ii. 16). It is the A. S. *fæt*, pl. *fatu*, *fatu*, "a vessel," "a vat." In Shakespeare's *Antony and Cleopatra*, the edition of 1623 gives the old spelling *fattes*, where modern editions have *vats*.

"Come, thou monarch of the vine,  
Plumpie Bacchus, with pink eyre,  
In thy *fattes* our cares be drowned."

**Fine, Finer, Fining-pot** (Job xxviii. 1; Prov. xvii. 3; xxv. 4; xxvii. 21). Another case (see *cumber. dure*) where the simple word has disappeared, while the compound *refine*, *refiner*, &c., remains in use. The following examples are given by Richardson:—

"(Gold) is assayed by the fire to the intente it may thenceforth bee had in so much the more price as it is the more exactly *fynd*" (Udal, 1 Pet. i.). "The furnaces where gold is *fynd*" (Holland, *Pliny*, xxxiv. 13). "The law of England . . . by many successions of ages has been *fynd* and refined by an infinite number of grave and learned men" (Hobbes, *Dial. on Laws of England*).

**Fitches** (*subst.*), now spelt "vetches" (Isa. xxviii. 25, 27; Ezek. iv. 9), as in the case of the word *fat*, the substitution of the broader for the narrower sound of *v* for *f* (of which we have other examples in *vixen* = *fixen*, "the she-fox;" *five*, and *fifty*), obscures its meaning, except where, as in many local dialects, it continues to be the recognised form of the word. Chaucer spells it "fetches."

"This is said by hem that be not worth two *fetches*."  
(*Troilus and Cress.*, iii. 938.)

Gerard gives both spellings: "It is called in English *vetch* or *fetch*" (*Herbal.*, 1053).

**Gier-eagle** is found as the name of a bird of prey forbidden to be eaten (Lev. xi. 18; Dent. xiv. 17). It is akin to the German *geier*, "a vulture," "a hawk," in mediæval Latin, *gira*. The *ger-falcon*, or *jerfalcon*, contains the same root. Mr. Aldis Wright says that *geir* is constantly used by Holland, in his translation of *Pliny*, for a vulture. He gives the following passage:—"The manner of the *geires* is to foresee a carnage, and to fly two or three daies before unto the place where there will be any carriens or dead carkasses" (*Pliny*, x. 6). Elisha Coles, in his *Latin Dictionary*, gives "a geier, *vultur*." The gier-eagle of the A. V. is now admitted to be the white carrian vulture of Egypt (*Percropterus Neophron Ægyptiacus*). This was first clearly established by Bruce.

**Glede**, the name of an unclean bird of prey (Deut. xiv. 13). It is descended from the A. S. *glida*, "a kite," and was in the general vernacular for centuries since, and is still in local use for the *Milvus ater*. The name seems to be derived from the gliding or hovering motion of a kite. Nares gives the following examples of its use:—

"The glead and swallow labouring long, effectless  
Gainst certain death, with wearied wings fall down,  
For want of perch, and with the rest go draun."  
(*Sylv. Du Barbas*, 2nd day, 1st week.)

"Ravenous gledes and kites . . . if they have spied any prey from on high, quickly in their flight snatch it up, or if they sieze upon it, make no long stay." (Holland, *Annus Marcellin*, 1609.)

**Goodman** (*subst.*). Found usually in the phrase "goodman of the house" (Matt. xx. 11; xxiv. 43; Mark xiv. 14; Luke xii. 39; xxii. 11), but once alone: "The *goodman* is not at home; he is gone a long journey" (Prov. vii. 19), where we should now say, "the master of the house," or, in still more recent colloquialism, "the governor." According to Mr. Earle, *Philology of Engl. Tongue*, p. 520, it "means a man, not who is *good* (adjective), but a man who is master of the *good* (substantive), *i.e.*, of the household or property." This derivation has been called in question, and "goodman" is considered by some (Aldis Wright, *Bible Word-Book*, p. 231) to be a corruption of the A.-S. *gummann* or *guma*, "a man;" *goodwife* being a compound formed in supposed correspondence with *goodman*. The more obvious derivation is probably the correct one. The meaning of the word is well illustrated by a passage from Randle Cotgrave (1611) under the word *maistre*, given by Mr. Earle. "Also a title of honours (such as it is) belonging to all artificers and tradesmen; whence *Maistre Pierre*, *Maistre Johann*, &c., which we give not so generally, but qualifie the meaner sort of them (especially in country townes) with the title of *goodman* (too good for many)." The use of *goodman* in Shakespeare shows that, as Cotgrave asserts, it was confined

to "the meener sort," we have "Goodman Driver," "Goodman Dull," "Goodman Verger," "Goodman Puff," "Goodman Delver."

**Habergeon** (*subst.*). Exod. xxviii. 32, "And there shall be an hole in the top of it (the ephod) . . . as it were the hole of an *habergeon* (Exod. xxxix. 23); 2 Chron. xxvi. 14, "Uzziah prepared . . . shields, and spears, and helmets, and *habergeons*;" also Neh. iv. 16; Joh xli. 26, found in Wielif's Bible as *haberion*, *haburion*, *hawberion*,—a small coat of mail covering the neck and shoulders. It is a diminutive form of *hauberk*, from the A.-S. *heals-beorga*, a "neck-covering;" Old German, *halsberc*; Old French, *halbere*, *hawbere*; Italian, *usbergo*. We received it from the French *habergeon*, defined by Cotgrave as "a little coat of maile; or only sleeves and gorget of maile." Chaucer, "Rime of Sire Thopas," distinguishes it from *hauberk*—

"And over that a *haburcion*  
For persing of his hert,  
And over that a fyn *hauberk*,  
Was all ywrought of Jewes werk."

We find it often in Spenser—

"Their mightie strokes their *haburjons* dismayld."  
(*F. Q.*, Bk. II., vi. 29.)

And it was adopted by Milton—

"Then put on all thy gorgeous arms, thy helmet,  
Thy brigandine of brass, thy broad *habergeon*."  
(*Sams. Agonistes*, 1119, 1120.)

It very early found a place in translations of the Bible. Wielif has, "clothed with the *haburioun* of rightwysnesse" (Ephes. vi. 14), and "thei hadden *haburiouns* (A. V. "breastplates"), as yren *haburiouns*" (Rev. ix. 9), where the word is retained in the Geneva Bible with a slight change of spelling, *habbergions*. Latimer speaks of "the *habergeon*, or coat armour of justice" (*Sermons*, p. 29, Park. Soc.), and Udal of "the jacke or *haberion* made of the righteousnesse of all the vertues evangelycall" (*Paraphr. of Erasmus*, Luke, 183, 8).

**Hale** (*verb act.*). Luke xii. 58, "Lest he [thine adversary] *hale* thee to the judge;" Acts viii. 3, "Saul made havock of the Church . . . and *haling* men and women committed them to prison." To *hale* is to drag with violence, to pull along with force a reluctant person, answering to the modern strengthened verb to *haul*. The root is the same as that of the German *holen*, the Dutch *halen*, the French *haler*, to pull, to drag, to tow. It occurs frequently in our earlier writers, e.g., Lord Surrey, in his *Translation of the Æneid*, ii. 348, describes Hector as—

"Distinguished with bloody dust, whose feet were bowline (swollen)  
With the straight cordes wherewith they *haled* him."

Spenser spells the word *hayl*—

"Him sternly gript, and *hayling* to and fro,  
To overthrow him strongly did assay."

We find it in Shakespeare not unfrequently; e.g., in 2 *Henry VI.*, iv. 1, the Captain says of Lord Suffolk—

"*Hale* him away, and let him talk no more."

**Helve** (*subst.*) is once used in the A. V. for the

wooden handle of a hatchet (Dent. xix. 5), "When his hand feteeth a stroke with the axe to cut down a tree, and the head [Heb. *iron*] slippeth from the *helve* [Heb. *wood*];" where the A. V. follows Wielif ("The yren slidith fro the *helve*") and Cramer. It is an old Anglo-Saxon word, *helf*, "a handle," and is still in use in some parts of England. "To throw the *helve* after the hatchet," given by Ray in his *Proverbial Phrases*, is a proverb still employed in describing the conduct of those who in despair give themselves up to recklessness. Bishop Hall, in his *Contemplations*, describes Elisha (2 Kings vi. 6) as borrowing an axe "to cut an *helve* for the lost axe."

**Inward** (*adj.*), "intimate," as a friend. Job xix. 19, "All my *inward* friends abhorred me; and they whom I loved are turned against me." It is a good Elizabethan word, frequent in Shakespeare and Bacon; e.g., Lucio says of the Duke (*Measure for Measure*, iii. 2), "Sir, I was an *inward* [i.e., intimate] friend of his;" and Buckingham asks (*Richard III.*, iii. 4)—

"Who knows the Lord Protector's mind herein?  
Who is most *inward* with the noble duke?"

And in Bacon's *Essays*, we read in Essay XI., *Of Great Place*, "A servant or favourite, if he be *inward*, and no other cause of esteem, is commonly thought but a byway to close corruption;" and in Essay XX., *Of Counsel*, "Those *inward* counsellors had need also be wise men."

**Inwards** (*subst.*), the intestines or viscera of an animal. Exod. xxix. 13, 22, "Thou shalt take all the fat that covereth the *inwards*;" Lev. iii. 3, 9, 14; iv. 8, &c. In Wielif, where the A. V. has "bowels" we find "inwardnesses," "Ye ben not anguisehid in us, but ye ben anguisehid in your *ynwardnessis*" (2 Cor. vi. 12). In Shakespeare, Falstaff enumerates among the virtues of "sherris," that "it makes its course from the *inwards* to the parts extreme" (2 *Henry IV.*, iv. 3).

**Knap** (*verb act.*) is not found in the A. V., but survives in the Prayer-Book Psalter: "He breaketh the hew, and *knappeth* the spear in sunder" (Ps. xlvi. 9). This verb, which has been superseded in our ordinary language by "snap," is, like that, evidently formed from the sound, and corresponds with the German *knappen*, "to crack." We meet with it in Shakespeare (*Merchant of Venice*, iii. 1): "I would she were as lying a gossip in that as ever *knapped* ginger." A passage quoted by Richardson from North's *Translation of Plutarch* supplies a close parallel to that in the Psalter: "At the length he made such struggling, putting back one thigh and setting forward another, that he *knapped* the staff of the dart in sunder." From the sound, *knap* also was used to signify to deal a short sharp blow. Thus to "*knap* a pair of tongs together" (Bacon, *Nat. Hist.* § 133).

"He with his sheephooke *knaps* them on the pates,  
Schooling his tender lambs from wanton pates."

(Nares' Glossary.)

**Knop** (*subst.*), the same word as *knob*, and intimately connected with *knop*; as that signifies to strike with a sharp sound, so this implies the hump, prominence, or swelling caused by a blow. The root is one of the most widely spread. Gaelic, *enap*, "to strike, to beat," and also "a button, a lump, a hillock;" A.-S. *cnaep*, "a top, a button," from which comes the old English and provincial *knop* for the top of a hill. The well-known thistle-like flower, knapweed, is so called from the round balls of its inflorescence. German, *knopf*, "a button." Our translators only employed it in the description of the golden candlestick (Exod. xxi. 31, 33). Wiclif uses it, Exod. xxvi. 11, "Fifti *knoppis* of bras;" and xxxvi. 18, "Fifti brasun *knoppis* with which the roof myght be knyt" ("fastynys" and "bokelis" are alternative readings), where the A. V. has "tachos," i.e., "tacks," or "catches." Chaucer employs *knop* for a button. The purple robe worn by "Riches" is described

"With a bend of gold tassiled,  
And *knopes* fine of gold amiled."  
(*Roman of Rose*, 1080.)

And for a rosebud—

"Of *knoppes* close some saw I there,  
And some well better woxen were." (*Ibid.*, 1702.)

**Latchet** (*subst.*). Synonymous with the modern *lace* (cf. "bootlace," "staylace"), of which it is a diminutive, used only in the A. V. as a "fastening of a sandal," "a shoestring." Gen. xiv. 23, "I will not take from a thread even to a *shoelatchet*," where Wiclif's version has "the thong," or "the lace of his schoon;" Isa. v. 27, "Neither shall the girdle of their loins be loosed, nor the *latchet* of their shoes be broken;" Mark i. 7, Luke iii. 16, "The *latchet* of whose shoes I am not worthy to unloose." *Latchet* is a derivative from the Latin *laqueus*,

"a snare," through the Italian *laccio*, "a thong," "a string," and its diminutive *laccietto*, and the French *lacet*—all related to the A.-S. *laccan*, "to lay hold of," "to catch." The word *latch*, both in its substantive and verb form, is now restricted to the fastening of a door, but was formerly used in a much wider signification—e.g., by Chaucer, for a "snare"—

"Love will none other birde catch,  
Though he set either nette or *latch*."

(*Rom. of Rose*, 1634.)

And by Shakespeare—

"I have words  
That would be howled out in the desert air,  
Where hearing would not *latch* them" [lay hold of them].  
(*Macbeth*, iv. 3.)

**Learn** (*verb act.*). This verb, which formerly had a double signification, both to impart and to acquire knowledge, has now entirely lost the former, except as a provincialism. It occurs in the senso of "to teach" in the A. V. only in Acts vii. 22, "Moses was *learned* [*ἐπαιδεύθη*, taught, instructed] in all the wisdom of the Egyptians;" but is more frequently found in the Prayer-Book Psalter: Ps. xxv. 4, "Lead me forth in thy truth, and *learn* me" (Ps. lxxxii. 5; cxix. 66; cxxxii. 13). Our language is singular in this union of the two senses in one word. All the cognate tongues distinguish accurately between "teaching" and "learning;" e.g., A.-S. *laeran*, "to teach;" *leornian*, "to learn;" German, *lehren* and *lernen*. The sense "to teach" is the most usual one in *Piers Plowman*; e.g.—

"'What!' quod the Prest to Perkyn, 'Peter, as me thinketh  
Thou art lettred a litel, who *lerned* the on boke?'"  
(vii. 131.)

Shakespeare also uses it—

"Sweet prince, you *learn* me noble thankfulness."  
(*Much Ado about Nothing*, iv. 1.)

## GEOGRAPHY OF THE BIBLE.

### PALESTINE.

BY MAJOR WILSON, R.E.

#### V.—GALILEE.

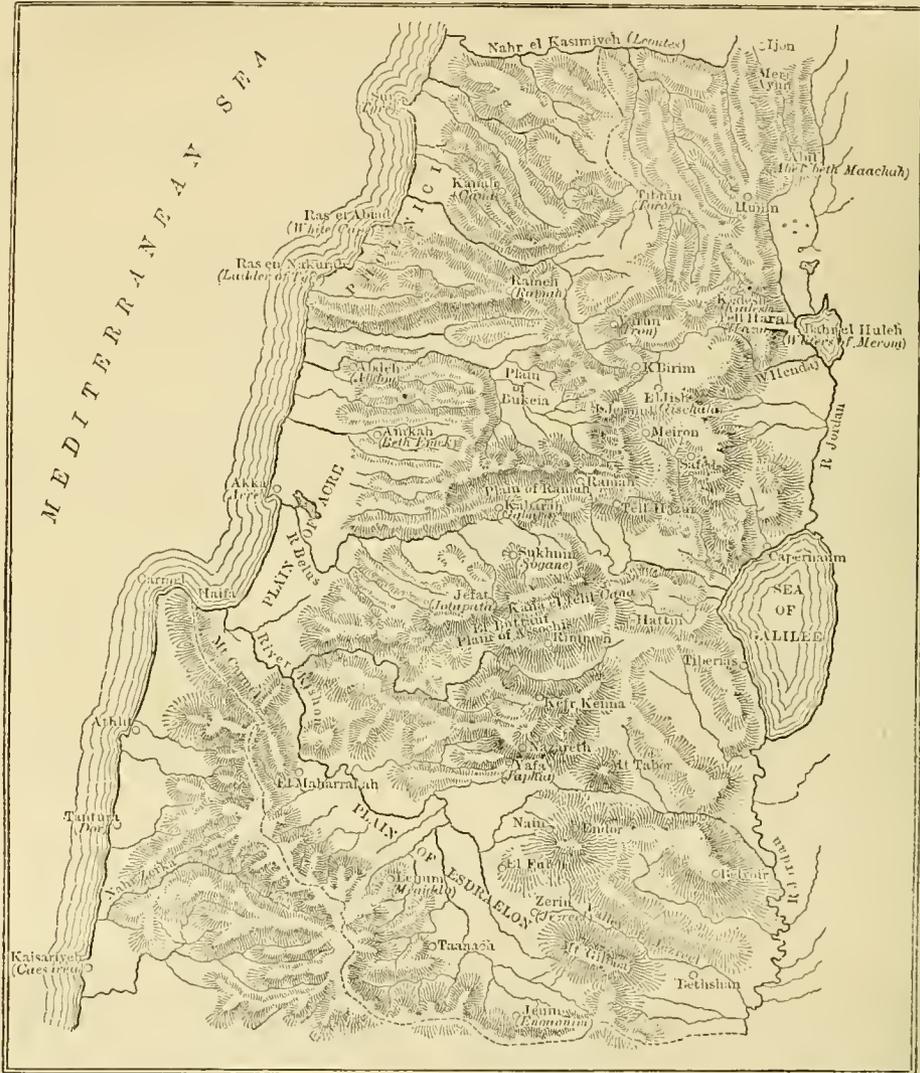
**T**HE circumstances under which Galilee is first mentioned in the Bible, in connection with the appointment of three cities of refuge west of Jordan, are rather interesting as apparently indicating the existence in the time of Joshua of some division of Palestine into three districts, corresponding to the later Roman provinces of Galilee, Samaria, and Judæa. The first of the three cities was Kedesh, in Galilee, in Mount Naphtali; the second Shechem, in Mount Ephraim; and the third "Hebron, in the mountain of Judah" (Josh. xx. 7). The name "Galil," however, in this passage is confined to a small "circuit" or "region" near Kedesh, and it is used in a similar sense in 1 Kings ix. 11, where we are told that Solomon gave Hiram twenty cities in the land

of Galilee as payment for the timber and gold used in the building of the Temple; and in 2 Kings xv. 29, where Galilee is included in the list of places taken by Tiglath-pileser, and whose inhabitants were carried away captive by him to Assyria. In Isa. ix. 1, the district is called "Galilee of the nations" (Gentiles), either from the transfer of a number of its cities to Hiram, or from the settlement of strangers in the country after the deportation of its inhabitants to the banks of the Euphrates. After the Captivity the division of Palestine into three districts is more marked; but the boundaries do not seem to have been clearly defined until they became Roman provinces.

The Galilee of the New Testament, so intimately connected with the life and ministry of our Lord, was separated into Upper and Lower Galilee, and extended

from Carmel and the southern edge of the great plain of Esdraelon on the south to the sources of Jordan and the river Litany on the north; and embraced the country between the Jordan and Sea of Galilee on the east, and the territory of Ptolemais on the west. We have already had occasion to notice that portion of the

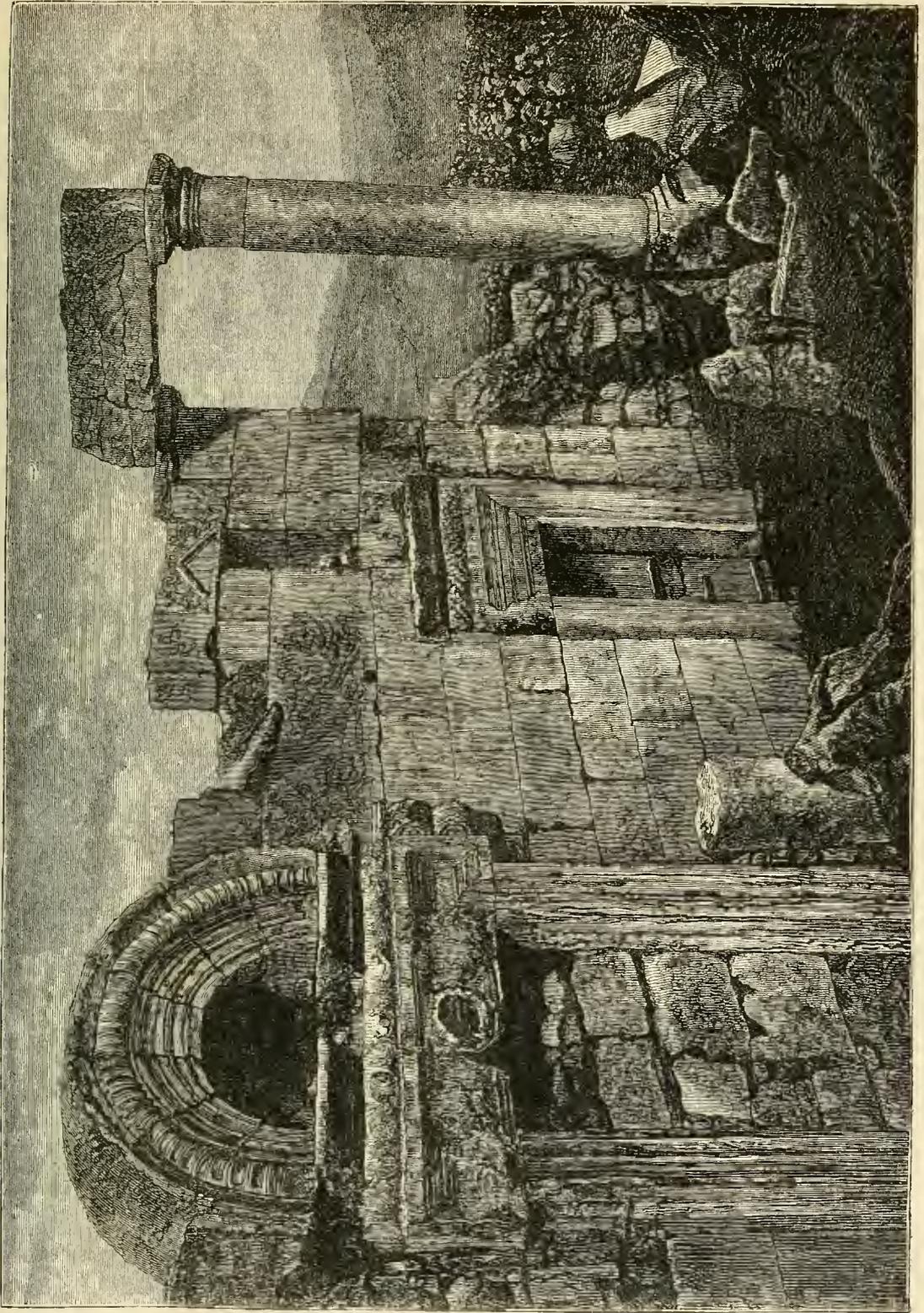
the two promontories of Ras el Abiad and Ras en Nakura (Ladder of Tyre); but as we proceed southward the ground rises, the town of Safed lies on a hill 3,000 feet high, whilst to the west of it is Jebel Jermuk, the culminating point of the hills of Galilee, 4,000 feet above the sea. From Jermuk a high ridge runs west-



MAP OF GALILEE.

province bordering on the Sea of Galilee and Jordan valley, and may now pass to an examination of the upland country, which is really a continuation of the southern spurs of Lebanon, though separated from the main range by the deep chasm of the Litany. At first the hill-country is a broad elevated tract of rich land, overlooking the Jordan valley by a steep descent on the east, and on the west throwing out rocky spurs, with deep intervening valleys, to the sea itself, so as to form

ward to form the northern boundary of the plain of Er Rameh, and south of the latter we reach a broad range of hills, the Mount Asamon of Josephus, with the rich plain of El Buttani beyond it, and still farther south the lower hills that border the plain of Esdraelon on the north, with the hill above Nazareth rising amongst them in a conspicuous manner. The hills that skirt the great plain of Esdraelon are high and precipitous on the east, as in the traditional Mount of Precipitation; but



RUINS OF SYNAGOGUE AT KEFE BIRIM. (From a Photograph taken for the Palestine Exploration Fund.)

on the west they sink gradually through a series of low ridges to the plain. At the north-east corner of Esdraelon is the isolated hill of Mount Tabor; and at its eastern extremity rises Jebel Duly, or Little Hermon, with Nain and Ender lying at its foot; on the south the plain is limited by the ridge of Carmel on the west, and by the range of Mount Gilboa (Jebel Fukua) on the east. The hills of Galilee are of limestone, but there are in several places large tracts of basalt, as, for instance, at Alma, El Jish, Hattin, above Tiberias, and in the vicinity of Jebel Duly.

Perhaps the most marked feature of Galilee is the number and richness of its plains, such as the Merj Ayun, in the extreme north; the plain of Zaanaim, near Kades, where Jael was encamped when Sisera sought refuge from the victorious Israelites; the plain of Ramah, some ten miles long and two miles wide, and full of fine old olive trees; the fertile plain of El Buttauf; the "great plain of Asochis" of Josephus; and Esdraelon, which stretches from west to east, and nowhere more than four hundred feet above the sea, completely separates the hill-country of Galilee from that of Samaria. There is no deficiency of water in the district; through Esdraelon winds the river Kishon, and down the valley of Jezreel the waters of the fountains of Zerim and Ain Jalud find their way to the Jordan valley; whilst farther north streams run down through Wadies Rubudiyeh, Henda, and Derdarah towards the east, and on the west is the Nahr Naman, or river Belus; there are also many fine springs, of which we need only mention here those of Kedesh, Tibnin, Hattin, Sefuriyeh, noted in the history of the Crusades; Nazareth, the traditional scene of the Annunciation; Lejjun (the waters of Megiddo), Ain Jalud, and the copious springs round the base of Jebel Jermuk. Throughout Galilee the vegetation is luxuriant and abundant; the slopes of Jermuk, Tabor, and other mountains are still clothed with trees and brushwood, and many of the hills were once covered with forests that have left traces of their existence in large roots, which form an almost inexhaustible mine for the charcoal burners of Damascus. In some of the valleys trees and shrubs grow with a luxuriance that is seen nowhere else in Palestine with the single exception of the vale of Nablus; the soil is of great fertility, and where cultivated produces rich crops, whether of corn on the plains of Esdraelon and Buttauf, or of olive and vine in the secluded valleys of the upland region.

It was this rich district that, in the final division of Palestine between the twelve tribes, fell to the lot of Asher, Naphtali, Zebulun, and Issachar. To Asher was assigned the sea-coast from Carmel to Sidon, with the plain of Phœnicia and the low hills on its western border—one of the richest tracts in Palestine, well fulfilling the promise made in the blessing of Jacob, that his "bread" should be "fat," and that he should yield "royal dainties" (Gen. xlix. 20); and in that of Moses, that he should be "blessed with children," and "dip his feet in oil," and that his "shoes" should be "iron and brass." The royal dainties refer to the rich

harvests of corn, oil, and wheat, whilst in the iron and brass for the shoes there may be an allusion to the metallic manufactures of the Phœnicians. To Naphtali fell the broad elevated tract lying between Asher and the Jordan, the modern Belad Besharah ("land of good tidings"), which may still be described in the words of Josephus as "universally rich and fruitful, and full of the plantations of trees of all sorts, inasmuch that it invites the most slothful to take pains in its cultivation by its fruitfulness"—a land in which Naphtali was to be "satisfied with favour, and full with the blessing of the Lord." To Zebulun was allotted the hill-country bordering on the great plain of Esdraelon from the sea-coast to the Sea of Galilee; he was to "dwell at the haven of the sea," at the "going out" of Acre, and was "to suck of the abundance of the seas, and of treasures hid in the sand" (Deut. xxxiii. 19)—an allusion possibly to the fisheries that yielded the purple Tyrian dye, and to the manufacture of glass from the sands of the river Belus. Issachar received for his inheritance the fertile plain of Esdraelon, with the beautiful valley of Jezreel; here, on the highway of the armies of Egypt and Assyria, the great battle-field of Palestine, he was to lead a nomad life, dwelling "in tents," bowing "his shoulder to bear," and becoming "a servant to tribute;" but at the same time he was equally with Zebulun to suck of the abundance of the seas and of treasures hid in the sand.

Though the whole of Galilee and Phœnicia were allotted to the four tribes, the latter country was never conquered, and no one can help being struck by the peculiar relations that existed between the Israelites and their northern neighbours. In Judg. i. 31, we are told that Asher did not drive out "the inhabitants of Aceho, nor the inhabitants of Zidon, nor of Ahlab, nor of Achzib, nor of Helbah, nor of Aphik, nor of Rehob;" and in verso 32, that the Asherites "dwelt among the Canaanites, the inhabitants of the land." Neither did Naphtali drive out the inhabitants of Beth-shemesh and Beth-anath, but "he dwelt among the Canaanites;" nevertheless, the inhabitants of these towns became tributaries to him, and in the son of a widow of the tribe of Naphtali, whose husband was "a man of Tyre, a worker in brass" (1 Kings vii. 14), we have an indication that mixed marriages were not uncommon. There is no trace of any great war between the Israelites and the Phœnicians, and it is not unlikely that a considerable portion of the northern tribes settled down as fellow-citizens amongst the people of Tyre, Sidon, and other Phœnician cities, not always without being oppressed, as we learn from Amos, who threatens Tyre "because they delivered up the whole captivity to Edom, and remembered not the brotherly covenant" (Amos i. 9); and from Joel, who complains against Tyre and Zidon because they had sold the children of Judah and of Jerusalem "unto the Grecians," that they "might remove them far from their border" (Joel iii. 6). To this close intercourse with the idolatrous nations around them we may probably ascribe the early perversion of

the northern tribes from the pure worship of Jehovah, and that gradual decay which made them an easy prey to the invader. Even in the time of our Saviour there appears to have been a marked distinction between the Jews of Northern and Southern Palestine, perhaps due to a similar intercourse with the Gentiles. There are several passages in the New Testament that show that the Galileans were looked down upon by the inhabitants of Judæa, and that there was some peculiarity in their dialect or accent by which they were readily distinguished from other Jews.

We may now give some account of the most interesting localities in Galilee, commencing at the northern extremity with the Merj Ayun, a beautiful plain six miles long and two broad, between the Litany and Hasbany rivers. In the centre of the plain is the fine spring of Derderah, supplying the stream that runs by Abil (Abel-beth-maachah) to the Jordan; and at its northern end is a mound, Tell Dibbin, covered with ruins which are supposed to be those of Ijon, a town of Naphtali taken by the captains of Benhadad at the same time as Dan and Abel-beth-maachah, and captured at a later date by Tiglath-pileser. Southwards, on a slight elevation at the brink of the precipitous descent to the Jordan valley, is the large castle of Hunin, erected apparently during the period of the Crusades. The keep, however, is much older, either Roman or Jewish, and is protected by a deep ditch partly excavated in the rock. The place must always have been of importance as commanding the ascent from the Jordan valley to the western hills, but it has not yet been identified with any Bible name. West of Hunin is the castle of Tibnin, standing on a rocky isolated hill with the village of the same name at its base. This fortress was built by Hugh of St. Omer, in 1107, and under the name of Toron is frequently mentioned in the history of the Crusades; its siege by the Duke of Brabant, in 1197, and the disgraceful flight of his army when on the point of success, is one of the most curious incidents of that stormy time.

Southwards from Hunin the main road crosses or skirts several small plains, which, with their bright green crops and the wooded hills that slope gently down to them, form some of the softest and most beautiful scenery in Palestine. The largest and most picturesque of these plains is that of Kades, with the ruins of Kedesh-naphtali, lying on its western border. Kedesh was appointed a city of refuge, and allotted to the Levites. It was the residence of Barak, and the place in which he assembled the tribes of Naphtali and Zebulun before marching against Sisera; and near it was the terebinth of Zaanaim, under which the tent of Heber the Kenite was pitched. It was one of the towns taken by Tiglath-pileser, and in the time of Josephus was in possession of the Tyrians; at a later date it appears to have been the site of a considerable Roman town, called by Eusebius and Jerome, Kudossos, or Cidissus. The modern village of Kades stands on the hill-side, amidst a vast heap of rubbish, in which may be seen many mutilated capitals

and columns, but the more important ruins are on a tongue of land running out eastwards into the plain. These consist of a large masonry tomb, with places for several bodies, which, from the similarity of its architecture to that of the synagogues, appears to be of Jewish origin; a temple of Baal of the same date as those at Baalbek, in which an altar has been found with an inscription to Baal as Lord of Sports, and a lintel with a bust of the god; and a remarkable group of stone sarcophagi standing on a masonry platform. There are also large numbers of rock-hewn tombs, some of which have peculiar features in their construction not seen elsewhere. In close proximity to Kedesh was Hazor, the city of Jabin, and principal city of the north of Palestine, which we would propose to identify with some extensive ruins on a prominent hill, Tell Harah, overlooking the Huleh Lake, and about two miles from Kades. The ruins are those of a citadel and a town of some size surrounded by a wall; the remains are all of an ancient type, and no mortar has been used in any of the buildings. Dr. Robinson has brought forward several strong arguments in support of his theory that Hazor was at Tell Khureibeh, a hill not far from Tell Harah, but they all apply with far greater force to the latter place, which the learned American traveller does not appear to have visited.

South-west of Kades is the village of Yarun, the modern representative of Iron, a town of Naphtali mentioned in Josh. xix. 38, between En-hazor and Migdal-el; there are many ruins in the neighbourhood of the village, including those of an early Christian church, prettily situated on rising ground, and at one time containing several large stone sarcophagi, ornamented with crosses, which are now lying on the slope of the hill. Not far south of Yarun is the village of Kefr Birim, with the ruins of two synagogues, one in a sufficient state of preservation to enable us to form some idea of the style of its architecture. We have in a previous paper noticed the principal features connected with the structure and arrangement of the synagogues in Galilee, and will only remark here on the evidence they afford of the wealth and culture of the Jews in Northern Palestine at the time they were erected, during the first three centuries of our era. Kefr Birim is inhabited solely by Maronite Christians, who have a small church in the village, and the place was once celebrated as containing the tombs of Barak and Obadiah. At Meiron, south-west of Kefr Birim, and at the foot of Jebel Jermuk, there is another synagogue, the site for which had in great part to be cut out of the rock. Round the modern village there are an immense number of rock-hewn tombs of every known form; and on a ridge to the south there is a remarkable sarcophagus for two bodies, raised on a sort of platform, with a passage and chamber so arranged that the friends or relatives of the deceased could enter and look at the bodies after they had been laid out. Meiron is said to be the resting-place of Hillel, Shammai, and other celebrated Jews, whose tombs are situated on one side of a large rectangular court; here during the Feast of

Purim numbers of Jewish pilgrims assemble, and costly robes and rich offerings are burned in stone basins raised to such a height that every one in the courtyard can see the gift and he who sacrifices the gift. At night bonfires are lighted on the hills, and cast a lurid glare over the country, strangely recalling the time when many a hill-top in Palestine was aglow with fires in honour of Baal.

From the summit of Jebel Jermuk there is a grand view of the surrounding country—Lebanon and Hermon on the north, Tabor and Carmel on the south, with the Sea of Galilee on one side and the Mediterranean on the other. It is one of those extensive views so common in Palestine, which give such a good idea of the smallness of the land, and yet embrace so many localities of undying interest. Eastward, on a hill overlooking the Jordan valley, is the town of Safed, with its fine old castle and filthy habitations, which has sometimes been supposed to be "the city set upon a hill which cannot be hid" (Matt. v. 14). On New Year's Day, 1837, Safed was almost destroyed by an earthquake, when more than three-fourths of the houses were thrown down, and about 5,000 people perished in the ruins. A similar disaster befell El Jish, the Giscala of Josephus, north of Safed, where every house was laid low, and the falling church crushed a number of the congregation who were at prayers at the time. To the south of Jebel Jermuk is the large well-built village of El Mughar, standing on the slope of Tell Hazur, perhaps the En-hazor of Josh. xix. 37; and westward is Rameh or Ramah, one of the fortified towns of Naphtali, giving its name to the wooded plain beneath it. The next place of interest is Umm el Amud, a collection of ruins, including those of a synagogue, situated at the extreme eastern limit of the rich plain of Buttauf above the head of Wady Hamam. The ruins have not been identified with any Bible name, but if, as we believe, Cana was at Khirbet Kana, they would be of special interest as standing on the direct road from Cana to Capernaum.

The view westwards from Umm el Amud down the great plain of *Asochis* is very fine, and there is a curious contrast between the white barren-looking hills on the

north and the well-wooded heights that form its southern boundary. Proceeding along the northern edge of the plain, we reach some ruins called Khirbet Kana or Kana el-Jelil, which Dr. Robinson, with whom we are inclined to agree, identifies with Cana, the scene of our Lord's first miracle, as well as of the miracle noticed in John iv. 46-54. The name Kana el-Jelil is an exact representation of the Hebrew original, whilst that of Kefr Kenna, the traditional site, about four miles north-east of Nazareth, is very different from it. The Bible affords us no clue to the position of Cana, except that it was on higher ground than Capernaum, and perhaps within a day's journey of it; nor do Josephus, Eusebius, or Jerome give any information on this point; we have, therefore, to depend on the later and far from satisfactory accounts of pilgrims and writers in the Middle Ages. Of these, Marinus Sanutus (1321 A.D.) distinctly places Cana at Kana el-Jelil, and marks it on his map as lying north of Sepphoris; the same position is also assigned to Cana by Breydenbach (1483), Anselm (1507), and apparently by Phocas, who in the twelfth century travelled from Acre *via* Sepphoris and Cana to Nazareth. Quaresmius (1616-29) mentions both Canas, and decides in favour of Kefr Kenna on account of its proximity to Nazareth; since his day this has been the view generally held by travellers, with the exception of Pococke (1737-40), who seems inclined to identify Cana with Kana el-Jelil. The ruins cover the summit and sides of a small spur that runs out from the main ridge, and consist of rock-hewn cisterns, the walls of houses, a large building, perhaps a church, and several tombs; they are of far more importance than has generally been supposed, and cover a large area.

A short distance beyond Kana is the Wady Jefat, a wild glen, with thickly-wooded slopes, which leads to the rock of Jefat, identified by Schultz and other travellers with the fortress of Jotapata, so stoutly defended by Josephus against the Romans, and where he fell as a prisoner into their hands on the capture of the place. The natural features of Jefat correspond well with the minute description of Jotapata given by Josephus, but of the fortifications not a trace has been left.

## DISEASES OF THE BIBLE.

### LEPROSY.

BY W. A. GREENHILL, M.D. OXON.



F all the diseases that afflict mankind, by far the most interesting and important to the theologian, and indeed to every reader of the Bible, is *leprosy*, which word is used by our translators to represent the Hebrew *tzaru'ath* and the Greek *λέπρα*. In the Old Testament it is the subject of two whole chapters in Leviticus (xiii., xiv.), besides being brought prominently before the reader in the cases of Moses (Exod. iv. 6), Miriam (Numb. xii.

10), Naaman (2 Kings v. 1), Gehazi (2 Kings v. 27), and Uzziah (2 Kings xv. 5; 2 Chron. xxvi. 19); and in the New Testament this disease was the occasion of two of our Lord's miracles, one of which is mentioned by three of the Evangelists (St. Matt. viii. 2; St. Mark i. 40; St. Luke v. 12), the other by St. Luke alone (xvii. 12). And to this it may be added that it derives an additional interest from the fact of its having been selected from very early times

as the special type of sin. If the disease is not (at least in this country) of so much importance to the physician as to the divine, it is to him a subject of special curiosity and interest on account of the singularly confused way in which the word *lepra* has been used for at least 800 years, and the difficulty (until lately) of obtaining any authentic and satisfactory information about the disease which (for the sake of distinction) may be called "*genuine leprosy*." It is hardly necessary to give here any description of the modern leprosy, as most commentators give extracts from books of travels containing accurate details of this most horrible and formidable disease; but as there is considerable difference of opinion among competent judges as to the exact nature of the leprosy of the Old and New Testament, it will be needful to examine this question at the outset. Its importance will be best shown by putting side by side the statements of some modern and ancient writers, and then considering how far they can be reconciled with each other. Thus Archbishop Trench says<sup>1</sup> of leprosy that it "was nothing short of a living death, a poisoning of the springs, a corrupting of all the humours, of life; a dissolution little by little of the whole body, so that one limb after another actually decayed and fell away." And Mr. Clarke, at the beginning of his careful and elaborate "*Preliminary Note on the Character of Leprosy*," says<sup>2</sup> that it "is the most terrible of all the disorders to which the body of man is subject. There is no disease in which hope of recovery is so nearly extinguished." On the other hand, St. Augustine says<sup>3</sup> that when the lepers were restored to health, they were not said to be "healed" (*sanati*), but "cleansed" (*mundati*), because "*lepra* is an ailment affecting merely the colour, not the health or the soundness of the senses and the limbs." And St. Isidore of Seville classes "*scabies*" and "*lepra*" together, and says<sup>4</sup> that "each complaint is a roughness of the skin, attended with itching and scalliness." Other passages both from modern and ancient writers might be quoted, but these are sufficient to show the nature and the extent of the difference of opinion that exists on the subject of the leprosy of the Bible. It will be both interesting and instructive to endeavour to trace out the origin of this difference, and probably the most satisfactory mode of doing this will be by ascertaining the exact meaning of the words that have been used as synonymous terms to represent this disease.

In carrying out this inquiry, it will be more convenient to work *backwards*, beginning with the English of the present day, and gradually ascending to the Greek of the New Testament, and the Hebrew of Moses. At first sight it may seem that this is a mere question about words, rather than one relating to divinity, or even to medical science; but it will in the end be found to be one of those cases in which the use of the same Latin word in two quite different senses

has caused great part of the confusion and difficulty that has embarrassed the subject, and encumbered it with a vast number of books and dissertations, which, but for this cause, would never have been written at all.

The English word *leprosy* is sometimes used to signify a mere scaly eruption, but is more commonly applied to a constitutional disease, analogous in some respects to certain bad forms of scrofula, which has within the last few years formed the subject of some extensive and important inquiries conducted by the London College of Physicians at the expense of the Colonial Office. This latter sense of the word is probably the only meaning which it bore in the fourteenth century, when Wicliffe translated the New Testament into English, and used the words *leprous* and *lepre* as synonymous with the Latin *leprosus* and *lepra* (St. Matt. viii. 2, 3; quoted in Richardson's *Dict.*).

The Latin word *lepra* was certainly used in this latter sense during the Middle Ages—generally, if not exclusively; but it is equally certain that in the older writers it was used as synonymous with the Greek *λέπρα*, to signify essentially a mere scaly affection of the skin, though complicated occasionally with more important ailments. It is probable that it was not used to signify the mediæval or true leprosy before the latter half of the eleventh century, and that Constantine, the learned monk of Monte Casino, is the earliest writer in whose works it is found in this sense.<sup>5</sup> It may be considered therefore as almost capable of proof that St. Jerome (towards the end of the fourth century) in his revision of the Latin version of the Old and New Testaments used the word in the earlier or less formidable sense; especially as Arnobius (about the beginning of the same century) renders *λέπρα* by "*vittiligo*," a word which certainly never signified any disease at all resembling the true leprosy.<sup>7</sup>

With respect to the Greek *λέπρα* it may be stated that there is probably no passage in any medical writer, either before or after the time of St. Luke, in which the word is used to signify anything but a

<sup>5</sup> One of his works (*De Morborum Cognitione et Curatione*) is a translation from the Arabic treatise of Abū Ja'far Ahmad (or Ibnu-l-Jezzar), and one of the chapters (lib. vii., cap. 17, vol. i., p. 160) is entitled "*De Elephantiasi*," and corresponds with the chapter called *Fil-Judhām* in the original, which is still in MS. It happens that this same work was also translated into Greek, and in this version (which has never been printed) the chapter in question is headed *Ἐλεφαντίασις*. It is also quite certain that this is the disease treated of; but the strange thing is, that, though Constantine in the heading of the chapter speaks of *elephantiasis*, in the opening words of the chapter he calls the disease *lepra*. Without pursuing the subject further, or attempting to account for Constantine's using two quite different words in the same chapter to signify the same disease, the writer will merely suggest that it may be this particular chapter which has given rise to all the confusion, respecting the use of the word *lepra*, that has prevailed from the time of Constantine (who died towards the end of the eleventh century) nearly to the present day; at least this may be accepted as a probable conjecture, until some earlier instance of this use of the word is pointed out. (See the *Brit. and For. Med. Chir. Rev.* for Oct., 1874.)

<sup>6</sup> *Adv. Gentes*, lib. i., p. 337 A, l. 8; p. 338 A, l. 19; p. 339 A, l. 13, ed. Paris, 1836.

<sup>7</sup> Celsus says of it, "*quamvis per se nullum periculum adfert, tamen et fœda est*," &c. (*De Medic.*, lib. v., cap. 28, § 19). Could any physician speak in this way of the mediæval leprosy?

<sup>1</sup> *Notes on the Miracles of our Lord*, § 10, p. 213.

<sup>2</sup> *Speaker's Commentary*, Levit. xiii., xiv.

<sup>3</sup> *Quest. Evang.*, lib. ii., § 40, tom. iii., p. 1644 A.

<sup>4</sup> *Etymol.*, lib. iv., cap. 8, § 10, tom. i., p. 98, ed. Matr. 1778.

scaly skin disease, with or without more serious complications. Is it therefore credible that St. Luke, himself a physician, would have given to the word a meaning quite different from what it usually (if not universally) bore in his time? or that he would have called the disease λέπρα, when he meant ελεφαντίασις? which would be much the same as if a physician in the present day were to describe a bad case of *scrofula* under the name of *ringworm*. Yet this is the amount of the burden of proof that falls upon those who contend that by λέπρα St. Luke meant some disease essentially resembling the true or mediæval leprosy. Many passages might be quoted from the ancient non-medical writers in which the word is used in the same general sense, so that it seems probable that those passages which appear at first sight to have a different meaning may admit of the same explanation.

We now arrive at the old Greek version of the Pentateuch, in which λέπρα is used for the translation of תַּרְסָנִי (tzara'ath). If the above reasoning be sound, and if it be conceded that St. Luke wrote about the same disease that is described in Leviticus, it will follow that the leprosy of the Old Testament was essentially different from the leprosy of the Middle Ages and of modern times. Nothing but the strongest internal evidence could overthrow this conclusion, and this strong internal evidence is certainly wanting; for when Lev. xiii., xiv. are scientifically examined by an impartial physician, the difficulty of explaining the word תַּרְסָנִי (tzara'ath) in these chapters as signifying ελεφαντίασις is at least as great as if it be taken in the sense of λέπρα.

A very strong confirmation of this view is furnished by the fact that both diseases are at the present day to be found in Syria, called by two different names, *judhâm* and *baras*, which correspond respectively to ελεφαντίασις and λέπρα in the translation of the Arabic work already quoted.<sup>1</sup>

On the other hand, it must be mentioned that in the Hebrew translation of the medical work mentioned above, the word תַּרְסָנִי (tzara'ath) is used for the Arabic *judhâm* and the Greek ελεφαντίασις. If, however, the Latin *lepra* can be proved to have lost its original meaning so completely within the comparatively short period of a few hundred years, we need not be surprised at finding the same change of signification to have occurred in the course of several thousand years in the

case of the Hebrew תַּרְסָנִי (tzara'ath); and it would not be safe to conclude that, because the word was used to signify ελεφαντίασις in the eleventh or twelfth century after Christ, it therefore bore the same meaning in the time of Moses, probably in the sixteenth or seventeenth century before Christ.

It should be borne in mind that the preceding remarks are not supposed to clear up all the difficulties connected with the (so-called) leprosy of the Old and New Testaments, but only to offer some reasons for believing that the disease in question (though doubtless frequently modified in appearance and character by various complications<sup>2</sup>) was essentially more akin to λέπρα (in its proper sense) than to ελεφαντίασις, and that therefore the adoption of the term "leprosy," which was at that time used in a different sense, was ill-chosen in the first instance, and has continued to confuse the whole subject down to the present time. It would take up far too much space to enter fully into the various questions connected with this disease, and therefore only a few can be noticed here, and those in a very cursory and imperfect manner. It will have been observed that the view advocated above lessens considerably the *medical* importance of the disease, and it certainly is not easy to understand why a disease that is in itself so little dangerous should be noticed at such length in Holy Scripture. Many conjectures have been offered on this subject, but perhaps it is better to confess our ignorance, and to acknowledge, that, whether the disease in question be considered in its medical and sanitary aspect, or in a ceremonial and symbolical point of view, it is not possible to bring forward any explanation that shall be perfectly satisfactory—though there have not been wanting competent and even eminent persons, both divines and physicians, who have ventured to pronounce on the subject with great positiveness. To confine these remarks to the medical difficulties of the case, it seems hardly reasonable for any one living in this age and country to expect to be able to verify by his own experience the description of such a disease as תַּרְסָנִי (tzara'ath), written by a non-professional author, between 3,000 and 4,000 years ago, and relating to the different species and complications of the malady found in Egypt, Arabia, and Palestine. Even in the case of many diseases mentioned by the old Greek, Latin, and Arabic physicians in times much nearer to our own, the difficulty of identifying the descriptions is very great (and found to be the greatest by those who have given most attention to the subject); and to look for a greater degree of certainty in the diseases mentioned in the Old Testament is an expectation unreasonable in itself, and one which certainly will not be gratified.

<sup>1</sup> With respect to the latter word there is an important and interesting sentence in Dr. Tilbury Fox's pamphlet, *Leprosy, Ancient and Modern*, &c., Edinburgh, 1866: "During the last year (1865), in my travels through Egypt, Palestine, and Syria, seeing and hearing as much as possible about leprosy, curiously enough, I found in the vicinity of the Lebanon range, that a form of disease is common, of old date, and recognised as distinct from *elephantiasis*: it is called *baras el Israhly*. I declare from the description, character, and seat of the disease that it is nothing more nor less than *lepra vulgaris* or *alphos*" (p. 7).

<sup>2</sup> Thus Philo calls it *πολυμῶρφος και πολυτρόπος*, "multiform and changeful" (P) (*De Poster. Caini*, § 13, tom. i., p. 234, ed. Mangey.)

## BOOKS OF THE NEW TESTAMENT.

## EPISTLE TO THE GALATIANS.

BY THE REV. S. G. GREEN, D.D., PRESIDENT OF RAWDON COLLEGE, LEEDS.

**I**N the fourth century before the Christian era, the provinces of Asia Minor were overrun and in part subdued by hordes of Gauls, partly from the disbanded armies of Brennus, flushed with their successes in Italy,<sup>1</sup> and coveting the spoils of the Eastern world. Migrations from the West continued through successive generations; and the Asiatic and Western powers maintained, with various fortunes, a long-continued struggle,<sup>2</sup> until by degrees the Gallic community was compressed into the rich central district lying between Phrygia on the east and Cappadocia on the west, and watered by the Halys and the upper streams of the Sangarius. Augustus, B.C. 25, constituted this district a Roman province; while its name *Galatia*, etymologically allied to *Gaul*<sup>3</sup> and *Kelt*, denotes the race to which its colonists belonged. At the same time a large proportion of the ancient Phrygian inhabitants remained; the conquerors adopting even their religion; while, from the admixture of Greek settlers, the province was sometimes called *Gallo-græcia*; but the Keltic race predominated, and in their character and national usages presented a marked contrast to their Asiatic neighbours, whether Jew or Gentile.

2. To this alien and isolated community the Apostle Paul, in the course of his second missionary journey, and just before his departure for Europe, first bore "the glad tidings of Christ." The historian's mention of the apostolic visit is brief and cursory—"When they (Paul and Silas) had gone throughout Phrygia and the region of Galatia." It is only from the Epistle now under consideration that we can supplement the narrative. The Apostle, "through infirmity of the flesh, preached the Gospel unto" the Galatians "at first."<sup>4</sup> From his language it would appear not only that he was subject to some grievous affliction while labouring amongst them, but that the affliction was the very cause of his detention in Galatia. It is impossible not to connect this notice with St. Paul's reference to "the thorn in his flesh" (2 Cor. xii. 7).<sup>5</sup> The "trial," whatever it was, to which the Apostle was thus subject had no unfavourable influence on his reception. On the contrary, it seems only to have called forth the sympathy and generous kindness of these impulsive Keltic people. They received Paul "as an angel of God"—nay, in a higher character still, had it been possible—"as Christ Jesus." In the ardour of their first

love they would have done anything, surrendered anything for the teacher who had pointed them to Christ.<sup>6</sup> Their faith, if not deeply rooted, was earnest and eager. They "ran well;" giving every evidence that they "had known God," or rather, as the Apostle adds with a fine characteristic turn of thought, "were known of God."

3. What particular cities were thus visited remain matter of conjecture. It is natural to think of Ancyra, Tavium, and Pessinus, the chief towns of the Galatian province. Some critics, indeed, have remarked that the Roman province of Galatia included Lyaonia with part of Pisidia, so including several cities visited by St. Paul on his first and second missionary tours, the Pisidian Antioch, Iconium, Lystra, and Derbe.<sup>7</sup> There is, however, reason to believe that the word Galatia is used in the New Testament in its popular and narrower sense, and that the Galatian cities must be ranked among those many places, unnamed in the history, in which the Apostle preached the word of life. It may be, indeed, that the slightness with which the Galatians are noticed by St. Luke is attributable to their defection from the faith.

A second visit to the province was paid by the Apostle in his third missionary journey, between his lengthened residence in Corinth and his abode in Ephesus. He "went over the country of Galatia and Phrygia in order, strengthening all the disciples."<sup>8</sup> This visit to the Galatians seems to have been one of disappointment and sadness. Not only had the enthusiasm—the "blessedness"—of their first love departed, but the faithful instructions and warnings of the Apostle were misconstrued. He is counted as "an enemy" because he "tells them the truth." He is constrained to say, "If any man preach unto you any other Gospel than that ye have received, let him be anathema."<sup>9</sup> The germs not only of disaffection, but of heresy, are already among them. That revolt from the simplicity of the Gospel has begun, which occasioned, in the end, the stern reproof of this Epistle.

4. The genuineness of the Epistle may be assumed as beyond all reasonable doubt, and is, indeed, unquestioned even by the most revolutionary critics of modern times.<sup>10</sup> With respect to its date, however, very various opinions have been entertained, and the question, within certain limits, may be regarded as still open. The Enthalian subscription states that it was "written from Rome," but this view is now universally abandoned as

<sup>1</sup> The sacking of Rome by Brennus occurred B.C. 390.

<sup>2</sup> The final and decisive defeat of the Gauls in Asia was by Attalus, King of Pergamos, B.C. 230.

<sup>3</sup> The Greeks at first usually employed *Galatia*, the Romans *Gallia*. The restriction of the former to Asiatic, the latter to European, Gaul is observed only by later Greek writers. See an elaborate note in Canon Lightfoot's *Commentary on Galatians*, p. 3.

<sup>4</sup> Gal. iv. 13.

<sup>5</sup> See *Introduction to 2 Corinthians*.

<sup>6</sup> "Ye would have plucked out your own eyes." The inference, sometimes drawn from these words, that St. Paul's malady was one that affected the eyesight, is hardly warranted. As Dean Alford suggests, the emphasis rests on the word *eyes*, not on *your own*: the idea being that they would have given up *anything*, however valuable, for their beloved teacher's sake.

<sup>7</sup> Acts xiii. 51; xiv. 6; xv. 41.

<sup>8</sup> Acts xviii. 23.

<sup>9</sup> Gal. iv. 15, 16; i. 9.

<sup>10</sup> See *Lightfoot*, *Introduction*, § 4.

untenable. The following considerations contain the *data* from which it seems possible to reach at least an approximate conclusion:—

a. Two visits to Galatia had been paid when the Epistle was written. This appears certain from the passages already cited, intimating the very different reception of the Apostle on the two occasions. The phrase in chap. iv. 13, "Through infirmity of the flesh I preached the Gospel unto you *at the first*," plainly shows that a second visit had already taken place.

β. The history almost precludes the possibility of the letter having been written after St. Paul's arrival in Greece (Acts xx. 2). There he abode but "three months," during which, as will be fully shown in the next paper, the Epistle to the Romans was written—a task which must have absorbed the Apostle's whole available time and thought. After leaving Corinth, at the close of these three months, events succeeded one another so rapidly up to the time of the Apostle's imprisonment in Cæsarea as to have left no possible leisure for composition.

γ. The limits between which this letter must be placed are, therefore, the Apostle's arrival in Ephesus (Acts xix. 1), and the close of his journey through Macedonia into Greece. This period comprises the time during which, as shown in previous papers, the two Epistles to the Corinthians were written. Accordingly, the ablest critics have placed the Galatian letter, either (1) before the First to the Corinthians, (2) between the First and Second, or (3) between the Second and the Epistle to the Romans. In any case, it belongs to the group of Epistles written during the latter part of St. Paul's third missionary tour. Its precise place in this group, if determined at all, must be decided by internal evidence exclusively.

δ. At first sight, the earliest place in the series might appear warranted by the Apostle's language, "I marvel that ye are *so quickly* turning renegades from Him who called you in grace."<sup>1</sup> And undoubtedly, if there were no counter-considerations, the words would naturally suggest that a very brief period had elapsed since the conversion of the Galatians,<sup>2</sup> or, at any rate, since St. Paul's second and disappointing visit to them. But (1) the word *ταχέως* may mean "readily, rashly" (1 Tim. v. 22; 2 Thess. ii. 2). Or (2) allowing that the adverb refers to time, it must be remembered that *soon* is a relative term, and that apostacy from the faith might be called speedy even after years of Christian profession.<sup>3</sup> No very certain conclusion, therefore, can be gathered from this expression of the Apostle. If it be further urged that the letter naturally expresses that knowledge of the state of the Galatians which would be the result of a recent visit, it is obvious to reply that all through the Apostle's residence in Ephesus there would undoubtedly be frequent com-

munication with the neighbouring province of Galatia, which would keep him sufficiently informed respecting the state of the churches.

ε. The really determining consideration in the matter seems to be the close connection in thought and style between the Epistle to the Galatians and that to the Romans. The former is the finished sketch, the latter the full development, of the same great argument respecting law and grace. So remarkable is the coincidence, not only in the general course of reasoning, but in special illustrations and individual expressions, that it seems impossible not to believe that the two Epistles belong to nearly the same period of the Apostle's mental history.<sup>4</sup>

ζ. Pursuing a similar train of observation, it will appear that the Second Epistle to the Corinthians contains the germ of many thoughts in the Epistle to the Galatians. The former, indeed, may be said to supply, as it were, *texts* for the latter on some most important points. To the Corinthians the Apostle says (2 Cor. v. 21), "He hath made Him to be sin for us who knew no sin, that we might be made the righteousness of God in Him." The expansion of this thought occupies the greater part of the Galatian Epistle. Again, in contrasting the Judaic with the Christian dispensation, St. Paul writes (2 Cor. iii. 9), "If the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory." Here we have the suggestion of that thought of death by the law, and life through justification, which pervades the Galatian and Roman letters. The personal references, again, which form so marked an element in the Second Epistle to the Corinthians and that to the Galatians, suggest a similar order. These are thrown out in the former Epistle, occasionally, promiscuously, half apologetically: in the latter are combined into an elaborate defence. In the former they are simply personal, in the latter are associated with doctrine: showing that the opposition to the Apostle had taken more definite ground, and must be more fully and argumentatively met. Consistent with the same conclusion is the fact that while to the Corinthians the Apostle speaks much of his sufferings, in writing to the Galatians he is reticent on this point. As an ambassador of Christ, he is now concerned to exhibit his credentials, rather than to speak of his sorrows: only saying, in reference to the latter, "henceforth let no man trouble me: for I bear in my body the brands (*στίγματα*) of the Lord Jesus."<sup>5</sup>

<sup>4</sup> Space will not allow the citation of parallel passages. The student will readily gather them for himself; or he may study the copious table drawn out by Dr. Lightfoot, pp. 44, sq. Compare Rom. iii. 20 with Gal. ii. 16; Rom. i. 17 with Gal. iii. 11; Rom. iv. 3, 10, 11, 17 with Gal. iii. 6—9; Rom. x. 5 with Gal. iii. 12; Rom. iv. 13, 14, 16, with Gal. iii. 15—18; Rom. vi. 3, xiii. 14, with Gal. iii. 27; Rom. xi. 32 with Gal. iii. 22; Rom. viii. 14—17 with Gal. iv. 5—7; Rom. vi. 6, 8 with Gal. ii. 20; Rom. vii. 23, 25 with Gal. v. 17; Rom. xiii. 8—10 with Gal. v. 14. These are but the more manifest coincidences: the minor and verbal accordances are almost numberless. It is evident that the argument is cumulative, and in this view is irresistible.

<sup>5</sup> Gal. vi. 17. The word contains a double allusion—to the marks of persecution, and to the brand or badge which denoted ownership or lifelong service.

<sup>1</sup> Chap. i. 6. Observe, the verb is present—"turning," not "turned."

<sup>2</sup> Some expositors, accordingly, looking only to this phrase, have placed the letter between St. Paul's first and second visits to Galatia.

<sup>3</sup> See Lightfoot, pp. 41, 73.

7. We conclude then with some confidence that the Epistle to the Galatians is to be placed after that to the Corinthians, and before that to the Romans. The Apostle had left Ephesus and had not yet arrived in Achaia. While travelling through Macedonia, and giving "much exhortation" to the brethren in "those parts,"<sup>1</sup> he finds opportunity to address these immortal words of warning and instruction to the erring disciples in Galatia. "All the brethren who are with" him<sup>2</sup>—his companions in travel—unite in the expostulatory address, thus assisting him to bear this heaviest part of what he has a little while before described as "the care of all the churches."<sup>3</sup>

5. The special error by which the Galatians were led astray is for us long buried among the settled controversies of the past. We wonder perhaps at its former power, at least in any Gentile community; and yet in some points of view the doctrine of the Judaizers was at least plausible. The Gospel without doubt was the development of the Law, which it "came not to destroy, but to fulfil;" and it might speciously be argued that the plan adopted in the Divine education of the world was as necessary for the *individual*. First Moses, and then Christ—this had been the experience of the race, the experience of all the earliest converts and teachers of the truth:—why not, then, the experience needful to all who would be saved? It was in this aspect that the conversion of the Gentiles was at first regarded by the mother-church at Jerusalem; and even after the decision of the assembly, recorded Acts xv., the opinion still lingered. Scattered through Galatia were many Jews,<sup>4</sup> and though the bulk of the converts in the province were Gentiles, "doing service unto them which by nature are no gods,"<sup>5</sup> the reception of Jesus as the Messiah would bring the converts from heathenism into the circle of Jewish thought. Add to this that the Keltic character is imaginative, impulsive, especially open to the allurements of ritualistic, sensuous forms of religion, and it is no wonder that the Galatians were "bewitched"—fascinated<sup>6</sup> by a ceremonialism in which, it was represented to them, they might indulge without losing their part in Christ and in His Gospel. The teachings of the Apostle, in their severe simplicity, became distasteful. The religious externalism, in which circumcision was the leading rite and most expressive symbol, was presented, not, indeed, as a substitute for Christianity, but as its needful accompaniment. The Judaizing teachers claimed for their presentation of the Gospel the merit of completeness. In comparison with this, the apostolic doctrine

appeared impalpable and imperfect. Were the commands and institutions delivered to the fathers to be counted as nothing? Was the olden covenant to be annulled? As the very condition of being "in Christ," must not the faithful be grafted into the stock of Abraham? Such were the questions which arose from the midst of early Jewish Christianity; questions which perplexed and perverted the Gentile churches, and which reached their uttermost of mischief in Galatia. The old assertion was echoed from Jerusalem and Antioch, "Except ye be circumcised after the manner of Moses, ye cannot be saved;"<sup>7</sup> and the Apostle whose name had already become the symbol of a liberal Christianity was decried as a pretender to the apostolic office, or, at any rate, as inferior to the twelve who had received their commission direct from Christ. It was therefore needful for St. Paul to insist, with greater fulness and detail than heretofore, upon two points: first, the freedom and spirituality of the Gospel; and secondly, his own apostolic claim, as of one commissioned by Christ Himself.

6. These are accordingly the leading thoughts of the Epistle, which naturally falls into three divisions, Personal, Doctrinal, and Practical; with a Summary at the close written by St. Paul's own hand.

I. PERSONAL (chaps. i., ii.). This section may be divided as follows:—

(1.) *Salutation* (i. 1—5). In this opening sentence, with the customary greeting St. Paul asserts his apostolic claims—"Not of men, neither by man, but by Jesus Christ, and God the Father"—thus anticipating what was to follow.

(2.) *Rebuke*, and declaration of the unchanging truth of the one Gospel which he preached (i. 6—10). It is to be observed that the Apostle omits the usual commendation, either in the impetuosity with which he presses on to his main topic, or to enhance the sternness of his reproof.

(3.) *Assertion of his own apostleship* (i. 6—ii. 21). This section is subdivided as follows:—

a. The Gospel which he preached came "by revelation of Jesus Christ" (i. 11, 12).

b. It was opposed to all his early beliefs and prejudices (vv. 13, 14).

c. Even after his conversion he remained independent of the Apostles, being actually separate from them (vv. 15—17).<sup>8</sup>

d. And, subsequently, when visiting Jerusalem, the independence was maintained. Only a fortnight was spent in St. Peter's company, and there was no intercourse with the rest of the Twelve (vv. 18—20).<sup>9</sup>

e. His work from the first lay apart from that of the

<sup>1</sup> Acts xx. 2.

<sup>2</sup> Gal. i. 2.

<sup>3</sup> 2 Cor. xi. 28. It may be added that the above conclusion as to the date of the Epistle is strongly maintained by Canon Lightfoot, to whose able and exhaustive essay, *Journal of Classical and Sacred Philology*, vol. iii. (Commentary, pp. 35—55), the reader is referred. The same view is advocated by Bleek (*Introduction to New Testament*), and Conybeare and Howson, with others. The great majority of expositors, however (see Alford), date the Epistle from Ephesus, either before or after the First Epistle to the Corinthians.

<sup>4</sup> See Josephus, *Ant.* xii. 3, § 4; xvi. 6, § 2.

<sup>5</sup> Gal. iv. 8.

<sup>6</sup> Gal. iii. 1, ἐβίβηται—exactly our word "fascinated."

<sup>7</sup> Acts xv. 1.

<sup>8</sup> The three years' abode of the Apostle in Arabia, entirely passed over in the history, forms an important datum in his biography. It is included in the phrase "after that many days were fulfilled" (Acts ix. 23).

<sup>9</sup> "James the Lord's brother" is now generally regarded as a different person from James the son of Alphaeus. The "brethren of the Lord" were probably not cousins, but either sons of Joseph and Mary, or sons of Joseph by a former wife.

Judean Christians, who did not even know him personally, yet fully sympathised with him (vv. 21—24).

f. When "fourteen years after" this first visit to Jerusalem,<sup>1</sup> he "went up" thither again (to attend the meeting of the Church recorded Acts xv.), he still maintained his independence. He went up, not at the call of the Apostles, but "by revelation;" asserted his freedom, notably, in relation to the demand that Titus should be circumcised; and in regard to his position and labours as an Apostle, was treated on a footing of equality with the rest (ii. 1—10).

g. And afterwards at Antioch, so far from yielding to Peter as a superior, he "withstood him to the face," rebuking him for unworthy yielding to the Jewish party, and so falling into the same kind of errors as those which he is proceeding to denounce<sup>2</sup> (vv. 11—21).

II. DOCTRINAL.—The mention of St. Peter's error leads naturally to the detailed exposuro and refutation of the similar delusion of the Galatians.

(1.) They had received the truth, not in connection with legal ordinances, but by the exhibition of a crucified Saviour. Is their Christian life now to sink to a lower level? (iii. 1—5.)

(2.) Would they be the true seed of Abraham? They, like him, must be just through faith (vv. 6—9).

(3.) The Law condemns, it cannot justify. Christ only can redeem (vv. 10—14).

(4.) The Law was later than the promise: the pledge of redemption through Christ stands first in order of time, and is supreme (vv. 15—18).

(5.) Further, the Law, so to speak, is but a *parenthesis* in the Divine dealings, a temporary dispensation rendered necessary by man's transgression. It was, moreover, given through instrumentality of created beings, "angels," and an earthly "mediator," and cannot therefore belong to the eternal order<sup>3</sup> (vv. 19, 20).

(6.) Yet the Law is not contrary to the promise, but preparatory to its fulfilment in the Gospel (vv. 21—23).

(7.) Inference from all the foregoing. The Law is for the childhood of the race; but the time of nonage is passed, and the inheritance of freedom may be claimed (iii. 24—iv. 7).

The Apostle here interposes an earnest appeal to the Galatians, not to turn again to a state of bondage, but to listen again to his own pleadings, rather than to the words of those who would enslave their souls (iv. 8—20).

(8.) An illustration of the contrast between Law and

Gospel is drawn from an allegorical application of the history of Isaac and Ishmael<sup>4</sup> (vv. 21—31).

III. PRACTICAL (chaps. v., vi.). Of this section "freedom" is the key-note.

(1.) Maintain your freedom resolutely (v. 1).

(2.) If you surrender your liberty in the matter of circumcision, you are bound by the whole Law. Law or Gospel—you must choose between them (vv. 2—6).

(3.) These Judaizers are false teachers, antichristian and corrupting (vv. 7—12).

(4.) Only remember that liberty is not licence. There is a law—the law of love. Show your freedom by walking in the Spirit (vv. 13—18).

a. The works of the flesh are enumerated (vv. 19—21).

b. And the works of the Spirit (vv. 22—26).

(5.) Two special injunctions are added:

a. To forbearance and brotherly sympathy (vi. 1—5).

b. To liberality, especially in the support of their teachers and fellow-believers (vv. 6—10).

These two injunctions, it may be added, remarkably correspond with the special topics of St. Paul's Second Epistle to the Corinthians—the restoration of the erring (2 Cor. ii. 5—11), and the obligations of beneficence (2 Cor. viii., ix.). On the latter point the Apostle had already given directions "to the churches of Galatia" (1 Cor. xvi. 1).

IV. SUMMARY, in the Apostle's own handwriting, and BLESSING (vi. 11—18).

At this point St. Paul himself takes the pen from his amanuensis, and "in large letters," written with his "own hand" as if to mark the intensity of his feeling,<sup>5</sup> and to add impressiveness to his words, gathers up the whole teaching of the Epistle into one glowing paragraph, ending with a pathetic reference to the sufferings which marked him out as Christ's, and bidding the Galatians an affectionate farewell. He had written sternly, but cannot leave them in anger: his last words to them are words of love.

7. The effect of the letter is unknown: neither in history or Epistle is there any further mention of Galatia.<sup>6</sup> Once the Apostle had expressed a generous hopefulness as to the result of his appeals, "I have confidence in you through the Lord, that ye will be none otherwise minded;"<sup>7</sup> but how far his expectations were fulfilled it is impossible to say. Again and again the Galatian churches appear in ecclesiastical history, always with the same mingled character of earnestness and superstition—impulses to noble devotedness and strange lapses into heresy. There is scarcely a form of

<sup>1</sup> For the difficulties in the chronology, as compared with the history in the Acts, see Lightfoot, p. 88. The "undesigned coincidences" of the two accounts are very striking; and no real discrepancies remain.

<sup>2</sup> The words of St. Paul's address to St. Peter gradually "lose themselves" in the reflections suggested, so that at the end of the chapter the Apostle is speaking to the Galatians. "For similar instances of the intermingling of the direct language of the speaker and the after comment of the narrator," see John i. 15—18; Acts i. 16—21.

<sup>3</sup> It is said that more than 200 interpretations have been given of verse 20, on which see the commentaries. The above appears the general sense.

<sup>4</sup> "Which things are an allegory" (ver. 24), rather "are susceptible of allegorical application," superimposed upon their literal, historical meaning.

<sup>5</sup> Verse 11—not "how large a letter," but "with low large letters." Some have interpreted this, ingeniously, of the size of the letters as rendered necessary by the Apostle's (supposed) imperfect eyesight—a kind of apology, in fact, for bad writing! But this seems forced, and the above interpretation is natural.

<sup>6</sup> There is an apparent exception in 2 Tim. iv. 10, "Crescens (has departed) to Galatia;" but there are strong reasons for believing this passage to refer to European Gaul.

<sup>7</sup> Gal. v. 10.

error which does not in some way connect itself with Ancyra. Gregory of Nazianzum denounces the folly of the Galatians, who abound in many names of impiety. Julian "the Apostate" declares that whole villages in the province were depopulated by the intolerance and quarrels of the Christians. Yet, in the persecution under Diocletian, Galatia had given its martyrs to the faith, and at the close of this stormy period "a famous council was held at Ancyra—a court-martial of the Church, for the purpose of restoring discipline, and pronouncing upon those who had faltered or deserted in the combat." The revival of heathen worship in Galatia was attempted by Julian, who visited the province in person, but unsuccessfully: confessors again withstood to the death. It was easier to the end for

the "foolish Galatians" to grasp the crown of martyrdom than to rest in the simplicity of the faith.

8. This Epistle has in all ages engaged the reverent study of the greatest theologians. Luther chose it as the most effective means of attacking the corruptions of the mediæval Church, and his *Commentary on the Galatians*, written and re-written by him with sedulous care, was his favourite work. "The Epistle to the Galatians," said the great Reformer, "is my Epistle: I have betrothed myself to it; it is my wife." More modern expositions are almost innumerable; that by Canon Lightfoot is well and deservedly esteemed for justness of criticism, copiousness and accuracy of information, and sympathetic insight into the very heart of the Apostle.

## THE HISTORY OF THE ENGLISH BIBLE.

BY THE REV. W. F. MOULTON, M.A. LOND., PROFESSOR OF CLASSICS, WESLEYAN COLLEGE, RICHMOND.

### MATTHEW'S BIBLE.

**A**BOUT two years after the publication of Coverdale's translation appeared another folio volume containing the Bible in English. The inscription on the title-page runs thus: "The Byble, which is all the holy Scripture: In which are containned the Olde and Newe Testament truly and purely translated into Englysh by Thomas Matthew. Esaye I. Hearken to ye heauens and thou earth geane care: for the Lorde speaketh. M,D,xxxvii, Set forth with the Kinges most gracyous lycence." In no part of the volume is any information given as to the place of publication, and all that we can say is that the book was printed abroad. The Dedication to Henry VIII. bears the signature of Thomas Matthew, but contains nothing which throws any light on the translator or on the circumstances of the translation. A brief "Exhortacyon to the studye of the holy Scrypture" is signed with the initials I. R. The only remaining indications which can point to any persons connected with the work are the initials R. G. and E. W., found on the reverse of the title-page of the second part of the volume (containing "The Prophetes in Englysh,") and the letters W. T., which occur at the end of the Book of Malachi.

It is evident at a glance that this book is no reprint of Coverdale's translation. Yet, notwithstanding the measure of favour shown to Coverdale's Bible, the new volume made its way into England with surprising ease and success. The first notice of it that we find is in a letter from Cranmer to Cromwell, dated August 4, 1537. The Archbishop begs Cromwell to read the book, a copy of which he sends with his letter, assuring him that, so far as he has examined the translation, it is more to his liking than any translation heretofore made. He prays Cromwell to exhibit the book to the king, and to obtain from him a "license that the same may be sold and read of every person, without danger

of any act, proclamation, or ordinance heretofore granted to the contrary, until such time that we the Bishops shall set forth a better translation, which I think will not be till a day after doomsday." A few days later Cranmer again writes, expressing his most hearty thanks to Cromwell for having obtained from the king that the book "shall be allowed by his authority to be bought and read within this realm." This translation may therefore be called the first authorised version of the English Bible.<sup>1</sup> The initials mentioned above, R. G. and E. W., are those of the London printers, Richard Grafton and Edward Whitechurch, at whose expense the volume was printed. From a letter written by Grafton to Cranmer, in which he seeks protection against unauthorised reprints, we learn that the impression had consisted of 1,500 copies, and that Grafton had ventured in the undertaking the sum of £500—a large venture at that time. The whole impression appears to have been sold within a short period. The royal licence had removed all obstacles which could embarrass the sale or the reading of the book, and the English nation joyfully welcomed the gift of the Scriptures translated into their mother tongue.

But it is time to ask, Who was Thomas Matthew? What is the meaning of the initials I. R. and W. T., which, as we have seen, are found in this book? The second of these questions may be easily answered. Foxe's testimony, though of doubtful accuracy in some details, is of itself sufficient to show that under "I. R." we must understand John Rogers, the first who suffered for his religion in the reign of Queen Mary.

John Rogers was born about the year 1500. Soon after taking the degree of B.A. at Cambridge, in 1525, he received an invitation to Christ Church, Oxford,

<sup>1</sup> In the same year, 1537, the royal licence was obtained for Coverdale's Bible. See above, Vol. III., p. 264.

then known as "Cardinal College." About the year 1534 he accepted the office of chaplain to the Merchant Adventurers at Antwerp, in which city Tyndale was then residing. Foxe relates that in Antwerp Rogers chanced "to fall in company with that worthy martyr of God, William Tyndale, and with Miles Coverdale, which both for the hatred they bare to Popish superstition and idolatry, and love they bare toward true religion, had forsaken their native country. In conferring with them the Scriptures, he came to great knowledge in the Gospel of God, insomuch that he cast off the heavy yoke of Popery, perceiving it to be impure and filthy idolatry, and joined himself with them two in that painful" (*i.e.* difficult) "and most profitable labour of translating the Bible into the English tongue, which is entitled, 'The Translation of Thomas Matthew.'<sup>1</sup>" Rogers's association with Tyndale seems to have been very intimate, though of but short duration. His Bible was published a few months after Tyndale's death. In 1537 he married, and removed to Wittenberg, where, probably, he remained until 1547. During the short reign of Edward VI. he received many marks of favour from the party then in power. His elevated position and his courageous advocacy of Protestant opinions marked him out as an early victim in the persecution which followed; and in February, 1555, he was burned alive in Smithfield.

The nature of Rogers's Biblical labours will appear when we examine the internal character of Matthew's Bible. Enough has been said to show that "W. T." can hardly have any other meaning than "William Tyndale." It is much more difficult to deal with the remaining question, relating to Thomas Matthew. Foxe intimates that this was merely a name which Rogers assumed from prudential motives, lest his known connection with Tyndale should prove injurious to the undertaking. In favour of this view, which is accepted by most modern writers, is the fact that in the official record of the apprehension of Rogers he is described as "John Rogers, *alias* Matthew." It is possible, however, that the name is a real one, and belongs to some patron through whose aid the work was undertaken. Neither view is free from difficulty. If Matthew and Rogers were different men, it is singular that all knowledge of Matthew should so soon have been lost, and that in less than twenty years the name should have been supposed to be a mere *alias*. If but one person is signified, it is somewhat strange that both names should occur in the documents prefixed to the Bible. On any supposition the statement on the title-page is inaccurate.

Let us now examine the translation itself. The New Testament need not detain us long, for with very slight and occasional exceptions it is a reproduction of Tyndale's version. Where Tyndale's second and third editions differ, Matthew seems usually to agree with the third, that of 1535. In the Old Testament the case is not so clear. It will be remembered that in 1537 there

existed in print the following versions of the Old Testament, or parts of the Old Testament: Tyndale's Pentateuch (1531, 1534), Jonah (1531), and "Epistles" from the Old Testament and Apocrypha (1534), and Coverdale's Old Testament and Apocrypha. If we compare the translation before us with each of these, we meet with the following results:—

(1) The translation of the Pentateuch is certainly Tyndale's. The changes introduced are very slight, hardly greater perhaps than the variations between the two editions published by Tyndale himself. For example: in the list of clean beasts (Deut. xiv. 4, 5), the last five are given by Tyndale as the bugle, hart-goat, unicorn, "origen, and camelion;" in Matthew's Bible *wild goat* takes the place of *hart-goat*, but no other change is made. In Lev. xi. 23 Rogers and Tyndale agree (with Luther) in leaving untranslated the four words which in the Authorised Version are represented by locust, bald-locust, beetle, grasshopper. Tyndale, however, gives no explanation of the words, whereas in Matthew's Bible it is stated that "Arbe, Selaam, Hargol, Hagab, are kyndes of beastes that crepe or scraul on the grounde, which the Hebrues them selues do not now a dayes know." In the passage which we have referred to so frequently, Numb. xxiv. 15—24, the two versions differ only in spelling.

(2) An example of Tyndale's "Epistles" from the Old Testament has been already given (see Vol. II., p. 302), and has also been compared with Coverdale's version (see Vol. III., p. 266). It is therefore only necessary to say that Matthew's Bible and Coverdale's are here perfectly in accord.

(3) In the books from Ezra to Malachi, not excluding the Book of Jonah, and in the Apocryphal books (with one exception, which will be referred to afterwards), Matthew's Bible is almost identical with Coverdale's. In 100 verses taken at random from various books within these limits, the difference in text between the two versions does not amount to eight words in a thousand. In Psalms xc.—xcv. (87 verses) the only variations in translation are an insertion of *the*, and the substitution of *thine* for *thy* (three times), *disdainfully* for *disdainedly*, and *we* for *as for us we* (xcv. 7), *said for swore* (xcv. 11). With the exception of the last, for which it is hard to account except on the supposition of accident, all these alterations maintained their ground, and are still to be found in the Prayer Book Psalter.

(4) We have now examined all the books of the Old Testament except nine—Joshua to 2 Chronicles. Here we should naturally expect that Matthew's Bible would give Coverdale's translation, as the only English translation then extant. The most cursory examination will show that this is *not* the case. This part of Matthew's Bible therefore is new. Who then is the translator? The statements of our authorities are conflicting. Foxe<sup>2</sup> ascribes nearly the whole of Matthew's Bible to Tyndale and Coverdale, Rogers being the translator of some

<sup>1</sup> Acts and Monuments, vol. vi., p. 591.

<sup>2</sup> Vol. v., p. 412.

Apocryphal books and the "corrector to the print." Bishop Bale<sup>1</sup> (writing about 1548) speaks of Rogers as translating the whole Bible, making use of Tyndale's version. Another writer, quoted by Lewis,<sup>2</sup> tells us that to the end of the Books of Chronicles the translation is Tyndale's; and from thence to the end of the Apocrypha, Coverdale's; and that the whole New Testament is Tyndale's. There can be no doubt that the last of these statements is almost literally true, and that Tyndale left behind him in manuscript a version of the books from Joshua to Chronicles, which was first given to the world by Rogers in Matthew's Bible. We know that Tyndale continued to labour on the Old Testament for months, if not for years, after the completion of his Pentateuch; and we can point to no one more likely than Rogers to be entrusted with the results of his labours. It is also clear that, if these books had been translated by Tyndale, the general principle on which Rogers acted would lead him to adopt this version in preference to Coverdale's. If we examine the translation itself, it lends evidence on the same side. One or two illustrations only can be given here.

We have to show that the translation of the Books from Joshua to Chronicles is probably from the same hand as the translation of the Pentateuch, and *not* from the same hand as the translation of the later books (from Ezra onwards). There is a Hebrew word (*elôn*), occurring nine times in the Old Testament, which is rendered "plain" in our common Bibles, but which in Tyndale's Pentateuch is more correctly translated "oak" or "oak-grove" (in Dent. xi. 30, "grove"). We turn to the later passages in which the word occurs, viz., Judg. iv. 11; ix. 6, 37; 1 Sam. x. 3, and find that in each of these passages Matthew's Bible has "oak." The curious expression rendered in our Bibles "shut up and left" occurs five times (with slight variations), viz., once in Deuteronomy and four times in the Books of Kings. In Matthew's Bible the uniform rendering is "prisoned (or *in prison*) and forsaken." It is not necessary to inquire into the correctness of this rendering; whether correct or not, the *same* translation of this peculiar phrase was adopted by Tyndale in his Pentateuch, and by the translator of the Books of Kings. Amongst the musical instruments described in these pages (see Vol. II., p. 314), is the tambour or hand-drum, in Hebrew *toph*. Now this word occurs three times in the Pentateuch, five times between Joshua and 2 Chronicles, and nine times in later books—that is, three times in the part which was certainly Tyndale's, nine times in Coverdale's portion, and five times in the books which lie between. In the Pentateuch the translation is always *tymbrel*. In the books from Ezra onwards (setting aside three passages in which entirely different words occur) Coverdale always adopts *tabret*. In the books of which we are now speaking, Matthew's Bible has always *tymbrel*, never

*tabret*—that is, has Tyndale's rendering and not Coverdale's. The effect of such evidence as this, the accumulation of minute coincidences between Tyndale's acknowledged work and the work which tradition ascribes to him, is such as to produce the strongest persuasion that the tradition is true. This conclusion would seem to leave Rogers no part in the work of translation, and to assign him no higher place than that of editor. There is, however, a small contribution from his own hand. In Coverdale's Bible one portion of the Apocrypha was absent, the Prayer of Manasses; the Zurich translators, whom Coverdale mainly followed, having passed over this book. The omission is here supplied. The translation, however, is made neither from the Greek text, which at that period was not accessible, nor directly from the Latin, but probably from the French Bible of Olivetan (1535).

Rightly to estimate Rogers's work, it would be necessary to institute a minute comparison between his Bible and the earlier translations: the hand of the careful editor is evident throughout, as a few miscellaneous examples will prove. In Psalm xiv. the intrusive verses admitted by Coverdale, and still allowed to stand in our Prayer Books, are entirely removed. The numbering of the Psalms is changed, and made to agree with the Hebrew. As in the Hebrew Bible, the Psalter is divided into five books or "Treatises." "Hallelujah," left untranslated by Coverdale, is rendered, "Praise the everlasting." In Psalm cxix., and in other alphabetical poems, the several letters of the Hebrew alphabet are written at the head of each section and before each verse. In Job i. 21 Coverdale had inserted after the words, "the Lord hath taken away," the parenthesis, "the Lord hath done his pleasure;" but Rogers removes these words, adding the following note, "The Greek and Origen add hereunto, As it hath pleased the Lord, so is it done." In Job xxxiii. 23, Coverdale has "angel," where we read "interpreter:" Rogers substitutes "messenger," with an explanation in the margin, "That is, an instructor with the word of God." These notes are the most characteristic feature of Matthew's Bible. Sometimes dealing with points of translation, sometimes with verbal explanations, sometimes with matters of doctrine, they furnish an interesting and often a valuable commentary on the text. As Coverdale's note on Selah has been quoted, Matthew's may be given for the sake of comparison: "This word, after Rabbi Kimchi, was a sign or token of lifting up the voice, and also a monition and advertisement to enforce the thought and mind earnestly to give heed to the meaning of the verse unto which it is added. Some will that it signify perpetually or verily." Rogers deals very freely with the notes of his predecessors. Where Tyndale presses unduly into controversy with Rome, Rogers again and again declines to follow him, but he retains useful explanations of the text. He does not always, however, decline controversy. Almost the only note in the Apocryphal books (on 2 Macc. xii. 44) is a protest against the practice of praying for the dead. In the canonical books these

<sup>1</sup> See Strype, *Crammer*, Vol. I., p. 119.

<sup>2</sup> *History of Translations*, p. 107.

notes, placed sometimes in the margin, sometimes at the end of the chapter, are frequently of considerable extent, especially in the Psalms and in some parts of Isaiah—chap. xliii. for example. The titles of the Psalms are carefully explained, the opinions of various authors being quoted. In Ps. ii. the verses are allotted to the several speakers—the prophet, the enemy, God, and the King Christ. The same separation of persons is given very elaborately in the Song of Solomon. In Ps. xevii. 8 daughters are explained as towns and villages. On the last verse of Ps. cxxxix. there is a curious remark: "Some read, Then lead me by the way of the world, that is, destroy me." In Gen. ii. 17, "die the death," the editor carefully explains the force of such apparently redundant expressions, such as "rehearsals of words," as he calls them. On Numb. xxxiii. 52, "chapels," he quotes two Rabbins for the alternative rendering "graved paving stones." In the New Testament Rogers sometimes gives in substance one of Luther's vigorous comments. Thus on John v. 17: "That is, my Father keepeth not the Sabbath day, no more do I. But my Father used no common merchandise on the Sabbath, and no more do I."

Rogers does not follow Coverdale in giving the contents of chapters in one body at the commencement of a book, but usually prefixes a heading to each chapter. No prologues or introductions are given, as a rule. A note at the commencement of the Song of Solomon briefly states the writer's view of the meaning of this "mystical device." The Book of Lamentations has an introduction slightly altered from Coverdale's. The Apocryphal books are introduced by a preface (translated from Olivetan's French Bible), in which the inferior authority of these books is carefully pointed out. In the New Testament the only insertion of the kind is of considerable length, and is no other than Tyndale's famous Prologue to the Epistle to the Romans.

The preliminary matter in Matthew's Bible is unusually elaborate. Besides the dedication and the exhortation already spoken of, and some other sections of no great length (as a Calendar and an Almanac, at the close of which we are told that "the year hath . . . fifty-two weeks and one day . . . in all, 365 days and six hours"), we find a very copious "Table of the principal matters contained in the Bible," occupying twenty-six pages. This concordance or dictionary is not original, but is translated from Olivetan. Rogers's obligations to this French Bible were very great throughout his work. Thus, the notes above referred to on Job i., xxxiii., Numb. xxxiii., Ps. xevii., cxxxix., 2 Macc. xii. 44, and on Selah, the preface to Solomon's Song, the division of the Psalter into five "Treatises," the rendering of Hallelujah, are either altogether or in the main derived from this source. Much of the explanatory matter is taken from the commentaries of Pellican.

The order of the books is nearly the same as in Coverdale's Bible; but Baruch is removed from its place by Jeremiah, and placed between Ecclesiastius

and "the song of the iii children in the oven." The Prayer of Manasses precedes 1 Maccabees. The books of the New Testament are divided into two groups, the historical books and the Epistles. The order of the Epistles remains unaltered, 1, 2 Peter and 1, 2, 3 John coming between Philemon and Hebrews; but there are no breaks in the list, separating the Epistles into different classes. There is a curious tendency to give two forms of names, as "Ezechiel or Jehezekiell," &c.

Copies of Matthew's Bible are to be found in the libraries of the British Museum and of Lambeth Palace, the Bodleian Library, &c. The volume is a fine folio, of larger size than Coverdale's Bible. Like that Bible, it is ornamented with woodcuts, most of them small; these are most numerous in Exodus and the Revelation. Of the subsequent editions of Matthew's Bible (1549, 1551, &c.) it is not necessary to say more than that considerable alterations were introduced in the notes, introductions, &c., and some changes made in the text.

Closely connected with Matthew's Bible is that of Taverner. Our information respecting this translator is mainly derived from a graphic account given by Anthony à Wood (one of his descendants), in his *Athene Oeonienses*. Richard Taverner was born in 1505. He was educated for a time in Benet (Corpus Christi) College, Cambridge; but after a year and a half went to the Cardinal College, Oxford. About 1530, being now Master of Arts in both universities, he "went to an inn of Chanery, near London, and thence to the Inner Temple, where his humour was to quote the law in Greek when he read anything thereof." In 1534 he went to the Court, and was taken into the attendance of Cromwell, through whose influence he was afterwards made one of the clerks of the signet. In 1539 Taverner published his edition of the Bible: "The most sacred Bible, whiche is the holy scripture, conteynynge the old and new testament, translated in to English, and newly recognised with great diligence after most faythful exemplars, by Rychard Taverner. ¶ Harken thou heuen, and thou erth gyue care: for the Lorde speaketh. Esaie. i. Prynted at London in Flete strete at the sygne of the sonne by John Byddell, for Thomas Barthlet. *Cum privilegio ad imprimendum solum.* M. D. XXXIX." The version was allowed to be publicly read in churches. After the fall of Cromwell, in 1540, Taverner's labours on the Scriptures brought him under censure, and he was committed to the Tower: his imprisonment, however, was of short duration, and he was soon restored to the king's favour. In 1552, though a layman, he received from Edward VI. a general licence to preach. We are told that he preached before the king at Court, and in some public places in the kingdom, wearing a velvet bonnet or round cap, a damask gown, and a chain of gold about his neck; in which habit he was seen and heard preaching several times in St. Mary's Church, Oxford, in the beginning of the reign of Elizabeth. During Mary's reign Taverner prudently remained in retirement. Elizabeth showed him marks of special favour, and made him

high sheriff of the county of Oxford. He died in the year 1575.

The dedication of Taverner's Bible is to King Henry, and is characterised by manliness and good sense. The preliminary matter is nearly identical with that found in Matthew's Bible. There are no woodcuts, and but few explanatory notes. In the numbering of the Psalms Taverner returns to the Vulgate reckoning, giving the Hebrew numbers in the margin: the division of the Psalter into five books no longer appears. The influence of the Vulgate is distinctly traceable in many, if not in most, of the changes which Taverner introduced in the Old Testament. Thus, in Gen. iii. 5, where Matthew has "ye shall be as God," Taverner changes the last word into "gods;" in verse 24, for "a naked sword" he writes "a fiery sword." In the closing words of Gen. xlix. 6 the earlier rendering, "they houghed an ox," is changed, certainly not for the better, into "they threw down the walls of the city;" in verse 10 "Shiloh" becomes "he that is to be sent." In Matthew's Bible the obscure word *Abrech* (Gen. xli. 43) is retained in the text, different opinions as to its meaning being given in the margin; Taverner removes the note, and reads, "that every person should bow his knee before him." For "prisoned and forsaken" (I Kings xxi. 21), Taverner has "inluse and furthest," a bare and hardly intelligible translation from the Latin. Many of the alterations, however, give greater clearness to the English. Thus, "a curtesye bawme" (Gen. xliii. 11) is changed into "a quantitie of hawme;" *by and by* into *forthwith*; *but and if* into *but if*. On the whole, the amount of alteration is but small. In Numb. xxiv. 15—24, for example, only two words in Matthew's Bible are changed by Taverner—viz., *remnant* into *residue*, and *nevertheless* into *nevertheless*. The principal difference between the two works in the Old Testament, therefore, consists in the absence of so large a proportion of Rogers's notes from Taverner's edition.

In the New Testament the changes introduced by Taverner are more numerous. Thus in Matt. xxi., xxii.,

containing ninety-two verses, we find about forty variations, of which one-third are retained in the Authorised Version. In ten or eleven of these changes the object has been to remove superfluous words; in nearly twenty a more terse or expressive phrase has been sought for, or a more correct and literal rendering of the Greek. In xxii. 12, "had never a word to say" is more forcible than "he was even speechless;" "intreated them foully" (ver. 6), than "intreated them ungodly;" "stopped the Sadducees' mouths" (ver. 34), than "put the Sadducees to silence." In Luke xii. 29, where we read "neither be ye of doubtful mind," Tyndale's translation is "neither climb ye up on high;" Taverner's, "and be not carried in the clouds." In John viii. 25, a very difficult verse, Tyndale reads, "Even the very same thing that I say unto you;" Taverner, "First of all, even that I say unto you." In John iii. 8, Taverner adopts the rendering, "The spirit breatheth," but with a note that "spirit is here taken for the wind." Another added note is in the Epistle of St. Jude, on the word "feasting" (ver. 12): "Feastinges for the reliefe of the poore were called charytyes." Many more examples of improved English or more faithful renderings might easily be given. It must, however, be confessed that in difficult passages Taverner often fails us, and that many plain mistakes in earlier versions remain uncorrected. In Acts xxvii. 9, for instance, Taverner retains Tyndale's translation, "because that we had overlong fasted;" and in Acts xii. 19 we read even here that Herod commanded the keepers "to depart." A curious feature in this edition is the occasional adoption of a novel spelling, in accordance with the etymology of a word. As a whole, the version is of very unequal merit—the work of a scholar, able and energetic, but somewhat capricious and uncertain.

Taverner's Bible was published both in folio and in quarto; his New Testament in quarto and in octavo in the same year. Another edition of the New Testament (somewhat altered) appeared in 1540; of the Old Testament in 1551.

---

## GEOGRAPHY OF THE BIBLE.

BY MAJOR WILSON, R.E.

V.—G A L I L E E (concluded).

**N**ORTH of Jefat are Sukhnin (Sogane) and Kubarah (Gabara), the latter once classed with Tiberias and Sepphoris as one of the largest cities of Galilee, and mentioned by Josephus as having been taken by Vespasian shortly before he laid siege to Jotapata. To the south, across the plain of Buttauf, lies Rummaneh, the Rimmon of Naphtali; and beyond, at the western end of what may be called the southern arm of the Buttauf, is Seffuriyeh, the old Sepphoris, or Diocæsarea, once the capital of Galilee, and for many centuries of the present era an important city, having coins struck with

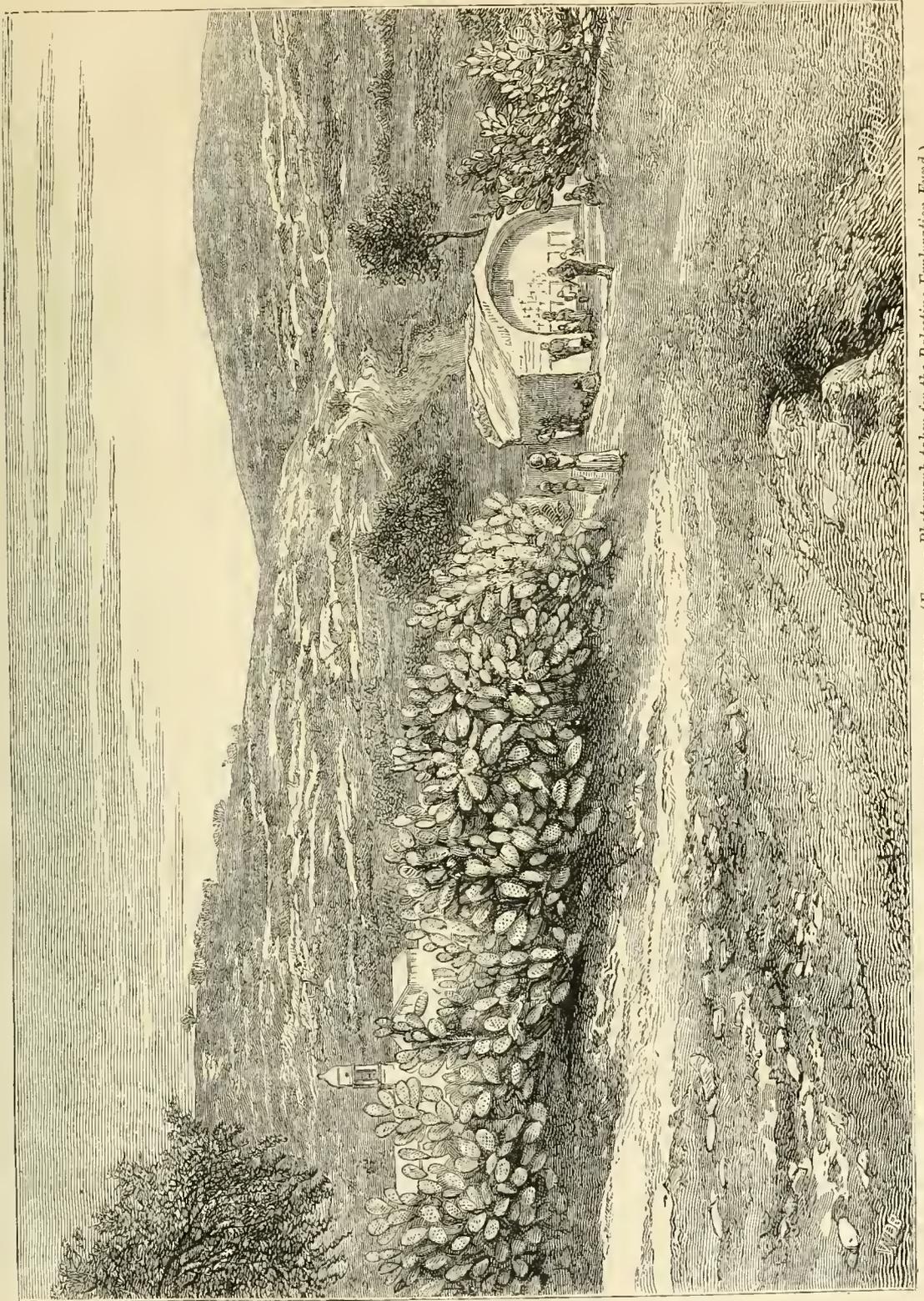
its name. Tradition now points to it as the home of Joachim and Anna, the reputed parents of the Virgin; and Antoninus (circ. 600 A.D.) states that in his day a basilica stood on the spot where the Virgin received the salutation of the angel, a site now transferred to a more convenient situation at Nazareth. The modern village of Seffuriyeh covers the ruins of the old town, so that little of interest can be seen except the castle and church, and a fine aqueduct, about four miles long, with subterranean tanks, which brought water to the city from some springs in the hills. Not far from the village are the fountains of Seffuriyeh, so celebrated in

the history of the Crusades, and bearing a melancholy interest as the point from which the Christian army marched to the fatal battle of Hattin, which resulted in the loss of the cross, the capture of the king of Jerusalem, and the almost total destruction of his army. Away to the east stretches the long open valley devoid of water and of shade, up which the Christians advanced, and at its head the bare waterless heights of Lubieh, on which they passed the night before the battle, harassed on all sides by their active enemies, who fired the dry grass and shrubs around them. The next morning the Christians fought with their usual valour; but two days' exertion under the fierce rays of a July sun, without water, was too much for the bravest; the footmen and archers first failed, throwing aside their arms, and then the knights retired to Kuru Hattin—the spot, according to tradition, on which the Sermon on the Mount was delivered—where, after thrice beating back the attacks of the Saracens, the king, with his few remaining followers, was obliged to surrender to Saladin. The black basaltic rocks of the old crater seem in keeping with the last scene of the sad drama, the execution of two hundred knights after the battle; and Dean Stanley has called attention to the touching circumstance that the last struggle of the Christians occurred within sight of the Sea of Galilee, Capernaum, Gennesareth, and many “of the holiest scenes of Christianity.” On the slope of the hills which form the southern border of the valley up which the Christian army marched, lies Kefr Kenna, the site, according to modern tradition, of Cana; there are many tombs and traces of its having been an ancient town, and within the village are two rival buildings, each claiming to mark the scene of our Lord's first miracle, one containing the jars in which the water is said to have been turned into wine.

To the south-west of Kefr Kenna lies Nazareth, the place in which Jesus grew from childhood to manhood, “and increased in wisdom and stature.” Prettily situated, and standing on the slope of a secluded upland basin, environed by gently rounded hills, Nazareth is not unlike the rose to which Quaresmuis quaintly compares it: “And, like a rose, has the same rounded form, enclosed by mountains as the flower by its leaves.” The old town or village of Nazareth was on the southern skirts of the present town, and partly on higher ground above the line of cliffs which, more or less broken, runs along the side of the hill; this is shown by the number of rock-hewn tombs that have been found amongst the modern buildings and the ruins on the south and south-west. It was possibly to the edge of one of these cliffs that Jesus was brought when “all they in the synagogue . . . rose up and thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong” (Luke iv, 28, 29). One such cliff, about twenty-five or thirty feet high, behind the Maronite convent has been specially noticed by travellers, and it is interesting to find that on the ground above it traces of the old village

may still be seen. In the modern town are shown the “table of Christ,” His “school,” and His “workshop,” and two miles to the south, overlooking the plain of Esdraelon, “the Mount of Precipitation;” over the spring which rises to the north-east of the town is the Greek Church of the Annunciation, and more to the south the rival Latin church, erected over the “Holy Grotto,” in which a marble slab marks the place where the Virgin stood during the Annunciation. Of the two traditions the Greek one is undoubtedly the most ancient, for we are told in the apocryphal Gospel of St. James that the first salutation of the angel came to Mary as she was drawing water from the spring in the neighbourhood of the town. Over the vestibule in front of the grotto in the Latin church, the house in which the Virgin lived is said to have stood before it was borne by angels to the hill of Loretto, to become “the devotion of one half of the world, and the ridicule of the other half.” About a mile and a half south-west of Nazareth is the village of Yafa, the traditional birth-place of Zebedee and of the apostles James and John, and probably the modern representative of Japhia, a point on the boundary of Zebulon (Josh. xix. 12); it is also the Japha occupied by Josephus during the Roman war, and described by him as being the largest village of Galilee and protected by a double wall; it was afterwards besieged and captured by Titus, when 15,000 of the inhabitants perished (*B. J.* iii. 7, § 31). A remarkable series of rock-hewn chambers were discovered some years ago at Yafa by the Rev. J. Zeller, which appear to have been used as a place of retreat in time of danger; the chambers are in three tiers connected by circular shafts or well-holes, each of which was once closed by a stone slab fitting so closely that the opening could hardly be seen; there are many niches for lamps, and each chamber has a small air-shaft to give ventilation. The entrance to the first chamber is by a small hole in the side of a natural cavern in the rock, and thence other openings give access to the remaining chambers.

Proceeding southwards from Nazareth, we reach the great fertile plain of Esdraelon, with Mount Tabor at its north-eastern angle; the summit of the mount is an oval plateau with an open grass-plot in the centre, and a border of trees, which adds much to the beauty of the place. The plateau was once surrounded by a strong solid wall protected by a ditch partly cut in the rock, of both of which there are many remains; and there are also portions of the old Church of the Transfiguration, on the site of which a new church and convent have arisen. It was on Tabor that Barak assembled his forces before descending with “ten thousand men after him” to meet Sisera, who was encamped with the Canaanite host near the “waters of Megiddo;” and there, too, the brothers of Gideon were slaughtered by Zebah and Zalmunna. An early Christian tradition places the scene of the Transfiguration on Tabor, but it is evident from the Bible and Josephus that there was always a town or fortress on the summit, and it is scarcely probable that such an event would have taken



NAZARETH, THE FOUNTAIN AND CHURCH OF THE ANNUNCIATION. (From a Photograph taken for the Palestine Exploration Fund.)

place in an inhabited town. At the foot of Tabor lies Deburieh, the Daberath of Josh. xix. 12; and southwards across the plain, where the sharp peak of Little Hermon rises up, the little village of Nain; a confused mass of overthrown walls, amidst which nothing can be distinguished, marks the site of Nain, where the widow's son was raised from the dead; no trace now remains of any surrounding wall, or of the gate through which the funeral procession was passing when our Lord met it; but it seems not unlikely that the village was built like many of those still met with in Palestine, the walls of the houses themselves forming the exterior of the town, and being so built as to leave only one or two entrances to the interior. Eastward from Nain is Endor, on the slope of a hill containing numerous caverns, one of which may have been the dwelling-place of the witch consulted by Saul the night before his death at the fatal battle of Mount Gilboa.

On the direct road from Nazareth southwards across the plain is the village of El Fuleh, near which was fought the celebrated battle of Mount Tabor, where Kleber with his little army withstood for six long hours the incessant assaults of 15,000 Turkish cavalry, till the arrival of Napoleon turned the tide of battle and caused the defeat of the Turkish army. Farther south, on a mound near the head of the valley of Jezreel, is Zerim (Jezreel), commanding a view of nearly the whole of the great plain of Esdraelon westward, and eastward looking down the broad rich valley of Jezreel to the acropolis of Bethshean and the distant mountains of Gilead. The village itself is poor and miserable, and there is little to remark in the ruins that cover the mound, but beneath that heap of rubbish lie waiting for the hand of the explorer the site, perhaps the remains, of the ivory palace of Ahab, the street into which Jezebel was thrown down at the command of Jehu, and the scenes of some of the bloodiest tragedies in sacred history. Without the city, on the road to Beisan, was the vineyard of Naboth the Jezreelite, where Joram met his death; and as we look down the long valley with its even slope of green turf, we can easily picture the advance of Jehu, which is so graphically described in 2 Kings ix. 16—24; the dispatch of the several messengers, the recognition of Jehu by his furious driving, the hasty preparation of the chariots of the kings of Israel and Judah, the meeting near the foot of the mound, the death of Joram, and the flight of Ahaziah, mortally wounded, over the great plain to Megiddo—all come before the traveller with a vividness and reality that can only be felt by those who have visited the spot.

Down the valley of Jezreel is the spring of Ain Jahud, issuing in several small streams from a cavern at the foot of the northern slope of Mount Gilboa. It was on the hill-side above that Gideon encamped before his victory over the Midianites, who were gathered together in the broad valley by the hill of Moreh, possibly that on which the village of Kumi now stands; and it was at the fountain itself, the spring of Harod, or "trembling," that Gideon proved his men before making

the night attack on the camp of the Midianites, which resulted in the complete discomfiture of the vast host, and its headlong flight towards the fords of the Jordan. Near the same spot many years afterwards was fought the battle of Mount Gilboa, which ended so disastrously for the Israelites. The Philistine army was encamped at Shumem, now Solam, on the northern side of the valley, whilst the Israelites "pitched by a fountain which is in Jezreel," perhaps the spring which rises up at the foot of the mound on which the city of Jezreel was built; and it was whilst the two armies were thus mutually facing each other that Saul made his adventurous night journey to visit the witch at Endor, which lay on the farther side of Little Hermon in rear of the Philistine camp. The next morning the Israelites were attacked and driven up the slopes of Mount Gilboa; and there on the following morning the corpses of Saul and his three sons were found amongst the heaps of slain.

On the southern side of Esdraelon, near Taanach, still represented by the little village of Taanuk, Barak gained his great victory over the Canaanite host of Jabin. It was during the course of the battle that one of those sudden storms, accompanied by hail and piercing cold, which are so common in Palestine, came to the assistance of the Israelites; "the stars in their courses fought against Sisera," and the fierce storm, driving full in the faces of the Canaanites, numbed their limbs and rendered them helpless to resist the attack of the Israelites, who advanced with the gale at their backs. Then the "rains descended" and the "flood came," converting the great plain into a vast morass, in which the flying Canaanites were "trodden down," and "the horse-hoofs were broken by the means of the pransings, the pransings of their mighty ones;" then, too, the stream "rose in its bed," and "that ancient torrent, the torrent Kishon," swept them away as they were vainly endeavouring to cross its swollen waters. As the rout became general, Sisera descended from his chariot, and fled away on foot northwards to the plain of Kedesh, where he met his death at the hands of Jael the wife of Heber the Kenite. It was on the same ground, in the "plain of Megiddo," that King Josiah was "sore wounded" by one of the Egyptian archers in the army of Pharaoh-necho, whose march towards Assyria he had vainly endeavoured to stay. As we shall see when we come to describe the neighbouring province of Samaria, Megiddo was a fortress closing the important pass over the hills from the plain near Cæsarea, and there seems little doubt that the Egyptians were following the usual high road to Damascus, which runs through Megiddo, now Lejjun, when Josiah, who had advanced through the hills from Jerusalem, attempted to stop them, perhaps hoping to surprise the army whilst entangled in the pass. After receiving his fatal wound, Josiah was carried to Jerusalem to die, and the deep, permanent impression which this calamity made on the Jews can be traced in many of the later writings. The "mourning of Hadadrimmon in the valley of Megiddo" is used by Zechariah as a

type of the deepest and most despairing grief; and in continuance of the same imagery, "the place which is called in the Hebrew tongue Armageddon" is pre-

sented to us by the writer of the Apocalypse as the scene of the final conflict between the hosts of good and evil.

## DIFFICULT PASSAGES EXPLAINED.

### ST. PAUL'S EPISTLE TO THE EPHESIANS.

BY C. J. VAUGHAN, D.D., MASTER OF THE TEMPLE.

"The eyes of your understanding being enlightened, that ye may know what is the hope of His calling, and what the riches of the glory of His inheritance in the saints, and what is the exceeding greatness of His power to us-ward who believe, according to the working of His mighty power, which He wrought in Christ, when He raised Him from the dead."—EPHES. i. 18—20.

**A**LL the considerable manuscripts read "heart" (*καρδίας*) for "understanding" (*διανοίας*) in the 18th verse. "The eyes of your heart being enlightened." The expression is remarkable, and has no exact parallel in Scripture. We can scarcely fail to be reminded by it of St. Paul's saying, "If any man love God, the same is known of Him" (1 Cor. viii. 3)—with its explanation in another Epistle, "But now, after that ye have known God, or rather are known of God" (Gal. iv. 9), reminding us that the knowledge of God is not a discovery, but a revelation; that in this one instance true knowledge is receptive rather than originate; that when we would speak of a true, and therefore a Divine, theology, it behoves us to express it as even more passive than active, and to submit to describe ourselves as not so much "knowing," as "being known of," God.

But besides this thought, which lies in the latter clause of the sentence quoted from the First Epistle to the Corinthians, there is the fundamental idea of the passage, that the love of God is the condition, the method, and the attainment too, of the knowledge. The "eyes" which must be "illuminated" for this knowledge are the eyes, not of the intellect, but of "the heart." The affections are the inlet, the medium, the instrument, the very element and atmosphere of the knowledge.

It is true that the "heart," in the language of the Bible, has a wider and more inclusive meaning than any one province or department of the human being. It is found in contexts which give it the sense of will, judgment, understanding, imagination, rather than that of feeling or affection. Jonathan's armour-bearer says to him, in reply to the proposal of an attack upon the garrison of the Philistines, "Do all that is in thine heart; . . . behold, I am with thee according to thy heart" (1 Sam. xiv. 7). Job corrects the assumption of his friends by saying, "But I have understanding [literally, 'an heart'] as well as you; . . . yea, who knoweth not such things as these?" (Job xii. 3). And so in the New Testament we read of cavillers "reasoning in their hearts" (Mark ii. 6); doubters "musing in their hearts" (Luke iii. 15); "the work of the law [that which the law bids men do] written in their

hearts," without any suggestion of love accompanying the knowledge of duty (Rom. ii. 15); a man "standing stedfast in his heart, having . . . power over his own will," having "so decreed in his heart," with reference to a matter of judgment rather than of feeling (1 Cor. vii. 37); and so in other places. That rigid demarcation of the powers and faculties of the immaterial part of man, which has introduced so much unreality and confusion into our metaphysics, has little encouragement in Scripture. The whole man moves together, whatever be the particular subject of his study or pursuit.

If, then, in the passage before us we emphasise the word "heart," and point attention to "the eyes of the heart" as the organ of spiritual vision, it is not as a matter of verbal nicety, but as the recognition of a great truth—namely, that the knowledge of God is the knowledge of a Person, and can only be gained or practised by a personal intercourse, of which, whether the object be human or Divine, the one condition is liking, affection, love. "The eyes of the heart being enlightened."

2. Another important variety of reading occurs in the presence or absence of the "and" (*καί*) before the clause "what the riches of the glory," &c. The external evidence is not quite decisive, though the balance is somewhat in favour of the omission. If internal considerations may be allowed any place in the question, we would suggest that (1) the insertion of the "and" was a natural impulse, there being apparently three co-ordinate clauses, each expressing a separate object of the knowledge desired for the reader; but that (2) the sense is materially obscured by such an addition, it being scarcely possible to define more than two distinct topics of knowledge, the one in the future, the other in the present; the one the eternal inheritance, the other the Almighty inworking.

Even when the "and" has been rejected, there will remain an alternative of interpretation.

Either St. Paul may say this: "That ye may know (1) what is the hope of God's calling—in other words, what are the riches of the glory of His inheritance in the saints; and (2) what is the exceeding greatness of His power to us-ward who believe," &c., in which case the "hope" is all in the far, the eternal future, when grace has become glory. Or this: "That ye may know what is the hope of God's calling—in other words, (1) what are the riches of the glory of His inheritance in the saints; and (2) what is the exceeding greatness of

His power to us-ward who believe," &c., in which case the "hope" itself has two parts, the grace which qualifies for the inheritance, as well as the glory which shall follow.

There is nothing in the Greek to decide between these two interpretations. And there is much to be said for both. On the whole, the former has the advantage in simplicity, in the avoidance of a too long fore-view of sense and construction, which is never less likely than in the case of one who writes by an amanuensis.

3. A third question arises upon the passage. What is the connection of "according to" (*κατά*)? (1) Does it depend upon the immediately preceding word "believe"—ascribing faith itself to God's operation? At first sight this is attractive, and it is both grammatically tenable and doctrinally true. It might appeal also for support to a possible interpretation of the expression in Col. ii. 12, "Through the faith of the operation of God, who hath raised Him from the dead." In that place, however, the ordinary use of *πίστις* with a genitive points rather to the sense of "faith in" than of "faith wrought by." (Compare, for example, Rom. iii. 22, 26; Gal. ii. 16, 20; iii. 22; Ephes. iii. 12; Phil. iii. 9; 2 Thess. ii. 13.) The resurrection of Christ is the crowning and complete act of His great work for us, and faith in it is faith in Him. Since, then, no one can propose to make *πιστεύειν κατά* (in the passage now under review) mean "to believe in," we must be contented to see, in this instance, only a remote or apparent parallelism between the two contemporary Epistles, and to interpret each by the light of its own language. (2) Is it not, then, more natural to give a wider scope to the "accordance" here asserted?—in other words, to refer the *κατά*, not to the *πιστεύοντας*, but to the whole clause, "And what is the exceeding greatness of His power?" We shall thus have the thought of the correspondence, the congruity, the commensurableness, of the two things—the Divine power put forth upon the Christian, and the Divine power put forth upon Christ. The former of these is "according to," on the scale, after the pattern, measure, and likeness of, the other. The exertion of omnipotence in converting, sanctifying, and at last glorifying the individual man, is an exertion of the same kind and of the same amount as that which "raised Christ from the dead and gave Him glory" (1 Pet. i. 21).

4. We have here, in the Greek, three words—not to say four—expressive of the general idea of power. An attempt ought to have been made in our version to give them distinctness. "And what is the exceeding greatness of His power (*δύναμις*) . . . according to the working (*ἐνέργεια*) of the strength (*κράτος*) of His might (*ισχύς*)." The more comprehensive idea of (1) *δύναμις*, "power," "potency," "ableness," is resolved afterwards into (2) the *ισχύς* which is "might," the *possession* of *δύναμις*, (3) the *κράτος* which is "strength," the *force* of *δύναμις*, (4) the *ἐνέργεια* which is "an operation," that actual putting forth, in the individual instance, of the *κράτος* of the *ισχύς*, which is *δύναμις* in *exercise*.

"And hath put all things under His feet, and gave Him to be the Head over all things to the Church, which is His body, the fulness of Him that filleth all in all."—EPHES. i. 22, 23.

The difficulty of this passage lies in the last clause, "The fulness of Him that filleth all in all." We will begin with the last words of all.

1. It is remarkable that St. Paul here uses a form (*πληρουμένου*) found elsewhere only as a strict passive. (See Luke ii. 40, *πληρούμενοι σοφίας, οὐ σοφία*. Compare Dan. viii. 23, *πληρουμένων τῶν ἀμαρτιῶν αὐτῶν*.) St. Paul himself uses the active voice in this Epistle (iv. 10), "that He might fill (*πληρώσῃ*) all things." Our first impulse, therefore, is to try here a passive rendering: "Of Him who is filled with all in all [has all fulness in all respects]." Yet this on examination fails to satisfy us. For (1) the tense of *πληρουμένου* suggests a gradual or progressive completion; a sense quite suitable to the human growth of the Saviour in wisdom as in stature (Luke ii. 40), and to the growing measure of the sins spoken of in Dan. viii. 23; but highly inappropriate to the plenitude of the Divine perfections, which is the subject in the passage before us. St. Paul himself uses the passive perfect (*πεπληρωμένος*) in Rom. i. 29; xv. 14; Phil. i. 11; Col. ii. 10; and could scarcely have failed to employ it here, had this rendering been in his view. (2) The *ἐν πᾶσιν* becomes, on this supposition, a nearly unmeaning appendage to the *τὰ πάντα* with which it is combined; almost that jingle of "all in all" which is so thoroughly employed by modern English writers.

We seem driven to the conclusion that St. Paul has here used *πληροῦσθαι* in the middle voice, for which, indeed, there is abundant authority in Greek writers (Plato, Xenophon, Plutarch, &c.), but always, so far as we have observed, in one tense, the aorist, and with some reflexive meaning, as "to man one's (own) ship," &c. Some have found a reflexive sense even here; a latent *sibi*, "for His own glory," or the like: *se ipso*, "with Himself" ("who fills all things with His own presence and blessing"), though excellent in sense, can scarcely be felt to be a grammatical use of the middle voice; and in iv. 10, where that is the meaning, St. Paul himself employs the active form. The idea that St. Paul was influenced by the desire for a sonorous ending of the long sentence, in preferring *πληρουμένου* to *πληροῦντος*, will scarcely bear examination. On the whole, we must leave this instance (like the *προεχόμενα* of Rom. iii. 9) as exceptional and inexplicable grammatically, while we acquiesce in the active rendering as affording the only intelligible sense.

The result, then, will be to assimilate the passage to that in Ephes. iv. 10, where it is stated as the object of the ascension of Christ, "that He might fill all things." (Compare Jer. xxiii. 24, "Do not I fill heaven and earth? saith the Lord.") "Of Him that filleth all things [the universe] with [literally, 'in point of,' 'in the matter of'] all things." Or more idiomatically, "Of Him to whom the universe itself owes all its fulness."

There will remain the slighter question, whether

God, or Christ, is the Person spoken of. And this may in part depend upon another question now to be entered upon.

2. "The fulness (*πλήρωμα*) of Him that filleth all in all." The remarkable word *πλήρωμα* is sometimes found in the sense of "sum," the total amount of a number of separate items in a reckoning. St. Paul in one place (Rom. xi. 12) makes it the opposite of *ἕττημα*, possibly with something of this meaning of "sum," or "total," or "full amount," in contrast with a previous "deficit," "defect," or "reduced condition." Even this one apparent exception might possibly be explained away; and there can be no doubt that the far commoner signification of *πλήρωμα*, both in classical writers and in the Greek Testament, is "that by which something else is filled," the "contents" of a thing, as the crew of a ship, the population of a place, the wine in a cup, the constituent years of a life. Thus in the Septuagint we have *πλήρωμα* applied to the contents of the sea (1 Chron. xvi. 32; Ps. xvi. 11; xlviii. 7); of the earth (Ps. xxiv. 1; l. 12; lxxxix. 11); of a particular city or country (Jer. viii. 16; xlvii. 2; Ezek. xii. 19; xix. 7; xxx. 12; xxxii. 15); of the hand, in reaping or gathering (Eccles. iv. 6). In the same way, in the New Testament, *πλήρωμα* is used for the piece of cloth with which the hole in the rent garment is filled up (Matt. ix. 16; Mark ii. 21), and for the broken pieces which fill the baskets after the multitudes have been miraculously fed (Mark viii. 20). St. Paul applies it, in Rom. xi. 25, to the multitude which forms the sum total of the Gentile world; in Rom. xiii. 10, to that "love" which fills and satisfies every shape and form of "law;" in Rom. xv. 29, to that "plenitude of blessing," that "all and everything contained in Christ's benediction," in which he hopes soon to visit his readers; in Gal. iv. 4, to that moment which filled up and completed the appointed time previous to Christ's coming in the flesh; in Ephes. i. 10, to that period which filled up and completed the preliminary "seasons," the periods of preparation for the introduction of the Gospel.

There remain a few instances of the application of the same word, in the same sense, to a yet more sacred and mysterious subject. St. John speaks of Christians "receiving out of the *πλήρωμα* of Christ" (John i. 16); that is, out of the abundance which is in Him; out of that plenitude of grace and blessing which is contained in Him as the Life of His Church. And so, in the Epistle before us, and the contemporary and parallel Epistle to the Colossians, St. Paul speaks of this as the ultimate object of all Divine knowledge, "that ye might be filled with [unto] all the *πλήρωμα* of God"—filled full of grace and blessedness, to the very extent of all that constitutes the plenitude of God's own perfections (Ephes. iii. 19); makes this the goal of the Church's race, that "we all come . . . unto the measure of the

stature of the *πλήρωμα* of Christ"—that standard of spiritual height which belongs to (is characteristic of) the fulness of all grace and blessing which is in Christ Himself (Ephes. iv. 13); and declares that "all the *πλήρωμα*" (without further explanation) "was pleased to take up its permanent habitation (*κατοικῆσαι*) in Christ" (Col. i. 19); adding, at a subsequent point, this interpretation of his enigmatical saying, "For in Him [Christ] dwelleth all the *πλήρωμα* of the Godhead bodily;" all the "contents," all the constituents, all the plenitude, whether in power, or wisdom, or holiness, or love, of the Godhead, of the Deity (Col. ii. 9).

These are the scattered, yet not incongruous, elements which must be combined in our interpretation of the passage before us. "The *πλήρωμα* of Him that filleth all in all" finds its exact parallel either in Ephes. iii. 19, "the *πλήρωμα* of God;" or in Ephes. iv. 13, "the *πλήρωμα* of Christ;" or in Col. ii. 9, "the *πλήρωμα* of the Godhead." It will be seen that we fail to find any parallel for the phrase before us, if the *πλήρωμα* here is taken in apposition with the *Church*. We must seek some new sense, if that be the construction, for *πλήρωμα* itself. We cannot with any propriety speak of the Church as the "contents," as that which constitutes the fulness, of Christ or of God. And we have found no warrant, in the usage of the Greek Bible in either Testament, for that sense of *πλήρωμα* which would make it "the thing filled by another." It is always "that by which another thing is filled."

The result of our investigation is, that we regard the *πλήρωμα* here as an accusative and not a nominative; as agreeing, in case, with *αὐτόν* (ver. 22), and not with *ἤτις* (ver. 23). "God gave Him [Christ] as Head over all things to the Church, which is His body;" gave Him, in other words, to the Church, as "the *πλήρωμα* of Him that filleth all in all"—as the Plenitude of the Universal Plenisher; as that Person who is Himself the very Sum and Substance of God, co-extensive with, and inclusive of, the Infinite, the Incomprehensible Deity.

If there should seem to be anything harsh or abrupt in the grammatical construction of the sentence thus proposed—according to which "the Church which is His [Christ's] body" is a definition by itself, and the words which follow belong to the clause which precedes it—let a reference be made to Col. i. 18, where we read, "And He [Christ] is the Head of the body, the Church; who is the beginning," &c. The return from the Church to Christ is there at least equally abrupt; and the subject-matter is the same.

We are still too much the slaves of chapter and verse. Had this Epistle always been printed in paragraph, we should have found no difficulty in returning from "the Church which is His body," to connect "the *πλήρωμα* of the *πληρούμενος*" with "the Head over all things."

## BOOKS OF THE OLD TESTAMENT.

## THE BOOK OF NEHEMIAH.

BY THE REV. CANON RAWLINSON, M.A., CAMDEN PROFESSOR OF ANCIENT HISTORY IN THE UNIVERSITY OF OXFORD.

**T**HE Book of Nehemiah was long regarded, both by Jews and Christians, not as a substantive work, but as a portion of Ezra, and was, as remarked in a former paper,<sup>1</sup> united with Ezra in a single "Book," which passed under that writer's name. It is to criticism rather than to tradition that we are indebted for the recognition of the fact—a fact not now disputed by any one—that the "Ezra" of the original Hebrew Canon was a composite work, and that the latter portion of it proceeded from a distinct author, and was intended by that author to stand by itself as a distinct and separate narrative. Origen was the first to perceive and make the separation. Guided by the critical acuteness which distinguished him even among his brethren of the Alexandrian school, he noted in the "Ezra" of his day a "first" and a "second book,"<sup>2</sup> his "second book" being exactly that which we now call "the Book of Nehemiah." Jerome, two centuries later, went further. Discarding altogether the name of Ezra, he boldly called the work by the title which it now universally bears, substituting for Origen's "first" and "second books of Ezra" a "Book of Ezra," and a "Book of Nehemiah."<sup>3</sup>

The authorship of "Nehemiah" is a somewhat complicated problem. Were we to regard the opening phrase of the work<sup>4</sup> as intended strictly to apply to the whole treatise, the question would be simplified, and we should merely have to say that "Nehemiah," like "Ezra," is the composition of the writer whose name it bears. But internal difficulties—historical and critical—render this view untenable. Nehemiah's probable date is B.C. 470—420.<sup>5</sup> Portions of the Book of Nehemiah must have been written later than B.C. 336, since mention is made in them of Jaddua and of Darius Codomannus (chap. xii. 11, 22). Again, three chapters of the work—the eighth, ninth, and tenth—contrast strongly in their style with the portions certainly written by Nehemiah, and possess various features indicating that they are from another hand.<sup>6</sup> There is thus reason to believe that the work, as it stands, is a compilation, different parts of which are to be assigned to different authors.

The "book" naturally divides itself into four sections.

Section I. comprises the first seven chapters. It is written in a uniform style, clearly by Nehemiah himself, who prefixes his name to it,<sup>7</sup> and then proceeds to tell us of his doings, using the first person singular throughout, and frequently interposing short ejaculatory prayers,<sup>8</sup> a feature which does not belong to any other of the sacred writers. It gives an account of events belonging to the twentieth year of an Artaxerxes, who is clearly the same as the Artaxerxes of Ezra (already proved to have been Longimanus<sup>9</sup>), and was apparently written not long after that king's thirty-second year, which was B.C. 433—432. The events belong to the year B.C. 445—444.

Section II. consists of three chapters (chaps. viii.—x.). It contains a narrative of events belonging to the autumn of B.C. 444. Nehemiah is here spoken of in the third person,<sup>10</sup> and is called by a new title, "Tirshatha," instead of "pechah." The prominent person in the narrative is Ezra.<sup>11</sup> There are no parenthetical prayers, but about half the section consists of a long prayer and confession of sins, which in many respects resembles Ezra's (Ezra ix. 6—15). The writer appears to include himself among the laity, or "people of Israel," as distinct from the priests, the Levites, the porters, the singers, the Nethinim, and the nobles (chap. x. 29—39).

Section III. extends from the commencement of chap. xi. to chap. xii., verse 26. It is made up of six catalogues, or lists:—(1) A list of the dwellers at Jerusalem, and the leading men in Nehemiah's time (chap. xi. 1—24; (2) a list of the country towns and villages occupied by the returned Israelites at the same period (chap. xi. 25—36); (3) a list of the priestly and Levitical families that returned to Jerusalem with Zerubbabel (chap. xii. 1—9); (4) a list of the high-priests from Jeshua to Jaddua (*ib.* 10, 11); (5) a list of the heads of the priestly families in the high-priesthood of Joiakim (*ib.* 12—21); and (6) a list of the chief families of Levites and porters at the same period (*ib.* 24—26). There is little to indicate who was the author of this portion of the work, or of its component parts. The most noticeable fact connected with it is the mention (in chap. xii.) of the high-priest, Jaddua, twice (verses 11 and 22), and of his contemporary, Darius Codomannus, called "Darius the Persian" (verse 22). These touches are probably the latest to be found in the Old Testament. They cannot be earlier than about B.C. 335—330.<sup>12</sup>

Section IV. comprises the remainder of the book. It extends from chap. xii., verse 27, to the close of chap. xiii. Here the author is once more, evidently, Nehe-

<sup>1</sup> See BIBLE EDUCATOR, Vol. IV., p. 42.

<sup>2</sup> See Euseb. *Hist. Eccles.* iv. 26.

<sup>3</sup> Jerome, *Epist. ad Paulin.* (Op., vol. iv., part 2, p. 574.)

<sup>4</sup> "The words of Nehemiah, the son of Hachaliah" (Neh. i. 1).

<sup>5</sup> Nehemiah, who is cupbearer to Artaxerxes Longimanus in B.C. 445, and is then appointed by him to an important mission, can scarcely have been at the time less than twenty-five years old, in which case his birth would fall into the year B.C. 470. That he lived to the thirty-second year of Artaxerxes (B.C. 432) is certain (Neh. v. 14; xiii. 6). He is likely to have lived ten or fifteen years longer (B.C. 423 to 418).

<sup>6</sup> See the *Speaker's Commentary*, vol. iii., p. 426.

<sup>7</sup> Chap. i. 1.

<sup>8</sup> Chap. iv. 4, 5; v. 19; vi. 9, 14.

<sup>9</sup> *Supra*, Vol. IV., p. 42.

<sup>10</sup> Neh. viii. 9; x. 1.

<sup>11</sup> Neh. viii. 1—6, 9, 13.

<sup>12</sup> Darius Codomannus did not begin to reign till B.C. 336. He was murdered B.C. 331.

miah, the first person singular being resumed,<sup>1</sup> together with the use of short ejaculatory prayers,<sup>2</sup> which characterises Section I. The style is identical with that of the opening chapters. The narrative is of events in which Nehemiah was personally concerned—the dedication of the wall, and reforms connected with the Temple and the observance of the Sabbath. The date of the occurrences is probably B.C. 431.

It will be seen from this review that while the first and last sections of the book, or eight and a half chapters out of the thirteen, are, beyond a doubt, Nehemiah's, the case is different with regard to the second and third sections, comprising four and a half chapters. Of these, the second section may be said to be certainly not the work of Nehemiah, while the third section cannot, in its present shape, be his, but may have been primarily composed by him, having subsequently undergone revision. The two lists which make up chapter xi. are decidedly of Nehemiah's time, and are extremely likely to have been drawn out by him.<sup>3</sup> The lists in chapter xii. *may be* a gradual accretion, or they *may* have been drawn out by Nehemiah, with the exception of verses 11, 22, and 23. Jaddua, or "the men of the Great Synagogue," may have added these verses, about the year B.C. 330.

The writer of the third section must have been a layman of moderate rank, contemporary with Nehemiah. It has been conjectured that Zadok, or Zidkijah, Nehemiah's scribe, was the author;<sup>4</sup> and this is certainly not improbable, but there is no direct evidence of it. Whoever the writer may have been, it seems probable that Nehemiah sanctioned the narrative by adopting it into his work, and giving it its present position.

The subject-matter of Nehemiah is the history of the Palestinian Jews from about B.C. 445 to B.C. 431, a period of fifteen years. It is the latest history contained in the Old Testament Scriptures, and is remarkable for the moderation and humility of tone which characterise it. Nehemiah, one of the cup-bearers of Artaxerxes Longimanus, accustomed to wait upon him in his palace at Shushan, or Susa, hears, in the autumn of B.C. 445, from his brother Hanani, who had recently paid a visit to Jerusalem, that the condition of the brethren in Judæa was most wretched—"the remnant left of the Captivity there in the province was in great affliction and reproach, the wall of Jerusalem being broken down, and its gates burned with fire" (chap. i. 3). The intelligence caused Nehemiah great grief. When he heard it "he sat down and wept, and mourned certain days," after which he offered a prayer to "the God of heaven," which is recorded at length (*ib.* 5—11). The prayer was mainly that God would grant him grace and favour in the sight of Artaxerxes, with whom it would seem that he had at once determined to intercede for his nation.

Four months afterwards, in the early spring of B.C. 444—having probably then entered on his office with the king for the first time after receiving Hanani's intelligence<sup>5</sup>—he attracted the king's attention by the sadness of his countenance, and was able, without any violent effort, to introduce the subject of his country's woes, and to obtain of the king permission to visit Jerusalem, and restore the walls and fortifications of the city (chap. ii. 1—8). In very brief terms the cup-bearer relates his journey and arrival, his delivery of the king's letters to the "governors beyond the river," and his recognition by them as one having authority (*ib.* verse 9). He then tells us of an opposition which his coming aroused. "When Sanballat the Horonite, and Tobiah the servant, the Ammonite, heard of it, it grieved them exceedingly that there was come a man to seek the welfare of the children of Israel" (verse 10). We have here opened to us the condition of things in Palestine when Nehemiah appeared upon the scene. Samaria, it seems, had become the main town of these parts (chap. iv. 2). A mixed population occupied it—Babylonian, Ammonite, Philistine, Arabian. The existing chief was Sanballat, a Samaritan by birth,<sup>6</sup> but probably of Babylonian parentage.<sup>7</sup> His chief counsellor, a favourite slave, was Tobiah, an Ammonite. Geshem, an Arab chief, the head, probably, of the Arabian element in the population of Samaria,<sup>8</sup> was on friendly terms with him, and joined in the opposition offered to Nehemiah.<sup>9</sup>

Having settled himself at Jerusalem, and formed an estimate of the strength of the "opposition," Nehemiah proceeded with some secrecy, three days after his arrival, to reconnoitre the ground, and see with his own eyes the condition of the defences. He went round the whole circuit of the walls by night, entering and returning by "the valley gate;" and having thus obtained a knowledge of the work to be done, he proceeded to make arrangements for accomplishing it rapidly (chap. ii. 11—20).

The whole work was commenced at once. Some forty<sup>10</sup> working parties were formed, and the entire line of the walls was distributed amongst them (chap. iii. 1—32). Simultaneously the several bands set to work, and the wall was rapidly raised to half its intended height (chap. iv. 6). The energy shown took the Samaritan opponents by surprise. "What do these feeble Jews?" they said; "will they fortify themselves? will they make an end in a day?" And again, even more

<sup>5</sup> The Persian kings had numerous cup-bearers (Xen., *Hell.* vii. i. § 38), who probably served their master in turn.

<sup>6</sup> "The Horonite" seems best explained, not as "a native of Horonaim, a city of Moab," but as "a native of one of the Beth-horon, the upper or the lower." (Fürst, *Handwörterbuch*, ad voc.; Grove, in *Dictionary of the Bible*, vol. i., p. 828.)

<sup>7</sup> The name Sanballat is Babylonian in its formation and elements (*Speaker's Commentary*, vol. iii., page 432). The foreign population of Samaria was chiefly Babylonian. (See 2 Kings xvii. 24.)

<sup>8</sup> Sargon relates that he settled a number of Arabians in Samaria. (*Ancient Monarchies*, vol. ii., pp. 415-6, first edition.)

<sup>9</sup> See Neh. ii. 19; vi. 1, 2, 6.

<sup>10</sup> Forty-four working parties are mentioned (chap. iii.), but of these five seem to have undertaken two pieces of the wall successively; thus, the exact number of working-parties would have been thirty-nine.

<sup>1</sup> See chap. xii. 31, 38, 40, &c. The third person is used in verse 47: the first is resumed in chap. xiii. 6, and continues to the close of the book.

<sup>2</sup> See chap. xiii. 14, 22, 29, and 31.

<sup>3</sup> Davidson, in his *Introduction*, allows that "there is nothing against the supposition" that Nehemiah wrote chap. xi. (vol. ii., p. 144). So De Wette, *Einleitung*, § 176b.

<sup>4</sup> See the *Speaker's Commentary*, vol. iii., p. 426.

mockingly. "That which they build, if a fox go up, he shall even break down their stone wall" (*ib.* 2, 3). Moreover, they "conspired together to come out and fight against Jerusalem, and to hinder" the building (*ib.* verse 8). But, while bold in word, they were tardy and undeceived in act. The Israelite builders worked under a perpetual fear of hostile attack—"half wrought in the work, and the other half held ready the spears and the shields, and the bows, and the habergeons" (verse 16); even the very labourers themselves "with one hand wrought in the work, and with the other held a weapon;" but, after all, no attack seems to have been made on them, and the whole circuit was completed without any need of fighting (*ib.* 17—23).

When the idea of interrupting the work by open violence was relinquished, various plans were formed by "the adversaries" for putting a stop to it, either by frightening the workmen, or by intimidating Nehemiah, or by entrapping him into a false position (chap. vi. 1—19); but these plans all failed. It must have caused Nehemiah great trouble and difficulty that the Samaritan opponents were supported by a party among the Israelites themselves, a party which certainly included members of the high priest's family (chap. vi. 18), and which probably had the support of Eliashib, the high priest, himself (chap. xiii. 4—7). Nehemiah succeeded, however, in triumphing over every obstacle, and in less than two months from the time when he began building<sup>1</sup> had completed the entire work, restored the whole circuit of the walls, and set up strong doors in the gate-towers (chap. vi. 15; vii. 1).

The completion of the work, and the return of the various building parties to their several towns and villages in the country round Jerusalem, revealed the fact that the great city was very scantily inhabited, and that an effort was needed to increase its population, with a view to its security. In connection with this purpose, having come accidentally upon a register of those who returned with Zerubbabel (which he transcribes, chap. vii. 6—73), Nehemiah proceeded to take a census of the people himself, and having learnt their number, he increased the population of Jerusalem, by transferring to it one in ten out of the population of the country districts, so augmenting the inhabitants to a total which seems not to have fallen far short of twenty thousand (chap. xi. 1—19).

These measures must, however, have occupied some considerable time. In the interval, it would seem that Ezra arrived for the second time at Jerusalem, and as the seventh or sabbatical month was just commencing (chap. viii. 1), he was requested by the people to "bring the book of the Law of Moses," and read it in their ears in a public place (*ib.* 1—5). He did so, with the sanction of Nehemiah (verse 9), and the hearts of the people were moved to desire a solemn and formal act of public repentance. But the occasion did not seem to Ezra and Nehemiah to be suitable. The day was the first of Tisri,

the "Feast of Trumpets," a day of sabbatical rest and festive joy. This feast was introductory to the Great Festival of the seventh month, the Feast of Tabernacles, which lasted from the fifteenth to the twenty-first of Tisri, and was a special period of rejoicing. It was determined that, before gratifying the desire of the people for a public repentance, the Great Festival should be kept with unusual solemnity: the people should be stirred to do according to all the old customs; booths should be made; the Law should be read; on the first and last days of the feast should be "solemn assemblies"—all should be done as Moses had commanded (*ib.* 10—18). Then when the feast was over, and when one day had been allowed the people for rest, the great work of repentance was taken in hand. The people assembled "with fasting, and with sackcloth, and with earth upon them" (chap. ix. 1); "confessed their sins and the iniquity of their fathers" (verse 2); and then solemnly signed a covenant, pledging themselves "to walk in God's law, and observe and do all the commandments of the Lord" (chap. x. 29), and especially to forsake the crying sins of the time—not to intermarry with the heathen (verse 30), not to profane the sabbath or the sabbatical year (verse 31); not to exact pledges for debt (*ibid.*). They also further bound themselves to pay yearly the third part of a shekel for the maintenance of the service of the sanctuary, and to furnish, by a voluntary arrangement, the wood needed for the sacrifices (verses 32—34). The formal act of public repentance being thus complete, those arrangements were carried out with respect to augmenting the population of Jerusalem which have been already mentioned.

The events of which we have here given a sketch occupied a space of, apparently, less than a year. They commenced in the month Chisleu (December) of B.C. 445, and terminated towards the end of Tisri (September), B.C. 444. From this time we have in Nehemiah no further continuous narrative until the thirty-second year of Artaxerxes, B.C. 432, twelve years later, when it appears that the governor of Judaea paid a visit to the court of Artaxerxes at Babylon,<sup>2</sup> and after remaining away a year,<sup>3</sup> obtained leave of the king to return and resume his governorship. A general idea, however, of Nehemiah's administration during this period, of his manner of life, and of the evils which he set himself to check, may be gathered from chapter v., whence we learn (1), that during the whole twelve years he took nothing of the Jews for the support of himself or court (ver. 14); (2) that he allowed no oppression by his servants (ver. 15); (3) that he did not take advantage of the general poverty to buy up poor men's plots of ground (ver. 16); (4) that he supported at his table, without charge, one hundred

<sup>2</sup> Neh. xiii. 6. On the practice of the Persian kings to hold their courts at different cities in different parts of the year, see Xen., *Cyrop.* viii. 6, § 22; *Anab.* iii. 5, § 5; *Plut.*, *De Exil.*, vol. ii., p. 604; *Athen.*, *Deim.* xii., p. 513, F; *Ælian.*, *Hist. Anim.* x. 6; *Zonaras*, iii. 26, p. 302, &c.

<sup>3</sup> The expression used ("at the end of days") generally means "at the end of a year." (See Exod. xiii. 10; Lev. xxv. 29, 30; Numb. ix. 22; Judg. xvii. 10, &c.)

<sup>1</sup> The building was begun early in the month Ab, and was concluded fifty-two days later, on the 25th of the next month, Elul (Neh. vi. 15).

and fifty of the chief resident Jews, besides showing hospitality to such as came on a visit to Jerusalem from foreign countries (verse 17); (5) that he redeemed from slavery many of his countrymen who were in servitude among the heathen (verse 8); and (6) that he set himself to discourage, as far as he possibly could, the practice which had grown up of lending money upon mortgage, or upon the persons of sons and daughters (verses 3—5)—a practice which had produced wide-spread poverty, and had converted a large number of the people into slaves (verse 8). So powerful were his representations, that he induced the money-lenders to restore to the debtors their lands, their vineyards, their olive-yards, and their houses; to repay what they had received from them by way of interest, and to promise that they would lend without pledge, or other security, in future (verse 12).

The visit of Nehemiah to the court of Persia was, perhaps, connected with the chief event related in the last section of the narrative (chap. xii. 27—xiii.)—the dedication of the wall of Jerusalem. It seems certain<sup>1</sup> that the dedication did not take place until Nehemiah returned to Jerusalem, in the thirty-third year of Artaxerxes, B.C. 432, twelve or thirteen years after the wall was finished; and the most probable account of this long delay is, that Nehemiah did not venture on so imposing a ceremony as the dedication of the wall until he had obtained express permission for it from the Persian monarch. The ceremonial itself, which must have been very striking, is described with great minuteness in chap. xii. 27—43.

In conclusion, Nehemiah relates certain reforms which he accomplished on his return from Babylon in B.C. 432. They consisted mainly of the following:—(1) The putting away of foreign wives, together with their offspring (chap. xiii. 3, and 23—29); (2) the re-vindication of the Temple chambers to sacred purposes, after they had been desecrated by being handed over to heathens for secular uses (*ib.* 4—9); (3) the re-establishment of the Levites in their sacred offices at Jerusalem, and of the tithe system necessary for their

<sup>1</sup> This has been questioned; but the *vernis* of chapters xii. and xiii., together with the date in chap. xiii. 6, seem to the present writer to prove the point.

sustenance (*ib.* 10—13); and (4) the restoration of a strict observance of the Sabbath in lieu of a lax practice which had gradually grown up (*ib.* 15—22). The narrative of these occurrences occupies the whole of the last chapter.

The Book of Nehemiah is invaluable for the lesson it teaches, that when the Church of God is at the lowest, it will still be protected by His Almighty hand, will be enabled to triumph over the malice of its external enemies, and will be purged and purified from the internal corruptions which endanger it far more than any hostility *ab extra*. It must have greatly helped to encourage and sustain the nation during the terrible times of the Ptolemaic and Syrian persecutions; and it may with advantage be read and pondered on by Christians, at all periods when the power of the world is put forth to crush or overlay the faith. That Judaism rallied from the weak and seemingly moribund condition described by Nehemiah, became once more a power in the world, strong enough to confront heathen Rome, and wage a desperate struggle with the entire force of the Empire, is one of the most remarkable of the facts of history, and should never be forgotten by the Christian community in times of depression and danger.

A minor point, which lends a peculiar interest to Nehemiah, is its fulness of topographical detail. In inquiries concerning the ancient city, its site, walls, towers, gates, and principal buildings, the third and twelfth chapters are simply invaluable. For copiousness, for exactness, for authority these chapters transcend all the other notices that have come down to us with respect to *ancient* Jerusalem; and the possibility of recovering the general plan of the place rests almost entirely upon Nehemiah's descriptions. It seems to the present writer that scarcely sufficient use of them has been made by modern topographers,<sup>2</sup> who, while verbally allowing their importance, suffer their representations of the original town to be unduly affected by the accounts which were given of a very different city, five centuries later, by the Jewish historian, Josephus.

<sup>2</sup> See Williams's *Holy City*; and the account of Thenius in the *Ergnetisches Handbuch*, vol. iii, Appendix.

## SCRIPTURE BIOGRAPHIES.

### HEZEKIAH.

BY THE REV. EDMUND VENABLES, M.A., CANON RESIDENTIARY AND PRECENTOR OF LINCOLN CATHEDRAL.

**H**EZEKIAH, king of Judah, stands in the sacred records at the opposite pole to Ahab, among the kings of Israel. The one is described as being as eminent for his piety as the other was for his wickedness. As "there was none like unto Ahab, which did sell himself to work wickedness in the sight of the Lord" (1 Kings xxi. 25),

so there "was none like" Hezekiah "among all the kings of Judah after him, nor any that were before him" (2 Kings xviii. 5). He was not like other kings, who made a good beginning and a bad ending;<sup>1</sup> but he remained true in his allegiance to Jehovah to the last.

<sup>1</sup> See 1 Kings xi. 4; 2 Chron. xx. 35; xxiv. 17—25; xxv. 14—16.

“He clave unto the Lord, and departed not from following him” (*ib. ver. 6*); and therefore he stands as one of the three among the kings of Judah—Asa and Josiah being the other two—of whom it is stated without qualification that “they did that which was right in the sight of the Lord” (*ib. ver. 3*); and the Divine favour rested in a marked manner upon him. His reign, though overcast with some dark shadows, was, on the whole, a prosperous one. It is recorded of him, as of no king since David, that “Jehovah was with him, and he prospered in all his goings” (*ver. 7*). His relations to foreign powers were favourable. His rebellion against the usurped suzerainty of Assyria was successful, and the invasion provoked by it was, by the Divine interposition, repelled. The prince of the rising Babylonian state negotiated with him on equal terms, and his influence was powerfully felt among all the neighbouring nations (2 Chron. xxxii. 23). The first rumblings of the storm, which was destined to break with such overwhelming violence on his successor’s head, were only just audible, and “peace and truth” characterised his days to the end (2 Kings xx. 19). The internal resources of his kingdom were largely developed during his reign. The land was covered with barns and storehouses for the agricultural produce, and with stalls and farm-buildings for the shelter of countless flocks and herds. His personal wealth was enormous. He had “exceeding much riches and honour, . . . for God had given him substance very much” (2 Chron. xxxii. 27—29).

The piety of Hezekiah was the more remarkable for the unfavourable influences which had surrounded his childhood. In the idolatrous court of his weak and wicked father, Ahaz, it might have seemed hopeless for a young prince to keep his faith untainted, and his morals pure. But if, as has been not unreasonably thought, Zachariah, the father of his mother, Abi, or Abijah, is to be identified with Isaiah’s “faithful witness” (Isa. viii. 2), the boy might well be shielded from contagion by prophetic warning and maternal counsel. He must have grown up under the eye of the now aged prophet, and by his early promise, consoled him amidst the idolatries of the monarch, and the moral degradation of the people, with the bright anticipations of a reign which should foreshadow the just and beneficent rule of the promised Messiah. Many of Isaiah’s most sublime predictions of the future king—the “rod” that was to “come forth out of the stem of Jesse;” the “branch” that was to “grow out of his roots”—undoubtedly had a primary reference to the son of Ahaz, and received a partial fulfilment in the peaceful and prosperous close of his glorious reign. Under Isaiah’s influence and guidance, a gift of sacred poetry was developed in Hezekiah, of which a specimen is preserved to us in the tender and pathetic ode celebrating his recovery from his dangerous sickness. The three Psalms, xlvi.—xlviii., which are thought to celebrate the defeat of Sennacherib, may also probably be from his pen. His literary activity is also evidenced by the collection of the Proverbs of Solomon, made, under his directions, by his scribes

(Prov. xxv. 1—xxix. 27). To him also we are perhaps indebted for the discovery and preservation of many of the Psalms bearing David’s name in the second book of the Psalms, with those of Asaph in the third (cf. 2 Chron. xxix. 30).<sup>1</sup> His culture and the magnificence of his taste is shown by the costly treasures, silver and gold, spices and jewels, collected by him in his palace at Jerusalem (2 Kings xx. 13). He is justly characterised by Ewald<sup>2</sup> as “one of the most splendid princes who ever adorned the throne of David.”

Hezekiah succeeded his father, Ahaz, at the age of twenty-five, B.C. 726. We are unable to estimate his natural character very highly. Tender and emotional, with a soft and timid disposition, we find him rash in action, and speedily terrified by the consequences of his inconsiderateness; unduly elated in prosperity, and despondent when reverses came. Flattered by attention, and ostentatious in display, and clinging to life with an almost cowardly tenacity, we must agree in the substantial truth of Chalmers’ words,<sup>3</sup> that “the incidental exhibition of himself made by Hezekiah is anything but magnanimous,” and abstain from placing him in the first rank of Old Testament worthies.

The strength of Hezekiah’s reign lay in the counsels of Isaiah. The warnings and advice so contemptuously scorned by his unhappy father (Isa. vii. 12) were reverently followed, and in all the emergencies of his chequered reign his immediate resort was to the aged prophet. To him he may be said to have owed his throne and his life. It was doubtless at Isaiah’s instigation, and under his direction, confirmed by the prophecy of Micah (Jer. xxvi. 18; Micah iii. 12), that immediately on his accession he set about the great work of religious reformation which distinguishes his reign. His first care was to restore the Temple worship suspended by Ahaz. He opened the long-closed doors of the Temple, and overlaid their valves with plates of gold (2 Chron. xxix. 3; 2 Kings xviii. 16). The polluted courts were cleansed, and the sacred furniture set in order by the Levites, whose active zeal is contrasted with the greater lukewarmness of the priests (2 Chron. xxix. 34). The vessels that Ahaz had cut in pieces and cast away, were re-consecrated, and restored to the altar-service (*ib. xxviii. 24; xxix. 19*), and the old Temple ritual solemnly renewed in its most gorgeous form. A sin-offering of the most comprehensive nature having been first offered as a great national expiation, the king himself taking the chief place in the purificatory rite (*ib. vv. 20—24*), a burnt-offering followed, as a symbol of the self-dedication of the purified nation (*ib. vv. 27—29*). A burst of sacred song—the chanting of psalms, and instrumental music ordained by David—celebrated the renewal of the ancient sacrifices; and the people, now once more consecrated to God’s service, testified their joy by numerous free-will offerings (*ib. vv. 27—33*). These preparations had occupied so much time that the proper date for the Passover arrived before all things

<sup>1</sup> See Perowne, *Book of Psalms*, vol. i., p. 77.

<sup>2</sup> Ewald, *History of Israel*, E. Tr., vol. iv., p. 172.

<sup>3</sup> *Daily Scripture Readings*, vol. iii., p. 309.

necessary had been got ready, and the people gathered. The feast, therefore, as the law allowed (Numb. ix. 10, 11), was deferred to the fourteenth day of the second month. Hezekiah, resolved that it should be, as far as possible, a solemn act of the whole nation, invited the northern kingdom, at that time tottering to its fall under the feeble rule of Hoshea (2 Chron. xxx. 1, 5—11), as well as his own, to take part in it. This invitation, though scornfully rejected by the greater part of Israel, was accepted by some few. Five of the ten tribes were represented (*ib.* vv. 10—18), and Hezekiah showed himself a true son of the prophet who so witheringly denounces ritual formalism when contrasted with the true worship of the heart and life (Isa. i. 11—17; lviii. 2—7), by admitting these Israelite worshippers to the feast, although deficient in the legal purifications, with the prayer, "The good Lord pardon every one that prepareth his heart to seek the Lord God of his fathers, though he be not cleansed according to the purification of the sanctuary" (2 Chron. xxx. 18—20).

Sudden as this reformation was (*ib.* xxix. 36), it was thoroughly popular. The nation went along with, and even outstripped, their young king in his zeal for religious purity. The great Passover, bringing together worshippers from all parts of the kingdom, had afforded an opportunity for mutual kindling of their religious ardour. On its termination, bands of enthusiasts poured forth from the holy city, their zeal against idolatry wrought to its highest pitch, and spread themselves over the whole land, destroying the marks of superstition wherever they were found. The record of these violent and tumultuary proceedings seems a page out of the history of our own Reformation, or of the Great Rebellion. As then, much that was innocent perished with that which was baneful. The high places, though practically sanctioned by Samnel, David, Solomon, and other sincere worshippers of Jehovah, and furnishing the only centres for religious meeting to the inhabitants of the country districts, had become tainted with idolatrous rites, and shared the fate of the images and groves. The destruction of these ancient places of religious assembly, ballowed by the memories of centuries, must have been regarded with much secret indignation, of which, at a later period, Rabshakeh sought to avail himself (2 Kings xviii. 22). How merely superficial this reformation was, how deeply the spirit of idolatry had eaten into the heart of the nation, is seen in the sudden recoil under Manassch. One time-honoured memorial of Israel's nomad life in the wilderness—"the brazen serpent that Moses had made"—fell a victim, at the same time, to the superstitions of which it had been the object. Hezekiah "brako it in pieces, and called it Nehushtan" (2 Kings xviii. 4).<sup>1</sup>

Hezekiah's religious reformation was prematurely

checked by the approach of a most tremendous danger, threatening the existence of Judah as a nation. Elated by the internal prosperity of his kingdom, and indignant that the people of Jehovah should be tributary to a heathen monarch, Hezekiah had thrown off his allegiance to the king of Assyria, and withheld the customary tribute. His rebellion was speedily followed by the subjugation of the northern kingdom, and the deportation of the ten tribes. The capture of Samaria might well make Hezekiah tremble for the fate of Jerusalem. Nor was the incensed suzerain slow in preparing to chastise his rebellious vassal. But the blow was for a time suspended. The rich prize of the merchant city of Tyre diverted Shalmaneser's army, and the protracted and unsuccessful siege left the invader no leisure for attacking Jerusalem. Five years elapsed; Sargon succeeded Shalmaneser, and Sennacherib Sargon. Hezekiah, like a wise ruler, employed the interval in strengthening the walls of the city, adding to the fortifications, replenishing his arsenals, and cutting off the waters of which a besieging army might avail itself, and diverting them for the supply of Jerusalem (2 Chron. xxxii. 2—5). At length the dreaded hour came. Sennacherib invaded Judæa at the head of an immense army, covering the land like a vast inundation, sweeping all before its devastating tide. One by one the fortified towns—"the fenced cities of Judah"—fell into the invader's hand. Only Jerusalem remained. Sennacherib's object was the subjugation of Egypt. Jerusalem was chiefly valuable as a strong fortress, which it was unsafe to leave untaken in his rear. The Scriptural narrative is here so brief that it is not easy to determine whether the Assyrian army actually undertook the siege of Jerusalem, or whether the spectacle so graphically described by Isaiah (Isa. xxii. 1—7) of the multitudinous array of nations as they defiled past the walls of the city in their varied costume, seen from the housetops by the panic-stricken inhabitants, was of itself sufficient to procure submission. Isaiah vainly urged trust in the Lord. For the time Hezekiah was in the hands of far other counsellors; men demoralised by the reign of Ahaz, among whom Shebna has a bad pre-eminence, in whom all real faith in God was dead, and who, careless of national honour, resigned themselves to sensual enjoyment—"Let us eat and drink, for to-morrow we shall die" (*ib.* ver. 13). Convinced by them of the hopelessness of resistance, Hezekiah dispatched an embassy to the Assyrian king, who had marched forward with the main body of his troops to the reduction of the important frontier town of Lachish, acknowledging the guilt of his rebellion, and placing himself completely at Sennacherib's mercy. No submission could be more abject. "I have offended: return from me; that which thou puttest on me I will bear" (2 Kings xviii. 14). The terms exacted were crushingly oppressive. The royal and sacred treasures were emptied to raise the sum demanded as the price of peace, and Hezekiah was even compelled to undo his own work, and strip the gates and pillars of the Temple of the plates of gold with which he had overlaid them (*ib.* vv. 15, 16).

<sup>1</sup> According to the A. V., it was Hezekiah who gave the brazen serpent the name of "Nehushtan," contemptuously calling it a mere "bit of brass." It is, however, more probable that the words should be translated "they called it," or "one called it," Nehushtan being its popular name, with an evident allusion to the word *nachash*, "a serpent," preserving the sound, but softening the sense.

This is the darkest page in the history of Hezekiah. He had yet to learn the lesson of faith in God, of which he became so signal an example. Better counsels prevailed. Isaiah regained his ascendancy. Shebna was degraded from the post of chief minister, and surrendered his robe and key of office to the excellent Eliakim. Trust in the Lord was inculcated as a more powerful defence than any "arm of flesh." However enormously the Assyrian's host outnumbered the forces of Judah, there were more with them than with him. The confidence of the monarch spread through the people; they "rested themselves on the words of Hezekiah" (2 Chron. xxxii. 7, 8). This confidence was soon put to the severest test. Whether it was that Hezekiah had been entering into negotiations with Tirhakah, king of Ethiopia, and, relying on aid from him, had once again asserted his independence, or that Sennacherib, having met with reverses in his Egyptian campaign, and doubtful of the good faith of his Jewish vassal, had resolved to anticipate possible treachery by his annihilation as a separate power, the Assyrian king dispatched a large detachment to Jerusalem, under the command of the "Tartan," or general, accompanied by two of his highest officials, the "chief of the eunuchs," and the "chief of the cup-bearers," to demand an unconditional surrender.<sup>1</sup> The embassy took its stand on the same spot where, many years before, Isaiah had met Ahaz, and warned him of the ruin that would threaten his kingdom from the Assyrians, whom he was bent on calling in to his aid against the allied forces of Syria and Israel (1 Kings xviii. 17; Isa. vii. 3, 17—20; viii. 7, 8). With a proper sense of his dignity, Hezekiah, when summoned, refused to appear personally, but sent Eliakim, and the now degraded Shebna, and Joah the royal chronicler, to receive the Assyrian envoys. The Rabshakeh—who, from his command of fluent Hebrew, is not unreasonably supposed to have been a renegade Jew—delivered a defiant message, taunting Hezekiah with his powerlessness to resist the force of his master, and with the vanity of his expectations of effectual help from the "bruised reed" of Egypt. Eliakim, noticing with uneasiness the effect his words—the substantial truth of which he too well knew—were already having on the populace who were eagerly listening from the walls, begged him to speak in Aramaic, with which he and his companions were acquainted. But Rabshakeh followed up his advantage, and at once addressed himself to the people, warning them in brutally coarse language of the extremities to which a siege would reduce them, and drawing a glowing picture of the advantages they would gain if they would leave their city and their sovereign to their fate, and, throwing themselves on the great king's mercy, allow him to transplant them to a good and fertile land, where they would enjoy

the blessings of peace and plenty. Hezekiah's trust in Jehovah, he told them, was idle. No local deities had hitherto been strong enough to protect their land. Who was Jehovah, then, that he should deliver Jerusalem out of Sennacherib's hand? No acclamation of assent, nor even a murmur of approbation, followed Rabshakeh's speech. Hezekiah's command had been, "Answer him not," and it was obeyed. Full of horror at his bold blasphemies, the ministers hastened to their master with rent garments, and reported the audacious defiance. Despairing of any human succour, Hezekiah at once threw himself on the protection of Him whom Sennacherib had defied. It was a supreme crisis for himself and his kingdom. Utter distress was combined with utter helplessness. "The children were come to the birth, and there was not strength to bring forth." Prayer to the One who could effectually help was his only refuge. At the same time, he dispatched his chief minister to Isaiah, beseeching him to add his intercessions to his own, and "lift up his prayer for the remnant that were left" (2 Kings xix. 4). The prophet's answer was reassuring. His strong faith in Jehovah never wavered for an instant; nor would he allow Hezekiah to fear. "The Lord had heard the blasphemous taunts of Rabshakeh, and would avenge them. The haughty monarch's career should be soon cut short. Terrible news would prostrate his proud spirit, and he would return defeated to his own land, where he should fall by the sword" (*ib.* vv. 6, 7).

The Assyrian envoys communicated the issue of their embassy to Sennacherib, who had, meanwhile, broken up from Lachish, probably from inability to reduce it without serious loss of time, and was besieging Libnah. The hostile movement of Tirhakah from the south-west made it essential that the annoyance of Hezekiah's continued resistance should be stopped, and that Jerusalem should be his, as a fortress for his troops to fall back upon in case of need. It was inconvenient to spare troops to take the city by assault. He anticipated that his threats would do the work. So a second embassy was sent to Hezekiah, bearing a letter couched in terms of still more insolent defiance. "Every king had fallen before Assyria, and should the king of Judah be an exception? To trust to his God for deliverance was only to deceive himself" (*ib.* vv. 9—13). Once more Hezekiah is presented to us as an example of faith and prayer. His instant resort is to the insulted Majesty of Heaven. With the blasphemous document in his hand, he enters into the Temple, and spreads it before the Lord, calling upon the "living God" to manifest the difference between Himself and the dumb idols which had proved so powerless to protect their votaries, and, by the strangeness of His deliverance, force all the kingdoms of the earth to acknowledge Jehovah as the one true God. The answer to his prayer was given in one of Isaiah's sublimest lyrical flights, unsurpassed, perhaps, in the whole range of prophetic Scripture. "The virgin, the daughter of Sion, tossed her head, and laughed to scorn the menaces of the invader. The vain-glorious Assyrian might vaunt of his conquests as the

<sup>1</sup> In our A. V., Tartan, Rabsaris, and Rabshakeh are used as if they were proper names, and are usually so understood. This is an error. They are not proper names, but designations of office. "Tartan" is the ordinary title of an Assyrian general; "Rab-saris" signifies the "chief eunuchs"; "Rab-shakeh" probably "the chief cup-bearer," or "butler" (*cf.* Gen. xl. 1).

fruit of his own wisdom and might. He should be taught that he was but the instrument of the contemned Jehovah; "the rod of His hand, the staff of His indignation" (Isa. x. 5), to be cast aside when he had done his Master's work. He should be ignominiously dragged away from the city, which he was menacing with utter destruction, without setting foot on its sacred soil, or even coming near it, with a ring in his nostrils, and a bridle in his mouth, like one of his own prisoners. And the deliverance so complete, so unlooked for, should come from no human power. Jehovah would do it for his own sake, and his servant David's sake. "The zeal of the Lord of Hosts" should sweep away the multitudinous hosts of Assyria" (2 Kings xix. 20—34).

How this deliverance was to come to pass God did not reveal. Not even Isaiah knew. But that it would be both the king and the prophet most surely believed. Nor had they long to wait for the issue. "The word of God runneth very swiftly." That very night, within a few hours of the utterance of Isaiah's words, "the angel of Jehovah went out and smote in the camp of the Assyrians an hundred fourscore and five thousand." How, we know not; nor can we ever know certainly, for the Word of God is silent. But, whether by the suffocating blast of the simoom, or by a sudden pestilence—agencies which the Lord of Nature employs when and as He pleases—the destruction of the host was utter. The few survivors awoke next morning to a wide scene of death. Their comrades of the night before lay all around them "dead corpses."

"For the Angel of Death spread his wings on the blast,  
And breathed in the face of the foe as he passed;  
And the eyes of the sleepers waxed deadly and chill,  
And their hearts but once heaved, and for ever grew still;  
And the might of the Gentile, unsmote by the sword,  
Had melted like snow in the glance of the Lord."  
(Byron, *Hebrew Melodies.*)

With the annihilation of his host all Sennacherib's schemes of conquest vanished. In haste and dismay the proud blasphemer returned to his own land, destined, ere very long, to complete the fulfilment of Isaiah's prophecy, falling by the hands of his own sons in the shrine of Nisroch his god, the last conqueror of his race. "Within a few years from that time the Assyrian power suddenly vanished from the earth."<sup>1</sup>

A new danger speedily threatened Hezekiah; not now for his kingdom, but for his life. Worn out, perhaps, with the anxieties of the fearful crisis through which he had passed, he was struck down by a disease, the mortal nature of which Isaiah was divinely commissioned to declare. The weakness of Hezekiah's character—his want of moral fibre—was at once displayed. Utterly overwhelmed with the announcement of the speedy approach of death, the tender-hearted monarch burst into a torrent of tears, and with averted face poured forth a prayer for prolonged life. Length of days was, under the old covenant, the reward promised to faithfulness of service. Hezekiah could not unjustly appeal to the integrity of his work, and expostulate with God

for thus cutting short his days—he was not yet forty—in the midst of his years, and bidding him leave the land of light and joy and gladness for the darkness and sadness and silence of the grave. We must not judge Hezekiah by a Christian standard. "Life and immortality" had not yet been "brought to light by the Gospel." The resurrection of Christ had not yet illumined the impenetrable obscurity of the grave, and we can pardon one of Hezekiah's sensitive temperament for shrinking, with what seems to us an almost craven fear, from descending into its gloom. We should have liked a more manly bearing. But the Old Testament saints were men of their own epoch—not of ours—and, let us never forget, "men of like passions with ourselves;" and whatever we may think of Hezekiah's prayer, God regarded it with favour. The cry for prolonged life had hardly been upraised, and Isaiah, after uttering the sentence of death, had barely left the precincts of the palace, when he was commissioned to return and reverse his own sentence, promising recovery and the addition of fifteen years to Hezekiah's span of days. Not even when the end is certain will God allow the proper means to be neglected. A poultice of figs applied to the boil by Isaiah's direction worked the cure. The revulsion was so sudden that Hezekiah may be excused for desiring a sign to convince him of the truth of Isaiah's words. The sign was granted, and like his father, Ahaz (Isa. vii. 11), he was permitted to choose between two forms of it. He chose the most apparently difficult: "the shadow should return ten degrees on his father's sun-dial." "And Isaiah cried unto Jehovah, and he brought the shadow ten degrees backward, by which it had gone down on the dial of Ahaz" (2 Kings xx. 11). Where Scripture is silent, it is our wisdom to be silent also, and not to speculate on the possible natural causes of this retrogression. "Whoever truly believes in the Old Testament must also be prepared to believe in a miracle."<sup>2</sup> Cheered by this sign, the king's recovery was speedy. In three days he was able to go up to the Temple to give thanks to Him who had "delivered his soul from the pit of corruption," and permitted him to look forward to making known God's truth to his yet unborn children. Hezekiah's marriage probably took place soon afterwards. His wife, Hephzibah, was a native of Jerusalem (2 Kings xxi. 1), traditionally a daughter of Isaiah (cf. Isa. lxii. 4). His son and successor, Manasseh, was not born till three years afterwards (cf. 2 Kings xx. 6; xxi. 1).

Of the remaining fifteen years of Hezekiah's life one transaction alone remains on record. In this we are expressly told that "God left him" to himself, "to try him," that by his grievous failure he might learn his own weakness, and humble himself before God. His deliverance from the monarchs of Assyria had the effect of placing him in a very elevated position among neighbouring states. It was certainly politic to court the friendship and secure the alliance of the favourite of

<sup>1</sup> Stanley, *Jewish Church*, vol. ii., p. 400.

<sup>2</sup> Niebuhr, *Geschicht Assurs u. Babels*, p. 49, quoted by Rev. H. Browne in Kitto, *Cyclop. Bibl. Lit.*, vol. ii. 296.

a God whose power had proved so irresistible. The marvel of Hezekiah's recovery, with its attendant miraculous portent, increased his fame. Neighbouring princes hastened to place themselves under his protection, and vied with one another in the largeness of the gifts to Hezekiah and the house of his God (2 Chron. xxxii. 23). The sudden change was too much for his not over-strong character. Elated by finding himself the object of so much adulation and wondering reverence, "his heart was lifted up, and he rendered not again according to the benefit done unto him" (*ib.* ver. 25). The chief of the potentates who sought intercourse with Hezekiah was Merodach-baladan, the viceroy of the Assyrian province of Babylon. His ambassadors came with the ostensible purpose of congratulating Hezekiah on his recovery, and inquiring into the particulars of the retrogression of the shadow, which would have especial interest for the Chaldean astronomers. The real purpose lay deeper. He was already contemplating throwing off his allegiance to Assyria, and he was anxious to acquaint himself with the internal resources of Hezekiah's kingdom, that he might know how far an alliance with Judah would help him towards his design. The honour of receiving such visitors carried Hezekiah beyond himself. Heedless of the cupidity he would be thus awakening, and only desirous to show, by the immense amount of the treasures at his command, how valuable an ally he might be, he ostentatiously displayed the whole of his resources to the Babylonian ambassadors. "There was nothing in his house, nor in all his dominion, that Hezekiah showed them not" (*ib.* ver. 13). Isaiah was too keen-sighted not to discern the real object of this visit, and too loyal a servant of Jehovah not to feel the unsuitableness of any alliance between the people of God and the godless Babylonian power. Sternly did the aged prophet interrogate the monarch as to his visitors, and their object; and then raising the veil of the future, in words of terrible import he warned him of the instability of the possessions he was glorying in, and the treachery of the alliance he was so eagerly courting. "The king of Babylon was to accomplish that which the

king of Assyria had attempted and failed in. All the treasures that he was displaying with so much pride should be taken as spoil to Babylon: 'nothing should be left; nay, more, his children should be carried captive thither, and become the degraded menials of the royal palace.' The pious but feeble nature of Hezekiah bowed in submission to the Divine decree; "He humbled himself for the pride of his heart" (2 Chron. xxxii. 26). "The word of the Lord" could not but be "good" in its ultimate issues. As for himself, he should be spared witnessing the threatened calamities; "peace and truth" were to last his days, and with that assurance he was, perhaps, too easily contented (2 Kings xx. 19). His reply was not magnanimous. It is difficult to acquit it altogether of something very like selfishness. But his words embody a truth. "It is no small mercy in Him, and no small comfort to us, if either He take us away before His judgments come, or keep His judgments till we are gone. A grief it is to know that these things shall happen, but some happiness withal, and to be acknowledged as a great favour from God, to be assured that we shall never see them."<sup>1</sup>

After this we have only the general record of the peace and prosperity in which Hezekiah closed his days. He was not an old man when he died. He slept with his fathers in the fifty-fourth year of his age, and the twenty-ninth of his reign, and was buried with great honour, amid the general mourning of the whole nation; not in the rock-hewn tomb of David, which was probably then full, but in the road leading up to the royal burial-place<sup>2</sup> (2 Chron. xxxii. 33). "With him closed the glory, the independence of the kingdom of Judah. He was the last truly great and good king of God's people."

<sup>1</sup> Bishop Sanderson, *Sermon II. ad Populum.*

<sup>2</sup> The word רֶמֶס, translated in the A. V. "chieftest" (margin, "highest") "of the sepulchres," should certainly be rendered "ascent," "going up to," as 1 Sam. ix. 10; Josh. x. 10; xviii. 17; 2 Kings ix. 27; 2 Chron. xx. 16; with the LXX., ἐν ἀναβάσει τῶρων εἰς τὸν Δαυὶδ. It is the conjecture of Thenius (2 Kings xx. 21) that there being no longer any space left in the hereditary tomb of the kings of Judah, separate caves were excavated in the road leading up the rocky slope for him and the succeeding kings.

## ANIMALS OF THE BIBLE.

BY THE REV. W. HOUGHTON, M.A., F.L.S., RECTOR OF PRESTON, SALOP.

### OPHIDIA.

 THE various kinds of serpents, harmless and poisonous, that have been noticed in Palestine and the Bible lands have been mentioned in a preceding article. Bible allusions to serpents, under the English names of viper, asp, adder, cockatrice, &c., are very numerous, and probably in the Hebrew refer to different species. The word *nâchâsh* appears to be the common name of the serpent generally, without reference to any distinct species. The subtlety of the serpent is mentioned in Gen. iii. 1; see also Matt. x. 16, "Be ye wise as ser-

pents." The poisonous properties of some species are frequently alluded to (see Ps. lviii. 4; Prov. xxiii. 32). The forked, sharp tongue of the serpent did not fail to strike the attention of the Hebrew writers, some of whom regarded the tongue as the instrument of poison (see Job xx. 16, "The viper's tongue shall slay him," and compare Ps. cxl. 3); but generally the venom is correctly ascribed to the bite (Numb. xxi. 9; Eccles. x. 8, 11; Prov. xxiii. 32). The serpent's habit of lying concealed in hedges is mentioned in Eccles. x. 8, "Whoso breaketh an hedge, a serpent shall bite him;" "in the holes of walls" (Amos v. 19). The partiality of some serpents

for dry, sandy places is alluded to in Deut. viii. 15, "Who led thee through that great and terrible wilderness, wherein were fiery serpents," *i.e.*, serpents producing burning pains from their bites. The oviparous nature of most of the ophidia is mentioned in Isa. lix. 5, "they hatch the serpent's eggs," where the English version has the unfortunate rendering of "cockatrice." The peculiar and graceful mode of a serpent's progression along the ground is expressly noticed in Prov. xxx. 19, where Agur mentions "the way of a serpent upon a rock" as one of the three, yea four, things "which are too wonderful" for him. "The organs of locomotion for the exceedingly elongate body of the snake are the ribs, the number of which is very great, nearly corresponding to that of the vertebræ of the trunk. Although their motions are in general very quick, and may be adapted to every variation of ground over which they move, yet all the varieties of their locomotion are founded on the following simple process. When a part of their body has found some projection of the ground which affords it a point of support, the ribs alternately of one and the other side are drawn more closely together, thereby producing alternate bends of the body on the corresponding side. The hinder portion of the body being drawn after, some part of it finds another support on the rough ground or projection, and the anterior bends being stretched in a straight line, the front part of the body is propelled in consequence. During this peculiar kind of locomotion the numerous broad shields of the belly are of great advantage, as by means of the free edges of those shields they are enabled to catch the smallest projections on the ground, which may be used as points of support. A pair of ribs corresponds to each of these ventral shields. The snakes are not able to move over a perfectly smooth surface." (Günther, in Ray Society's *Reptiles of British India*, p. 164.)

The following Hebrew words denote some species of serpent:—*Pethen*, *shephiphon*, *epheh*, *'ashûb*, *tsepha*, or *tsephoni*.

*Pethen* occurs as the name of some poisonous serpent whose venom is several times mentioned, as in Deut. xxxii. 33, "the cruel venom of asps;" Job xx. 14, "the gall of asps within him," &c. The *pethen* is the "deaf adder" of the Psalmist (lviii. 4, 5), "that stoppeth her ear, which will not hearken to the voice of charmers, charming never so wisely." The *pethen* in Isa. xi. 8 is said to dwell in holes; the probable derivation of the word is from a root meaning to "extend" or "expand." Putting all these points together, there is much reason to believe that the Egyptian cobra (*Naja haje*) is the serpent intended. This serpent is, and long has been, the species upon which the serpent-charmers have practised their peculiar science. When irritated, the cobra expands or dilates its neck and breast till almost flat, and its habit is to conceal itself in holes of walls and rocks. The expression "deaf adder which will not be charmed" clearly points to some particular individual which obstinately refused to be charmed, and not to any particular species which was physically incapable of

hearing; for the Psalmist is speaking of wicked and obstinate men, whom he compares to obstinate serpents which close their ears to the music of the charmer. A popular notion, not yet wholly eradicated, once pervaded the public mind that the serpent used to stop its ear with its tail! (see Bythner's *Lyre of David*, p. 165, Dee's translation; also Dr. Thomson's *The Land and the Book*, p. 155). No serpent, it may be stated, has any external opening to the ear, the orifice being completely closed. It will be desirable to say a few words on serpent-charming in connection with the passage in the 58th Psalm. Those who professed the art of taming serpents were called by the Hebrews *melaachâshim*; the art was called *lachash*. Jeremiah (viii. 17) alludes to the custom in these words: "Behold, I will send serpents, adders (A. V. cockatrices) among you, which will not be charmed, and they shall bite you, saith the Lord;" see also Eccles. x. 11, "Surely the serpent shall bite without enchantment." The serpents usually practised with are the Indian and Egyptian cobras. The art of serpent-charming is of great antiquity. The skill of the Italian Marsi and the Libyan Psylli was celebrated throughout the world. There can be no doubt that the serpent-charmers are not, as a rule, impostors, practising only on individuals whose poison-fangs had been previously drawn or broken off, but that they possess the power of soothing and taming the snakes so as to render them harmless to themselves. If a serpent behaves more suspiciously and exhibits more restlessness than usual, then, as a precaution, the fangs are extracted. The shrill sounds of the flute are those which the serpent-charmers find to have most influence over their animals. Probably serpents, though, comparatively speaking, deaf to ordinary sounds, are capable of hearing pretty distinctly the sharp shrill notes of the flute. Hence the effect produced by such music.

*Shephiphon*.—Here is another word which we think can be identified, though it occurs but once, *viz.*, in Gen. xlix. 17, "Dan shall be a serpent by the way, an adder [Heb. *shephiphon*] in the path that biteth the horse's heels, so that his rider shall fall backward." The Hebrew word is no doubt identical with the Arabic *siffon* or *siphon*, which is used to denote the horned snake (*Cerastes Hasselquistii*), a poisonous serpent well known in the sandy deserts of Egypt, Palestine, and Arabia Petraea. Its habits exactly suit what is said of it in the passage in Genesis. The cerastes likes to coil itself on the sand and to bask in the impress of a camel's foot, lying in ambush for any passing animal. "So great is the terror which its sight inspires in horses," says Tristram, "that I have known mine, when I was riding in the Sahara, suddenly kick and rear, trembling and perspiring in every limb, and no persuasion would induce him to proceed. I was quite unable to account for his terror, until I noticed a cerastes coiled up in a depression two or three paces in front, with its basilisk eyes steadily fixed on us, and no doubt preparing for a spring as the horse passed." The name of cerastes (*κέρας*, "a horn") is derived from two horn-like processes over the eyes of the males; the females occasion-

ally possess them, but less developed. The cerastes is about a foot in length, and is one of the most dangerous of poisonous snakes.

*Ephēk* occurs three times, viz., in Job xx. 16; Isa.

adder (*Echidna Mauritanica*), and to the toxicoa (*Echis arenicola*) of Egypt and North Africa. Dr. Tristram's party found this viper frequently in winter under stones by the shores of the Dead Sea; it is a



EGYPTIAN COBRA.

xxx. 6; lix. 5, and is always translated "viper;" some kind of poisonous serpent is intended. Shaw mentions a snake which the Arabs call *Jejjah* (*el effah*), which may be the kind denoted by the Hebrew word. The Arabic ophidian has been referred to the Algerian

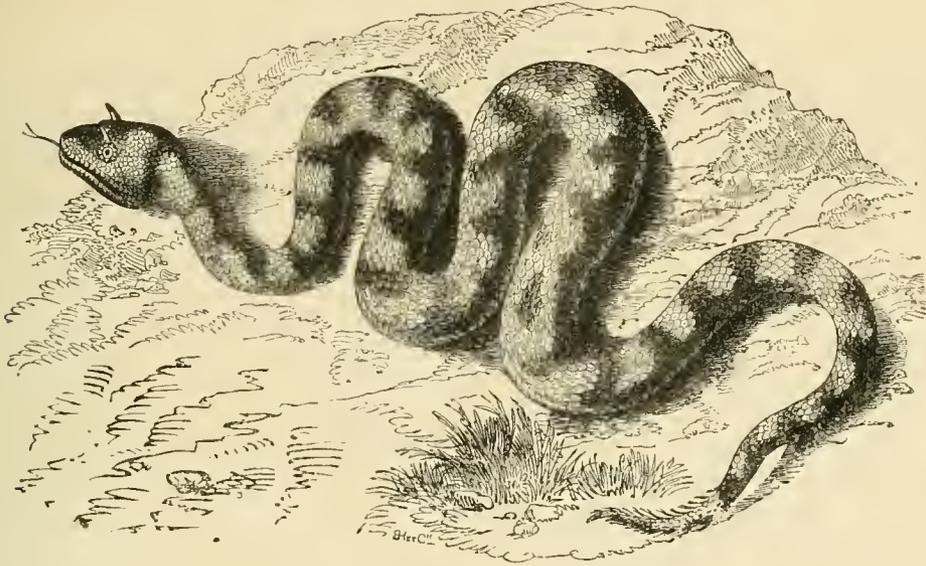
small species, about a foot long, common in sandy tracts, rapid in its movements, and poisonous. The viper (*ἔχιδνα*) which is said to have fastened on St. Paul's hands, and astonished the barbarians at Malta (Acts xxviii. 3), has been identified with the *Vipera*

*aspis*, a not uncommon species on the coasts of the Mediterranean Sea. The woods have disappeared from Malta, and no venomous snake is now found in the island.

'*Aeshûb* is found only in Ps. xl. 3, "Adder's poison is under their lips." The *Vipera ammodytes* and *V. euphratica* are common in Palestine, and very likely came under the notice of the ancient Jews.

*Tsepha* or *tsephoni* occurs five times in the Old Testament as the name of a venomous serpent (see Prov. xxiii. 32; Isa. xi. 8; xiv. 29; lix. 5; Jer. viii. 17). The root of the word means "to hiss"—a character common to serpents, and one which can afford not the slightest clue. The word is translated "adder" and

and the words of a poet may be taken in a poetical and hyperbolic sense. The serpent, almost throughout the East, has been considered as an emblem of the evil principle, the spirit of disobedience and contumacy; though some nations, as the Phœnicians, Chinese, the Egyptians, the Indians, savage tribes of Africa and America, regarded it as a beneficial genius, a symbol of wisdom and power. But if the serpent was worshipped as the symbol of eternity, it was also regarded as an evil genius and the enemy of the gods, "so contradictory," Dr. Kalisch observes, "is all animal worship. Its principle is in some instances gratitude, and in others fear; but if a noxious animal is very dangerous the fear may manifest itself in two ways—either by the resolute desire



CERASTES.

"cockatrice" in our version. This latter creature—a purely fabulous animal—was supposed to have been hatched by a cock from a viper's eggs; it is represented in old books with a cock's head and a dragon's body. Basilisk, "king of serpents," was another name of the cockatrice. The latter word is probably a corruption of crocodile, through the French *coatrix*. Tristram thinks the '*aeshûb* may denote the *Daboia xanthina*, a large, prettily-marked, yellow serpent, and one of the most dangerous from its size and nocturnal habits; it is not uncommon in Palestine. The "fiery serpents" of the deserts of Sinai, which caused the death of the Israelites at the time of the wanderings (Numb. xxi. 6, 8, and Deut. viii. 15) must have been some highly venomous kind. The Hebrew term rendered "fiery" in our version, "deadly" by the LXX., "burning" in some other versions, alludes probably to the sensation produced by the bites. "The fiery, flying serpent" of Isaiah (xiv. 29; xxx. 6) is distinct from the foregoing. There is no such thing in nature as a flying serpent;

of extirpating the beast, or by the wish of averting the conflict with its superior power; thus, the same fear may on the one hand cause fierce enmity, and on the other submission and worship." The general notion with regard to the part the serpent is said to have played in the Fall is that the reptile represents Satan, the Evil Spirit, under its guise. Several writers, however, deny that the Evil Spirit is to be understood in the narrative of Genesis. It is true it is not distinctly mentioned, nor indirectly to be inferred from the story itself; still we know the serpent was amongst Eastern people generally regarded as an emblem of the Spirit of Evil, and early traces of Jewish interpretations favour this view. It was a belief amongst the Jews that the serpent, prior to the part it played in the Fall, moved along in an erect position, and was provided with feet; that, as a punishment, poison was inserted under his tongue, and it was to be regarded as a deadly enemy to man. Josephus (*Antiq.* i. I, § 4) expressly says, "And when he had deprived him of the use of his feet, he made him to go

rolling along, and dragging himself along the ground." Milton similarly conceives of an erect mode of progression:—

"Not with indented wave,  
Prone on the ground, as since; but on his rear,  
Circular base of rising folds that tower'd  
Fold above fold, a surging maze." (*Par. Lost*, ix. 496.)

The narrative in the Book of Genesis points to the belief held by the ancient Jews that previous to the curse there was a time when the serpent was not a

degraded creature, and the prophet Isaiah pictures a time when the nature of the serpent shall again be changed; not only would the lion and the ox eat straw together, the wolf and the lamb lodge together, but even the enmity between the serpent and other animals would cease; when there would be no danger in the weaned child playing at the hole of the asp, or at the adder's den; dust alone should the serpent eat; nothing was to hurt or destroy in all God's holy mountain.

## BOOKS OF THE OLD TESTAMENT.

### THE PROPHETS:—OBADIAH.

BY THE VERY REV. R. PAYNE SMITH, D.D., DEAN OF CANTERBURY.



SHORT as is the Book of Obadiah, consisting of only twenty-one verses, it has nevertheless been the subject of much controversy, and has questions connected with it of considerable interest and difficulty. As regards its date, critics have placed it as early as the reign of Rehoboam, and as late as the conquest of Jerusalem by Ptolemy Lagus, so that by some it is regarded as the earliest, by others as the latest, of all the prophetic writings. We find, moreover, that the first five verses are repeated in the prophecy of Jeremiah against Edom (chap. xlix. 7—22), and that the two prophets have also thoughts in common where the words are not identical: which, then, of the two borrowed from the other? So again: there is a close relation between the prophecies of Joel and Obadiah. Which, then, was the earlier, and served as a model to the other? Finally, the modern Jews regard the prophecy of Obadiah as the charter of their future greatness, assuring them of the possession of the leading countries of Europe. It will be interesting to see what are the principles of prophetic interpretation which lead them to this belief.

Now we may briefly dismiss any late date for Obadiah by appealing to his place in the canon. This argument has indeed often been pressed too far; but we may at least say that the Jews, in their arrangement of the minor prophets, have drawn a definite line of separation between those who wrote before the Babylonian exile and those who wrote after it; and that this was a matter upon which their information could not have been insufficient. They have also evidently attempted some sort of arrangement of the earlier prophets among themselves, and have placed Obadiah among those who wrote in the reign of Jeroboam II. His exact place was, however, probably fixed by the words of Amos ix. 12, where God promised that Israel should possess the remnant of Edom. Of this prophecy Obadiah's predictions seemed an enlargement, and without meaning to settle his exact date, which possibly they did not know, they placed him where his matter admirably fitted in. In Hosea and Amos we have Israel's punishment, but

the latter ends with the promise of restoration, and the subjugation of Edom, his inveterate foe. It seemed, then, natural to place at the head of the roll those prophets whose subject was the fate of Israel herself; and subsequently one who foretold the subjugation of a people with whom the Israelites were ever at war, and their final supremacy.

But as undoubtedly the prophecy was written soon after one of the many captures of Jerusalem (verse 11), and as the Divine anger against Edom was occasioned by his malevolent joy at his brother's adversity, it has generally been supposed that Obadiah must have written soon after the destruction of Jerusalem by the Chaldeans in B.C. 588; and the more confidence is felt in this conclusion because we find in Ps. cxxxvii. 7 the expression of similar anger against the Edomites for the bitter exultation with which they encouraged the Chaldeans to complete the work of destruction. Moreover, as Nebuchadnezzar, five years after the capture of Jerusalem, reduced the Ammonites and Moabites to obedience (*Josephus, Antiq.* x. 9, § 7), and as the Idumæans lay in the very path of his army, the predictions of the prophet have thus a natural and immediate fulfilment.

It is no sufficient answer to this to point out that the repeatedly recurring phrase "Thou shouldest not" . . . (vv. 12, 13, 14) would be more correctly translated, "Do not look upon the day of thy brother; do not rejoice over the children of Judah," &c., as these phrases, though deprecatory in form, may all have been suggested by an accomplished fact. There is something so particular and exact about them, that the sole justification of such charges would be that these crimes had actually been committed. It would be malicious to suggest that your brother should not join in plundering you, nor stand in the crossway to cut off your fugitives, nor deliver up those who had escaped, unless he had done so. Edom is represented in these verses not merely as generally exulting with malignant pleasure over the downfall of Jerusalem, but as having been guilty of special acts of deliberate meanness and cruelty; and these acts, if really committed, would justify the sentence which the

prophet is commissioned to pass. The tenth and eleventh verses seem conclusive upon the point, that the immediate occasion of the prophecy was Edom's malevolent joy at Judah's downfall, and that it had taken part in capturing Jerusalem. The deprecatory form, then, of the appeals would rather lead to the conclusion that Obadiah wrote immediately after the capture, and while the Edomites were still triumphing, and following out their malignant policy of refusing the Jews all refuge.

The question, however, will turn very much upon the relation of Obadiah to Jeremiah. If he copied from Jeremiah, then unquestionably he had in view the capture of Jerusalem by Nebuchadnezzar: if Obadiah be the older, then the occasion was probably that mentioned in 2 Chron. xxi. 17, when the Philistines and Arabians, in the days of Jehoram, made a predatory incursion into Judæa, captured Jerusalem, slew most of the royal family, and retired with much spoil. As the Edomites had revolted from Jehoram, and made their rebellion good in spite of much slaughter, nothing would be more probable than that they would feel a malicious pleasure in seeing their former masters humbled beneath the enemy. The idea that the capture referred to could be that in the reign of Amaziah, when Joash king of Israel demolished four hundred cubits of the city walls (2 Chron. xxv. 23), is disposed of by the fact that Obadiah describes the conquerors as strangers and foreigners. But the invasion of predatory hordes such as were these Arabs in Jehoram's days does not agree with so complete and methodical a subjugation of the Jews as is implied by the flight of the runaways into Edom, and the pursuit of them so far from Jerusalem. The Philistines and Arabs wanted plunder, and would retire as soon as they had gained it. Nebuchadnezzar aimed at total conquest, and at the deportation of all the inhabitants of the land to people his new city of Babylon. Certainly the circumstances agree better with the date usually given, B.C. 588, than with any other.

No controversy, however, is more disputed than whether Jeremiah borrowed from Obadiah, or *vice versa*. The manner in which the former leans upon other books of Holy Scripture, and perpetually uses words and phrases taken from them, is well known, but Obadiah has the same habit. In verses 17, 18, two points are taken from Balaam's prophecy in Numb. xxiv. 18, 19: the first, that Jacob is to possess Esau; the second, that he is to destroy him that remaineth, the word in both places being the same, namely, *sarid*. Amos has the first of these two points in chap. ix. 12, but the word for "remnant" is there *sharith*, and Obadiah, taking the idea probably from Amos, had nevertheless gone back to the *Torah*, and made fuller use of the original prediction, which guaranteed Israel's final ascendancy. From Balaam, too, he took the simile of Edom's setting his nest on high. Again, there are no less than five places where Joel and Obadiah are dependent one upon the other (compare especially Joel iii. 14, Obad. 15; Joel ii. 32, Obad. 17); and though, of course, it is quite

possible that Obadiah may have been thus made use of by two prophets so dissimilar as Joel and Jeremiah, it is more probable that he made use of them.

The question is undoubtedly a very difficult one, and critics take different views with arguments which seem very plausible till the other side is read. Upon the whole, I still adhere to the view I published in my Bampton Lectures, *Prophecy a Preparation for Christ* (p. 141, 2nd Ed.), that Obadiah wrote after Joel and Jeremiah. The behaviour of Edom at the time of Jerusalem's capture made a very deep impression upon the minds of the Jews, as we learn from Ps. cxxxvii., and Obadiah is to me a proof of the manner in which educated Jews were conversant with their own Scriptures. Profoundly versed both in the Pentateuch and in the Prophets, he poured forth his indignation in this short ode, in which predictions and phrases, with which his memory was stored, formed the vehicle for the expression of deep and earnest feeling. But he is not devoid either of originality or of power, and his poem is well arranged. He begins with Edom's humiliation; he next justifies God's sentence by showing Edom's guilt; and finally, he foretells that there are larger mercies in store for God's people than the possession of the territory of that small state. There is widespread dominion prepared for them, and deliverers who shall rise up in Mount Zion, not for mere human or national glory, but because "the kingdom is Jehovah's."

It is this latter part which has made Obadiah a favourite study with the Jews. They read in his words the certainty, not merely of restoration to their own land, and the extension of their dominion over Idumæa and Philistia, but of the downfall of Christianity, and the conquest, by themselves, of France and Spain. Naturally we ask for the explanation of so extraordinary an interpretation, and we find that it is a settled principle with the Rabbins that Edom is Rome, and the Edomites all Christians whatsoever. For reasons which will scarcely bear the test of criticism, they believe that Janus, the first king of Latium, was Esau's grandson, and that the Latins were not Trojans but Idumæans. To the same stock they refer all the early Christians, as if the apostles and first disciples were not Jews, but Edomites; and affirm that when Constantine made the Roman empire embrace Christianity, it became Idumæan. Accepting this as an established principle, the Jews easily arrive at conclusions of a very startling kind.

The "mount of Esau," in verse 21, is naturally the city of Rome, and by the "saviours" they understand men like the judges of old, who will chastise the Christians as Gideon chastised the Midianites. Sepharad is Spain, probably from some confusion with Hesperia, a name sometimes given to it; but as Jerome's Jewish teacher told him that Sepharad was the Bosphorus, and as this might be the Cimmerian Bosphorus, now the Strait of Yenikale, situated at the foot of the Caucasus, in the country of Iberia, others think that some Jewish commentator, in his ignorance of geography, confounded this with the Iberia in the north of Spain. Be this as it

may, the notion is now so ingrained in the Jews, that they call the two great divisions of their nation, who have each their own pronunciation of Hebrew, *Sephardim*, who are the Jews of Spain, and *Ashkenazim*, the Jews of Germany. Really Sepharad is probably a district of Lydia, round Sardis. But when once Sepharad had become Spain, Zarephath, a village on the coast of the Mediterranean between Tyre and Sidon, easily became France.

The real fulfilment of the prophecy is to be sought for rather in the triumphs of Christianity than in its

defeat. But it is possible that a more full accomplishment remains than any that has yet happened; and with it there may be also a more literal fulfilment to the Jews, dependent, however, upon their acceptance of our Lord as their Messiah. For though the Christian Church, as the antitype, has taken possession of the promises made to the type, the Jewish theocracy, this does not necessarily exclude a fulfilment to the Jews themselves, who, when "the kingdom is Jehovah's," may have their own special rights and privileges in his universal Church.

## ETHNOLOGY OF THE BIBLE.

PALESTINE:—(3) RACES IN THE LAND OF ISRAEL FROM THE CONQUEST TO THE CHRISTIAN ERA.

BY THE REV. WILLIAM LEE, D.D., ROXBURGH.

### § 4.—TIME OF THE CAPTIVITY.

**T**HE period over which the "Captivity" extends cannot be very exactly defined. The "seventy years" of Jeremiah (xxv. 12; xxvii. 22; xxix. 10) apply only to the kingdom of Judah, and for many reasons cannot be understood as a definite computation, even in the case of the southern kingdom (see Ewald, *Hist.* v. 73; cf. Prideaux, *Connection*, i. 184). If we reckon the duration of the "Captivity" from the destruction of the Holy City by Nebuchadnezzar in the year 586 B.C., when the expatriation of the Chosen People may be said to have become complete, to the return of the first detachment of the Babylonian exiles under Zerubbabel, consequent on the edict of Cyrus in the year 536 B.C., the exact time was about forty-nine years. It must always, however, be kept in mind that this darkest period of the national degradation and misery was only reached by successive steps, and that the recovery from it was also gradual. Taking into account the whole series of deportations by which the land was by degrees emptied of its inhabitants—one district after another seeing its children swept away—the duration of the Captivity extended over a period of not less than 300 years.

As early as the days of Joel (c. 800 B.C.), there had been partial captivities of "Judah and Jerusalem," many of the inhabitants of the southern kingdom having been at this time seized and sold into slavery by the Sidonians, "that they might be removed far from their border" (Joel iii. 1—7). About the same time, as we find from the Book of Amos (809 B.C.—784 B.C.), not only Tyre and Sidon, but the Syrians of Damascus, the Philistines, the Edomites, and the Ammonites had swept the whole population from particular districts of the country, or, in the language of the prophet, had "carried them away with an entire captivity" (Amos i. 1, sq.; cf. Pusey, *Minor Proph.*, in loc.). Then between 747 B.C. and 730, Tiglath-pileser, king of Assyria, following up inroads in the same direction made in the previous reign by his predecessor Pul,

king of Assyria (cf. 1 Chron. v. 26), wrested from the northern kingdom some of its fairest territories, including Galilee and the trans-Jordanic provinces of Gilead, and carried away the Israelite inhabitants to Assyria (2 Kings xv. 29). The great deportation of the remains of the ten tribes, the bounds of whose kingdom were now miserably contracted, embracing only the cities of Samaria, followed in the year 719 B.C. In that year, Shalmaneser, king of Assyria, "took Samaria, and carried Israel away into Assyria, and placed them in Halah and in Hahor, by the river of Gozan, and in the cities of the Medes" (xvii. 6). There now only remained, at least in any force, the two tribes constituting the kingdom of Judah (xvii. 18). Already, as we have seen, terribly weakened by successive captivities in the days of Joel and Amos, this kingdom now began to share in earnest the fate which had befallen her northern neighbour. To say nothing of the probable results of her subjugation (c. 610 B.C.) by Pharaoh-necho, king of Egypt, Nebuchadnezzar, king of Babylon, the great instrument of her threatened judgments, appeared before the walls of Jerusalem in the year 606 B.C. Jehoiakim, then king of Judah, at first submitted to the conqueror of so many other kingdoms without a struggle, but after three years rebelled against him, with, however, no other result than that of involving his kingdom in war not only with the Chaldees, but with their allies or vassals the Syrians, the Moabites, and the Ammonites, amidst whose oppressions his reign and his life closed. Three months after the accession of his successor Jehoiachin, the first step was taken to the utter extinction, for the time, of the kingdom of Judah. In the year 598 B.C., Nebuchadnezzar took possession of Jerusalem, and carried thence Jehoiachin himself and 10,000 captives, including "all the princes and all the mighty men of valour, and all the craftsmen and smiths," together with the treasures of the temple and of the palace of the king (2 Kings xxiv. 10—16). The final blow was not struck till thirteen years afterwards. In the year 586 B.C., having provoked his fate at once by his sins against God,

and his attempts to throw off the Babylonian yoke, the new vassal-king, Zedekiah, after sustaining in Jerusalem a two years' siege, aggravated by a desolating famine, and after seeing his own sons and the princes of Judah massacred before his eyes—the last sight permitted to him—was carried away, blind, to Babylon, followed a few months afterwards by the whole remnant of the people except "some of the poorest of the land," while Jerusalem itself—with its Temple, its palaces, its private houses, and its walls—was razed to its foundations or burned with fire (2 Kings xxv. 9; Jer. li. 13). The dates of the successive steps of the return, as far as we know them, may be added. The return under Zerubbabel took place in the year 536 B.C.; under Ezra, in 458 B.C.; and under Nehemiah in 445 B.C.

(2.) The ethnical history of Palestine throughout the somewhat indefinite period thus known as the times of the Captivity, is not without difficulty.

Of the population which from the conquest had always hitherto been predominant in the land, there is little to be said. For very many years the race of Israel now almost wholly disappeared from the scenes associated with their past national history. They had not, it is true, utterly vanished from the face of the earth; nor were they without hope of re-assuming their ancient position in the territories granted to their fathers. Neither were they absolutely extinct, even at this time, in Palestine itself—hardly, perhaps, in any part of Palestine. It is sometimes supposed that the deportation of the ten tribes from Samaria had been carried out so thoroughly, that that district was, after the invasion of Salmanser, wholly evacuated of its Israelitish inhabitants; but this cannot be maintained. From the history of Josiah we know that at the time of the great passover celebrated by that Judean king at Jerusalem, at a date posterior to the captivity of the ten tribes, scattered remnants at least of its native population—"Israelites," to quote the words of Josephus, "who had escaped captivity and slavery under the Assyrians"—were still found in Samaria (2 Chron. xxxv. 17, 18; Jos., *Ant.* x. 4, § 5). The same fact is even more explicitly mentioned in connection with the deportations of the people of the southern kingdom. The Babylonian conquerors of Judah were anxious that the fields and vineyards and olive-gardens should not be left without cultivators. Accordingly, some of "the poor of the land" were, as already noticed, exempted from the doom inflicted on the nation as a whole. Other exemptions are represented by the daughters of King Zedekiah, by the prophet Jeremiah himself, and by Gedaliah, a Jew of noble birth, who was made native governor, under the Babylonians, of the Hebrew population thus left behind in the land of Judah. This Judean residuum, too, was afterwards joined by numbers of their countrymen, who during the progress of the war had sought safety in flight, having taken refuge in the wilderness fastnesses of Judah, or in neighbouring countries, as Moab, Ammon, and Edom (Jer. xl. 7, 11). Though many of the Jews now referred to—those, namely, who had fixed their residence

at Mizpah with Gedaliah—ere long lost heart, and Gedaliah having meantime perished by assassination, migrated to Egypt, many also remained (Ezra vi. 21). Five years after the destruction of Jerusalem there seems to have been collected in the neighbourhood of that city a sufficient number of Jews to prove a source of annoyance and danger to the Babylonians. At least the Babylonians at that time found it necessary to fit out another expedition against the Judeans, which resulted in their carrying away 745 of the latter to join their brethren in Babylon (Jer. li. 30). Although, however, all through the very darkest period of the Captivity there might be here and there in the land small bodies of men belonging to all the tribes of Israel who maintained a precarious footing in the midst of the former possessions of their race—such fragments of the ancient Jewish population as in the Middle Ages continued to cling to the same land after even more terrible calamities<sup>1</sup>—still the Jews were for the time hardly without any existence in Palestine. We cannot be surprised that this should have been the case. It must be remembered how many distinct deportations had taken place. The process of transplanting the Hebrews from their own to foreign countries had been going on for centuries in, at one time or other, every part of the territory of Israel. Nor must it be forgotten that throughout all this period there were in operation other agencies by which, even to a still more serious extent, the country was being emptied of its inhabitants; and, indeed, that it is to the sword, the pestilence, and famine, rather than to captivity, that the disappearance of the native population is mainly attributed in the Bible (see, *e.g.*, Jer. xv. 2; Ezek. v. 12). Such an event as the actual exhaustion, one way or other, of the inhabitants of a conquered province is known (Herod. iii. 149; vi. 31) to have been not unusual in the merciless warfare of Eastern nations in these early times.

(3.) The population we find in Palestine at this period accordingly consisted for much the most part of foreign races, some of which can still be identified.

Its numbers must, in the aggregate, have been more considerable than is sometimes imagined. Many cities (like Jerusalem itself) were, it is true, in ruins, or presented the even sadder spectacle of grass-grown streets and houses intact but untenanted (Lam. i. 1; Ezek. vi. 6). In many places the fields lay uncultivated (Jer. iv. 7; Ezek. xxxvi. 33), the roads were unfrequented (Lam. i. 4). Beasts of prey roamed undisturbed in tracts of country which had before been crowded with populous villages (Jer. xlix. 23; Lam. v. 18). Even so rich a district as Samaria had for a time been suffered to return to a state of nature, and was overrun by lions (2 Kings xvii. 25). How complete indeed the desolation

<sup>1</sup> Benjamin of Tudela (*Early Travels in Palestine*, p. 81 sq.) mentions the numbers of his race whom he found in the Holy Land, when he visited it about the year 1163. In Tiberias he found 50 Jews; in Bethlehem, 12 Jews; in Jerusalem, 200; in Gibeon, none; in Sychem, none; in Caesarea, 10; in Nob, 2; in Joppa, "one Jew only, a dyer by profession."

was in some parts of the land appears from the terms in which the change is described that was to follow the withdrawal of the judgments under which it then lay: "I will cause you to dwell in the cities, and the wastes shall be builded. And the desolate land shall be tilled, whereas it lay desolate in the sight of all that passed by. And they shall say, This land that was desolate is become like the garden of Eden; and the waste and desolate and ruined cities are become fenced and are inhabited. Then the heathen that are left round about you shall know that I, the Lord, build the ruined places and plant that that was desolate" (Ezek. xxxvi. 33—36). Upon the whole, however, the country from which Israel had been thrust forth was not by any means allowed to remain altogether without a population of one kind or another.

Of this population the prevailing character differed in different parts of the country, especially in the three great provinces into which, in the later history of Israel, we find Palestine divided.

In the more northern territory, or Galilee, the population was probably very much the same as in all times. Galilee had from the first contained a large intermixture of Phœnicians (Judg. i. 31, sq.). Considerable additions to the same foreign element in its population must have been made when Solomon gave over absolutely twenty of its cities to Hiram king of Tyre in compensation for his services in furnishing materials for the Temple and "the king's house" at Jerusalem. In Isaiah's days it was so largely inhabited by heathens that it was known as "Galilee of the Gentiles" (Isa. ix. 1). Passing on to the times of the Maccabees (1 Macc. v. 20—23), we find it still chiefly inhabited by "the heathen;" and Strabo (*Geogr.* xvi. 2, § 34) describes it as in his day occupied by "Syrians, Phœnicians, and Arabians." There can be no question, from the general tenor of the history—though the fact is not anywhere expressly stated—that at the time when Jerusalem was lying in ruins, and indeed throughout the whole period of the Captivity, Galilee was very much in the same position as it had been before and after this period as to the character of its population, except that in all probability the proportion of the Jewish inhabitants was very much smaller than it had been at either the earlier or the later dates now referred to (cf. Ewald, v. 231).

If, during the exile, North Palestine was for the most part occupied by old settlers from the border-lands of Phœnicia, with a mixture of Syrians and Arabians, the kingdom of Judah, in the south, ere long fell a prey to one of its own neighbours. It was at this time that a people which from first to last fill a prominent place in Jewish history first obtained an actual footing in the Holy Land. The Edomites have been already noticed as through the founder of their nation, Esau, "brethren" by blood, but by hereditary predisposition among the most inveterate of the enemies of Israel. When Nebuchadnezzar invaded the kingdom of Judah, and besieged Jerusalem, in the days of Zedekiah, several of the Arab peoples joined the army of the Babylonians;

but none of them appear to have entered into the quarrel more zealously than "the children of Seir," who indeed not only took an active part in the war, but did everything they could to inflame the passions of the invaders against the common enemy. We find them again and again denounced by the prophets as those who had prompted the extreme measure of razing Jerusalem to its foundations (Ps. cxxxvii. 7; Lam. iv. 22; Ezek. xxv. 12; Obad. 10). No sooner had Jerusalem fallen, than—probably as the reward of the services they had rendered on this occasion—the Edomites claimed and received permission from the conquerors to form settlements in the desolated territories of Judah. It seems that they asserted a right to the occupation of Israel as well as Judah (Ezek. xxxv. 10). At all events they proceeded actually to occupy considerable districts appertaining to the southern kingdom, where we still find them at the time of the return from Babylon (1 Esdras iv. 50; Joseph., *Antiq.* xi. 3, § 8; Ezek. xxxvi. 5). Nor were they ever afterwards wholly rooted out of the land. In the time of Judas Maccabæus (c. 167 B.C.) they held the whole of the southern part of the old kingdom of Judah, with the ancient capital of Hebron, up to the former country of the Philistines to the west, as well as, north-east of Jerusalem, between Jericho and Samaria, a tract of land extending to the Jordan (Ewald, *Hist.*, v. 81). Even after their complete subjugation by John Hyrcanus, the Edomites or Idumeans, as they now began to be called, being incorporated with Israel, to whose worship they were compelled to conform, and to whom, in Herod the Great, they eventually gave the last of her independent sovereigns, continued to occupy some of the same territories, to which it accordingly became customary, both with Jewish and heathen writers, to give the name of Idumea—a name, indeed, sometimes applied (especially in the Latin poets) to the whole of Palestine (Reland, *Palestina*, i. 48, 69 sq.). And at Eleutheropolis, in the numerous caves which abound there, traces may, it is believed, still be found of these early settlements of the Idumeans. According to Jerome (*Comm. on Obadiah*), they continued for a time to keep up, even in Palestine, the troglodyte habits to which they had been accustomed in Mount Seir (see Robinson, *Researches*, ii. 51—53, 69).

With regard to the third division of the country, our information is more direct. About a hundred and fifty years before the destruction of Jerusalem, the capital of Samaria had, as we have seen, been besieged by Shalmaneser, king of Assyria, and after a three years' siege taken, such remains of the ten tribes as now represented the kingdom of Israel—a kingdom by this time miserably contracted in extent of territory and in population—being carried away into Assyria. How long the desolation thus caused was suffered to continue, is uncertain; but either Shalmaneser himself (2 Kings xvii. 3, 24), or his grandson, Esar-haddon (Ezra iv. 2—10), resolved to colonise the region thus (at least, in great part) emptied of its former inhabitants. The new population was drawn from several places, which

appear to have recently exposed themselves to the same fate which had overtaken Samaria itself. "The king of Assyria brought men from Babylon" ["a fact which," according to Ewald (*Hist.*, iv. 218), "proves that Babylon had then been for some time independent of Nineveh, and had only with great difficulty been again subjugated"], "and from Cuthah" [a place not certainly identified; Ewald, following Abulfeda, Rosenmüller, Gesenius, Knobel, and others, make it a city near Babylon; Josephus (*Ant.* ix. 14, § 1; x. 9, § 7; cf. Bochart, *Geogr.*, 833), a country of Persia], "and from Ava" [not identified], "and from Hamath" [a Syrian city on the Orontes], "and from Sepharvaim" [supposed by Vitranga to be also in Syria; by others (see Keil, *in loc.*) to be the same as the Siphora of Ptolemy, the most southern city of Mesopotamia], "and placed them in the cities of Samaria instead of the children of Israel; and they possessed Samaria, and dwelt in the cities thereof" (2 Kings xvii. 24). Of the strangers thus introduced into Samaria the greater proportion appear to have been "Cutheans," the name by which they were afterwards most generally known amongst the Jews (*Jos.*, *Ant.* ix. 14, § 3; x. 9, § 7). What their numbers were is not stated. They occupied, however, all the cities which the deportation of the ten tribes by Shalmaneser had left uninhabited, "every nation" among them having assigned to it cities of its own (2 Kings xvii. 24, 29); whence we may conclude that these numbers were considerable. We find them still in the same locality after the return of the Jews from Babylon (Ezra iv. 1). And with more or less admixture of Jewish blood (*Dict. of Bible*, s. v. "Samaria;" Milman, *Hist.* i. 420; Winer, *Realwörterbuch*, s. v. "Samaritaner;" Trench, *Parables*, 313), but certainly without losing their distinctive character as aliens by descent (Luke xvii. 18; x. 29—37), and, to some extent, in religion (John iv. 22), they continued, under the name of "Samaritans," to form an important element in the population of the Holy Land down to the days of our Lord. Descendants of the same race

have, indeed, never ceased to maintain their ancient position in Palestine, and especially in the territory formerly known as Samaria. Benjamin of Tudela (A.D. 1163) found in the city of Nablous alone "about 100 Cutheans who observe the Mosaic law, and are called Samaritans" (*Early Travels*, 81). Among recent travellers, Robinson (*Researches*, ii. 273; iii. 129) has given the fullest account of the present condition of this remarkable people. He twice visited them, first in the year 1838, and again in the year 1852.

With these principal races, the Phœnicians in the north, the Idumeans in the south, and the Cuthean colonists in Samaria, were, however, intermingled at this time, representatives of many other nationalities. That the Hebrews were not altogether absent, has been already noticed. Among the heathen we find "Canaanites, Hittites, Perizzites, Jebusites, Ammonites, Moabites, Egyptians, and Amorites" (Ezra ix. 1)—remnants from the aborigines or interlopers from the different countries round about. There was also a small body of Babylonian troops, with a governor and probably other officers entrusted with the local administration of the country, which at this time, the reader need hardly be reminded, was a satrapy of the kings of Babylon, as afterwards for so long a period of the kings of Persia.

It need be only added that the ethnological conditions now described must, with little change, have continued to characterise Palestine for very many years after the return of those of the children of the Captivity whose proceedings are narrated in the Books of Ezra and Nehemiah. The original permission of the Persian government for the restoration of a Jewish community in the mother country extended (cf. Ewald, v. 88) only to Jerusalem and its immediate vicinity; but the complete re-occupation—as far as the re-occupation was ever complete—by the Chosen Seed of the Promised Land was the work of centuries.

## BIBLE WORDS.

BY THE REV. EDMUND VENABLES, M.A., CANON RESIDENTIARY AND PRECENTOR OF LINCOLN CATHEDRAL.



**LEASING** (*subst.*), a lie, a falsehood, from the A. S. *leasung*, "lying," which is derived from *leas*, "false," "loose," connected with the Gothic *liusan*, "to lose," *laus*, "empty." (Compare *vanus*, Lat., "false;" "lying," "deceptive;" "*vanus mendaxque*," Virg. *Æn.* ii. 80.) It occurs twice in the A. V.: Ps. iv. 2, "How long will ye love vanity, and seek after *leasung*?" v. 6, "Thou shalt destroy them that speak *leasung*." We find it in Wielif—*e.g.*, "Whanne he spekith *lesyng* he spekith of his owne, for he is a liere, and fadir of it" (John viii. 44); "*lesyng* mongeris" (1 Tim. i. 10). Chaucer (*Knight's Tale*, 1069) speaks of "charmes and force, *lesynges* and flatterye." It is common in *Piers Ploughman*—*e.g.*, "Ah, by *lesynges* thou lyvest, and lecherouse werkes"

(ii. 124). In *Passus*, iv. 18, Reason, when arraying himself to ride, called to his assistance

"Tom Trewe-tonge-telle-me-no-tales—  
Ne *lesyng*-to laugh-of—for I louvd hem neuere."

Shakespeare also knows the word. The Clown in *Twelfth Night* (i. 5) says to Olivia—

"Now Mercury endue thee with *leasung*, for thou speakest well of fools."

**Lot** (*verb act.*). A word which was formerly used in two senses apparently the reverse of each other: (1) to allow, or permit; (2) to hinder. The latter sense, though very frequent in the A. V. and the literature of the time, is now entirely lost. "The idea of slackening," writes Mr. Wedgwood, "lies at the root of both appli-

cations of the term. When we speak of letting one do something, we conceive of him as previously restrained.

. . . At other times the slackness is attributed to the agent, when *let* acquires the sense to be slack in action, delay, or omit doing. . . . When in a causative sense, to *let* one from doing a thing is to make him *let* or omit to do it, to hinder his doing it" (*Dict. Engl. Etym.*, vol. ii, p. 326). It is frequent in the A. V.: Exod. v. 4, "Wherefore do ye *let* the people from their works?" 2 Thess. ii. 7, "He who now *letteth* will *let*, until he be taken out of the way;" Deut. xv. (heading), "There must be no *let* of lending or giving;" Isa. xliii. 13; Rom. i. 13; and in the Collect for the 4th Sunday in Advent, "We are sore *let* and hindered in running the race that is set before us." The word is derived from A. S. *laetan*, Dutch *letten*, "to hinder." We may illustrate its use from Chaucer's description of the theatre of Thescus—

"When a man was set on o deग्रé,  
He *lette* nought his felawe for to se;"

the spectators being ranged tier above tier, so that none hindered the others' sight. Also from Spenser—

"Leave, ah leave off, whatever wight thou bee,  
To let a weary wretch from her dew rest,  
And trouble dying soule's tranquillite."  
(*Faëry Queene*, II. i. 47.)

And from Shakespeare—

"What *lets* but one may enter." (*Two Gent. of Verona*, iii. 1.)

**List** (*verb intrans.*)—Matt. xvii. 12, "They have done to him whatsoever they *listed*," Mark ix. 13; John iii. 8, "The wind bloweth where it *listeth*;" James iii. 4, "Whithersoever the governor *listeth*"—from the A. S. *lystan*, "to wish," "to chuse," "to will," and like that used impersonally in the old writers, *me lyste, me listeth*, "it pleaseth me," but not in the A. V. Examples are infinite:—

"Alle his werkes he wroughte with loue as him *liste*."  
(*Piers Ploughman*, i. 148.)

Chaucer uses *leste*—"hem *leste*," it pleased them; and *luste*—"him *luste*," it pleased him.

"Sche walketh up and down, and as hire *liste*,  
Sche gadereth flowers party whyte and rede."  
(*Knight's Tale*, 191.)

It is frequent in Spenser:

"And when him *list* the prouder lookes subdew,  
He would them gazing bliind or turn to other hew"  
(*Faëry Queene*, I, vii. 35);

and in Hooker, both personally and impersonally: "Which the will if it *listed* might hinder from being done" (*Eecl. Pol.*, I. vii. 3); "They are to stand in defence of the freedom which God hath granted, and to do as themselves *list*" (*Ibid.* V. lxxi. 5).

**Manner** (*subst.*). Lev. xiv. 54, "This is the law for all *manner* plague of leprosy;" Lev. vii. 23, "Ye shall eat no *manner* fat, of ox, or of sheep, or of goat;" Rev. xviii. 12, "All *manner* vessels of ivory, and all

*manner* vessels of most precious wood." In these passages, where a reader unacquainted with the usage might conjecture that "of" had been left out by a printer's error, an old form, of constant occurrence in our earlier writers, is retained. John Trevisa (A.D. 1385) says, "Thre *maner* speche," "Thre *maner* people." Chaucer, as quoted by Mr. Aldis Wright, gives "no *maner* joie," "a *maner* Latyn," "such *maner* rime," "thes *maner* murmur." Bishop Fisher has "three *maner* wayes." We meet with this abbreviated form repeatedly in Hooker: "Their (the angel's) longing to do by all means all *manner* good to the creatures of God" (*Eecl. Pol.*, I. iv. 1; "All *manner* virtuous duties," V. iv. 3; "No *manner* persons," VIII. ii. 13. This archaic form has been most unwarrantably modernised by recent printers of the A. V. (e.g. *The Speaker's Commentary*) by the insertion of "of."

**Manner**, *with the*, is used (Numb. v. 13) in the same sense as "in the very act" (John viii. 4). It is an old law-French phrase, the meaning and derivation of which is illustrated by the following quotation from Blackstone: "A thief taken with the *mainour*—that is, with the thing stolen upon him *in manu*" (in his hand, *hond-habend*)—"might, when so detected, *flagrante delicto*, be brought into court, arraigned, and tried without indictment" (*Commentaries*, bk. iv. c. 23). We find it in Shakespeare thus: Costard says, "The manner of it is, I was taken *with the manner*" (*Love's Labour's Lost*, i. 1); and Prince Henry upbraids Bardolph, "O villain, thou stolest a cup of sack, eighteen years ago, and wert taken *with the manner*" (*1 Henry IV.*, ii. 4). It survives in Dryden: "I have taken you *in the manner*, and will have the law upon you" (*Don Sebastian*, Act I).

**Mete** (*verb act.*), to measure. Exod. xvi. 18, "When they did *mete* it [the manna] with an omer;" Ps. lx. 6, "*Mete* out the valley of Succoth;" Matt. vii. 2, "With what measure ye *mete*, it shall be measured to you again;" also Mark iv. 24, Luke vi. 38. *Meted* (Isa. xviii. 2, 7; xl. 12), from the A. S. *metan*, "to measure." The Greek *μετρεῖν* and the Latin *metiri* spring from a common root, which is indicated by the Sanskrit *mā*, "to measure," and *matrans*, "a measure." Piers Ploughman says—

"Thou myghtest better *mete* the myste on Malverne hulles,  
Than gete a moume (mumbling) of here mouth" (*Prolog.* 214);

and again—

"For the same mesures that ye *mete* amys other elles  
Ye shulden beu weyew therwyth when ye wende hennes (go hence)."  
(i. 175.)

And Shakespeare writes—

"Their memory  
Shall as a pattern or a measure live,  
By which his grace must *mete* the lives of others."  
(*2 Henry IV.*, iv. 4.)

*Meteyard*, for "a yard-measure," the A. S. *met-gæard*, is found in Lev. xix. 35.

## BOOKS OF THE NEW TESTAMENT.

## THE EPISTLE TO THE ROMANS.

BY THE REV. S. G. GREEN, D.D., PRESIDENT OF RAWDON COLLEGE, LEEDS.

**T**HE existence of a church in Rome at a very early period of the Christian era may be inferred not only from the probabilities of the case, but from express testimonies of Scripture. "Strangers of Rome, Jews as well as proselytes," were among the multitude who, on the day of Pentecost, heard in their "own tongue" the "wonderful works of God," and listened to St. Peter's first proclamation of the Gospel. "Andronicus and Junia," most probably dwellers in Rome at the date of St. Paul's Epistle, are declared to have been "in Christ" before himself.<sup>1</sup> When "Claudius commanded all Jews to depart from Rome," there were among the exiles at least two believers, afterwards renowned in the Church and the Apostle's "helpers in Christ Jesus."<sup>2</sup> As St. Paul in his evangelic journeys traversed the Roman "world," he found the faith of the Romans everywhere spoken of. It is true that at a later period the Jews in Rome professed comparative ignorance as to the Christian faith. "As concerning this sect, we know that everywhere it is spoken against."<sup>3</sup> But the tone is that of supercilious affectation. These proud Hebrews, while willing to hear the renowned apostle, were anxious to show that they had nothing in common with the humble company who had gone forth to meet him "as far as Appii Forum and the Three Taverns."

2. It is instructive to observe that no apostolic name can be connected excepting indirectly with the earliest days of the Roman church. The tradition which attributes its formation to the labours of St. Peter is easily disproved.<sup>4</sup> Whether that apostle spent his latest days and received the crown of martyrdom in the imperial city, is an open question, and, in the absence of evidence to the contrary, the affirmative is generally maintained by ecclesiastical historians. But it is certain that when the church in Rome was founded, Peter was still at

Jerusalem; that he afterwards dwelt at Cæsarea, returning thence to Jerusalem, and being subsequently found at Antioch; that his special designation as "apostle to the circumcision" would be little likely to lead him afterwards in the direction of Rome; and that towards the close of his life he was in the far East, at Babylon, from which city he wrote his first Epistle.<sup>5</sup> The tone of Paul, moreover, in the Epistle to the Romans is quite irreconcilable with the notion that his brother apostle had occupied or was still occupying the ground. Not only is there no mention of St. Peter among the many salutations at the close of the Epistle, nor any reference, however indirect, to his character and teachings; but St. Paul, while longing to visit Rome, both avows it as his own rule of action not to labour "on another man's foundation," and expresses his desire to impart to the Romans "some spiritual gift" in language which could only be studiously offensive to another apostle if already labouring in the city.<sup>6</sup> There is nothing, therefore, to connect the Roman church with the name of Peter, excepting that, like many other churches, it may be supposed to have been among the results of his great Pentecostal sermon.

3. The "Apostle of the Gentiles" had naturally long been anxious to visit the metropolis of the Gentile world. While still at Ephesus, in his third missionary journey, he planned an extended tour, including Rome, after the visit which he was bound to pay to Jerusalem: "*I must also see Rome*"—a desire fulfilled in how unexpected a way! To visit the Roman church had been his longing and his prayer—his "great desire for many years." To the "fruit" which he had reaped among Greeks and barbarians, thus rendering him their "debtor," it was his ardent desire to add new obligations by trophies of the Gospel gathered "at Rome also."<sup>7</sup> Meantime, upon his way to Jerusalem "to minister unto the saints," during a three months' halt at Corinth, St. Paul addresses to the Roman Church, and through them to the Church Universal, this won-

<sup>1</sup> See Acts ii. 10 (where the phrase "Jews and proselytes" refers immediately, if not exclusively, to the "strangers of Rome"); Rom. xvi. 7.

<sup>2</sup> See Acts xviii. 2. Though not expressly so stated in the history, it is most probable that Aquila and Priscilla were already believers in Christ when they came from Rome to Corinth. The edict of Claudius is mentioned by the Roman historian Suetonius (*Claudius*, chap. xxv.): "Judeos, impulsore Chresto, assidue tumultuantes, Roma expulit." ("He expelled the Jews from Rome, who were continually raising disturbances, at the instigation of Chrestus.") As the Romans mispronounced and misunderstood the name Christos, supposing it to be from the Greek *χρηστός* (*chrēstus*), "good," it is highly probable that the historian here gives some perverted view of the commotion caused by Christianity.

<sup>3</sup> Acts xxviii. 22.

<sup>4</sup> The earliest promulgator of this tradition is Eusebius, Bishop of Cæsarea about A.D. 325, who says that St. Peter proceeded to Rome in the second year of Claudius, and remained in the city as bishop for twenty-five years. So Jerome, at the end of the fourth century. As Herod Agrippa is known to have died in the fourth year of Claudius, and as Peter was imprisoned in Jerusalem in the year of Herod's death, the tradition is clearly false.

<sup>5</sup> Compare Acts xii. 3, 19; Gal. ii. 7-9; Acts xv. 7; Gal. ii. 11; 1 Pet. v. 13. In this last passage, the interpretation of *Babylon* as meaning *Rome* is hardly worthy of serious refutation.

<sup>6</sup> Compare Rom. xv. 20; i. 11; and chap. xvi., *passim*. The absence of all mention of St. Peter has been accounted for by some on the supposition that he was at the time absent on an episcopal visitation. A few dates may here be convenient:—

A.D. 44.—Peter imprisoned at Jerusalem by Herod.

A.D. 50.—Apostolic council at Jerusalem; Peter at Antioch.

A.D. 58.—Epistle to the Romans.

A.D. 65.—First Epistle of Peter, from "Babylon."

A.D. 68.—Martyrdom of Paul (and Peter?) under Nero.

There is thus absolutely no place for the traditional twenty-five years' episcopate of Peter in Rome, even were it possible on other grounds.

<sup>7</sup> See chap. i. 14, 15. The Apostle's declaration that he was "debtor" to the Greeks, &c., is generally interpreted as meaning that he owed to all men the proclamation of the Gospel. The context, however, supports the explanation here given.

derful Epistle. Many minute indications concern in fixing the time and place of its composition. Phœbe, the bearer of the Epistle, was "deaconess" of the church in Cenchreæ, the port of Corinth (xvi. 1). Gaius and Erastus (xvi. 23) are Corinthian names (see 1 Cor. i. 14; 2 Tim. iv. 20). Timothy, Sosipater, and Gaius (xvi. 21, 23) were among the Apostle's companions on his journey to Jerusalem (Acts xx. 4). Added to which, there appears in the Epistle an evident foreboding of the dangers that actually awaited him from those in Judæa who believed not (Rom. xv. 31). To the Apostle it appeared that deliverance from these enemies would be a necessary condition of his visiting Rome; in reality, it was their success which brought about this end. "Man proposes; God disposes."

4. The genuineness of the Epistle has never been seriously questioned. The friends and foes of Christianity alike have accepted it as the mature fruit of the Apostle's intellect, and the best compendium of his theology. The circumstances of its composition were favourable. His deepest anxieties respecting Corinth were at rest; his work in that city was over; he had "no more place in those parts;" the success of his appeals to Gentile churches on behalf of the necessitous Jewish Christians had filled him with gratitude and joy; in the greetings which close the Epistle we have the very overflow of Christian affection; the Apostle's mind is at leisure to discuss great questions; and the greatest of all at that time were those which reached the height of their interest in the church at Rome. To this church, accordingly, the Epistle was primarily addressed, while it is highly probable that it was expressly intended for much wider diffusion. Different editions of the letter, so to speak, have been thought to have existed almost from the first, addressed to different churches, and varying only in their close. In the Epistle as we have it, these different endings are combined, so that the final benediction customary with the Apostle is thrice repeated (xv. 33; xvi. 20, 24), while one grand doxology crowns the whole (xvi. 27).<sup>1</sup> Of course it is possible that benedictions might be thus added to benediction in the course of the same letter to the same people; but such repetition is not after the Apostle's manner; and the supposition that we have here indications of an "encyclical" character is at least in perfect harmony with the scope and contents of the Epistle.<sup>2</sup>

5. The Church in Rome was a typical Christian community, in so far as it contained both Jewish and Gentile members.<sup>3</sup> At times the Apostle addresses them

as altogether Gentile. "I speak unto you Gentiles, . . . among whom are ye also the called of Jesus Christ . . . as among other Gentiles." "I have written the more boldly unto you, because of the grace that is given to me of God, that I should be the minister of Jesus Christ to the Gentiles;" while of the Jews he speaks in the third person, "My heart's desire and prayer to God for them is, that they might be saved."<sup>4</sup> On the other hand, the whole argument of the Apostle is adapted to Jewish modes of thought: "I speak to them that know the law." He speaks of "Abraham our father;" quotes largely from the Old Testament; appeals to those who "are called Jews;" addresses to the Jews one great branch of his argument: "Therefore thou art inexcusable, O man!"<sup>5</sup> In the words of Professor Jowett, "The Roman church appeared to be at once Jewish and Gentile; Jewish in feeling, Gentile in origin; Jewish, because the Apostle everywhere argues with them as Jews; Gentiles, because he expressly addresses them by name as such."<sup>6</sup> At the same time, the two elements would come into constant conflict; the Judaism of some would be more pronounced; others would claim a wider liberty; one part of the church would have passed by Jewish initiation from heathenism to Christianity; others would be Gentile converts who had never submitted to the Mosaic law. No opportunity could be more fitting for the detailed and authoritative exposition of the relation of Christianity to the Law. And not to the Law of Moses alone; the Apostle, with a wider sweep of thought than in the Epistle lately written to the Galatians, includes in his view every form of legal obligation, and passes from the narrow limits of a controversy between Jew and Gentile to the complete solution of the mighty problem. How can man be just with God? Among the latest words written by the Apostle "with his own hand" to the churches of Galatia, stands the impassioned declaration, "God forbid that I should glory save in the cross of our Lord Jesus Christ." The same sentiment in another form is repeated as motto and subject of this Epistle to the Romans: "I am not ashamed of the Gospel of Christ; for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek."

6. The outline of thought in this Epistle is marked with peculiar clearness.

I. INTRODUCTION (chap. i. 1—17).—The personal references in this first paragraph have been already noticed. The declaration, "I am ready to preach the Gospel to you that are at Rome also," forms the link of transition to the Apostle's main topic.

II. DOCTRINAL.—"THE RIGHTEOUSNESS OF GOD," a Divine gift revealed in the Gospel, originating and resulting in faith; in other words, *Justification by faith*.

was but temporary; multitudes had returned, among whom we find Aquila and Priscilla (xvi. 3).

<sup>4</sup> See xi. 13; i. 6, 13; xv. 15, 16; x. 1. In this last passage, "for them" and not "for Israel" is the reading accepted by critics.

<sup>5</sup> See iv. 1; ii. 1, 17, 21; iii. 10—18.

<sup>6</sup> Commentary, vol. ii., p. 23.

<sup>1</sup> This doxology is found in almost all the later MSS. at the end of chapter xiv. Some insert it both there and at the end of chapter xvi.; others omit it altogether.

<sup>2</sup> On this interesting point, see M. Renan, *Saint Paul*, p. lxxv. sq. There seems no adequate reason for rejecting an hypothesis which so completely explains these reiterated farewells, although when M. Renan tells us (chiefly from the evidence of the names) that chap. xvi. 3—20 was addressed to the Ephesians, 21—24 to the Thessalonians, and 25—27 "to a church unknown," he carries critical conjecture a little too far.

<sup>3</sup> The great number of Jews at that time dwelling in Rome is attested both by historians and poets. The decree of Claudius

(1) *The universal need.*—"All under sin." The "wrath of God" against "those who hinder, overbear (*κατεχόντων*) the truth in unrighteousness" (i. 18).

a. The Gentile world. The law of nature universally violated (i. 19—31).

b. The Jewish world. The Law of God universally broken (chap. ii.).

[Objections from the Jewish point of view; their answer, chiefly from the Old Testament Scriptures (chap. iii. 1—19).]

*Grand Conclusion.*—"By deeds of Law shall no flesh be justified" (iii. 20).

(2) *The method of salvation.*

a. General announcement: "A RIGHTEOUSNESS is manifested"—"of God"—"without law"—"by faith"—"through the redemption that is in Christ Jesus"—for "Jews and Gentiles" alike—declaring the principle of God's "forbearance" in respect of "sins past"<sup>1</sup>—set forth in a "propitiation"—justifying the believer and "re-establishing the law."

[Jewish question met: How then was *Abraham* justified? Answer: *By faith* (chap. iv.).]

b. Completeness of the salvation. *Key-note*: "Let us have peace!"<sup>2</sup> *Detailed Statement*: "By Christ's death we are reconciled; by His life we shall be saved." The greatness of the "free gift" immeasurably surpasses that of the offence. Contrast between the results of Adam's transgression and the fruits of Christ's redemption (chap. v.).

c. Redemption a power for holiness. [Objection: If salvation is by grace, have we not a licence to continue in sin? Answer: We are raised into a new life, in which continuance in sin is *impossible*.] *Analogies*: Death and resurrection (vi. 1—13); bondage and free service (vi. 14—23); the marriage relation (vii. 1—6).

[The power of the Law in awakening the consciousness of sin and misery, the unavailing struggles of the soul against evil, and the joy of deliverance through Christ, illustrated from the Apostle's own experience (vii. 7—25).]

d. The perfect and final victory over evil. "Christ for us, and Christ in us" (chap. viii.).

(1) The spiritual life, completed by the Resurrection (vv. 1—17).

(2) Creation perfected, in the perfecting of the "sons of God" (vv. 18—25).

(3) Privilege of access to God (vv. 26, 27).

(4) "All things" in the Divine plan are tributary to the Christian's highest good (vv. 28—30).

(5) The believer's position is unassailable; his triumph in Christ is assured against every possible foe (vv. 31—39).

<sup>1</sup> In iii. 25, the phrase "to declare His righteousness for the remission of sins that are past," should rather be rendered "to declare His righteousness *because of the passing over of the former sins*" (comp. Acts xiv. 16; xvii. 30). The word for *remission* is different.

<sup>2</sup> There can be little doubt, if the testimony of MSS. is to decide the question, that the true reading in chap. v. 1 is *ἔχομεν*, "let us have," not *ἔχομεν*, "we have." The former is adopted by Tischendorf, Tregelles, and Westcott. Lachmann is doubtful; Alford retains *ἔχομεν*.

III. RELATION OF THE JEWS TO THE GOSPEL DISPENSATION.—"To the Jew first, and also to the Gentile."

The Apostle introduces this part of the discussion by expressing his "heart-heaviness and continual sorrow" caused by his countrymen's rejection of Christ, notwithstanding their olden honours and privileges (ix. 1—5).

a. And yet descent from Abraham in itself constituted no claim upon Divine favour (*Ishmael* was Abraham's son, and *Esau* Isaac's). There must in addition be God's *promise*, His *choice*, and the acceptance of His *law of righteousness*. From ancient prophecy it is shown that these might be forfeited by Israelites, and professed by Gentiles (ix. 6—33).

b. Rejection, then, is the consequence of unbelief, shown in the refusal of "God's righteousness." This unbelief is inexcusable, as the Gospel has been clearly preached to Israel. Their own prophets, indeed, foretold their obduracy (chap. x.).

c. Notwithstanding, Israel is not finally cast away.

(1) Jews, as such, are not rejected: "for I also am an Israelite" (xi. 1).

(2) There is still a faithful remnant, as chosen and designated by God. Parallel from Elijah's days (xi. 2—6).

(3) It is only the blindness of unbelief that causes rejection (xi. 7—10).

(4) The fall of the Jews is the opportunity of the Gentiles; and the conversion of the Jews will be the life of the world (xi. 11—16).

(5) Caution to the Gentiles, not to boast themselves against the Jews (xi. 17—24).

(6) "All Israel shall be saved" (xi. 25—33).

d. This section of the Epistle ends with a lofty ascription of praise to God for His wondrous and unsearchable ways (xi. 33—36).

#### IV. PRACTICAL TEACHINGS.

(1) *General.*—Spirit and conduct of the Christian.

a. The law of consecration—a law of humility (xii. 1—3).

b. The Christian in the church—the law of mutual service (xii. 4—13).

c. The Christian in the world—the law of meekness and forgiveness (xii. 14—21).

d. The Christian's relation to earthly governments—the law of submission (xiii. 1—7).

e. Summary of the foregoing—Love the fulfilling of Law (xiii. 8—14).

(2) *Special.*—Behaviour in things indifferent.

a. The rule of forbearance. God in Christ the only master of the soul (xiv. 1—13).

b. The Christian law of love demands tenderness to the consciences of others (xiv. 14—23).

c. The "strong" are taught by the example of Christ to tolerate the "weak" (xv. 1—7).

d. Application to the questions at issue between Jew and Gentile. Sympathy between the two the lesson of the Old Testament (xv. 8—13).

#### V. CONCLUSION OF THE EPISTLE.

a. St. Paul's own relation to the Gentile world (xv. 14—21).

b. Intimation of his journeys, including (as he hoped) a visit to Rome (xv. 22—32).

*First benediction* (ver. 33).

c. Introduction of Phœbe, the bearer of the letter (xvi. 1, 2).

d. Greetings to friends (xvi. 3—16).

*Apostolic warning* ("with his own hand?") and *second benediction* (vv. 17—20).

e. Greetings from friends (xvi. 21—23).

*Third benediction* (ver. 24).

f. Final doxology (xvi. 25—27).

7. It only remains to note the fact that this Epistle to the Romans was written, not in their own language, the Latin, but in Greek. Of this the simple explanation is that the Greek had already become the *literary* language of the Empire. It was the tongue which, no doubt, St. Paul himself best understood; and the great majority of his hearers would understand it also. "The Greek language was understood and employed at Rome in the first century. The Jews residing there learned it by intercourse with the Greek-speaking inhabitants and with the Romans themselves, many of whom preferred it to the Latin. The oldest Jewish tombs of Rome have Greek inscriptions, as we learn from Aringhi.<sup>1</sup> Gentile Christians generally understood Greek, as we infer from various witnesses; from Martial, Tacitus, Juvenal, and Ovid. Ignatius, Dionysius of Corinth, and Irenæus wrote in Greek to the Roman Christians. Justin Martyr, who resided in Rome for a time, wrote his apologies to the Roman emperors in the same tongue. Clement and Hermas wrote in Greek. Of the names of the first twelve bishops of

Rome, ten are Greek and only two Latin."<sup>2</sup> It may be added that of the twenty-four names found in chap. xvi. 5—15, one is Hebrew, seven are Latin, and sixteen Greek. "The names," says Canon Lightfoot, "belong for the most part to the middle and lower grades of society. Many of them are found in the *columbaria* of the freedmen and slaves of the early Roman emperors." There were "saints" "in Cæsar's household" (Phil. iv. 22).

8. It is no part of our present purpose to discuss the opinions that have been entertained concerning the theology of this Epistle. For these the reader is referred to the doctrinal commentaries, as those of Calvin, Tholuck, Olshausen, Stuart, Jowett, Hodge, and Hinton. Even more valuable to the student are the expositions (like that of Dr. Vaughan<sup>3</sup>) which enable the reader to judge for himself as to the meaning by a comparison of Scripture with Scripture. Much also depends upon the use of single words and phrases; and a Greek Concordance, wisely used, is often the best commentary. "The Epistle to the Romans," says Dr. Vaughan, "occupies a central place, chronologically as well as doctrinally, amongst all the writings of St. Paul. We see him in the fulness of his Christian strength, every part of his education still tenaciously grasped, and consecrated for all time to the Church's and to his Master's service. No peculiar circumstance of his readers, no exceptional experience of his own, here narrows his scope or colours his style. It is the Gospel, pure and simple—the Fall and the Redemption—the weakness of Law and the might of Grace—which he sets forth in this letter in words strong and pregnant, at once characteristic of the writer and worthy of the august theme."

<sup>2</sup> Dr. Davidson, *Introduction to the Study of the New Testament*, vol. i., p. 141.

<sup>3</sup> *St. Paul's Epistle to the Romans. With Notes*, by C. J. Vaughan, D.D.

<sup>1</sup> *Roma Subterranea*, vol. i., p. 397, &c.

## DIFFICULT PASSAGES EXPLAINED.

### ST. PAUL'S EPISTLE TO THE EPHESIANS.

BY C. J. VAUGHAN, D.D., MASTER OF THE TEMPLE.

"According to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience."—EPHES. II. 2.

**T**HERE are two words in the Greek Testament for the term "world" in our version. The one is *αἰών*, the other is *κόσμος*. In this one passage of the Epistle to the Ephesians the two are combined, "according to the *αἰών* of this *κόσμος*." There is a clear difference between the two terms. The former regards *time*, the latter *space*. The one (*αἰών*) expresses an "age" or "period," indefinite, or even infinite; it is used sometimes for a lifetime, sometimes for a generation, more often (in Scripture) for one of those vast aggregates of time which enter into God's counsels in reference to man's being and destiny; and this either in combination, singular

or plural (as, e.g., "the age of the age," "the age of the ages," "the ages of the ages," &c.), or simply as "the age," whether in the sense of "eternity," past (John ix. 32) or future (John vi. 51), or of "time" in contradistinction to both (Mark iv. 19). In this last use it is often combined with "this," or "the present" (Matt. xii. 32; xiii. 22; Luke xvi. 8; Rom. xii. 2; 1 Cor. i. 20; ii. 6, 8; Gal. i. 4; 1 Tim. vi. 17; 2 Tim. iv. 10, &c.), in contrast with "that" or "the future," or "the coming" (Luke xviii. 30; xx. 35; Ephes. i. 21). When, for example, St. Paul says, "Be not conformed to this world" (Rom. xii. 2), he uses the word *αἰών* as the appropriate term for that temporary condition of man's world, which shall cease at the revelation of Christ in glory. "Wear not the garb of time; live for eternity." The idea of *time* is never wholly lost in the use of *αἰών*,

although it is thrown completely into the background in such a phrase as that of Heb. i. 2, "By whom also he made the worlds" (literally, "the ages").

The other word, *κόσμος*, from (1) its original idea of "order," "arrangement," "apparatus," which it apparently retains in the Septuagint, being there always followed by a genitive of explanation, as "the *κόσμος* of heaven," "the heaven and the earth, and all the *κόσμος* of them," &c. (see Gen. ii. 1; Deut. iv. 19, &c.), passes into (2) that of "world," or material universe, and is so found repeatedly in the Apocrypha and the New Testament. Its onward course is as clearly traceable. Becoming next (3) specially appropriated to the world of *men*, as in the well-known phrases of St. John's Gospel, "God so loved the world;" "My flesh, which I will give for the life of the world," &c. (see John i. 10, 29; iii. 16, 17; iv. 42; vi. 33, 51; vii. 4, 7, &c.), the *κόσμος* sinks at last into a term of disparagement and reproach, denoting either (a) the world of sense and matter, in contrast with spirit and heaven; as in the phrases, "the rudiments of the world" (Gal. iv. 3; Col. ii. 8), "careth for the things of the world" (1 Cor. vii. 33, 34); or (b) the world as affected by sin, and lying under God's displeasure; as in the expressions, "that we should not be condemned with the world" (1 Cor. xi. 32), "without God in the world" (Ephes. ii. 12), "the pollutions of the world" (2 Pet. ii. 20), "the whole world lieth in wickedness" (1 John v. 19), &c.

"According to the *αἰών* of this *κόσμος*," then, is, in other words, "in accordance with the time-state of this matter-world;" on those principles which belong to the present temporary passing condition of a universe of sense and matter, infected with the disease, and lying under the penalties, of sin and the fall.

2. The life of sin is further characterised as "according to the prince of the power of the air." It is not only shaped by the rule of human example, or by that tradition of evil which comes down to it from an ancestry of like passions and corruptions (1 Pet. i. 18). There is a subtle agency of solicitation and temptation which has its plan, its aim, and its rule, and which is carried on by a spiritual agent, here described as "the prince of the power of the air."

The term "prince," or "ruler" (*ἄρχων*), as applied to the devil, has ample illustration in the Gospels. The phrase "prince of this world," or "prince of the world" (according to the best manuscripts in one place), occurs three times in our Lord's discourses in the Gospel of St. John (xii. 31; xiv. 30; xvi. 11). The idea of a power, actual though not original, exercised by a personal agent, himself first fallen, over the human being which has once of will and choice admitted his influence, is present everywhere, expressly or by implication, in the Gospels, the Acts, the Epistles, and the Revelation.

The peculiarity of the expression before us lies in the description of the place and seat of this hostile power. "The prince of the power (*ἐξουσία*) of the air (*ἀήρ*)." The "power" over which Satan rules is said to belong to the "air." The figure is that of an organised and concentrated authority, such as that

which we call a "government" or "empire," having a constituted and recognised head, and a definite and even localised realm and capital. The use of *ἐξουσία* is remarkable. A faint illustration of it may be found in Luke iv. 6, where, after showing "all the kingdoms of the world," the tempter says, "All this power [empire] will I give thee;" or in Luke xxiii. 7, where Pilate, learning that Jesus is a Galileean, "knows that he belongs to Herod's jurisdiction" (government). Elsewhere *ἐξουσία* seems to be used (like *ἀρχή*) almost personally. "Let every soul be subject unto the higher powers. . . . Wilt thou then not be afraid of the power? Do that which is good, and thou shalt have praise of the same; for he (or 'it') is the minister of God to thee for good" (Rom. xiii. 1—4). We understand it here of that collective "empire" of evil, of which the devil is the head, and of which the "air" is described as the scene and home.

The word *ἀήρ* in Scripture has but one meaning. It has none of its derived senses of "mist" or "gloom," such as might make it the synonym of *σκοτός* in Luke xxii. 53, Ephes. vi. 12, or Col. i. 13. We find it in the literal sense in the six other places of its occurrence: Acts xxii. 23 ("and threw dust into the air"); 1 Cor. ix. 26 ("not as one that beateth the air"); xiv. 9 ("ye shall speak into the air"); 1 Thess. iv. 17 ("to meet the Lord in the air"); Rev. ix. 2 ("the sun and the air were darkened"); xvi. 17 ("poured out his vial into the air"). "The power of the air," in the passage before us, must connect in some way the air or atmosphere with the agency of evil spirits.

There is a parallel passage in chap. vi. 12 of this Epistle, where St. Paul speaks of the Christian struggle (*πάλη*) as "not against flesh and blood, but against principalities (*ἀρχάς*), against powers (*ἐξουσίας*), against the rulers of the darkness of this world [literally, 'the world-rulers of this darkness'], against spiritual wickedness in high places [literally, 'against the spiritual things,' the spirit-hosts or spirit-forces, 'of wickedness in the heavenly places']." In that remarkable passage, the abode of evil spirits is called *τὰ ἐπουράνια*, the very same term which is used again and again in this Epistle for the abode of Christ and His people, and of the holy angels (Ephes. i. 3, 20; ii. 6; iii. 10). We cannot but infer that the *ἀήρ* of chap. ii. 2 is the *ἐπουράνια* of vi. 12; and we seek some connecting link elsewhere.

In the Gospels and Acts we find repeatedly *τὰ πετεινὰ τοῦ οὐρανοῦ* as the Greek equivalent for "the birds of the air" (Matt. vi. 26; viii. 20; xiii. 32; Mark iv. 32; Luke viii. 5; ix. 58; xiii. 19; Acts x. 12; xi. 6). There is a lower as well as a higher heaven; an *οὐρανός* synonymous with *ἀήρ*, as well as an *οὐρανός* which is the home of God. The heaven which "gives rain" (James v. 18), or prognosticates fair or foul weather (Matt. xvi. 3; Luke xii. 56), is *οὐρανός* in the Greek, as well as the "heaven" which is "God's throne" (Matt. v. 34). There is a "mid-heaven" (*μεσοουράνημα*) in which the birds fly (Rev. xix. 17), as well as a "third heaven," the presence of God Himself, to which St. Paul was caught up to hear "unspeakable words" (2 Cor. xii. 2, 4).

Thus "the prince of the power of the air" is another name for the prince of "the spirit-hosts of evil in the heavenly places."

If now we ask what is the force of this designation, we shall see in it an intimation (1) of the nearness to us, even as in the air we breathe, of our spiritual foes; (2) of their free and unrestricted action; (3) of the invisible and impalpable character of their presence; not in "flesh and blood," not in the form of human opponents or persecutors, but in that of subtler and more secret influences which can only be counteracted by prayer and watching.

3. There remains one point, minute perhaps, but not trifling, in reference to the third and last clause of this text. An English reader might suppose "the spirit that now worketh," &c., to be a further description of "the prince of the power of the air;" or, to use grammatical language, the word "spirit" to be in apposition with the word "prince." It is not so. The word "spirit" is, in the original, in the genitive case, not the accusative; and is in apposition, not with "prince," but with "power." The devil is called "the prince [or ruler] of the spirit that now worketh in the children of disobedience." The "spirit" itself is under the

rule and dominion of Satan. He sends it forth, he commissions, directs, and controls it. The *πνεῦμα* which actually *ἐνεργεῖ*, is not the person, but the vassal, of the tempter. The influence, the agency, the inspiration of evil, is so far one and the same that it can be spoken of in the singular; as elsewhere we read of "spirits," "evil spirits," "unclean spirits," so here we read of "the spirit;" yet, in whichever form it be expressed, we are to remember that it is but an effluence and emanation from one who manages in secret the empire of temptation, and is skilful as well as vigilant alike in counsel and action.

With the exception of the variety of *number*, the phrase here resembles that of the Gospels, "the prince of the devils" (Matt. ix. 34; xii. 24; Mark iii. 22; Luke xi. 15). For the singular number here we may find a partial parallel in 1 John iv. 1, 6, where the singular "the spirit of error," and (possibly) "the *spirit* of antichrist," follows the mention of "the spirits," "every spirit," &c.; as though there was a unity in the diversity of the agents and agencies of evil. Of the general idea we see a striking illustration in the "lying spirit" of Micaiah's vision (1 Kings xxii. 21, 22).

## GEOGRAPHY OF THE BIBLE.

### PALESTINE.

BY MAJOR WILSON, R.E.

#### VI.—SAMARIA.

**I**T is extremely difficult to define the limits of the province of Samaria. Josephus states that it lay "between Judæa and Galilee," and that it commenced at "a villago called Ginæa (Jenin) on the great plain (Esdraelon)," and extended "to the toparchy of Acrabatta;" we shall therefore not be far wrong in assigning as its boundaries, the ridge of Carmel and the plain of Esdraelon on the north, the Jordan Valley on the east, the great Wady Belat on the south, and the Mediterranean on the west. In the Old Testament the name Samaria is sometimes used in a general sense to denote, first the kingdom of the ten tribes, as in 1 Kings xiii. 32, where the prediction of the "man of God" is directed against "the altar in Bethel and against all the houses of the high places which are in the cities of Samaria," before the town of Samaria was built; and, afterwards, the more limited territory of the later kings of Israel. Thus the king of Assyria is said to have placed certain nations or people in "the cities of Samaria;" Ezekiel speaks of the "captivity of Samaria and her daughters" (Ezek. xvi. 53); Amos of the "mountains of Samaria" (Amos iii. 9); and Hosea, evidently in allusion to the worship instituted by Jeroboam at Bethel, exclaims, "Thy calf, O Samaria, hath cast thee off;" and again, "The calf of Samaria shall be broken in pieces" (Hosea viii. 5, 6). Gradually the

kingdom of Israel declined until, in the ninth year of King Hoshea, the remnant of the ten tribes was carried away to Assyria, and "the king of Assyria brought men from Babylon, and from Cuthah, and from Ava, and from Hamath, and from Sepharvaim, and placed them in the cities of Samaria instead of the children of Israel: and they possessed Samaria, and dwelt in the cities thereof" (2 Kings xvii. 24).

An interesting question now arises as to the extent to which the deportation of the Jewish population was carried, and their place occupied by the new settlers, who, as Josephus says, were called "Samaritans, taking the name of the country to which they were removed" (*Ant.* x. 9, § 7). Several writers maintain that the later Samaritans of the book of Ezra and of the New Testament were of purely Assyrian origin, whilst others, with whom we are inclined to agree, think it most probable that a remnant of the tribes was left, and that during the Captivity, and after it, a mingled race grew up which owed its origin to the Israelites left in the country, and to the foreign colonists. Be this as it may, there is no doubt that after the return of the Jews from Captivity a bitter feeling existed between them and the Samaritans, and that this broke out into open enmity on the refusal of Zerubbabel to allow the latter any part in the rebuilding of the Temple. Upon this the Samaritans accused the Jews of rebellious designs against the Persian Government, and were able to stop the work

at Jerusalem during the reigns of two kings. Henceforward the division between the two people appears to have been continually growing greater; the erection of a temple on Mount Gerizim intensified the religious hatred, whilst the political division of the country under foreign government must have contributed its part to the feeling of national dislike. "There be two manner of nations which my heart abhorreth, and the third is no nation: they that sit upon the mountain of Samaria, and they that dwell among the Philistines, and that foolish people that dwell in Sichem," says Jesus the son of Sirach (Eccles. i. 25, 26); and Josephus informs us that the Samaritans gave themselves out as Jews when it suited them, and at other times concealed their connection, as when they addressed a letter to Antiochus Epiphanes as God, styling themselves Sidonians, and asking permission to give the name of Jupiter Hellenius to their temple. Perhaps the expression "Thou art a Samaritan and hast a devil," used as a term of bitter reproach amongst the Jews, is a better indication of the feeling with which they regarded their neighbours than anything we could quote. So, too, the Samaritans used to light rival beacons fires at the rising of the new moon to mislead the Jewish watchers on the hill-tops; they waylaid Jews on their way to Jerusalem, and refused them hospitality, as in the case of the Samaritans of a certain village who would not receive our Lord "because his face was as though He would go to Jerusalem" (Luke ix. 53); they are said on one occasion to have defiled the Temple by scattering dead men's bones on the sacred pavement; they claimed for their copy of the Law a higher antiquity than that of any possessed by the Jews; and they even contended that the temple on Gerizim was the true temple, and not that at Jerusalem. During the first four centuries of the present era the Samaritans appear to have been in a flourishing state, in spite of the slaughter of more than 10,000 of them by Vespasian; but towards the close of the fifth century they were so severely punished for an outrage committed on the Christians at Nablus (Neapolis), that they never recovered their importance, and gradually dwindled away until they now number not more than a few families at Nablus.

With the exception of the strip of plain along the sea-coast, the character of Samaria is essentially mountainous, and this tract is sometimes alluded to in the Bible as "the mountains of Ephraim;" the valleys, which descend to the Jordan on the one hand, and to the Mediterranean on the other, take the character of wild ravines, but they frequently rise in small plains of great richness, such as those of El Mukhna and Dothain. There is, however, one exception in the remarkable pass through the vale of Nablus between Ebal and Gerizim which affords easy access from the coast to the hill country. The roads naturally follow the features of the country; there is one great highway from north to south along the central ridge or "backbone," whilst the other roads pass up the transverse valleys to meet it. There is no want of water, and in some places there is careful terrace culture

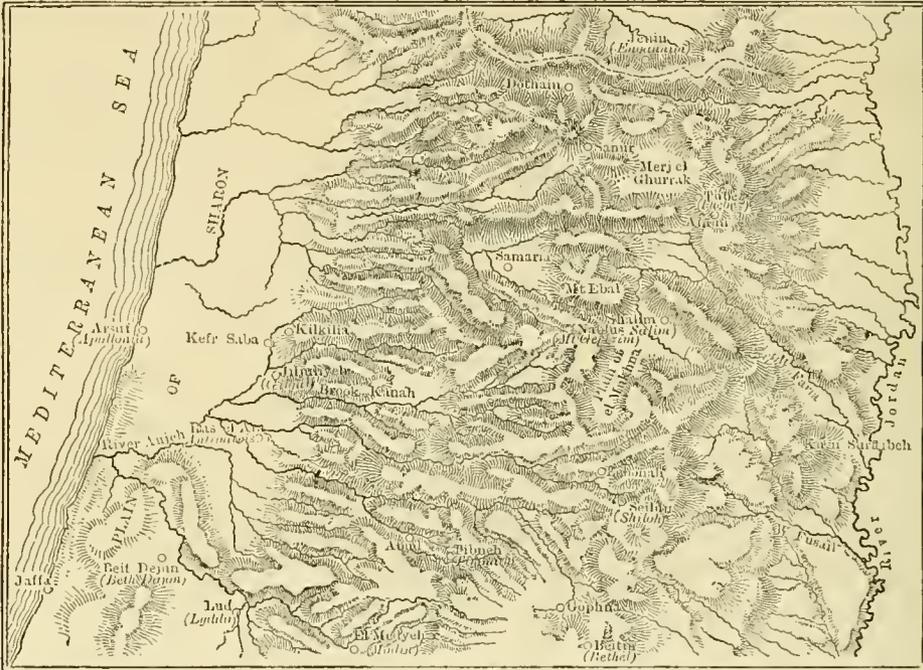
on the hill-sides; Carmel and other hills are partially covered with dense thickets, and there are indications that forests of some size existed at one time. Josephus, probably, gives a fair account of the state of the country in his day, when he tells us it was very fruitful, had abundance of trees, and was full of "autumnal fruit, both that which grows wild and that which is the effect of cultivation;" he also adds that it was thickly populated, and that by reason of the excellent grass the cattle yielded more milk than those in other places.

In this beautiful province, with its fruitful soil and well-watered valleys, Joseph was to be "a fruitful bough, even a fruitful bough by a well; whose branches run over the wall" (Gen. xlix. 22). And in the fuller blessing of Moses his land was to be blessed of the Lord "for the precious things of heaven, for the dew, and for the deep that coucheth beneath, and for the precious fruits brought forth by the sun, and for the precious things put forth by the moon, and for the chief things of the ancient mountains, and for the precious things of the lasting hills" (Deut. xxxiii. 13—15).

That portion of the Jordan Valley which lies within the province of Samaria having already been described, and the coast-plain being reserved for future notice, we will confine our attention to the principal points of interest in the hill country. At the north-western extremity of Samaria is the rugged ridge of Carmel, the sides of which, says Lieutenant Conder, "always steep, often precipitous, are covered thickly with a wilderness of shrubs of dark and rich green;" in places the bare rock appears covered only by a thorny herbage, whilst in others "all is one soft surface of thick vegetation;" this feature of Carmel which adds so much to its beauty has often been noticed by travellers, and is also alluded to in the Bible. On the promontory running into the sea stands the convent from which the celebrated order of Carmelites sprung, but the point of chief interest is the shapeless ruin at the eastern end of the ridge called by the Arabs "El Maharrakah" (the sacrifice), where in all probability stood "the altar of the Lord that was broken down," and which was repaired by Elijah on the occasion of his memorable conflict with the priests of Baal (1 Kings xviii. 20—40). Not far distant is a well which may have furnished water for the trenches round the altar, and in the plains below winds the Kishon, to which Elijah "brought down" the false prophets "and slew them there." Carmel is also mentioned in connection with Elisha, who appears to have been living there when visited by the Shunammite woman whose son he raised from the dead (2 Kings iv. 25). Proceeding south-eastward along the foot of the hills that form the southern border of the plain of Esdraelon, we reach Lejjun, the Legio of Eusebius and Jerome, and the Megiddo of the Old Testament. Legio was an important and well-known place during the occupation of Palestine by the Romans, guarding one of the principal passes from the maritime plain to Esdraelon, through which the high road from Egypt to Damascus formerly ran. The ruins cover a

large extent of ground on either side of a small stream that comes down from the hills of Samaria, but there are no visible remains of any important building except those of the Saraceic khan which Maundrel stayed at in 1697. Some four miles eastward is the village of Taanuk, situated on the southern side of a large isolated *tell*, which is covered with ruins, cisterns, and rock-hewn tombs; in this place we readily recognise the old Canaanitish city of Taanach, which is so often mentioned in the Bible in connection with Megiddo. Still farther east is Jenin (En-gannim, "the fountain of the gardens"), prettily situated at the foot of the hills; a fine fountain bursts forth behind the village, and its

him were smitten with blindness. South of Dothain is the curious upland basin of Merj el-Ghurrak, the "drowned meadow," which has no outlet to the sea, and after heavy rain becomes a lake; and on a hill guarding a pass to the west is the curious walled village of Sanur, which appears to have escaped the general devastation of the country, and presents an interesting specimen of the class of village that once covered many of the hill-tops in Palestine. South-east of the Merj lies the large village of Tubaz (Thebez), prettily situated on the hill-side, and overlooking a rich upland plain, well cultivated and dotted with olive-trees; there are many rock-hewn tombs and fragments



MAP OF SAMARIA.

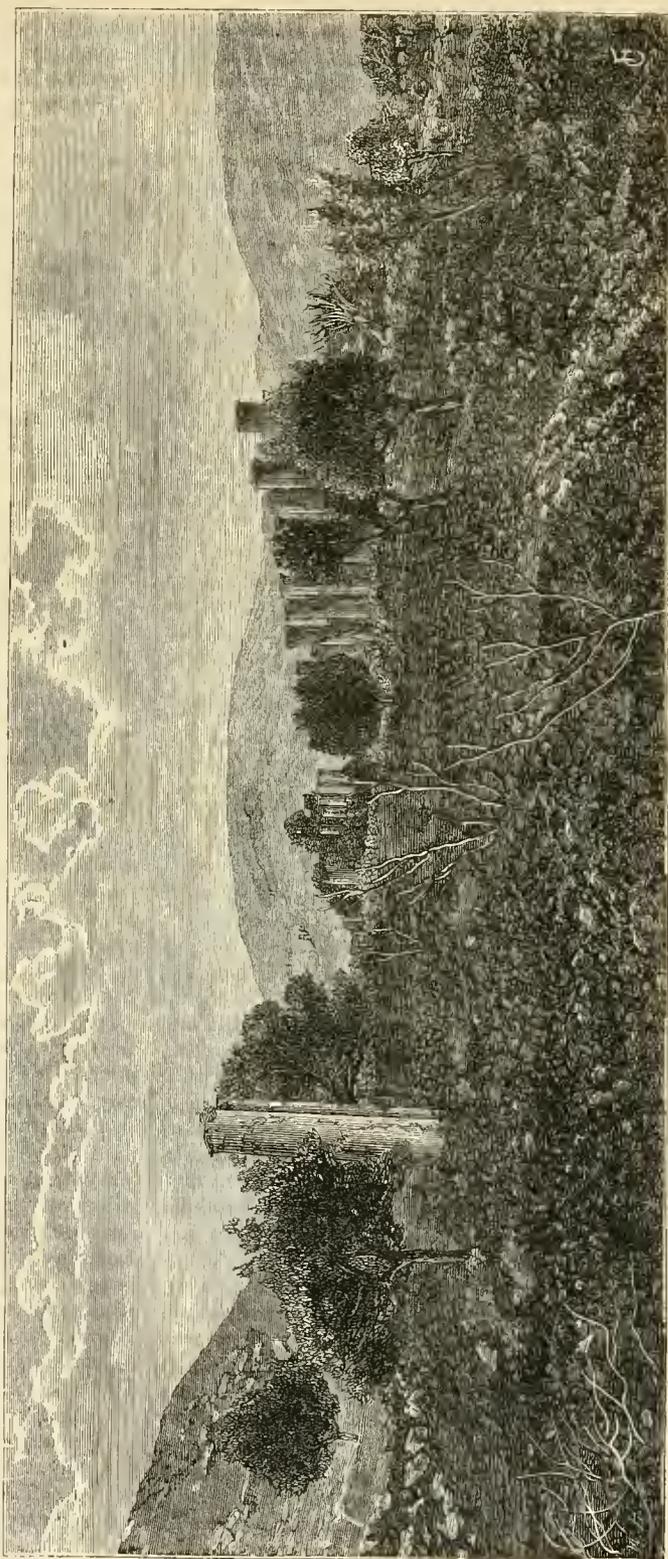
waters are brought in by a covered aqueduct, and then carried away to give life to the rich gardens which still surround the village and add much to its beauty.

South-west of Jeniu is the rich plain of Dothain, with an isolated *tell* or mound bearing the same name, on which are some ruins and the tomb of Neby Dothain; at its foot are the two wells from which the place takes its name. In Dothain we probably have the Dothan of Gen. xxxvii. 17, where Joseph was thrown into a "pit," one of those rock-hewn cisterns which are so common in the country, by his brethren, and where he was sold to a party of Midianites or Ishmaelites on their way to Egypt. It was at Dothain that Elisha was residing when the army of Beuhadad invaded Israel, and there, too, that the remarkable ovent took place which is described in 2 Kings vi. 13—18, when "the mountain was full of horses and chariots round about Elisha," and the Syrian host sent to seize

of ruins, but no traces have yet been found of the old walls that surrounded the place when it was besieged by Abimelech, or of the tower at the foot of which he met his death at the hands of his armour-bearer after having been struck by a piece of millstone thrown down from above (Judg. ix. 53, 54). Below Tubaz runs the Romau road from Nablus to Beisan, and if we follow it a short distance towards the latter place we reach Teyasir, generally identified with Asher, a town of Manasseh, but which we would rather identify with Tirzah, the residence of Jeroboam, Baasha, Elah, and Zimri, a place celebrated for its beauty. Tirzah has usually been placed at Telluzah, in the mountains north of Nablus, but this seems a rather inconvenient situation for the capital of the kingdom of Israel. Teyasir, on the other hand, occupies an important position at the head of one of the passes leading to the Jordan Valley, and its situation, though not commanding any extensive

view, is extremely picturesque; near the village is a remarkable tomb of masonry, somewhat similar to one at Malul, near Nazareth. A short distance south-east of Tubaz, on an isolated conical *tell*, is the deserted village of Ainun, a name identical with Ænon, the place in which John the Baptist is said to have been baptising (John iii. 23). The position of Ænon has been the subject of much dispute; the only indication we have of its situation is that it was near to Salim, and that "there was much water there." There are no springs at Ainun, but Lieut. Conder, R.E., has pointed out that in the upper part of the great Wady Farah there are copious springs midway between Ainun and the village of Salim, which lies due east of Nablus. Lieut. Conder, in his report on the subject, adds, "It has been suggested that our Lord's journey through Samaria was with the object of visiting the Baptist, and were such the case He 'needs must' pass by Shechem (Nablus) in order to arrive at the springs of Wady Farah." There are several Salims in Palestine, but with the exception of one near Taanuk, on the southern skirts of Esdraelon, none of them have springs in their vicinity; the name Ainun, however, seems to point to the springs of Wady Farah as those at which John baptised.

From Tubaz the old Roman road runs to the south-west, and, ascending the narrow gorge of Wady Bludan, reaches the fertile plain of El Mukhna, with the two mountains of Ebal and Gerizim on its western side, flanking the broad pass which leads to Nablus, the ancient Shechem. At the eastern end of the pass are Jacob's Well and Joseph's Tomb; the former is covered by a vaulted chamber, and lies within the ruins of an old church of the fourth century; it is seventy-five feet deep, lined with rough stones, and has been sunk in the rich alluvial soil of the plain. Christians, Jews, Moslems, and Samaritans agree in regarding this as Jacob's well, and, as the Christian tradition dates from the early part of the fourth century, there seems little reason to doubt that it is the same well at which our Lord met the Samaritan woman. Captain Anderson, R.E., who has given an interesting account of his descent of the well in



SEBUSTIYEH (SAMARIA), THE CITY OF COLUMNS. (From a Photograph taken for the Palestine Exploration Fund.)

the *Recovery of Jerusalem*, aptly remarks that "the existence of a well in a place where water-springs are abundant is sufficiently remarkable to give this well a peculiar history." North of the well is the small square building known as Joseph's Tomb, quite modern, with vases for burning offerings similar to those noticed at Meiron in Galilee. The great depth of soil at this point precludes the idea that Joseph was buried in a rock-hewn tomb, but we know that his body was embalmed in Egypt, placed in a coffin or sarcophagus, and brought to Palestine by the Israelites, probably in one of the wagons which accompanied them on their march, and this sarcophagus may still remain in the soil beneath the little building. As we proceed up the pass we notice, on the left-hand side, a small enclosure with trees, gardens, a well, and several masonry tombs, one of which is said to be that of Sheikh Yusuf (Joseph); and it is curious to notice that this tomb was shown to Maundrel as that of Joseph; the name of the enclosure is El Amud (the column or pillar), and the Rev. George Williams has identified it, with some probability, as the site of "the pillar that was in Shechem," where Abimelech was made king (Judg. ix. 6), and of the terebinth of Moreh near which Abraham built his first altar to the Lord after entering the Promised Land, and Joshua set up a great stone (Josh. xxiv. 26).

A little further, and we reach the water-parting between the waters of the Mediterranean and those of the Dead Sea, and here there is a remarkable topographical feature, a recess on either side of the valley, forming a grand national amphitheatre which was in all probability the scene of the ratification of the Law. It will be remembered that, in accordance with the command of Moses, the Israelites were, after their entrance into the Promised Land, to "put" the curse on Mount Ebal and the blessing on Mount Gerizim; "this was to be accomplished by a ceremonial in which half the tribes stood on the one mount and half on the other; those on Gerizim responding to and affirming blessings, those on Ebal curses, as pronounced by the Levites, who remained with the ark in the centre of the interval." It is hardly too much to say of this natural amphitheatre that there is no other place in Palestine so suitable for the assembly of a large body of men within the limits to which the human voice could reach, and where at the same time each individual would be able to see what was going on. The recesses in the two mountains that form the amphitheatre are exactly opposite to each other, and the limestone strata running up to the very summits in a succession of ledges present the appearance of regular benches. A grander sight can scarcely be imagined than that which the reading of the Law must have presented: the ark borne by the Levites, on the gentle elevation that separates the waters that flow westward from those flowing towards the Jordan, and "all Israel and their elders, and officers, and their judges," on this side and on that, "half of them over against Mount Gerizim and half of them over against Mount Ebal," covering the

bare hill-sides from head to foot. It has frequently been urged that it would be impossible to assemble the twelve tribes on the ground at the same time, and that, supposing this to be possible, they would not be able to hear the Law read. There are really few places which afford such conveniences for the assembly of a large number of persons, or give, within the same area, so much standing ground; but until there are correct plans of the great natural amphitheatre, no accurate calculation of the numbers it would hold can be made. With regard to the second point there can be no doubt, for the air of Palestine is so clear that the voice can be heard at distances which would seem impossible in England, and it is not unusual for men passing along the valley to keep up a conversation with others on the heights. Even if this were not the case, it is not necessary to suppose that every word of the Law was heard by the spectators; the blessings and cursings were probably as familiar to the Israelites as the Ten Commandments are to us, and the responses would be taken up as soon as the voice of the reader ceased. On the right hand was Mount Ebal, its slopes covered with the remains of that terrace-culture which once clothed the bare hills of Samaria with the olive and vine, and its summit commanding one of the most remarkable and extensive views in Palestine; on the left is Mount Gerizim, attaining its greatest elevation at the eastern extremity, where there is a small plateau supporting the ruins of a castle, and within it the foundations of an octagonal church, with curious side chapels, supposed to have been built by Justinian, circa A.D. 533. South of the castle there are many rude foundations, and a sloping rock, believed by the Samaritans to mark the position of the altar of their temple; still farther south, above the plain of El Mukhna, the place at which Abraham was about to offer up Isaac is pointed out; and beyond are the ruins of a small town with a portion of its surrounding wall. West of the castle some massive foundations are shown as the "twelve stones" set up by Joshua after the reading of the Law; they are really a portion of a solid platform of unhewn stones, which, with somewhat similar platforms on the east, may have formed part of the great substructure on which the Samaritan temple rested. Westward at the foot of the elevation on which the temple stood, is the place at which the small remnant of the Samaritans still keep the Passover in accordance with the directions contained in Exod. xii. 1—28; and not far off are the ruins of Louzah, which have been identified with those of the second Uz, founded by the inhabitants of the first town of that name when expelled by the Ephraimites from Bethel.

Returning to the valley, and proceeding westward from the scene of the delivery of the Law, we soon reach the trees and gardens that surround the town of Nablus, and the bright sparkling streams that give to the vale of Nablus so much of its peculiar beauty. The town contains nothing of very great interest except the principal mosque, which is in itself a history of the changes that have taken place

from the time when the first basilica was erected, to the day when the church of the Crusaders was adapted to the service of the followers of Mahomet. At the south-west end of the town is the place where, according to tradition, Jacob received the coat of Joseph, after he had been sold by his brethren to the Midianites. Behind the town the slope of Gerizim is broken into several bold cliffs, which have the appearance of overhanging the town, and from the top of one of these, whence escape to the mountains behind would be easy, we can readily picture Jotham delivering the striking parable (Judg. ix. 7—21), on the occasion of his being told that Abimelech had been made king "by the plain of the pillar that was in Shechem." It was to Shechem that, after Solomon's death, all Israel came to make Rehoboam king; and it was at the same place that, on the secession of the ten tribes, the capital of the new kingdom of Israel was established by Jeroboam: this was, however, soon removed to Tirzah, and Shechem, though a city of refuge, lost much of its importance till it became in later times the chief town of the Samaritans. During the reign of Vespasian, the city was rebuilt and called Neapolis, "the new city," whence the modern name of Nablus is derived. The decline of the Samaritans dates from about A.D. 487, when their temple on Gerizim was destroyed in consequence of an attack which they had made on the Christians who lived in the town. On several occasions afterwards they attempted to regain their lost importance, but each successive rising was put down with great severity, and in the twelfth century there were only about one hundred at Nablus, and perhaps four or five hundred in other parts of Palestine; all have now disappeared, with the exception of the few families who still live under the shadow of their holy mountain.

North-west of Nablus is Sebustiyeh (Samaria). It would be difficult to find a more beautiful situation for a town than that offered by the hill on which the old

capital of the kingdom of Israel was built, and no description can give an adequate idea of the charm of the view from the highest point looking westward. The hill, really a spur of the main range, though almost isolated from it, stands as it were in a vast amphitheatre, the sides of which were once covered with the olive and vine; there is a large accumulation of rubbish in which the Arabs frequently turn up coins, gems, bronzes, and other relics of the ancient city; and there is perhaps no place where a richer harvest awaits the future explorer. The complete destruction of Samaria, and the great buildings which it contained, with the exception of the church built by the Crusaders, is in striking accordance with the threat of Micah, "I will make Samaria as an heap of the field, and as plantings of a vineyard: and I will pour down the stones thereof into the valley, and I will discover the foundations thereof" (Micah i. 6). There are the remains of two temples on the hill itself, and a third at the foot of the northern slope, which, with the exception of the Jewish Temple at Jerusalem, must have been superior to any building of the kind in Palestine. On the southern side of the hill we can still trace, by the columns on either side, the magnificent street, fifty yards wide, which ran from the western to the eastern gateway, and the old city wall that followed in an irregular manner the contour of the hill; the western gateway is readily recognised, but the eastern has disappeared and been replaced, apparently, by the Church of St. John the Baptist. This church, now used as a mosque, is, with the exception of that of the Holy Sepulchre, the largest built by the Crusaders in Palestine, and is supposed to enclose within its walls the tomb of the Baptist. The tomb-chamber, or grotto, is some fourteen feet below the level of the ground, but the *loculi*, or receptacles for the bodies, are of masonry, and the whole chamber appears to have been constructed in imitation of a rock-hewn tomb, at the time the church was built.

## BOOKS OF THE NEW TESTAMENT.

### THE EPISTLE OF ST. JAMES.

BY THE EDITOR.

**M**UCH that bears upon the authorship and character of this Epistle has already been brought before the readers of the BIBLE EDUCATOR in the paper on the coincidences connecting it with the Gospel of St. Matthew (Vol. I., p. 325), and in the series of notes on some of its more difficult passages (Vol. I., pp. 31, 53, 66, 100). Something more, however, is needed to place the Epistle in its true relation to the other books of the New Testament, and to state what is known as to the life and character of the writer.

2. Of the three disciples bearing the name of James (the English reader may need to be reminded that this is the strangely-altered form of the Jacob of the Old

Testament, and the *Ἰακώβος* of the Greeks, and that it is therefore as much a Hebrew name as Judas or Simon), there can be no reasonable doubt that it is to the one known as the "brother of the Lord" that this Epistle is to be ascribed. The son of Zebedee was cut off by the sword of Herod Agrippa I. before there had been time for the activity of a Christian teacher to take the form of an encyclical letter to the whole body of Jews scattered throughout the world. The son of Alphæus (on the assumption that he was distinct from the "brother of the Lord"), although an apostle, is too little prominent in the history of the Acts for us to think of him as the author. The one teacher of the name who presents himself in the New Testament as

likely to have so written is the James who, after the death of the brother of John, seems to have taken his place in the Apostolic body; whom St. Paul recognised as being, with Peter and John, among the pillars of the Church (Gal. ii. 12); who was manifestly left in charge of the Church of Jerusalem on St. Peter's departure (Acts xii. 17); who took his place as president in the first Council of the Church (Acts xv. 13); who was found by St. Paul, on his last visit to the Holy City, after all the other Apostles had apparently departed, as the guide and teacher of the Jewish Church (Acts xxi. 18); whose name carried so much weight with it that it was used, rightly or wrongly, by the Judaising opponents of St. Paul, as the watchword under which they fought (Gal. ii. 12).

Taking this conclusion as proved, it will be obvious that it gives a very special interest to the Epistle that had this James as its author. If we would rightly measure that interest, we might picture to ourselves what our excitement and curiosity would be, if this letter, instead of having had a place among the canonical books from the first, had been disinterred from the MSS. of some old library, and brought to light as a new contribution to the history of that marvellous past. An epistle by the brother of the Son of Man in whose name all Christendom has placed its trust—by one who had grown up with Him, witnessed His mighty works, known His home life as well as His public ministry: should we not turn to its pages with an eager desire to learn how such an one had come to believe in the Divine mission, the Divine nature, of Him with whom he had lived in the companionship of the daily incidents of the common life of the village and the carpenter's shop, and what aspect of the religion of Christ had most impressed itself on his mind and heart? The interest is greater when we remember that, during the greater part of our Lord's ministry, James, as one of the brethren, did not, in any full sense of the word, "believe" on Him, doubted His claims to be the Christ, tried to impede His preaching, as more anxious for His personal safety than for the acknowledgment of His claims. Something must have happened beyond the facts recorded in the Gospels to work the change of which the Acts and this Epistle bear witness. What that was, a single passing allusion in St. Paul's narrative of our Lord's appearances after His resurrection may serve to show—"After that He was seen of James" (1 Cor. xv. 7). That manifestation changed unbelief or doubt into the full assurance of faith, and threw a new light upon the life and death that had preceded it, and thus explains how it was that we find him, as one of the brethren of the Lord, taking part in the first gathering of the disciples after the Ascension (Acts i. 14). The part that he took in the government of the Church at Jerusalem has been already noticed. The special character of his ministry, as compared with that of St. Peter, may be inferred from the fact that he could remain at Jerusalem in safety when that Apostle's life was endangered by Herod's persecution; that he remains as the permanent overseer of the Church there while others go forth on missions

to Jew or Gentile; that he is recognised by those who were zealous for the Law as their natural leader (Gal. ii. 12; Acts xxi. 20). He reproduced, as was natural, the features of the earthly life of the brother whom he now recognised as the Lord, as one sent to the lost sheep of the house of Israel. In the teaching of that Lord, as remembered, or as recorded, it may be, in the first notes or memoirs that formed the basis of the Gospel of St. Matthew, he found the groundwork of his belief, and hence his Epistle presents, as has been shown, more parallels than any other with the Sermon on the Mount. If we may accept the traditions embodied in the narrative of Hegesippus, the earliest writer of an ecclesiastical history, fragments of whose writings are preserved by Eusebius (*H. E.* ii. 23), he reproduced also in part the life of the Baptist; lived as a Nazarite, or a Rechabite, in the austerity of his abstinence; became known as emphatically the just, or righteous; like the Essenes, wore a linen garment, as symbolising his consecration to a priesthood other than that of Aaron; spent days and nights in the Temple in constant prayer, till his knees were as hard as a camel's; was revered by the whole multitude at Jerusalem, and had some privileges of precedence in the Temple granted him by the priesthood. A time came, however, according to this account, when the current of feeling changed. The priests, led, it may be, by the difference between his mode of life and that of the growing body of Gentile Christians, thought that they might extort from him a rejection of the claims of the prophet of Nazareth as the Christ, and led him to the parapet of the Temple that he might make his recantation in the presence of the assembled people. His faith, so the account runs, did not fail him. To the question put to him, "Tell us what is the door of Jesus?" (possibly a distorted echo of Matt. vii. 13, 14), he answered, "Why ask ye me about Jesus the Son of Man? He sits in heaven on the right hand of great power, and will come in the clouds of heaven." Some of those who heard him raised hosannas, but the Scribes and Pharisees threw him from the Temple and then stoned him, and his last words were, like those of his Lord, "Father, forgive them; for they know not what they do."

Strange and legendary as this history is, it may be regarded as having a substratum of truth, and, taken together with the undoubted facts recorded in the New Testament, helps us to understand the Epistle which we are now considering. It is written, as by one to whom the Church of the Circumcision had been specially committed, to "the twelve tribes that are scattered abroad." Its formula of salutation (i. 1) is the same as that which the same writer had used in the encyclical letter of Acts xv. 29 ("greeting," the Greek *χαίρειν*, as distinguished from St. Paul's "grace and peace"). Its teaching is, so to speak, on the lines of the Sermon on the Mount, of the teaching of the Baptist, of the sapiential and prophetic books of the Old Testament, rather than on those which are more or less common to the teaching of St. Paul, St. Peter, and St. John. It represented the stage of education which Jewish Christians had,

for the most part, reached, the *aspect* of truth which was fitted for their reception, the *substance* of a truth which is eternal and divine, though it is not all the truth; but it does not touch on the mystery that had been hid from ages and generations, or on the deeper things of God that had been laid open to the minds of St. Paul or of St. John. It does not follow that the writer himself was not in all essential points in harmony with the truths of those whose teaching was apparently wider and fuller than his own. He had, we know, after the gospel which St. Paul preached had been "communicated" to him, recognised the grace which had been given to the Apostle of the Gentiles (Gal. ii. 2, 9). On every occasion on which that Apostle visited Jerusalem he found a welcome from St. James and those whom he influenced, and readily fell in with the counsels which were given that he too should adapt his teaching and his life, in things indifferent, to the capacity of those with whom he there came in contact, and once more be to the Jews a Jew (Acts xxi. 23, 24). The decree of the Council at Jerusalem settled the terms of an agreement between the two great divisions of the Church, and from those terms St. James did not recede. But the atmosphere in which he lived, the habitual tenor of his own life, the state of those whom he had to teach, were conditions which influenced him, as they influence others, and they explain the special phenomena of the Epistle.

I agree with Dean Alford in thinking it probable that the Epistle of St. James is perhaps the earliest in date of all the books of the New Testament. There is no reference to the controversies of which Acts xv. records the commencement, and which continued, with more or less heat, for long years afterwards; no allusion to the duties, in act or feeling, of Jewish Christians towards their Gentile brethren. The "assembly" of Christians is still spoken of (in the original) as a "synagogue" (ii. 2). The word "Church" (*Ecclesia*) does not occur in it. All these data lead to the inference that it was written before, and not after, the conversion of the Gentiles and its after consequences had become prominent facts. The dominant thought of the Epistle is that "the faith of the Lord Jesus Christ" is the highest form of the wisdom after which every true Israelite should seek; that He, as the Judge of all, standeth at the door, and will punish every secret sin; that worldliness in every form, greed of gain, contempt of the poor and needy, wrong done knowingly by the rich to those who laboured in their fields, bitterness of speech, hypocrisy, formalism, want of active charity—the sins which were most prominent in the religious life of Pharisaic Judaism—were those against which, by visible judgments of the sword and miseries and desolation in this life, not less than in the judgment of the last great day, the sentence of condemnation would be most severe.

The inference thus suggested is obviously important in its bearing upon the question which has, in almost every age of the Church, occupied men's minds—How we are to reconcile the teaching of St. James, that "a man is justified by works, and not by faith only," with that of St.

Paul, that "a man is justified by faith without the deeds of the law." It is comparatively easy to see that the two formulæ are but opposite poles of the same great truth. The faith and the works must each of them be *living*, and the faith that does not issue in acts of love is dead, as the acts themselves are dead unless they spring, not from mere impulse or love of gain or a far-sighted calculation of profit, but from trust in God. But if the conclusion to which we have been led be legitimate, it follows that we need not think, as men have for the most part thought, of St. James as modifying or correcting either the actual teaching of St. Paul or perversions of that teaching by those who professed to be his followers. If that had been St. James's aim, we must believe that he would have written more openly, and referred, as St. Peter refers, to those things in the writings of his "beloved brother," some of which were hard to be understood. But there is absolutely no evidence, external or internal, for assuming such a purpose. Those to whom St. James wrote were, of all classes of Christians, the least likely to take up and exaggerate the teaching of the Apostle from whom so many of them shrank; and if the date thus assumed be correct—*i.e.*, that the Epistle was written before, and not after, the Council of Acts xv.—there had hardly been time for them to become acquainted with it. It is significant, too, that when he specifies the special form of faith in which men put a false trust, it was not belief in Jesus as the Christ, the Son of God, the Saviour of the world, but the old simple Monotheistic creed of Judaism, "Thou believest that there is one God." The Antinomianism which he attacked was that of those whom the Baptist had reprobated as expecting salvation without repentance, because they said within themselves that they had Abraham to their father (Matt. iii. 9), and thought that the simple repetition of the formula which served them as a creed—"Hear, O Israel, the Lord our God is one Lord"—would ensure their admission into the kingdom of heaven. Against these he presses home the fact that the faith of Abraham their father was not a bare assent to a dogma, but a living and active trust, issuing in thorough, unhesitating obedience.

Such, then, was the life, and such the teaching of the "brother of the Lord." And therefore we may give thanks that the Epistle which embodies it has, in the providence of God, been preserved for the permanent instruction of the Church, and see in it, not, as Luther once rashly said, "an epistle of straw," taking its place with the wood, hay, stubble, that even good men have built upon the one Foundation, but among the precious treasures which the Church could ill afford to lose. So long as worldliness combines with formalism; so long as men mistake the confession of an orthodox creed for a life of godliness, and dispute about that creed with bitterness and passion; so long as men are tempted to combine the love of Mammon with that of God; so long, *i.e.*, as the Church is militant on earth, the teaching of the Epistle of St. James can never become obsolete, and it will deliver its stern, but necessary warnings in the ears of every generation.

## DIFFICULT PASSAGES EXPLAINED.

## ST. PAUL'S EPISTLE TO THE EPHESIANS.

BY C. J. VAUGHAN, D.D., MASTER OF THE TEMPLE.

"And hath broken down the middle wall of partition between us; having abolished in His flesh the enmity, even the law of commandments contained in ordinances."—EPHES. ii. 14, 15.

**T**HE general idea of this passage is plain, but the details are difficult. Addressing communities predominantly Gentile, St. Paul reminds them of the greatness of the change by which they have been brought into their present condition of grace and church membership. "Now in Christ Jesus ye, who sometime were far off, are [were] made nigh by [in] the blood of Christ." There is an evident reference, brought out still more distinctly in verse 17, to the words of Isaiah lvii. 19, "Peace, peace to him that is far off, and to him that is near, saith the Lord; and I will heal him" (comp. Acts ii. 39). This "making nigh" is (1) "in Christ Jesus," by inclusion and incorporation in Him. It is (2) a thing done and accomplished: the aorist tense points to the moment of their evangelisation, of their conversion and baptism; if not to an earlier time still, when the great redemption was wrought, and the kingdom of heaven opened, once for all, to all believers. It is (3) "in the blood of Christ:" just as the high priest is said (Heb. ix. 25), to enter the Holy of Holies on the day of Atonement, "in" the blood of the appointed victims, as though enveloped in its protecting covering, so Christians are said to be brought nigh to God "in the blood of Christ" (compare Heb. x. 19), as their enclosing and encasing safeguard, their very passport and condition of entrance into the holy and blessed Presence which is their sanctuary and home.

He goes on to enlarge upon their "making nigh," in its groundwork and history. "For He [Himself] is our peace, who made both [Jew and Gentile] one, and broke down the middle wall of partition, having abolished, in His flesh, the enmity, even the law of commandments contained in ordinances, that He might create, in Himself, the two into one new man, so making peace."

This is, in substance, the rendering of our English version, made with a true insight into a construction which has been much perplexed and distorted by some later interpreters.

"The middle wall of partition" is a phrase of some obscurity, till we examine its separate terms by the help of parallel passages of Scripture. The compound *μεσότοιχον* occurs here only. But we have *τοιχος* in the Septuagint version of Isa. v. 5, as an equivalent to *φραγμός*, in the words, "I will take away the hedge (*φραγμός*) thereof, and it shall be eaten up; and break down the wall (*τοιχος*) thereof, and it shall be trodden down:" and we have in Ezek. iv. 3 the expression, "Set it for a wall (*τοιχος*) of iron between (*ἀντιμέσσω*) thee and the city;" showing that the *μεσότοιχον* is "a wall between" two persons or parties, as (here) the

Jew and the Gentile. The genitive *τοῦ φραγμοῦ* is explanatory: "the mid wall [consisting] of the *φραγμός*." The passage just quoted from Isaiah is the key to the sense as well as the phrase. The *φραγμός*. (or *τοιχος*) there is the "fence" or "hedge" placed by "the Lord of Hosts" round His "vineyard," "the house of Israel;" and the same word is used in the same application in our Lord's parable of the wicked husbandmen, in Matt. xxi. 33, and Mark xii. 1. This hedge or fence between Israel and the Gentile world was the Mosaic Law; not one part of that law, but the law as a whole, moral, judicial, and ceremonial. Christ is here said to have "broken down" this barrier between Jew and Gentile by His death on the cross.

The following clause, subordinate and almost parenthetical in construction, is added in explanation of the brief statement of the former. "Having abolished, in His flesh, the enmity." The "flesh" spoken of is that "body of flesh," wherein Christ "reconciled" us "through death" (Col. i. 22); that "flesh" in which Christ, "the mystery of godliness," was "manifested" at His nativity (1 Tim. iii. 16); that "likeness of flesh of sin," in which God "sent His own Son" (Rom. viii. 3); that "flesh" which He "gave for the life of the world" (John vi. 51); that "flesh" in respect of which He was "put to death" (1 Pet. iii. 18), "suffered for us" (1 Pet. iv. 1); that "body of Christ" by which we were put to death to the law" (Rom. vii. 6). The "enmity" spoken of is not only, or chiefly, the feud between Jew and Gentile, springing out of the selection of the one as the depositary of the promise, and the possessor of the revelation, to which the other was a stranger: it is rather that deeper and subtler enmity which man the sinner, whether Jew or Gentile, cherishes towards a forsaken and defied God, and of which all human antagonisms, whether of self-interest, passion, or religion, are but the sallies and outbursts. It is that "enmity against God" which St. Paul makes a characteristic of "the *φρόνημα* of the flesh" (Rom. viii. 7); St. James, of "the friendship of the world" (James iv. 4); that of which St. Paul speaks when he says, "If, when we were enemies, we were reconciled to God by the death of His Son" (Rom. v. 10); and again, "You that were sometime alienated and enemies in your mind by [in] wicked works, yet now hath He reconciled" (Col. i. 21).

It is remarkable, yet in perfect harmony with his language elsewhere, that St. Paul makes this "enmity" to be, in other words, "the law of commandments contained in ordinances." It would be a gratuitous assumption to limit this "law" to the ceremonial portion of the Mosaic revelation. The word "commandments" (*ἐπιτολάι*) is the regular phrase for the Divine precepts of duty, even for those of the decalogue itself. Our Lord, quoting the fifth Commandment,

calls it "God's ἐντολή" (Matt. xv. 3—6); and says to the young ruler, "Thou knowest the commandments (τὰς ἐντολάς), Do not commit adultery, Do not kill," &c. (Mark x. 19). St. Paul speaks of the tenth commandment as the ἐντολή (Rom. vii. 8, &c.); and calls the fifth "the first ἐντολή with promise" (Ephes. vi. 2). Nor is the other word, "ordinances" (δόγματα), suggestive of any limitation. Probably meaning a "decree," as in the phrases, "a decree from Cæsar Augustus" (Lukè ii. 1), "the decrees of Cæsar" (Acts xvii. 7), "the decrees that were ordained by the apostles and elders" (Acts xvi. 4); the word δόγμα is found, besides, only in this passage and in the parallel verse of the accompanying Epistle (Col. ii. 14), "Blotting out the handwriting of ordinances that was against us"—or more literally, "the handwriting that was against us by its δόγματα"—where the sense is at least as ambiguous as here, and must be decided by the same considerations.

There is nothing in St. Paul's language elsewhere, or in the known experience of human nature, to make the restriction of the word to "ordinances," in the sense of "ceremonial rules," true or appropriate. The whole argument of the 7th chapter of the Epistle to the Romans turns upon the effect, not of ceremonial, but of moral precepts upon the heart and life of the fallen creature. It is not the difficulty of an exact attention to a minute and burdensome ritual, but the difficulty of obeying, in the spirit, a moral rule such as, "Thou shalt not desire," which St. Paul there adduces in

justification of his startling expression, "The motions (παθήματα) of sins, which [motions] were by the law, did work in our members to bring forth fruit unto death" (Rom. vii. 5). And so, in the paradoxical aphorism of 1 Cor. xv. 56, "The sting of death is sin, and the strength of sin is the law;" it is not of the ceremonial law, but of the moral, regarded as a revelation of duty, saying, "Do this, and thou shalt live"—but also, "Cursed is every one that continueth not in all things that are written in the book of the law to do them"—that St. Paul speaks, with a deep insight into that "weakness of the mortal nature," which makes law itself a stimulus to transgression, and "the thing which should have been for our health an occasion of falling."

The statement before us is, that Christ by His death abolished the Law, not in one part of it, but as a whole; not only took away, by His Atonement, its enduement power in reference to this part; but also destroyed it as a system of commands and prohibitions, offering reward and punishment on the condition of a rigid and self-satisfying obedience. The Law of Moses is no longer the Divine rule for man; although, in its moral part, being the transcript of a prior law, the relationship of the creature to the Creator, it must ever retain its binding force, not in virtue of its enactment by Moses, but of its expressing a part of that "mind of Christ" (1 Cor. ii. 16), which is the unwritten, but heart-written code of the Christian.

## BIBLE WORDS.

BY THE REV. EDMUND VENABLES, M.A., CANON RESIDENTIARY AND PRÆCTOR OF LINCOLN CATHEDRAL.

**NEESING** (*subst.*). The printers have allowed the old form to remain, Job xli. 18, "By his [leviathan's] *neesings* a light doth shine, and his eyes are like the eyelids of the morning," though in 2 Kings iv. 35, "the childe *neesed* seven times," they have without any authority prefixed the *s*. The A. S. was *niesan*, and both forms were in general use, and both are found in Minshew. "Neesing" is the word in Job both in Beek and Wielif, though in Madden's edition, through mistaking the long *s* for an *f*, we find an alternative form, *fneesyng*. The readers of Shakespeare will remember Puck's trick of slipping away, in the form of a three-legged stool, from under the story-teller, who "topples down," to the merriment of the whole party, who

"Waxed in their mirth, and neese, and swear  
A merrier hour was never wasted there."  
(*Midsommer Night's Dream*, ii. 1.)

**Nether** (*adj.*), lower, A. S. *nither*, *nyther*, or *neothra*; German, *nieder*. It is frequent in the A. V.: Exod. xix. 17, "They stood at the *nether* part of the mount;" "the upper and the *nether* millstone" are mentioned in Deut. xxiv. 6; Caleb gavo his daughter Achsah "the

upper springs and the *nether* springs" (Josh. xv. 19; Judg. i. 15). See also 1 Kings ix. 17; 1 Chron. vii. 24; Job xli. 24; Ezek. xxxi. 14, 16, 18; xxxii. 18, 24. The superlative *nethermost* occurs 1 Kings vi. 6. In Shakespeare we find *nether* twice in connection with "lip:" "a foolish hanging of the *nether* lip" (1 *Henry IV.*, ii. 4); "why gnaw ye so your *nether* lip?" (*Othello*, v. 2). Bacon narrates how, in Julian's satire, "The Cæsars," all the emperors were "invited to a banquet of the gods, and Silenus the jester sat at the *nether* end of the table, and bestowed a scoff on every one as they came in."

**Or ever** (*prep.*). *Or*, in the sense of "before," was in frequent use in our early language, and when coupled with *ever* or *ere* is found several times in the A. V. Ps. xc. 2, "Before the mountains were brought forth, *or ever* Thou hadst formed the earth and the world;" Prov. viii. 23, "I [wisdom] was set up from everlasting . . . *or ever* the earth was;" Cant. vi. 12, "*Or ever* I was aware;" Dan. vi. 24, "The lions had the mastery of them . . . *or ever* they came to the bottom of the den;" and in the Prayer-book Psalter, Ps. lviii. 8, "*Or ever* your pots be made hot with thorus." *Or* and

ere are early prepositions signifying "before." The earlier forms are stated by Dr. Morris (*English Accidence*, p. 205) to be *ar* and *ac-r*, both being comparatives of the root *á*. *Or* is connected with the German *ur*, and in A. S. appears as a substantive, signifying "beginning," "origin." *Or* is constantly used by itself, as by Chaucer—

"Therefore I rede (advise) you this counsel take,  
Forsaketh siuue, or (before) sinne you forsake."  
(*Doctour's Tale*, 12,219, 12,220.)

"Clear was the day, as I have told or this."  
(*Knight's Tale*, 1,685.)

And by Henry the Minstrel (A. D. 1461)—

"Willyam Wallace, or he was man of armys,  
Gret pite thoct that Scotland tuke sic harmys."  
(*Wallace*, i. 618.)

Another frequent construction is *or than*, "before that," as in Wiclif, Gen. xxvii. 10, "That he (Isaac) blisse to thee *or than* he die;" and *or that*, as in Chaucer—

"Or that I further in this tale pace." (*Prologus*, 36.)

The reduplicated form *or ever*, or *or ere*, which is the only one found in the A. V., is frequent in Shakespeare—

"Ha! I been any god of power I would  
Have sunk the sea within the earth, *or ere*  
It should the good ship so have swallowed." (*Tempest*, i. 2.)

The form *ere ever* appears once in the Apocrypha, Ecclus. xxiii. 20, "He knew all things *ere ever* they were created," and is the reading adopted by Collier and Knight, instead of the usual "or ever," in *Hamlet*, i. 2—

"Would I had met my dearest foe in heaven,  
*Ere* I had ever seen that day, Horatio."

**Ouches**, sockets of gold or other precious metal, to hold jewels. The word is only used in the A. V., Exod. xxviii. 11, 13, and xxxix. 16, 18, for the gold settings of the onyx stones of the high priest's ephod, engraved with the names of the twelve tribes. In a marginal note to Wiclif's version, Exod. xxv. 7, the "breastplate," or "rational," is defined as "an *ouche* on the priest's breast, on which was written doom and treuth." In Cranmer's version, for *ouches* we read "*hooles* of gold." The true form appears to be *nouche* (as *nadder* is of *adder*, *napron* of *apron*, *newt* of *eft*, &c.), derived from the Italian *nocchio*, a "knob" or "knot." This form appears in Wiclif, Exod. xxviii. 4; 1 Mace. x. 89; xi. 58, &c., and is used by Chaucer, of Griselda—

"A coroune on hire hed they han ydressed,  
And sette hire ful of *nouches* gret or smal."  
(*Clerke's Tale*, 8,258)

Sponser uses the form *owch*; thus he describes Duessa—

"Like a Persian mitro on her hed  
She wore with crowns and *owches* garnished." (*F. Q.*, I. ii. 13.)

Shakespeare's Falstaff sings a scrap of a song—

"Brooches, pearls, and *ouches*." (*2 Henry IV.*, ii. 4.)

These examples show that *ouche* was used in a wider sense, not merely for the setting, but for the whole jewel.

**Peep** (*verb intrans.*), found twice in the A. V.: Isa. viii. 19, "Wizards that *peep* and mutter;" x. 14, "There was none (nestling) that moved the wing, or opened the

mouth, or *peeped*." It is an imitative word, like "cheep," formed after the shrill cry of young birds, like the Greek *παιπέειν*, the Latin *pipire*, the French *pepier*. It is used by Sir M. Wiat, c. 1540, for the squeak of a mouse—

"At last she asked softly who was there;  
And in her language, as well as she could,  
'Peep,' quod the other, 'Sister, I am here.'" (*Sat.* i. 42.)

The French verb *pepier* is explained by Cotgrave "to *peep*, cheep, or pule as a young bird in the nest;" and *pepieur*, as "a *peeper*, cheeper, puler." Ben Jonson adopts it, but probably borrows it from the Scriptural use—

"O the onely oracle  
That ever *peept*, or spoke out of a doublet."  
(*Staple of News*, Act ii., sc. 4, Richardson.)

**Fill** (*verb act.*), to pare, bark, skin, the same as the modern *peel*, which is also found (Isa. xviii. 2, 7; Ezek. xxix. 18). *Pilled* only occurs in the A. V.: Gen. xxx. 37, 38, "Jacob took him rods . . . and *pilled* white strakes in them, . . . and he set the rods which he had *pilled* before the flocks;" and Tob. xi. 13, "The whiteness *pilled* away from the corners of his eyes." Wiclif's version of the former passage is vigorously idiomatic: Jacob "a parti unryendide them [took off the rind or bark], and riendis drawun away . . . in thilke that weren *pilde* semede whytteness." Chaucer describes the Sompnour—

"Quyk he was, and chirped as a sparwe,  
With skalled browes blake, and *piled* berd" (cropt beard).  
(*Prolog.* 627.)

Shakespeare makes Shylock say of Jacob—

"The skilful shepherd *pilled* me certain wands."  
(*Merchant of Venice*, i. 3.);

and Queen Margaret—

"Hear me, you wrangling pirates that fall out  
In sharing that which you have *piled* from me."  
(*Richard III.*, i. 3.)

**Poll** (*verb act.*), to cut, to lop, to clip the *poll* or head. So a *pollard* is a tree whose head has been lopped, and a *pollled* cow is one without horns. This verb is often connected by old writers with the preceding, *pill*. Thus—

"He hath a groom of evil guise,  
Which *pals* and *pils* the poor in piteous wize."  
(*Spenser*, F. Q., V. ii. 6.)

"*Pilling* and *polling* is grown out of request since plaine pilfering came into fashion."  
*Wimwood's Memorial* (Nares).

It is used in the A. V. of Absalom cutting his hair, 2 Sam. xiv. 26, "When he *pollled* his head, for at every year's end he *pollled* it; because the hair was heavy on him, therefore he *pollled* it;" and in a similar sense, Ezek. xliv. 20, "Neither shall they (the priests) shave their heads . . . they shall only *poll* their heads," and Micah i. 16, "*Poll* thee for thy delicate children." Wiclif employs it, 1 Cor. xi. 6, "For a woman be not veylid or keuerid, be she *pollid*; for if it is a foul thing to a woman for to be *pollid*, or for to be maad ballid, veyle she hir head." Richardson quotes from North's *Plutarch*: "His death did so grieve them that they *pollled* themselves, they clipped off their horses' and mules' hair" (p. 230).

## BOOKS OF THE NEW TESTAMENT.

## THE FIRST EPISTLE OF ST. PETER.

BY THE EDITOR.

**I**t has often been said that the contrast between the Peter of the Gospel—impulsive, unsteadfast, slow of heart to understand the mysteries of the kingdom—and the same Apostle as he meets us in the Acts, firm and courageous, ready to go to prison and to death, the ruler of a church, the preacher of a faith, the interpreter of Scripture, is one of the most convincing proofs of the power of Christ's resurrection and the mighty working of the Pentecostal gift. And so indeed it is. The change that had taken place was too rapid to be explained by the ordinary processes of growth and development, of study and of thought, and we are compelled to "wonder," as the Scribes and Pharisees wondered then, at the transformation of those who had been known as "unlearned and ignorant men" into apostles and theologians. The first of the Epistles that bear the name of St. Peter presents, however, a yet more marvellous contrast to the utterances of rash zeal and half-formed thoughts, as of one who wist not what he said, of which so many are recorded in the Gospels. Nowhere, not even in the fullest and loftiest portions of St. Paul's writings, is there a deeper insight into the mysteries of the faith, a spirit more entirely in harmony with the mind of Christ. To him have been in part revealed the things which "the angels desire to look into" (1 Pet. i. 12), the mystery of the completion of the redeeming work behind the veil that separates us from the unseen world, the preaching to the "spirits in prison," the "Gospel preached unto the dead" (1 Pet. iii. 19; iv. 6). And with this there is a delicate and subtle handling of the great ethical duties of man's life, as modified by the facts and precepts of the Gospel, which reminds us of the Epistle to the Ephesians. No one can read the Epistle itself in the spirit of earnestness and prayer, without being brought some way onward in his heavenly course. Those who are familiar with Leighton's noble Commentary will see to what a height of holiness and spiritual wisdom it may lead one who fulfils the conditions of a true learner.

In this instance it is allowable, I believe, to trace the ordinary as well as the special and supernatural workings of Divine grace, the influence of growth and experience, of companionship with a mind more rapidly and fully illumined than his own, of writings in which the higher truths of faith were set forth in their completeness. We know from St. Paul's own statement (Gal. ii. 2, 9) that St. Peter, like St. James, had accepted the Gospel which that Apostle preached unto the Gentiles, and had given to him the right hand of fellowship. We know, from the narrative of the Acts (xv. 7), that he welcomed and supported him against the narrower zeal of the half-

Christianised Pharisees. If we assume the genuineness of the Second Epistle that bears his name, we know also that most, if not all, the writings of that Apostle (including some, it may be, that have not come down to us) had found their way into his hands, and that though he found in them some things "hard to be understood," he had yet recognised the writer as having had a wisdom given to him, which made them a revelation of truths to which the Church would do well to give heed. If for one moment there had been something like antagonism between the two (Gal. ii. 11), the pain of that conflict, like the other paroxysm of contention that divided Barnabas from St. Paul, had left behind it no traces of bitterness; and the Epistle which he writes to churches, many of which must have been founded by St. Paul, and all of which had come in contact with his teaching, bears not the slightest trace of resentment or alienation. He is content to learn from the teacher who had rebuked him, and reproduces largely (as a glance at the marginal references in any ordinary Bible will show abundantly) the truths which he had been taught by him. The assumption thus made on the strength of his own words in 2 Pet. iii. 15, is, to say the least, confirmed by two facts, which would, even without them, have suggested the same inference. When he writes his first Epistle, Mark is with him (v. 13), who had been St. Paul's fellow-traveller and fellow-worker in his first missionary journey, and who was not likely to have been chosen for that office unless he had been previously trained by the Apostle for it. Sylvanus, the bearer of the Epistle, had been with St. Paul at Antioch for many months, was chosen to take the place of Barnabas in his second and greater missionary enterprise among the Gentiles, had himself been joined with the Apostle in the salutations of two of his Epistles (1 and 2 Thessalonians), and had probably acted as his amanuensis.

We know too little of the life of St. Peter outside the record of the Acts to be able to say with certainty what circumstances led him to address these churches, which, so far as we know, he had not visited; nor at what time he wrote these Epistles to them. We have a few scattered hints, and have to piece them together as we can. And first, we have no trace of his presence at Jerusalem for any length of time after the Council of Acts xv. For a considerable length of time he lived and worked at Antioch, still the Apostle of the Circumcision (Gal. ii. 11), yet teaching in the mother-city of Gentile Christendom. Thence he appears to have gone to the further East, and to have made the great city on the Euphrates—so famous in the history and prophecy of Israel, still flourishing and wealthy, and the seat of

a large Jewish population—the head-quarters of his ministry. In the name of the church of Babylon,<sup>1</sup> as elect together with them, he sends greetings to those to whom he writes (1 Pet. v. 13). And he writes, it will be noticed, still as the Apostle of the Circumcision, to those who, like the “twelve tribes scattered abroad” of St. James’s Epistle, were “among the strangers of the dispersion”—Jews dwelling among Gentiles. It was at a time, apparently, when they needed counsel, when no other teacher of equal authority was at hand to comfort them; when St. Paul, who had founded so many churches in those regions, had been cut off from them, possibly after that last visit of his, subsequent to the first imprisonment at Rome, of which we read that it was a time of trial and persecution, which led “all in Asia” to turn away from him (2 Tim. i. 15). From this Epistle we learn that they were at the beginning of a “fiery trial” (1 Pet. iv. 12); that their name was cast out as evil (ii. 12); that the name of Christian, which had had its birth-place in Antioch (Acts xi. 26), had spread westward to these Asiatic churches, and was, as afterwards under Trajan, the test-word of their persecutors. If they accepted the title, they were looked upon as self-condemned; to disown it, to plead “not guilty” to the charge of being a Christian, was enough to ensure them an acquittal. We may infer from the earnest counsels of chaps. ii., iii., that the Apostle feared lest the enthusiasm of their new life should lead them to take part in anarchic or revolutionary movements; from his warnings against the luxury that showed itself in “the plaiting of hair and wearing of gold, and putting on of apparel” (iii. 3), that the new faith numbered some at least of the “honourable women” of the wealthier classes among its disciples; from his desire that the believers should be able to give an answer (literally, an *apology*) to every man that asked them a reason of the hope that was in them” (iii. 15), that there were men among them with sufficient culture to venture on such a vindication. The profound spiritual truths of which the Epistle is the utterance, must be left to the meditation of the devout reader, guided by a teacher like Leighton. Here it will be enough to note the external facts as to the writer of the Epistle, and those to whom it was addressed, which will best help the student to appreciate its general bearing. And here, in addition to what has been already dwelt on, we may note two or three points of interest.

(1.) St. Peter lived as St. Paul did, in the expectation of the coming of Christ as not far off. The thought of his “appearing” to judge the quick and the dead, to redress all wrongs and punish all evil, and reward the faithful, is the ground of his hope for the future. But even in the First Epistle, and yet more strongly as we shall see in the Second, this hope is tempered by the

feeling that the times and the seasons were not revealed to him; that the prophets of the New Testament, not less than those of the Old, were still in the position of those who “enquired and searched diligently, or what manner of time the Spirit of Christ that was in them did signify, when it testified beforehand the sufferings that should come on Christ (*τὰ παθήματα εἰς Χριστὸν*), not in Himself only, but in His people, and the glory that should follow” (i. 11).<sup>2</sup>

(2.) We may note some coincidences bearing on the personal history of the writer. He who had heard of the witness of the Baptist to “the Lamb of God that taketh away the sins of the world” (John i. 29, 36), dwells on the fact that all believers were redeemed “with the precious blood of Christ, as of a lamb without blemish and without spot” (1 Pet. i. 19). He to whom had been given the special thrice-repeated charge, “Feed my sheep” (John xxi. 15–17), reproduces that command in his exhortation to his brother elders to feed the flock of God which was among them, and points to Christ almost in the very words which the beloved disciple has recorded, as the “Chief Shepherd” that shall reward all faithful shepherds who serve under Him (1 Pet. v. 2). He who for so many years was a fellow-worker with the brother of his Lord, dwells on the truth that those who live the new life are “born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever” (1 Pet. i. 23); even as St. James had taught that “God of His own will begat us with the Word of Truth” (James i. 18); and gives, as he does, as the reward of the highest Christian grace, manifested in act, that it “shall cover the multitude of sins” (James v. 20; 1 Pet. iv. 8). He whom Satan had “desired to have that he might sift him as wheat” (Luko xxii. 31), and who in that sifting had failed so grievously, warns men out of his own bitter experience, that “their adversary, the devil, as a roaring lion, goeth about, seeking whom he may devour” (1 Pet. v. 8). Such was the Epistle, the genuineness of which may be looked on as all but unquestioned, even by the wildest criticism, which the Galilean fisherman left as a perpetual possession to the Church of Christ. The keys of the kingdom of heaven had been given to him as the symbol that he was called to the office of a scribe instructed to the kingdom of heaven; and with these he had, as it were, opened the doors of the house of the Interpreter, and brought forth out of the treasures of the Divine wisdom “things new and old.” The claims which have been made to rest on that power of the keys, on the promise that on the faith which he proclaimed Christ would build His Church, may be baseless, and in their ultimate development monstrous; but in the teaching of this Epistle, so rich in all spiritual knowledge, in all that can establish and strengthen the unstable soul, we may recognise no unworthy fulfilment of that high function of which the promise spoke.

<sup>1</sup> The conjecture that St. Peter wrote from a garrison town named Babylon, on the Egyptian frontier, or that he anticipated the mystic symbolism of the Apocalypse, and thus indicated that he wrote from Rome, may safely be dismissed as altogether arbitrary.

<sup>2</sup> I may be allowed to refer to the paper on “The Prophets of the New Testament,” in my volume of *Biblical Studies*, for the exegesis of this passage.

## THE PLANTS OF THE BIBLE.

BY WILLIAM CAREWETHERS, F.R.S., KEEPER OF THE BOTANICAL DEPARTMENT, BRITISH MUSEUM.

ORDERS XXVI.—XXIX. SIMARUBEÆ, SAPINDACEÆ, MELIACEÆ, AND VITACEÆ.



THE small order of Quassiads (*Simarubee*), consisting of bitter shrubs or trees, natives of tropical regions, is represented in the flora of Palestine by a single tree, which is found only in the depressed valley of the Dead Sea, reaching as far north as Jericho. This is the *Balanites Egyptiaca*, Del., a small scrubby thorn-tree with a hard wood used for making walking-sticks at Jerusalem, and an oval fruit not unlike a walnut, from which is obtained an oil prepared by the Arabs of Jericho, and sold to travellers under the erroneous name of Balm of Gilead.

The large order of Soapworts (*Sapindaceæ*) is represented in the Holy Land by two maples found on the Lebanon range; while a single species of the Meliad order (*Meliaceæ*) is planted abundantly by the roadsides, but nowhere occurs in a wild state. This is the Bead tree, or Pride of India (*Melia Azedarach*, Linn.), forming an agreeable shade to the travellers by its dense mass of compound winged leaves. The sweet-scented lilac flowers are collected into an erect spike, and are succeeded by a cluster of pale blue fruits, about the size of currants, which are often used as beads for rosaries.

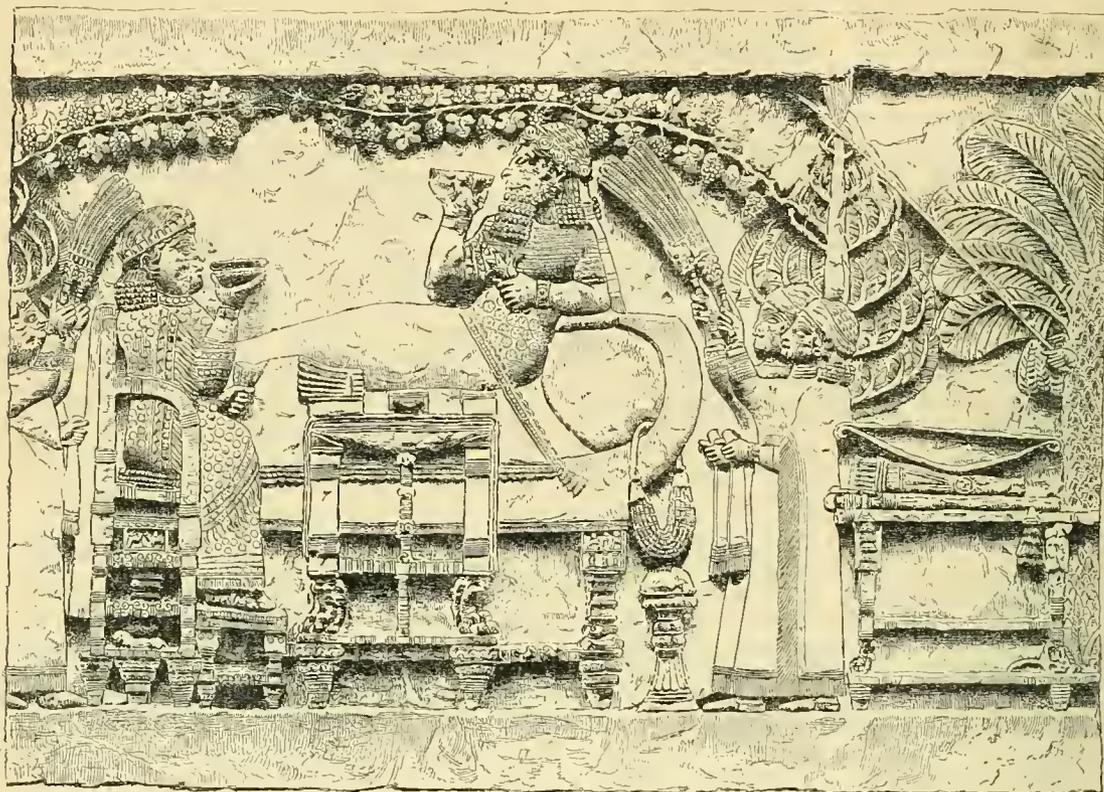
The Vines (*Vitaceæ*) form a small order of climbing plants, widely distributed over the tropical and subtropical regions of the world. They have large simple leaves like the grape-vine, or compound leaves like the Virginian creeper, an American plant largely grown in England, and which is, perhaps, not generically distinct from the true vines. The indigenous flora of Europe is without any representative of the order, though the well-known grape-vine has long been under cultivation in the southern countries of this continent. The Romans brought the vine to Britain. The different attempts that have been since made to bring it into cultivation have failed. It was found to be at best but a precarious crop, and it never produced a satisfactory wine, because the summer temperature is neither sufficiently great nor long continued to ripen the grape completely. Further north than 50° north latitude is too cold, and further south than 36° is too hot for the vine to attain perfection. It, however, accommodates itself remarkably to artificial treatment, and is consequently extensively cultivated under glass in countries much beyond its northern limits.

The vine has been cultivated from the remotest antiquity on account of its fruit. Representations of it are to be found in the early sculptured monuments of Egypt and Assyria; while the Bible carries its history back to the days of Noah, who "began to be an husbandman, and he planted a vineyard" (Gen. ix. 20). Like other plants which have been from the earliest times associated with man, it is impossible to discover its

native locality. It is generally believed that the mountainous region between the Euphrates and the Caspian Sea to the north-east of Palestine is its original country. Wild vines are frequently met with in the woods in this region, but these may be the evidence and the remains of a former cultivation, rather than the spontaneous growth of the plant in its native locality. It is certainly not indigenous to Palestine, but is still under cultivation there. A wild vine (*Vitis orientalis*, Linn.) having compound leaves, like those of the Virginian creeper, is sometimes met with on the low lands near the coast, and is indigenous to this region.

So numerous are the references to the vine and its products in the Bible that it would be impossible to notice them all in this paper. From them we learn that in the days of Abraham the Holy Land produced its grape harvest, for Melchizedek, king of Salem, brought forth bread and wine for Abraham's refreshment, when he was on his way back from delivering Lot out of the hands of his captors (Gen. xiv. 18). When Joseph was carried into Egypt, he found the vine cultivated there; and we learn from the dream of the royal butler that the sweet and unfermented juice of the grape was drunk by Pharaoh. "A vine was before me . . . and Pharaoh's cup was in my hand: and I took the grapes, and pressed them into Pharaoh's cup, and I gave the cup into Pharaoh's hand" (Gen. xl. 9—11). Some 200 years later the captive Israelites were familiar with the vine in Egypt, where it must then have been extensively grown, seeing that the fig and it are specially mentioned as the crops which were destroyed by the plague of hail that the Lord rained on Egypt. "He destroyed their vines with hail, and their sycamore-trees with great hailstones (Ps. lxxviii. 47, margin). In the wilderness the memories of the Israelites went back to these fruitful vineyards. In their murmurings against Moses, their plaint was, "Wherefore have ye made us to come out of Egypt, to bring us into this evil place? it is no place of seed, or of figs, or of vines, or of pomegranates" (Numb. xx. 5).

The terms in which the Lord described to His people while journeying in the wilderness the land which He had given to them, shows that the vine had already been extensively cultivated there. It was "a land of wheat, and barley, and vines, and fig-trees, and pomegranates" (Deut. viii. 8), where they should possess vineyards and olive-trees which they had not planted (Deut. vi. 11). And the men whom Moses sent to spy the land, whether it was good or bad, confirmed this description; when, having cut down from the valley of Esheol "a branch with one cluster of grapes, they bare it between two upon a staff" into the camp (Numb. xiii. 23), at once an earnest and an evidence to the people of



SITTING UNDER THE VINE. (From the Assyrian Sculptures.)

the rich land they were going to possess. When at length, Israel having obtained possession of the land, Judah received as his portion the terraced hills of the south clad with vineyards, the blessing of Jacob was fully realised, "Binding his foal unto the vine, and his ass's colt unto the choice vine, he washed his garments in wine, and his clothes in the blood of grapes" (Gen. xlix. 11). The extraordinary productiveness of the vineyards of Judah must have often recalled to the devout husbandman this prophetic blessing of his ancestor; just as the modern aspect of the whole region forcibly recalls to the traveller a later prophetic warning now singularly fulfilled, "I will destroy her vines and her fig-trees, whereof she hath said, These are my rewards that my lovers have given me: and I will make them a forest, and the beasts of the field shall eat them" (Hos. ii. 12). The terraced hills are all bare; not a vine is to be seen in the valley of Esheol; and there are no traces of Solomon's famous vineyards at En-gedi, save the terraces, and the huge empty cisterns which supplied the vines with water. The Turks and Saracens, who have so long held the land, have been the chief means of bringing about this state of things, the use of wine being forbidden to them by their religion. But they will not always possess the land; and in the picture of restored Israel, which the sure word of prophecy gives, the vine occupies a prominent

place. The few and scattered, yet singularly productive vineyards of Judah, which travellers see, will yet spread until they again cover the terraced hills of that land, as it is said, "I will bring back the captivity of my people Israel, . . . and they shall plant vineyards, and drink the wine thereof" (Amos ix. 14). "The mountains shall drop sweet wine" (Amos ix. 13).

When the vine was planted in a garden, or near a house, it was generally trained over trellis-work, so as to secure the shady arbour so coveted in the East. The sculptures from the palaces of Assyria represent scenes in the royal garden where the king and queen, or their guests, are resting under the grateful shade of carefully-trained vines, and are being refreshed with the juice expressed from the grapes, which abundantly hang from them.

In the vineyard the vine was not carried to such a height; the branches were kept from the ground by short props. The vineyard was enclosed by a fence, to protect it from the sheep and cattle, which are fond of the tender leaves, as well as from the wild animals, which made destructive inroads upon it. In the poetic figure of Israel, represented as a vine brought out of Egypt, so exquisitely sustained and amplified in the 80th Psalm, the writer deploras that through the broken-down hedges "the boar out of the wood doth waste it, and the wild beast of the field doth devour it" (Ps. lxxx.

13). Jackals and foxes, both alike fond of grapes, are great enemies to the vine-growers. To one or other of these animals Solomon refers, when he says, "Take us the foxes, the little foxes that destroy the vines: for our vines bear tender grapes" (Cant. ii. 15).

Besides the fence, each vineyard was provided with a watch-tower, which afforded protection to the cultivator, and enabled him to detect the approach of any enemy. The vines require continual attention; they must be carefully pruned and purged, that they may bring forth more and better fruit; they must be propped up and weeded; so that during the growth of the vines the tower was always occupied by some one discharging those duties.

Each vineyard had its wine-press, the practice being to express the juice from the grape in the field. The wine-presses were generally hewn out of the solid rock, and large numbers of them remain at the present day. They consisted of two vats or presses, the upper and larger one for treading the grapes, and a smaller one for receiving the juice or mast. Dr. Robinson thus describes one of these ancient wine-presses which he observed near Jerusalem:—"Advantage had been taken

of a ledge of rock; on the upper side, towards the south, a shallow vat had been dug out eight feet square and fifteen inches deep, its bottom declining slightly toward the south. The thickness of rock left on the north side was one foot; and two feet lower down on that side another smaller vat was excavated, four feet square by three feet deep. The grapes were trodden in the shallow upper vat, and the juice drawn off by a hole at the bottom, still remaining, into the lower vat. This ancient press would seem to prove that in other days these hills were covered with vineyards; and such is its state of preservation that, were there still grapes in the vicinity, it might at once be brought into use without repair" (*Bibl. Research.*, iii., p. 137). Canon Tristram observed no less than eleven of these wine-presses on the east of Carmel alone. Being dug out of the rock, they are often filled with earth, and passed by travellers without being observed.

The juice of the grape was pressed out by men, more or fewer in number in proportion to the size of the press. It was a fatiguing operation, and they sang or shouted to encourage each other. "He shall give a shout, as they that tread the grapes" (Jer. xxv. 30).

## BOOKS OF THE NEW TESTAMENT.

### THE SECOND EPISTLE OF ST. PETER AND THE EPISTLE OF ST. JUDE.

BY THE EDITOR.

**I**T cannot be denied, and ought not to be concealed, that the second Epistle that bears the name of St. Peter does not stand, as regards the evidence for its authenticity, on the same footing as the first. While that is recognised in all the early catalogues of the books of the New Testament as acknowledged and received, and quoted by some at least of the early Fathers of the Church, the second Epistle is classed by Eusebius, as late as the fourth century, as among the *Antilegomena*, or books whose authority had been questioned. It is not directly quoted by any writer before the latter part of the third century, though phrases occur in some earlier writers that seem, as it were, echoes of its language, or of that of some writing closely resembling it.

Origen, and later on, Jerome, speak of it in the same terms as Eusebius, as an Epistle that had been questioned. After their time, however, it was received as genuine, and took its place in the canon of Scripture without question, until the application of a more searching criticism as to the origin and authorship of each single book of the New Testament brought these facts to light, and led not a few inquirers to reject it as spurious. The doubt thus originated has been strengthened, in the judgment of many critics, by the contents of the Epistle. Their character, it is said, and not without truth, differs from that of the first. It is less Pauline in its tone, and more apocalyptic; deals more in dark

and awful pictures of the wickedness of false teachers and their followers, and of the final close of all things by the coming of the Son of Man, and the manifestation of the new heaven and the new earth. The very language in which that manifestation is spoken of, the answer given to those who began to ask the question, "Where then is the promise of His coming?"—when they saw that year after year passed on without the fulfilment of that promise—points, it is said, to a date later than any which comes within the limits of St. Peter's life. Lastly, there is the striking parallelism between chap. ii. of this Epistle and that which bears the name of St. Jude. That resemblance is, of course, perfectly compatible with the hypothesis of St. Peter's authorship, whatever view we take of the mutual relations of the two documents. Either writer might have reproduced what had been written by the other, or both might have drawn from some common source. The resemblance is therefore not in itself, like the want of external evidence or the difference of style, an objection to the genuineness of the Epistle. It is a phenomenon that has to be accounted for, and possibly this explanation may lead us to view the other more perplexing phenomena in their true light.

It is obvious that on the admission of its spuriousness the Epistle loses much of its interest and value. There is no question here of a conjectural or traditional authorship, such as that with which we have to deal in regard to the Gospels, which do not in their text, as

distinct from their titles, claim to be written by this or that disciple. If the Epistle be not by St. Peter, it is a deliberate and, from our modern point of view, fraudulent personation. The writer claims to be "Simeon, an apostle of Jesus Christ," to have been present in the holy mount, and to have heard the voice that came from heaven at the vision of the "excellent glory" of the Transfiguration. If he were not this, and the document itself was an apocryphal writing of the second century, then its interest would be limited to the fact that it bears witness (1) to the authority of the first Epistle, of which it claims to be the successor; (2) to the reception of a narrative of the Transfiguration like that contained in the first three Gospels, and therefore, by inference, to the recognition of the narrative of those Gospels as a whole; (3) to the existence of a collection, more or less complete, of the Epistles of St. Paul, and to the recognition of their authority even by those who looked to St. Peter, the Apostle of the Circumcision, as their guide and teacher. We need not undervalue the importance of the testimony thus given, but it is clear that, if this were all, the Epistle would have to take its place among the *Apocrypha* of the New Testament, and that its claims upon our reverence and faith would be altogether gone.

Here, as elsewhere, the argument from coincidences has a claim to be heard. Do we find resemblances between the two Epistles, such as would be natural in the same writer, but such also as are too inconspicuous to admit of our believing that a writer of a later date would have hit upon them as giving the supposititious document which he meant to foist upon the Church the character of genuineness? I submit that the following, comparatively minute as they may seem, have this character:—

(1) We have this exceptional form of salutation, "Grace and peace *be multiplied*," in both Epistles, and in them only.

(2) In 1 Pet. i. 19, we have the combination of the words ἀμώμου καὶ ἀσπίλου ("without blemish and without spot"). In 2 Pet. ii. 13, we have the like combination, as in a writer to whom the one word naturally suggested the other, of σπίλοι καὶ μώμοι ("spots and blemishes"). So again, ἄσπιλοι καὶ ἀμώμητοι, in 2 Pet. iii. 14, the latter word not occurring elsewhere in the New Testament.

(3) The use of the rare verb ἐποπτεῖν ("behold") in 1 Pet. ii. 12; iii. 2, and of the equally rare noun ἐπόπται in 2 Pet. i. 16, neither word occurring elsewhere in the New Testament.

(4) The remarkable use of the word ἀρετή ("virtue"), as applied to God, in 1 Pet. ii. 9 (where it is wrongly translated "praises" in the Authorised Version) and 2 Pet. i. 3.

(5) The writer's fondness for the word "precious" in both Epistles, as applied to faith (2 Pet. i. 1), the trial of faith (1 Pet. i. 7), the blood of Christ (1 Pet. i. 19), the promises of the Gospel (2 Pet. i. 4).

(6) Each Epistle quotes a whole verse from the Book of Proverbs, quotations from which occur but seldom

in the Apostolic writings: 1 Pet. iv. 18, "If the righteous scarcely be saved, where shall the ungodly and the sinner appear?" from the Greek version of Prov. xi. 31; and 2 Pet. ii. 22, "The dog is returned to his own vomit again," from Prov. xxvi. 11.

(7) The use of ἡ ὁδὸς ("the way of truth") in 2 Pet. ii. 2, in the half-technical sense, as equivalent to the faith or religion of Christianity, that was characteristic of the Apostolic age (Acts xix. 9, 23; xxii. 4; xxiv. 22), but was not common in the age that followed.

In addition to these verbal coincidences, we may note some that affect the substance and teaching of the Epistle. In both, the gift of prophecy and the existence of an order of prophets in the Apostolic Church are prominent topics of thought (1 Pet. i. 10—12; 2 Pet. i. 19—21; iii. 2). In both, stress is laid upon the teaching of the history of the Deluge (1 Pet. iii. 20; 2 Pet. ii. 5; iii. 6). In both, there is the same reference to deeper, half-traditional mysteries connected with that history, to the "spirits in prison that had been aforetime disobedient," to "the angels that sinned," and were connected, in some mysterious way, with the sins that brought about that great judgment.

The incidental mention of Silvanus in 1 Pet. v. 12, as has been pointed out already, explains the reference to St. Paul's Epistles in 2 Pet. iii. 15. That of Mark, in 1 Pet. v. 13, taken together with the traditional connection of his Gospel with St. Peter, fits in with the declaration of the writer of the second Epistle that "he would endeavour that his readers should be able, after his decease, to have the things of which he wrote in remembrance, so that they might feel sure that they had not followed cunningly-devised fables" (2 Pet. i. 15, 16), and with the numerous verbal coincidences between both the Epistles and the Gospel which bears St. Mark's name. In the words, "Knowing that the putting off of my tabernacle cometh suddenly" (2 Pet. i. 14), we may trace a distinct reference to the words of our Lord in the narrative recorded in John xxi.; while in 1 Pet. v. 2—4, "Feed the flock of God that is among you . . . when Christ the chief Shepherd shall appear," we have an equally distinct echo of the thrice-repeated command, "Feed my sheep," in the same chapter.

So far for the points of resemblance, which at least tend to show identity of authorship. What explanation can be given of the more startling and prominent differences? The answer is to be found, I believe, in the state of the Church in the period to which these Epistles and the Pastoral Epistles of St. Paul and that of St. Jude all alike belong. It was a time of persecution, of morbid excitement, of strange heresies, of wild lawlessness. In every church there were prophets stirred with the thought of what they saw around them, of what they beheld in vision as in the near or distant future. St. Peter, we have seen, wrote his first Epistle at the commencement of such a period. Assume an interval of a year or two, or even of a few months, and there would be time for these phenomena to affect his thoughts and speech. It might well be that as St. Paul records words which the Spirit had spoken expressly in

prophetic utterances in the Church (1 Tim. iv. 1), so St. Peter might have heard or read a "prophetic word" (2 Pet. i. 19), full of like warnings and denunciations. Such a "word of prophecy," in proportion to the impression it made on men's minds, would be reproduced with more or less variation, and transcribed and circulated, would become, as it were, the text of Apostolic sermons. This is, I believe, the natural and sufficient explanation of the resemblance between the Second Epistle of St. Peter and the Epistle of St. Jude. It explains also, in no small measure, the difference between the tone and thought of the two Epistles now under consideration; the stress laid upon "true knowledge" (*ἐπίγνωσις*) (2 Pet. i. 2, 3, 8; ii. 20; iii. 18), in contrast with the speculative knowledge of which the false teachers boasted; on the truth of the facts of which the Apostle had been an eye-witness, in contrast with the cunningly-devised "fables," against which St. Paul, no less than St. Peter, utters so strong a protest (2 Pet. i. 16).

But it would follow, on this supposition, that an Epistle sent by a special messenger to churches excited, persecuted, unsettled, would not be received in the same way, or publicly read to the same extent, as one which dealt more with the great truths, promises, laws of life, which belonged fully to every age, and met the wants of every heart. As a matter of fact, even after its reception into the canon of Scripture, the Second Epistle of St. Peter has never attracted the minds of men to study it in the same measure as the First. If we may reason from this later experience, it is open to us to believe that, after having done its work, it was for a time less read, sought after, circulated—practically, perhaps, forgotten; and that, therefore, when it was rescued from this obscurity, it was viewed at first with suspicion and distrust. The fact that it was afterwards received, in spite of that suspicion, may, at least, be held as showing (even while we do not claim any very high critical authority for their judgment) that the more the Epistle was known, the more scholars and collectors of MSS., like Origen, Eusebius, Jerome, not altogether careless of such questions, or incompetent to deal with them, came to know the facts of the case, the more they were disposed to look on the evidence in its favour as stronger than the doubts and distrust which sprung out of gaps and defects in that evidence. In that conclusion we too may be content to rest.

#### THE EPISTLE OF ST. JUDE.

So much has been said of this Epistle in connection with that with which it is so closely allied, and with the special difficulties which it here and there presents, that it will not be necessary to do more than say a few words as to the writer and the readers of the Epistle. The fact that it, too, was placed by Eusebius among the *Antilegomena*, or disputed writings, and that it is absent from the *Peschito* or earliest Syriac version, ought not, indeed, to be passed over; but it admits of the same explanation as that which applied to the Second Epistle of St. Peter. It was recognised, how-

ever, in the Muratorian Canon, and by Origen. We may reasonably infer, from the fact that the writer calls himself, not an "apostle," but a "servant" of Jesus Christ, and refers to the apostles (ver. 17) as a distinct body, that he himself was not of the number of the twelve. This, of course, at once distinguishes him from the "Judas, not Iscariot," the "Judas, brother [or, possibly, son] of James," of whom we read in the Gospels. His further description of himself as "brother of James," as his claim to be heard, connects him with the Bishop of Jerusalem, and helps us to identify him with the Judas who is named in Matt. xiii. 55, as among the brethren of the Lord. On this assumption, all that was said of the early life of his more conspicuous brother, the early want of faith, the subsequent full belief, applies equally to him. Of his work in the Apostolic Church we know absolutely nothing, and we only learn from a tradition that his grandchildren were brought before the Emperor Domitian as belonging to the kingly line of David, and were found to be poor working men, from whom no political danger could be apprehended; that he probably continued to reside in Palestine, and was, perhaps, the only one of the family that continued the life of the carpenter's shop of Nazareth. We may infer, from his reference to his brother James as clothing his words with authority, from the quotations or references to purely Jewish traditions, oral or written, that the writer was himself of the church of circumcision, and was writing to members of that church, at a time when they were in danger, not so much from the Judaizing, Pharisaic tendency against which St. Paul had contended, as from the half-Gnostic, half-Oriental Jewish fables, coming from those who claimed to be doctors of the Law, and yet were lawless and ungodly, and who represented the second growth of heresies in the Apostolic Church. To what section of that church he wrote, we have no certain knowledge. The state of the Asiatic churches, as described in the Pastoral Epistles and those of St. Peter, might well lead us to think of them; but the same phenomena were probably to be found almost everywhere. As in those Epistles, so here, the "faith," in its objective sense as almost equivalent to a creed, is assumed to have been preached, delivered, handed down, and men are called upon to "contend earnestly" for it. The key-note of the whole group is the "putting men in remembrance" of what they knew before.

The special difficulties connected with the traditions about Michael the archangel disputing with the devil about the body of Moses, and the quotation from the prophecy of Enoch, do not require any full discussion. It may be enough to say that these allusive references do not compel us to give to either a higher authority than they would possess had they not been mentioned. It would be a strained and untenable view of inspiration to assume that the one tradition out of many that had surrounded the life of Moses with legendary fancies, the one passage in a book certainly apocryphal, originating, perhaps, in the time of the Maccabees,

developed under Herod the Great, otherwise full of wild and fantastic dreams, were in this way taken from the mass of worthless matter with which they were associated, and then stamped and re-issued with a new and divine authority. What we may legitimately infer is the strong hold which such traditions and such books had upon the minds even of devout Christians; how largely they may have influenced the thoughts of men as to the remote past and the immediate future. As men held the treasure of the truth in earthen vessels, as they built upon the one foundation, not only gold and silver and precious stones, but wood, hay, stubble, so it was here. As we cannot suppose for a moment that these facts were specially revealed to the writer of the Epistle, or that they had been handed down by a tradition from primitive times, of which not a trace exists in the canonical or apocryphal writings of the Old Testament, no other conclusion is open to us than to see here that mingling of the divine and human which we recognise in greater or less measure throughout the sacred volume. Recognising in that volume diversities of gifts and degrees of greatness, we may

see in the absence from St. Paul's Epistles of such references and quotations, a token that the mind of the great Apostle lived and breathed habitually in a higher atmosphere; did not dwell on that which filled the thoughts of others, or, at least, took its place among their familiar imagery; and saw more clearly than others the truth as it is in Jesus. What we do learn from the presence of the allusions in St. Jude's Epistle is that the acceptance of such traditions does not affect the testimony which a man bears to the things which he has seen and heard, or to the faith which has been delivered to him, or the strength of his protest against evil, or the fulness and fervour of his hope or love. That is a lesson which it is well to bear in mind as we look back upon the long history of the Church of Christ, and are tempted to place on the same level the essential convictions and the floating opinions, or incidental allusive references, of those who have been among the saints of God; and it is a gain and not a loss to have a crucial instance to guide us in such an epistle as that which bears the name of St. Jude.

## GEOGRAPHY OF THE BIBLE.

### PALESTINE.

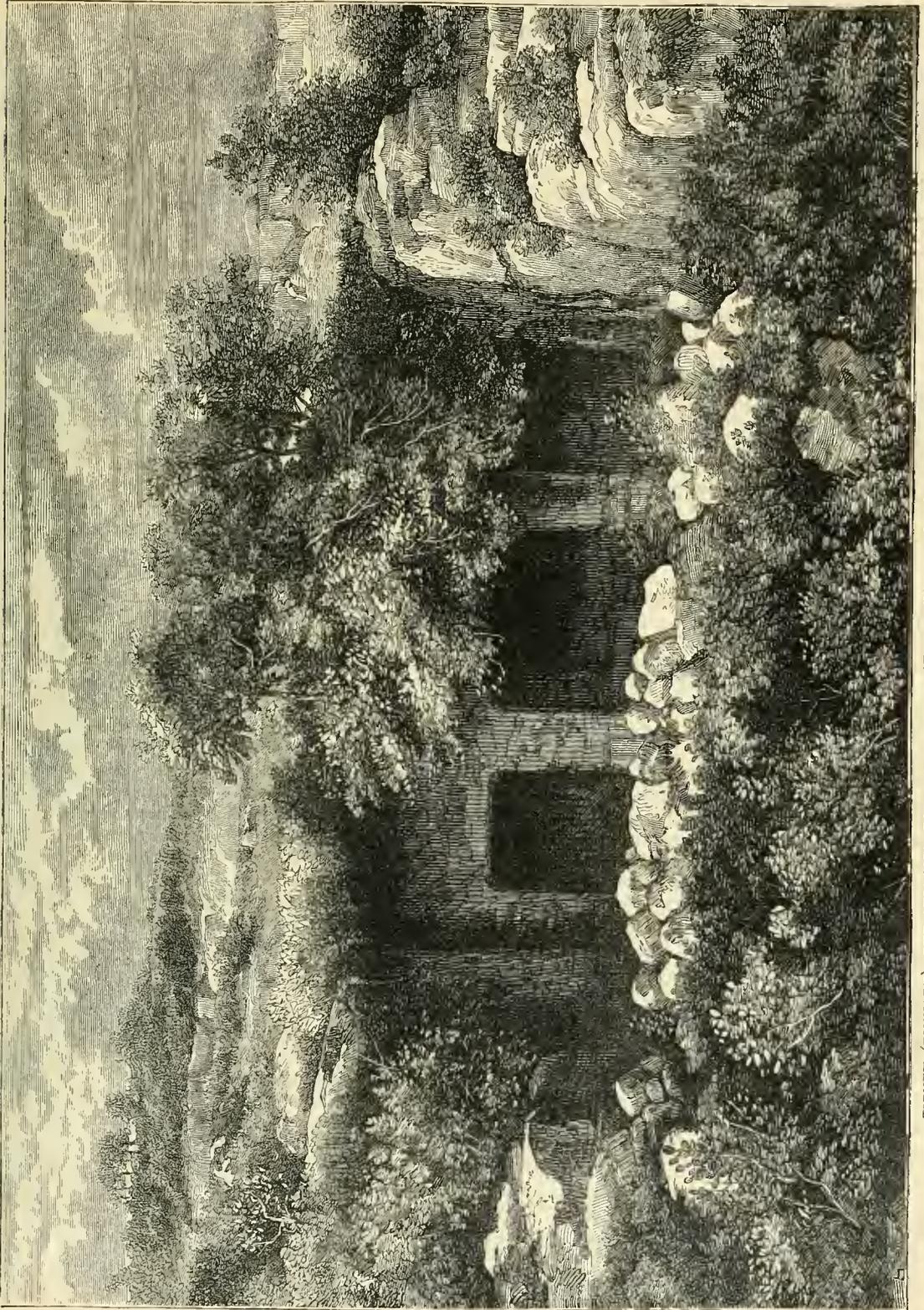
BY MAJOR WILSON, R.E.

#### VI.—SAMARIA (*concluded*).

**S**AMARIA was founded by Omri in the sixth year of his reign, and became the capital of the kingdom of Israel until its capture by the Assyrians about B.C. 721. Here Ahab raised a magnificent temple to Baal, which was afterwards destroyed by Jehu on the occasion of the slaughter of the priests and worshippers of Baal (2 Kings x. 23—27); and it was in the pool of Samaria that Ahab's chariot was washed after the disastrous battle of Ramoth-gilead, "and the dogs licked up his blood, and they washed his armour, according unto the word of the Lord which he spake" (1 Kings xxii. 38). The city was twice ineffectually besieged by Benhadad, king of Syria, and on the second occasion was miraculously relieved after the inhabitants had been reduced by famine to the most horrible extremities to sustain life; the whole story of the siege, with the episode of the two women (2 Kings vi. 26—29), is one of the most thrilling in the Old Testament, and the local circumstances attending it have been well brought out by Van de Velde: "As the mountains round the hill of Shemer are higher than that hill itself, the enemy must have been able to discover clearly the internal condition of the besieged Samaria. . . . The inhabitants, whether they turned their eyes upwards or downwards, to the surrounding hills, or into the valley, must have seen all full of enemies. . . . The mountains, and the adjacent circle of hills, were so densely occupied by the enemy that not

a man could pass through to bring provisions to the beleaguered city. The Syrians on the hills must have been able, from where they stood, plainly to distinguish the famishing inhabitants." On the third occasion the city was taken by the Assyrians, but only after a siege of three years, and with its fall the kingdom of Israel came to an end. In later years Samaria was rebuilt by Herod the Great, who embellished it with fine buildings, and called it Sebaste, whence it derives its present name Sebastiyeh, one of the few instances in which the more modern name has entirely supplanted the older one. It was to the Sebaste built by Herod that Philip went down to preach the Gospel; and "there was great joy in that city," and many, "both men and women, were baptised;" amongst others, Simon the sorcerer, who was afterwards so severely reproved by St. Peter for his worldliness (Acts viii. 5—25).

In the hills west of Nablus, Lieutenant Conder has succeeded in bringing to light many ancient sites previously unknown, and amongst others the extensive ruins of Deir Asruhr, which he identifies with Sozusa, the seat of a Christian bishop, first mentioned at the Council of Chalcedon in the middle of the fifth century. The ruins occupy a commanding position, and cover an area of about a square mile; many of the buildings are in a fair state of preservation, and appear to be Roman, or even older, but the place has not yet been identified with any Bible name. Proceeding southwards from Nablus along the rich plain of El Mukhna, and passing Lubban (Lebanah),



TIENEH (TIMNATH), THE SUPPOSED TOMB OF JESHA, (From a Photograph taken for the Palestine Exploration Fund.)

we reach the ruins of Seilun (Shiloh), the position of which is given with great minuteness in Judg. xxi. 19, as being "on the north side of Bethel, on the east of the highway that goeth up from Bethel to Shechem, and on the south of Lebonah." The ruins of Shiloh cover the surface of a *tell* on a spur that lies between two valleys which unite about a quarter of a mile above Khan Lubban. In their present state they are nothing more than the ruins of an Arab village, but there are traces of early foundations, and the walls are built of old material; the most interesting feature is a sort of level open court, seventy-seven feet wide, and four hundred and twelve feet long, partly hewn out of the rock, that may very possibly have been prepared to receive the tabernacle, which, according to Rabbinical traditions, was "a structure of low stone walls, with the tent drawn over the top." It is at any rate important to find a place, in the undoubted ruins of Shiloh, sufficiently large to have received a tent of the dimensions of the tabernacle, and one apparently specially prepared for its reception. It was at Shiloh that the ark rested from the death of Joshua till its capture by the Philistines at the disastrous battle of Aphek, and here, in the most sacred of Jewish sanctuaries, Samuel was brought up and called to the prophetic office. After the loss of the ark and death of Eli, Shiloh appears to have been deserted, and Jeremiah (vii. 12) refers to it as a striking example of the Divine indignation: "Go ye now to my place which is in Shiloh, where I set my name at the first, and see what I did to it for the wickedness of my people Israel." In the hill-sides round the ruins are several rock-hewn tombs, in one of which, if we may trust Jewish tradition, Eli and his sons were buried; and in a small valley to the north-east is a spring which may have been the scene of the seizure of "the daughters of Shiloh" by the Benjamites, when the men lay in wait in the vineyards for the women as they went forth "to dance in dances." There is no grandeur or beauty in the position of Shiloh, but from its seclusion and central situation it was well adapted to be the resting-place of the ark and the principal sanctuary of the Jewish nation.

Southward from Seilun lies Jifna, the ancient Gophna, and hence the old Roman road, which passed westwards by Tibneh to the maritime plain, and Caesarea can be plainly traced. Tibneh has generally been identified with Timnath-serah, or Timnath-heres, the town given to Joshua after the partition of the country between the twelve tribes, and in "the border" of which he was buried. The ruins are of some extent, but consist merely of heaps of stones; the surrounding country is wild and rugged, and must have been extremely picturesque when the hill-sides were covered with terraces bearing olive and vine. In the rocks south of the ruins are a number of tombs, one of which, having certain peculiarities in its construction, has been identified by several writers with the tomb of Joshua. On the face of a sort of vestibule in front of the tomb are some two hundred niches for lamps, arranged in vertical rows; they are all more or less blackened by smoke,

and when filled with lighted lamps must have presented a wild weird appearance, throwing out long shadows from the pillars which support the roof. From the vestibule a small low door leads into the first tomb chamber, in which are five *loculi*, or receptacles for bodies, with the usual bench running in front of them; hence a passage about seven feet long, and two and a half feet high, runs into a second and smaller chamber, with a single *loculus* at the end, which is supposed to have been the last resting-place of Joshua. The whole arrangement of the tomb is peculiar, and unlike anything existing elsewhere in Palestine; but there is no tradition, nor indeed anything to show that it is Joshua's tomb, with the exception of its close proximity to the supposed site of Timnath.

At the southern extremity of Samaria lay Bethel, the "house of God," a name which has passed into our language almost as a household word, and now represented by the few Arab houses that form the village of Beitin, on the high road from Jerusalem to Nablus. There are the remains of a square tower, a small church, an old pool, which receives the water of a small spring, and in the rocks towards the west a large number of rock-hewn tombs. The ruins lie at the head of a valley, which soon deepens into a grand gorge, as it falls to the Jordan Valley, and behind them the ground rises a little to a broad shoulder on which the natural rock has been worn by the weather into strange forms, amongst which Jacob may have laid himself down to sleep after taking of "the stones of that place and putting them for his pillow." It was here that, during his dream, Jacob received the promise, that in him and in his seed all the families of the earth should be blessed; and on awakening he took the stone that had served for his pillow, and setting it up for a pillar, anointed it, and called the name of the place Bethel, thus changing its name from Luz, by which it had previously been known. On his return from Padan-aram, whilst passing down the country from Shechem to Mamre, Jacob again stayed at Bethel, and erected an altar on the place where God had appeared to him during his dream. In after years, Bethel was one of the towns to which Samuel went each year in circuit to judge the people, but it was in connection with the worship of the Golden Calf, after the division of the country into the two kingdoms of Judah and Israel, that the place became of so much importance. The sanctity attached to Bethel from its having been the site of Jacob's altar, and its position, within sight of the Temple at Jerusalem, made it well adapted to become the great southern sanctuary of the kingdom of Israel, and its situation commanding the road to the north, and the southern passes from the Jordan Valley, rendered it of no slight importance as a border fortress. We can only allude to the tragic story of the man of God of Judah, who boldly presented himself before Jeroboam, as he stood by the altar to burn incense, and predicted the vengeance of the Lord (1 Kings xiii. 1—32), a prediction so remarkably fulfilled when Josiah brake down the altar and the high place, and "took the bones out

of the sepulchres, and burned them upon the altar, and polluted it" (2 Kings xxiii. 15, 16); and will conclude by drawing attention to the curious fact, that every Jew who worshipped on Mount Moriah must have had before him evidence of the idolatry which was so widely

spread over the country in the glistening walls of the temple of Bethel; and that every priest who offered on the altar of Jeroboam must have been reminded of the purer worship in the Temple of Solomon on Mount Moriah.

## SCRIPTURE BIOGRAPHIES.

### JEHOSHAPHAT.

BY THE REV. W. BENHAM, B.D., VICAR OF MARGATE.

[Places where mentioned:—1 Kings xv. 24; xxii., *passim*; 2 Kings i. 17; iii. *passim*; viii. 16; xii. 18; 1 Chron. iii. 10; 2 Chron. xvii.—xx., *passim*; xxi. 1, 2, 12; xxii. 9; Joel iii. 2, 12; Matt. i. 8.]

**J**EHOSHAPHAT, the fourth king of Judah, was the son of Asa and Azubah. Of his mother no further mention is made. His father reigned over Judah for forty-one years, and is pronounced in the Book of Kings to have done that which is right in the sight of the Lord; though the account in the Chronicles exhibits some unfavourable features in his character. He began very well, and showed his zeal for the Lord by casting out idolatry. But afterwards, when the animosity between the sister kingdoms had broken out more bitterly than ever, he resorted to the fatal expedient of calling in foreign help against his adversary. It was the beginning of a gloomy end. He imprisoned the seer, Hanani, for rebuking him, and "oppressed some of the people at the same time" (see 2 Chron. xvi. 7—10). His growing worldliness was further shown by the fact, that when seized with disease, "he sought not to the Lord, but to the physicians." He died in B.C. 917, and was honoured with a magnificent funeral (2 Chron. xvi. 13, 14).

The accession of Jehoshaphat was welcomed with bright hopes by the nation. They brought him presents, and he had riches and honour in abundance (2 Chron. xvii. 5, 6). And the hopes were not disappointed. "He walked," we are told, "in the first ways of his father"<sup>1</sup> (xvii. 3). His influence grew and increased so much that the fear of the Lord fell upon the kingdoms around; none made war upon him, and the Philistines and Arabians brought him tribute.

Two distinct features marked the early portion of the reign. The first is the means which he set on foot for the education of the people. In the third year of his reign he appointed five princes to take the general superintendence of the work, and established them in the cities of Judah. And with them he sent Levites and priests, who taking the book of the Law with them, went about through the cities of Judah and taught the people. It is, in fact, the first missionary effort on

record. He had resumed his father's crusade against idolatry, but he had found, also, that there was need of something more than mere iconoclasm. We can easily imagine the ignorant, practically heathen state in which the people lived. For the first time, instruction in the ways of God was brought to their homes. As old Matthew Henry well writes, "He dealt with them as reasonable creatures, and would not lead them blindfold, no, not into a reformation, but endeavoured to have them well taught, knowing that that was the way to have them well cured." The organisation thus set on foot was, in all probability, the beginning of the synagogue system, which Ezra afterwards so fully extended and completed.

His second step was to reorganise the military force. He built castles and storehouses in Judah; increased the means of communication and traffic with the towns, and garrisoned them; and he made Jerusalem a great centre of military operations. Like David, he had his heroes (*gibborim*), or mighty men, of which one Adnah was commander. There were two other captains from the tribe of Judah, and two of Benjamin.

Meanwhile great changes had taken place in the kingdom of Israel. The alliance between Asa and Benhadad had proved too much for Baasha, and in all probability hastened his end. His son Elah, after a reign of two years, had perished by the sword of Zimri, and a time of dreadful anarchy followed, which was brought to an end by Omri, who succeeded to the northern throne ten years before the accession of Jehoshaphat to that of Judah. Seven years later—that is, therefore, three years before the accession of Jehoshaphat—Ahab succeeded Omri, and a new policy began. A close alliance was entered into between Jehoshaphat and Ahab. It proved disastrous, but it might have been most beneficial. Ahab was of a disposition which, rightly directed, might have made him a blessing to his people. "The Scripture—which speaks of the cities which he built, and his ivory house, and his might, and the wars which he warred—leaves the impression upon our minds that he was intellectually superior to his predecessors, of a higher ambition, less narrow in his notions. He had not the dread which Jeroboam felt of intercourse with Jerusalem; he cultivated the friendship of Jehoshaphat" (Maurice's *Prophets and Kings*, p. 125). Certainly, peace between two sister kingdoms must be better than war. And there was

<sup>1</sup> Our version has "his father David;" but such a phrase occurs nowhere else, and it is hard to make sense of it as thus applied. The LXX. and some Hebrew MSS. omit "David," which reading is confirmed by internal evidence. There will be evident significance in making a distinction between the first and last years of Asa.

nothing, therefore, in the alliance which appeared to threaten the peace of either people. But Ahab formed another alliance. He married Jezebel of Sidon, and at once succumbed to her stronger will. His first step was to naturalise the worship of her country; and from that day Baal worship was the established religion of Israel, never to be rooted out until the ruthless hand of Jehu destroyed it and the Ahab dynasty together. This made the alliance dangerous, which otherwise would have been wise and politic; for a man who touches pitch will be defiled. But the danger was greatly increased by the cordiality of the alliance, resulting in an intermarriage. Jehoshaphat's heir, Jehoram, married Ahab's daughter, Athaliah. There is a Jewish tradition that when Ahab humbled himself for his sin (1 Kings xxi. 27—29) and lay in sackcloth, he sent for Jehoshaphat to advise and exhort him, and even submitted to hard stripes from his hand. This is most likely sheer fable, but the penitence of Ahab was very probably known to Jehoshaphat, and may have led to the visit of Jehoshaphat to Samaria. It was the first visit since the disruption of Solomon's monarchy. To testify his pleasure at so auspicious an occasion—as a man of the world would be sure to call it—Ahab prepared great festivities to flatter and honour his guest. All was splendour and hopefulness. The star of peace had surely now returned (2 Chron. xviii. 2).

A practical result followed upon this interchange of compliments. Ahab proposed an offensive alliance against the king of Syria, and an attack on Ramoth-gilead. Jehoshaphat's father had made alliance with Syria against Israel; the son may have rejoiced in thinking that he was following a better and more enlightened course. He entered into it heartily. "I am as thou art," he said; "my people as thy people, my horses as thy horses." But his overflowing amiability did not overpower his piety towards God. He would not go forth until counsel had been sought at the mouth of the Lord. Then began a scene which the Scripture depicts with marvellous dramatic power. Four hundred false prophets, either worshippers of the golden calves, or fresh importations by Jezebel of Baalites, raised the cry, "Go up and prosper." Jehoshaphat was not satisfied. He would fain hear a prophet of the Lord; and Micaiah, the son of Imlah, was remembered by Ahab, though he added, "I hate him, for he doth not prophesy good concerning me, but evil." It was he, according to Josephus, who had denounced Ahab for letting Benhadad escape (1 Kings xx. 35—43). The consultation with Micaiah added, in Ahab's warped and self-willed judgment, a fresh instance of Micaiah's ill-will to him, for the prophet foretold, in solemn and impassioned words, what the terrible result of the expedition would be. It was an evil spirit, he said, which had entered into his flatterers, even the spirit of false prophecy. It would bring him to his death, and all Israel would be scattered, as sheep that have not a shepherd. One of the false prophets, Zedekiah, thereupon struck Micaiah on the cheek, with taunting words; to which Josephus makes two curious

additions. He says that Zedekiah taunted Micaiah with contradicting Elijah, for whereas Micaiah was foretelling the king's fall at Ramoth-gilead, Elijah had said that the dogs should lick up his blood in Naboth's vineyard. And Josephus adds, that when Zedekiah struck Micaiah, he defied him thus: "Ye shall soon know whether he be a true prophet, and hath the power of the Divine Spirit; for I will smite him, and let him then hurt my hand, as Iddo caused the hand of King Jeroboam to wither." The apparent triumph of the experiment, Josephus adds, put an end to Ahab's hesitations, and even induced Jehoshaphat to overcome his scruples.

Ahab, however, was ill at ease, and like the coward which he continually showed himself to be, he determined to save himself, at his friend's risk, from the ruin which Micaiah had foretold. On pretence of giving up the post of command to Jehoshaphat, he persuaded him to assume his royal robes, while he disguised himself as a common soldier. Perhaps he hoped Jehoshaphat's uprightness would protect him. The ruse was nearly proving fatal to Jehoshaphat. The Syrian captains, commissioned to fight only against Ahab, thought that Jehoshaphat was he, and surrounded him. "But Jehoshaphat cried out, and the Lord helped him; and God moved them to depart from him" (2 Chron. xviii. 31). Meanwhile a chance arrow, shot, according to tradition, from the bow of Naaman, struck Ahab between the joints of his armour, and wounded him in the lung. He lingered until nightfall, and then died.

Jehoshaphat returned home in peace, but was met with a stern rebuke from Jehu, the son of that Hanani who had rebuked his father (2 Chron. xix. 2). He seems to have laid the warning to heart,<sup>1</sup> and gave himself once more to the subject of internal reform. This time it was judicial reform which he took in hand. He appointed judges in each city of his kingdom, and constituted a judicial court at Jerusalem, for purposes, apparently, of final appeal, in both ecclesiastical and state matters (2 Chron. xix. 8). It consisted of priests, Levites, and the "chief of the fathers of Israel." Over the ecclesiastical court he placed Amariah, the high priest; over the secular, Zebadiah, the ruler of the house of Judah. The charge which he delivered on this occasion is given in 2 Chron. xix., and there seems to be a distinct reference to it in Ps. lxxxii.

The alliance, however, with the kingdom of Israel still had attractions for him, and he joined Ahab's son Ahaziah, not in a warlike, but a commercial enterprise. No harm, he might think, was likely to come of that; it was merely a partnership for the material good of the two peoples. Where Solomon had built ships, namely, at Ezion-geber (Suez), the two kings founded a fleet to sail into tropical seas, and bring Indian riches home. But again a prophetic voice was raised against the expedition, and it came true, for the ships were broken to pieces (2 Chron. xx. 35—37). Ahaziah proposed a second attempt, but Jehoshaphat refused (1 Kings xxii. 49).

<sup>1</sup> Josephus adds that he performed expiatory sacrifices to God.

More glorious is the next passage in his life. A vast host of Ammonites, Moabites, and Edomites formed a confederacy against him; and Jehoshaphat was startled by the sudden news that they had appeared in the rich gardens of En-gedi, west of the Dead Sea (2 Chron. xx. 2).<sup>1</sup> His first step, in contrast to the character of his father Asa, was to seek the Lord's help, by proclaiming a fast, and summoning a congregation to the Temple. The people assembled from all the cities, men, women, and children (ver. 13), and Jehoshaphat led the worship. His prayer, which is given at length, bases his hope upon the petition uttered by Solomon, and declares that he has no help to look for but God's. Upon this, Jahaziel, a Levite of the sons of Asaph, came—as Isaiah afterwards to Hezekiah—with an assurance that his confidence shall be rewarded. “To-morrow,” said he, “go ye down against them: behold, they come up by the cliff of Ziz; and ye shall find them at the end of the valley, before the wilderness of Jeruel. Ye shall not need to fight in this battle.” Ziz was a steep and difficult zigzag path, cut in the face of the rock. It is the only pass from En-gedi to Jerusalem, and is the route still taken by the Arabs in their marauding expeditions (Dr. Robinson). The assurance was implicitly believed, and the Levites immediately poured forth a song of praise, as if the victory were already won. The next morning, the whole body of the people went forth as appointed, singers in the van of the army, singing their hallelujahs.

How the sudden rout was accomplished we are not clearly told. “The Lord,” we are told, “set ambushments” against the enemy, which is interpreted that the men whom the enemy had set in ambush against Judah, fell, by mistake or designedly, upon their own allies, which led to mutual distrust throughout the whole army, so that Ammonites and Moabites fell upon Edomites, and afterwards on one another. The tremendous overthrow is described with vivid power in the sacred narrative, as well as in the Psalms which belong to the period. Take, for example, the 83rd Psalm, which by almost universal consent refers to this event. It throws some fresh light on the history. It begins by describing how the enemies of the Lord took counsel against His “secret ones” (that is, those whom He holds in the hollow of His hand), and resolved to blot out the name of Israel altogether. It gives a list of the confederates, more complete than that in the Chronicles—Edom, Ishmael, Moab, the Hagarenes, Gebal, Ammon, Amalek, the Philistines, Tyrians, and children of Asshur. Two or three in this list call for special remark. The Hagarenes dwelt in the land of Gilead, near, therefore, to Ammon. Gebal is probably the mountain country south of the Dead Sea. The Philistines and the Tyrians, I need not say, were on the west of Judah; the rest on the east. There is no mention of the western invaders in the Chronicles. Their adhesion to the coalition proves how mighty was the danger. Jehoshaphat was literally surrounded by enemies. If

by Asshur is meant Assyria, as is generally the case, it is the first mention since the days of Nimrod (Gen. x. 11). The Assyrian monarchy was now an infant power, and this may be its first appearance on the scene where it afterwards played so formidable a part; or the word may mean here *Syria*, in which case we may assume that the confederacy, as far as Syria was concerned, was in retaliation for the help which Jehoshaphat had given Ahab. The expression “they have holpen the children of Lot,” is explained by the statement in Chronicles, that the latter had organised the confederacy.

The 48th Psalm, again, gives a splendid description of the overthrow. One illustration, in the rush of the poetic fervour, is taken from a painful experience of the king. “Fear came there upon them, and pain, as of a woman in travail, and as thou breakest the ships of Tarshish with the east wind.” The deliverance was to him an assurance of what he had always been taught to believe, “That which we have heard [in the history of past times], such have we seen” (cf. Job xlii. 5). The 47th Psalm belongs to the same happy period.

The valley where this mighty invasion was crushed and destroyed, and where the Jews were three days busily engaged collecting the spoils, was called “the Valley of Berachah” [*i. e.*, Blessing], “because there they blessed the Lord.” The prophet Joel speaks of “the valley of Jehoshaphat” (chap. iii. 2), and this is the name now given to the valley of the Kedron. The explanation is probably this: there is a paronomasia on the word “Jehoshaphat,” which means, “whose cause the Lord judgeth;” and the prophet, foretelling the overthrow of the nations which oppress Israel, exclaims, “Gather them together into the valley of Kedron; it shall become for them like the valley in which Ammon and Moab fell before Jehoshaphat, for here I will judge my people's cause.” Here, be it remembered, was Gethsemane, whence our Lord was dragged to the house of Caiaphas, hard by. He summons, in vision, the nations to witness His sorrow, and judges them by His pierced hands. Wherever Christ crucified is preached, that place becomes to the hearer a valley of Jehoshaphat. The expression “valley of decision” in verse 14 is doubtless an equivalent to this, but “decision” should be translated “hewing in pieces,” which makes the simile closer between the judgment of the children of Lot and the final judgment of all the enemies of God.

In the last act which is recorded in Jehoshaphat's life, we have still another sign of the close alliance between the two kingdoms, and it is one in which, as each time before, Jehoshaphat is brought into straits, but is delivered for his faithfulness' sake. And the impression left by this last story is, that though it cost him trouble and anxiety, yet it made him an instrument of deliverance and of good to his ally.<sup>2</sup> Jehoram, the son of Ahab, was to a certain extent a religious reformer, though he is described as having wrought evil in the

<sup>1</sup> For “Syria” read “Edom” in this passage, אֲרָם for אֲרָם. Hazazon-tamar is interpreted by Gesenius “the field of the pastures.”

<sup>2</sup> The fact of his having the same name as his brother-in-law, the son of Jehoshaphat, is another indication of community of feeling.

sight of the Lord (see 2 Kings iii. 1—3). He may have been influenced for good by Jehoshaphat. His accession (B.C. 896) was the signal for the revolt of the king of Moab, who had been tributary to Ahab. Jehoram applied to Jehoshaphat for assistance, and it was readily given. The king of Edom also joined the confederacy. The allies passed southward round the Dead Sea, in order to attack the rebellious king from an unexpected quarter. Elisha the prophet, apparently in consequence of a Divine intimation, accompanied the army, unknown to the allied kings. An unforeseen calamity fell upon them; they journeyed seven days through the wilderness of Edom, and found no water. The king of Israel, as his manner was (cf. vi. 33), found no resource but to complain against God, while Jehoshaphat immediately inquired for a prophet of the Lord. Then came the remarkable scene with Elisha; the stern rebuke of the son of Jezebel; the mercy shown for Jehoshaphat's sake; the minstrel, under whose skillful hand the prophet grew calm, and ready for the prophetic impulse; the trenches dug in the sand; the night of waiting; the fulfilled hopes when the morning dawned; the delusion of the Moabites, followed by their utter discomfiture. Kir-haraseth, the strong mountain-fortress of Moab, was levelled with the ground. A ghastly tragedy followed. The king of Moab, hemmed in on all sides, made one desperate effort to break

through the besieging host. This failing, in the frenzy of despair, he took his eldest son, and sacrificed him before them all.<sup>1</sup> A shudder of indignation ran through the besiegers, and in very pity they turned away from him and went home.

These are the records which remain of the life of Jehoshaphat. He died in the year 892, at the age of sixty. One warning moral of his life has been drawn with much power by Dr. J. A. Hessey. In his lectures on the Kings of Judah, he heads that on Jehoshaphat with the words "The Dangers of Indecision." But the dangers, great as they were, were all surmounted. The intermarriage alone proved disastrous. Athaliah, true daughter of her mother Jezebel, is like a blood-stained thread in the woof of Jewish history, until Jehoiada's revolution puts her out of the way. But on the whole Jehoshaphat's policy, at home and abroad, was glorious and happy. There had been no reign, on the whole, so prosperous as his, and in external prosperity his kingdom "most nearly rivalled the grandeur of that of David."

<sup>1</sup> This seems clearly the meaning of the words of 2 Kings iii. 27; and the facts are so stated at length by Josephus. Some, however, suppose that the king of Moab offered the king of Edom's son, resting that opinion mainly upon Amos ii. 1; but an uncertain tradition preserved by Jerome explains the latter passage by stating that the king of Moab, in revenge of what he had suffered, sacrilegiously disinterred the body of the king of Edom after his death, and burned it into lime.

## ETHNOLOGY OF THE BIBLE.

PALESTINE:—(3) RACES IN THE LAND OF ISRAEL, FROM THE CONQUEST TO THE CHRISTIAN ERA.

BY THE REV. WILLIAM LEE, D.D., ROXBURGH.

### § (5).—TIME OF OUR LORD.

**B**Ringing these papers on the Ethnology of Palestine to a close, by some account of the races found in that country at the commencement of the Christian era, our space (already as far as this subject is concerned all but exhausted) will not permit us to enter into many details.

At the time of the Captivity, we found the Holy Land in many places utterly desolate; and as far as it was inhabited at all, occupied chiefly by a mixed foreign population of Phœnicians, Syrians, Idumeans, Cuthceans, and other alien races, with but a residuum of its former Hebrew possessors—a residuum the extent of which cannot be exactly calculated, but which must at most have been very small. Nor was it otherwise than slowly and by degrees that the edict of Cyrus, which permitted the return of the exiled Jews to their own land, effected any change on these conditions. The permission originally applied, as already noticed, only to Jerusalem and its immediate vicinity; and the whole number of persons who, at least on its first publication, were willing to take advantage of it, was 42,360, or, including the servants in attendance, under 50,000 (Ezra ii. 64). Others of the Babylonian exiles,

it is true, gradually followed. Nor was there only the return of fresh detachments from among the captives beyond the Euphrates, but doubtless a continuous re-migration from among the scattered bodies of those Hebrews who, having left the country voluntarily in the troublous times which preceded the final catastrophe, had taken refuge in such asylums as were accessible to them in the territories of neighbouring peoples. Even, however, at the time of the expedition of Nehemiah (B.C. 445), nearly a hundred years after the date of the edict of Cyrus (B.C. 536), though fifteen considerable towns (including Hebron) in the tribo-lands of Judah, and fourteen considerable towns in Benjamin, with their adjacent villages, were found again colonised by Israelites (Neh. xi. 20—36), the land generally seems, as regarded its population, to have remained very much in the same state as during the Captivity. It is impossible here to trace the history of the processes by which the calamities brought on Israel by that judgment were eventually repaired. Indeed, of about 200 years—the very years, too, when some of the most important events connected with that repair must have taken place—our knowledge is extremely meagre and uncertain. For such information as we possess on the subject generally, the reader may be referred to the

articles entitled "Between the Books," in preceding pages of the present work. It is enough to say that by the time of the advent of Christ, Palestine, if not under exactly the same conditions as before the terrible convulsions it had undergone, was once more in the possession of the Chosen Seed, with a population hardly less numerous than that which crowded its narrow confines in the most prosperous days of its earlier history.

That population certainly included now, as in all former times, a considerable proportion of foreigners. The latter were of many different races. With some of these we have been already familiar in the ethnical history of Palestine at periods before noticed. An obvious example is found in the "Samaritans." How far the Canthean settlers in Samaria of the times of the Captivity had, by intermarriage, established in course of ages a right to the claim which they sometimes made to the possession of Israelite blood in their veins, is a question that has been much debated. That upon the whole the Samaritans of the days of Christ must be regarded as not only "strangers" (Luke xvii. 18), but lineal descendants of "the strangers" introduced into "the cities of Samaria," soon after their conquest, by Shalmaneser, cannot be doubted. Then, Syrians, Arabians, Phœnicians, and Idumeans also continued to form part of the foreign inhabitants of the Holy Land (Strabo, *Geogr.* xvi. 2, § 34; Josephus, *B. J.* iv. 4, § 5). But fresh blood had likewise been introduced. More than 500 years had elapsed since the Return; and the new masters who had overrun the land, or temporarily occupied it, in succession, could not have failed to import new elements into its permanent population. We have, especially, distinct evidence that such a result had followed the Grecian rule. Many Palestinian cities had been originally founded and colonised by the Greeks in the times of Alexander the Great and his successors. Gerasa, for instance, is said (see Reland, *Palæst.* ii. 806) to have derived its name from the fact that it was originally peopled by a number of the older soldiers of Alexander's army, who being unfit any longer to follow the camp, fixed their residence in this trans-Jordanic city. Paneas—afterwards called by King Herod Cæsarea-Philippi—dates from the same period, and in like manner owed its foundation to the Greeks, who, indeed, left traces throughout the whole of Palestine, of a dominion which lasted nearly three centuries, in the Greek names of cities, places, and streams, which they had almost everywhere substituted for those previously in use (Ewald, *Hist.* v. 235). That in the time of Christ a considerable proportion of the Gentile population to be found in Palestine continued to be of Greek origin, the writings of Josephus everywhere bear abundant evidence. Another important element, likewise introduced since the time of the Captivity, and indeed in the days of Christ, of comparatively recent introduction, was due to the Roman conquest, and the reduction of Palestine to the position of a province of Rome.

Foreigners were not by any means to be found at

this time distributed equally over all parts of the land. The principal seats of the heathen population may be very clearly ascertained from contemporary writings. Galilee, the plain of Jericho, and Samaria, are said by Strabo to have been territories inhabited by non-Israelites (*Geogr.* xvi. 2, § 34). In addition to these territories must be mentioned the region of Decapolis. This district, the limits of which are variously stated, and which was partly situated on the west, but for the most part on the east of Jordan, had everywhere (Lightfoot, x. 240) a population in which the heathen predominated.

Of the *cities* which, in the time of our Lord, contained the largest proportion of foreign inhabitants, Cæsarea demands to be first noticed. That city was the headquarters of the Roman garrison; and the foreign troops stationed there, which amounted to almost a legion, or 6,000 men (Ewald), consisting partly of Italian (Acts x. 1; xxvii. 1), but at least invariably of non-Israelite cohorts (*Jos., Ant.* xiv. 10, § 12), did not by any means constitute the chief part of its heathen inhabitants. As the seat of government, and the usual residence of the governor, very many foreigners of all classes, in ever-increasing numbers, were naturally led to take up their residence within its walls, and in the neighbouring villages, or country houses. Like the earlier town on the same site which it superseded, and which in its Greek name, Stratonis Pyrgos, bore testimony to its foreign origin, Cæsarea, indeed, had been more a Gentile than a Jewish city from its foundation. Herod the Great, by whom Cæsarea was founded, and constructed on a scale of magnificence before unknown in Palestine, colonised it from the first chiefly with foreigners (see Milman, ii. 112), of whom, according to Josephus (*B. J.* iii. 9, § 1), Greeks formed the largest proportion.

Another city remarkable now, as always, for the number of its foreign inhabitants, was the ancient Beth-shean, situated about twelve miles south of the Sea of Galilee, and four miles west of the Jordan. It was one of the Canaanite cities from which the primitive inhabitants were not wholly expelled at the period of the Conquest (*Judg.* i. 27). For a time it bore the name of Scythopolis (2 Macc. xii. 29; comp. with 1 Macc. v. 52; *Jos., Ant.* v. 1, § 22; vi. 14, § 8; xii. 8, § 5; Euseb., *Onom.* 118), a Greek name which indicates the presence there at one period of a Greek population, but also apparently points to an earlier occupation by races distinct at once from the Greeks and the Canaanites. Though the fact is disputed (Reland, *Palæst.* ii. 992; Robinson, *Res.* iii. 330), it appears upon the whole to be probable (Ewald, iv. 231) that the Scythians, who, according to Herodotus (*Hist.* v. 103—105), made an incursion through Palestine into Egypt about the year B.C. 600, had, as Pliny (v. 16) and a chronicler of the eighth century after Christ (G. Syncellus, *Chron.* i. 505) relate, taken possession of Beth-shean, and given occasion to the subsequent choice of its Greek name. That Beth-shean, which was still in the time of Eusebius a noble city—a fact to which even its existing ruins testify (Irby and Mangels, 92; Burchhardt, *Travels in Syria*,

343)—had, about the time of Christ, a large foreign population, we have satisfactory evidence (*Jos., B. J., ii. 18, § 3*; cf. *Lightfoot, Works, x. 240*).

We have unusually full information as to Tiberias. Tiberias was the capital of the tetraparchy of Galilee, and one of the greatest cities of Palestine. It had been built by Herod Antipas, after the birth of our Lord, and was situated within a few miles of the principal scenes of the Saviour's ministry, though we have no reason to believe that it was ever visited by Him. Josephus speaks expressly of its "Greek" inhabitants (*Vita, § 12*). Herod himself had passed most of his early life abroad, and though by religious profession a Jew, was a foreigner by descent, and all his sympathies were with foreign manners and customs. His gorgeous palace, with its gilded roof and walls adorned with idolatrous sculptures, was destroyed in the Jewish war as offensive to the religious feelings of the nation; but the fact that the city was ceremonially unclean, as being built on the site of a place of sepulture (*Jos., Vita, § 12*; *Reland, Pal. ii. 1,036*), must always have limited the numbers of its Jewish inhabitants.

Other foreign or semi-foreign towns in Palestine, at this time, were Hippo, "replenished with Greeks, but with not a few Jews mixed with them" (*Lightfoot, x. 242*); Cæsarea-Philippi (*Reland, ii. 918*), with its grotto, dedicated to the god Pan, remains of which exist to this day (*Robinson, Res. iii. 347*); Pella (*Jos., Ant. xiii. 15, § 4*); and Gadara (*Lightfoot, x. 241*).

Some of the cities just named were indeed so truly foreign cities, that—though within Jewish territory—they were exempt from the regulations of the Jewish code, and, as regarded local jurisdiction, subjected to laws of their own (*Winer, Realwört., s. v. "Decapolis"*). In most of them were found heathen temples, as well as other buildings—theatres and hippodromes—devoted to uses abhorrent to the spirit of the Jewish religion, and to the prevailing religious feelings of the Jews of that age. From the *Mischna* (*Aboda Zara, c. 1., Misch. iv.*) we learn incidentally that, in some of them, as in Beth-shean, many of the shops were distinguished by idolatrous emblems which enabled the scrupulous Jew to detect and avoid the Gentile purveyors with whom it was unlawful for him to deal.

As to the *native* population of Palestine at this period not much need be said.

That Jews formed the great bulk of the inhabitants is everywhere evident. From the number of victims offered at the passover A. U. 819, Josephus (*B. J. vi. 9, § 3*) reckons that the worshippers who took part in that last celebration of the greatest of the Jewish festivals must have numbered 2,700,000, which it has been shown (*Greswell, Dissert. ii. 272*) will, after every allowance is made for the probable number of Jews of the Dispersion among these worshippers, imply that the strictly Jewish population of the Holy Land was then not less than 6,000,000.

Nor were the Jews in Palestine of that day of less

purely Hebrew blood than in any former times. For a moment, in the first century after the Return, there appears to have been ground for apprehension that by the intermarriage of the restored people with the mixed foreign races who as yet disputed the possession of the land with them, the holy seed would cease to exist as a distinct race (*Ezra ix.*). But the immediate danger was averted by the stringent measures taken by Ezra and Nehemiah (*Ezra x. 9*; *Neh. xiii. 23*); and if the temptation to a like departure from the principles of the Mosaic law was never afterwards removed, but became one to which the people were more and more exposed, as time went on, by the ever-increasing intimacy of their relations with neighbouring nations, the new zeal for a strict observance, of the letter at least, of their own laws, which from about this time began to take possession of their minds, together with the indiscriminating hatred for alien races and customs, which began to supplant their earlier proneness to the opposite extreme—the result, probably, of greater intimacy with their neighbours, and especially of the wrongs which they had suffered from them—proved a permanent safeguard in the future. A horror of foreign marriages became, indeed, a leading characteristic of the nation (*Jos., Ant. xi. 8, § 2*; *xii. 4, § 6*; *Tacitus, Hist. v. 6*). Every means are known to have been used to maintain the integrity of the Chosen Race. The importance attached to the point is evident from the care with which the genealogies of the different families were preserved from the time of the return from Babylon down to the issue of the decree of Augustus for the census which brought Joseph and Mary to Bethlehem at the time of the Nativity (*1 Chron. ix.*; *Neh. vii. 5*; *xii.*; *1 Mace. ii. 1, viii. 17*; *xiv. 29*; *Luke ii. 3*), and later. Josephus takes care to mention that he had transcribed the account of his own family from the public tables (*Vita, § 1*; *Contra Ap. i. 7*).

The most remarkable difference in the ethnic condition of the population of Palestine, at this period as compared with earlier periods, was probably found in the change which had taken place in the *national character* of the Jews themselves. For a view of the extent and the nature, as well as the causes of this change, the reader must be referred to works like those of Jost, Milman, and Ewald. Let it suffice to say that there was at once deterioration and improvement. The change, however, whether for good or evil, was, after all, little more than superficial. No people, perhaps, ever preserved its individuality more thoroughly from first to last than that marvellous people which for 2,000 years was so intimately associated with the Holy Land.

The ethnology of Palestine even in these periods which followed not only the time of our Lord, but the date of the latest of the canonical books, is not without at least indirect interest for the Biblical student, especially in connection with the fulfilment of prophecy. But to pursue our inquiries into the periods in question would be beyond the purpose of the present papers.

## ANIMALS OF THE BIBLE.

BY THE REV. W. HOUGHTON, M.A., F.L.S., RECTOR OF PRESTON, SALOP.

## AMPHIBIA.

**T**HE *Amphibia*, cold-blooded vertebrates, provided, either temporarily or permanently, with gills for aquatic respiration as well as lungs for aerial respiration, do not appear to be abundantly represented in Palestine, the

croakers," but Gesenius interprets it "marsh-leapers." Either derivation aptly describes the frog; but it must be mentioned that Egyptian scholars claim the word as a purely local name adopted by the Arabs in Egypt. "The radicals of which it is composed occur in a modified form in the Egyptian for 'tadpole,' *hefennu*, or



THE TREE-FROG.

edible frog (*Rana esculenta*), the tree-frog (*Hyla arborea*), one species of toad (*Bufo pantherinus*), being the only recorded inhabitants. The edible frog is very common both in Egypt and the Holy Land, and so amazingly numerous in some of the lakes and pools of the latter country as "to cover the surface towards evening in one solid, unbroken mass." Its loud croaking at night is said to be perfectly deafening. Frogs are mentioned in the Old Testament only in connection with the account of the second plague of Egypt (Exod. viii. and Ps. lxxviii. 45; cv. 30); compare also in the Apocrypha, Wisdom xix. 10. In the New Testament frogs are mentioned only in Rev. xvi. 13, "I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet." The Hebrew word *tsepharde'a* means, according to Fürst, "marsh-

*hefenr*, which Brugsch renders 'tadpoles,' giving as the Arabic equivalent *walad dofda*, the young *dofda*" (Canon Cook in *Speaker's Commentary*, vol. i., p. 489). Bochart has adduced instances of plagues of frogs having occurred in several places, as at Pæonia and Dardania, where these creatures suddenly appeared in such numbers as to cause the inhabitants to leave the district. The Egyptian plague of frogs, like the other plagues, had probably a direct bearing on Egyptian superstitions. "A female deity with a frog's head, named Heka, was worshipped in the district of Sah (*i.e.*, Benihasan), as the wife of Chnum, the god of the cataracts, or of the inundation, and Lepsius has shown that the frog was connected with the most ancient forms of nature-worship in Egypt. According to Chæremon, the frog was regarded as a symbol of regeneration" (Canon Cook in *Speaker's Commentary*, p. 279).

The green and elegant little tree-frog (*Hyla arborea*) may be often seen sitting on a leaf of a tree both in Egypt and Palestine; its food consists of flies. In confinement these tree-frogs eat very sparingly. A

specimen in the possession of a friend of ours is content with one blue-bottle in three days. The toad (*Bufo pantherinus*) is a southern form. Tristram says it is common in all parts of the country.

## BOOKS OF THE NEW TESTAMENT.

### THE EPISTLES OF ST. JOHN.

BY THE EDITOR.

#### THE FIRST EPISTLE OF ST. JOHN.

**T**HE position of this Epistle in the Canon of the New Testament is every way remarkable. The writer does not mention his own name, nor give any intimation, direct or indirect, to whom the letter is addressed. On the other hand, there is hardly any epistle for the existence of which, in the apostolic age, we have more abundant testimony. Polycarp reproduces the teaching of I John iv. 3, "Whosoever doth not confess that Jesus Christ is come in the flesh is an antichrist;" and Polycarp was, according to the early traditions of the Church, a disciple of St. John. So was Papias, and he, we learn at second-hand from Eusebius, quoted it frequently. Irenæus, who, though writing in Gaul, belonged to the succession of the Asiatic churches, uses it largely in his controversial writings. By Clement in Alexandria, by Tertullian and Cyprian in Western Africa, in the earliest extant Canon (known as the Muratorian Fragment), in the earliest version of the New Testament, the Peshito Syriac, its authority is recognised. Writers who questioned the authorship of the Apocalypse did so on the ground that its style was so different from that of the Epistle, which they looked on as unquestionably St. John's. We may fairly say that we have no ground, but the most arbitrary assumptions, for not so receiving it.

The hearing of this fact on the controversies which have been raised as to the authorship of the fourth Gospel is obvious enough. Those controversies are dealt with elsewhere. Here it will be sufficient to draw attention to the fact that the strong resemblance between that Gospel and the Epistle now before us, in thought, style, phraseology, so that the one is often but the echo of the other, is at least *primâ facie* evidence of identity of origin. Whether we adopt the theory that the writer coloured with his own thoughts and language his report of a teaching higher than his own, or that his mind was so penetrated with that teaching that he spontaneously reproduced it, the close relationship between the two documents will hardly be called in question by one who has any critical faculty capable of appreciating the elements of likeness or unlikeness which take their place among the internal evidence of the authorship of books.

With St. John as with St. Peter, we have to fill up the scanty records of the New Testament from traditions more or less uncertain. The Gospels tell us

of the fiery zealot, first the disciple of the Baptist, afterwards of Christ, receiving a descriptive name, as one of the "Sons of Thunder," twice rebuked for his burning and impetuous zeal, once for his aspiring ambition, and yet, in spite of that fervour, or, it may be, because of it, emphatically "the disciple whom Jesus loved," to whom He committed the care of His mother, when she stood weeping by the cross. From the "hired servants" of his father Zebedee, from his being known to the high priest, from the indications of a special intimacy with Lazarus and his sisters, we may infer a social position somewhat higher than that of the other Galilean disciples; a culture also higher; a greater receptivity for the special aspects of the truths which were presented by our Lord when He was teaching, not the peasants and fishermen of Galilee, but those who were "masters in Israel," in Jerusalem. After the Ascension, we find him in companionship, as before, with St. Peter. He is at Jerusalem when St. Paul is received and recognised there in his character as the Apostle of the Gentiles (Gal. ii. 9). The special trust committed to him probably kept him in Palestine till the Virgin's death. The date of that event is purely conjectural, but the absence of any mention of an apostle at Jerusalem at the time of St. Paul's last visit there, makes it all but certain that he had left it before that date. A tradition so early and so widely spread that it can hardly be questioned, connects his later years with the Asiatic churches that were founded by St. Paul. There, after the departure of that Apostle, perhaps in the same persecution in which he and St. Peter suffered, he was in "the isle that is called Patmos," as a sufferer for the faith (Rev. i. 9). Thence he returned to Ephesus, and remained there till his death, guarding the Church against the rising heresies that denied the reality either of the divinity or humanity of his Lord, shrinking even from chance contact with false teachers, unwearied in his watchful care over the souls of individual disciples, living on to such extreme old age that men thought that his Lord's mysterious words (John xxi. 23) meant that he should have an earthly immortality; and then, when his strength failed him, carried into the congregations of believers,

<sup>1</sup> I refer to the two stories, (1) that St. John rushed out of a public bath in which he found himself together with Cerinthus; and (2) that hearing that a young convert whom he had baptised had joined a band of robbers, he went after him, allowed himself to be taken prisoner, and finally re-converted him.

and uttering, as his last counsel, the words, "Little children, love one another."

With this brief outline of what is known as to the writer, we proceed to the Epistle. It contains, as has been said, no direct statement for what readers it was intended, and the only traditional statement on the subject mentioned by Augustine, that it was sent to the Parthians, is at once too late, too confused, and too improbable to be received. On the other hand, the tone of the writer, in its warm affection, the oft-recurring "little children," the classification of those to whom he writes into groups with whose stages of spiritual growth he is well acquainted (ii. 12—14), his reference to false teachers as one who knew their previous history and character (ii. 19), all point to a close personal relation, and we can hardly err in believing that the Epistle was addressed to the Asiatic churches, of which Ephesus was the centre, and with which tradition, both local and general, connected the later years of St. John. So we can account for the impression made by it on Polycarp, and Papias, and Irenæus; so we can best explain the character of the heresies which it combats, as being the after-growth of those germs of error of which St. Paul had warned the elders of Ephesus (Acts xx. 30), which he had more formally denounced in the Pastoral Epistles, and of which we have found traces in those of St. Peter and St. Jude. As the great truth of the Gospel, the "mystery of godliness," was that Christ, the Son of God, had been manifested in the flesh (1 Tim. iii. 16), so the note of heresy was its denial of that truth (1 John iv. 3). This was the spirit of antichrist, and those who proclaimed it were themselves apostates and forerunners of the great apostasy (1 John ii. 18). The teachers of falsehood, it would seem, came not merely as reasoners and disputants, but simulated the very forms of inspiration, which were meant to give sanction to the truth; and therefore it was necessary at Ephesus, as it had been at Thessalonica and Corinth, that men should "prove all things," should "try the spirits whether they were of God" (1 John iv. 1); and the unailing criterion which was to distinguish the true prophet from the false, was his adherence to the confession of faith in the great fact of the Incarnation, just as St. Paul had made it the note of a true prophetic utterance, that he who spake by the Holy Ghost should declare that Jesus was the Lord (1 Cor. xii. 3).

So far, then, as the Epistle of the beloved disciple was controversial, it maintained the same truths as those of St. Paul and St. Peter, and against kindred, if not identical, forms of error. But there were also, as might be expected, features that were specially characteristic. As Faith was the watchword of St. Paul, and Hope of St. Peter, so we cannot fail to recognise that Love was that of St. John. And this, while it had its ground in the point of view from which he looked on the whole mystery of the faith, was also strengthened by all the personal memories of the early days of his discipleship. He had seen with his eyes, and handled with his hands, that Word of Life about which men were wrangling and disputing (i. 1). He had felt the reality of

that tender and compassionate love; had seen the water and the blood flow from the pierced side (v. 6); and felt that that ineffable sacrificial act was indeed the propitiation for his sins and those of the whole world, cleansing from all sin (i. 7; ii. 2). He had known the power of the unction of the Holy One, which came with the Pentecostal gift, and had tasted that eternal life which was not merely the blessedness of a far distant future, but consisted in knowing God, and Jesus Christ whom He had sent (John xvii. 2). When he had leant upon His breast in the fulness of his early devotion, he had learnt the lesson which the experience of his after life did but deepen and intensify; felt that if he asked anything according to His will, He would hear him; that there was, as it were, an interchange and reciprocity of life between the Master and the disciple. The words, "God dwelleth in him, and he in Him," "We are in Him that is true," were but the expression of that consciousness of a life hid with Christ in God, which every year made more real and precious. In that consciousness, in the faith on which it rested, was the only safeguard against the sensuous and corrupt thoughts of God which had led the heathen world astray. The danger of idolatry was not yet past. It might reappear at any time, in new forms or old, whenever the central truth was forgotten or denied, and therefore the last word of warning (strange as it may seem to us that those to whom he wrote should have needed it) was, "Little children, keep yourselves from idols" (v. 21).

For a discussion of the memorable passage that speaks of the "three that bear record in heaven" (v. 7), and of the "sin unto death," I refer to the notes by Mr. Spence that have appeared in *THE BIBLE EDUCATOR* (Vol. II., pp. 116, 333).

#### THE SECOND AND THIRD EPISTLES OF ST. JOHN.

The two remaining Epistles stand so nearly on the same footing, and have so much in common, that they may conveniently be dealt with together. Their chief interest lies in their being private letters, examples all but unique (St. Paul's Epistle to Philemon is the only other document of the kind in the New Testament) of the "correspondence" of the Apostolic Church, of the familiar intercourse between an apostle and his friends in Christ. It was, doubtless, because they were private letters, and therefore not read at the time in the gatherings of church members, that they were less known than the first Epistle—were omitted in at least one early version (the Peshito Syriac), and classed by some writers as of doubtful authority. The special designation by which the writer speaks of himself, not as an apostle, but as "the elder," may also, in part, account for some of the doubts which were felt as to its authorship, and actually gave rise to a notion that there was in the church at Ephesus a John the Presbyter, or elder, as distinct from the Apostle. It is clear, however, that, so far as internal evidence goes, the two private Epistles are stamped with the same character, reproduce the same words and phrases, as those which we have found in the more public document.

The "deceivers and antichrists" who confess not that Jesus Christ is come in the flesh (2 John 7), the joy of the writer that his children walk in the truth (3 John 4), the commandment which we had from the beginning, that we should love one another—all these point to the same mind as uttering itself in the three Epistles, and to that as being the same, also, as that which pervades the fourth Gospel. Even the touch of dissatisfaction with writing as an instrument of conveying thoughts, the deep consciousness that "pen and ink" are poor substitutes for the interchange of thought and feeling between living men, is, I venture to think, a note of the identity of the man who thus expresses himself with the writer who, when he had finished his task of recording what the Spirit brought especially to his remembrance, was constrained to confess that if the things which Jesus had done and taught were to be written every one, he supposed the world would not contain the books that should be written (John xxi. 25).

It remains to say a few words as to those to whom the Epistles were addressed. The words translated "elect lady" (*Kyria Eklecta*) may be both, either, or neither of them treated as proper names. Both are found in Christian inscriptions of comparatively early date. Looking to the fact that *eklecta* is used of the sister of the person addressed in 2 John 13, and to the improbability of two sisters having the same name, I am disposed to take "the elect Kyria" as the most probable rendering. We learn from the Epistle itself that she had both the means and disposition to exercise hospitality towards Christian travellers; that this had made her name well known among the whole body of believers of the district; that there was some risk that her hospitality might be too indiscriminate; that she might receive and foster some who were at once persecutors of the faith, and, like most of the heretics of that age, conspicuous for their evil deeds, impure and profligate in their lives. The presence of one such teacher might be enough to contaminate the children who were dear to the mother's heart, and of whom the Apostle rejoiced to hear that they were walking in the truth. The Epistle brings before us, in this way, a picture of that brighter side of the life of the apostolic age, in which women like Phœbe, Dorcas, Lydia, Euodias, Syntyche, and others like them, devout and honourable, exercised a wide influence for good, meeting the special wants of the new society, presenting a purer ideal of womanhood than the heathen world had known.

We cannot with certainty identify the Gaius or Caius to whom the third Epistle was addressed. The name was one of the most common wherever the Romans had found their way, and two, one at Derbe (Acts xix. 29; xx. 4), and one at Corinth (1 Cor. i. 14; Rom. xvi. 23), appear among the converts of St. Paul. The fact that the latter is named as the "host" of St. Paul himself, and of "the whole church," is sufficiently in harmony with the praise bestowed on the Gaius of the third Epistle, as showing kindness to "the brethren and to strangers," to suggest the probability that one and the same man is spoken of in both. And on this assumption we may be led to infer that the state of things which the Epistle brings before us belongs to the church of Corinth; that Gaius continued to exercise his hospitality there; and that as, during the time of St. Paul's ministry, so also afterwards, there was frequent intercourse between the church of Corinth and that of Ephesus. The tone of the Epistle is obviously that of one who is writing to another church than that with which he is himself most directly in contact. He has written; he may come; if he comes, he will do this or that.

On this view the Epistle forms an interesting link between St. Paul's Epistles to the church of Corinth and those of Clement of Rome to the same society. We recognise in all three documents the same features. Diotrephes, who "loveth to have the pre-eminence" and "prateth with malicious words," is the natural successor of those "very chief apostles," as St. Paul ironically calls them, who disturbed the church with whisperings and backbitings, with railings, and even with smitings on the face—is, perhaps, identical with the unnamed fomenter of strife and bitterness, of whom Clement speaks so strongly. The enemies of the one apostle were likely to be equally hostile to the other, whose teaching, however it might differ in form, they found to be essentially the same. It may be noted, lastly, that those who represented the faith of the two Apostles, and who had profited by the generosity of Gaius, acted, as they might well do if they were working in the self-same city, on the same rule of life as St. Paul had laid down for himself. They, too, went forth to their work out of pure love to the name of Christ, "taking nothing of the Gentiles." Admitting that all such hypotheses are more or less uncertain, that which has been thus set forth seems to me to have strong claims on our acceptance.

## BIBLE WORDS.

BY THE REV. EDMUND VENABLES, M.A., CANON RESIDENTIARY AND PRECENTOR OF LINCOLN CATHEDRAL.

**P**OLL (*subst.*), the head, used chiefly in numeration, as when we speak of "*polling* a constituency," *i.e.*, taking its numbers. A "*poll-tax*," otherwise a "capitation tax," is a tax on individuals counted by *heads*. It is so

used in the A. V.: Numb. i. 2, 18, 20, 22 (the census of the Israelites), "Every male by their *polls*;" and 1 Chron. xxiii. 3, 24 (David's census of the Levites), "Their number by their *polls*, man by man;" Numb. iii. 47, "Five shekels apiece by the *poll*." The Hebrew in

each ease is גִּלְגֹּלְתַי (*gulgoleth*), the root of "Golgotha." *Poll* is connected with the same root as *boll* (see ante "*bollot*"), *ball*, from its roundness, and the Scotch *pow*. In Wielif's version of "Bel and the Dragon," the angel is said to take Habaeue "by the *poll* of hym," where the A. V. has "took him by the crown." We find "all flaxen was his *poll*," in Ophelia's song, *Hamlet*, iv. 5.

**Prevent** (*verb act.*), to anticipate, to be beforehand with, from the Latin *prevēnīre*, "to come before;" never in the A. V. in the modern sense to "hinder," which arises from one who comes before another pre-occupying the ground. It is very frequent in the A. V., as will be seen by the Concordances—*e.g.*, Ps. exix. 148, "Mine eyes *prevent* the night watches;" Matt. xvii. 25, "When he was come into the house, Jesus *prevented* [anticipated] him;" 1 Thess. iv. 15, "We which are alive and remain unto the coming of the Lord shall not *prevent* [be before] them which are asleep;" and occurs in the Prayer Book, *e.g.*, "Prevent us, O Lord, in all our doings," &c.; "Let thy grace *prevent* and follow us," &c. We may illustrate its use from Shakespeare. Brutus says of Cato's suicide—

"I do find it cowardly and vile  
For fear of what might fall, so to prevent  
The time of life." (*Julius Cæsar*, v. 1.)

And from Bacon, "As the fable goeth of the basilisk, that if he see you first, you die for it; but if you see him first, he dieth: so is it with deceit and evil arts; which if they be first espied they leese [lose] their life; but if they *prevent*, they endanger" (*Adv. of Learning*, xxi. 9).

**Purtenance** (*subst.*). Only found in the A. V. of the Paschal Lamb (Exod. xii. 9), "His head with his legs, and with the *purtenance* thereof." The word so translated, כֶּרֶב (*kereb*), is that usually rendered "inward parts" or "inwards," *i.e.* the intestines (*e.g.*, Exod. xxix. 13; Lev. i. 9; Isa. xvi. 11) or "bowels" (Ps. eix. 18). The meaning of *purtenance* is simply that which *pertains* or belongs to, like the form now in use, "appurtenance," from *appartenir*. This, indeed, is its more ordinary sense in early writers; as in *Piers Plowman*, "With all the *purtenances* of purgatorie," ii. 103. Peacock, in his *Repressor*, speaks of an image "carven with *purtenances* sett aboute him," pt. ii., c. 10. But it also occurs in the euphemistic sense of the A. V. for the pluck usually sold with the head—*e.g.*, in Middleton, quoted by Mr. Aldis Wright, "The duke is the head, and I Bhurt am the *purtenance*; and Lyly, "I will only handle the head and *purtenance*," *Midas*, i. 2 (Nares). Richardson quotes from Butler:—

"The shaft against a rib did glance,  
And gall him in his *purtenance*."  
(*Hudibras*, pt. i., canto 3.)

**Quick** (*adj.*), living, alive, also **Quicken** (*verb act.*), to make alive, very familiar in the A. V. and Prayer Book, as "the *quick* and the dead" of the Creed; Ps. lv. 15, "Let them go down *quick* into hell;" exxv. 3, "They had swallowed us up *quick*;" Heb. iv. 12, "The

word of God is *quick* and powerful;" and the verb, Ps. lxxx. 18, "*Quicken* us, and we will call upon Thy name;" Rom. viii. 11, "He that raised up Christ from the dead shall also *quicken* your mortal bodies." In Wielif, Matt. xxvi. 63, "I adjure thee by the living God," is "I counjour thee by *quycke* God;" and Luke x. 30 (the parable of the "Good Samaritan") we have, "Which robiden him, and woundis putt in, wendend away, the man lefte half-*quyk*." Chæucer gives us

"Not fully *quyke*, ne fully dedde they were."  
(*Knights Tale*, 157.)

Shakespeare's Anno Page says—

"I had rather be set *quick* in the earth  
And bowled to death with turnips."  
(*Merry Wives*, iii. 4.)

And Antony—

"By the fire  
That *quickens* Nilus' slime, I go from hence  
Thy soldier, servant."  
(*Ant. and Cleop.* i. 3.)

The word *quick* or *quickens* comes to us from the A. S. *cwic*, or *cwuc*, "living," and *cwiccan*, "to make alive." The same root is found in many common words, the *quick* of the nail, a *quick-set* hedge (opposed to a dead hedge), *quicksilver*, a *quagmire*, *i.e.*, a *quick* or living bog. Couch-grass, locally called *twitch*, is *quick* grass, from the vitality of its scions.

**Reins** (*subst.*), frequent in the A. V.: Job xvi. 13, "He cleaveth my *reins* asunder, and doth not spare;" Ps. vii. 9, "The righteous God trieth the very hearts and reins;" cxxxix. 13, "Thou hast possessed my *reins*." It is the English representative of the Latin *renes*, the kidneys. "In the ancient system of physiology the kidneys were believed to be the seat of desire and longing, which accounts for their often being coupled with the heart" (Smith, *Diet. of Bible*, ii. 1026). In Shakespeare we have "pills to cool the *reins*" (*Merry Wives*, iii. 5), and Bacon tells us that "bowling is good for the stone and *reines*" (*Essays*, 50).

**Rereward** (*subst.*), the hinderpart of an army as opposed to the van, the "rearguard." Numb. x. 25, "Dan set forward, which was the *rereward*;" Josh. vi. 9, 13, "The *rereward* came after the ark;" 1 Sam. xxix. 2; Isa. lii. 12, lviii. 8, "The glory of the Lord shall be thy *rereward*." The examples given by Richardson show that "rereward" and "rereguard" were used contemporaneously, *guard* and *ward* being different forms of the same word, like *guaranty* and *warranty*, *guise* and *wise*, *guêpe* and *wasp*. It is an English form of the French *arrière-garde*, *rere*, corresponding to the old French *rière*, Lat. *retro*, Ital. *diretiro*. It is a Shakesperian word. "Now in the *rearward* comes the duke" (1 *Henry VI.*, iii. 3).

**Ring-straked** (*adj.*). Only found in Gen. xxx. 35, 39, 40; xxxi. 8, 10, 12, of the cattle which were to be Jacob's hire. It signifies parti-coloured with circular spots. *Strake* is used for the ring of a cartwheel. The Hebrew עֲרִיב simply means "striped" or "banded," and contains no idea of roundness. "Straked" is the old

spelling of "streaked," as we have "strakes" for "streaks" (Gen. xxx. 37, and Lev. xiv. 37). So in Spenser—

"His burning eyen, whom bloudie strakes did stain."  
(*E. Q. iv. 15.*)

Shylock, in the *Merchant of Venice* (Act i., sc. 3), describes Jacob's "yearlings" as "streaked and pied." We have found no example of the use of *ring-straked*.

**Road** (*subst.*). "To make a road" is used (1 Sam. xxvii. 10), "Whither have ye made a road to-day?" where we should now use the compound *inroad*, i.e., a hostile riding into an enemy's country, the Scotch *raid*; a *road* being, etymologically, a way through which men may ride. A *road* in nautical language is a place where ships can ride at anchor—e.g., "the Yarmouth Roads." The phraso "to make roads" was common in our early literature—e.g., "Often times they would make *rodes* in the night, and assault the castles of our camp" (Golding, *Cæsar's Commentaries*, fol. 261, Richardson); "A number of Scotchmen made a road into the countrie of Glendale" (Holinshed, *Hist. of Scotland*, anno 1524, *ib.*). In Shakespeare, Henry V., preparing for war with France, speaks of the necessity of defending himself "against the Scots, who will make road upon us" (*Henry V. i. 2*).

**Runagate** (*subst.*). This expressive old word, dropped out of the A. V., is only preserved to us in the Prayer-book Psalter (Ps. lxxviii. 6), "But letteth the *runagates* continue in scarceness." The orthography in Cranmer's Bible, and Beck's Bible (1549), *rennagate*, found also in God's curse on Cain (Gen. iv. 12), points to its probable derivation from *renegado*, "a renegade," i.e., one who has denied his faith (Lat. *renegare*, to deny), the spelling

being altered, as in so many words in all languages, to put a vernacular meaning upon a foreign word, with little care whether it was the true one. The word translated "runagate" in Ps. lxxviii. 6, סוֹרֵיִם ("rebellious" in A. V.), signifies simply those who turn aside from the right path. The false etymology being once fixed on the word, it was commonly used for "a deserter"—e.g., "Wondering at it, he demanded the cause of hys *runnagates*, of whom a great number resorted to him day by day" (Golding, *Cæsar*, fol. 206, Richardson). It is used contemptuously in Shakespeare. Richard III. upbraiding Richmond, then on the seas, cries—

"White-livered *runagate*, what doth he there?"<sup>1</sup>  
(*Rich. III. iv. 4.*)

**Sackbut** (*subst.*), a musical instrument, only found in Dan. iii. 5, 7, 10, 15, at the dedication of Nebuchadnezzar's golden image. Mr. Chappell (p. 35), quoted by Mr. Aldis Wright, defines a sackbut as "a bass trumpet with a slide, like the modern trombone." The French *saguebute* was a wind instrument of the same kind, with a tube that could be drawn out at will; and the Spanish *sacabuche* denotes a wind instrument, and also a kind of pump. *Sucar* in Spanish is "to draw or pull out." The Hebrew word of which *sackbut* is the representative, סַקְבֻט, is identified by Bochart and others with the Greek σαμβόκη, which, however, signified a harp. It is used once by Shakespeare—

"Why, hark you!  
The trumpets, sackbuts, psalteries, and fifes,  
Make the sun dance." (*Coriolanus*, v. 4.)

Also we have in Beaumont and Fletcher—

"A dead march within of drums and *sagbuts*."  
(*The Mad Lover*, iii. 1.)

<sup>1</sup> See Trench, *English, Past and Present*, p. 200.

## GEOGRAPHY OF THE BIBLE.

### PALESTINE.

BY MAJOR WILSON, R.E.

#### VII.—SINAI.

**T**HE Peninsula of Sinai may be described as a triangular promontory lying between two arms of the Red Sea of unequal length; the eastern and shorter of these is the Gulf of Akabah; the western, the Gulf of Suez. The base of this triangle is a line about 150 miles long drawn from Suez to Akabah, and the two sides measured from these points respectively to the apex at Ras Muhammed are about 186 and 133 miles; and the area enclosed within these limits is about 11,500 square miles, or twice that of Yorkshire. On the northern side or base of the triangle, is a smaller one formed by a steep and lofty limestone escarpment, impassable except at a few points, which stretches southwards into the peninsula and separates it in a marked manner from the plateau of the Th

on the north. The peninsula is one of the most mountainous and intricate countries in the world; tracts of sand are rarely met with, plains are rather the exception than the rule, and the roads for the most part run through a labyrinth of narrow, rock-bound valleys. It is a desert, certainly, as Major Palmer, R.E., well describes it, "in the fullest sense of the word, but a desert of rock, gravel, and boulder, of gaunt peaks, dreary ridges, and arid valleys, and plateaux, the whole forming a scene of stern desolation which fully merits its description as 'the great and terrible wilderness.'"

In the centre of the peninsula rises a vast crystalline mass, split up into innumerable peaks that attain a considerable altitude, as Jebel Zebir, 8,551 feet; Jebel Katerin, 8,536 feet; Jebel Umm Shomer, 8,449 feet; Jebel Musa, 7,375 feet; Jebel Serbal, 6,734 feet, &c. On the east the mountains descend somewhat abruptly

to the sea, whilst on the west they are flanked by an arid plain which extends almost without interruption to the Mediterranean, and, for some distance north of Tor, is separated from the Gulf of Suez by a low range of hills of tertiary sandstone. Northward, a broken sandstone district separates the Sinaitic mountains from the limestone plateau of the Tih. The mountains forming the crystalline "core" of the peninsula are composed of granites, syenites, and varieties of gneiss and schists, traversed by dykes of diorite and dolerite. They exhibit every variety of profile: great rounded bluffs, isolated peaks and pinnacles, and serrated ridges rise up to stupendous heights, and blending in wild confusion, present views of the most grand and impressive character. The sandstone district, rich in antiquities and mineral wealth, is broken up into quaint forms which, combined with the rich colouring, give a peculiar charm to the scenery; whilst on its plains are found the only tracts of deep, heavy sand met with in the peninsula. In the cretaceous and tertiary districts, on the other hand, the features are devoid of interest, and the scenery is monotonous, except when lighted up by the rich glow of the rising or setting sun; this district stretches as far south as Tor, and includes the dreary desert of El Gaah, which for a distance of eighty miles stretches along the western foot of the mountains. In the low ridge north of Tor there is a hill, *Jebel Nagus*, with a sand-slope lying on its face, from which strange, mysterious noises, like the loudest note of an Æolian harp, proceed whenever the hot sand is set in motion.

The valleys or "wadies" of the peninsula are deeply cut, and descend rapidly to the sea; they frequently rise in open plains or "ferashes," covered with desert vegetation, that lie at the foot of the higher peaks and form one of the most interesting topographical features of the interior. In the granite district the valleys wind in broad reaches between lofty hills amidst the grandest of mountain scenery, or break through the mountain barriers by narrow defiles, sometimes not more than twelve feet wide, in which vertical walls of rock, several hundred feet high, rise up so as almost to shut out the light of the sun. In the sandstone district the cliffs are lower, but the richness of their colouring produces bright pictures of which the eye never grows weary; whilst in the limestone district the traveller is glad to hurry through the dreary valleys and escape from the scorching rays of the sun, which are reflected with intense power from the white rocks on either hand. The two great valleys of the peninsula are the *Wady Feiran* with its innumerable feeders, one descending from the base of *Jebel Musa*, on the west; and the *Wady Rahabeh* draining an almost equal extent of country on the east. The former, from its open character and gradual ascent, is marked out by Nature as the great high road into the interior; and it was the route by which the Israelites probably approached Sinai. The valleys appear to have been formed by the action of water, and there are in some places lofty banks of alluvium, which, according to some writers, mark the existence at a remote period of inland lakes.

The water supply is far more plentiful than has generally been supposed; in the granite districts, and especially in the neighbourhood of *Jebel Musa*, there are several perennial streams and numerous springs of good water; but the sandstone and limestone districts are badly supplied, and the water in the latter, owing to the large quantities of carbonate of soda and other salts held in solution, is brackish, and has a purgative effect. There is one hot spring, at the foot of *Jebel Hammam Faraun*, which has a temperature of 157°. Wherever there is running water, abundant vegetation is found; the gardens in the valleys round *Jebel Musa* are well stocked with fruit-trees, and in the lower valleys there are fertile and beautiful cases, such as the great palm-grove in *Wady Feiran*, and the lesser-known cases of *Dhahab*, *En Nuweibeh*, *Ain Hudherah*, *Hebran*, *Tor*, &c. The general vegetation is sparse, but there are not wanting indications that it was formerly more plentiful, and even now there is, at certain seasons of the year, a considerable amount of vegetation on the upland plains. The *rimth*, *abeithiran*, *shiah*, *murr*, *sekkeran*, the rose of Jericho, and other almost sapless herbs and shrubs peculiar to desert soils, are found at different altitudes, affording sufficient pasturage for the Bedawi flocks and herds; and after the winter rains small patches of grass may be seen on the hill-sides, creeping plants of various kinds come to life, and in some places the ground is covered with a profusion of small flowers. Of larger trees, the *tarfah*, or tamarisk, from which the traditional manna exudes, occurs in several localities, often in dense thickets; the *ban* tree grows on the sides of the hills; the *retem*, or broom, the "juniper" of the Bible, under which *Elijah* "lay and slept," is found in most of the valleys, and puts forth in spring beautiful white and purple blossoms; whilst the plains and open valleys are dotted with the *seyal*, or acacia, the "shittah tree" used so largely in the construction of the tabernacle and ark of the tabernacle (*Exod.* xxxv.—xxxviii.).

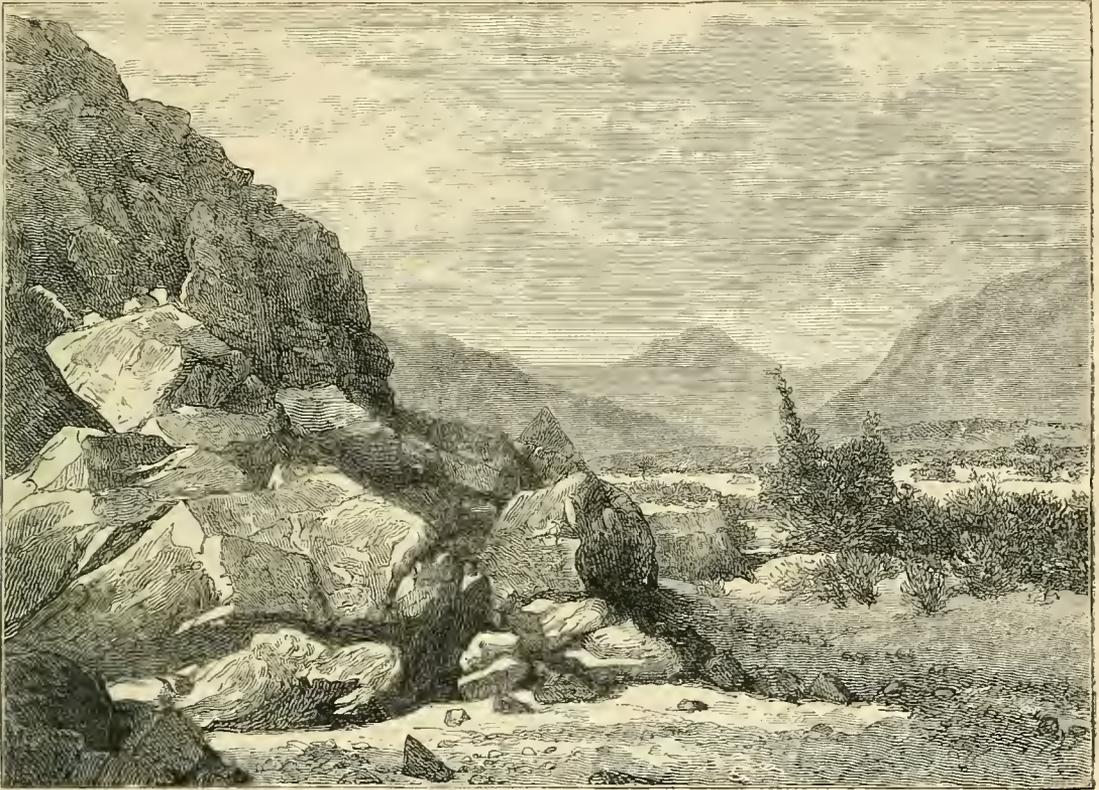
The climate of the peninsula is perhaps one of the most healthy in the world, especially of that portion of it which is elevated from 3,000 to 5,000 feet above the sea. There is generally a great difference between the night and day temperatures, from 40° to 50°, and even on the plains the thermometer falls in winter to within a few degrees of the freezing-point. No one who has travelled in the desert can forget the exhilarating effect of the fresh morning air, or the joyous feeling of life and strength that it brings with it; the mere act of breathing is a pleasure, and we can hardly be surprised at the stories which have been handed down of the great age attained by many of the hermits and anchorites, or that they believed that man needs in the desert "hardly to eat, drink, or sleep, for the act of breathing will give life enough." In summer the heat is intense, especially in the limestone districts; whilst in winter the cold in the mountains is severe, and the frost brings down huge masses of rock which, rolling down the steep mountain-sides, cause the mysterious noises often heard in the higher districts. The most remarkable features of the climate are its intense dry-



THE DESERT FROM AYUN MUSA (MOSES' WELLS).  
(From a Photograph of the Ordnance Survey of Sinai.)

ness and the clearness of the atmosphere, enabling places to be seen at extraordinary distances. No less remarkable, too, is the stillness; there is often no sound that the sharpest ear can detect, and for days together the silence is unbroken even by the wind. The colouring too is so varied, so gorgeous, and at times so fantastic, that any attempt to convey an idea of it either by words or on canvas must fail. In winter the peninsula is frequently visited by heavy gales of wind unaccompanied by rain, and the effect of these in the mountains is wonderfully grand. Whirlwinds often start up like magic from the beds of the valleys, and hurry along with great force until they are broken by some obstacle; and on the plains the *khamasin* blows, parching and drying up the air, and striking the face like a blast from a furnace; the whole air is filled with fine sand, which penetrates everywhere and presents the appearance of a dense haze, whilst sometimes the heavier particles are caught up and driven across the level ground in a wild sand-storm. The average annual rainfall is small, but it varies in different years; snow falls every year on the higher mountains, though never lying long, and rarely reaching below 5,500 feet above the sea. The peninsula is subject to violent rain-storms, which fill the dry beds of the valleys with roaring torrents, and are sometimes attended with loss of life.

The storms are very partial, and the first indication that one has occurred may be a stream rushing down the valley. The Rev. F. W. Holland was fortunate enough in December, 1867, to see one of these floods or "seils" in the Wady Feiran; the storm commenced at 4.30 P.M., and a few minutes after six the dry bed of the valley, over 300 yards wide, was turned into a foaming torrent, eight to ten feet deep. Next morning a gently-flowing stream, a few yards wide, was all that remained; but the whole bed of the wady was changed, nearly 1,000 palm-trees were swept away, and about thirty Bedawin were lost and buried in the *débris*. When at Tor in 1868, the writer found traces of a flood from this same storm that had come down Wady Sigilliyeh, and which after passing over sixteen or seventeen miles of dry desert, the plain of El Gaah, had a body of water four or five feet deep and about 150 yards wide. Wellsted mentions a similar flood in 1832, which left an alluvial deposit one foot thick in the vicinity of Tor. There seems no reason for believing that the climate of Sinai has undergone any material change since the date of the Exodus. We know that there was during the Egyptian occupation, and also in the fifth and sixth centuries of the present era, a far larger amount of vegetation and cultivation than there is at present, but the effect of this would probably be



WADY MUKATTEB.

(From a Photograph of the Ordnance Survey of Sinai.)

confined to a slight increase in the quantity of rain and a greater regularity in its fall. No mention is made in the Bible of cold or frost in connection with the stay of the Israelites at Sinai, though they must have suffered severely, coming as they did from the low country of Egypt; unless, indeed, the humane command in Exod. xxii. 26, 27, that a man who had taken his neighbour's raiment should return it to him at sunset, was intended to secure for the poor some certain protection against the intense coldness of the nights.

The Bedawin of Sinai number about 4,000 males; they are a quiet and inoffensive race, and their poverty is such that their whole life is one long struggle for existence. The principal tribe, Towara, are not the aboriginal inhabitants of the peninsula, but settled in it at the time of the Muhammedan conquest. Their predecessors were a branch of the Aramæan race, of whom traces may possibly remain in the Jibaliyeh tribe, as names peculiar to them are found in the Sinaitic (Aramæan) inscriptions. The Jibaliyeh are looked down upon by the other Bedawin as not being of pure descent, and are supposed to derive their origin from the prisoners sent by Justinian for the service of the Convent, who intermarried with the Aramæans. The Bedawin are not strict observers of the outward forms of Moslem devotion, but they have a deep reli-

gious feeling, as the following simple prayer, uttered by every man at sunset, will show: "O Lord, be gracious unto us. In all that we hear or see, in all that we say or do, be gracious unto us. Have mercy on our friends, who have passed away before us. I ask pardon of the Great God; I ask pardon at the sunset, when every sinner turns to Him. Now and for ever I ask pardon of God. O Lord, cover us from our sins, guard our children, and protect our weaker friends." There are few, if any, Biblical names remaining in the peninsula, even the name Sinai being unknown in the native nomenclature; and though there is what has been called "a general atmosphere of Mosaic tradition" in the country, the Bedawi traditions have been so much influenced by monkish legend, that it is not easy to separate those that are of purely native origin. Professor Palmer has, however, succeeded in bringing to light two of great interest: one placing the rock from which Moses brought water in Wady Feiran, not far from the traditional site of Rephidim; the other possibly identifying some curious remains at Erweis el-Ebeirig with the camp of Kibroth-hattaavah.

There are numerous traces of the various people who have, from time to time, lived in the peninsula, chiefly ruins which may be classed as Primitive, Egyptian, and Monastic. The first consist of the stone houses, tombs,

and stone circles that are found in almost every part of the country, and show that it must have been inhabited at a very early period by a large settled population, possibly the same as the people of "An" mentioned in the Egyptian inscriptions at Magharah, or the Amalekites of the Bible. The stone houses, called by the Bedawin *nawamis*, are found in clusters of from twenty to thirty, and are almost identical with those known in Scotland as *bothan*, or bee-hive houses; they are slightly elliptical in shape, and from forty to fifty feet in circumference, with walls rising perpendicularly to a height of two feet, and then assuming the bee-hive form. The houses have doors only one foot eight inches wide, and they are built of carefully selected stones on which there is no trace of any tool having been used. The stone circles are from ten to forty-five feet in diameter, and similar to those called in England "Druids' Circles," with a cist composed of four large stones in the centre; immediately round the cist is a circle of standing stones enclosing a cairn of small stones, and beyond this there is an outer circle of larger stones. The bodies were buried in these cists, on their left sides, in that peculiar bent position which is considered one of the oldest forms of burial; and with them have been found bracelets of shell and of copper, necklaces of beads formed from shells, and lance and arrow-heads of flint.

Egyptian remains are found at Magharah and at Sarabit el-Khadim. The mineral wealth of Magharah early attracted the attention of the Egyptians, and the conquest of the peninsula was one of the first objects of the early dynasties. The first invasion was by Senefru, the immediate predecessor of Cheops, the celebrated monarch of the fourth dynasty, who built the Great Pyramid, and who is represented on a tablet at Magharah striking to the earth one of the An foreigners who inhabited the region. The Egyptians, however, seem never to have retained a firm hold of the country, as the tablets contain certain records of the re-conquest of it, and of expeditions to work and explore the mines, by Sephres, An, Tancheres, Phiops, Nephercheres, Amenemha III., and Amenemha IV. The last expedition recorded is one of Thothmes III., of the eighteenth dynasty, after which the mines were abandoned. The object for which these mines were worked was the *mafka* or copper, and the *ba*, iron or copper. The mines of Magharah are for the most part on the right bank of a deep gorge in the sandstone, called Wady Genaiyeh; and the greater number of the tablets are cut in the face of the rock, which rises in a series of abrupt ledges to a height of about 300 feet. On an almost isolated hill opposite the mines, and connected with them by a causeway, are the ruins of the village in which the miners lived.

At Sarabit el-Khadim there are the remains of two temples of different dates, and numerous stelæ and inscriptions recording the thanks and vows of those employed in the mines. The temple was founded in the twelfth dynasty, and dedicated to the goddess Athor, the lady or mistress of the *mafka*; and it has columns

with capitals in shape of the head of the goddess Athor, with cow's ears. The mines were opened in the reign of Amenemha II., and there are tablets of the eighteenth and nineteenth dynasties. Some of the inscriptions relate to supplies; one mentions the quantity of corn, cattle, birds, vegetables, and other things supplied; another that a convoy of cattle and fowl had been successfully brought by the troops to the spot. Many fragments of Egyptian glazed ware or porcelain, and of vases used in the service of the Temple, have been found in the mines, as well as the place where the flint tools used in working the mines were manufactured.

As early as 250 A.D., according to Dionysius of Alexandria, the Egyptian Christians were accustomed to take refuge from persecution in the mountains of Sinai; but the first definite notices we have of these communities are contained in the narratives of Silvanus, Ammonius, and Nilus (350—400 A.D.). The anchorites appear to have led a rather precarious existence in the caverns and holes on the sides of Jebel Musa and the mountains at Feiran, exposed to all the variations of temperature, and to the constant attacks of the Saracens, who on several occasions massacred great numbers of them. In the sixth century Justinian built the large convent and church at the foot of Jebel Musa, and about the same time numerous other monasteries and chapels were erected in the peninsula; that of Pharau (Feiran) was visited by Antoninus Martyr, 600—628 A.D., who gives an interesting account of the manner in which he was met, on arrival, by a band of women and children bearing palm-branches and flasks of attar of roses in their hands, and singing an anthem in the Egyptian tongue. It seems probable that there was a great persecution of the monks about the eleventh or twelfth century, and that from that date the convents began to decline. In 1398 A.D., according to Burekhardt, there were six convents besides that at Jebel Musa, but they appear to have been deserted soon afterwards, and now the Convent of St. Katharine alone remains.

The Convent of St. Katharine stands on the left bank of a narrow valley between Jebel Musa and Jebel ed-Deir; its solid granite walls have been much shaken by earthquakes, and so undermined by winter torrents, that it was found necessary to rebuild them partially at the end of last century. The ancient entrance, a fine old doorway protected by a machicolis, is now closed, and all visitors have to enter by a postern. The interior of the convent is filled with numerous buildings of different ages, and there is a perfect labyrinth of passages, turning and twisting in every direction, exposed to the full glare of the sun or passing through dark tunnels. The church is remarkable for its massive grandeur and its style, which shows how common the use of Christian symbols had become as early as the time of Justinian, 527—554 A.D. At its eastern end is a chapel enclosing the place on which the Burning Bush is said to have grown, and there is a large mosaic of the Transfiguration, with two

medallions, supposed to contain portraits of Justinian and Theodora, but more likely representations of our Saviour and the Virgin. On the walls of the convent refectory, and in other places, may be seen the names and coats-of-arms of many knightly pilgrims during the Middle Ages. In the immediate neighbourhood of Jebel Musa are the ruins of several smaller convents, probably connected with that of St. Katharine, and the sides of the mountains are covered with traces of the little terraced gardens of the old monks, and of their chapels and lodging-places. There are four roads to the summit of Jebel Musa: one, the usual pilgrims' route immediately behind the convent, where the ascent is by an immense number of steps; a second from Wady Leja; a third by the Sikket Shoeib; and a fourth, perhaps the easiest, up Wady Shreich, which was shown to pilgrims in the early part of last century as the route followed by Moses when he ascended Sinai. In the bed of the latter valley there is a small stream that might well be called a "brook that descended out of the mount," and near its mouth is an excavation said to be the mould in which the golden calf was cast, whilst a slight elevation on the hill above was formerly pointed out as the place where it was set up. On the summit of Jebel Musa are a chapel, near the "clift of the rock," in which Moses was placed when the glory of the Lord passed by (Exod. xxxiii. 22); and a mosque built over the cave in which he is said to have lived during his sojourn of forty days and nights on the mount. At a lower level are the chapels of Elijah and Elisha, with the grot in which the former is reported to have lived, and chapels dedicated to the Holy Girdle of the Virgin, St. Gregorius, St. John the Baptist, St. Anne, &c.

At Feiran there are the ruins of a convent and church, at the mouth of Wady Aleyat, a convent higher up the valley, and a series of tombs, cells, and chapels on Jebel et Tahneh, a mountain overlooking the valley which may be the "Gibeah" of Rephidim, on which Moses took his stand during the battle. This mountain appears to have had some special sanctity attached to it, for it is literally covered with tombs and chapels, and a flight of steps led to the summit, which was crowned by a church; the pathway passed numerous small chapels, apparently built over the cells of hermits, which form as it were so many stations on this "Via Sacra." A remarkable feature at Feiran is the number of tombs, rectangular buildings of loose stones each containing two or more interments, on the slopes of the hill, and it is curious to notice the different system of burial in two monastic establishments so near each other as Feiran and Jebel Musa; at the former place the bodies were wrapped in a winding-sheet of palm-fibre, and laid in stone tombs above ground; whilst at the latter they were buried in the ground, and the bones afterwards collected and placed in a crypt.

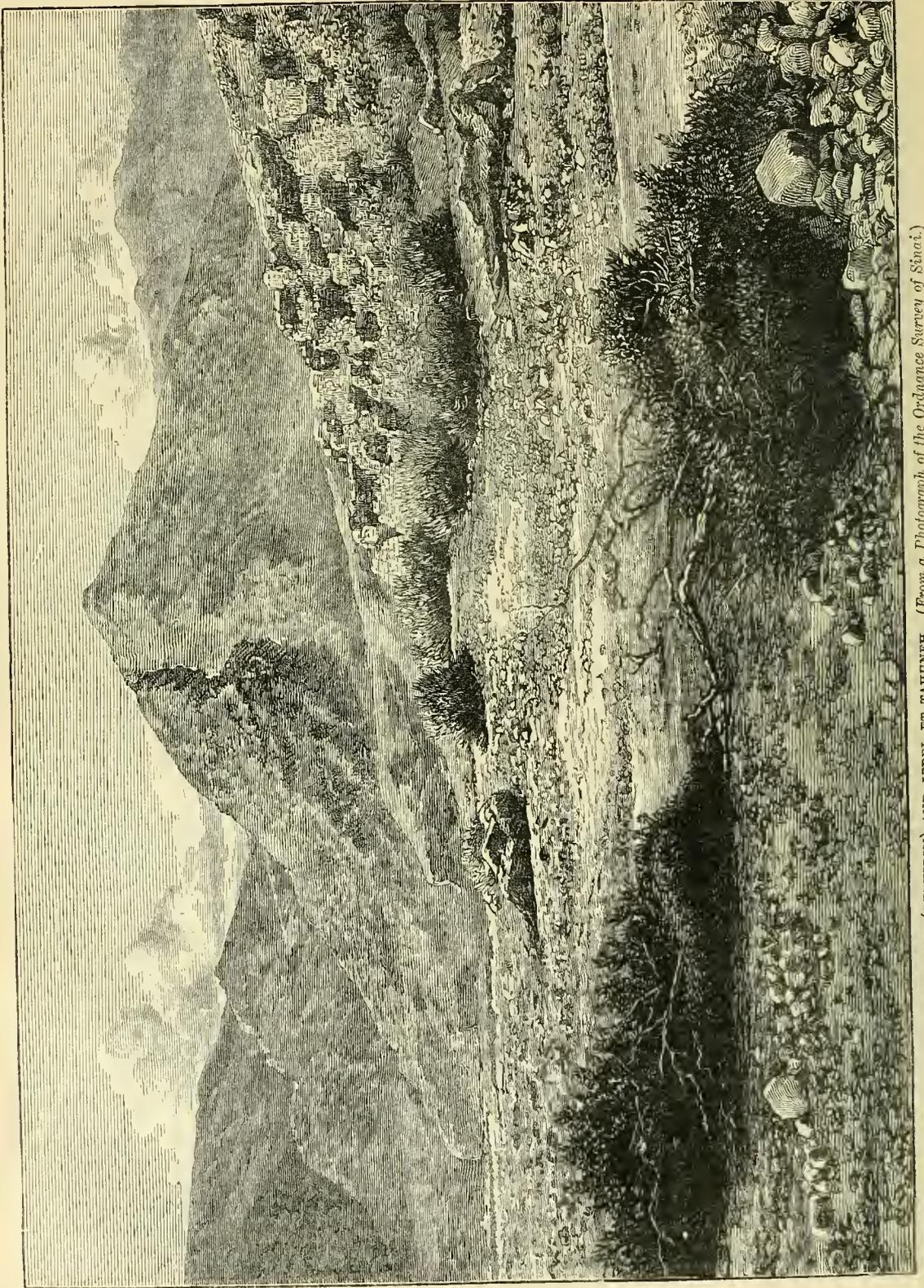
At the back of Serbal, in the romantic valley of Sigilliyeh, which in its grand scenery and perfect seclusion rivals the "Happy Valley" of Rasselas,

there are the remains of several monasteries, and the road by which they were reached, one feature of which is a broad staircase 1,500 feet high, is a most remarkable specimen of engineering and of the untiring energy of the monks. There are some other monastic remains at Wady Gharbeh, Wady Rahabeh, Wady Zeraigiyeh, Dhahab, near Jebel eth Thebt, and at Tor, where there would appear to have been a large convent with smaller communities gathered round it, and many cells and chapels cut in the rock. There are besides many later remains in the country, a castle at Tor, several mosques, and numerous tombs of Bedawi worthies.

The peninsula is rich in mineral wealth; at Magharah and Sarabit el-Khadim are the turquoise mines previously mentioned as having been worked by the Egyptians, and there are traces of the smelting of copper ore at the former; whilst in Wady Nash, near the latter, there are extensive slag heaps. In the plain of El Markha, at Wady Gharandel, and in Wady Seneid, slag heaps and broken tuyers have also been found. South of Jebel Musa, at Jebel Hadid, the "iron mountain," there is a considerable bed of specular iron ore, but there are no traces of its having been worked.

The celebrated Sinaitic inscriptions are very generally distributed over the peninsula, but the largest collections are perhaps those near Ain Hudhera and in Wady Mukattob; they were at one time supposed to be of great antiquity, but recent investigation has shown that they were written during the first three or four centuries after Christ. This has been proved by the discovery of nearly twenty bi-lingual inscriptions in Greek and Sinaitic, of a Sinaitic inscription written over an older Greek one, and of Sinaitic inscriptions evidently written after the construction of the road to the convents in Wady Sigilliyeh. The inscriptions are probably the work of a trading community settled in the peninsula, and they are often accompanied by rude drawings of men and animals, sometimes of an obscene character. The writers possessed a very imperfect knowledge of Greek, for letters are found turned the wrong way, and the names are sometimes written backwards as in Sinaitic; amongst these names are some of Egyptian origin, as *Horus*, but names ending in "Baal" and "Omru" are most frequently met with. It may be added that the inscriptions are brief sentences containing the name of the writer with a "*pro salute*."

We must now briefly examine the present resources of the peninsula for sustaining life. The vegetation has already been alluded to as affording a certain amount of pasturage for sheep and goats; and as regards food for man, there is a fair supply of game, including the ibex, the hare, and four or five species of partridge; there are also date-palms, and gardens in the higher country, where olive, plum, cherry, and other fruit-trees grow in great luxuriance. The *tarfah*, from which the so-called "manna" exudes, is widely spread; but this manna, which is caused by insects



WADY FEIRAN (REPHIDIM) AND JEBEL ET TAHUNEH. (From a Photograph of the Ordnance Survey of Sinai.)

during a few summer months, and is really a mild aperient, has no connection with that mentioned in the Bible. These resources are, of course, quite inadequate to the supply of a large multitude, but they would be of some assistance; and we must not forget that, like the modern Bedawin, the Israelites rarely ate animal food.

Having thus given a general sketch of the physical character of the peninsula and its present condition, we may now proceed to an examination of the route of the Israelites after they crossed the Red Sea. It may be asked what grounds there are for believing that the Mount of the Law was in what we now call the Peninsula of Sinai. There is no direct evidence of this, but we are told that after leaving Rameses the Israelites camped at Succoth, at Etham, and "before Pi-hahiroth, between Migdol and the sea" (Exod. xiv. 2); or, as in verse 9, "by the sea beside Pi-hahiroth." This gives three days' march from Rameses to the sea; for though the actual passage of the Red Sea did not take place till the sixth or seventh day after leaving Rameses, the events connected with those terrible days before the great deliverance came, must have created a far greater impression on the minds of the Israelites than the somewhat monotonous routine of their daily life afterwards; and the author of the Book of Exodus, in noticing this important period, would hardly have omitted an encampment at which they had rested. Now Rameses must have been to the west of the line of hills which, more or less well defined, extends from Wady Gharandel to the Mediterranean; for to the eastward there is the barren desert of Et Tih, almost

destitute of water, which could never have supported a much larger population than it does now, and on which no traces of permanent occupation by the Egyptians have yet been found; we also have the expressed opinion of nearly every Egyptologist that Goshen was to the west of the line of the Suez Canal. From this position of Rameses it follows that the Red Sea of the Bible must have been the Gulf of Suez; and after crossing this, the mention of an encampment by the sea (Numb. xxxiii. 10), and the general agreement of the natural features of the coast with those indicated in the Bible narrative, show that the Israelites travelled south and not east. We have also a tradition, at least as old as Josephus, placing Sinai in the peninsula; and when we remember that after the Captivity there was a colony of Jews in Egypt, and that the peninsula was no unknown country, but a rich mining district, on either side of which ran at different periods the highway to the East, and through which there was a road connecting Egypt with Elath, we can hardly believe that a place so intimately connected with the birth of the Jewish religion could have been forgotten. This view has been opposed by Dr. Beke, who maintains that the Red Sea crossed by the Israelites was the Gulf of Akabah, and that Sinai was a mountain within a day's march of the head of that gulf. To support his theory, Dr. Beke is obliged to locate Goshen in the middle of the Tih desert, and to make the Israelites, after crossing the sea, travel over bad roads through the mountains for several days, to reach a mountain which was in sight and within an easy day's march of the point at which they crossed.

## BOOKS OF THE NEW TESTAMENT.

### THE EPISTLE TO THE COLOSSIANS.

BY THE REV. S. G. OREEN, D.D., PRESIDENT OF RAWDON COLLEGE, LEEDS.

**T**HE Epistle to the Romans was the last great effort of St. Paul's missionary career. Henceforth we know him chiefly as "the prisoner of the Lord." From Corinth he proceeded, in a journey full of the deepest interest,<sup>1</sup> to Jerusalem. Here he was apprehended and sent to Cæsarea, where he remained in custody for two weary years. Having appealed from the partial and corrupt provincial tribunal to the supreme court at Rome, he was at last sent to the imperial city; thus attaining—but in how unforeseen a way!—a cherished desire of his life. His faithful companion, Luke, was with him throughout; and it is at this point that the history in the Acts of the Apostles ends.

2. It was at one stage or another of the Apostle's imprisonment that he wrote his Epistles to the Colossians and to Philemon, with that (so called) to the

Ephesians. That these three letters were sent into Asia together is abundantly clear. Of that to the Colossians, the bearers were Tychicus and Onesimus; while Tychicus was also charged with that to the Ephesians, and Onesimus with that to the Colossian Philemon.<sup>2</sup> The companions of Paul are the same in the Epistles to the Colossians and to Philemon;<sup>3</sup> the absence of individual greetings in the Epistle to the Ephesians will be noted in its place. Between the Colossian and Ephesian letters, also, there is such a similarity in thought, purpose, and arrangement, as to lead irresistibly to the conclusion that the two were written nearly at the same time. In all three Epistles

<sup>2</sup> See Col. iv. 7-9; Eph. vi. 21; Philom. 10-12.

<sup>3</sup> To the Colossians, "Aristarchus, Marcus, Justus, Epaphras, Luke, Demas" (iv. 10-14); to Philemon, "Epaphras, Marcus, Aristarchus, Demas, Lucas" (vv. 23, 24). Note also the greeting in both Epistles to Archippus (Col. iv. 17; Philem. 2). He was probably a member of Philemon's family. Aristarchus, mentioned in both Epistles, had accompanied Paul in his voyage to Rome (Acts xxvii. 2), where we also learn that Luke was of the party.

<sup>1</sup> Note especially his visit to Troas (Acts xx. 6-12); his farewell to the Ephesian elders at Miletus (xx. 17-38); his sojourn at Tyre (xxi. 3-5) and at Cæsarea (xxi. 8-14).

the writer refers to his imprisonment, and in a similar tone. To the Colossians he declares that he rejoices in his sufferings for the Church; and appends to the letter, with his own hand, the touching appeal, "Remember my bonds." It is as "a prisoner of Jesus Christ" that he addresses Philemon; and to the Ephesians he twice describes himself in the same way. "the prisoner of Jesus Christ for you Gentiles;" "the prisoner of the Lord."<sup>1</sup>

3. The question has, however, been raised, whether these three letters belong to the Apostle's imprisonment in Cæsarea, or in Rome; and though the latter is the view adopted by the great majority of interpreters, many of no mean name have advocated the former.<sup>2</sup> The question cannot be decisively settled by internal evidences; and apart from the almost universal tradition of the Church, which points to Rome, there is little or no external testimony bearing on the matter. From the Epistles themselves, however, we learn three things which turn the balance in favour of Rome. First, Paul when he wrote was a prisoner in chains (Col. iv. 3; Philem. 10; Eph. vi. 20), which we know was the case in Rome (Acts xxviii. 16, 20), but apparently not in Cæsarea.<sup>3</sup> Secondly, he was, nevertheless, at liberty to preach the Gospel (Col. iv. 3, 4; Eph. vi. 19, 20), which again corresponds better with his Roman imprisonment. And, thirdly, he was hoping when he wrote to be speedily liberated, and to journey to Colossæ (Philem. 22), whereas, just before his Cæsarean imprisonment, his thoughts seem to have still turned to Rome (comp. Acts xix. 21); while his purpose to "appeal unto Cæsar" (Acts xxv. 11), though not expressed until his appearance before Festus, was probably formed long previously. These considerations, it is confessed, are none of them demonstrative; but in the absence of any counter probabilities equal in weight, they may fairly justify our adherence to the ordinary view.

4. Another question relates to the order of the Roman Epistles. That to the Philippians stands alone: those to the Colossians, Philemon, and the Ephesians were sent together: did these three precede or follow the other? Here, again, internal evidence must be our sole guide; and the usual view, that the letter to the

Philippians exhibits a more rigorous and therefore a later imprisonment, appears fully warranted by a comparison of the Epistles. The Apostle, in writing to the Colossians, is hopeful of speedy release: he is a prisoner, indeed; but amid circumstances which permit to him comparative leisure of thought: when he writes to the Philippians, the clouds have darkened, the crisis is near. Still he speaks of the possibility of release, but his position is graver; it is possible that the end is at hand. This he has learned steadily to contemplate: "to depart and to be with Christ is very far better"—an utterance to which there is nothing to correspond in the other three Epistles. From the history of the period, we know that "the captain of the guard," Burrhus, a humane man (Acts xxviii. 16), died a year or little more after St. Paul's arrival in the city; and was succeeded by Tigellinus, a man of cruel and vindictive spirit. This new favourite of Nero had taken a principal share in bringing about the emperor's marriage with Poppæa, a proselyte to Judaism. Henceforward the character of Nero rapidly deteriorated; and the effects would not be long in reaching a prisoner like Paul. The Jewish fanaticism of Poppæa would combine with the haughty cruelty of Tigellinus to aggravate the Apostle's peril; and in the prospect of a speedy doom, he writes to the Philippians. The same conclusion, as to the comparative lateness of this Epistle, is sustained by its references to Epaphroditus. First, the Philippians had heard of St. Paul's imprisonment; they had then raised a contribution for his wants, and sent it by Epaphroditus; the intelligence had subsequently reached them that Epaphroditus was ill in Rome. Epaphroditus had heard of their distress, and now, finally, having recovered, was about to return with the Apostle's letter. Four journeys between Rome and Philippi, with intervening periods, had thus occurred during St. Paul's imprisonment before he wrote the Epistle. True, this does not absolutely forbid the earlier date, but it better suits the later.

The argument on which Dr. Lightfoot mainly relies in placing the Epistle to the Philippians first among the Roman letters, is its nearer correspondence with the earlier Epistles than with those to the Colossians and Ephesians. This is shown both in *style*—a comparison being instituted especially between the Epistles to the Philippians and to the Romans<sup>4</sup>—and in *substance*, the topics of the Philippian letter being kindred with those of the foregoing. We have "the spent wave of the controversy" between law and grace; while "a new type of error is springing up," to which the Colossian and subsequent Epistles are largely devoted. The argument is plausible, on the supposition that the Pauline Epistles unfold a strictly progressive order of religious thought. But a series of letters written to churches in widely

<sup>1</sup> See Col. i. 24; iv. 18; Philem. 1; Eph. iii. 1; iv. 1.

<sup>2</sup> Especially Meyer. De Wette appears to hesitate between the two. The arguments in favour of Cæsarea have thus been summarised by Dr. W. Lindsay Alexander, who, however, pronounces for Rome:—(1.) It is improbable that Paul would pass two whole years without writing an Epistle. (2.) Communications would be easier between Cæsarea and the churches of Asia Minor than between these churches and Rome. (3.) It is difficult to suppose the somewhat considerable group (see note 1 above) of Paul's companions to have gathered so soon in Rome. (4.) It is likelier that Onesimus would have been found *very soon* (Philem. 15) at Cæsarea than in Rome. (5.) Paul requests Philemon to prepare him a lodging (ver. 22); hardly likely during the Roman imprisonment. It is plain that all these considerations, even if admitted, would amount only to the faintest probability; while, as shown above, there are reasons of greater weight in support of the ordinary view.

<sup>3</sup> There were two kinds of what we may term *private* or *home-imprisonment*. One was the *custodia militaris*, when the prisoner had a soldier always with him, chained arm to arm; the other the *custodia libera*, where the confinement was without further personal restraint. See Acts xxiv. 23.

<sup>4</sup> See *Lightfoot on the Philippians*, pp. 42, 43. The passages compared are Phil. i. 3, 4, 7, 8, with Rom. i. 8–11; Phil. i. 10, with Rom. ii. 18; Phil. ii. 8–11, with Rom. xiv. 9, 11; Phil. ii. 2–4, with Rom. xii. 16–19, and 10; Phil. iii. 3, with Rom. ii. 28, i. 9, and v. 11; Phil. iii. 4, 5, with Rom. xi. 1; Phil. iii. 9–11, 21, with Rom. x. 3, ix. 31, 32, and vi. 5; Phil. iii. 19, with Rom. vi. 21, xvi. 18; Phil. iv. 8, with Rom. xii. 1.

different circumstances would scarcely be likely to present one systematic course of development; and the diversity of tone between the Philippian and Colossian letters is sufficiently explained by the different character of the two communities. On any supposition, a considerable time must have elapsed between the Epistle to the Romans and that to the Philippians; so that the coincidences between the two in thought and expression cannot prove any very intimate connection. The position and circumstances of the European churches, rather than the time of writing, account for the occasional similarity of tone in the letters addressed to them—a similarity perfectly compatible with the intervention of letters in a different strain to the churches of Asia Minor.

5. The further question has been raised, whether the Epistle to the Colossians, with the accompanying private letter to Philemon, was written before or after that to the Ephesians. As, however, the three were dispatched at the same time, and by the same messengers, it would be useless, even if possible, to decide their comparative priority. As a matter of convenience we may take the Colossian letters first. Colossæ or Colossæ,<sup>1</sup> in Phrygia, on the river Lycus, a branch of the Mæander, had formerly been a large city, but in the Apostle's time was comparatively inconsiderable, having been eclipsed by the neighbouring manufacturing towns of Hierapolis and Laodicea.<sup>2</sup> It appears, from the Acts of the Apostles, that St. Paul twice visited Phrygia, once in his second missionary journey (Acts xvi. 6), and again at the beginning of his third (xviii. 23). Neither of these journeys, however, as the Epistle seems plainly to show, included Colossæ.<sup>3</sup> "I would," says the Apostle, at the beginning of the 3rd chapter, "that ye knew what great conflict I have for you, and for them at Laodicea, and for *as many as have not seen my face in the flesh.*" It is indeed possible to read these words as including two classes—those who had and those who had not seen the Apostle; but it is far easier and more natural to interpret them as referring solely to those who were personally strangers to St. Paul, of whose "faith and love" he had only "heard" (chap. i. 4). It may seem strange that he should have twice traversed Phrygia without visiting Colossæ or even Laodicea. But it would be plainly impossible for him to visit every one of the sixty-two<sup>4</sup> Phrygian cities (the word *all* in Acts xviii. 23—"he went into all the country of Phrygia"—is an interpolation of the English translators). We know not what circumstances may have determined his route; and besides the road along

the valley of the Mæander, there is one which he may have taken, further to the north, which, after passing near Thyatira, entered the valley of the Hermus at Sardis.<sup>5</sup> And yet, though unvisited by the Apostle, Colossæ owed its evangelisation indirectly to his labours. Epaphras, one of its citizens, a friend and companion, and most probably a convert of St. Paul, had zealously undertaken the task of proclaiming the Gospel, not only in Colossæ, but in Laodicea and Hierapolis. From him the Colossians had first "learned" the truth that is in Jesus; and he had remained among them "a faithful minister of Christ."<sup>6</sup> He was now in Rome with the Apostle, voluntarily sharing his imprisonment, affectionately ministering to his needs—"our dear fellow-servant" (chap. i. 7); "my fellow-prisoner in Christ Jesus" (Philem. 23)—and it was, no doubt, by the tidings he had brought of the state of things at Colossæ, that the Apostle is led to write this letter. The earnestness and affection which breathe through every paragraph may well be accounted for by the Apostle's intimate relation with Epaphras, if, indeed, any explanation were necessary of the Apostle's intense concern for the truth of God and the souls of men.

6. The genuineness of this Epistle may fairly be regarded as established beyond any need of controversy here. The most destructive critics, for the most part, regard it as belonging, with the letter to Philemon, to the Pauline series, although these two (except the letter to the Philippians) are the latest that pass unchallenged. It is true that some German critics,<sup>7</sup> and notably Baur, have questioned the Epistle, chiefly on internal grounds, as referring to a state of opinion which, it is alleged, did not exist in the Church until the second century. The allegation, however, is a mere assumption, connected with the assaults that have been made by the same critical school upon the genuineness of the Gospel and Epistles of St. John, which deal with forms of heresy similar to those here denounced by St. Paul. The writings themselves, if their genuineness can be established on external independent grounds, are the best testimony to the early prevalence of such errors; and to the Colossian Epistle the chain of testimony is complete and irrefragable.<sup>8</sup> Internal evidence is equally satisfactory. "Non est enjusvis hominis," says Erasmus, "Paulinum pectus effingere." "It is not given to every one to express the heart of Paul;" and his "heart" nowhere more truly reveals itself than in many of the utterances of this Epistle.

<sup>5</sup> Conybeare and Howson, vol. ii., p. 5.

<sup>1</sup> The chief MSS. of the N. T. read Colossæ (Κολοσσαί). The classical name was certainly Colossæ (Herodotus vii. 30; Xenophon, *Anab.*, i. 2, 6). So Strabo, xii. 576 (who calls it πόλισμα, "a little town"), and Pliny, v. 41. Colossæ was, no doubt, a corruption current in the Apostles' time. All the coins have the classical form.

<sup>2</sup> The remains of the ancient city have been discovered about three miles north of the modern *Khonos* (Χονός).

<sup>3</sup> Lardner, however, labours to prove that the Colossian church was planted by St. Paul (*Works*, vol. vi., p. 151 sq.).

<sup>4</sup> Hierocles, in the sixth century. The number may have been smaller in the Apostle's time (Davidson).

<sup>6</sup> See Col. iv. 12, "Epaphras, one of you" (ἑξ ὑμῶν), also verse 13. In chap. i. 7 we read, "As ye also learned of Epaphras our dear fellow-servant," where the word *also* appears to point to other labours than his (according to Lardner, *al.*, to the labours of St. Paul himself). But the best modern critics are agreed in expunging the word *also* (καί) as absent from the principal MSS., and the verse without it becomes an explicit declaration that Epaphras was, as maintained above, the first evangelist of Colossæ. He is to be distinguished from the Philippian Epaphroditus, although the names are the same—one being the contracted form of the other.

<sup>7</sup> Schrader, Mayerhoff (1838), Schwegler, besides Baur. The arguments are to be found in Baur's *Paulus*, 417 sq.

<sup>8</sup> See authorities and quotations in Kirchhofer, *Quellensammlung*, pp. 207–210; Dr. Davidson's *Introduction*, vol. i., p. 174.

7. For the church at Colossæ was threatened, and in some measure perverted, by new forms of error. The Judaism which had so fatally marred the Apostle's work in the neighbouring regions of Galatia, had found footing among these Phrygians also, but in another shape, and with admixtures of Gentile philosophy, partially Greek, but chiefly Oriental. The germ of those speculations afterwards known as Gnosticism—a name which covers great varieties of theory and belief—was already at work. The Apostle was called not only, as heretofore, to present the contrast between law and grace, but to meet the allegations of a vain philosophy with the teachings of a profounder wisdom, and to set forth Christ, not only as “the End of the Law,” but as “the Way, the Truth, and the Life.”

The false teaching<sup>1</sup> by which Colossæ had been visited, appears to have been threefold in form.

(1) Its basis was *Judaic*. Circumcision was enforced, rendering it necessary for the Apostle to insist upon spiritual circumcision. Jewish fasts and feasts were also held to be obligatory—the “new moon” and “sabbaths.” The old “handwriting of ordinances” was exalted into a universal law, and the “rudiments,” or “elements,” of the world—*i.e.*, the typical observances of Mosaism (Gal. iv. 3)—were made a yoke of bondage.

(2) With this was blended a *mystical philosophy* characterised by inquiries and speculations respecting the unseen world; the “worshipping of angels;” theories as to the nature and rank of spiritual and invisible powers, which led to the virtual dethronement of Christ as Lord of all, and made it needful to exalt Him as “the Head,” the “Fulness” being “well pleased to dwell in Him.”<sup>2</sup> It is here that we see the beginning of those vain philosophies which, in the next generation, were connected with the names of Cerinthus, Basilides, and the promulgators of Gnostic heresies.

(3) Together with these phases of belief, there appears to have been the inculcation of *ascetic practices*—“voluntary humility,” “neglecting of the body,” an enforced ritual abstinence, “Touch not, taste not, handle not;” a professed trampling upon carnal appetites and desires, which St. Paul boldly stigmatises as a more “fleshly” thing than these desires themselves. Thus early in the history of the Church does he declare the truth which it would be well if all after times had remembered—that an unnatural asceticism is a sure minister to selfishness and sensuality.

In protesting against these various yet connected forms of error, the Apostle takes occasion to dwell, in animated language, on the supreme greatness of Christ, and the glory of His redemption; as also to enforce

those practical obligations which it was especially needful to press home upon recent converts from heathenism.

8. The Epistle, it should be observed, is addressed not to “the church” in Colossæ, but to “the saints and faithful brethren.” The Apostle seems to use the former style of address only to communities where he had himself laboured (Thessalonica, Corinth, Philippi); the latter, to believers personally unknown to him, and perhaps destitute of some “gift” of organisation which apostolic presence was needed to impart. In this respect the Colossian, Roman, and *Ephesian* Epistles are alike (see the paper on the Epistle to the Ephesians). The present Epistle, though unstudied and informal in its arrangement, may be briefly analysed as follows:—

(1.) Introductory (i. 1—12).

(2.) Redemption by the Father and the Son (i. 13—29).

(3.) Warning against false doctrine (ii. 1—iii. 4).<sup>3</sup>

Here the Apostle repeats a leading thought of the Galatian and Roman Epistles (see Rom. vi. 4; viii. 10; Gal. ii. 19, 20, &c.). The coincidence is at least as close as any that have been adduced between the Epistles to the *Philippians* and to the Romans. (See above, and note 4, p. 158.)

(4.) Practical exhortations based upon this (iii. 5—iv. 6).<sup>4</sup>

(5.) Conclusion. Personal (iv. 7—18).

9. The remaining history of the church in Colossæ is unknown. The warning words addressed not many years after to the neighbouring churches of Laodicea, Thyatira, and Sardis, from the lips of Christ himself, too sadly betoken a wide-spread declension from the faith and love which, notwithstanding all tendencies to error, had once characterised the Phrygian churches. “Thou art neither cold nor hot;” “Thou sufferest that woman Jezebel to teach;” “Thou hast a name that thou livest, and art dead.”<sup>5</sup> May we hope that Colossæ escaped the prevailing corruption? We cannot tell; we have only in this Epistle the imperishable memorial of a name that might otherwise have been lost in the darkness of the past; a testimony to all time that the true corrective to superstition, the best antidote to vain philosophy, and the only secret of a holy life, are to be found in the apprehension of Christ the Saviour in His glory as “the Image of the Invisible God,” and in His redeeming work, as “making peace through the blood of His cross,” that He might reconcile all things unto God.

<sup>1</sup> Who were the teachers does not appear. The allusions in chap. ii. 4, 8, are thought by some to point to an individual teacher. But this is very uncertain. No doubt the disseminators of error, whether one or many, came as professed converts to Christianity.

<sup>2</sup> Chap. i. 19 should read, “In Him (Christ) the Fulness was pleased to dwell” (comp. chap. ii. 9).

<sup>3</sup> In chap. ii. 18, the “worshipping of angels” is certainly illustrated by the fact that, as Theodoret (*Ecccl. Hist.*) attests, the archangel Michael was worshipped at Colossæ and a temple built in his honour. In chap. ii. 21, “Touch not, taste not, handle not,” are the enslaving ordinances of men. It is surprising that the words are often quoted as though they were apostolic commands!

<sup>4</sup> Punctuate chap. iii. 16 thus, “Let the word of Christ dwell in you richly; in all wisdom teaching and admonishing one another; in psalms and hymns and spiritual songs singing with grace in your hearts to the Lord.”

<sup>5</sup> Rev. iii. 1, 15; ii. 20.

CONTRASTS OF SCRIPTURE.

ST. MARK AND ST. LUKE.

BY THE REV. T. TEIGNMOUTH SHORE, M.A., INCUMBENT OF BERKELEY CHAPEL, MATFAIR.

**I**N a former paper<sup>1</sup> I examined certain contrasts in the phraseology of the Gospel narratives, which were to be attributed to the different classes of readers for whom each Gospel was originally intended. I propose in this paper to call attention to certain contrasts between the Gospel narratives of the various Evangelists, which are to be accounted for by the individual characteristics of the writers; and I commence with some peculiarities of the Gospel of St. Mark. There are certain points in which the same events are narrated by St. Mark differently—both as regards language and detail—from the record of them by other Evangelists. Now if we assume, as there is much reason for doing, that St. Mark wrote his Gospel, if not at the dictation, at least under the guidance, of St. Peter,<sup>2</sup> we shall find that fact a sufficient explanation of such differences; and thus those very differences regarding detail become, from this point of view, a strong testimony in favour of the general truth of the narrative. There are certain passages in St. Mark which must have been, at all events, suggested by an eye-witness, and, I will venture to add, by an eye-witness with an eye for natural scenery and detail. For example, in Mark iv. 38 the description given of the storm and the Saviour asleep differs from that given by St. Matthew (chap. viii. 24) and that given by St. Luke (chap. viii. 23) by the introduction of such a little detail, as only an eye-witness, and an eye-witness who was apt to regard such details, could have suggested. St. Mark says (in contrast to the other Evangelists, who merely mention that He was sleeping), “And He was *in the hinder part of the ship, asleep on a pillow.*”

In the description of the feeding of the five thousand St. Matthew says (xiv. 19), “And He commanded the multitude to sit down on the grass,” &c. St. Luke (ix. 15) remarks, “And they made them all sit down.” St. Mark’s words are (vi. 39), “And He commanded them to make all sit down *by companies upon the green grass.*” Surely that is the description of one on whom the actual sight of those groups clad in white and variegated garments, dotted over the bright green grass, had made an impression from the picturesqueness of the scene.

St. Matthew and St. Luke both narrate at length the details of our Lord’s temptation; but St. Mark alone (with the appreciation of one who regarded intensely the natural aspects of a scene) adds (i. 13), “And Ho

was there in the wilderness forty days, tempted of Satan; *and was with the wild beasts.*” This is the more remarkable, as St. Mark does not give—beyond the mere mention of it—any record of the temptation; and yet he gives that one suggestion which an appreciator of Nature would be struck with, of the complete loneliness and awfulness of those forty days.

St. Mark, in describing the finding of the colt on which Christ was to make his triumphal entry into Jerusalem, gives a little detail unnoticed by the other Evangelists—that the animal was found “without, in a place where two ways met.” These are all remarkable examples of the writing of one (or the writing from the accounts given by one) who was an eye-witness of the scenes described, and who also had a vivid perception of the natural characteristics of any scene or place. As illustrative of a regard to detail from personal and intimate knowledge of the incidents, though not involving any illustration of an “eye for Nature,” I may quote St. Mark (xiv. 59): “But neither so did their witness agree together;” (xv. 44), “And Pilate marvelled if He were already dead: and calling unto him the centurion, he asked him whether He had been any while dead;” (xvi. 3, 4), “And they said among themselves, Who shall roll away the stone from the door of the sepulchre? And when they looked, they saw the stone was rolled away, *for it was very great.*”

In many narratives the Gospel of St. Mark mentions the expression of our Lord, which is not noticed by the other Evangelists, thus showing that the writer was informed by one who had not only been a close companion of Him during His ministry, but was naturally a keen and accurate observer. That Christ “groaned in spirit” is mentioned (vi. 34; viii. 12); that He “looked round” (iii. 5); that the rich young man was “loved” by Him (x. 21). I may add the minute and graphic account of the possessed with the legion of devils in St. Mark v. 1—5.

It is not, I think, out of place to notice some contrasts between the phraseology of St. Mark’s and the other Gospels, which seem to indicate that the former was derived from one who was a Galilean. St. Luke writes (v. 1), “He stood by the lake of Gennesaret;” St. Mark, in the parallel passage (i. 16), “Now as Ho walked by the *Sea of Galilee.*” St. Luke writes (viii. 22), “And He said unto them, Let us go over unto the other side *of the lake;*” St. Mark (iv. 35) merely says, “Let us pass over unto the other side,” which were, perhaps, the words used by our Lord, himself a Galilean, whereas St. Luke added “of the lake” to make it clearer to his readers, as it no doubt also made it clearer to himself. I cannot but think that the contrast between the style of allusion to St. Peter in the Gospel of St. Mark, and in the other Gospels, is really

<sup>1</sup> Vol. II., p. 257.

<sup>2</sup> Tertullian (*Cont. Marcionem*, 4, 5) refers to St. Peter’s connection with this Gospel thus—“*cujus interpres Marcus.*” St. Mark is spoken of by Irenæus as “*interpres et sectator Petri.*” Jerome goes so far as to state explicitly that the origin of this Gospel was “*Petro narrante, et illo scribente.*”

to be attributed to that modesty which, as a rule, characterises an impetuous and passionate nature in its calmer moments. St. Matthew, for example, writes (viii. 14), "And when Jesus was come into Peter's house;" St. Luke says (iv. 38), "He entered into Simon's house." In St. Mark's narrative the prominence of Peter's name disappears: thus (i. 29), "They entered into the house of Simon and Andrew with James and John."

St. Matthew (xv. 15) mentions that Peter was the spokesman of the disciples in asking the meaning of the parable—"Then answered Peter, and said unto him, Declare unto us this parable." St. Mark (vii. 17) says, "His disciples asked Him concerning the parable."

The message of the angels to the disciples is thus recorded by St. Mark (xvi. 7), "Go your way, tell his disciples and Peter that He goeth before you into Galilee: there shall ye see Him." The words "and Peter" are peculiar to St. Mark's Gospel. To others there might have been little in the fact of the mention of Peter's name; to him, with the memory of his fall so fresh, how very dear that mention must have been. The mention of that name, therefore, in a narrative written at his suggestion, is natural. Nor can we regard it as wanting in modesty if we agree with the remark of St. Gregory, "If the angel had not named Peter, he had not dared to come amongst *the disciples*."<sup>1</sup>

St. John (xviii. 10) in narrating the incident about the cutting off of the servant's ear, mentions that this act of zeal for the Master was done by Peter. In St. Mark's Gospel the narrative is given, but no name is mentioned; the act is merely referred to as that of a certain person who stood by.

From the Gospel of St. Mark, with its interesting traces of St. Peter's influence, I turn to the Gospel of St. Luke. Some of the characteristics of St. Luke's Gospel I have already alluded to as indicating the particular class of persons for whom his Gospel was primarily intended—namely, Gentile readers. But the opening verses suggest that a particular Gentile convert, named Theophilus, was addressed. It has, no doubt, been suggested that the word Theophilus was not necessarily the name of an individual, but merely a generic name<sup>2</sup> for any lover of God (*θεοφιλος*). The whole tone of the passage, as well as ancient testimony,<sup>3</sup> is, however, opposed to this idea. The very word *κράτιστε* ("most excellent") seems to designate an individual of a particular rank,<sup>4</sup> and would be strangely out of place if the word were used as simply meaning "amans Dei," and not as the actual name of an individual.

But further, the statement in chap. i. 4 could scarcely be addressed to an abstract idea, and not to a person. St. Luke states that he writes in the hope that "you may

clearly perceive<sup>5</sup> the certainty of those things wherein thou hast been instructed (*κατηχηθης*)"—language which bears upon its face the impress of historic individuality. Assuming then that this Theophilus was a Gentile and resident in Italy, there are various peculiarities which are traceable to the fact of this Gospel having been addressed to him. Archbishop Thomson has pointed out that various passages owe their minuteness of detailed description to the fact that Theophilus was not an inhabitant of Palestine, to whom the relative position of certain places would have been well known. For example, Capernaum is described as "a city of Galilee" (iv. 31); Nazareth also "a city of Galilee" (i. 26); Arimathea as a "city of the Jews" (xxiii. 51). The country of the Gadarenes is indicated as being "over against Galilee" (viii. 26). There are, however, some passages bearing upon this point, the phraseology of which is a striking contrast to that of the other Evangelists. Of these I would note two instances. St. Luke (xxii. 1), speaking of the great Jewish feast, says, "Now the feast of unleavened bread drew nigh, which is called the Passover;" St. Matthew writes (xxvi. 2), "Ye know that after two days is the Passover." St. Luke (xxi. 37) mentions that Christ went out and abode "in the mount which is called the Mount of Olives," which is language most unlikely to have been used except by one writing at a distance.<sup>6</sup>

There are some passages in St. Luke in which he substitutes for the word used by the other Evangelists, when it happens to be a foreign word, or of foreign significance, language which would be more intelligible and more acceptable to an educated Greek. This contrast between St. Luke's and the other Gospels would seem to indicate not merely his superior style as an educated man (for he would be acquainted with the words current in Palestine), but one writing amongst those who would understand best the most accurate Greek. Thus we read in St. Matthew (xxii. 17), "Is it lawful to give tribute (*κέρσον*) unto Cæsar, or not?" The same word for "tribute" is used again by St. Mark in the parallel passage (xii. 14). Now this is not a Greek word; it is not to be found in Greek literature, although it no doubt was the real name of the tax, for it was a Roman impost, and the word employed by the two Evangelists is the Latin *census* (a tax). In St. Luke's Gospel (xx. 22) we read, "Is it lawful to give tribute (*φόρον δοῦναι*) to Cæsar, or not?" The word for "tribute" thus used by St. Luke—though probably not the real word used on the occasion, for the Roman title for it would doubtless have been that used in the conversation with our Lord—is the word which a Greek would have employed. It was the word used for a tax paid by foreigners to a ruling state.<sup>7</sup>

In the accounts given by St. Matthew and St. Mark of the Crucifixion, we read, "When they were come to

<sup>1</sup> "Si angelus Petrum non nominasset, venire inter discipulos non auderet; vocatur ergo ex nomine, ne despiciat ex negatione."

<sup>2</sup> Epiphanius, *Hæc*, li., p. 429; Origen, *Hom.* i. in *Luc.*

<sup>3</sup> He was supposed by some to belong to Alexandria. Theophylact (*Argument. in Luc.*) suggests that he was perhaps of the senatorial order, and perhaps a prince.

<sup>4</sup> See Acts xxiii. 26; xxiv. 3; xxvi. 25, where the same designation is used.

<sup>5</sup> ἐπιγνώσθαι, the ἐπι intensifying the verb; "placè et accuratè cognoscere," as Wake interprets it.

<sup>6</sup> Josephus uses the same (*Jewish War*, book v., c. 2, § 3).

<sup>7</sup> Thucydides (i. 95) uses *φορὰ*, as designating the tax paid by the islanders, &c., to Athens.

a place called Golgotha, that is to say, a place of a skull" (Matt. xxvii. 33); and, "They bring Him unto the place Golgotha, which is, being interpreted, The place of a skull" (Mark xv. 22). But St. Luke (xxiii. 33) omits the word Golgotha altogether, and changes the meaning of it into a proper name—"When they were come to the place which is called Calvary" (Κρανίον).

In conclusion, I may call attention to some minor contrasts in the language of St. Luke's Gospel to that of the other Evangelists, and which it is, I think, not fanciful to trace to the fact of which St. Paul informs us, that St. Luke was a physician. Both St. Matthew (viii. 14) and St. Mark (i. 29, 30) mention the sickness and healing of Simon's wife's mother. They both state that she was sick of "a fever;" but St. Luke mentions that

(iv. 38) she was taken "with a *great* fever." The former two Evangelists mention, after the fever, at Christ's command, leaves her, that "she arose and ministered unto them." St. Luke writes, "And *immediately* she arose and ministered unto them." The physician appreciated the intensity of the fever from which she was suffering, and was naturally more struck than others with the fact that not only did the fever depart, but, without any interval for the natural recovery of health, she was restored by the same miraculous power at once to her former strength. St. Luke also is the writer who compares the sweat of agony in the Garden to (xxii. 44) "as it were great drops of blood falling down to the ground;" and he alone of the Evangelists records the healing of Malchus' ear, while the others only state the incident of its having been smitten off.

## BOOKS OF THE NEW TESTAMENT.

### THE GOSPEL OF ST. JOHN.

BY THE REV. EUSTACE R. CONDER, M.A., LEEDS.



AS the Bible among all books, so among the books of the Bible, the Psalms in the Old Testament, the Gospel of John in the New Testament, have taken deepest hold on the heart of mankind. In sorrow, in sickness, in old age, in his happiest and holiest hours, the Christian turns, as if instinctively, to the pages of this Evangelist. When the Gospels are sold separately, the sale of the fourth Gospel far exceeds that of the other three. No part of the Bible, apart from the special evidence of fulfilled prophecy, presents more strongly the internal evidence both of historic truth and of Divine inspiration. If the question be asked, where, in the whole range of literature, is found the most wonderful combination of sublime ideas and simple language, the reply must be—in the Gospel and Epistles of St. John. Calvin was wont to call this Gospel the key to open the door to the right understanding of the other three. It not only completes the picture of our Saviour's outward life and ministry, which had else lacked some of its most important features, but gives such an inward view of His character and teaching, that we seem almost brought into personal contact with Him, side by side with the disciple who said, "Lord, to whom should we go? Thou hast the words of eternal life;" or with him who exclaimed, as his doubts vanished at sight of his risen Master, "My Lord and my God!"

We know more of the Apostle John than of most of the apostles. There is no reasonable doubt that it is to himself he refers as the unnamed one of the two disciples of John the Baptist, who, on John's testimony, believed in Jesus as the Messiah, and were accepted by Him as His first disciples (chap. i. 35—40). Andrew, there named as his companion, and Simon, the third of this little band of earnest and faithful adherents, next appear as partners (Luke v. 10) with John and his

brother James, together with Zebedee their father, in their rough but honest and useful calling as fishermen on the Lake of Galilee. In the lists of apostles these four are always first named, and as James is placed first, we infer that John was the younger brother. The impetuous fervour, energy, and loftiness of spirit, which earned for the two brothers from their Master the name of *Boanerges* ("Sons of Thunder"), are clearly discernible in two incidents preserved by St. Luke (chap. ix. 49, 54), and in their ambitious request recorded in the first two Gospels (Matt. xx. 20; Mark x. 35). Although he shared the panic of that terrible moment when Jesus was led as a lamb to the slaughter, and "all the disciples forsook Him and fled," John proved his courage and devotion by accompanying Jesus into the high priest's palace, and standing close by His cross, where he received the sacred trust of filling a son's place to the mother of his dying Lord; "and from that hour that disciple took her to his own home." We may take for granted what is universally allowed, that it is to himself he refers as "the disciple whom Jesus loved" (chap. xiii. 23; xix. 26; xxi. 7, 20). Thus, while avoiding the express mention of his own name, he at once indicates the authorship of his work, and claims to be an eye-witness of what he narrates. This claim is also made with great emphasis in chap. i. 14; xix. 35 (see also xxi. 24), and is dwelt on with intense earnestness in his First Epistle (chap. i. 1—3).

If, as seems tolerably clear, the sister of our Lord's mother, mentioned by St. John (ix. 25), was Salome, wife of Zebedee (comp. Matt. xxvii. 56; Mark xv. 40), the Evangelist was a first cousin of the Lord. This, however, would not account for the peculiarly intimate relations between them, had there not been in John's character, combined with his fiery fervour, a singular tenderness, loveliness, and receptivity; a large admix-

ture, in a word, with masculine force, of that feminine element which keen observers of human nature have pronounced essential to the highest greatness and finish of character. Some of the most terribly severe things in the Bible are found in his Gospel and Epistles, couched in the quietest words; but the prevailing impression they leave on our minds is of gentleness and love. No wonder, then, that when trial, experience, and the softening touch of age, had mellowed his whole nature, and a hundred winters, or near, had gone over his head in a world whose only sunshine for him came from the world beyond,—no wonder that the image of the aged Apostle left in the memory of the Church, almost to the exclusion of every other, should have been that of saintly simplicity and most loving tenderness.

Diverse indeed was the lot severally appointed to the two "sons of thunder"—for the one, to be the first martyr of the glorious company of apostles; for the other, to be, for long years, its last survivor; a living link of communion and testimony between the first and second centuries. Tradition, fuller and more trustworthy than in the case of any other apostle, assures us that St. John lived until the reign of Trajan (who began to reign A.D. 98), and that he laboured, died, and was buried at Ephesus.<sup>1</sup> As we cannot suppose him to have been many years (if at all) younger than our Lord (the true date of whose birth, it will be remembered, is B.C. 4), this would make him to have reached and perhaps overpassed one hundred years of age.

The question of AUTHORSHIP is of immensely greater importance in the case of the fourth Gospel than of the other three. Their value would be the same if they had come down to us under other names. The writers of the second and third contribute nothing of their own to the reports of eye-witnesses, which they faithfully transmit. The writer of the first, though an eye-witness, never speaks as such; and we know nothing of him but the few incidents connected with his call as a disciple and ordination as an apostle. With the fourth Gospel the case is widely different. The writer, as we have seen, lays the greatest stress on his being an eye-witness; more than this, he claims to be the Apostle John himself. If he was not—if this Gospel was written by any one else, with how pious soever intention, it is neither more nor less than a forgery, and consequently utterly worthless. The intelligent reader, therefore, cannot be contented to leave this question as a mere scholar's controversy, in which he is not practically interested. He must desire to know at least the nature of the grounds on which, in reading the fourth Gospel, he may confidently believe that he has before him the words of the beloved disciple and venerable apostle; bringing him within one remove of listening to the very voice of JESUS.

<sup>1</sup> The testimonies are given by Eusebius, *Eccl. Hist.* iii. 23; v. 24; iii. 1. A German writer, named Lützelberger, between thirty and forty years ago, laboured hard to destroy the credit of this universally received tradition. His criticisms, resting on the fallacious argument from silence, are clearly stated, and ably and satisfactorily answered, together with a large number of other objections, by Dr. Davidson (*Introd. to N. T.*, vol. i., pp. 244 ff.).

Some brief general maxims may be here of great help and value:—

(1.) Positive evidence, if sufficient and decisive, overrides any amount of negative evidence in the form of objections and difficulties. Objections, often of great apparent weight, and difficult if not impossible to clear away, may be brought against the strongest case in a court of justice, or the best established fact in history. Yet the evidence may be so clear and ample as to forbid doubt. It is not therefore needful, in order to an intelligent and devout faith in apostolic teaching, that the reader should be aware of all the minute and intricate objections—sometimes formidable, sometimes trifling—which the keen ingenuity of modern scholars (especially in Germany) has constructed against the genuineness of the books of the New Testament; or should be acquainted with the answers. The positive evidence is what mainly concerns him. If that is decisive, there must be a reply to the objections, though he may not at present be furnished with it.

(2.) On the other hand, the refutation of objections, when the skill of able and learned opponents has been taxed to the utmost to adduce them, adds considerably to the strength of the positive evidence.

(3.) It is not necessary, in order to an intelligent and sound judgment, either to possess or to affect an unnatural impartiality. Suppose a man finds the title-deeds to his estate, or the honour of his friend, or the validity of his parents' marriage, called in question, it would be monstrous to expect him to be coolly impartial. But the very depth of his interest in the matter will make him scrutinise the evidence the more keenly. He will not rest content till all doubt is shown to be unreasonable.

(4.) In matters of historical evidence and reality, a clear head, common sense, and a firm grasp of the main points, are far more important than microscopic mastery of minute details, and will enable the reader so endowed to see his way to a calm well-grounded certainty, where men immensely his superiors in learning lose themselves in a wilderness of doubt.

(5.) The highest evidence of all—that self-evidence of Divine truth by which it commends itself to every man's conscience, heart, and understanding—cannot be measured by literary criticism, or communicated from mind to mind by argument. Where this evidence of truth and Divine inspiration is recognised, the question of authorship may sometimes remain debateable, and of very inferior importance; as in the case of the Epistle to the Hebrews. But in the case of this Gospel, the two things are inseparable. If it be inspired, it must be St. John's, because a deliberate forgery could not be Divinely inspired.

It is needful to distinguish between (I.) the *external*, and (II.) the *internal* evidence of authorship; or, as it is often termed, genuineness.

I. THE EXTERNAL EVIDENCE is the testimony of the Church. In plainer words, the fact that among the numerous and widely-scattered Christian communities, from Gaul to Syria, this Gospel was received

as from the pen of the Apostle John, at so early a date as to preclude the possibility of its being spurious. Let us set down, in brief outline, the proof of this fact.

1. The existence of the general Epistle of St. John is a powerful testimony to the genuineness of the Gospel. Even hostile critics admit that both must be from one pen. The opening verses appear distinctly to point to the Gospel, and to its unique and wonderful beginning; for although they would have been a true description of the Apostle's preaching, it would not be natural for a preacher in writing to his hearers thus to describe his own preaching. A forger would have incalculably increased the danger of detection and failure by attempting to float two such extraordinary compositions as the work of the last surviving Apostle. And who, forsooth, was this wonderful forger, or in what nook of obscurity did he hide his head, who achieved that rarest feat of genius (if it was *only* genius), the expression of the sublimest truth in phrases of such terse simplicity that they have become key-words of all Christian teaching, and can never die? "God is light;" "God is love;" "Sin is lawlessness;" "Every man that hath this hope in Him, purifieth himself, even as He is pure;" "Whosoever hateth his brother is a murderer;" "The blood of Jesus Christ His Son cleanseth us from all sin." Who was the man able to sustain this style of thought and diction through the Epistle and to write the Gospel besides; yet mean and wicked enough to send forth his works with a lie? Truly "these are not the words of him that hath a devil."

2. The testimony in 2 Pet. i. 14 to John xxi. 18 must not be overlooked.

3. Ignatius, bishop of the church of Antioch during the last thirty years of the first century and the early years of the second, and martyred under the Emperor Trajan, employs phrases which plainly appear taken from this Gospel.<sup>1</sup>

4. Papias of Hierapolis, according to Eusebius (*Hist. Eccl.* iii. 39), quoted St. John's Epistle. Papias was a contemporary and friend of Polycarp of Smyrna, who already held the pastoral office when Ignatius passed through that city on his way to martyrdom. Papias is supposed to have been martyred about the same time with Polycarp.

5. Tatian, the hearer and friend of Justin Martyr, compiled a work entitled *Diatessaron* ("Through the Four"), that is, a harmony or continuous narrative compiled from the four Gospels. The year of Tatian's death is not known; but this work, which obtained a wide circulation, cannot be dated later than about A.D. 170. There is no room for question as to what "four" Gospels it combined, even if we had not express testimony that the *Diatessaron* commenced with the

words "In the beginning was the Word."<sup>2</sup> The compilation of such a harmony implies the previous wide and unquestioned reception of all the four Gospels; and thus affords testimony much earlier than the date of its own composition.

6. Theophilus, bishop of the church of Antioch about A.D. 170—183,<sup>3</sup> is the first writer who *expressly names* St. John as the writer of the fourth Gospel. He wrote a commentary on the four Gospels. How could either he (born within thirty or forty years of St. John's death) or the churches amongst which his commentary circulated, have been imposed on by a recent forger, and accepted it side by side with the venerable writings of Matthew, Mark, and Luke?

7. Irenæus, also born within some thirty years (or less) of St. John's death, bishop of the church at Lyons from A.D. 177, but a native of Asia Minor, and in his youth a hearer of Polycarp, himself a hearer of St. John, among some four hundred quotations from the Gospels, quotes St. John more than eighty times, expressly naming him as the author of the fourth Gospel. He has some curious arguments to prove that there could not be more or fewer than four Gospels; strained and fanciful, it is true, in themselves, but indubitably proving that four, and only four, authentic and genuine narratives of the Gospel history were universally received as inspired Scripture.

8. In like manner, Tertullian, born soon after A.D. 150, by some 200 quotations from this Gospel, bears witness to its unquestioned reception by the African churches.<sup>4</sup>

9. The venerable Syriac Bible, called *Peshito* (simple or faithful), ascribed to the latter part of the second century, contains this Gospel. It is also enumerated among the books of the New Testament Canon in the remarkable MS. known as "The Canon" or "Fragment" (from its being mutilated at each end) "of Muratori," so called from its discoverer; the original of which critics ascribe to about A.D. 170.<sup>5</sup>

Let the reader clearly understand that the value of this accumulated evidence is not the mere sum of individual testimonies (weighty though that is); but lies in the demonstration thus furnished, that in the third quarter of the second century this Gospel was received without question or suspicion, together with the three others (and no more), by the churches of Asia, Europe, and Africa. This wide dissemination implies a considerable lapse of years since its publication; so that the combined light of these testimonies shines far back through the first half of the century—that is, within the lifetime of hundreds, if not thousands, who had seen and heard the Apostle himself. That within that half century, both the Gospel and the Epistle should have been forged, and obtained this world-wide reception as genuine, is an utterly (one might say monstrously) incredible supposition.

<sup>1</sup> Davidson's *Introd. to N. T.*, i. 234. See for quotations from, or allusions to this Gospel, by Justin Martyr, by Polycrates of Ephesus, and in the Epistle to Diognetus, pp. 235, 236. Allusions like these, in which the Gospel is not expressly named, do not supply strong direct evidence, but are valuable as shutting out the objection which might be drawn from their absence.

<sup>2</sup> See Davidson, p. 237.

<sup>3</sup> *Ib.*, vol. iii., p. 1084.

<sup>4</sup> See Dr. Tischendorf's *When were our Gospels Written?* p. 49. (Religious Tract Society.)

<sup>5</sup> *Ib.*, p. 49. Westcott's *Bible in the Church*, pp. 112—116.

II. The INTERNAL EVIDENCE is twofold; consisting partly in the indications, thickly imbedded in the narrative, that it is the work of a truthful witness, himself a living actor and spectator in the events he describes; partly in the utter impossibility of giving any reasonable explanation of the production of the work, if it were a forgery. Be it remembered that this is not a question of doubt or possible mistake in the ascription of an anonymous work to a certain author. The book claims to be from St. John's pen—in a manner the most simple, natural, and modest, if he was its author; most subtly and deliberately deceitful if he were not. And this is a book which proclaims Truth to be the mainstay of life, liberty, and holiness. The rank impossibility of imagining who or what the forger could be, if the Gospel and Epistle are forgeries, has been already hinted at in reference to the latter. To any one who realises the literary and religious character of the half century after St. John's death, as regards both Christians and heretics, it will not seem an exaggeration to say that the production of this Gospel, if it was the work of an impostor, was a miracle greater (because more unaccountable) than the resurrection of Lazarus; and the success of the imposture was miraculous also.

No one is so foolish or hardy as to deny that if written during St. John's lifetime—if written by a Jew of Palestine, a personal follower of our Lord, the Gospel could have been written by no one else but the Apostle himself. Now the indications of such authorship abound; not coarsely thrust in or patched on, as by the hand of a foreign forger, more than a century after the facts narrated, but inwoven naturally and unobtru-

sively, as by one who was himself part of the scenes he depicts. A forger attempting this would have betrayed himself over and over again. Appreciation of this sort of evidence must vary, partly according to the reader's learning, but chiefly according to his tact, acuteness, sensibility, and good sense—candour, of course, being supposed. As examples, let the reader turn to chap. i. 14, 29, 35—39; ii. 6, 7, 12, 20, 22; iv. 6, 27, 28, 54; vi. 5; xi. 54; xii. 1—6; xiii. 4; and the whole of the exquisitely graphic, simple, and beautiful narratives of the healing of the blind man (chap. ix.), and the raising of Lazarus (chap. xi.). These examples may suggest others for private study.

It is true that many ingenious attempts have been made to fasten on this Gospel mistakes in regard to localities, Jewish customs, &c., inconsistent with its being the work of a Jew of our Saviour's time. But these have so broken down, that one of the latest hostile critics surrenders them wholesale.<sup>1</sup>

<sup>1</sup> Dr. Keim, quoted by Mr. Sanday, in his *Critical Essay on the Authorship and Historical Character of the Fourth Gospel*, p. 284. (Macmillan & Co., 1872.) In this extremely able work, the internal evidence for the genuineness of this Gospel is wrought out with signal acumen, clearness, and force; and the theory of a Gnostic authorship shown to be nothing short of an absurdity. It is much to be regretted that Mr. Sanday should have gone so far to damage the value of his own argument by the astonishing and self-complacent coolness with which he corrects the mistakes of St. John and the other Evangelists, pulls discourses to pieces, melts different events and times into one, and (by what he calls "a method of analysis and comparison") substitutes his own subjectivity for that of the Evangelist. Probably, however, the low point of view from which his book is written, as regards apostolic infallibility, may render it more useful to not a few readers, whom a higher (and juster) view would repel.

## ANIMALS OF THE BIBLE.

BY THE REV. W. HOUGHTON, M.A., F.L.S., RECTOR OF PRESTON, SALOP.

### FISH.

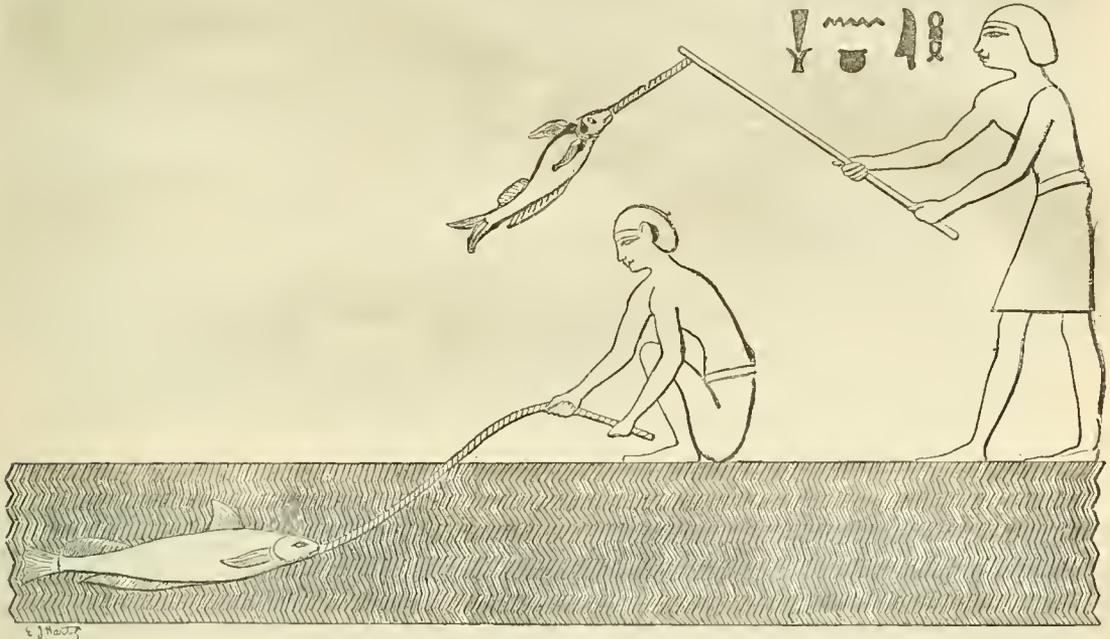
**A**CCORDING to the ancient Hebrews, the whole animal creation was divided into three large groups—viz. (1), habitants of the land, (2) habitants of the air, and (3) habitants of the water. The habitants of the water included (a) fishes and the whale tribe, or the *Cetacea*; and (b) "creeping things of the water," which would probably embrace *molluscous animals*, *Crustacea*, as lobsters, crabs, &c., the marine and fresh-water *Annelida*, the *Echinodermata*, as star-fish, sea-cucumbers (*Holothuridae*), &c. Perhaps also in the first division (a) certain aquatic mammalia, as the otter and the seal, would be included. The *Cœlenterata*, such as zoophytes, corals, &c., would probably, from their plant-like forms, be considered to belong to the vegetable kingdom. The creeping things were regarded also from another point of view, viz. their locomotion, and were divided into these four groups—(1) "Those that go upon four feet," such as some of the reptiles, as lizards; and the amphibia, as frogs, toads, &c.; (2) "those that have many feet" (Lev. xi. 42; see margin, Heb., "doth

multiply feet"), such as crabs, shrimps, lobsters, &c., among the *Crustacea*, millepedes amongst the *Myriopoda*, spiders and scorpions amongst the *Arachnida*; (3) winged creeping things, as insects; and (4) "those that go upon the belly," as serpents, annelids, gastropodous mollusks. Creatures of the water are divided into two classes, viz. (1), "those that have fins and scales," and (2) "those that have not." So of fishes, "whatsoever hath fins and scales in the waters, in the seas, and in the rivers" were allowed as food, while those fishes destitute of these parts were to be considered as an abomination to the Hebrews (Lev. xi. 9—12). Hence the *Siluridae*, or sheat-fish family, the *Petromyzidae*, or lampreys, and the *Raiidae*, skates, all of which have scaleless skins, would be disallowed as food. Eels, from their serpent-like form, would probably also be excluded. Whether the ancient Jews considered them destitute of scales, we cannot tell; but that the Jews have for a long time been aware of the existence of scales in the integument of the eel, is clear from a certain passage in the Talmud (*Abada Sara*, fol. 39 a), which relates that when Rabbi Ashi came to Tamdoria,

some one placed before him an eel-like fish (צִלְפוֹעָה, *tselopheah*, which Rashi explains by אַנְיִלָּה, "anguille"), and that on his holding it to the light he noticed some very fine scales, and thereupon did not scruple to partake of its flesh.

The Bible allusions to fish, fisheries, and modes of fishing are numerous. According to the account in the first chapter of Genesis, fishes were created on the fifth day, together with great sea-monsters (*tannim*, A. V. "whales") (Gen. i. 21). The fishes of Egypt are more than once alluded to; they are especially mentioned in connection with the first plague: "The fish that is in the river shall die" (Exod. vii. 18, 21;

fully understand the force of Isaiah's denunciation in "the burden of Egypt." "The river shall be wasted and dried up; . . . the reeds and flags shall wither; . . . the paper-reeds by the brooks; . . . the fishers also shall mourn, and all they that cast angle into the brooks shall lament, and they that spread nets upon the waters shall languish" (ix. 5-8). Fishes are specially mentioned as creatures over which man was to hold dominion (Gen. i. 26, 28; ix. 2); their prolific nature is alluded to in Gen. xlviii. 16. Of Ephraim and Manasseh the patriarch Jacob says, "Let them grow, as fishes increase, in the midst of the earth" (see margin); indeed, both the Hebrew word for a fish—viz., *dáy*—

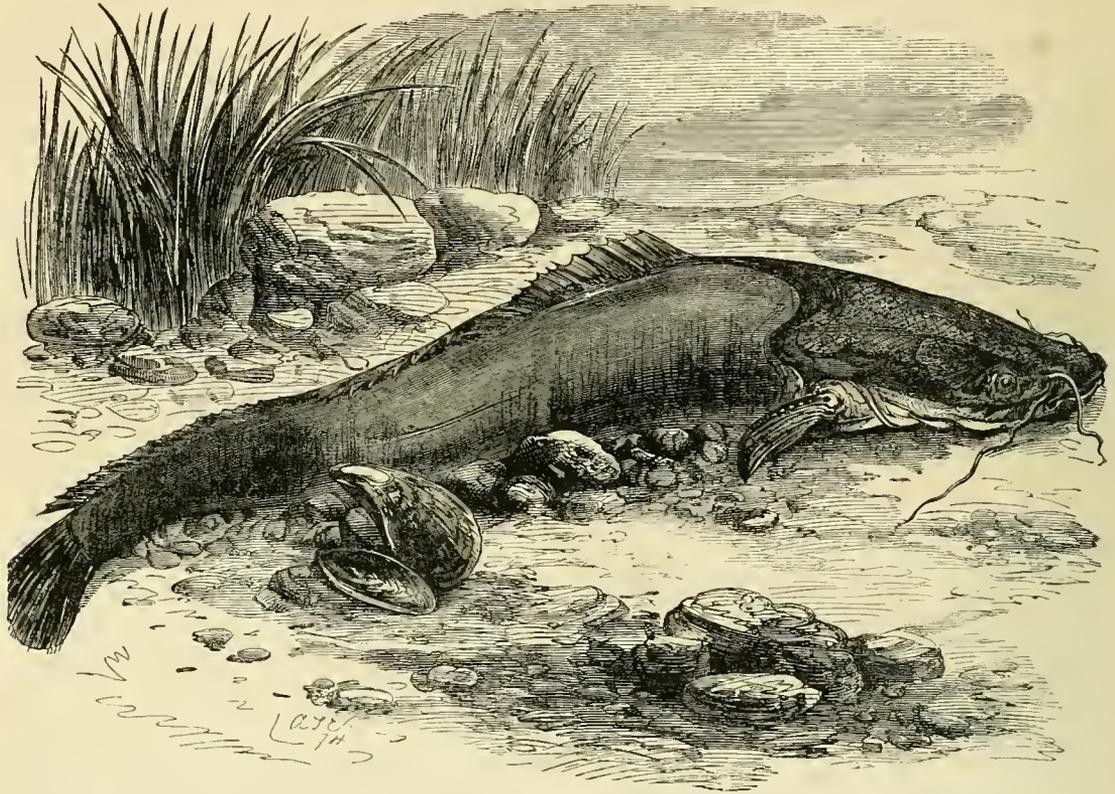


FISHING WITH GROUND-BAIT. (EGYPTIAN.)

Ps. cv. 29). The Israelites complain bitterly of their want of flesh in the wilderness, and call to mind the days when they ate freely of fish in the land of Egypt (Numb. xi. 5). The ancient Egyptians consumed large quantities of fish both fresh and salted. "The great abundance of fish produced in the Nile," says Sir G. Wilkinson, "was an invaluable provision of Nature, in a country which had neither extensive pasture lands, nor large herds of cattle, and where corn was the principal production. When the Nile inundated the country, and filled the lakes and canals with its overflowing waters, these precious gifts were extended to the most remote villages in the interior of the valley; and the plentiful supply of fish they then obtained was an additional benefit conferred upon them at this season of the year. The quantity is said to have been immense, and the shoals of small fish which then appear in the canals and ponds call to mind and confirm a remark of Herodotus respecting their numbers at the rising Nile" (*Anc. Egypt.* iii., p. 63). We can then

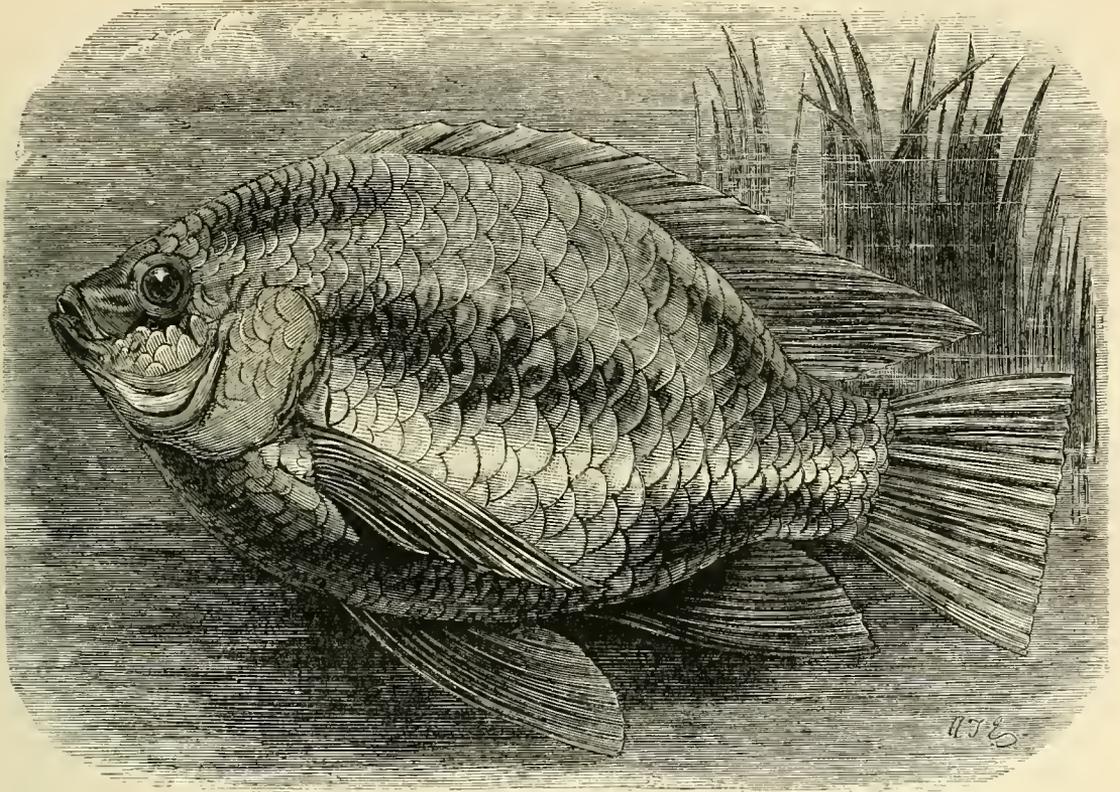
and the Chaldee *nán*, are derived from roots each one meaning "to be prolific." The immense number of fishes that in apostolic times swam in the Lake of Galilee are often alluded to in the New Testament. "They enclosed a great multitude of fishes, and their net began to break" (Luke v. 6; see also John xxi. 6, 11). The Galilean lake still swarms with fish. "The density of the shoals of fish in the Sea of Galilee," says Dr. Tristram, "can scarcely be conceived by those who have not witnessed them. Frequently these shoals cover an acre or more of the surface, and the fish, as they slowly move along in masses, are so crowded, with their back fins just appearing on the level of the water, that the appearance at a little distance is that of a violent shower of rain pattering on the surface."

There is no distinct mention of any particular kind of fish in the Bible. Several kinds are found in the Sea of Galilee. Dr. Tristram's party secured fourteen species, and he thinks that probably the number inhabiting the lake is at least three times as great. Two

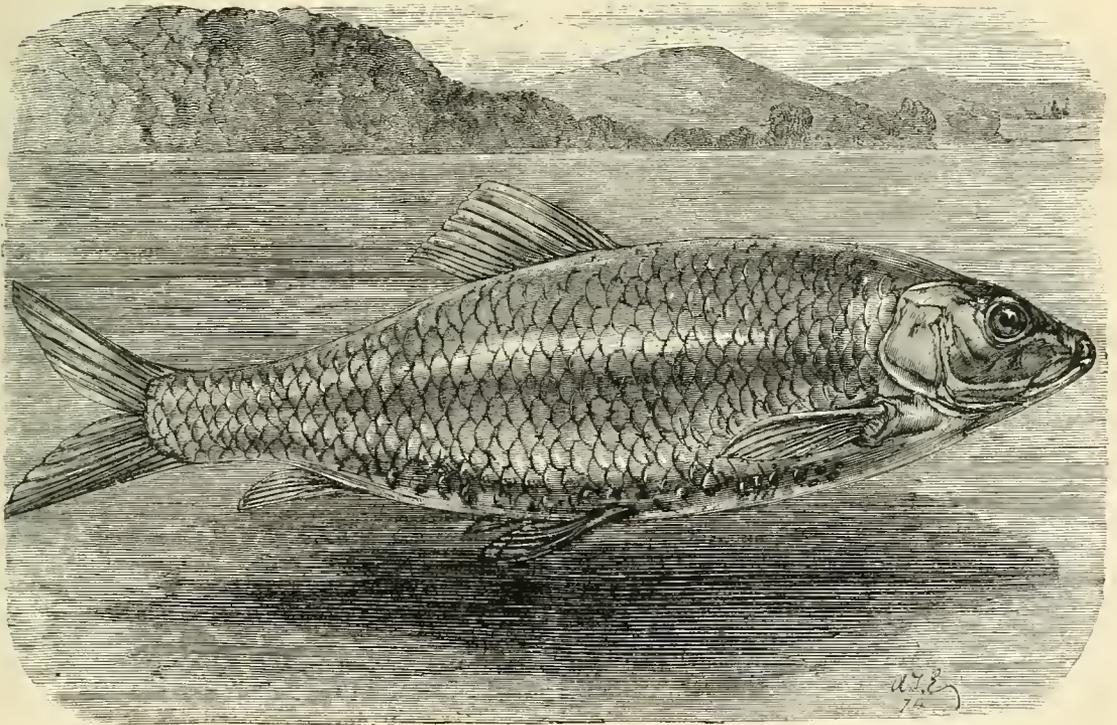
SHEAT-FISH (*Clarias macracanthus*).

species, one a bream (*Chromis Nilotica*, Hasselquist), the other a silurus (*Clarias macracanthus*, Günther), are very common, and are identical with the common species of the Nile. The similarity between the fishes of the Lake of Galilee, the Jordan and its affluents, and those of the Nile, is a curious fact. Besides the two species just named, four other species, hitherto unknown to science, were collected by Tristram; three of these were very abundant, but "all essentially African in their characteristics;" they belong to the genus *Hemichromis*, and their nearest relatives are found either in the Nile or some of the lakes of south-eastern Africa discovered by the late much lamented Dr. Livingstone. It may be remembered that the reader's attention was called in a preceding article (BIBLE EDUCATOR, Vol. II., p. 246) to the number of African types of plants and birds found in the Jordan valley and the sub-tropical plains of the Dead Sea. The similarity of the ichthyological fauna of Palestine with that of Africa, taken in conjunction with this other fact, helps, geologically, "to join Palestine very closely to that continent." Josephus, speaking of the country near the Lake of Gennesareth, and the fertile fountain by which the district was watered, says that this fountain, called by the people of the country Capharnaum, was supposed by some to be a vein of the Nile because it produces the coracine (*Siluroid*) fish, which is also

found in the lake near Alexandria (*Bell. Jud.*, iii. 10, § 8). The sheat-fish, of which various species are known, have the character of being poor and unpalatable food. Russell (*Hist. of Aleppo*, ii., p. 217) says of a species of silurus that is found in the Orontes and stagnant waters near that river, "that it has a rank taste, resembles coarse beef in colour, and by the doctors is considered unwholesome," though it is much eaten by the Christians; and recently Tristram testifies from experience that these siluroids are most unsavoury eating." This seems to us to throw some interesting light on one of our Lord's parables. In Matt. xiii. 47, 48, we read, "Again, the kingdom of heaven is like unto a net that was cast into the sea, and gathered of every kind; which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away." Jesus, when he delivered the string of parables contained in this chapter, was sitting "by the sea-side," meaning, of course, the Sea or Lake of Galilee, and no doubt was drawing this illustration of the kingdom of heaven from a well-known custom amongst the fishermen of that lake. The net (*σαγήνη*) was a large kind of drag-net which was used with boats, and would often, and perhaps always, enclose together with the fish which had scales numbers of the very common scaleless sheat-fish. The epithet which is rightly translated "bad" in our version, is in the Greek



CHROMIS NILOTICA.



LABOBARBUS CANIS.

*σαπρά*, and more definitely denotes "that which is putrid." But putrid fish would seldom, if ever, be drawn to land by the draw-nets, nor would the separation of such fish have required so much care as seems implied in the expression "sat down and gathered," &c. Whether the Jews in the time of Christ were in the matter of fish-diet as punctilious as they were earlier in their history, one cannot say; but it is curious to note the occurrence of such expressions as the *σαπρὸς σιλουρος* of Athenæus and Greek parodists cited by him, and the "dimidio putrique siluro" (with half a stinking silurus) of Juvenal (*Sat.* xiv. 130). Although the Jews of our Lord's time probably would not eat these siluri, their Roman conquerors most certainly would. Salted siluri were exported from Egypt in large quantities, and hawked about the streets of Rome; consequently, the Romans in Palestine would no doubt be familiar with these fish both in their salted and fresh condition. The fish, often hastily and carelessly prepared, and then hawked about the streets of Rome and other towns in the hot months, would merit the epithet applied to them; and as these fish were considered cheap and vile food, and were only bought by the lower orders, the epithet of *σαπρὸς* originally bestowed on semi-putrid salted fish was perhaps applied to any silurns, whether prepared or fresh.

The fishes of the Jordan and its affluents, which do not differ from those of the Lake of Gennesaret, being chiefly bream or barbel, are exceedingly numerous. The Jordan is "alive with fish to its very exit, and carries by the rapidity of its current into the poisonous waters of the Dead Sea millions of fry, chiefly of bream, which are soon stupefied, and become the easy prey of the birds which await them, while myriads of their carcasses strew the shore near the mouth." But perhaps in none of the streams of Palestine are fish more abundant than in the river Jabbok. In a small stream among the ruins of Rabbath-ammon, Tristram noticed "one continuous line of fish coming and going," and

mentions that with the simplest appliances, as by a shirt extemporised into a bag, his party were able to catch any number. The fish chiefly found here is the *Barbus longiceps*.

The saline waters of the Dead Sea contain no animal life, but in the salt hot and sulphurous springs near the

Dead Sea shoals of minute gudgeons and minnows, and still smaller fish of the genus *Cyprinodon Hammonis*, Cuv. et Val., are found. Those that enter the lake are soon stupefied and die. The fishes of the western streams which flow into the Mediterranean are not so numerous as those east of its watershed, but the same kinds are found in them, as the blenny (*Bleinnius lupulus*) in the Kishon. The fish of the Mediterranean coast do not differ from those that occur in the sea generally; the principal kinds caught off the shores of the Mediterranean belong to the families *Sparidae*, *Percidae*, *Scomberidae*, *Raiidae*, and *Pleuronectidae*, but some species, as the mullets, are more abundant in the Syrian waters. The Nile and the fresh waters of Egypt have from remote time been celebrated for their fish. Besides the siluroids, fishes of the families *Labridae*, *Sparidae*, *Chromidae*, and *Cyprinidae* are common.

The ancient Jews do not appear to have paid much attention to fisheries, and there are few Biblical allusions to them. The coast of Palestine had few localities suitable for carrying on extensive fisheries, and these fishing stations were chiefly in the hands of the Phœnicians, as at Tyro and Sidon. Cæsarea was



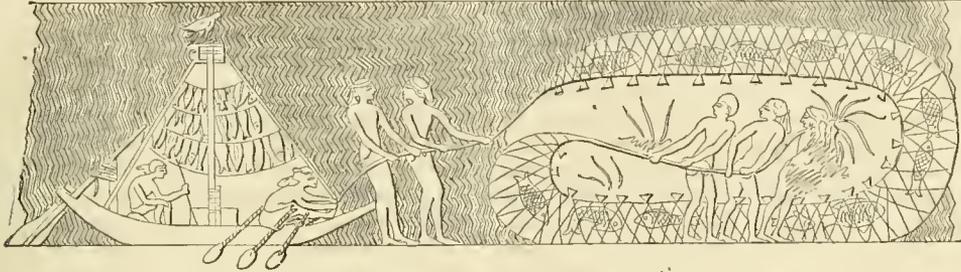
FISH-GOD. (NIMROUD.)

not built before the time of Herod the Great, who named the town in honour of the Emperor Augustus. Joppa, on the south-west coast of Palestine, was a seaport town in Solomon's time, and in the hands of the Jews, but they do not appear to have carried on any fishing trade; it is probable, however, that the Phœnicians had a fishing station at Joppa, for we read in Nehemiah (xiii. 16) that at Jerusalem "there dwelt men of Tyre which brought fish and all manner of ware, and sold on the sabbath unto the children of Judah." It is probable

that from Joppa—the port of Jerusalem in ancient times as at present—that city was supplied with fish, as is the case now. But Tyre and Sidon were the chief and most important places where the Phœnicians

swept away, are covered with their nets, spread out to dry over the ruins.”

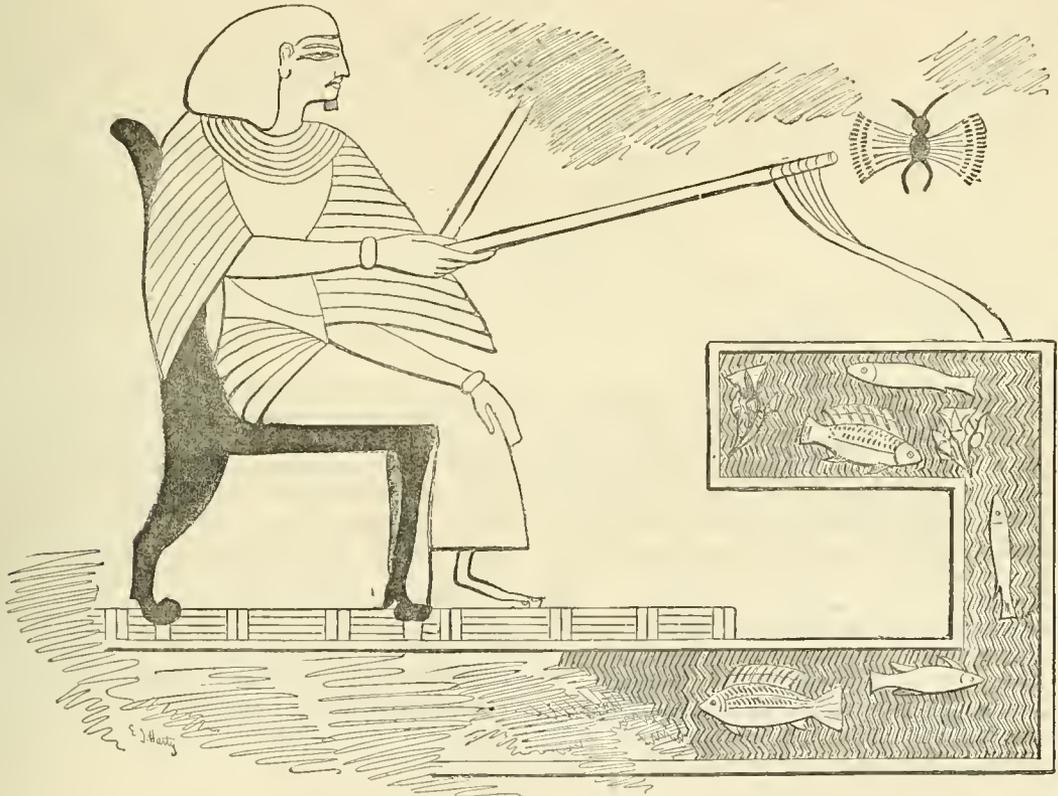
The fishery of the Lake of Galilee in the time of our Lord was extensive and of considerable commercial



FISHING-SCENE. (ANCIENT EGYPTIAN.)

carried on a fishing trade; the very name of Sidon, according to Gesenius, signifies “a fishing-place,” and Tyre is mentioned by Ezekiel in connection with fishing-nets. “It shall be a place for the spreading of nets

importance, and the allusions in the New Testament are numerous. Did the ancient Jews carry on a fishing trade here? There is no reference in the Old Testament Scriptures to any fishery of the Galilean



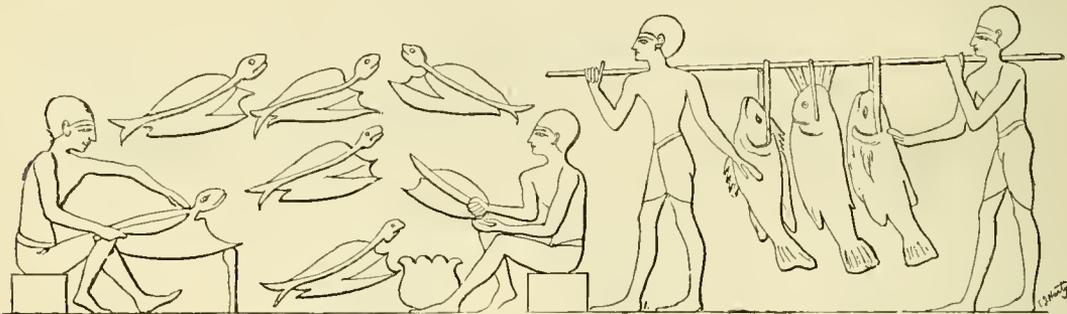
AN EGYPTIAN GENTLEMAN FISHING. (THERES.)

in the midst of the sea” (xxvi. 5; comp. also verso 14). At this day the people of Tyre, now a poor village, subsist chiefly by fishing; “their boats are the only craft in the harbour of her whose merchants were princes; and the old wharves and the column-strewn promontory, whence all the palaces have been long since

lake, but it is not probable that none should have existed. The existence of a regular fish-market at Jerusalem is implied from the notice of one of the north-western gates of the city, the Fish-gate—the gate, that is, which opened on the fish market (2 Chron. xxxiii. 14; Neh. iii. 3). The supply, probably, came chiefly from

the Mediterranean coasts, and was brought—previously salted—to the market at Jerusalem by Phœnician dealers. There was a traditional belief amongst the Jews that Joshua enacted ten laws, one of which was “that it was permitted to any one to throw his net into the sea of Tiberias, but it was not allowed to any one to construct a weir, as the stakes might injure the fishing-boats. “Ut indifferenter quivis retia pandet ad piscationem in mare Tiberiadis; attamen sub hac cautione, ne maceriem aliquam struat, quæ remora sit navibus” (Lightfoot’s *Horæ Heb.* in Matt. iv. 18). Whether the Jews made use of their reservoirs and pools as *aquaria* for keeping fresh-water fish alive, one cannot say; there is no direct allusion in the Bible to anything of the kind, for the two passages, “Thine eyes are like the fish-pools in Heshbon” (Cant. vii. 4); “They shall be broken in their foundations [see margin], and all that make sluices and ponds for fish” (Isa. xix. 10), do not convey the meaning of our version in the original. The word in the first passage rendered “fish-pool” merely means “a pool,”

The *σαγήνη* was a large net, and required the use of fishing-boats, numbers of which were employed on the Galilean lake. The *ἀμφίβληστρον*, mentioned in Matt. iv. 18; Mark i. 16, was probably not unlike our “casting-net.” Jesus, walking by the Sea of Galilee, saw Simon Peter and Andrew “casting a net into the sea.” As to the precise mode in which the *amphibléstron* was gathered up and thrown, there is no clear evidence to show. A fisherman with net in hand just about to make his cast, was one of the figures on the shield of Hercules. His attitude is thus described: “And on the land there stood a fisherman on the look-out, and he held in his hands a casting-net for fish, being like to a man about to hurl it from him” (Hesiod, *Scut. Herc.*). The term to denote “a cast” was *βόλος* from *βάλλω*, “I throw.” The Romans used their casting-net in a manner not dissimilar to the one in use amongst the Greeks, and they had the same term to signify “a cast,” viz., *bolus*. The net itself was *jaculum rete*, or *jaculum*; it was also called *funda*. The following quotation from Plautus will explain the use of the *jaculum*:—“Like a



EGYPTIANS BRINGING IN FISH, AND SPLITTING THEM FOR SALTING.

“fish” being an interpolation; while the passage in Isaiah should be thus translated “The pillars of the land are broken; all they that work for wages are sad at heart.” The prophet, speaking of the misfortune that should come upon Egypt, includes all classes of the people in the general doom; “the pillars of the land” are the upper classes. Compare Ezek. xxx. 4; Ps. xi. 3 (“foundations,” A. V.) with Gal. ii. 9, “James, Cephas, and John, who seemed to be pillars.” “They that work for wages” are the lower orders.

#### MODES OF CATCHING FISH.

Fish were caught by various methods, the most usual one being by nets, which may have been similar to our seine or drag-net. There are several Hebrew words for nets, the most common being the *kherem* (from a root meaning “to enclose”) and *mikmôreth* (from *kâmar*, “to plait”). This latter was probably a kind of drag-net or “seine,” like the *σαγήνη* of Matt. xiii. 47, with lead or other weights at the bottom, and corks or pieces of wood at the top. Such a net Ovid had in view when he wrote—

“Adspicis ut summa cortex levis innatet unda  
Cum grave nexa simul retia mergat onus.”  
(*Trist.* iii., iv. 11.)

man who throws his casting-net into a fish-pond, when the net sinks to the bottom, he contracts its folds, and when he has made his throw he takes care that the fish do not escape whilst the net entangles them in all directions within its folds” (*Truc.*, act. i., sc. 1). From this it is pretty clear that the *jaculum* or *amphibléstron* must have been nearly identical in form and manner of use with our own casting-net. The Romans, being great fishermen, would doubtless often use their casting-nets in the Lake of Galilee. The time for fishing is the night, the fishermen in their boats returning to Tiberias at daybreak. The night was the usual time for net-fishing in Apostolic times (see Luke v. 5): “Master, we have toiled all the night.” The casting-net “was used either by a naked fisherman wading from the shore, and by a rapid motion throwing his net, and then drawing it in a eircle, or from boats.” Dr. Tristram, when at Ain Tabighah, considered to be the ancient Bethsaida, witnessed a Galilean fisherman using his casting-net. He lived in a hut which looked like a little stack of rushes; his net was spread on the shore to dry; out of the rush-hut emerged a man stark naked, and began to prepare the net for a cast; “having folded it neatly, he swam out with it a little way, cast

it, and returned by a semi-circular course to the shore, when he gently drew it in with a few fishes enclosed."

Fishing with hook and line was also practised; it is alluded to by Isaiah (xix. 8), "They that cast angle into the brooks;" see also Hab. i. 15; Job xli. 1, "Canst thou draw out the crocodile with a hook?" Our Lord tells Peter "to go to the sea, and cast an hook, and take up the fish that first cometh up" (Matt. xvii. 27). The hook was called in Hebrew *khakkâh*, i.e., the *palate* or *mouth-fixer*; the word *tsinnah*, "a thorn," was also used poetically of "a hook" (Amos iv. 2), as was also *sîr*; the line was called *khebel*. The ancient Egyptians sometimes used a rod, which was short and of one piece; but they often used the line alone with ground-bait; they did not use a float; there is no mention in the Bible of any fishing-rod. Artificial fly-fishing was not practised, nor does it appear that fly-fishing with the natural fly was ever adopted.

Fish-spearing was occasionally practised; this is alluded to in Job xli. 7, "Canst thou fill his skin with barbed irons, or his head with fish-spears?" The fish-spear is still much used in the smaller streams and the northern rivers of the Lebanon. Weirs and stake-nets formed of a sort of cane-wattle are used in the Kishon and some other streams, and from the passage quoted above from Lightfoot such a mode of fishing was known to the Jews, though there is no direct allusion to it in the Bible. At the present day poison is also employed. "Men sit on a rock overhanging the water, on which they scatter crumbs poisoned with vitriol, which are seized by the fish. As soon as they are seen to float on their backs, the men rush into the sea and collect them." In Ezek. xxix. 4, where the prophet declares a punishment upon Pharaoh and his people for their treachery to Israel, we read, "I will cause the fish of thy rivers to stick unto thy scales." Some have supposed that allusion is here made to some sucking-fish (*Echeneis remora*) or some large cephalopodous mollusk (cuttle-fish). The *echeneis* possesses great powers of adhesion, and is sometimes employed for catching turtles. The fish is secured by a ring and cord, and meeting with a turtle, it fixes itself thereon by means of its powerful sucker, when both fish and turtle are hauled in together. We do not think, however, that the prophet alludes to anything of this kind. Pharaoh is symbolically represented by the great crocodile (A. V. "dragon") that lieth in the midst of his rivers; the people are denoted by the smaller inhabitants

of the rivers, viz., by the fish. Pharaoh and his people were to be ejected from their country; the allusion, probably, is to the unsuccessful expedition of Apries against the Cyrenians, and to the heavy loss sustained by the Egyptian army amongst the deserts of Libya. Compare verse 5, "I will have thee thrown into the wilderness." Bishop Hall well explains this passage: "I will drag thee out of those watery pools of thine to the dry land; and for thy princes and people, which are as the lesser sort of fishes, they also, as sticking to thy scales, shall be plucked out with thee." The ancient Egyptians were expert fishermen, and used to construct artificial ponds into which they placed various kinds of fish when they fed them for the table; hence the people were compared to the fish metaphorically. The favourite mode of fishing amongst those who took a pleasure in it, was with the spear or bident. "They sometimes stood on the bank of a canal, but generally used a punt or boat made of papyrus, in which they glided smoothly over the lakes and canals within their grounds without disturbing the fish as they lay beneath the broad leaves of the lotus plant. The custom of angling for amusement and spearing with the bident may be considered peculiar to the higher orders, and while the poorer classes employed the net and hook, the use of the spear was confined to the sportsman. The bident was a spear with two barbed points, which was either thrust at the fish with one or both hands as they passed by, or was darted to a short distance, a long line fastened to it preventing its being lost, and serving to secure the fish when struck. On these occasions they were usually accompanied by a friend or some of their children, and by one or two attendants, who assisted in securing the fish, and who, taking them off the barbed point of the spear, passed the stalk of a rush through their gills, and thus attached them together in order more conveniently to carry them home" (Wilkinson's *Anc. Egypt.* iii. 60).

Fish-worship was prevalent among some ancient nations; hence in the Levitical law the worship of fish is expressly forbidden (Deut. iv. 18). Dagon, a diminutive of *dag*, "fish," in the sense of endearment, was the national god of the Philistines; his temples were at Gaza and Ashdod. Dagon is represented with the face and hands of a man and the body of a fish. The Babylonians and Assyrians had their fish-gods; the wood-cut (page 170) represents a fish-god from Nimroud.

## DISEASES OF THE BIBLE.

LEPROSY (*continued*).

BY W. A. GREENHILL, M.D. OXON.

IT would be out of place here to enter minutely into the purely medical questions relating to the leprosy of the Bible, but it will be useful and interesting to examine some of the cases that are mentioned in Holy Scripture, and see what light they throw upon the nature of the disease. In the New Testament twelve persons are mentioned as being affected with leprosy, but they may be noticed under three heads—(1) the man whose miraculous cleansing is mentioned by St. Matthew (viii. 2—4), St. Mark (i. 40—45), and St. Luke (v. 12—16); (2) the ten lepers mentioned by St. Luke only (xvii. 12—19); and (3) "Simon, the leper," mentioned by St. Matthew (xxvi. 6) and St. Mark (xiv. 3). (1.) In the case of the single leper it is to be noticed that he did not (like the ten) "stand afar off," but mixed with the crowd, and came close to our Lord. Why he was allowed to do this does not clearly appear; at first sight it seems possible that he was affected with the kind of leprosy that was considered "clean;" and this conjecture derives some slight support from St. Luke's description of the man as being *πλήρης λέπρας*, "full of leprosy," which might be supposed to mean "covered with leprosy," as mentioned in Lev. xiii. 12, 13. But, upon the whole, it is probable that St. Luke's expression refers to the gravity of the disease rather than to its superficial extent; and again, if the man had been already "clean," our Lord would not have told him to "show himself to the priest, and offer for his cleansing those things which Moses commanded." We may suppose, therefore, that the man had been listening from a distance to our Lord's sermon on the mount, and that, when it was ended, his eagerness to profit by His divine power induced him to disregard the regulations respecting ceremonial pollution. Our Lord's putting forth His hand, and touching an unclean leper, which was noticed with wonder in very early times, may be explained on the same ground as His transgressing the strict regulations of the Sabbath, and He who was Himself perfect in purity might touch even an unclean leper without incurring defilement. (2.) The case of the ten lepers mentioned only by St. Luke (xvii. 12—19) probably did not differ from that of the single leper just noticed, and presents no special difficulty; but (3) the mention of the feast "in the house of Simon the leper" (St. Matt. xxvi. 6; St. Mark xiv. 3) has given rise to much speculation, and several conjectures have been hazarded in order to get over the difficulty. It has been supposed that the house belonged to Simon, but that he himself was not present at the feast; or that *λεπρός* was the cognomen of his family; or (which is the most common explanation, and which alone deserves to be seriously

noticed) that he had formerly been a leper, but was now healed, perhaps miraculously by our Lord Himself. It is impossible to prove that this last conjecture is erroneous; but surely no one would ever think of translating *Σίμων ὁ λεπρός*, "Simon who had once been a leper" (any more than *Βαρτίμαϊος ὁ τυφλός*, "Bartimæus who had once been blind"), unless no other mode of escaping the difficulty could be found. In the present case it is believed that there is no necessity for any such far-fetched explanation. It is quite true that no one could associate with an "unclean" leper without pollution; but it is expressly said that some lepers were "clean," even though their skin was covered with the disease from head to foot (Lev. xiii. 12, 13). Such were perhaps the persons referred to by Josephus (*Ant. Jud.* iii. 11, § 4), who in foreign nations held high civil and military offices, and were allowed to enter into holy places and temples; and of whom Naaman may be taken as a specimen (2 Kings v. 1). Such was probably Gehazi, who (according to the common chronology) was admitted to an audience with the king of Israel, after he had been divinely smitten with leprosy (2 Kings viii. 4). And such we may suppose was Simon, as this is the simplest and most natural way of explaining what would otherwise be a very real difficulty.

In the Old Testament six cases of leprosy are mentioned, in the persons of Moses (Exod. iv. 6), Miriam (Numb. xii. 10), Naaman (2 Kings v. 1), Gehazi (2 Kings v. 27), Uzziah (2 Chron. xxvi. 19), and the four lepers at the gate of Samaria (2 Kings vii. 3). These last appear to have been affected with an ordinary kind of "unclean" leprosy in the natural way, and accordingly they were kept outside the city gate, in accordance with the regulation in Leviticus (xiii. 46), that the "unclean" leper "shall dwell alone; without the camp shall his habitation be."

The case of Naaman, also, appears to have been a natural and ordinary one, and was not so severe as to hinder his carrying on his public duties, nor so loathsome as to prevent the king his master from "leaning on his hand," when he went with him into the house of his god Rimmon to worship there. The case was, however, protracted, and was at last cured miraculously. It has been argued from the words of the king of Israel, "Am I God, to kill and to make alive, that this man doth send unto me to recover a man of his leprosy?" that leprosy was commonly considered by the Jews to be incurable by human means. But it is not necessary to take these words in their strict, logical sense; and surely no one could have believed that the lepers whose recovery was contemplated in Lev. xiii. and xiv. were to be healed by a constant succession of miracles. Of

course a case of Jewish leprosy, especially if complicated with other diseases, might become practically incurable; but when St. Cyril of Alexandria says of λέπρα, that the complaint was incurable (τὸ πάθος οὐκ ἰάσιμον, in Cramer's *Caena Græc. Patr. in Nov. Test.*, vol. ii., p. 43), he probably only means that it was often very troublesome and obstinate.

In each of the other four cases mentioned in the Old Testament the disease was miraculously inflicted as a sign (Exod. iv. 6), or a punishment; three were of the white variety, two lasted a very short time, two were permanent. In the case of Gehazi, the disease appears (as was intimated above) to have been of the "clean" kind, so that there was no ceremonial objection to his conversing with the king (2 Kings viii. 4), like any other person. The case of Gehazi has been quoted in proof that the disease was hereditary; but as in this instance it was altogether miraculous and exceptional, no inference can be safely drawn from it with respect to the general character of leprosy. If indeed the words of Elisha have any bearing at all on the question of the hereditary or non-hereditary character of the disease, they would rather seem to imply that it was *not* commonly considered to be transmitted from father to son; for why should the prophet have thought it necessary to tell Gehazi that the "leprosy of Naaman should cleave unto him and his seed for ever," if this was generally believed to be one of the usual consequences of the disease?

As Gehazi was probably afflicted with a permanent leprosy of the "clean" type, so, on the other hand, the leprosy of King Uzziah<sup>1</sup> certainly rendered him permanently "unclean;" and accordingly "he dwelt in a several house unto the day of his death" (2 Chron. xxvi. 21). We know nothing more of the character or course of the disease, except that it appeared first on his forehead.

Both Moses and Miriam were affected with the *white* species of leprosy, and in the case of Miriam it is implied (if not expressly stated) that the disease rendered her unclean; but we learn nothing more of its precise character in either case. With respect to Miriam, however, the words used by Aaron in his expostulation with Moses deserve to be specially noticed, "Let her not be as one dead, of whom the flesh is half consumed when he cometh out of his mother's womb" (Numb. xii. 12). Whether these words are meant to describe (with more or less exaggeration) what Aaron saw before his eyes in the case of Miriam, or what he had seen in the case of other people, they are remarkable as expressing something quite different from what we have hitherto found connected with leprosy, and certainly implying a far more formidable disease than any of the varieties so minutely described in Lev. xiii., xiv. It is not easy to say exactly what disease is meant; perhaps Aaron had not a very distinct idea himself;

but if it ever can be proved that *elephantiasis*, or *true* leprosy, existed among the Israelites, this passage may fairly be interpreted in that sense.

We have now examined each case of leprosy mentioned in the Bible, and it must be confessed that the result appears to indicate that the word טַרְסָרַת (*tsara'ath*) was used in ancient times with some degree of latitude. And this idea is confirmed by an examination of the minute description of symptoms given in Leviticus (xiii., xiv.), which (it should be borne in mind) relate entirely to the disease in its earliest stages, not in its fully developed form. Instead of entering into the minute medical details requisite for a complete examination of these difficult and interesting chapters, it will perhaps be better here to give only the general results at which the writer thinks he has arrived on the whole question, and to notice in detail a few special points of interest.

First, it is quite clear that two distinct and well-marked diseases, or groups of diseases, are mentioned, which rendered the patients respectively "clean" or "unclean." Now it is of the utmost importance to decide what this "uncleanness" meant: did it mean ceremonial pollution? or did it mean the power of propagating disease? or did it comprehend both these ideas? In other words, was it entirely symbolical of spiritual impurity, like the touch of a dead body, and the other defilements mentioned in Leviticus? or was it simply a matter relating to the sanitary regulations of the theocratic police? The answer to this question depends in some degree on the belief that the disease was, or was not, contagious; for those who contend that it was incommunicable by ordinary contact from one person to another generally consider the "uncleanness" to have been ceremonial, while those who take the opposite view with respect to contagion are generally content with this simple reason for the restrictions imposed by the Mosaic law, and do not look out for any deeper significance. But the two views are not at all irreconcilable, and so far from being mutually antagonistic, they will (it is believed) be found to explain and confirm each other. Any one who reads the laws of purification contained in Lev. xii. to xv., supplemented by those relating to the defilement proceeding from a human corpse in Numb. xix., must be convinced that these regulations, like so many others in the Mosaic law, had a deep spiritual meaning, and were intended to impress upon the minds of the Israelites a profound sense of the loathsomeness of every kind of impurity and sin. (See Keil and Delitzsch, *Comment. on the Pentateuch*, vol. ii., p. 372, &c.) On the other hand, it will be difficult to persuade any physician that these regulations were not intended (partly at least) to prevent the spread of disease among the people, and they will in his eyes derive an additional value from this belief. It is perhaps impossible to prove absolutely the truth of either of these opinions, but it is at any rate highly probable that both are well founded; and while the physician will not consider that the sanitary precepts of Moses

<sup>1</sup> As the case of *Azariah* is sometimes mentioned (2 Kings xv. 5), it may be useful to remind the reader that this is the second name of the king who is more commonly called Uzziah.

lose any of their value because they admit of an allegorical interpretation, the divine will be glad to be able to render the parallel of sin with leprosy more complete by the assurance that the disease, at least in some of its forms, was contagious. It has not been sufficiently borne in mind that several varieties of disease, more or less intimately connected with each other, were certainly included under the generic term *צרעת* (*tsara'ath*), and that some of these were contagious and some were not; and this fact seems to furnish the simplest explanation of most of the difficulties that beset the subject. For instance, the apparently paradoxical regulation that a man entirely covered with leprosy is to be pronounced "clean" (Lev. xiii. 12, 13), will scarcely be considered to be satisfactorily explained by the allegorical interpretation of Philo<sup>1</sup> and the ancient Fathers; nor, if the "uncleanness" is to be considered merely symbolical, does this view admit of an easy explanation, as long as the disease which has spread all over the body is believed to be an extension of the same kind of unclean leprosy which has appeared in different parts. But the explanation is easy and satisfactory if we suppose that the "unclean" leprosy was simply one or more of the contagious species, and that the man who was pronounced "clean," even when covered with a white eruption from head to foot, was one who might safely mix with his neighbours without any fear of communicating to them his disease. It would be out of place here to attempt to prove this suggestion at length, but we may mention an illustration relating both to the "clean" and the "unclean" species. The curious and very ancient tradition that the Jews were driven out of Egypt on account of their diseased condition will serve to illustrate the variety of complaints comprehended under the generic term *צרעת* (*tsara'ath*). One of the oldest Greek writers,<sup>2</sup> who mentions the tradition, says that they were affected with *ψώρα καὶ λέπρα*, which words are rendered by a later Latin historian,<sup>3</sup> "scabies et vitiligo." There does not seem to be any reason why these two diseases should not have been reckoned as species of *צרעת* (*tsara'ath*), especially as they are not unfrequently mentioned together by the Greek medical writers; and if this

conjecture be accepted as probable, we have at once one example of a "clean," or *non-contagious*, species of the disease (*λέπρα*), and one of an "unclean," or *contagious* species (*ψώρα*).<sup>4</sup> It would probably be the white scales of *λέπρα* that gave to the sufferers the snow-white appearance that is mentioned in the cases of Moses, Miriam (?), and Gehazi.

Upon the whole, the writer is inclined to offer (though with great diffidence) the following conclusions, as the result of his investigation of the subject up to the present time:—That the disease was (in the words of Philo, already quoted) "multiform and changeful," modified by various complications, and comprising several species more or less distinct; that some of these varieties were contagious, and others non-contagious, and that all the contagious species rendered the patients ceremonially unclean; that it was not a special or miraculous disease, existing only in those times and countries, but an ordinary malady, used occasionally by God for miraculous purposes; that it was not incurable by human means, though troublesome and obstinate; that it was not hereditary, though a disease of common occurrence among the Jews; that it was not the same as elephantiasis, though it is possible that this disease may occasionally have been complicated with it; that there is no evidence that any case of elephantiasis is mentioned under the name of leprosy in any part of Holy Scripture; and that if the disease known as elephantiasis occurs at all in the Bible, it is probably in the case of Job.

With respect to the (so-called) leprosy of garments and houses (Lev. xiii. 47, &c.; xiv. 34, &c.), there is no reason for thinking that the expression was used otherwise than analogically,<sup>5</sup> to designate certain spots, discolorations, and efflorescences that appeared occasionally on walls and articles of clothing, and which were probably caused in many cases by damp, and might therefore be unwholesome to the persons who were brought in contact with them.

<sup>4</sup> *Λέπρα* is expressly reckoned among the non-contagious diseases by Alexander Aphrodisiensis (*Problem. Med.* ii. 42), and *ψώρα* among the contagious, comprehending the modern *itch*.

<sup>5</sup> Thus in Berne they speak of the "cancer" of buildings, but that is not the disease so called in the human body. In Egypt two sorts of diseases of certain trees, proceeding from insects, are called "leprosy;" and Hasselquist speaks of a "leprosy" in the fig-tree. (See Michaelis, *Comment. on the Laws of Moses*, vol. iii., p. 288. Lond., 1814.) Thus also *λεπρωω* was applied to a wine-jar, and *ψωριώω* to trees. (See Liddell and Scott's *Lexicon*.)

<sup>1</sup> *Quod Deus sit immutabilis*, § 27; *De Plantat. Noë*, § 26, vol. i., pp. 292, 346, ed. Mangey.

<sup>2</sup> Lysimachus in Josephus, *Cont. Apion.*, i. 34, 35; pp. 466, 467. Ed. Havercamp.

<sup>3</sup> Justin, *Hist.* xxxvi. 2.

## BOOKS OF THE OLD TESTAMENT.

## THE PROPHETS:—JONAH.

BY THE VERY REV. R. PAYNE SMITH, D.D., DEAN OF CANTERBURY.

**T**HE prophecy of Jonah is confessedly one of the most remarkable and interesting in the Old Testament. Deserting the ordinary cycle of Jewish thought, it carries us to a great heathen city, Israel's bitter enemy; but the prophet's errand thither is to show that God's mercies are not limited to his covenant people, but embrace the whole heathen world. And the prophet carries his message unwillingly. Trained in the narrow belief that salvation was for the Jews only, he endeavours to escape altogether from being made the mouth-piece of the Divine love to men so barbarous and cruel as the people of Nineveh; and when, against his will, he has summoned them to repentance, and they obey his call, and the sentence of destruction is changed to one of acceptance, his stubborn prejudices break out into open murmurs, from which he is cured by a lesson so apt and forcible, and yet involving so playful an exhibition of the Divine power, that many scholars have been led by it to treat the whole narrative as a pleasing fiction, or at best as an allegory full of symbolic teaching.

But "wisdom is justified of her children," and there is a fulness of instruction in this prophecy which justifies the miraculous element contained in it, however different the form of the miracles may be from that found in the rest of Holy Scripture. For, in the first place, it is a great and cardinal truth that there is mercy for those not in covenant with God. Even now we Christians are only slowly learning the lesson that God's love is broader than human prejudice, and that He will judge men, not by the privileges which they possess, but by the use which they make of them. Just as in old time apostate Samaria, which had utterly deserted the worship of Jehovah, was declared more just than Judah, because the latter, while priding herself upon her covenant relations to God, was false to their principles (Jer. iii. 11), so may it be now. Men who have not the law may, as St. Paul declares, attain to such a state as to be even judges of those who, while they have the letter of inspiration, and the outward seal of the covenant, yet transgress the law (Rom. ii. 14, 27).

Now, however much we may neglect it in practice, yet all this is, at least, acknowledged by us in words. But it was very different in the days of Jonah. Though directly contained in the whole teaching of the Book of Genesis, and implicitly in much of such scriptures besides as the Jews then possessed, yet the effect of the Mosaic law, especially of the necessary care taken therein to guard the chosen people from contact with the heathen, had made them look upon the whole Gentile world as out of the pale of the Divine mercies. After Jonah, the whole body of prophets took up his parable,

and taught in the very plainest way that Jehovah was the God of the Gentiles also. To us this truth seems taught everywhere in the Old Testament, but Jonah was the first to teach it plainly and directly to the Jews; and he taught it unwillingly. And yet he acknowledges that it was no new truth; for the reason which he gives for his refusal to bear God's message was that he understood in its fulness that proclamation of the Divine attributes made in Exod. xxxiv. 6, 7, and knew, therefore, that there was pardon even for Nineveh, if it repented (Jon. iv. 2).

The teaching, then, of the Book of Jonah is very marvellous. Even more so is its typical nature. In the midst of a storm so terrible that the ship was in danger of being dashed to pieces by the violence of the waves, Jonah lies fast asleep. They awake him, and he is made the propitiation by which the storm is appeased and the ship saved. But, after a three days' death in the belly of that which seemed to him a living grave (chap. ii. 2), he is restored to life; and upon his resurrection follows the conversion of the Gentiles. We have thus a sealed-up prophecy, not opened until our Lord came, and claimed to be himself the reality of that which Jonah had been only in type (Matt. xii. 39, 40).

Now it is exceedingly probable that the Book of Jonah is the oldest written prophecy. Its place in the Canon testifies generally to the belief of the Jews that it belongs to the earliest or Assyrian period, but its position after Obadiah is probably owing to its seeming to the arranger that Jonah was that "ambassador to the heathen" of whom Obadiah speaks.<sup>1</sup> But we find that Jonah prophesied at a time anterior to the military successes of Jeroboam II. (2 Kings xiv. 25), though probably during that monarch's reign. We have then firm ground beneath us, so far only as the facts reach, that Jonah was a prophet of established repute early in the reign of Israel's warrior king, and that Nineveh was at the height of its power when he went thither. But whether Jonah's mission took place early or late in his life is altogether uncertain. Nothing in Assyrian history helps us to fix the date, nor do we even know whether Jonah was young or old when he foretold the conquest by Israel of the whole country from Hamath to the Dead Sea.

It has been answered, however, that the book contains several Aramaisms—words, that is, akin to Syriac and Chaldee, but not belonging to pure Hebrew. But this argument proves nothing; for scholars are not by any means agreed whether these Aramaisms belong or not to the declining age of Jewish literature, or whether

<sup>1</sup> See Vol. III., page 275.

they may not have been the patois, or vernacular dialect of the country people. There is very much to make it probable that pure Hebrew was the language only of people of the highest caste, the kings and princes, the priests and the prophets of Jerusalem, or at most of Judah; and that the mass of the people spoke Aramaic, or a debased Hebrew full of Aramaic words. Even with us, many phrases which strike us as Americanisms are thoroughly good English forms, which, however, have not been used in literature, but belong to certain country districts, where, if some poet had arisen, or writer of repute, they would, from his pages, have won their way into the language of scholars. Now, Jonah was of Gath-hepher, a village far away to the north in the tribe of Zabulon. If he had used no words except such as were employed by Isaiah, critics might with good reason have disputed the authenticity of the book. They might fairly have said, "This book was not written by a man brought up in the provinces, but by one of the *litterati* of Jerusalem; some practised hand there has employed the legend of Jonah as a vehicle for much pleasing instruction, and has constructed out of it a very admirable allegory." These Aramaisms, however, show that it was not written by one of the prophets of Judah, but are just what was to be expected of a villager brought up in Galilee.

But if Jonah himself wrote this prophecy, as we believe upon the authority of the Jewish Synagogue, it follows that it is the oldest, or one of the oldest, of the prophetic writings. And admirably it serves as an introduction to all the rest. It taught that the providence of God was not confined to the Jews, but reached the heathen also. It taught that His providence was one of mercy to them and not of anger, and that consequently the time must come when all the privileges of the covenant would be as freely opened to them as to the chosen seed. Finally, it told of God's mercies in Christ. But they were so sealed up and veiled over, that its teaching was appropriate only to the starting point, and not to the fuller and more definite period reached by prophecy afterwards. Upon the surface there is nothing to tell of a Messiah at all; even when our Lord spoke of the sign of the prophet Jonah, the Scribes and Pharisees could understand nothing of His meaning; but the meaning became plain and open when Christ rose from the dead.

The wonderful teaching of the book, its fitness to be at the head of the collected volume of the prophets, its marvellous typical fulness, would lose none of their force even if it were a symbolical writing, nor would the appeal of our Lord to its sign be less appropriate. In some respects the book would be even more marvellous, because such a view of it would imply that the writer was conscious of the nature of the work he was writing, and intended it thus to be an epitome at once of prophecy and of the mediatorial work of Christ. But the Jews did not regard it in this light. Daniel they did exclude from the prophetic roll, because his prophecies seemed to belong to the world, and not to the Jewish Church. Though Jonah's teaching almost as

directly contradicted their prejudices, yet they classed him among the prophets, and undoubtedly regarded the book as historically true, and as written by Jonah himself.

In modern times the tendency has been to look upon it as mythical; and the objections to its historical truth have arisen, not merely from the existence in it of miracles, but from the nature of the miracles themselves. In an age when the advance of science has made us careful not to accept any facts but such as are carefully verified, the preservation of Jonah alive in the belly of a fish beneath the waters for more than twenty-four hours, and the sudden growth and decay of the gourd, are sufficiently startling. The real point, however, for those who believe that God has deigned to authenticate his revelation by miracles, is, whether there is such a reason for these miracles as justifies us in receiving them as matters of faith. Now, if Jonah was a type of our Lord's death and resurrection, then the first miracle belongs to the most fundamental articles of our creed; and if the object of the second miracle was the vindication of God's mercy to the whole heathen world, and was intended to stamp that great truth upon the very forefront of the prophetic roll, we cannot justly speak of either of them as playful displays of the Divine omnipotence. It is, in fact, the intensity of meaning and the fulness of the teaching of this book, and the unique place which it holds, which make these miracles, if I may so speak, a necessary part of the Divine revelation. The one is the great sign of God's marvellous work for man, the other the centre and germ of the truth which is embodied now in the catholicity of the Church—a truth no less than that Christ "died for all" (2 Cor. v. 14).

A few words must be said, however, as to each of these miracles. The fish which swallowed Jonah is described by the prophet in very general terms; but, owing to our translators having rendered our Lord's word in Matt. xii. 40, "a whale," much has been written about the impossibility of a creature with so small a throat swallowing a man. But the word which our Lord adopted from the Septuagint version, *ketos*, though now it gives its name to the whole class of *Cetacea*, whales, dolphins, &c., was used by the ancients in a much wider sense, and Photius expressly classes under it the white shark, *Canis carcharias*, common in the Mediterranean. There is not the slightest doubt that this creature can swallow a man with ease. The miracle remains the same, that Jonah was preserved alive beneath the waters for the same length of time that our Lord lay in the grave—namely, one whole day and a small part of two others; but it does not involve the necessity of the creation of a fish specially for this purpose.

The other miracle is the extraordinary growth of the gourd. But the plant called in Hebrew *kikaion* is really the "Palma Christi," the *Ricinus communis* of botanists. St. Jerome describes this plant as having a firm trunk, broad leaves shaped like those of the vine, and as giving a most dense shade. "It grows," he adds, "with great rapidity, so that the seed rises mar-

vellously into a shrub; and where a few days before you saw only a small plant, you behold quite a little tree." Elsewhere we learn that it has a hollow stem, and rises often to a height of fifteen or sixteen feet. Dr. Pusey, who has collected much valuable information both about the white slark and the palma Christi, quotes also an interesting account of the manner in which it is sometimes as suddenly destroyed. "On warm days, when a small rain falls, black caterpillars are generated in great numbers on this plant, which in one night so often and so suddenly cut off its leaves that only their bare ribs remain" (*Introd. to Jonah*, p. 261). He further notices that there is nothing in the text to imply that it was the stem that was gnawed asunder, and that the word "worm" might be used collectively for a multitude of caterpillars. As regards the minor point, that if Jonah had built him a booth (chap. iv. 5), he would not have needed a palma Christi to shade him, he further shows that the booth which Jonah put up was such as the Jews erected at the Feast of Tabernacles; and that these, composed of slight branches, did not exclude the sun. But we can very well imagine that, in so hot a climate, no erection of dead boughs, or even of planks, would give a shade so refreshing as green living foliage.

It is so uncertain at what period of his life Jonah went to Nineveh, that it is useless to inquire who was the king at that time. If Jonah went on his mission in middle age, and published his prophecy about Jeroboam's conquests in his old age, but soon after that monarch's accession (in B.C. 825), the date of his journey might have been as early as the time of Jehoahaz, Jeroboam's grandfather. If he foretold those conquests in his youth, and went to Nineveh at an advanced age, his mission might have taken place as late as B.C. 771, when Pul, king of Assyria, made Menahem, one of the adventurers who succeeded Jeroboam, pay him a thousand talents of silver to establish him in the kingdom. It is more important to notice that the command to put sackcloth on their beasts and flocks, and make them fast, is a strong argument for the authenticity of the book. No such custom existed among the Jews; but it was a heathen practice. When Alexander had become barbarised, he commanded the horses and mules to be shorn as mourning for the death of Hephæstion; and Herodotus tells us that the Persians bewailed the death of Masistius in a similar way.

Another, though less striking, confirmation is the statement of the size of Nineveh. Jonah calls it "a city of three days' journey," *i.e.*, it had a circumference of sixty miles. Now, by the general testimony of the ancients, Nineveh was a larger city than Babylon, which

had a circumference of forty-five miles; and Diodorus tells us that its walls formed a parallelogram of unequal length, being 150 furlongs on each of the longer, and 90 furlongs on each of the shorter sides, so that in all there were 480 furlongs, *i.e.*, just sixty miles. In this great city, then, Jonah went one day's journey, a distance of twenty miles, repeating his single text, that after a respite of forty days, Nineveh would be destroyed. He may have uttered his cry for many days consecutively, till his voice had reached all parts; or rumour may have carried his words whither he had not penetrated himself. The narrative does not dwell upon this, but tells us that within the stipulated time Nineveh had repented, and that its heathen people found grace and mercy.

It would be unpardonable to conclude without a word upon Jonah's prayer, or rather thanksgiving (compare Hannah's prayer in I Sam. ii. 1). It is founded upon the older psalms, especially those of David; and, as one critic observes, it is an excellent instance of the way in which the Psalter should be used. For, while almost every phrase is taken from the Psalms, yet Jonah so adapts them to his own condition as to invest them with fresh liveliness and force. Where David speaks of God hearing his voice from the Temple (Ps. xviii. 6), Jonah intensifies it: "Out of the belly of *sheol* [the grave] I cried, and thou heardest my voice" (Jon. ii. 2). Where David describes himself as cut off from before God's eyes (Ps. xxxi. 22), Jonah said that he is "east out" (Jon. ii. 4). While David speaks of himself as compassed by the sorrows of death (Ps. xviii. 4), it is the waters which compass Jonah about; the depth that eloses round him; the weeds that are tangled about his head (Jon. ii. 5). And so throughout till we reach the most touching point of all. David, conscious of his integrity, had declared that he hated those who regarded lying vanities, *i.e.*, idols (Ps. xxxi. 6); Jonah, humbled by the thought of his own disobedience, meekly says that those who regard lying vanities forsake their own mercy, forsake the God in whom alone mercy is to be found (Jon. ii. 8). It is, in short, the thanksgiving of one who knew those early psalms by heart, and had constantly employed them in God's worship; but he uses them with a vigour and power of adaptation to his own circumstances, and with the blending of so much that is original, as to make them all new. It is no re-moulding of old materials, but a new creation, fresh with living force, and the creation of a mind long used to find utterance for its emotions in the language of inspiration. Even then, at this early date, the sweet singer of Israel supplied the sacred words by which the deepest feelings of the soul in communion with God are alone able to find their proper utterance.

## MEASURES, WEIGHTS, AND COINS OF THE BIBLE.

## LARGER MEASURES OF TIME.

BY F. R. CONDER, C.E.

## THE LUNAR RECKONING OF THE BIBLE.

**I**N our account of the divisions of the year, employed in the Bible, we described the mode in which the commencement of each new moon was determined by actual observation. It is necessary, in order to understand the many references to the Hebrew names of the months that occur in various passages, to explain in what order they were arranged, and what relation they bore to our present seasons and division of time.

Nineteen ordinary years contain, within a few minutes of time, 235 lunations, or lunar months. This allows twelve months a-piece to twelve years, and thirteen months to each of the remaining seven years. Thus, the first day of the lunar year only coincides with a given day of the calendar, or solar year, once in nineteen years. On every other occasion it will fall either earlier or later, according to the introduction of the thirteenth, or embolismic month; so that the commencement of each lunar year will fall either eleven days earlier, or twenty-two days later than that of the preceding one. To show this course with exactitude, we require a table, similar to that given in our Prayer-books, giving the exact, or age of the moon, on a fixed day in the solar year, on each of the nineteen years of the cycle. And, in dealing with long periods of history, a correction has to be made in this table, by antedating the commencement of the lunar year, at the rate of one day in every twelve Metonic cycles—that is to say, in every 228 years.

For the purpose of ordinary reference of events to the season of the year, however, it is enough to regard the lunar month as approximately coincident with the proper calendar months; as, for example, to say that Nisan, or Abib, falls in March and April; Zif in April and May; and the rest in order. The earliest possible commencement of the lunar year, as we have before stated, was on the fifth day of our present month of March.

We have thrown into the form of a table the sequence of the Jewish months, with their respective fasts and festivals, giving references to those passages in the Bible, as well as the *Wars* and *Antiquities* of Josephus, which quote precise dates; and adding the chronological facts recorded in the Mishna, and those commemorated in the present Jewish calendar. By the aid of this table all the references made, by the writers cited, to the Jewish months can be at once readily understood.

Three great festivals, as stated in the Pentateuch,<sup>1</sup> were appointed by Moses, on each of which it was incumbent on every male Jew, who was not a minor or a slave, to be present at Jerusalem. These were, the

Feast of the Passover, First-fruits, and Unleavened Bread, occupying the seven days from the fourteenth to the twenty-first day of Nisan; the Feast of Pentecost, on the sixth and seventh of Sivan; and the Feast of Tabernacles, occupying the eight days from the fourteenth to the twenty-second of Ethanim, or Tisri. These feasts approximately coincided with the commencement of barley harvest, with the close of wheat harvest (our harvest home), and with the vintage. The chief additions that were made to these original festivals in later years were, first, the Feast of Lights, or of the re-dedication of the Temple, which was instituted, in the time of the Maccabees, to celebrate the re-consecration of the Temple after its desecration by Antiochus Epiphanes. This was held on the twenty-fifth of Cisleu, being the anniversary of the erection, by David, of an altar on the threshing-floor of Araunah the Jebusite, the subsequent site of the great brazen altar of Solomon. Second, the Feast of Purim, which was held on the fourteenth day of Adar, when the roll of the Book of Esther, referring to the events commemorated on that festival, is read in the synagogue.

The principal fasts are referred to by the prophet Zechariah (chap. viii. 19). They were—(1.) That of the tenth day of the seventh month, the great Day of Expiation, which was the central solemnity of the entire Jewish ritual. This fast alone was absolute; food, drink, washing, anointing, putting on shoes, and every personal enjoyment, being forbidden on pain of death, if the prohibition were wilfully infringed, and of a sin-offering, if inadvertently broken. (2.) On the seventeenth day of Tamuz, a solemn fast commemorated the five signal calamities—of the breaking of the Tables of the Law by Moses, on his descent from the Mount; of the burning the roll of the Law; of the breaking down of the wall of Jerusalem by Nebuchadnezzar; of the erection of an idol in the Temple by Antiochus Epiphanes; and of the cessation of the daily sacrifice during the siege of Jerusalem by Titus. (3.) On the ninth day of Ab, a solemn fast commemorated five other great calamities—namely, the announcement that the Jews who left Egypt should not enter Canaan; the destruction of the Temple of Solomon; the destruction of the Temple of Herod; the fall of Bether; and the ploughing-up of the site of Jerusalem. (4.) In the tenth month, Tebeth, the eighth, ninth, and tenth days were fasts, being the anniversary of the three days of darkness in Egypt. The tenth of Tebeth is still observed as a fast, as being the date of the commencement of the siege of Jerusalem by Nebuchadnezzar.

Special festivals took place on the fifteenth of Ab, and on the morrow of the Day of Atonement. All the maidens of Jerusalem then attired themselves in gay clothing, which they lent to one another, and went out,

<sup>1</sup> Exod. xxiii. 14.

with dances and songs, into the country; the young men being invited to follow, and select their brides. Garlands were worn by the maidens; and the festival is said to be referred to in the Song of Songs,<sup>2</sup> in the words, "Go forth, O ye daughters of Sion," and in the mention of the crown, of the day of espousals, and of gladness of heart. For the feasts and fasts of less importance, and for the general relations of the calendar to the history of the Jews, we refer to the following almanack :—

THE BIBLE ALMANACK,

*Showing the Jewish Months, with the Festivals, Fasts, and principal events which fell on fixed days of the lunar month.*

The incidence of the Sabbath varied from year to year. The first Sabbath of the month ADAR was called the first Sabbath. The date in Luke vi. 1 is the first Sabbath of NISAN.

FIRST MONTH, ABIB (*Hebrew*), OR NISAN (*Aramaic*):  
MARCH AND APRIL.

- 1 New Moon. Messengers allowed to travel on the Sabbath. Wood-offering; palms borne. Ezra vii. 9; x. 17. Ezek. xxvi. 1; xxix. 17. Exod. xl. 2—17.
- 2 Death of Nadab and Abihu.
- 3 Dan. x. 1.
- 4
- 5
- 6
- 7 Josh. iii. 2; Ezek. xxx. 20.
- 8 Prodigy (*Bell.* vi. 5, § 3).
- 9
- 10 Lamb taken for Passover. Death of Miriam (*Numb.* xx. 1). Jordan crossed (*Josh.* iv. 19). Ezek. xl. 1.
- 11
- 12 Ezra viii. 31.
- 13 Search for leaven at even. Esth. iii. 12.
- 14 Passover (*Exod.* xxiii. 14). Prayer for rain. Roman camp pitched (*Bell.* v. 11, § 4). Fight in Temple (*Bell.* v. 3, § 1).
- 15 Masada taken (*Bell.* vii. 10, § 1). First day of unleavened bread.
- 16 First-fruits.
- 17 Third day of unleavened bread.
- 18 Fourth day of unleavened bread.
- 19 Fifth day of unleavened bread.
- 20 Sixth day of unleavened bread.
- 21 Seventh day of unleavened bread. Prodigy (*Bell.* vi. 5, § 3)
- 22 Siege of Jerusalem commenced (*Bell.* v. 7, § 2).
- 23
- 24 Dan. x. 4.
- 25
- 26
- 27
- 28
- 29
- 30

SECOND MONTH, ZIF (*Hebrew*), OR IJAR (*Aramaic*):  
APRIL AND MAY.

- 1 New moon. *Numb.* i. 1, 18. *Ant.* xi. 4, § 2. Foundation of Second Temple.
- 2 1 Kings vi. 1; 2 Chron. iii. 2.
- 3
- 4
- 5
- 6
- 7 Foundation of Temple by Solomon. Outer wall of city taken by Titus, on fifteenth day of siege (*Bell.* v. 7, § 2).
- 8
- 9
- 10
- 11 Death of Eli.
- 12 Second wall taken (*Bell.* v. 8, § 1).
- 13 Siege of Jotapata commenced (*Bell.* iii. 7, §§ 2, 3, 26).
- 14 Second Passover.

- 15 Wilderness entered (*Exod.* xvi. 1). Titus recovers second wall (*Bell.* v. 9, § 2).
- 16 Jewish War began (*Bell.* ii. 15, § 2; iii. 7, § 2).
- 17 *Bell.* ii. 15, § 2; iii. 7, § 3.
- 18 Feast of the School.
- 19
- 20
- 21 Relief of Jotapata (*Bell.* iii. 7, § 3).
- 22
- 23
- 24
- 25
- 26
- 27 Death of Samuel.
- 28
- 29 Roman banks completed (*Bell.* v. 11, § 4).

THIRD MONTH, SIVAN: MAY AND JUNE.

- 1 New moon. Beginning of year for tithe of beasts. *Exod.* xix. 1; Ezek. xxxi. 1.
- 2
- 3
- 4
- 5
- 6
- 7 Day of Pentecost (*Bell.* vi. 5, § 3; *Acts* ii. 1; xviii. 21; xx. 16).
- 8 Second day of Pentecost.
- 9
- 10
- 11
- 12
- 13
- 14
- 15
- 16
- 17
- 18
- 19
- 20 Repulse of Vespasian (*Bell.* iii. 7, § 29).
- 21
- 22
- 23 Esth. viii. 9.
- 24
- 25 Japha taken by Titus (*Bell.* iii. 7, § 31). Death of R. Simeon.
- 26
- 27 Fast for Jeroboam. Jerusalem taken by Pompey (*Ant.* xiv. 4, § 3); taken by Herod (*Ant.* xiv. 16, § 4). Gerizim taken by Romans (*Bell.* iii. 7, § 32).
- 28
- 29
- 30

FOURTH MONTH, TAMUZ: JUNE AND JULY.

- 1 New moon. Jotapata taken (*Bell.* iii. 7, § 36).
- 2
- 3 Death of Sabinus (*Bell.* vi. 1, § 6).
- 4 Vespasian returned to Ptolemais (*Bell.* iii. 9, § 1).
- 5 Ezek. i. 1. Tower of Antonia taken (*Bell.* vi. 1, § 7).
- 6
- 7
- 8
- 9 Famine prevails in Jerusalem (2 Kings xxv. 3).
- 10
- 11
- 12 Ezek. iii. 16.
- 13
- 14
- 15
- 16
- 17 Solemn fast. Five great calamities befell (*Zech.* viii. 19).
- 18
- 19
- 20 Wood-offering.
- 21
- 22
- 23
- 24
- 25
- 26
- 27 Cloisters of Temple burnt, on eightieth day of siege (*Bell.* vi. 3, § 1).
- 28 Nehemiah goes round the city (*Neh.* ii. 12).
- 29

<sup>2</sup> Cant. iii. 11.

## FIFTH MONTH, AB: JULY AND AUGUST.

- 1 New moon. Messengers sent. Death of Aaron. Ezra vii. 8. Temple burnt (*Ant.* x. 8, § 5).
- 2
- 3 Neh. iii. 1; cf. vi. 15.
- 4
- 5 Wood-offering.
- 6
- 7 Wood-offering. Spies sent. Palace burnt (2 Kings xxv. 8).
- 8 Two banks completed for siege (*Bell.* vi. 4, § 1).
- 9 Solemn Fast (*Zech.* vii. 5). Five great calamities befell (*Zech.* viii. 19).
- 10 Wood-offering. Ezek. xx. 1. *Bell.* vi. 4, § 5.
- 11
- 12
- 13
- 14 Paul at Lystra (*Acts* xiv. 13).
- 15 Wood-offering. Dance of virgins. Cant. iii. 11. *Bell.* ii. 17, § 7.
- 16
- 17
- 18
- 19
- 20 Wood-offering. 102nd day of siege. *Bell.* vi. 8, § 1.
- 21
- 22
- 23
- 24
- 25
- 26
- 27
- 28
- 29
- 30 Tithe of beasts.

## SIXTH MONTH, ELUL: AUGUST AND SEPTEMBER.

- 1 New moon. Commencement of year for tithing cattle. Hagg. i. 1.
- 2
- 3
- 4
- 5 Ezek. viii. 1.
- 6 *Bell.* ii. 17, § 8.
- 7 Dedication of wall of Jerusalem. Murder of High-priest Jonathan (*Bell.* ii. 17, § 9). Capture of Jerusalem by Titus (*Bell.* vi. 8, § 4).
- 8 Sea-fight on Lake of Galilee (*Bell.* iii. 10, § 9). 120th day of siege. *Bell.* vi. 8, § 5.
- 9
- 10
- 11
- 12
- 13
- 14
- 15
- 16
- 17 Feast for expulsion of Greeks. Death of spies.
- 18
- 19
- 20 Wood-offering. Paul at Athens (*Acts* xvii. 23).
- 21
- 22
- 23
- 24 Hagg. i. 15.
- 25 Wall finished (*Neh.* vi. 15).
- 26
- 27
- 28
- 29
- (30) An additional day in what were called full years—not in ordinary or "hollow" years.

SEVENTH MONTH, ETHANIM (*Hebrew*), OR TISRI (*Aramaic*): SEPTEMBER AND OCTOBER.

- 1 New moon. Messengers sent—allowed to travel on the Sabbath. Commencement of year for intermissions and jubilees. *Neh.* vii. 73.
- 2 *Neh.* viii. 13.
- 3 Fast for murder of Gedaliah. High Priest set apart for the Day of Atonement.
- 4
- 5
- 6
- 7 Fast on account of golden calf.
- 8

- 9
- 10 Total Fast. Great Day of Expiation. *Acts* xxvii. 9.
- 11 Dance of Virgins.
- 12
- 13
- 14 First day of Feast of Tabernacles (*Neh.* viii. 18; *Ezra* iii. 4).
- 15 Second.
- 16 Third.
- 17 Fourth.
- 18 Fifth.
- 19 Sixth.
- 20 Seventh.
- 21 Eighth. Palms borne. *Neh.* viii. 18. *Hagg.* ii. 1.
- 22 Prayers for rain.
- 23 Feast for the Law being finished. Gamala taken (*Bell.* iv. 1, § 9).
- 24 *Neh.* ix. 1.
- 25
- 26
- 27 Cestius encamps on Scopus (*Bell.* ii. 19, § 4).
- 28
- 29
- 30 Cestius enters Jerusalem (*Bell.* ii. 19, § 4).

EIGHTH MONTH, BUL (*Hebrew*), OR MARCHESVAN (*Aramaic*): OCTOBER AND NOVEMBER.

- 1 New moon.
- 2
- 3 Prayer for rain.
- 4
- 5
- 6
- 7 Death of sons of Zedekiah. *Taanith*, i. 3. Ruin of Jerusalem. *Bell.* vi. 8, § 4.
- 8 Retreat of Cestius (*Bell.* ii. 19, § 9).
- 9
- 10
- 11
- 12
- 13
- 14
- 15 Altar in Bethel (1 Kings xii. 32).
- 16
- 17 Fast for rain for three days, if none falls. *Taanith*, i. 4.
- 18
- 19
- 20
- 21
- 22
- 23
- 24
- 25
- 26
- 27
- 28
- 29
- 30

## NINTH MONTH, CISLEU: NOVEMBER AND DECEMBER.

- 1 New moon. Messengers sent.
- 2 Three days more severe fast, if no rain falls. *Taanith*, i. 5.
- 3
- 4 *Zech.* vii. 1.
- 5 Baths closed, if no rain falls.
- 6 Fast for burning of city.
- 7 Death of Herod the Great, B.C. 4.
- 8
- 9
- 10
- 11
- 12
- 13
- 14 If no rain, an absolute fast ordered.
- 15 Idol erected in Sanctuary (1 Macc. i. 54).
- 16
- 17
- 18
- 19
- 20 2 Sam. xxiv. 8. *Ezra* x. 9. *Ant.* xi. 5, § 4.
- 21 Wood-offering.
- 22
- 23
- 24 *Hagg.* ii. 10.

25	1 Macc. iv. 59.
26	Feast of Lights, or of the Dedication of the Temple. Palms borne.
27	
28	
29	
30	

## TENTH MONTH, TEBETH: DECEMBER AND JANUARY.

1	New moon. Ezra x. 16; Ant. xi. 5, § 4.
2	
3	
4	
5	Ezek. xxiii. 21. News of fall of city.
6	
7	
8	Fast. Three days of darkness in Egypt. LXX. translation of Law.
9	Fast.
10	Fast. Ezek. xxiv. 18. Ant. x. 7, § 4. Siege of Jerusalem commenced by Nebuchadnezzar.
11	
12	Ezek. xxix. 1.
13	
14	
15	
16	
17	
18	
19	
20	
21	
22	
23	
24	
25	
26	
27	
28	Feast. Expulsion of Sadducees.
29	

## ELEVENTH MONTH, SEBAT: JANUARY AND FEBRUARY.

1	New moon. Beginning of the year for trees. Deut. i. 3.
2	
3	
4	
5	
6	
7	
8	
9	
10	
11	
12	

13	
14	
15	
16	
17	
18	
19	
20	
21	
22	
23	Vow against tribes of Benjamin.
24	Zech. i. 7.
25	
26	
27	
28	
29	
30	

## TWELFTH MONTH, ADAR: FEBRUARY AND MARCH.

1	New moon. Messengers sent. Death of Moses (Deut. xxxiv. 7). Beginning of ecclesiastical year. Ezek. xxxii. 1.
2	
3	Temple finished (Ezra vi. 15).
4	
5	
6	
7	
8	Feast for rain.
9	
10	
11	Roll of Book of Esther read.
12	Ditto.
13	Fast for Esther.
14	Feast of Purim. Palms borne.
15	Ezek. xxxii. 17. Tables set in provinces for Temple tax.
16	
17	
18	
19	
20	
21	
22	
23	Feast for dedication of Temple by Zerubbabel.
24	
25	Tables set in Jerusalem for Temple tax.
26	
27	Death of Nebuchadnezzar (2 Kings xxv. 27).
28	
29	Tithes of beasts.

## THIRTEENTH MONTH, VEADAR,

Intercalated seven times in each cycle of nineteen years.

## GEOGRAPHY OF THE BIBLE.

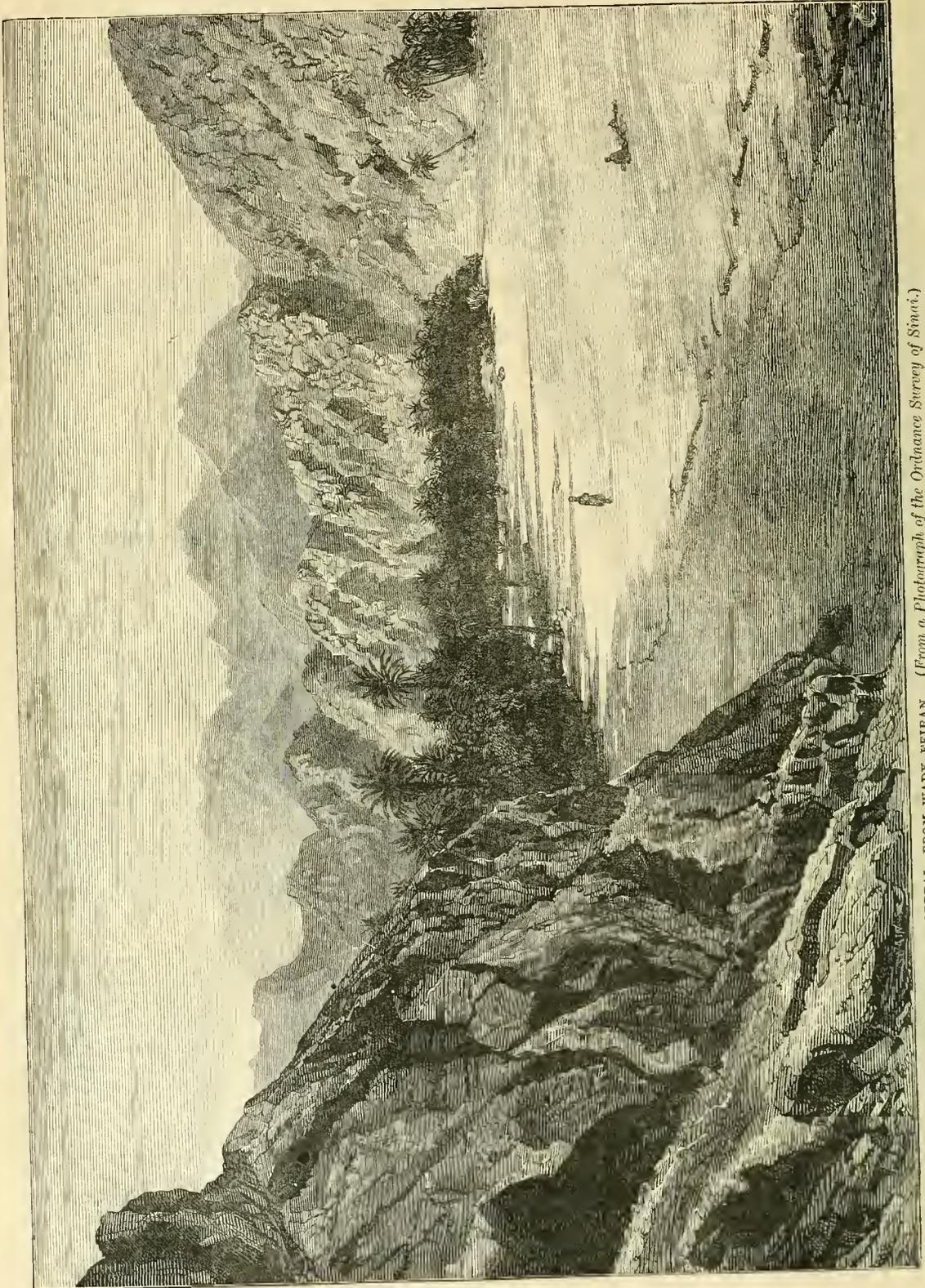
## PALESTINE.

BY MAJOR WILSON, R.E.

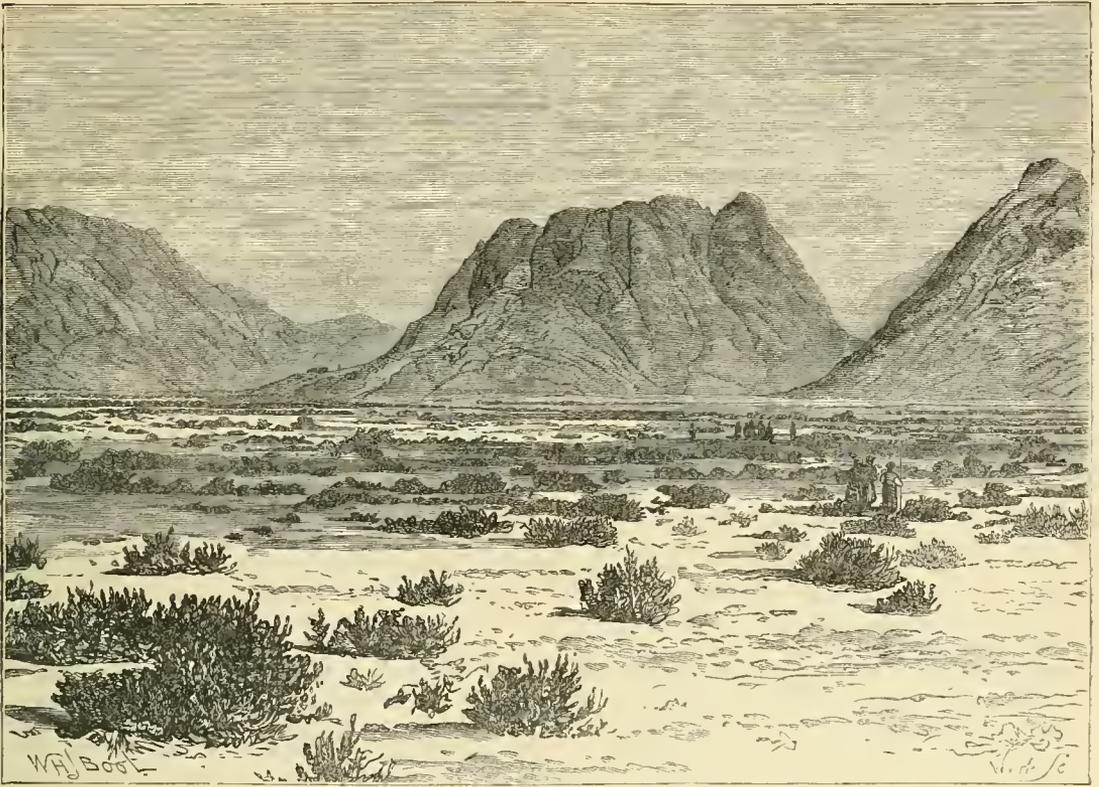
VII.—SINAI (*concluded*).

**F**IVE mountains in the peninsula have at different times been identified with the Mount of the Law — Jebel el-Ejneh, Jebel Umm Alawi, Jebel Katharina, Jebel Serbal, and Jebel Musa; and if we can determine with any degree of accuracy which of these was Mount Sinai, it will not be very difficult to ascertain the route followed by the 600,000 fighting men who went up out of the land of Egypt, the morning after the first Passover, accompanied as they were by their wives and families, their flocks and herds, and possibly by wagons. The topographical features which the Bible requires in connection with Mount Sinai are—

(1.) A mountain summit overlooking a place on which the children of Israel could be assembled. It does not seem necessary to suppose that there must have been space in front of the mount sufficient for their permanent encampment; indeed, it would rather appear that the tents were pitched in the neighbouring valleys, whence the people could be easily summoned to take part in any solemn act, such as the delivery of the Ten Commandments. (2.) The place on which the Israelites assembled must have had such a relation to the mountain as would enable the people to stand "at the nether part of the mount," and yet "remove and stand afar off," and at the same time hear the voice of the Lord when He spake "out of the midst of the fire" and



JEBEL SERBAL, FROM WADY FEIRAN. (From a Photograph of the Ordnance Survey of Sinai.)



THE RAS SUFSAFEH AND PLAIN OF ER RAHAH. (From a Photograph of the Ordnance Survey of Sinai.)

answered Moses "by a voice." (3.) The summit of the mount must have been a well-defined peak, visible from the nether part of the mount as well as from afar off, and easily distinguished as the "top of the mount" on which the Lord came down. (4.) The mountain must have risen precipitously from the place of assembly: in Deut. iv. 11, the people are said to have stood "under it," and they were apparently able at the same time to see the summit; the mountain was also one that could be touched. (5.) The position of the mount with respect to the surrounding mountains was such that it could be isolated or set apart, by placing or prescribing bounds round it which no man or animal was to cross. (6.) It is evident from several passages that the supply of water at Sinai must have been ample, and in Deut. ix. 21 the brook into which the dust of the golden calf was cast is said to have "descended out of the mount." (7.) As the Israelites remained at or near Sinai for a year, there must have been sufficient pasturage in the neighbourhood for the sustenance of their flocks and herds during that period.

Let us now see how far each of the proposed mountains fulfils these conditions.

*Jebel el-Ejmeh* is not a distinct mountain or even a defined peak, but a long ridge or rather cliff forming the edge of the Tih plateau; the ground in front of it is very broken, and not suitable for the assembly of a

large multitude. There is no running water, and only one well, the supply from which is scant and of bad quality; and, except after the rains, there is no vegetation.

*Jebel Umm Alawi* is not an isolated peak, but the culminating point of the granite ridge which, rising abruptly from the great plain of Sened, forms its western boundary. The plain is of considerable extent, but falls away from the base of the mountain, affording to spectators standing in front a very unfavourable position for seeing and hearing. There is no running water, and only one spring at the northern end of the plain. There is but slight vegetation, and a total absence of any tradition either Christian or native, though the conjunction of mountain and plain is very remarkable.

In the fourteenth and fifteenth centuries the belief that *Jebel Katharina* was Mount Sinai was not uncommon, and it appears to have arisen from a statement of Josephus that Mount Sinai was the highest mountain in the district. Though Katharina and its twin peak Zebir are the highest summits in the peninsula, the mountains that surround them, and of which they form the nucleus, are so lofty and rise so precipitously from their bases that it is impossible to see either summit from the plain of Er Rahah, or from any place in the neighbourhood on which a large number of people

could be assembled. There is plenty of water and several perennial streams, and on the slopes of the mountain itself a fair amount of pasturage; but as all contact with the mount was forbidden, this would not have been available for the flocks and herds.

*Jebel Serbal* is perhaps the most striking mountain in the peninsula. It rises abruptly to a height of more than 4,000 feet above the valley at its base, and its summit, a sharp ridge about three miles in length, is broken into a series of peaks, varying little in altitude, but rivalling each other in the beauty and grandeur of their outline. The ridge of Serbal lies nearly east and west; on the south there is an almost precipitous descent to the bed of Wady Sigilliyeh, whilst on the north a rough mountain tract, bounded by Wady Ajeleh on the west and by Wady Aleyat on the east, extends to Wady Feiran, a distance of three miles. The country round is extremely wild and rugged, and in consequence of the rapid fall of the valleys, there is a total absence of those small open plains which are so frequently met with in the higher districts. There is no plain in the vicinity of Serbal, and those writers who have identified this mountain with Sinai have supposed that the Israelites were assembled for the delivery of the Law in Wadies Aleyat and Er Rimm; they would, however, in this case have been divided into two sections by a high granite ridge, and those in the latter valley could not well be described as standing "at the nether part of the mount." The beds of these valleys are so covered by enormous boulders, which successive winter floods have heaped together in wild confusion, that there is no standing-ground for a number of men; and it does not seem probable that the valleys presented a different appearance in the time of Moses, for they must always have been subject to floods of more or less violence. The ridge of Serbal is broken into some ten or twelve peaks, which vary so little in altitude that when seen from lower ground, or from a distance, the eye fails to distinguish the highest; and it may be remarked that the loftiest peak is not seen from Wady Ajeleh, and only from one or two points in Wady Feiran. It would be difficult to set bounds round Serbal, unless the limits followed the course of Wadies Aleyat and Ajeleh, which with Feiran would enclose a tract of three or four square miles. There is a good supply of water near Serbal, but no brook descending out of the mount, for neither of the running streams in Wadies Sigilliyeh and Feiran take their rise in Serbal. There is also a certain amount of pasturage, but not so much as in the higher districts; the steep mountain-sides are not favourable to the growth of grass and other herbs, and the oasis of Feiran consists only of palms and tarfah. Serbal is supposed to have been the seat of an ancient worship; but there is no trace of this, the ruins on its summit being comparatively modern, and the name Serbal referring to the appearance of the mountain after heavy rain, and not to any connection with Baal. The ruins, too, at Feiran are in close proximity to the episcopal city of Pharan, and lie chiefly on *Jebel et-Tahuneh*,

tending to show that that mountain and not Serbal was held in most esteem by the early Christians.

The mountain mass, of *Jebel Musa*, or, as it would be better named, *Musa-Sufsafeh*, is about two miles long, running from south-east to north-west, and one broad. Its general elevation is 6,500 feet, but at its southern extremity *Jebel Musa* rises to 7,363 feet, and at its northern end the peak of *Ras Sufsafeh* to 6,937 feet, whilst the intervening space is cut up by a series of deep clefts into numerous peaks of lower altitude. On the west the mountain is bounded by *Wady el-Leja*, and on the east by *Wady ed-Deir*; both valleys run northwards, and the former sweeping round the foot of *Sufsafeh*, which rises almost precipitously to a height of 2,000 feet, joins the latter at *Aaron's Mound* (*Harun*). To the north of the *Ras Sufsafeh*, and sloping uniformly down to its very base, lies the plain of *Er Rahah*, containing 400 acres of available standing-ground directly in front of the mountain. The southern boundary is formed by *Wady Sebaiyeh*, the bed of which is separated by nearly a mile and a quarter of rugged broken ground from the peak of *Jebel Musa*. It will thus be seen that the block *Musa-Sufsafeh* is almost isolated, and we must mention another feature, *Wady Shreich*, which runs nearly parallel to *Wady Leja*, and cuts off, as it were, a thin slice from the western face of the mountain.

Though the peak *Jebel Musa* has been identified with *Sinai* from the fourth or fifth century, it cannot be seen from the plain of *Er Rahah*, and there is not sufficient space near the mountain to accommodate the Israelites in *Wady Sebaiyeh*. The *Ras Sufsafeh*, on the other hand, stands directly over the plain of *Er Rahah*, and as we find in it every topographical feature required by the Bible even to the minutest detail, we would identify it with the Mount of the Law in preference to the rival peak *Jebel Musa*. We have here a mountain summit overlooking a plain which, with its branches *Seil Leja* and *Wady ed-Deir*, contains 4,293,000 square yards in full view of the mount, ample standing-ground for the Israelites without including the mountain slopes on which large numbers of people could have stood. There is also in the valleys within a radius of six miles of *Ras Sufsafeh* sufficient space for the whole multitude to have encamped, and from this distance they could easily have been assembled before the mount on any special occasion. On *Er Rahah* the people would be able to stand at "the nether part of the mount," on sloping ground where they would be well placed for hearing the voice of the Lord when He spake "out of the midst of the fire," and they would be able to "remove and stand afar off" on the ground to the north near the mouth of the *Nagh Hava*. The peak of the *Ras Sufsafeh* is the first object which strikes the eye of the traveller as he leaves the *Nagh*, and from that moment he never loses sight of the "top of the mount" till he reaches the foot of the great mass which rises so abruptly that it may well be described as a mountain that can be "touched." The block of *Musa-Sufsafeh* is so completely isolated from the surrounding mountains that

there would be no difficulty in placing bounds round it, and there is in its vicinity a better supply of water and pasturage than in any other part of the peninsula; besides six perennial streams, there are several large and good springs; the numerous gardens show what can be produced by a little cultivation, and everywhere amongst the mountains there are small basins in which grass and other desert vegetation grow in great profusion. Without attempting to localise the minor incidents of the narrative, we may point out how well the features of Wady Shreich, with its tiny stream, its easy ascent to the mountain, and the bend near its mouth, lend themselves to the incident of the Golden Calf; and the peculiar features of Jebel Moneijah (the Mount of Conference) well adapt it to have been the original site of the Tabernacle of Witness.

We may now turn to an examination of the route followed by the Israelites from Egypt to Sinai. We have already seen that their three days' march from Ramesos would bring them to the western arm of the Red Sea, but the point at which they crossed is a matter of some dispute; the opinion generally adopted is that it was at or near Suez, and this view has in its favour a tradition as old as the sixth century. Wherever the passage was effected, the first camp in the desert would naturally be pitched round the oasis of Ayun Musa (the "springs of Moses"), where there was in the sixth century a small commemorative chapel. From these springs or wells the first stage in the march of the Israelites is marked out by nature, for to reach Jebel Musa-Sufsafeh they must have travelled southwards over the barren district between the range of Er Rahah and the sea. To this tract the Bible gives two names, "the wilderness of Shur" (Exod. xv. 22) and the "Wilderness of Etham" (Numb. xxxiii. 8). The first name, Shur ("wall"), is perhaps derived from the remarkable wall-like escarpment which forms the western boundary of the Tih plateau; and the second, Etham, is possibly the same as Pithou, a frontier town of Egypt towards the desert; and we may suggest that the desert was known to the Egyptians as that of Etham, and to the desert tribes as that of Shur, whilst Moses would be equally acquainted with both names.

As the Israelites, leaving Ayun Musa, turned their faces southwards away from the land of their bondage and the scene of their great deliverance, they must have gazed on the same features that now strike the eye of the traveller on his way from Suez to Jebel Musa, for the general aspect of the desert can have altered little. On their left would be the long level range of Er Rahah; in front, the terraced plain several miles broad, sloping gently down to the bright blue sea, and beyond the sea to their right the picturesque line of cliffs, on one point of which the name of Ras Atakal (Mount of Deliverance) still lingers. Nor would the minor features of that barren desolate wilderness be wanting, though they have probably been modified by the action of weather during the course of ages; the quaint, table-topped hills and ridges; the

ever ceaseless sand-drift moving over the surface of the ground; the stones furrowed, and scamed, and scored by its action; the blackened pebbles, the bright sun, the scanty shrubs, and the arid soil, brightened, it may be, by the few blades of grass that spring up like magic after heavy rain. In this dreary wilderness they went three days "and found no water," and when they at last reached Marah, it was to find the water unfit for drinking, salt and bitter, as all the springs in this district remain to the present day. The water was miraculously sweetened for them by casting a tree or shrub into it; but as the Bible does not mention its name, it is useless to inquire what particular shrub was used, especially as the Bedawi know of no means of sweetening the water. Marah has been identified with Ain Hawarah or Wady Amarah, and either locality would be suitable.

The next stage in the journey was Elim, where there were twelve wells and seventy palm-trees, and this we may locate either at Wady Gharandel, where there is a comparatively fertile valley with tamarisks, palms, and other vegetation, and a stream of water with large pools surrounded by bulrushes; or with Wady Useit, where there is a broad open plain with springs of brackish water and a few clumps of palm-trees. From Wady Useit, two roads lead to Jebel Musa: one, the north route, runs up Wady Hamr, and thence past Sarabit el-Khadim to Wady es-Sheikh; the other, the coast route, turns down Wady Taiyibeh to the sea, and thence follows the course of Wady Feiran. Both routes are practicable for such wagons as were employed to carry the Tabernacle after the Israelites left Sinai, and which perhaps accompanied them from Egypt, and both have a sufficiency of water. The coast route is far the most easy, and we have an indication that this was followed by the Israelites in Numb. xxxiii. 10, which places the encampment on the sea-coast, probably on the broad level plain at the mouth of Wady Taiyibeh. The next station is the Wilderness of Sin, which we would identify with El Markha, an extensive plain on the coast, open, level, covered in parts with slight vegetation, and well suited for a large encampment. From this point, three roads, which afterwards join each other, branch off; one passes over the Nagb Buderah to Wady Mukatteb, another turns up Seih Sidreh to the same place, and thence both pass to Wady Feiran, whilst the third follows the course of Wady Feiran throughout. The first is impracticable for the passage of a large host, but the two latter routes are perfectly easy, and the Israelites may have followed either or both. The two next encampments, Dophkah and Alush, are mere names in the itinerary without any special description; they were intermediate stations between the Wilderness of Sin and Rephidim, and consequently, if our view of the route is correct, must have been in Wady Feiran.

The most important station between the Red Sea and Sinai is Rephidim, the scene of the victory over the Amalekites, and this, following Lepsius and Stanley, we would locate at Feiran, the site assigned to Rephidim



WADY ED-DEIR AND PLAIN OF ER RAHAH, FROM JEBEL MONEIJAH.  
(From a Photograph of the Ordnance Survey of Sinai.)

by early Christian tradition. The position of Feiran answers in every respect to the requirements of the Bible narrative. The Amalekites in position above the ruins would be well supplied with water, whilst the Israelites would have found no water during their three days' march from El Markha, and we can well imagine that when they arrived, weary and thirsty, at the place where they had been led to expect water, and found it occupied by the Amalekites, they would give vent to those murmurings which led to the miraculous supply when Moses struck the rock. Not far from this place a rock, Hesy el-Khattatin, was shown by the Bedawin to Professor Palmer as that from which the water flowed. In endeavouring to fix the site of the battle of Rephidim, there is no occasion to search for a large battle-field according to modern ideas: we should rather consider what the Amalekites thought of the Israelites at this stage of their journey, and where they would probably make an effort to stop their advance. They could not have known that the Israelites were proceeding to Jebel Musa under Divine guidance, and probably looked upon them as a people who, having escaped from their bondage in Egypt, were trying to force their way eastwards along the great highway that runs through the peninsula, or to conquer the country with a view to its future settlement.

In either case they would naturally assemble their forces in some strong position, and try to fight a decisive action before the Israelites reached the heart of the country. Such a position there is at Feiran, protecting the rich palm-grove and the stream of water, objects which must always have been of the greatest importance in the eyes of the desert tribes. Here, secure from any danger of a flank attack, with good roads leading to the rear in case of defeat, they would offer battle to the Israelites, who might be expected to arrive faint and weary after three days' journey without water, with every chance of success. The topographical features of Feiran lend themselves readily to the minor incidents of the battle; detachments coming down Wadies Nisrin and Rummaneh would be able to harass the rear of the Israelite host (Deut. xxv. 18); and on the hill of Jebel et-Tahuneh Moses may have stood, secure from hostile darts, whilst the battle was raging beneath him. Jerome, Cosmas, Antoninus, and other old writers place Rephidim at Feiran, and tell us that an oratory was erected there with its altar over the stones, which it was believed were those on which Moses rested during the battle. The Rev. F. W. Holland, who has paid three visits to the Peninsula, and those writers who believe that the Israelites followed the north route from Wady Useit,

identify Rephidim with El Watiyeh, a remarkable pass through the granite wall that shuts in Jebel Musa; but we do not think that this place answers the required conditions so well as Feiran.

There are two practicable routes from Feiran to Jebel Musa-Sufsafeh: one following the course of the Wady es-Sheikh throughout; the other passing up Wady Solaf and across the low hills to El Watiyeh, or turning through the Nagh Hawa to the plain of Er Rahah. Either or both of these routes may have been followed by the Israelites; the main body, with the flocks and herds, may have gone round by the Wady es-Sheikh, whilst Moses and the elders travelled by the shorter route of Wady Solaf.

We have thus followed the Israelites from their encampment after crossing the Red Sea to the camp before the mount, in which they remained for a year, and may now turn our attention to the route by which they left the peninsula. Unfortunately, our knowledge of the country to the north-east of Jebel Musa is confined to the route usually followed by travellers on their way northwards to Petra and Palestine, and the Bible narrative merely gives the names of certain encampments on the line of march. We may, however, infer that the pass by which they ascended to the Tih plateau was practicable for light wagons, and perhaps also, from the absence of the name in the first part of the journey, that they did not pass by Akabah (Ezion-geber or Elath). A very natural and probable route would be down the Wady Saal, and thence by Erweis el-Ebeirig to Ain Hudherah, usually identified with Hazeroth. From this point, however, the line of route is doubtful. We can hardly suppose that the Israelites turned down to the Gulf of Akabah, as there is no mention of Elath or of the sea in the Bible at this stage, and we know of no good road to the Tih plateau with the exception of one followed by a German traveller in the early

part of the present century. We gather from his account, which is very meagre, that he passed up a valley near Jebel Aradeh, and found a good open road all the way; unfortunately, no one has followed the same route since, but it is such a likely one for the Israelites to have taken that, until the country is explored, we would propose to adopt it. At Erweis el-Ebeirig the ground for more than a mile, in every direction, is covered with curiously arranged stones, evidently the remains of a large encampment, and the Bedawin have a strange story connecting the place with a lost caravan. This has induced Professor Palmer to identify it with Kibroth-hattaavah, the scene of the "very great plague" described in Numb. xi. 31—34; and if the route followed by the Israelites was by Wady Saal and Ain Hudherah, the position of Erweis el-Ebeirig would correspond with that of Kibroth-hattaavah in the Bible narrative. It was not far from this place that Dean Stanley, in 1852—3, met with large flights of cranes which darkened the sky, and Schubert appears to have seen a similar flight near the same spot. The valley in which Ain Hudherah is situated is one of the most beautiful in the whole peninsula; the high sandstone cliffs on either side are broken into the most fantastic forms, and glow with a variety of brilliant colours; bright red fading away to salmon colour and the delicate pink blush of the rose, rich purple changing to every shade of violet, bright yellow, pearly white, grey, dull brown, and deep olive, make up a picture which must be seen to be realised. In the midst of the valley, amid great banks of golden sand, rise the stately palms that mark the position of the fountain of Ain Hudherah (Hazeroth), where Miriam was smitten with leprosy (Numb. xii. 10). The question of the route followed by the Israelites after they reached the plateau of the Tih we must leave for future consideration.

## BOOKS OF THE NEW TESTAMENT.

### THE EPISTLE TO THE PHILIPPIANS.

BY THE REV. S. G. GREEN, D.D., PRESIDENT OF RAWDON COLLEGE, LEEDS.

**P**HILIPPI (anciently *Κρηνίδες*, "Fountains," new-built and new-named by Philip of Macedon) was the first place in Europe where the Gospel was preached by the Apostle Paul.<sup>1</sup> Very simply did the evangelisation of the continent begin. "We went out of the city by a river-side, where we supposed that there was a place of prayer (for the Jews); and we spake unto the women who resorted thither."<sup>2</sup> In Philippi, also, broke out the earliest strictly *Gentile* persecution—presage of a world

in arms against the Christian faith; and there, for the first time, did the Apostle invoke the protection of the Roman name. The visit was altogether a memorable one, and the Philippian believers were not slow to apprehend the honour that had been conferred on their city, or the affection of the teacher who had so suffered among them. When Paul, with his companions Silas and Timothy, departed from Philippi, there were "brethren" to whom he bade farewell. The "house of Lydia" was already a gathering-place for the believers in Christ. It is more than probable that Luke, who was also in the apostolic company, was left behind for a season<sup>3</sup> to

<sup>1</sup> Acts xvi. 12. Philippi is here said to be the *first* town of Macedonia at which the Apostle and his companions arrived in their journey (not "chief"). It had been made a "colony" by Augustus, after the great victory over Brutus and Cassius, B.C. 42.

<sup>2</sup> Acts xvi. 13. The above rendering gives the sense of the phrase *οὐ ἐνομιζόμεν προσευχῆν εἶναι* (the accepted reading).

<sup>3</sup> Luke first speaks of himself in Acts xvi. 11. "Loosing from Troas, we came with a straight course," &c. The first person disappears after the record of the Philippian visit, and reappears later on at Philippi (Acts xx. 5, 6).

minister to the infant church; but, however this may have been, the Philippians showed from the first the most generous kindness to the Apostle. Even in Thessalonica—the very next stage in his journey—they “sent once and again” into his necessities; and when he had left the Macedonian province, and had reached Corinth, the friendly and acceptable supply continued.<sup>1</sup> It is characteristic of the Apostle, that what he would not receive from the proud and wealthy Corinthians, he frankly accepted from the comparatively poor people of Macedonia. Where there was no love, where the affection was but dubious, he spurned the gift.

2. We read no more of Philippi until the time of that memorable visit to Corinth in which St. Paul wrote his Epistle to the Romans. Before that visit, the Apostle passed through Macedonia, making Philippi, no doubt, one of his halting places, and, probably, writing thence his second letter to the Corinthians, if not also that to the Galatians.<sup>2</sup> Then, after the three months’ stay at Corinth, St. Paul, with some of his comrades, “sailed away from Philippi,” on their way to Jerusalem. This was the last visit to the city before his imprisonment. The affectionate relations that he cultivated with the Philippian Christians had evidently continued in all their fervour. Whether present or absent, he had them in his heart, and the Epistle now before us, written at one of the most critical stages of his Roman captivity, indicates the relief that he found in communication with these, his best and most loyal friends.

3. The reasons which induce us to place the Philippian letter latest among the Epistles of the first Roman captivity have been already pointed out.<sup>3</sup> Burrhus was dead; Tigellinus filled his place; Poppæa, the Jewish wife of Nero, was at the height of her ascendancy. Every prospect was dark for the Apostle. He had himself, as it would appear, been removed into a more rigorous confinement. Certain things, at any rate, had “happened to” him of an apparently unfavourable character, although overruled by Divine Providence for good—occurrences plainly additional to the simple fact of his imprisonment. From his mention of the Prætorium (E. V., “palace”), *i. e.*, the head-quarters of the Roman city-guard, or the barracks of the imperial guard on the Palatine hill,<sup>4</sup> we should gather that he had been transferred from custody in his “own hired house” to a closer military *surveillance*, in prospect of a trial which would bring to him release or martyrdom.

4. At this crisis it was that Epaphroditus arrived as messenger of the Philippian church to minister to the Apostle’s wants. His advent was welcome on every account, not only for the sympathy shown and the supply provided, but because it was a renewal of former kindness. For some years, it would appear,

the Philippians had omitted to furnish help of the kind that had so greatly cheered St. Paul in Thessalonica and Corinth. They had, indeed, in response to his appeal, most gladly and liberally contributed to the relief of the destitute Christians in Jerusalem;<sup>5</sup> but to himself they had given nothing. Not that this was felt as a slight, or imputed as blame—they had only “lacked opportunity;” their disposition toward the Apostle was as fervently generous as ever. But “now at the last” this generosity had again found full vent, and the sensitive heart of the aged servant of Christ is full of joy: “Ye have well done, that ye did communicate with my affliction.”<sup>6</sup> For a while Epaphroditus had remained with the diminished band of St. Paul’s helpers, and had wrought beyond his strength, for it would appear that many of the friends, whose names we read in earlier epistles, had departed. Some had been sent away on the Apostle’s errands, as Tychicus, Epaphras; others were becoming absorbed in personal affairs. “They all,” says the old man, sadly, “seek their own.”<sup>7</sup> Only Timothy was left, and Epaphroditus threw himself into the work with such zeal as to endanger his life. Happily he had recovered, but not before the Philippian church had heard of his peril, and had been filled with sorrowing anxiety. To reassure them, therefore, as well as to convey the expression of St. Paul’s gratitude to his old friends, Epaphroditus is made the bearer of this letter.

5. A closer examination of the Epistle will bring to light another apparent purpose of the Apostle, hinted, indeed, with exquisite delicacy, and to be traced only by those who read “between the lines.” The earnest and repeated injunctions against mutual jealousy, vainglory, and strife, seem to imply the existence in this otherwise right-hearted church of a self-seeking spirit, which, if it had not broken out into open dissension, still threatened the peace of the community. “Stand fast in one spirit. Be like-minded, having the same love, of one accord, of one mind. Let this mind be in you, which was also in Christ Jesus. Do all things without murmurings and disputings. Let us walk by the same rule, let us mind the same thing.” These and similar exhortations scattered through the Epistle, with the marked repetition of the word *all* in the expression of the Apostle’s good wishes,<sup>8</sup> show an intensity and persistency in dwelling on this one theme, which would have been somewhat out of place had there been no danger. The warm words in which the Apostle again and again commends Epaphroditus suggest that the latter was to some extent the object of jealousy; but however this may be, we have the names of two, at least, who had quarrelled—two female members of the church—Euodia (not Euodias, as E. V.) and Syntyche. These

<sup>1</sup> See 2 Cor. xi. 9—“When I was present with you, and wanted, . . . that which was lacking to me the brethren which came from Macedonia supplied.”

<sup>2</sup> See BIBLE EDUCATOR, Vol. IV., pp. 46, 80.

<sup>3</sup> See BIBLE EDUCATOR, Vol. IV., p. 158.

<sup>4</sup> See Canon Lightfoot’s elaborate note on *Prætorium*, chap. i. 13, p. 97 sq. He gives a different explanation, but his reasonings seem hardly satisfactory.

<sup>5</sup> 2 Cor. viii. 1—5.

<sup>6</sup> Chap. iv. 10—14.

<sup>7</sup> Chap. ii. 21. Observe, the Apostle is not here laying down any general maxim, “All seek their own;” but is speaking of his former associates—they are all (*οἱ πάντες*) seeking their own—set on private and selfish interests. Demas was one of them. See Col. iv. 14, and compare 2 Tim. iv. 10. The Epistle to the Philippians stands between the two.

<sup>8</sup> See especially chap. i. 3—8.

St. Paul beseeches "to be of the same mind in the Lord;" and personally addressing an elder or pastor of the church as his "true yokefellow," entreats him to "help" these Christian ladies to settle their dispute. "inasmuch," adds the Apostle, "as they laboured with me in the Gospel."<sup>1</sup> It may be observed that the very energy of disposition which, when rightly directed, leads to the highest forms of Christian activity, as well as the sensitive adherence to principle which marks a style of character like that of the Philippians, will often expose to precisely the same danger. Those who care but little about their beliefs and labours will, without resentment, allow them to be misunderstood, or even disparaged; and, on the contrary, that which begins in enthusiasm often ends in strife.

6. Apart from the indication of this danger, however, there is nothing in the Philippian church to arouse the Apostle's fears, or to incur his rebuke. The unsophisticated men of Macedonia were little likely to be perverted by the speculations which threatened the stability of the Colossians; and the Judaizing tendency, which was the bane of the early churches, is only mentioned as a source of mischief, well understood indeed, but not practically affecting the church at Philippi. Of all St. Paul's writings this is the sunniest. Its burden, uttered like a *refrain* of some glad song, is "Rejoice!"<sup>2</sup> No doubt it was a cherished memory in the Philippian church that Paul and Silas had prayed and sung praises at midnight when "fast in the stocks" in the "inner prison" of their town; now, from the depth of a yet sadder incarceration, and in what must outwardly have seemed a darker night, is heard the selfsame music.

7. So true is the Epistle to all that we can conceive of the great Apostle's character, and so artless and unstudied is it in tone, that it is wonderful to find any one disputing its genuineness on internal grounds. That this has been done is one of the very perversities of criticism. The objections of Baur (of which a sufficient account will be found in the introduction to Dr. Eadie's *Commentary*, "rest," says Bleek, "sometimes on perverse interpretations of separate passages, sometimes on arbitrary historical assumptions, while in other cases it is hard to conceive that they were meant in earnest."<sup>3</sup> The hand as well as the heart of Paul cannot but be discerned by every unprejudiced reader through the whole course of the Epistle. Here are his specially-characteristic doctrines,<sup>4</sup> his favourite illustrations,<sup>5</sup> his

very turns of phrase.<sup>6</sup> The pathos with which he describes his trials is beyond a forger's art, while if the language of aspiration and hope which the Epistle contains throughout be the product of another mind, we can but say, "*A second Paul, or even a greater, is here!*"<sup>7</sup> The internal evidence is at every point corroborated by external testimony. In the earliest ages there is no indication that the Epistle was ever disputed. It is quoted by the most ancient Christian writers; and, in particular, the thought of "citizenship in heaven" (chap. i. 27; iii. 20) seems to have been adopted from this Epistle (for it occurs nowhere else in Scripture) into the vocabulary of the Church.<sup>8</sup> All the evidence, in fact, from MSS., versions, and quotations, by which the canonicity of the New Testament writings is established, applies to this Epistle, with absolutely nothing to throw into the opposite scale.

8. The arrangement of the letter is entirely informal. It is, in fact, a *letter*, simply and entirely, one topic suggesting another in natural course. For convenience in studying, the following order may be specified.

I. ADDRESS AND GREETING (chap. i. 1—11). Here it is observable that the letter is addressed to an organised church, with "bishops and deacons." Compare the thanksgiving and the prayer with those in Col. i. The spirit is the same; the difference is that between the Apostle's address to Christians whom he did not personally know, and that to his own familiar friends.

II. THE APOSTLE'S OWN POSITION (chap. i. 12—30). Into this he enters at large, as likely to be of peculiar interest to the Philippians. Three things are specially noted (I), that the rigour of his imprisonment in the prætorian camp had aided the dissemination of the Gospel. For *Paul* to be talked about was for *CHRIST* to be known (vv. 12, 13). So in chap. iv. 22 we read that there were "saints in Cæsar's household."<sup>9</sup> (2) In the Church the immediate result of the Apostle's trials was an extended preaching of the Gospel—by some in sincerity and love, by others in a malicious spirit, inasmuch as they seized the opportunity of insinuating Jewish errors, which they knew the Apostle hated. Never was utterance more unanimous than St. Paul's expression of joy that even thus Christ was preached. We are ready to wonder at first that he who so sternly denounced the same teachings in the Galatian churches should acquiesce in them, even welcome them, in Rome. The explanation of the anomaly is plainly that in the former case it was the perversion of Christians, in the latter it was the conversion of the heathen, that he had in mind. To the Galatians he would say, Renounce not your faith for an imperfect form of Christianity; among the Romans, Better an imperfect Christianity than none. And to his own soul the discipline was salutary—the disciple was humbled that the Master might be exalted. (3) In a sentence the Apostle gives the motto of his life:

<sup>1</sup> The E. V., "Help those women which laboured with me," obscures the certain reference to Eudicia and Syntyche, in *συνλάμβανον αὐταῖς, αὐταῖς συνήθησαν*—words which can only bear the construction above given.

<sup>2</sup> Chap. i. 4, "making request with joy;" 18, "I rejoice, yea, and will rejoice;" 25, "Your furtherance and joy of faith;" ii. 2, "Fulfill ye my joy;" 17, 18, "I joy and rejoice with you all: do ye joy and rejoice with me;" iii. 1, "Finally, my brethren, rejoice in the Lord;" iv. 1, "My brethren . . . my joy and crown;" iv. 4, "Rejoice in the Lord alway: and again I say, Rejoice." Other passages are in the same strain.

<sup>3</sup> See Canon Lightfoot's *Epistle to the Philippians*, p. 73.

<sup>4</sup> Note especially the thought of conformity to the death and resurrection of Christ (chap. iii. 10, 11), and of Him as our righteousness (iii. 9).

<sup>5</sup> Compare chap. iii. 2, 3 with Rom. ii. 28; chap. iv. 18 with Rom. xii. 1.

<sup>6</sup> Compare especially chap. iv. 1 with 1 Cor. xv. 58.

<sup>7</sup> See especially chap. i. 21—25; iii. 7—11, 20, 21.

<sup>8</sup> Clement of Rome, § 21; *Ep. to Diognetus*, § 5; Justin Martyr, *De Resurrect.*, § 7.

<sup>9</sup> On this subject see Canon Lightfoot's singularly interesting and exhaustive discussion (*Philippians*, p. 169 sq.).

"To me to live is Christ;" then, in irresistible contrast, the attractions of the better life appear. His desire is to depart, and to be with Christ;<sup>1</sup> yet he is willing to remain while he can speak or work for his Lord, and for the souls of men. "And," he says, "I know that I shall abide and continue with you all." There is, of course, no inspired prophecy here, but a very assured anticipation—fulfilled, as will be shown in our introduction to the First Epistle to Timothy.

III. COUNSELS TO THE PHILIPPIANS, especially against pride and partisanship (chap. i. 27—ii. 18). The key-note of this exhortation is, "Let your 'citizenship,' your common associated life, be worthy of the Gospel" (*ἀξίως πολιτεύεσθε*). In the special form of this exhortation there is much impressiveness. The evils that had crept into the Philippian church specially threatened the stability and harmony of the Christian *commonwealth*; "therefore," says the Apostle, "be of *one* mind; strive *together*." The great pattern of humility and self-abnegation is presented in Him, who, though truly and essentially Divine, regarded not even equality with God as an honour to be tenaciously grasped, but condescended to manhood and to death for us.<sup>2</sup> In closing his appeal here to the Philippians, the Apostle refers again to his own sufferings. Even if, contrary to his expectation just expressed, his blood should be shed in speedy martyrdom, as a libation upon the sacrificial offering of the faith of these his brethren, it would only add to his joy.

IV. PERSONAL, AND APPARENT CLOSE (chap. ii. 19—iii. 1). The Apostle hopes to send Timothy, has now sent Epaphroditus, whom he affectionately commends; then, as if to close the salutation, adds, probably "with his own hand," "Finally, brethren, rejoice in the Lord." The words that follow, "To write the same things," &c., have been variously understood. May they not be a half apology, so to speak, for his persistent dwelling on this one theme of Christian joy? At any rate, he seems at this point to lay down his pen. When he resumes it, it is for quite another theme.

V. CAUTION AGAINST JUDAISM—THE LAW OF EVANGELICAL RIGHTEOUSNESS (chap. iii. 2—iv. 1). This familiar section begins suddenly, with the warning, "Mark ye the dogs! mark the evil workers! mark the concision!"—plainly a reference to the Judaisers who might yet menace the Philippian church. The Apostle speaks with full authority on the question, for he also was a Jew, perfect in legal righteousness, yet for Christ he had renounced it all. Never was nobler picture drawn than this self-delineation of a consecrated man,

<sup>1</sup> In ver. 23 we should read, "having my (*τῆς*) desire to depart, and to be with Christ; for it is very far better" (*πολλῶ γὰρ μᾶλλον κρείσσον*). The E. V., "having a desire," leaves it in some doubt which way the Apostle's personal preferences inclined. In his own language there is no doubt at all.

<sup>2</sup> On the great passage, chap. ii. 5—11, much has been written, and it is impossible here to enter into any detailed exposition; the true sense, it is believed, is given above. The word *ἀρπαγὴς*, it has been satisfactorily shown, means not "robbery," as in E. V., but a thing to be seized—an object of eager desire. On the words rendered "form" and "fashion," see Trench's *N. T. Synonyms*, series 2, § 20.

ending with a solemn protest against the perversion of Gospel blessings. The "enemies of the cross of Christ," for whom the Apostle wept, were not its open foes, but its false adherents—the "Antinomians" of the early Church. With the false position of these men St. Paul contrasts the heavenly citizenship (*πολιτεῦμα*) of believers, and declares the glorious aim of the Christian life in the final resurrection, adding the lesson, "Stand fast in the Lord."<sup>3</sup>

VI. RENEWED APPEALS (chap. iv. 1—9). That to Euodia and Syntyche has been already noted. In the reference to "Clement"<sup>4</sup> it is not quite clear whether he is simply mentioned as a fellow-labourer of the Apostle, or is besought to exert his influence with that of St. Paul's "true yoke-fellow" for the reconciliation of those two Christian ladies. The former seems the likelier explanation. The spirit of joy is then again commended, with the spirit of trust. "Be anxiously troubled (*μεριμνᾶτε*) about nothing, and the peace of God shall keep, or garrison (*φρουρήσει*), your hearts." Sublimely comprehensive is the call that succeeds, to the pursuit of all Christian excellence. Again the Apostle writes "finally," but he has yet a postscript to add on personal matters.

VII. ACKNOWLEDGMENT OF THE GIFTS FROM PHILIPPI—DOXOLOGY, SALUTATIONS, AND CLOSE (chap. iv. 10—23). The references of the Apostle to the gifts brought by Epaphroditus, and to former kindnesses received from the Philippians, have been already noted. His acknowledgment blends gratitude with manly independence. Rather for their sakes than for his own is their liberality valued; and in an equally characteristic strain does he make return for their kindness—"My God shall supply all your need"—as you have supplied all mine. The greeting that follows is threefold, from the Apostle's own companions, the church in Rome generally, and, in particular, the Christians attached to the "household" of Nero—probably freedmen or slaves in the Imperial retinue. So near the throne had the power of the Gospel reached.

9. The subsequent history of the church in Philippi is almost unknown. Whether Timothy was sent according to St. Paul's intention, does not appear. That the Apostle himself was able after a while to fulfil his purpose of visiting the Philippian church will be hereafter shown. In the next century, Polycarp, bishop of Smyrna, addresses an Epistle to the Philippians, still preserved among the writings of the Apostolic Fathers. This, however, adds but little to our knowledge of the church. An interesting glimpse of their kind hospitality to the martyr, Ignatius, when on his way to suffer

<sup>3</sup> It is clear that chap. iv. 1 belongs properly to chap. iii., closing the reference to the resurrection precisely as St. Paul had done in 1 Cor. xv. 58, employing the same mode of appeal—"Therefore, my beloved brethren;" and inculcating the same lesson—"be steadfast, immovable," &c.

<sup>4</sup> The notion entertained by some that this Clement was the "Bishop of Rome," and the author of the Epistle to the Corinthians, included among the works of the Apostolic Fathers, is rendered entirely improbable by consideration of place and date. The name was a common one.

at Rome, shows that the ancient character of the Philippians remained; while, on the other hand, a presbyter, one Valens, had brought scandal on the church by his avarice; and partly, perhaps, because this vice was so contrary to their former habit and disposition, Polycarp utters the most solemn warnings against all covetousness. But this letter is the last clear

trace that we have of this church, once so distinguished by its own devotedness, and by the affection of St. Paul. The light has passed still westward, and not a vestige remains of the mother church of European Christendom.<sup>1</sup>

<sup>1</sup> See Conybeare and Howson. The site of Philippi has long been a desert.

## THE PLANTS OF THE BIBLE.

BY WILLIAM CARRUTHERS, F.R.S., KEEPER OF THE BOTANICAL DEPARTMENT, BRITISH MUSEUM.

ORDERS XXX.—XXXII. ANACARDIACEÆ, RHAMNEÆ, AND LEGUMINOSÆ.



THE Terebinth (*Anacardiaceæ*) are an order of trees or shrubs with a resinous or milky acrid juice, and inconspicuous flowers, found in the warm regions of the world. None of them reach so far north as to find a place among our native plants. In Palestine there are five species, belonging to the two genera *Rhus* and *Pistacia*. One of them, the tanning sumach (*Rhus coriaria*, Linn.) is a small tree, some fifteen or twenty feet high. It is extensively grown for its leaves, which contain so much tannic acid that they are gathered for use in the preparation of leather.

The *Pistacia* tree (*Pistacia vera*, Linn.) is cultivated in Palestine for its edible fruits. These are probably the nuts which Israel sent with the balm, honey, &c., as a present to obtain favour for his sons from "the man" Joseph, in Egypt (Gen. xliii. 11). The Mastick tree (*P. Lentiscus*, Linn.) is found chiefly as a shrub along the shores, and is prized because of the resin which exudes from incisions in its bark. This is the gum mastic used for varnishing pictures, and largely chewed by the Turks, under the idea that it sweetens the breath and strengthens the gums. The Terebinth (*P. Terebinthus*, Linn.) is a larger tree, sometimes, indeed, attaining a considerable size; from it is obtained the aromatic resin called Chio turpentine. Many critics consider this to be the tree called *elah* (עֵלָה) in the Hebrew Scriptures, and translated "oak," except in two passages, viz., Isa. vi. 13, where it is rendered "teit-tree," and Hosea iv. 13, where it is incorrectly translated "elm," a tree not found in Palestine. The oak had its distinctive name *allon* (אֵלֹן), and the *elah* is distinguished from it as a different tree in both these passages: "As a teit-tree and as an oak whose substance is in them when they cast their leaves;" and again, they "burn incense upon the hills, under oaks, and poplars, and elms, because the shadow thereof is good." The special tree meant by *elah* cannot be determined with certainty; there is, however, no tree in Palestine that has a better claim than the terebinth. Fine specimens occasionally stand out as striking objects in the landscape, trees like that in the wood of Ephraim, whose lower branches caught up Absalom as he was passing under it on the back of the ass.

The Buckthorn family (*Rhamnææ*) is an order of

spiny shrubs or trees, found in warm or temperate regions, having two representatives in Britain, the common buckthorn (*Rhamnus catharticus*, Linn.) and the alder buckthorn (*R. Frangula*, Linn.), both common in hedges and thickets. Neither of these trees occurs in Palestine, but a species common in English gardens (*R. Alaternus*, Linn.) is found on the shores in the north, and Boissier describes no less than five new species from the Lebanon and Anti-Lebanon ranges. Besides these, there are belonging to this family two species of *Zizyphus* and one of *Paliurus* found in Palestine. The common jujube (*Z. vulgaris*, Lam.) is everywhere cultivated because of its berry-like fleshy fruit, which is eaten both fresh and dried, being somewhat acid when fresh, but sweet and agreeable when dried. The Christ's-thorn (*Z. spina-Christi* Linn.) is also a common plant, especially abundant in the warmer regions of the south. It is a shrub or small tree, with angular branches, small oval leaves, and numerous long sharp and recurved thorns. Its bright yellow fruit, called *nabqah*, is edible. The *Paliurus aculeatus* (Lam.) is also called Christ's-thorn. It is a shrub with slender flexible branches; the base of its oval leaves is furnished with two sharp spines, one of which is straight and erect, while the other is curved like a hook. Either of these plants might have been employed to form the crown of thorns which, in mockery, the Roman soldiers placed on the Saviour's head before His crucifixion. Both were equally suited to the purpose, and equally accessible to the soldiers.

Reference is no doubt made to the spiny bushes of this order in many passages in the Old Testament, under the various terms translated indifferently "thorns," "thistles," and "briers," in our Authorised Version. Neither the words themselves nor the context supply any key to the particular plants intended, if indeed the terms were meant to be limited to special plants. It seems more probable that they were general designations including all the numerous prickly shrubs or herbs of this or other orders, which form so considerable a proportion of the vegetation of Palestine.

The Pea family (*Leguminosæ*) is one of the largest and most important orders in the vegetable kingdom. Its individual members are easily recognised by the generally compound leaves, the form and structure of

their flowers, and the pod or dry fruit. They are distributed over all the world, from the Equator to the Arctic regions; they are rare in New Zealand, and are reported to be entirely absent from the native flora of St. Helena, Tristan d'Aunha, and the islands of the Antarctic Ocean. There are nearly eighty species indigenous to Britain, while our gardens and pleasure-grounds abound with exotic forms, introduced for their graceful foliage and beautiful flowers. Boissier describes nearly 200 species from Palestine, a quarter of which belong to the single genus *Astragalus*. Eleven species of leguminous plants occur both in Britain and Palestine; among them is our common white clover (*Trifolium repens*, Linn.), which has been found near the summit of Lebanon. Five other clovers found in Britain grow on the sides or at the base of the same mountain. Three out of the seven British medics also reach Palestine, one (*Medicago sativa*, Linn.) being found on Lebanon, and the others occurring on the shore. And, lastly, an alpine form of the bird's-foot trefoil (*Lotus corniculatus*, Linn.) has been gathered in Lebanon and Anti-Lebanon. These herbaceous plants, with a few other European species, are the outliers of the northern flora, finding their southern limits in the high lands of Palestine; another group of leguminous plants, representing tropical vegetation, spreads over the country northwards from the deserts and the depressed valley of the Dead Sea in the south.

Six species of lupine occur in Palestine, several of which are old favourites in our gardens, though they are now being superseded by the more ornamental American species of the genus.

Eight genera, in addition to the three mentioned, found in Britain, are represented in Palestine, but by different species. Among these is the genus *Astragalus*, which has three British species, against the fifty recorded by Boissier. The majority of these are alpine forms, but a considerable number belong to the hoary, prickly group of dwarf woody shrubs found in the south, and from the bark of several of which exudes the gum tragacanth of commerce. It has been suggested that the "spicery" which the Ishmaelitic merchants were conveying to Egypt when Joseph was sold to them (Gen. xxxvii. 25) was this gum. As the same substance, *nekoth* (נסכת), is included among the presents sent by Israel to Joseph, it would appear to have been some native product of Syria which was rare in Egypt; and the opinion that this was gum tragacanth is strengthened by the fact pointed out by Rosenmüller, that the Arabic term *naka'at* is analogous to this Hebrew word. An allied word, *nekoth* (נסכת), is translated "precious things" in the Authorised Version, and in the margin "spicery," in the account given of Hezekiah's exhibiting to the ambassadors from Babylon the princely treasures which he and his predecessors had collected. It may be that the predominant vegetable products preserved in the royal museum, or house of spicery, gave its name to the house, though it contained, as well, treasures of silver and gold.

The Spanish broom (*Spartium junceum*, Linn.), which

has been cultivated with us for at least three hundred years, is a common plant in Palestine; and in the south as well as throughout the deserts of the Sinaitic peninsula another broom (*Retama Retam*, Boiss.), often confounded with the Spanish broom, is very abundant. This is the *ratam* of the Arabs, and no doubt the *rothem* (רֹתֵם) of the Hebrew Scriptures, a word translated "juniper" in our Authorised Version, in the three passages in which it occurs. The prophet Elijah, in his flight to Horeb to escape the persecutions of Jezebel, "came and sat down under a juniper-tree; and he requested for himself that he might die; . . . and as he lay and slept under a juniper-tree, behold, then an angel touched him, and said unto him, Arise and eat" (1 Kings xix. 4, 5). The *ratam* sometimes attains a height of ten feet, and consists of a somewhat dense bush of almost leafless slender twigs. "This is the largest and most conspicuous shrub of these deserts, growing thickly in the water-courses and valleys. Our Arabs always selected the place of encampment (if possible) in a spot where it grew, in order to be sheltered by it at night from the wind; and during the day, when they often went on in advance of the camels, we found them not unfrequently sitting or sleeping under a bush of *ratam*, to protect them from the sun. It was in this very desert, a day's journey from Beer-sheba, that the prophet Elijah lay down and slept beneath the same shrub" (Robinson's *Biblical Researches*, vol. i., p. 203). That the *ratam* was used for fuel is implied in the reference to "coals of juniper" (Ps. exx. 4), and confirmed by the practice of the present day. "It is ruthlessly uprooted by the Arabs, who collect it wherever it is tolerably abundant for the manufacture of charcoal, which is considered of the finest quality, and fetches a higher price in Cairo than any other kind" (Tristram, *Nat. History*, p. 360). The large root appears to have been used in extremities as food, for Job speaks of the outcasts who were driven into the wilderness as cutting up "mallows by the bushes, and juniper roots for their meat" (Job xxx. 4). The use of this bitter root, containing but very little nutriment, as food, exhibits in a telling manner the misery of these outcasts.

Several leguminous plants were cultivated for food by the Jews. The red pottage for which Esau sold his birthright to Jacob (Gen. xxv. 34) was made from the small, dark-coloured, disc-like seeds of the lentil (*Eryum Lens*, Linn.). Dr. Robinson, having run short of provisions, was glad to get a supply of lentils at Akabah, which he found "very palatable." He could well conceive that to a weary hunter they might be quite a dainty (*Biblical Researches*, vol. i., p. 246). They were cultivated in the time of David in Palestine, for we read that one of his mighty men, Shamnah, slew a troop of Philistines who were foraging in his field of lentils (2 Sam. xxiii. 11); and beans, lentils, and parched pulse were among the provisions supplied to David and his attendants by Barzillai, when he was seeking in the wilderness security from his rebel son Absalom (2 Sam. xvii. 28). Beans and lentils were also part of the

ingredients of the bread that Ezekiel was to eat for 390 days, during the figurative siege of Jerusalem (Ezek. iv. 9). The lentil is the smallest leguminous plant cultivated for food. It is somewhat like the vetch, but has its flowers generally in pairs, and they are followed by very short pods, containing two or three of the small seeds. The farinaceous food sold under the name "Revalenta Arabica" is the flour of these seeds.

The bean was cultivated from the earliest times. Representations of its cultivation figure on the sculptured stones of Egypt. It continues to be a favourite food of the Fellahs.

The "parched pulse" included in the provision supplied to David was probably a leguminous seed, although this is not implied in the text, for the word "pulse" is supplied by the translators. Nor is it certain what is the pulse in the only other passage where this word is used (Dan. i. 12, 16). The plain and poor food which Daniel and his companions preferred to the flesh and rich food from the king's table, probably consisted of grain of any kind, for the word *zerōim* (זֵרִים) literally means seed, and there is no reason why it should be limited to pulse.

Hengstenberg suggested that the "leeks" (*hatzir*, חֲצִיר), which the Israelites longed for in the wilderness, was probably fenugreek, a plant largely eaten in Egypt. Sonnini says, "In this fertile country the Egyptians themselves eat the fenugreek so largely that it may properly be called the food of man. In the month of November they cry 'green halbeh' for sale in the streets of the town. It is tied up in large bunches, which the inhabitants purchase at a low price, and which they eat with incredible greediness, without any kind of seasoning" (*Voy.* i., p. 379). There is nothing in the etymology of the word to guide us to the plant meant; any green grass-like herb like the leek has as good a claim to be considered the plant as the fenugreek.

The locust-tree, or St. John's bread (*Ceratonía siliqua*, Linn.), is cultivated for feeding animals in Palestine, and throughout the countries bordering on the Mediterranean. Its popular names have been given to it from the erroneous tradition that its pods, and not the locust insects, were the food of John in the wilderness. It is probable that the husks on which the swine fed (Luke xv. 16) were the long dark pods of this tree, which contain a certain amount of saccharine and other nutritious substances. The locust-tree is very common throughout

Palestine, and its husks are to be met with on stalls in all Oriental towns.

Several acacias are found in the deserts to the south of Palestine, in the lower valley of the Jordan, and in the ravines that open into it. They are small trees, with angular twisted branches, clothed, when in flower, with elegant feathery leaves, and clusters of small flowers, arranged in round balls or long spikes. The species found in Palestine yield, from natural or artificial wounds on the bark, the gum arabic of commerce. One of the species (*A. Seyal*, Del.) has been identified with the shittah-tree of the Bible. It is mentioned only once, being included among the choice trees enumerated in Isaiah's prophecy, with which the Lord would enrich and beautify the desert when His people turned to Him, "I will plant in the wilderness the cedar, the shittah-tree, and the myrtle, and the oil-tree; I will set in the desert the fir-tree, and the pine, and the box-tree together" (Isa. xli. 19). A group of such noble trees foreign to the wilderness, but flourishing by the side of the desert acacia, would force on Israel the conviction that "the hand of the Lord had done it." The wood of this tree, called shittim-wood, was extensively used in the construction of the tabernacle and its furniture. The ark of the covenant, containing the two tables of the law written by the finger of God, and occupying the most holy place in the sanctuary, was an oblong chest of shittim-wood, four feet long, by two and a half feet wide. The altar of incense, and the table on which was placed the shew-bread, as well as the staves by which they and the ark of the covenant were borne when the camp was moved, were made of shittim-wood, and all these objects were overlaid with precious gold. The altar of burnt-offering placed in the outer court, and the staves with which it was carried, were made of the same wood, overlaid with brass. And, finally, the boards which formed the walls of the tabernacle, with the transverse bars by which they were united into a solid wall when they were erected, were of shittim-wood, as well as the four pillars which supported the curtain that enclosed the most holy place (Exod. xxv. and xxvii. *passim*). According to Tristram, the shittah-trees growing in the valley of the Dead Sea would supply planks four feet in diameter, so that there would be no difficulty in obtaining in the wilderness those required for the tabernacle, which were seventeen feet long, and scarcely a foot broad. The wood is compact and tough, and agrees well with the somewhat free translation of the LXX., who render it *ἄσθητα ξύλα*, "incorruptible wood."

## GEOGRAPHY OF THE BIBLE.

## PALESTINE.

BY MAJOR WILSON, R.E.

## VIII.—JUDÆA.

**T**HE term "Judæa" was sometimes applied to the whole of Palestine; and even in Matt. xix. 1 we read of the "coasts" of Judæa beyond Jordan. Strictly speaking, however, Judæa was the Roman province which, as Josephus informs us (*B. J.*, iii. 3, § 5), extended from the village of Anuath on the southern borders of Samaria, to the village of Jardas on the confines of Arabia; and from the sea to the river Jordan. Its extent was nearly the same as that of the kingdom of Judah, and it embraced the territories allotted to the tribes of Benjamin, Judah, Dan, and Simeon. The name appears to have come into use after the Captivity, for in Ezra v. 8 mention is made of the "province of Judæa;" and in Dan. v. 13, Belteshazzar asks Daniel whether he was the same man who was brought by his father out of Judæa (*Jewry in A. V.*).

The province of Judæa is naturally divided into five regions: the Hill country, or "mountains of Judah;" the Wilderness; the Shephelah, or Lowland; the Negeb, or South Country; and the plain between the sea and the hills. The Hill country is a continuation of the ridge that runs southwards from the plain of Esdraelon; it forms an elevated table-land or plateau, which attains its greatest altitude at Hebron, and thence sinks by a series of irregularly defined terraces to the desert on the south. The plateau is everywhere cut up by deep valleys and ravines falling abruptly to the Mediterranean on the one hand and to the Jordan valley on the other, their heads often overlapping in a remarkable manner. One great road, on which the principal cities were situated, passed along the line of water parting from south to north, and from this central highway the side roads turned off down the valleys to the coast and the trans-Jordanic region. The general aspect of the country, an endless succession of round swelling hills of grey limestone, is somewhat monotonous, especially in autumn, when the scant vegetation is burned up by the rays of the sun; there are, however, often gardens and vineyards in the valleys, and for a brief period in spring the hills are carpeted with flowers. There is no doubt that these same hills were very productive at the period when Judæa supported the large population which has left its traces in the ruins on every hill-top throughout the country; and there is ample evidence of former vegetation and cultivation, not only in the "Hareths" (forests) of the Bible which had not entirely disappeared at the time of the Crusades, but in the ruined vineyard terraces which can be traced to the summit of nearly every hill, and in the countless rock-hewn cisterns made solely for purposes of irrigation. The soil is still rich, and industry alone is wanted to re-clothe the mountain-sides with the vine, olive, and fig.

The Wilderness is the district stretching along the western shore of the Dead Sea in which David took refuge for some time when pursued by Saul; it is a dreary waste of bare hills cut up by innumerable water-courses, uncultivated, and bearing no traces of former occupation. The Shephelah or lowland intervening between the hills and the plain is, on the contrary, the most fertile portion of the province, and seems to have been at one time densely populated. The Negeb, or "south country," was the name given to the rich pasture-lands, lying between the hills and the desert, in which the Patriarchs settled down with their flocks, and which afterwards fell to the lot of Simeon. Of this, however, as well as of the plain of Philistia, a notice will be given in a future paper.

Amongst the most prominent of the mountains of Judah are Neby Samwil, which has been identified by several writers with Mizpeh; the Mount of Olives, to the east of Jerusalem; and the Frank mountain, south of the same city, on which Herod built the city and fortress of Herodion. In the Bible mention is made of Mount Perazim, possibly near Baal-perazim, the scene of two of David's victories over the Philistines; and of Mounts Ephron, Jearim, and Seir, on the boundary of Judah; but with our present information their sites cannot be definitely fixed. The valleys running to the Jordan have been noticed in a previous paper, and it will only be necessary to mention here the valley of Zeboim, or hyenas, near Michmash, probably one of the tributaries of Wady Kelt; the Kedron valley, which runs between the Mount of Olives and Jerusalem, and, under the name of Wady en-Nar, finds its way to the Dead Sea; and the valley of Berachah, now Beraikut, in the wilderness of Tekoa, where Jehoshaphat and the men of Judah and Jerusalem assembled and "blessed the Lord" after their signal deliverance from the invasion of the Moabites and Ammonites. The western valleys, rising in the hills, at first descend abruptly, and then pursue their course as deep ravines until they debouch on the plain, where they are for the most part mere shallow water-courses: the most important are Wady Suleiman, up which runs the camel-road from Jaffa to Jerusalem, and which, rising near Gibeon, opens out into the plain of Beit Nuba, identified with the "valley of Ajalon" by the existence of the village of Yalo (Ajalon) on its southern border, and perhaps also with the plain of Ono mentioned by Nehemiah; Wady Ali, up which the usual road to Jerusalem runs; the great Wady Surar, amongst the feeders of which must be sought the valley of Gibeon, the valley of Rephaim, the scene of David's great battle with the Philistines, and the valley of Sorek, mentioned in connection with Samson's story; the Wady es-Sumt, which has been identified with the valley of Elah; the Wady

el-Franj, perhaps the valley of Zephthah, where Zora was defeated by King Asa; and the Wady es-Seba, which comes from the vicinity of Beer-sheba. There are many springs in the hill country of Judah, but none of them are of any great size, and the towns and villages situated on the crests of the hills appear to have depended principally on the collection of the rainfall in tanks and cisterns for their supply of water. Such was the country in which "the lion of Judah entrenched himself to guard the southern frontier of the Chosen Land, with Simeon, Dan, and Benjamin nestled around him. Well might he be so named in this wild country, more than half a wilderness, the lair of the savage beasts, of which the traces gradually disappear as we advance into the interior. Fixed there, and never dislodged except by the ruin of the whole nation, 'he stooped down, he couched as a lion, and as an old lion; who shall rouse him up?'"<sup>1</sup>

Not far from the northern frontier of Judaea, "on the east side of Bethel," was Ai, an important town guarding the head of the pass from Jericho to Bethel. The possession of this point by an invader advancing from the east would enable him to cut the great highway that follows the line of water-parting, and separate the southern districts from the north of Palestine. Accordingly, we find Joshua, as soon as Jericho had fallen, sending spies to reconnoitre the place, and then attacking it. The first attempt of the Israelites failed, but after the execution of Achan in the valley of Achor, a second and successful attempt was made, and Joshua "burnt Ai, and made it an heap [a *tell*] for ever." The word *tell* used in this passage only occurs in four other places in the Bible, and it is curious to find that in the position which we should naturally expect Ai to have occupied, there is a quasi-isolated hill, to which the Arabs now apply the distinctive title of Et Tell, "the heap." On the summit of the hill are a few olive-trees, and over its surface are heaps of loose stones and rubbish, with innumerable fragments of pottery; towards the east the ground falls at first abruptly, and then passes off in a long, gentle slope to the edge of the steep descent to the Jordan valley, a feature which answers to the "plain" (Josh. viii. 14) over which the men of Ai followed the feigned flight of the Israelites. On the west side of Et Tell, and entirely concealed from it by rising ground, is a small valley, well suited for an ambush, which falls into the deep ravine that protects the northern face of the old town; into this latter valley the Israelites descended the night before the capture of Ai, and it was probably on the heights above, where the camp was pitched, that Joshua took his stand during the battle; in this position he would be able to control the movements of the main body of the Israelites, and at the proper moment give the signal for the ambush to rise up quickly and seize the city; his commanding form, thrown into sharp relief against the bright blue sky, being equally visible from "the way of the wilderness," and the valley in which the ambush was placed.

Not far from Et Tell, on a hill commanding a remarkable view over the lower portion of the Jordan valley, the plain of Jericho, and the northern extremity of the Dead Sea, there are the ruins of a fortified church, evidently of very ancient date, which may possibly occupy the site of the altar built by Abraham on the mountain east of Bethel, "having Bethel on the west and Hai on the east." The position with reference to Beitin and Et Tell, the modern representatives of the two towns, answers well, and as the name Ai clung to its site as late as the fourth century, it is not improbable that the church was built with a view of marking a position of so much interest. On the same hill Abraham and Lot were encamped before their separation, and the view from thence, as we have already pointed out, throws considerable light on the position of the Cities of the Plain.

Not far from Et Tell, towards the south-east, is the modern village of Mukhmas, standing on the edge of the great ravine of Wady Tuwar, which separates it from the village of Jeba. In these two names the Michmash and Geba of the Bible are readily recognised, and the features of the surrounding country are in perfect accordance with the events which are described as having taken place there. The old town of Michmash appears to have been built on rising ground a little to the west of the modern village, and from this place the hill of Tulel el-Ful, generally identified with Gibeah of Benjamin, whence the watchmen of Saul beheld the multitude of the Philistines melting away and "beating down one another" (1 Sam. xiv. 16), is distinctly visible. The battle of Michmash freed the Israelites from the yoke of the Philistines, and secured them from all oppression until the disastrous conflict on Mount Gilboa. So depressed was the state of the nation during the period which followed the loss of the ark at the battle of Aphek, that in the third year of Saul's reign "it came to pass in the day of battle that there was neither sword nor spear found in the hand of any of the people that were with Saul and Jonathan; but with Saul and with Jonathan was there found;" and in the hour of trial many fled across Jordan (1 Sam. xiii. 7), whilst others deserted to what they thought the stronger side (1 Sam. xiv. 21). At the opening of the campaign we find Saul at Michmash and Jonathan at Gibeah, and operations were commenced by a successful attack made by Jonathan on Geba; on hearing of this the Philistines advanced in overwhelming strength, and compelling Saul to withdraw to Gilgal, pitched their camp in Michmash, whence they sent out foraging parties towards Ophrah, Beth-horon, and the valley of Zebhoim. The Israelites afterwards assembled under Saul at Gibeah, and it was from this place that Jonathan and his armour-bearer started on their heroic adventure. Descending the steep slope towards Geba under cover of the darkness, they reached "the passage" of Michmash, running between two sharp "teeth of the cliff"—Bozez, the "shining," and Senek, "the thorn"—and climbing up the rugged face of the further side, disclosed themselves to the Philistines just as the day was

<sup>1</sup> Sinai and Palestine, p. 162.

breaking. Their first onslaught created a sudden panic, which was increased by the shocks of an earthquake, and finally the host broke and fled in wild confusion, pursued by the Israelites, past Beth-aven and down the western slopes of the mountains to the valley of Ajalon. From their hiding-places in the clefts and holes of Mount Ephraim, the men of Israel rose up eager for revenge; the Hebrew deserters in the Philistine camp turned against them, and they "followed hard after them in the battle," and the "people smote the Philistines." The names of Geba and Michmash occur again in the graphic description of the advance of Sennacherib's army against Jerusalem in Isa. x. 28-32: "He is come to Aiath [Ai], he is passed to Migron [the precipice]; at Michmash [on the edge of the great ravine] he hath laid up his carriages: they are gone over the passage; they have taken up their lodging at Geba." The next day the march continues through a terror-stricken district; Ramah, out of the direct line of march, is "afraid;" "Gibeah of Saul is fled;" and in the evening Nob is reached, whence he shakes "his hand against the mount of the daughter of Zion, the hill of Jerusalem."

South-west of Bethel lies El Jib (Gibeon), one of the four cities of the Hivites, the inhabitants of which beguiled the Israelites into making a league with them, in the clever manner described in Josh. ix. The modern village stands on the northernmost of two isolated hills formed of horizontal strata of limestone, which present a somewhat remarkable appearance when seen from a distance. On the east a fine spring issues from a cavern in the rock, and the water runs down into a ruined reservoir, the "pool of Gibeon," where the bloody tragedy described in 2 Sam. ii. 15, 16 was enacted before Abner and Joab when at the head of the troops of Ishbosheth and David, and where the battle took place in which Asahel was slain. It was at the "great stone which is in Gibeon" that Amasa was treacherously murdered by Joab, and it was in the tabernacle of Gibeon that Joab himself was killed in after years whilst clinging to the horns of the brazen altar. To Gibeon the "tabernacle of the congregation" was removed from Nob, and one of the earliest acts of Solomon's reign was to visit it and offer up a thousand burnt-offerings on the occasion when the Lord appeared to him in a dream and gave him the desire of his heart, "wisdom and understanding," adding also "riches and honours." Beneath El Jib is the plain on which the five kings were encamped with all their hosts, when "Joshua came unto them suddenly, and went up from Gilgal all night." Awed by the sudden appearance of the Israelites, and by the sound of that terrible shout which "not a man could stand before," the Amorites were driven with great slaughter across the plain, and chased "along the way that *goeth up* to Beth-horon," the long gentle slope that leads to Beth-horon the Upper; then, whilst they were rushing down the steep descent to Beth-horon the Lower, "the *going down* of Beth-horon," one of those sudden storms so peculiar to Palestine broke upon them, "and the Lord cast great

stones from heaven upon them to Azekah," and "they were more which died with hailstones than they whom the children of Israel slew with the sword." It was at this stage of the battle, whilst the Amorites were rushing down the steep descent below him, that Joshua took his stand on some prominent peak on the ridge, and spake to the Lord, "and said in the sight of Israel, Sun, stand thou still upon Gibeon; and thou, moon, in the valley of Ajalon! And the sun stood still, and the moon stayed until the people had avenged themselves on their enemies." The pursuit continued to Azekah and Makkedah, places not yet identified, and at the end of that long, memorable day the Israelites "returned in peace" to their camp at Makkedah, "none moved his tongue against any of the people of Israel."

A short distance to the south of El Jib, the hill crowned by the village and mosque of Neby Samwil rises abruptly from the plain, and forms one of the most conspicuous objects in the district; from its summit the most extensive view in Southern Palestine is obtained, embracing the Mediterranean, Jerusalem with Mount Olivet, and the distant mountains of Moab. The mosque was once a Christian church, built by the Crusaders on the spot whence pilgrims first saw Jerusalem, and called by them Mount Joy, from the joy which it gave to the pilgrim's heart; on the same elevation Richard Cœur de Lion stood in sight of Jerusalem, but buried his face in his armour, with the noble exclamation, "Ah, Lord God! I pray that I may never see thy Holy City, if so be that I may not rescue it from the hands of thine enemies!" In the fourth century tradition placed Ramathaim-zophim, the place where Samuel was born and buried, at Neby Samwil; and some recent travellers have sought to identify it with Mizpeh, but this latter site was possibly nearer Jerusalem, not far from the modern village of Shafat.

Proceeding southward along the central highway, we soon reach Jerusalem, and about three miles beyond it, Bethlehem, surrounded by well-kept terraces covered with vine, olive, and fig-tree. The town is almost entirely inhabited by Christians, and at its eastern extremity stands the great convent which encloses within its walls the Church of the Nativity, built by Helena over the grotto in which our Lord is said to have been born; the tradition attached to the grotto dates from the second century, and it is perhaps the oldest Christian tradition in Palestine. At a very early period pilgrims commenced visiting Bethlehem, but it is hardly possible to say whether the grotto could ever have served as a stable, for the original form of the ground is quite concealed. Below the level of the church is a series of grottoes, partly natural, partly artificial, in which are shown the tombs of St. Paula and St. Eustachia, as well as the tomb of St. Jerome and the chamber in which the illustrious recluse passed a great portion of his life. The view from Bethlehem is of great interest, for though it is impossible to identify any particular spot, the spectator cannot help feeling that he has beneath his eyes the corn-fields of Boaz, in which Ruth gleaned, and the hills on which the shepherds were

"keeping watch over their flock by night," when the angel of the Lord appeared to them and proclaimed "the good tidings of great joy." Away in the distance rise in endless succession the barren hills of the wilderness in which David took refuge when hard pressed by Saul; and close at hand is the well "by the gate," for whose water David longed when in the Cave of Adullam (2 Sam. xxiii. 15). So, too, within a narrower limit, must have been "the habitation of Chimham, which is by Bethlehem, to go to enter into Egypt" (Jer. xli. 17); the stable in which our Saviour was born and laid in a manger, "because there was no room for Him in the inn;" and the scene of that terrible massacre when Herod "sent forth and slew all the children that were in Bethlehem."

Between Bethlehem and Jerusalem a small building is pointed out as the tomb of Rachel, one of the few places concerning which the traditions of Christian, Jew, and Moslem are identical: in this case, however, tradition would certainly seem to be at fault, for no one can read the incidents in 1 Sam. ix., x., without coming to the conclusion that Rachel's sepulchre was north of Jerusalem, and not south. Not far from the sepulchre are the remains of a very remarkable aqueduct which carried the water from the sealed fountain at Solomon's Pools across the valley by means of a stone syphon, and afterwards delivered it at Jerusalem at a level high enough to supply Herod's palace and the whole city with water. The stone tubing is finished in the most beautiful manner, and the several portions are joined together by a very hard, fine cement. The so-called Pools of Solomon lie in a valley to the south-west of Bethlehem, and consist of three large tanks, so arranged that as much water as possible may be collected and stored for the use of the city. The lower pool is the largest, being 582 feet long, about 180 feet broad, and 50 feet deep, and it presents some peculiar features in its construction; round the sides are rows of seats with steps leading from one to the other, and there are several other arrangements that would lead us to believe that it was at one time used as a naval amphitheatre for nautical displays. One of the chief sources of water-supply is a subterranean fountain close to the upper pool, but there are other works which show considerable engineering skill in their construction, and which are on a large scale: one of these is an aqueduct which follows the contour of the hills for a distance of more than thirty miles, bringing water from a spring in the Wady Aroob; and another a drift or tunnel for the collection of water, which has been cut through the solid rock for a distance of about four miles. Of the two aqueducts which conveyed water to Jerusalem, that from Wady Aroob is probably the one which was restored by Pontius Pilate, who defrayed the expense from the surplus funds of the Temple, an act which exasperated the Jews to such an extent that it was found necessary to remove Pilate from Jerusalem. The distance given by Josephus, 400 stadia, agrees very fairly with the length of the aqueduct from the source to Jerusalem. Immediately below the Pools is a spring

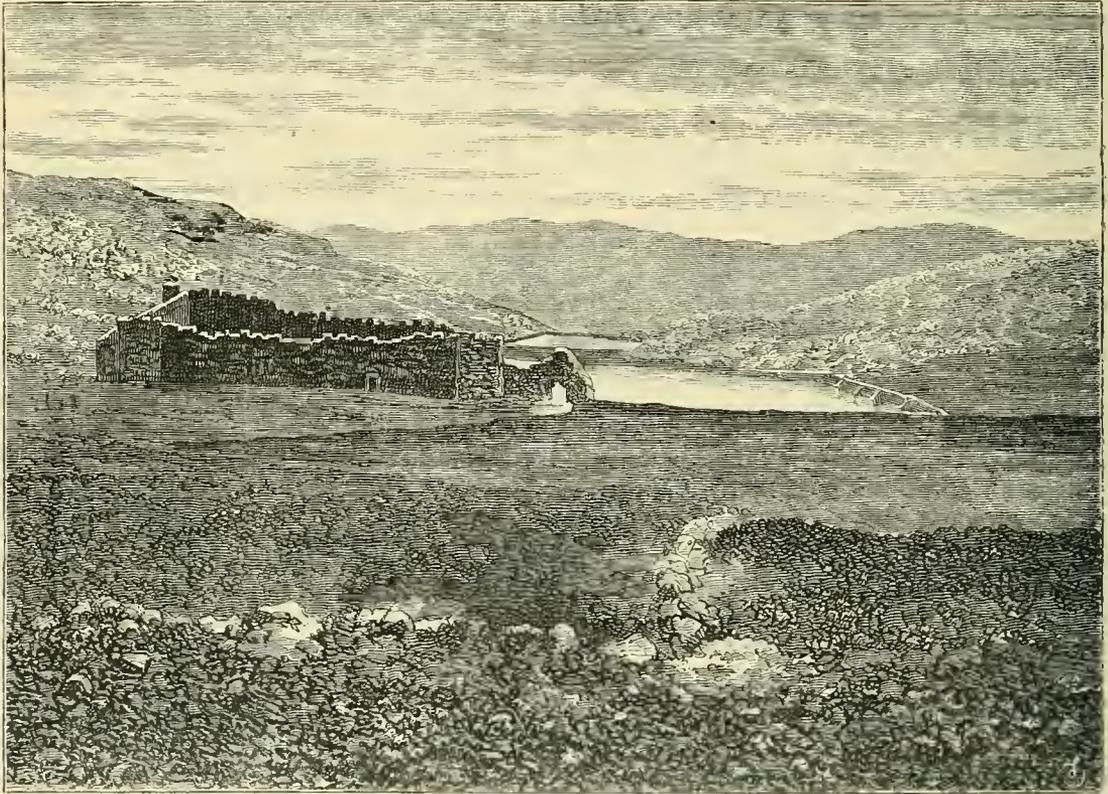
called Ain Etan, the water of which is conveyed by an aqueduct to a large subterranean reservoir excavated in a small hill called Tell Etan, on which are ruins of the type indicating the site of an ancient town or village. It is hardly possible to doubt that in this place rather than at Urtas, lower down the valley, we have the site of Etham, and that the beautiful gardens of Wady Urtas are the successors of those made by Solomon, to which allusion is probably made in Eccles. ii. 5, 6: "I made me gardens and orchards, and I planted trees in them of all kinds of fruits; I made me pools of water, to water therewith the wood that bringeth forth trees." Of the date of the pools themselves we can form no certain opinion, but there is nothing to preclude the idea that some of them at least were made by Solomon.

From Solomon's Pools an aqueduct also carried water to the curious hill, in shape like a truncated cone, on which the fortress and city of Herodion were built by Herod. On the summit may still be seen a circular enclosure of large, well-hewn stones, with four round towers; and at its foot is a reservoir with a large mound in the centre, which some writers have supposed to be the tomb of Herod.

Southward from the Pools lies Hebron, one of the most ancient towns in Palestine, built "seven years before Zoan in Egypt;" originally called Kirjath-arba, from Arba the father of Anak, it afterwards received the name of Mamre, and became the scene of some of the most remarkable events in the lives of the Patriarchs. It was at Hebron that Sarah died and was buried in the Cave of Machpelah, which Abraham purchased from Ephron the Hittite; and the massive walls of the enclosure or Haram which surround the cave now form the most conspicuous object in the town. On the conquest of Palestine by Joshua, Hebron was given to Caleb, and it was afterwards assigned to the Levites and made a city of refuge; it was the seat of David's government for the seven and a half years during which he reigned over Judah; and beside one of the pools which still exist, David hanged the murderers of Ishbosheth. The town is prettily situated in a narrow valley, the sides of which are clothed with vineyards producing grapes still reckoned amongst the finest in Palestine; but it seems doubtful whether the valley of Esheol was not situated more to the south, in closer proximity to Kadesh-barnea, whence the spies were sent by Moses to explore the country. The Haram or sacred enclosure, within which is the Cave of Machpelah, is 194 feet long and 109 feet wide, and its walls are built, up to a certain height, of massive masonry, similar in character to that of the substructures of the Temple at Jerusalem; and the stones used are little, if at all, inferior in finish to those of the well-known "Wailing Place." Above this ancient masonry rises a modern wall sufficiently high to screen the interior from the hill behind, and there are two minarets at opposite corners of the area; the southern end of the enclosure is occupied by a Gothic building, now used as a mosque, but possibly at one time a Christian church built by the Crusaders. Within

it are the tombs or cenotaphs of Isaac and Rebekah, whilst those of Abraham, Sarah, Jacob, and Leah are without the building, each in its own separate compartment; the mausolea are covered with rich silken veils, having the respective names embroidered in the centre. Of the cave itself, strange to say, we have no detailed account, though it must have been visited before the Moslem conquest of Palestine, and during the Christian occupation at the period of the Crusades. From what Arculf says with reference to the tomb of

object of reverence to Christian and heathen alike; an idol and altars were erected near it, and large fairs held, which attracted crowds from far and near; to put an end to the disorders arising from these practices, a basilica was erected by order of Constantine, and the solid foundations may be the remains of a wall surrounding and protecting this church. About three miles to the west of Hebron are two places called Ain Nunkur and Dowir-Ban, which Dr. Rosen has proposed to identify with Debir, the fortress captured by Othniel,



SOLOMON'S POOLS, NEAR URTAS.

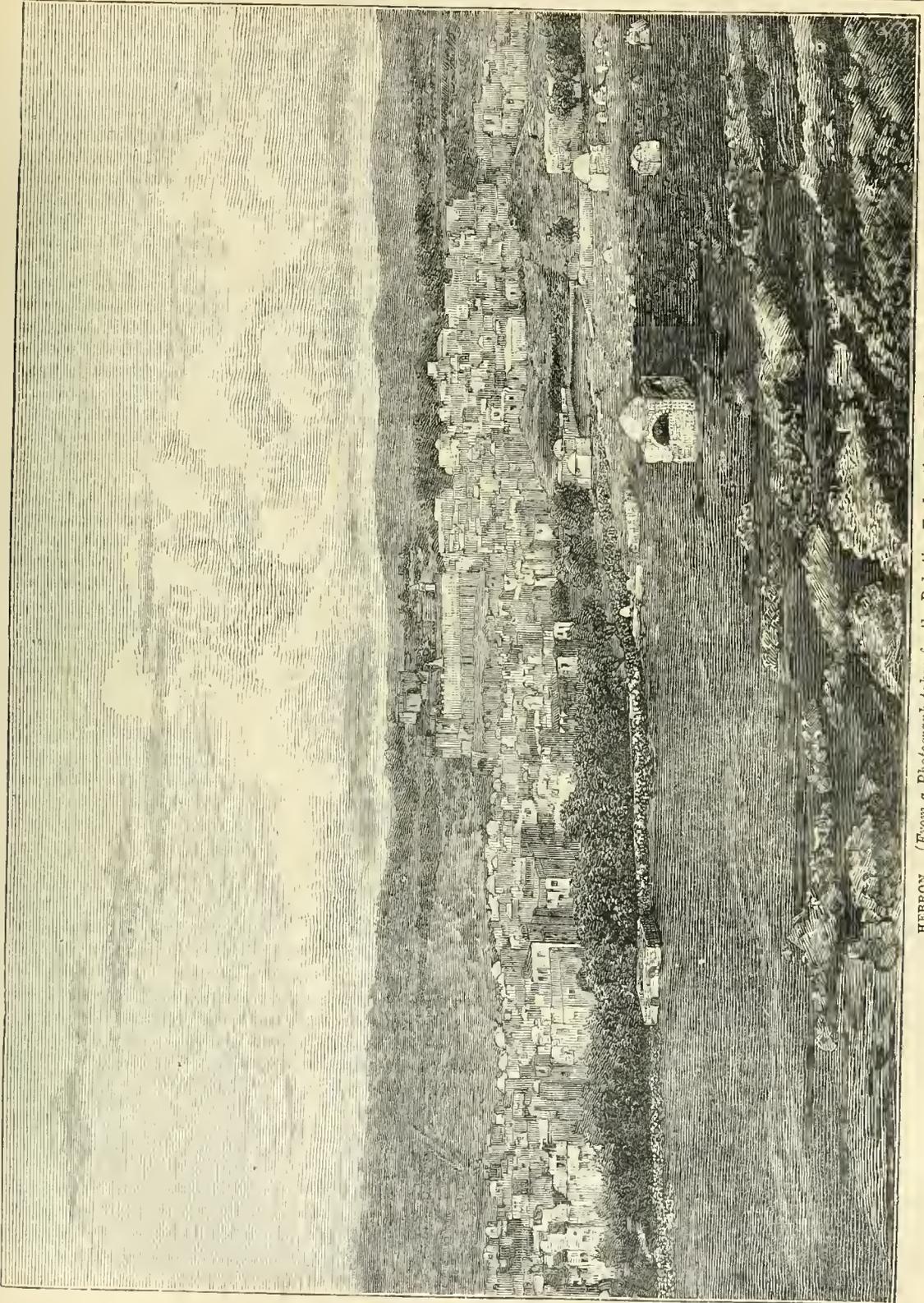
(From a Photograph taken for the Palestine Exploration Fund.)

Adam, who in the seventh century was supposed to have been buried at Hebron, we may perhaps infer that the Patriarchs were buried in *loculi*, or holes cut in the side of the rock, and that the aspect of the tomb-chamber was not very different to that of the numerous sepulchral caverns scattered over Palestine.

A short distance northward from Hebron, surrounded by rich vineyards, is the large oak-tree which is supposed to mark the place where Abraham lived; but it seems more probable that the Patriarch's tent was pitched at Ramet el-Khulil, about two miles from Hebron, where some massive foundations attest the presence at one time of an important building. This view is in accordance with that of the early Christians, who speak of the place as being about two miles from Hebron. The tree, at that time a terebinth, was an

who received as his reward the hand of Achsah, the daughter of Caleb; and the scene of the picturesque incident described in Judg. i. 14, 15. For a long period Hebron was the centre of the tribe of Judah, and in the extensive vineyards which surround it, producing the vine and grape, which were always, amongst the Jews, the type of the blessings of Jehovah, we may see "the choicest vine" by which "Judah was to bind his foal; he was to wash his garments in wine, his clothes in the blood of grapes."

South of Hebron lie Carmel, Ziph, Maon, Anab, Socho, and other towns which fell to the lot of Judah; but we have not sufficient space to give any detailed description of them, and must pass westward down the great Wady el-Franj to Beit-Jibrin, the ancient Bctogabra and later Eleutheropolis. The modern village is



HEBRON. (From a Photograph taken for the Palestine Exploration Fund.)

a thriving place, and there are many remains of the old town, as well as of a castle partly of Roman construction. To the south-east are the ruins of an old church dedicated to St. Anne, and not far from it a remarkable series of excavations in the rock, which appear to have been prepared as habitations. A small doorway leads into a cave, whence openings give access to chambers on the right and left; the chambers are either bottle-shaped with a domed roof, or large irregular excavations with pillars of rock to support the roof; some of the chambers are as much as forty and fifty feet high, with winding staircases to reach their floors, and they communicate with each other by narrow, irregular passages. To the date of these excavations we have no clue, but they may possibly have been the dwelling-places of the Idumeans who, according to Jerome, inhabited this portion of the country and lived in caves. In close proximity to Beit-Jibrin was "the valley of Zephathah at Mareshah," where Asa defeated the host of Zerah the Ethiopian, and we find the latter place still existing under the name of Maresa.

Some ten miles north of Beit-Jibrin are the ruins of Ain Shems (Beth-shemesh), prettily situated on one of the low undulations by which the mountain district passes into the plain; it lies on the left bank of Wady Surar, and commands a fine view down the valley, so that the ark must have been seen advancing long before it "came into the field of Joshua the Beth-shemite and stood there." Beth-shemesh was afterwards the scene of the battle in which Amaziah, king of Judah, was defeated and taken prisoner by Jehoash, king of Israel. In the immediate vicinity of Ain Shems lie the scenes of some of the principal events in the life of Samson,

the great champion of the tribe of Dan. On the right bank of Wady Surar is Surah (Zorah), the birth-place of Samson, situated on the summit of a rocky projecting spur, "the root of Dan," whence he watched the fire, kindled by the brands attached to the foxes' tails, spreading with lightning speed through the orchards and corn-fields of Philistia; the valley at its foot is possibly the "valley of Sorek," the home of Delilah; about a mile and a half to the west is Tibneh (Timnath), where Samson got his Philistine wife; and it was somewhere in the intervening space, the "going down" from Zorah to Timnath, that he killed the young lion that "roared against him."

Proceeding northwards, we reach Amwas, the ancient Emman or Nicopolis, and Jimzu (Gimzo), standing at the western edge of the plain; and Eli Medyeh, which has recently been identified with Modin, the burial-place of several of the Maccabæan princes. About half a mile west of the modern village is a group of tombs bearing the name Kabr el-Jahud, "the tombs of the Jews," which fulfil all the required conditions—a view to the sea, and seven tombs "over against one another," with surmounting pyramids, and a cloister surrounding them. The pyramids have disappeared, the only traces left being the cornice on the interior and other fragments; and of the cloister only a portion of the supporting wall remains. Some slight excavations have already been made, and it is proposed to make others on a larger scale, which may possibly bring to light inscriptions or other memorials of the great house which, for a brief period, raised the country to a position which had been unknown to it since the Captivity.

## BOOKS OF THE NEW TESTAMENT.

### THE EPISTLE TO THE EPHESIANS.

BY THE REV. S. G. GREEN, D.D., PRESIDENT OF RAWDON COLLEGE, LEEDS.

**I**N the record of St. Paul's missionary travels few cities hold so distinguished a place as Ephesus. Hither, no doubt, he was bending his way, with his companion Silas, when their course was mysteriously diverted, in a manner contrary to their own desires and repeated endeavours, to the continent of Europe. They "were forbidden of the Holy Ghost to preach the word in Asia"—a term which designates, not the continent in general, nor even Asia Minor, but only "Proconsular Asia," the eastern part of the latter, a mere strip of country between the Mediterranean on the one side, and Phrygia, with Bithynia on the other.<sup>1</sup> Of this

<sup>1</sup> See Acts xvi. 6. The "territory properly called Asia" (Ptolemy, *Geogr.*) included Phrygia with Mysia, Lydia, and Caria; but in Acts ii. 9, 10, Asia and Phrygia are spoken of as distinct; and this is the general usage in the New Testament. Compare Acts xxvii. 2; 1 Cor. xvi. 19; 2 Cor. i. 8; 2 Tim. i. 15; 1 Peter i. 1, where Phrygia seems included; and in Acts vi. 9, the name probably has a still wider extension.

district Ephesus was the capital, while round about it lay the "seven churches" of the Apocalypse.

Returning from Europe, the Apostle proceeded at once to Ephesus, only, however, to pay a hurried visit to the synagogue, and to promise a longer stay. This promise was fulfilled in his third missionary journey, as recorded in Acts xix. For three months, we are told, St. Paul carried on his work in the synagogue; but being as usual rejected by the Jews, he constituted a Christian society of "both Jews and Gentiles," which seems to have met in the house of Aquila and Priscilla;<sup>2</sup> while the Apostle conducted more public ministrations in "the school of one Tyrannus." Ephesus became the head-quarters of labours widely extended. "All they which dwelt in Asia heard the word of the Lord Jesus." "The churches of Asia salute you."<sup>3</sup> Thus to the little company of twelve, who at the outset had been led from

<sup>2</sup> See 1 Cor. xvi. 19; written from Ephesus.

<sup>3</sup> Acts xix. 10; 1 Cor. xvi. 19.

their exclusive allegiance to John the Baptist into the deeper truth and wider liberty of the Gospel, a great company of converts was added. We know the name of only one, Epænetus, "the first-fruits of Asia."<sup>1</sup> The Apostle had many friends and helpers in Ephesus. Timothy of Lystra, with Erastus and Sosthenes of Corinth, "ministered unto him." "Gaius and Aristarchus, men of Macedonia," were companions of his sojourn. Stephanas, Fortunatus, and Achaicus came also to his help.<sup>2</sup> With this missionary band a group of native "elders" became associated. The word of God "grew mightily and prevailed." Yet was there much opposition. The Apostle even "fought with beasts"—whether literally or figuratively, it is not easy to determine.<sup>3</sup> Still with heroic energy he persevered, characteristically basing his determination to stand his ground not only on the "great door and effectual" which had been opened to him, but on the very fact that there were "many adversaries."<sup>4</sup> In the midst of these trials and conflicts, the Apostle wrote, as we have seen, his First Epistle to the Corinthians; after which the riot caused by Demetrius and his craftsmen seems to have hastened his already intended departure.<sup>5</sup> But the Apostle had spent three years in the city—a period unprecedented, so far as we know, in his missionary career. His subsequent interview with the Ephesian elders attests at once the power of his ministry, and the attractive charm of his life among them. Never was uttered a nobler avowal of faithfulness, "I have not shunned to declare unto you all the counsel of God:" never was parting more pathetic, "They all wept sore, and fell on Paul's neck and kissed him."<sup>6</sup>

2. It is, then, without any wonder that we find an epistle addressed "to the Ephesians," and the first supposition naturally is, that the thoughts of the great Apostle in his Roman imprisonment would fondly revert to the friends from whom he thus had parted. To the believers at Colossæ, whom he had never seen, he writes in a strain of the most earnest affection; how much more to the well-known, tenderly cherished Christians of Ephesus!

Such is the expectation which the very title to the letter is calculated to arouse. But many a reader must have been conscious that with all the power and sublimity of this almost unequalled Epistle, there is scarcely the *tone* in which St. Paul addressed the other churches with which he was personally familiar. Compare, for instance, this letter with those to the Corinthians, the Thessalonians, or the Philippians. In these, every chapter overflows with personal allusions. He dilates upon his life, toils, trials, sorrows among these people of his charge, as to readers who would never weary of the theme. True, he deals also with the sublimities of

the Christian faith, but it is in the affectionate tone of one who had often talked of these things with the men to whom he writes, showing them how the doctrine ever blended with his own deepest experiences and highest hopes. Now the Epistle to the Ephesians gives us no such impression of intimacy. Not only is there no reference to any former intercourse, but throughout the whole discussion the Apostle speaks as one removed from his readers. There is no touch indicative of past fellowship and love. It is the Christian prophet at the height of his inspiration, rather than the warm-hearted pastor, who speaks. Nor does he even address "the church." As to the Romans and Colossians, he writes "to the saints—the faithful in Christ Jesus." He has "heard of" their faith and love, rather than personally witnessed it.<sup>7</sup> On the whole, the impression is that if he is indeed writing to the same Christian community to whose elders he had addressed words so thrillingly tender on that last voyage to Jerusalem, something must have occurred meanwhile to alter, even while elevating, his tone. Add to this that in the Epistle there are literally no personal greetings. Tychicus, the bearer of the letter, is the only person mentioned throughout. Timothy had been with St. Paul, we know, at Ephesus; he is now in Rome, and is united with the Apostle in greeting to the Colossian church; but even his name is omitted here. It is almost impossible to believe that St. Paul could have addressed a letter to the scene of labours so prolonged, and of fellowship so dear, with no individual reminiscences, or the mention of a single friend.

3. These considerations have led some critics in modern times to deny the genuineness of the letter altogether. As shown in our first paper, M. Renan classes "the Epistle to the Ephesians" among the "doubtful" letters.<sup>8</sup> De Wette regards it as a mere variation on the Epistle to the Colossians by some contemporary of St. Paul. Dr. Davidson attributes it to "a gifted and thoughtful Christian; far-seeing, comprehensive in the range of his ideas, with an inspiration resembling the Pauline,"<sup>9</sup> dating the letter about the close of the first century. Baur and Schwegler are yet more decided in rejecting the Epistle, but as they include that to the Colossians also, and that chiefly on internal grounds, discerning in both the traces of Gnostic and Montanist heresies, it is scarcely necessary to revert to their arguments.<sup>10</sup> Nor need we occupy space with discussing the minute inconsistencies which Dr. Davidson supposes to exist between the language and thought of this Epistle, and the undoubted Pauline writings.<sup>11</sup> The testimony of Christian antiquity would

<sup>7</sup> Compare Eph. i. 1 with Rom. i. 7, and Col. i. 2; also Eph. i. 15 with Rom. i. 8, and Col. i. 9.

<sup>8</sup> BIBLE EDUCATOR, Vol. III., p. 269.

<sup>9</sup> *Introduction to the Study of the New Testament*, vol. i., p. 463.

<sup>10</sup> See BIBLE EDUCATOR, Vol. IV., p. 157, "The Epistle to the Colossians."

<sup>11</sup> See *Introduction to the Study of the New Testament*, vol. i., pp. 385—391. An extract or two will show the style of the reasoning.

"Let him that stole steal no more," &c. This admonition to a church where the Apostle had laboured three years is unsuitable, especially in the mild form it assumes." So on chap. v. 13, "Do

<sup>1</sup> Rom. xvi. 5, where the undoubted reading is *Asia*. The "house of Stephanas" was "the first-fruits of Achaia" (1 Cor. xvi. 15).

<sup>2</sup> Acts xix. 22, 29; 1 Cor. i. 1; xvi. 17.

<sup>3</sup> The student must beware of applying the words to the tumult raised by Demetrius (Acts xix.), for the simple reason that this had not taken place when the First Epistle to the Corinthians was written.

<sup>4</sup> 1 Cor. xvi. 8, 9. <sup>5</sup> Acts xix. 21; xx. 1. <sup>6</sup> Acts xx. 17—38.

amply counterbalance such considerations, even were they more plausible.<sup>1</sup> Modern criticism may pronounce this or that expression "un-Pauline;" but satisfactory evidence declares the Epistle to be *Paul's*. It was universally received in the Church at an age too early for successful forgery; while the value set upon St. Paul's writings would secure the most careful examination of any document bearing his name. In fact, the genuineness of the "Ephesian" letter has never been so much as doubted until recent times.<sup>2</sup>

4. The difficulty, however, remains. The personal element is most strikingly absent, just where, from our knowledge of St. Paul's character, and the whole strain of his writings, we should expect it most to abound. Various explanations of the fact have been offered. Thus it has been said that Tychicus (see chap. vi. 21) would supply by word of mouth the lacking details. Some have again suggested that a second letter of a more private character accompanied the Epistle; others have found in the very extent of St. Paul's acquaintanceship in Ephesus a reason for the omission of all greetings. He had so many friends that he would particularise none, lest he should be suspected of invidious preference. It would obviously be better to leave the difficulty altogether unexplained, than to resort to explanations like these; and the true reason for a fact which it is useless, with some critics, to ignore, or more boldly to deny, must be sought in quite another direction.

Turning, then, to the most ancient MSS. of the Greek Testament, we find in chap. i. 1, that the words "in Ephesus" (*ἐν Ἐφέσῳ*) are omitted from the two earliest that have come down to us—the Vatican and the Sinaitic—being supplied in both by another and a later hand. There was, therefore, virtually a *blank* after the words "the saints who are—," a fact of which the importance will immediately be seen. A passage in the writings of Basil the Great (bishop of Cæsarea, died A.D. 379) shows that the blank existed in the MSS. to which he had access: "Writing to the Ephesians, as truly united by knowledge to Him *who is*, he called them in a peculiar sense *those who are*, saying, 'To the saints who are, and to the faithful in Christ Jesus.'" The point of the argument evidently is that there was no designation of place after the words *who are* (*τοῖς ὁδοῦσιν*), while the very absurdity of his argument, and

his still regarding the Epistle as "to the Ephesians," only make his testimony to the omission the more valuable.<sup>3</sup> In like manner Jerome (died A.D. 420) writes, "Some think that the saints and faithful at Ephesus are addressed by a word signifying essence, so as to be called *they who are from Him who is*. But others simply suppose the letter addressed not to those *who are*, but to those who are *at Ephesus*, saints and faithful." It is plain that the question could never have arisen had not the omission been recognised and familiar. Further, we learn from Tertullian that Marcion (in the second century) regarded the Epistle as written to the *Laodiceans*. The words of Tertullian are, "Another Epistle, which we have inscribed to the Ephesians, but heretics to the Laodiceans;" and again, "Marcion has sought to alter the title (*i.e.* from *in Ephesus* to *in Laodicea*), as if he had made a most diligent inquiry into the matter."<sup>4</sup> That Marcion was a "heretic" does not affect his testimony in this matter; he is admitted on all hands to have been both learned and intelligent, while he can have had no theological motive for a wilful alteration in this case.<sup>5</sup>

5. If now we turn to the Epistle to the Colossians, dispatched into Asia, as shown in our last paper,<sup>6</sup> at the same time with the letter now under consideration, we find a remarkable corroboration of Marcion's view: "When this Epistle is read among you, cause that it be read also in the church of the Laodiceans; and that ye likewise read the epistle from Laodicea" (Col. iv. 16). Of course this *may* refer to a lost Epistle; but the probability is at least as great that St. Paul is speaking of that which, as we know, was sent at the same time with the Colossian letter "by Tychicus and Onesimus."

At the same time there is absolutely no sufficient warrant for substituting the words "in Laodicea" for "in Ephesus" (Eph. i. 1). The whole strain of the evidence points to a blank as existing in the original copy, to be filled up variously, according to the particular church by which the letter might be received. The Epistle is, in fact, "encyclical"—a letter to the churches in Asia, the autograph copy of which would be passed from one Christian community to another, and in its course would naturally be sent from Laodicea to the neighbouring city of Colossæ. This hypothesis accounts for all the facts—for the absence of personal allusion; for the blank in the MS. shown by the two most authoritative exemplars, and recognised by Origen (2), Basil, and Jerome; for the general rather than

not drunk with wine, wherein is excess.' The Christians of Asia Minor had no tendency to drunken excesses, but rather to ascetic abstinence from wine, and the advice given to Timothy might, perhaps, have been more suitable, 'Drink a little wine.'" "The co-ordination of faith and love is un-Pauline (vi. 23). Instead of saying 'faith which worketh by love' (Gal. v. 6), the writer has 'love with faith.'" "The closing benediction in which both terms stand, does not savour of Paul, because it is not addressed to the readers directly, and has the difficult expression rendered 'in sincerity' in the English version. Exegetical difficulties do not belong to authentic Pauline benedictions at the close of letters."

<sup>1</sup> The Epistle is quoted as St. Paul's by Polycarp, Irenæus, Clement of Alexandria, and Tertullian, and to speak of later authorities. See summary in Smith's *Dict. of Bible*, art. "Ephesians," by Ep. Ellicott, and the citations in Kirchhofer's *Quellensammlung*.

<sup>2</sup> See Alford's *Prolegomena*, N. T., vol. iii., p. 8; also Dr. Davidson in his *Former Introduction to N. T.* (Bagster), vol. ii., p. 352, for a full reply to the objections urged against the Epistle.

<sup>3</sup> Origen, in the third century, has the same criticism; but it is uncertain whether the words *ἐν Ἐφέσῳ* existed in his copies or not. See *Bible Educator*, Vol. IV., p. 10.

<sup>4</sup> Tertullian, *Against Marcion*, chap. v. 11, 17.

<sup>5</sup> It may be added that Ignatius (bishop of Antioch, died A.D. 115), in writing to the Ephesians, quotes St. Paul as making mention of them *in every epistle*; for so the words *ἐν πάσῃ ἐπιστολῇ* must be translated, showing that no one Epistle to the Ephesians from the Apostle could have been before this eminent father as he wrote. But another text (now regarded as of higher value) reads "always" instead of "in every epistle," so that the argument can scarcely be pressed.

<sup>6</sup> See *Bible Educator*, Vol. III., p. 157.

personal tone of the letter; and lastly, for the existence of the reading "in Ephesus" in the far larger number of authorities, since the name of the chief city of the district would be likelier than any other to be inserted to fill up the ellipsis. With some confidence, therefore, we regard this sublime Epistle as *the Letter of St. Paul to the Gentile Christians of Asia*,<sup>1</sup> an aspect in which its tone and character appear in striking coincidence with its great design—to declare to those believers their place in the universal Church of God, and to set forth the glories of that truth, or rather of that SAVIOUR, who was their common trust. The letter may be compared with the First Epistle of St. Peter, which, with a yet wider range, was sent to the Jewish Christians scattered through the same community. Not a few interesting points of resemblance, and also of contrast, appear between the two. Jew and Gentile are "one in Christ Jesus."

6. The course of thought in the Epistle is very marked, yet, like that in its companion letter to the Colossians, not easy to reduce to exact analysis. In none of the Apostle's writings do his fervour and intensity more strikingly appear. His great theme—the gathering of the Gentiles into the fold of Christ—has fired his soul; the long paragraphs and frequent parentheses attest the eagerness and hurry of his thoughts, while the occasional grandeurs of expression reach a height unsurpassed in any other of his Epistles.

I. In the *first* chapter the Apostle, after a brief salutation, speaks of the greatness of Christ's redeeming work; exulting in its application to these Gentile Christians, and praying that they may apprehend its greatness. The closing thought is that of the RESURRECTION of Christ the Lord.

II. And in Him these Gentiles have risen from spiritual death to a heavenly life. The *second* chapter is devoted to the expansion of this thought. It is not simply on the general contrast between nature and grace that the Apostle here speaks, but on the special favour shown to the Gentiles in gathering them into the Christian commonwealth; breaking down "the middle wall of partition" which hitherto had sundered the human race, and making all ONE IN CHRIST.

III. In the *third* chapter the Apostle pursues the same theme, as one inexpressibly dear to him. "the prisoner of Jesus Christ on behalf of" the Gentiles.<sup>2</sup>

<sup>1</sup> This view was first suggested by Archbishop Usher; it is supported by Beugel, Neander, Bleek, Olshausen, Lange, Stier, with many more; and among English writers by Couybeare and Howson, Canon Lightfoot, Mr. Llewellyn Davies, and others. See Lightfoot *On a Fresh English Revision of the New Testament*, pp. 20–22. The ordinary view is maintained, among others, by Wieseler, Kirchofer, Meyer, with Ellicott, Alford, Davidson, Eadie, and Glogau. That the letter was addressed specifically to the church in Laodicea is the opinion of Grotius, Wetstein, Hammond, Mill, Paley, Lewin, and others. Of the great critical editors, Tischendorf encloses the words ἐν Ἐφέσῳ in brackets as doubtful; Lachmann and Tregelles retain them.

<sup>2</sup> In passing, the phrase "if ye have heard of the dispensation of the grace of God given me to you-ward" (ver. 2) may be noted as hardly appropriate to the *Ephesian* church. It is not thus that St. Paul spoke to "the elders" in Acts xx. Applied to the whole Gentile community, no language could be more suitable.

His special apostolic commission is declared, according to his wont; the oneness of mankind in Christ is shown as "the mystery" (that is, the *secret*) hidden from past ages; all heaven is summoned, as it were, to gaze upon the unveiling of the wonder; and then an appeal is made to "THE FATHER, of whom EVERY FAMILY in heaven and earth is named,"<sup>3</sup> that the people thus blest may comprehend the greatness of His love. A noble doxology fitly concludes the prayer.

IV. The remainder of the Epistle is occupied by practical exhortations, based in the first instance upon the spiritual unity, with the diversity of gifts, characteristic of the Church. "There is one body and one spirit." Love is the secret of life and growth, therefore be true (ἀληθεύοντες, not simply "speaking the truth") in love. This is the general theme of chap. iv., leading in chap. v. to the kindred thought of "light." Love and light—this is practical Christianity. At chap. v. 22 to vi. 9 the same principles are applied to relative duties, mentioned in their order—of wives and husbands, children and parents, servants and masters.

V. The Apostle's conclusion (chap. vi. 10–24), "Put on the whole armour of God," "Pray always; pray for me." Tylicus is briefly commended, and in vv. 23, 24 we seem to see again St. Paul's "own hand" in the benediction which crowns the Epistle.

7. The great likeness between the Epistles to the Ephesians and to the Colossians cannot but strike every careful reader. The general course of thought and the evident purport are the same in both, and there are many actual identities of expression. By no writer has this correspondence been better pointed out than by Paley in his *Horæ Paulinæ* on the Ephesians, § 1. Two kinds of resemblance are there shown to exist: first, between particular expressions, even whole sentences being occasionally repeated: as Eph. i. 7, Col. i. 14; Eph. i. 10, Col. i. 20; Eph. iii. 2, Col. i. 25; Eph. v. 19, Col. iii. 16, &c.; and secondly, between the same thoughts expressed with such variations as to show the independence of the two Epistles. The instances cited under this head may be taken as decisively refuting De Wette's criticism, that this letter is a weak and diffuse imitation, by another hand, of that to Colossæ. The similarities and diversities prove alike the correctness of the supposition that the Apostle, inspired by one theme, and with one great purpose in view, wrote these two letters about the same time, adding to the church at Colossæ those special cautions respecting the inroads of subtle error, which were not needed by the other

<sup>3</sup> Chap. iii. 14, 15. Two things are here to be particularly marked. The first is, that the words "of our Lord Jesus Christ" are here to be omitted from the text (see all critical editions); the *Father* is the simple antecedent. The second point is, that "the whole family" in our version is a mistranslation. The Apostle is not here speaking of the church as one family; but of the hitherto divided human race, in all their separate tribes and nations, now revealed as owning one fatherhood, and partaking one salvation. Accordingly he invokes "the Father of whom πάντα πατρία, every tribe, or nation, or family (literally, every fatherhood) in heaven and earth is named." The words thus fall in with the whole scope of the Epistle—God's love in Christ to all men.

Christian communities of Asia.<sup>1</sup> As yet, the "will

<sup>1</sup> For convenient reference, a table of these correspondences between the Epistles is subjoined:—

EPHESIANS.	COLOSSIANS.	EPHESIANS.	COLOSSIANS.
i. 19—ii. 5	ii. 12, 13.	v. 6—8	iii. 6—8.
iv. 2—4	iii. 12—15.	v. 15, 16	iv. 5.
iv. 16	ii. 19.	vi. 19, 20	iv. 3, 4.
iv. 32	iii. 13.	v. 22—vi. 9	iii. 13—iv. 1.
iv. 22—24	iii. 9, 10.		

A yet more subtle class of resemblances may be traced where in the two Epistles the association of thoughts is the same, the connection being arbitrary. Compare Eph. iv. 24, 25 with Col. iii. 9, 10; and Eph. v. 20—22 with Col. iii. 17, 18. Paley's sagacious comments on all these parallels should be read.

worship" and "false philosophy" which marked the dawn of a new form of heresy were confined to the Phrygian district. The warnings against these are therefore found only in the Colossian letter; while both, with equal power though in varied strain, set forth the "good pleasure" of God in His Son, "having made peace by the blood of His cross, by Him to reconcile all things unto Himself—by Him, whether things in earth or things in heaven;" and "in the dispensation of the fulness of times to gather up together (*ἀνακεφαλαιώσασθαι*) all things in THE CHRIST." Here is "the one far off, divine event, to which the whole creation moves."

## DIFFICULT PASSAGES EXPLAINED.

### ST. PAUL'S EPISTLE TO THE EPHESIANS.

BY C. J. VAUGHAN, D.D., MASTER OF THE TEMPLE.

"Of whom the whole family in heaven and earth is named."—EPHESIANS iii. 15.

**H**ERE is a link of connection (lost in the English) between this verse and the one before it. If, with the best manuscripts, we omit the last words of verse 14, "of our Lord Jesus Christ," the force of the connection is seen still more clearly. "For this cause I bow my knees unto the Father (*Πατέρα*), of whom the whole family (*πατριά*) in heaven and earth is named." The word *πατριά* is derived from *πατήρ*, and means a body or society made so by descent from one father. It occurs repeatedly in the Septuagint (fifty times in the Book of Numbers alone); often in combination with "house" (*κατ' οἴκου πατριῶν αὐτῶν*), and apparently as a paraphrase of the word "father" in the Hebrew ("by the house of their fathers"). In the New Testament it occurs but three times. Luke ii. 4, "Because he was of the house and lineage (family) of David." Acts iii. 25, "And in thy seed shall all the kindreds (families) of the earth be blessed." In the latter place it is substituted for the "nations" (*ἔθνη*) of Gen. xxii. 18, LXX, or the "tribes" (*φύλαι*) of Gen. xii. 3, LXX.

In the passage before us the rendering should assuredly be "every [not "the whole"] family." The absence of the definite article makes this evident, and the context suggests the explanation. St. Paul has spoken (in i. 21) of the exaltation of Christ "in the heavenly places, far above all [or 'every'] principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come;" evidently pointing to angelic existences, and to varieties or gradations of rank and power amongst them. Again, he has given this (in iii. 10) as the Divine object of the disclosure of the great "mystery" hidden from the beginning of the world, "that now unto the principalities and powers in heavenly places might be made known through the Church the manifold wisdom of God." The idea, therefore, of heavenly as well as earthly "families" is already in the

mind of the writer and reader, when it takes the form in which it is presented in this verse. "For this cause"—because I am suffering for you Gentiles, and because that suffering is "your glory," testifying as it does your share in the "inheritance" and the "body" and the "promise" (ver. 6)—"I bend my knees (in prayer) unto the Father, from whom every family in heaven and upon earth is named [derives that name of *πατριά*], that He may grant you," &c.

"Every family," angelic or human. Each one of the many "principalities and powers in the heavenly places" is a *πατριά* in reference to the common *Πατήρ* of all. Each one of the many "folds" (*ἀλλοίαι*), Jewish and Gentile, which constitute the universal "flock" (*ποιμνη*) of the great Shepherd (John x. 16), is a *πατριά* in the same regard. The clause is no purposeless expletive. It has a direct bearing upon the paragraph, and upon the Epistle. It shows why the Gentile has a place in God's Church side by side with the Jew. It lifts the thought of both to a higher unity and a higher relationship still.

In two other places in this Epistle the presence or absence of the definite article has a similar bearing. But in neither of these instances is the reading (as it is here) certain. In ii. 21 the MSS. vary between "all the building" (*πᾶσα ἡ οἰκοδομή*) and "every building" (*πᾶσα οἰκοδομή*). On many accounts the latter (which is the reading of the great Vatican MS.) is to be preferred. Just as here "every family," so there "every building" is the striking and appropriate phrase to express the separate elements of which the unit whole is made up. Each church, each congregation, still more, each of the two great constituent bodies, the Gentile and the Jewish, is a building, an *οἰκοδομή*, of which the combination, the "framing together," is the temple, the *ναός*, which is to be the everlasting "habitation (*κατοικητήριον*) of God." This use of *οἰκοδομή*, as a separate part or portion of a great whole, is illustrated by its plural form in Matt. xxiv. 1, "the buildings (*τὰς οἰκοδομὰς*) of the temple;" and Mark xiii. 1, 2, "what buildings (*ποταπαὶ οἰκοδομαὶ*) are here," . . . "these great buildings"

(τὰς μεγάλας οἰκοδομὰς). Each wall, each buttress, each roof, is an οἰκοδομή, and the whole assemblage of οἰκοδομαί is the temple.

In the remaining passage referred to (iv. 7) the reading is more doubtful and less important. The question between ἐδόθη χάρις and ἐδόθη ἡ χάρις is complicated by the η of ἐδόθη, and both on that ground and on that of manuscript authority may be strongly argued both ways. The sense is only so far affected by the absence or presence of the definite article, that in the one case St. Paul asserts the χάρις, in the other assumes it ("to each one of us was given grace;" or else, "to each one of us was given the grace" which, of course, as Christians, we have); in either case equally laying the chief stress of his statement on this point, that the measure of the gift is the free will of the Giver, and that thus a second motive is furnished for that mutual forbearance to which he invites his readers. As the universal Church is one, in every possession and every relationship, so the individual varieties of endowment existing within it are due to the exercise of a supreme choice and will which cannot be denied to its Head.

"Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."—EPHESIANS iv. 13.

THIS verse is embedded in a long and involved sentence, and can only be understood by a glance at the whole.

St. Paul has been led to illustrate his expression, "the gift of Christ," in verse 7, by a reference to Ps. lxxviii. 18, which connects an "ascension" with a "gift-receiving;" and that, not for self-aggrandisement, but for distribution to others; that distribution, once more, having for its object the communication of the Divine Presence ("that the Lord God might dwell among them"). He assumes the prophetic import of the words—their fulfilment (whatever their prior and minor application) in Christ alone. The "ascension" suggests, if it implies not, a previous "descent." And the deeper the descent, the loftier the exaltation. As the one is not only to earth, but "into the lower parts of the earth;" so is the other not only to heaven, but "far above all heavens." Further, it is only by ascension that Christ can "fill all things" with Himself. Not on earth, but only from a super-celestial heaven, can the promise be verified, "Lo, I am with you alway."

From these comments and inferences St. Paul returns (ver. 11) to the "gifts." (1) And first, he regards them as all included in the one ascension "giving." "He gave," not "He gives." The Pentecostal gift had the gifts of all times and of all lands in it. (2) Next, the gifts themselves are not things, but persons. The ascended Lord "sent abroad into the world" not agencies, but agents; not ministries, but ministers. He works by men. As the chief business of His own life on earth was the education of a few chosen men to be His disciples, witnesses, and representatives to the world, so it is now. Not by forms and ceremonies,

not by books and codes, not by rules and systems, but by the instrumentality of living men, separately qualified and commissioned for the work, does the Divine Lord exercise His headship over the Church which is His body. (3) St. Paul arranges and classifies these workmen. In 1 Cor. xii. 28 he gives one list of Church offices and ministries: "God hath set some in the Church, first apostles, secondarily prophets, thirdly teachers, after that miraeles, then gifts of healings, helps, governments, diversities of tongues." Here we have another: "He gave some (to be) apostles; and some, prophets; and some, evangelists; and some, pastors and teachers." Neither is meant to be exhaustive. There is no more intention of a fourfold ministry in this place than of an eightfold ministry in the other. Both are specimen lists; exemplifications, not enumerations, of offices and officers. But though the specification of a certain number of perpetual orders and separate ministries is not to be found here, we may yet see an indication of certain functions indispensable at all times to the life and growth of the Church. The apostolical element, for rule and discipline; the prophetic element, for stirring and quickening; the evangelistic element, for missionary enterprise; the pastoral and doctoral element, for spiritual shepherding and systematic instruction—all these, however named, however distributed, must be found, always and everywhere, in every branch of the Church Universal which would maintain its vital union with the body and with its Head. Sometimes all these elements have been found in combination. St. Paul was apostle, prophet, evangelist, pastor and teacher, all at once, or by turns, as the varying circumstances of time and place made each the appropriate office and the required ministry. More often they are found in distribution: one mind, one life, has been devoted to a single function, and has found in it an ample field for all powers and for all energies. These things are as God wills: no Church can exist without the functions, but no Church ceases to exist by reason of a change of names, or a re-arrangement of officers.

St. Paul proceeds next to the *object* of this Pentecostal gift—this gift of men, to men, for men, by Christ in heaven. And here he distinguishes between an ultimate and an immediate object. The ultimate object (*πρός*) is "the perfecting of the saints;" the immediate object (*εἰς*) is "the work of the ministry" (more exactly, "a work of service" or "ministration"), "the edifying [the gradual building up] of the body of Christ."

The same distinction between the remoter and the more direct aim is marked in the subsequent verses (13, 14). "Till we all come," &c., is the one; "that we henceforth be no more children," &c., is the other. The precision of the original is obscured in the English Version by a wanton interchange of "in" and "unto" as the rendering of the threefold *εἰς* in verse 13. We read it thus: "Till we all attain"—the same verb (*καταγγίνω*) is so rendered in Phil. iii. 11—"unto the unity of the faith"—that ἐνότης of the Christian πίστις, or Gospel revelation (see, e.g., Gal. iii. 25), which has been asserted

above, and especially in the *μία πίστις* of verse 5—"and of the knowledge (*ἐπίγνωσις*, the *further* knowledge, personal and experimental) of the Son of God;" in other words, "unto a perfect [mature, full-grown] man"—one, not many (Gal. iii. 28); in other words, "unto a measure of stature [or, of age] of [belonging to, characteristic of] the fulness of Christ." The arrival at "unity" is as much futuro as the arrival at "maturity" of ago or growth. The actual realisation of that unity, which is already ours in theory and principle, waits for that "perfecting" (*καταρτισμός*) which is the *ultimate* object, as the "ministry" (*διακονία*) and the "edifying" (*οικοδομή*) are the *immediate* objects, of the ascension gift.

The 14th verse returns to the present. Unity, like maturity, like perfection, is the goal: work, servants' work, builders' work, is the race. It, too, has an object; not, like the other, seen afar off, but lying in the way to that other, and the condition of its attainment. "That we be no more children," at the mercy of every wave and gust of human teaching, of every trick and stratagem by which designing men practise upon the weakness or credulity of an intellectual, moral, and spiritual infancy; "but speaking, doing, living the truth"—for the rare word *ἀληθεύοντες* embraces all these ideas—"in love, may grow up"—the tense of *αὐξήσωμεν* expresses the *result* of the growth; "may have grown up;" may be *found* to have done so, when the account is taken—"into Him in all things"—into *entire* union with Him—"who is the Head, even Christ; from whom"—out of (*ἐξ*) whom, as the source of all growth—"all the body, framed and knit together"—the former is a *builder's* word (see ii. 21) suitable to the figure of the

*οικοδομή* in this verse and verse 12: the *tense* of the two participles expresses a *gradual process* of compacting—"by means of every joint of [belonging to, essential to] the supply"—by the help of each joint transmitting, as it were, the vital fluid, "the supply (*ἐπιχορηγία*, as here) of the Spirit of Jesus Christ" (Phil. i. 19) from one member of the body to another—"according to an operation in [within, not exceeding] the measure of each several part"—regulated by a working of Divine grace commensurate with the capacity of each particular member of the body—"makes the growth of the body"—carries on its own growth—"unto the building up of itself in love."

Let us endeavour to disentangle the sentence by a paraphrase. The ascended Lord gave gifts unto men. What gifts? A multitude of *men*, qualified and commissioned for the discharge of various ministries in the Church which is His body. With what object? "The perfecting of the saints." The attainment, in other words, of that absolute spiritual unity which is the maturity of the Christian life. This we see not yet. But we are in the way to it. There is "a work of ministering," there is a gradual "building up of the body of Christ," which aims at the healthy development of the individual and of the generation, from a helpless and credulous infancy, into a life of which the principle is "Truth in love," and which consists in a growing union with Christ Himself; a union individually realised, in the supply of the Divine Spirit to each separate member of the body, but securing also a collective and corporate growth, a progress of the Church as a whole in that life of which the very element and atmosphere is love.

## BIBLE WORDS.

BY THE REV. EDMUND VENABLES, M.A., CANON RESIDENTIARY AND PRECENTOR OF LINCOLN CATHEDRAL.



**S**AVOUR (*verb intr.*), to be minded or disposed in a certain way. It only occurs in our Lord's words to Peter (Matt. xvi. 23), "Thou *savour*est not the things that be of God," and the parallel passage (Mark viii. 33). It was adopted by Tyndale in the latter place, but not in the former, where he has "Thou *perceavest* nott godly thynges," from Wiclif's "Thou *saverist* not the thingis that ben of God;" which he had derived from the Vulgate, "Non *sapis* ea quæ Dei sunt." In earlier versions it was a frequent rendering of the Greek verb *φρονεῖν*, through the Latin *sapere*: *e.g.*, Wiclif's rendering of Rom. xii. 3 is "That ye *sauere* not more than it bihoueth to *sauere*, but for to *sauere* to sobreness;" and Latimer quotes 1 Cor. xiii. 11, "When I was a child I *sauoured* as a child." It is used by Shakespeare, *e.g.*, "The prince our master says that you *savour* too much of your youth" (*Henry V.* i. 2), and was in not unfrequent employment down to a comparatively recent period,

though now quite dropped out of use, except as a poetical word.

**Savour** (*subst.*), so continually used in the A. V. for "taste" or "flavour": *e.g.*, Matt. v. 13, "If the salt have lost his *savour*;" and more frequently still for "scent," especially in the phrase, "*sweet savour*," "*sweet-smelling savour*," as applied to sacrifices, *e.g.*, Gen. viii. 21, "The Lord smelled a *sweet savour*," and sometimes metaphorically, *e.g.*, 2 Cor. ii. 16, "The *savour* of death unto death." It is now almost or quite obsolete: though the adjective *savoury* (Gen. xxvii. 4), "Make me *savoury* meat, such as I love," still remains in use.

**Scall** (*subst.*) is only found in the chapters relating to leprosy (Lev. xiii. 30, 31, &c.; xiv. 54), to express what is now known as "a scab," *i.e.*, a dry piece of skin peeling off from the surface of a sore. It is a translation of the Hebrew word *שָׂחַל* (*net:ch*), derived from a verb

signifying "to pull off," "to tear away." It comes from the A. S. *scylan*, "to divide," "to separate," and is the same word under a slightly varied form and meaning, as "scale" (of a fish); the expression "a scald head," which is still in use for the "tetter," or "ringworm," is simply a head affected with *scalls*. It is used as a term of opprobrium in Shakespeare, "To be revenged upon the this saue scall" (*Merry Wives of Windsor*, iii. 1). Chaucer, as a punishment for the careless copying of his scrivener, utters the wish—

"Under thy long locks thou maist have the scall."  
(*Words unto his own Scrivener.*)

And he describes the Sompnour as "with scalled (scurfy) browes, blake and pilled berd" (*Prol.* 530). Richardson quotes from Sir Thomas More, "Than shal al these scalde and scabbed peeces scale clere of, and the hole body of Christes holy Church remaine pure."

**Scrabble** (*verb intr.*). David, in his feigned madness at Gath, "scrabbled on the doors of the gate" (1 Sam. xxi. 13). The marginal reading, "made marks," is a correct translation of the Hebrew verb *תָּרַח*, *tavah* (found also in Ezek. ix. 4, "Set a mark on the foreheads of the men that sigh and that cry"). It is akin to the verbs "serape," "scratch," "scrawl," "scribble," and is probably formed from the sound of scratching with the nails. It is still used in Lincolnshire in the sense of "to scratch," and is explained in Miss Baker's *Northamptonshire Glossary*, "to write in an uncouth and unsightly manner; to make unmeaning marks, as boys often do with chalk on a wall or gate."

**Scrip** (*subst.*), a wallet or small bag. Used in the A. V. for the shepherd's bag in which David put his stones for slinging (1 Sam. xvii. 40); and a traveller's wallet, *πίρα* (Matt. x. 10, and the parallels; Luke xxii. 35, 36). It is allied to the Frisian *skrap*, "a pocket;" the O. N. *skreppa*, and the Welsh *ysgrap*, *ysgrepan*, which have the same meaning. A scrip was characteristic of a traveller—

"Whan folke in chirche had geve him what hem lest,  
He went his way, no longer wold he rest,  
With scrippe and tipped staf, yttucked hie."  
(Chaucer, *Somnour's Tale*, 7316.)

"Come, Shepherd, let us make an honourable retreat, though not with bag and baggage, yet with scrip and scrippage." (Shakespeare, *As You Like it*, iii. 2.)

**Seethe** (*verb trans.*). **Sod**, *preter.*; and **sodden**, *part.*, "to boil" or "cook by boiling," from the A. S. *seothan*, "to boil," *part. soden*, *gesoden*; German, *sieden*. It is frequent in the A. V., e.g., Exod. xvi. 23 (of the manna), "Bake that ye will bake to-day, and seethe that ye will seethe;" 1 Sam. ii. 13, "The priest's servant came while the flesh was in seething;" Gen. xxv. 29, "And Jacob sod pottage;" 1 Sam. ii. 15, "He will not have sodden flesh of thee, but raw." We give examples of its early use from Richardson—

"Peter fished for his foode, and his fellowe Andrewe;  
Some they sold, and some they soth, and so they lived both."  
(*Piers Plowman*, fol. 81, p. 2.)

Chaucer's cook

"Coude roste, and selhe, and broile, and frie,  
Makeu mortrewes<sup>1</sup>, and well bake a pie."  
(Chaucer, *Prol.* 334.)

"(Their drink is) meath made of honey, or liquorice sodden in water, for thereof they have great store." (Berners' *Froissart*, ii. 1.) Shakespeare gives us "seeth your blood to froth" (*Timon of Athens*, iv. 3); and "sodden water" (*Hen. V.* iii. 5); and "sodden business" (*Troilus and Cressida*, iii. 1).

**Shamefastness** (*subst.*). This fine old word, from the A. S. *secamfastnes*, akin to "bedfast," "rootfast," "soothfast," "steadfast," has been altered by the unauthorised muddledness of printers into "shamefaedness;" thus "changing the word, which meant once a being established firmly and fast in honourable shame, into the mere wearing of the blush of shame on the cheek."<sup>2</sup> This alteration, as Prof. Lightfoot remarks,<sup>3</sup> is doubly unfortunate, "as suggesting a wrong derivation and an inadequate meaning." The passage where it occurs (1 Tim. ii. 9), "that women adorn themselves with *shamefacedness* and sobriety," has *shamefastness* in all the older editions and versions, e.g., Wiclif, "Also wymmen in covenable abite with *schamefastnesse* and sobernesse araynge hem silf;" Tyndale, "Lykwyse also the women that they arraye them selves in manerly aparell with *shamfastnes* and honest behaveour;" so also Beek and the Geneva Bible. It is also found in the Apocrypha (Eccles. xli. 16, 24), "Therefore be *shamefast* according to my word, for it is not good to retain all *shamefastnes*; . . . so shalt thou be truly *shamefast*, and find favour before all men," where the spelling has also been tampered with in the same unauthorised manner. As examples of its use we may cite Chaucer's description of Virginia—

"Shamefast she was in maiden's *shamefastnesse*."  
(*Doctor's Tale*, 11,989.)

And Spenser—

"Then to the knight with *shamefast* modestie,  
They turne themselves at Una's mecke request."  
(*F. Q.*, I. x. 15.)

And

"She is the fountaine of your modestee;  
You *shamefast* are, but *Shamefastnesse* itself is shee."  
(*F. Q.*, II. ix. 43.)

**Shawm** (*subs.*) only occurs in the Prayer-book Psalter, Ps. xviii. 7, "With trumpets also and *shawms*, O shew yourselves joyful before the Lord the King," where the A. V. has "with trumpets and sound of cornet." This latter is the more correct version, the original *שׁוֹפָר* (*shophar*) signifying the horn of a ram or other animal. A "shawm" or "shalm" was a bass instrument of music, played, as its derivation indicates, with a reed like the oboe, but, according to Mr. Chappell, having probably more the tone of a bassoon. Mr. Chappell (i. 35) quotes, as descriptive of the sound

<sup>1</sup> "A mortrewes seems to have been a rich broth or soup, in the preparation of which the flesh was stamped or beat in a mortar." (Tyrrwhit.)

<sup>2</sup> Trench, *English Past and Present*, p. 198.

<sup>3</sup> *Revision of New Testament*, p. 185.

and compass of the shawm, one of the inscriptions from the walls of Leconfield Manor House, Yorkshire—

"A shawme maketh a swete sounde, for he tynthe the basse,  
It mountith not to hyc, but kepthe rule and space.  
Yet yf it be blowne with to vchement a wynde,  
It makithe it to mysgerverne out of his kinde."

It is derived through the French *chalumeau*, "a reed-pipe," from *calamellus*, a diminutive of the Latin *calamus*, "a reed." A kindred word is the German *schalmeie*, "a reed-pipe." The older form preserved the radical *l*, *shalmele* or *shalmie*—e.g.:

"Suche a soune  
Of bumarde and of clarioune,  
With cornemuse (bagpipe) and *shalmele*."  
(Gower, *Confessio Amantis*.)

"Loud ministralcies,  
In cornmuse and *shalmies*,  
And many another pipe."  
(Chaucer, *House of Fame*, iii. 128.)

—or *shalme*, as used by North in his translation of Plutarch, "The women players of pipes or *shalmes*" (p. 378); "Agasilas commanded his musitions to sound their *shalmes* or pipes, whilst he did set up a token of triumph" (p. 516).

**Silverling** (*subs.*; German, *silberling*) occurs only in the A.V., Isa. vii. 23, "Every place . . . where there were a thousand vines at a thousand *silverlings*," i.e., returning a thousand shekels of silver for rent. Wiclif has "a thousand syluer penyis." The word so translated (ἄργη, *ceseph*) is rendered elsewhere "silver" or "money," or "shekels of syluer." In Tyndale's and Cranmer's translations, the price of the magical books burnt at Ephesus appears as "fifty thousande *silverlynges*" (Acts xix. 19). The same word is used in Cranmer and Tyndale for the money stolen by Miah from his mother (Judg. xvii. 2, 3), "The leuen hundredth *syluerlynges*."

**Skill** (*verb int.*) is found in four places in Kings and Chronicles for to "know how," or "understand how" to do a thing (1 Kings v. 6; 2 Chron. ii. 8), "Thy ser-vants can *skill* to cut timber in Lebanon;" *ib.*, ver. 7, "Can *skill* to grave;" chap. xxxiv. 12, "All that could *skill* of instruments of music." It is derived from the A. S. *scylan*, to "divide," "distinguish," "discern distinctions or differences." Julius Cæsar, scoffing at Sylla's resignation of his dictatorship, remarked "that Sylla could not *skill* of letters, and therefore knew not how to dictate" (Bacon, *Adv. of Learning*, bk. I., vii. 29). Mr. Aldis Wright quotes from Holland's translation of Pliny, "Without beans they canot *skill* how to dresse anything for their daily food" (*Pliny*, xviii. 10).

**Strait** (*adj.* and *subst.*; **Straitly**, *adv.*; **Straitness**, *subst.*) from the Latin *strictus*, "drawn close," through the Italian *stretto*, and the O. Fr. *estroit*, "narrow." The sons of the prophets, incommoded by want of room, said to Elijah, "The place where we dwell with thee is too *strait* for us" (2 Kings vi. 1; cf. Isa. xlix. 20); "Enter ye in at the *strait* (narrow) gate, . . . because *strait* is the gate and narrow is the way that leadeth unto life" (Matt. vii. 13; Luke xiii.

24). As a substantive we find it used: 1 Sam. xiii. 6, "Israel saw that they were in a *strait*;" 2 Sam. xxiv. 14; 1 Chron. xxi. 13; Job xxxvi. 16; Phil. i. 23. Moses foretells the sufferings of the Israelites "in the siege and *straitness*" (Deut. xxviii. 53, 55, 57). The adverb *straitly* is found where we should use "strictly;" Gen. xliii. 7, "The man asked us *straitly* of our state;" Josh. vi. 1, "Jericho was *straitly* shut up;" Mark i. 43, "He *straitly* charged him." As illustrations of its use we give the following:—

"In prayers and in penance patten hem manye,  
Al for loue of owre Lorde lyveden ful streyte."  
(Piers Plowman, *Prol.* 25, 26.)

Chaucer says of the wife of Bath—

"Here hosen weren of fyn scarlet reed,  
Ful streyte y-tyed."  
(*Prol.* 457.)

"Ho mought see that a *strait* (tight) glove will come more easily on with use." (Bacon, *Adv. of Learn.*, II. xxii. 8.)

"His majesty hath *straitly* given in charge,  
That no man shall have private conference  
Of what degree soever with his brother."  
(Shakespeare, *Richard III.*, i. 3.)

**Swaddle** (*verb tr.*), to bind, to tie up in bands, used chiefly of swathing new-born infants. Lam. ii. 22, "Those that I have *swaddled* and brought up hath mine enemy consumed;" Ezek. xvi. 4, "In the day thou wast born . . . thou wast not . . . *swaddled* at all." We have also *swaddling-clothes* (Lnke ii. 7, 12) and *swaddling-band* (Job xxxviii. 9). The word to *swaddle* is a fuller form of to *swathe*, and is connected with the A. S. *bisuethan*, "to bind," and its derivatives, *swethel*, or *swethil*, "a swathing band;" *swethung*, "a bandage or plaster." Mr. Aldis Wright supplies the following apt illustration:—

"The nurces also of Sparta use a certaine manner also to bring up their children, without *swadling* or binding them up in clothes with *swadling bandes*." (North's Plutarch, *Lycurgus*, p. 55.)

Sir Thomas More employs the word in a general sense. Thus he speaks of a man who "munste bee fayne once or twice a daye to *swaddle* and plaster his legges," and of "our *swadlynge* and tending our bodies with warm clothes" (Richardson); and Ascham remarks that "to *swadle* a babe much about with bandes verye seldome doth anye good" (*Toxophilus*, bk. ii.). With the cessation of the pernicious practice of swathing or swaddling the limbs of a newly-born infant with tight bands of linen wound round and round it, which prevailed everywhere till the middle of the seventeenth century, the word describing it has dropped out of usage and become obsolete.

**Taber** (*verb intr.*). Nahum ii. 7, "Her maids shall lead her as with the voice of doves, *tabering* upon their breasts," i.e., beating their breasts in measured time like the beating of a *tabour* or drum. It is an accurate rendering of the Hebrew verb תַּבְּרַף, *tahphaph* (found also Ps. lxxviii. 25, "the damsels *playing* with timbrels"), from תַּבַּר (*toph*), a "tabret," "timbrel," or "small drum." The verb "to *taber*," with its congeners, is not unfrequent in our earlier writers.

"Ich can nat *tabre* ne trompo, at festes no harnen."  
Piers Plowman (Richardson).

"For in your court is many a losengeour (deceiver),  
That labourers in your eares many a soun."  
(Chaucer, *Leg. of Good Women*, 354.)

"Ye will rather never serve God at all; never fast, never kneel;  
but drink and be merry, and pipe up John taberer. 'To-morrow  
sall be my father's wake.'" (Calfhill, *Answer to Martial*, p. 257.)

**Tache** (*subst.*). This word, which is only another form of "tack," connected with "attach," French *attacher*, Italian *attaccare*, the A. S. *tucan*, "to take." "lay hold of," is only found in the description of the tabernacle and its furniture (Exod. xxvi. 6, 11, 33; xxxv. 11, &c.), for the small hooks or fastenings by which a curtain is suspended to the rings from which it hangs. It represents the Hebrew חֲבֵטָה, "a hook," from חָבַט, "to bend." Mr. Aldis Wright illustrates the interchange of the hard and soft sound in *tack* and *tache* by the similar instances of *kirk* and *church*, *nook* and *notch*, *nick* and *niche*.

**Tale** (*subst.*), a reckoning or account, a number told. A. S. *tael*, a number; Germ. *zahl*, a number. In Exod. v. 8, 18, we have "the *tale* of the bricks," i. e., the full number of bricks for which the taskmasters of the Israelites were responsible to Pharaoh; I Sam. xviii. 27, of the proofs of David's slaughter of the Philistines, "They gave them in full *tale* to the king;" I Chron. ix. 28, "That they (the Levites) should bring them (the ministering vessels) in and out by *tale*." In A. S. *tellan* is "to tell" in both senses, to "count" and to "recount," "narrate," as in German, *zählen*, "to reckon;" *erzählen*, "to relate." We may compare the expressions "telling beads," the "tellers" in the House of Commons, a "tally."

"Of other heuene than here holde thei no tale" (take no account).  
(*Piers Plowman*, i. 9.)

"He hath enū the verai heares of your heades noubrd out by tale."  
(Udal's Erasmus, *Luke* xii. 7.)

"And every shepherd tells his tale (counts his sheep)  
Under the hawthorn in the dale." (Milton, *L'Allegro*, 67.)

**Tire** (*verb tr.* and *subst.*) is used in the A. V. exclusively for dressing the head, though its ordinary use, as of *attire*, of which it seems a shortened form, is wider and more general. Jezebel "painted her face and *tired* her head" in expectation of Jehu's arrival (2 Kings ix. 30); Isaiah speaks of the women's "round *tires* like the moon" (Isa. iii. 18); and Ezekiel is bidden "bind the *tire* of thine head about thee" (Ezek. xxiv. 17, 23). The specious derivation from the Persian *tiara* is a false one. It has been connected by some with the German *zier*, *ziere*, "ornament," but the evidence is in favour of its coming through *attire*, from the Old French *atour*, "a hood," or "woman's headdress. It is a word of frequent occurrence.

"Women *tyre* theme selues with gold and silke to please their louers." (Tyndale, *Workes*, p. 72.)

Spenser's Perissa—

"In sumptuous *tire* she joyed herself to pranck."  
(*Faëry Queene*, II. ii. 56.)

And Charissa—

"On her head she wore a *tire* of gold."  
(*Faëry Queene*, I. x. 31.)

**Tittle** (*subst.*), only found in Matt. v. 18; Luke xvi. 17, as the translation of the Greek *κεφαλα*; Latin *apex*, one of the little projections or points which distinguish some of the Hebrew letters from one another, e. g., א and ב; ה, ו, and ז; ט and י. Our translators adopted the word from Wiclif and Tyndale. It signifies the tiniest thing possible, and is connected with *tit*, "anything small of its kind," a little horse, a little girl, &c., often used in composition to form a diminutive, e. g., *titlark*, *titmouse*, *titbit*, *titfaggots*. "To a *tittle*" signifies "exactly," e. g., "I'll quote him to a *tittle*" (Beaumont and Fletcher, *Woman Hater*, iii. 4); "St. Paul . . . to a *tittle* recites the words of Christ" (Jeremy Taylor, *Apology for Set Forms*, § 87).

"What shalt thou exchange for rags? robes. For *tittles*, titles; for thyself, me." (Shakespeare, *Love's Labour's Lost*, iv. 1.)

**Trow** (*verb int.*), to think, believe, suppose, from the A. S. *tréow*, "true;" *tréowian*, Germ. *trauen*, "to think to be true." It is only found in the A. V., Luke xvii. 9, "Doth he thank that servant because he did the things that were commanded him? I *trow* not." It is a very common word in early writers. e. g. :—

"This I *trowe* to be trowth, who can teche the better?"  
(*Piers Plowman*, i. 143.)

"A better prest I *trowe* ther no wher none is."  
(Chaucer, *Prolog*, 526.)

Stephen Hawes introduces Perjury, saying—

"I swere in lykwise, and anon she *troweth*,  
That we have sayd is of very trowth."

In Wiclif's version *trow* is frequent in the sense of "believe," "trust:" Matt. xxiv. 26, "Nyle ye *trowe*" = "believe it not;" John ii. 24, "Jhesus *trowide* not himself to hem, for he knewe alle men." The quotations from Piers Plowman and Hawes give evidence of the close connection between "trow" and "truth," or "troth," the lever by which Horne Tooke thought to overthrow Truth, defining it to be "that which every man *troweth*," and therefore having no real substantial existence.

**Tush** (*interj.*), an expression of contempt or impatience, occurring in the Prayer-book Psalter, Ps. x. 6, 12, 14, "*Tush*, I shall never be cast down;" "*Tush*, God hath forgotten;" "*Tush*, Thou God carest not for it;" Ps. lxxiii. 11; xev. 7. In no place is there any corresponding expletive in the Hebrew. The word is found frequently in Coverdale's translation, e. g., Ezek. xx. 49, "Then sayde I, O Lord, they will saye of me; *Tush*, they are but fables." Richardson gives the following from Sir P. Sidney: "*Tush*, *tush*! son. said Ceeropia, if you say you love, but withal you fear. you fear least you should offend" (*Arcadia*, b. iii.). Holinshed writes it *twish*: "There is a cholericke or disdainfull interjection used in the Irish language called *boagh*, which is as much in English as *twish*" (*Descr. of Ireland*, c. 8).

**Twain** (*numeral adj.*), "two," from the A. S. *twégen*, the masc. form, of which *twá* is the fem. and neut., akin to the Germ. *zween*. The root appears in the

English words containing the idea of duality, "twin," "twine," "twenty." It occurs frequently in the A. V.: e.g., Isa. vi. 2 (of the wings of the seraphim), "With *twain* he covered his face, and with *twain* he covered his feet, and with *twain* he did fly;" Matt. v. 41, "Who-soever shall compel thee to go a mile, go with him *twain*;" xxi. 31, "Whether of them *twain* [which of the two] did the will of his father?" &c. It is met with still more frequently in Wiclif's Bible, e.g., Gen. vi. 19, "And of alle lynunge beestis of al fleisch thou schalt bryngo into the schip *tweyne* and *tweyne*." In *Piers Plowman* we have "Tymme the tynkere and *tweyne* of his prentis" (v. 317). Chaucer gives us—

"Right sone upon the chaunging of the mone,  
When lightlesse is the world, a night or *twaine*."  
(*Troil. and Cressid.* iii. 551.)  
"I (Grisildis) have not had no part of children *twain*,  
But first sikenesse, and after wo and peine."  
(*Cher's Tale*, 8526.)

In Ezek. xxi. 19 we find "both *twain*," with which Mr. Aldis Wright compares—

"He hath him clensted *bothe twe*,  
The body and the soule also."  
(Gower, *Confess. Am.* i., p. 275.)  
"I beheld ryghtwell *bothe* the ways *teyne*,  
And mused oft whyche was hest to take."  
(Hawes, *Pastime of Pleasure*, c. i.)

**Very** (*adj.*). This word, which is now used only as an augmentative adverb, was formerly employed as an adjective, corresponding to the Latin *verus*, "true," Old French *verai*. Of this we have a very familiar example in the Nicene Creed, "*Very* God of *very* God," "*Verus* Deus ex *vero* Deo." We have it in the A. V.: Gen. xxvii. 21, 24, "Art thou my *very* son Esau?" John vii. 26; Acts ix. 22, "Proving that this is *very* Christ." Wiclif uses it constantly: e.g., Luke xvi. 11, "If ye weren not trewe in the wicked thing of ritchesse [the unrighteous mammon, A. V.], who shall bitake to you that which is *verry*?" John i. 9, "It was *verri* light which lightneth ech man comynge into this world." Latimer gives us "the habergeon of *very* justice" (*Serm.*, p. 30); and Shakespeare—

"My *very* friend hath got his mortal hurt  
In my behalf."  
(*Rom. and Jul.* iii. 1.)

And Hooker, "The *very* whole entire form of our Church polity" (*Eccles. Pol.* II. i. 1; "Superstition . . . mingleth itself with the rites even of *very* divine service done only to the true God" (*Ibid.*, V., iii. 3).

**Wax** (*verb intr.*), to grow, increase, from the A. S. *waxan*; German, *wachsen*. It is a verb of very frequent occurrence in the A. V.: I Sam. iii. 2, "Eli's eyes began to *wax* dim;" Jer. vi. 24, "Our hands *wax* feeble;" Luke xii. 33, "Provide yourselves bags which *wax* not old;" 2 Chron. xiii. 21, "Abijah *waxed* mighty;" Luke i. 80, "The child grew and *waxed* strong in spirit;" Phil. i. 14, "The brethren *waxing* confident by my bonds." We find it constantly in early authors—

"These ben treuthes tresores trewe folke to helpe,  
That nevere shal *wax*, ne wayne withoute God himselve."  
(*Piers Plowman*, vii. 54, 55.)  
"His sleep, his mete, his drynk is him byraft [bereft],  
That leue he *wax*, and drye as is a shaft,"  
(Chaucer, *Knight's Tale*, 504.)  
"As this temple *waxes*,  
The inward service of the mind and soul  
Grows wide withal."  
(Shakespeare, *Hamlet*, i. 3.)  
"He *waxes* desperate with imagination."  
(*Ibid.* i. 4.)

**Whit** (*subst.*), a small part, an atom, or least bit. I Sam. iii. 18, "Samuel told him every *whit*, and hid nothing;" John vii. 23, "I have made a man every *whit* whole;" xiii. 10, "He that is washed needeth not save to wash his feet, but is clean every *whit*;" 2 Cor. xi. 5, "I was not a *whit* behind the very chiefest apostles." It is derived from the A. S. *wiht* or *wicht*, "a thing," "creature." The words *ought* and *naught*, "something" and "nothing," contain this root; *ought* being the A. S. *á-wiht*; and *naught*, *ná-wiht*, or *naht*. Examples are very abundant. Of Chaucer's miller's wife we read—

"She was full aslepe a litel *wiht*."  
(*Reeve's Tale*, 4282.)  
"Dyvers gaue good care to hym, and some never a *whyhte*, such as had rather have warre than peace."  
(Froissart, *Berners' Trans.*, vol. i., c. 357.)

"He had a sharpe foresight, and working wit  
That never idle was, ne once would rest a *whit*."  
(Spenser, *Faery Queen*, II. ix. 49.)

"Mahomet cald the hill to come to him againe and againe; and when the hill stood still he was never a *whit* abashed, but said, 'If the hill will not come to Mahomet, Mahomet will go to the hill.'" (Bacon, *Essays*, xii.)

**Wimple** (*subst.*) occurs once in a list of articles of female attire, "The mantles, and the *wimples*, and the curling pins" (Isa. iii. 22). The Hebrew word מִטְפָּחוֹת (*mitpáchoth*) signifies "wide coverings" or "mantles," and is employed for the "veil" worn by Ruth, capacious enough to hold "six measures of barley" (Ruth iii. 15). It is rendered by Wiclif "schetis, other smockis;" and in Cranmer's Bible "kerchiefs." The word is akin to the A. S. *winpel*, the French *guimpe*, "a hood," and the Dutch *wimpel*, "a veil." It denotes a plaited or folded covering for the neck and throat used by religious women or elderly ladies. Chaucer writes of the Prioress—

"Ful somely hire *wympel* pynched was" (*Prol.* 151);  
and points out the distinction between it and the veil—  
"Wering a vaille insted of *wimple*,  
As unoues don in hir abbey."  
(*Rom. of the Rose*, 3864.)

**Wit** (*verb intr.*), "to know," from the A. S. *witan*. Gen. xxiv. 21, "The man held his peace to *wit* whether the Lord had made his journey prosperous or not;" Exod. ii. 4, "His (Moses') sister stood afar off to *wit* what would be done to him;" 2 Cor. viii. 1, "We do you to *wit* of the grace of God bestowed on the churches of Macedonia." In the last passage "do" has a causative meaning, as in Gower—

"He *dothe* us somdele for to *wits*  
The cause of thilke prelacie."  
(*Conf. Am.* i., p. 13. W. A. W.)

Of this old verb various tenses are employed by our

translators. Thus we have the pres. ind. *wot*: Gen. xxi. 26, "I *wot* not who hath done this thing;" Phil. i. 22, "What I shall choose I *wot* not." The past *wist*: Exod. xxxiv. 29, "Moses *wist* not that the skin of his face shone;" Acts xxiii. 5, "I *wist* not, brethren, that he was the high priest." Of the infinitive to *wit*, there are examples above. Instances of its use in our old writers are too common to need citation.

**Withs** (*subst.*), used only in Judg. xvi. 7, 8, 9. of the means used by Delilah for binding Samson, "If they bind me with seven green *withs* that were never dried, then shall I be weak." The marginal reading "cords" is more true to the original: cf. Job xxx. 11; Ps. xi. 2. The word *with* signifies a supple bough or twig used for winding about for the purpose of binding, A. S. *withie*, "a band," "a rope," and is allied to the preposition *with* by the idea of connection. The verb *windan*, "to bend, twist, twine," and *windel*, anything "twined," especially a wicker basket, are related to it. The willow being most suitable for this purpose, the tree itself acquired the name of *with*, or *withy*, by

which it is still popularly known. Wiclif so uses it: Lev. xxiii. 40, "*Withies* of the rennyng water" = "Willows of the brook" of the A. V. The "willows of Babylon," in Ps. cxxxvii. 2, are "the *withies* in the myddes of it." The word is still in good local use for a bond or tie. A pilgrim is thus described in *Piers Plowman*—

"He bare a burdoun (a staff, *bordone*) ybound with a brode liste,  
In a *witheyndeswise* ywounden aboute." (V. 524, 525.)

Where *witheyndes* is the genitive of the old English *witwind*, convolvulus, or bindweed. "Bind-*with*" is also a popular name of the wild elematis, or traveller's joy.

**Wittingly** (*adv.*), knowingly, understanding what he was doing, A. S. *witendlice*. Gen. xviii. 14 (of Jacob blessing his grandsons), "Guiding his hands *wittingly*."

"There is no blyndness more incurable than when a man is both *wittinglye* and *willynly* blynde." (Udal, *Marke* c. 3.)

"Nor yet do I account those judges well advised which *wittingly* will give sentence after such witnesses." (Latiuer, *Remains*, p. 325.)

## BOOKS OF THE OLD TESTAMENT.

### THE BOOK OF PROVERBS.

BY THE EDITOR.



THE book now before us stands at the head of what have been called the sapiential books of the Old Testament, those of which Wisdom is the theme, by which men are to be taught what true wisdom is, and how best to apply it to the varied relations of their lives. In the early stages of social intellectual growth, when men begin to observe and generalise on the facts of human life, they clothe the rough results of observation in the form of short and pithy sentences. Every race that has passed beyond mere savagery has had its proverbs of this kind. In proportion to the clearness of their moral perception of the right and wrong of things, their proverbs, as in the case of not a few of the Greek writers of this type—such, *e.g.*, as Theognis and Phocylides—have approached more or less nearly to the standard of those of Israel. The Hebrew word translated "proverb" (*mashal*) has, however, a special significance. What we may almost call the instinctive delight of man's mind in recognising resemblances where at first we see only differences, the pleasure of perceiving (as Aristotle puts it) that "this is like that," was developed in special strength in the Israelites and other people of the East. Their proverb was primarily and essentially a "similitude," the transfer of lessons from the facts of man's common life, or even from those of brute nature, to the region of man's moral and spiritual being. It was thus a condensed parable or fable, capable at any time of being expanded, sometimes presented with the lesson clearly

taught, sometimes involved in greater or less obscurity, that its very difficulty might stimulate the desire to know, and so impress the lesson more deeply on the mind. The proverb might be a "dark saying," requiring an interpretation. Thus, *e.g.*, "The fining-pot is for silver, and the furnace for gold: but the Lord trieth the hearth" (Prov. xvii. 3), is a parable of which we find an expansion in Mal. iii. 3, "He shall sit as a refiner of silver, and he shall purify the sons of Levi, and purge them as gold and silver;" while Prov. i. 17, "Surely in vain the net is spread in the sight of any bird," given as it is, without any interpretation, and capable (as commentaries will show) of many, is a "dark saying," in which the teaching is deliberately involved in more or less obscurity. Traces of these generalised maxims, so obvious as to seem truisms, are to be found before we are brought into contact with any full collection of them. The saying "Wickedness proceedeth from the wicked" passed current as a "proverb of the ancients" in the days of Saul (1 Sam. xxiv. 13). An individual instance of strange inconsistency was generalised as a type of all like anomalies, and the question "Is Saul also among the prophets?" became a proverb in Israel (1 Sam. x. 11; xix. 24). Later on, a rough induction from the facts of human history led men to transfer to a previous age the guilt of that in which they themselves were actors, and to say, "The fathers have eaten sour grapes, and the children's teeth are set on edge" (Jer. xxxi. 29; Ezek. xviii. 2). The Book of Job is full of apophthegms of the proverb

type, one of which afterwards became the motto, so to speak, of the Book of Proverbs, and gave the keynote to all its teaching. "The fear of the Lord, that is wisdom; and to depart from evil, that is understanding" (Job xxviii. 28). It was natural that the first advance to a higher culture under the son of David, the first result of intercourse with "the children of the east country" (1 Kings iv. 30), whose wisdom clothed itself in this form, should be the utterance by this great representative and patron of culture, of maxims, precepts, condensed parables in the shape of proverbs. The definite mention of three thousand as the number of which he had been the author (1 Kings iv. 32) points to the existence of a much larger collection as known, at least by repute, in the time of Ezra, embracing many notes on the minor facts of life, as well as its great laws of duty; and it seems reasonable to assume that what we now have is but an educational anthology of that collection, made with a special view to the training of the young in that fear of the Lord which is the "beginning of wisdom." The structure of the book seems indeed to show that the selection took a yet wider range. The traces of compilation present themselves at almost every turn, and we are able, within reasonable limits of probability, to trace each part of the book to its source, and to see in it the work of one who, like a well-instructed scribe, brought out of his treasure things new and old. A brief analysis of its contents will make this plainer.

(1) i. 1—7. We have here the title and the introduction to the whole book as it now appears. It is "The Proverbs of Solomon," but at the outset we are told that it contains more than this, and "the words of the wise" generally are to be found in it. The object of the book is stated fully, as if to commend it to the attention of the reader; and that object is, as has been said, distinctly educational in the best and highest sense.

(2) i. 8—vii. 27. The next section is a long, continuous exhortation, each sub-section opening with the words "my son," or "ye children," as of a father speaking to his children, or a master to his scholars. The warnings are chiefly against the social vices which mark the transition period between the life of villages and that of great cities, the lawlessness which leads young men (as, *e.g.*, Gideon and David's followers in Adullam) to prefer the robber, brigand life of adventure to the labours of the field (i. 11—19); the harlotry and baseness which contact with nations of a lower standard of morals brought to the Israelites as to their monarch (ii. 16; v. 3—23; vi. 24—29; vii. 5—27); the frands of the usurer and the spendthrift, sure to accompany the first initiation into the ways of commerce (vi. 1—3). The difference in style has led some critics to assign this to a later date than that of Solomon; but the evidence for or against difference of authorship is very slight. The incidental reference of the speaker to his being "tender and only beloved in the sight of his mother" (iv. 3), in connection with the name Jedidiah ("beloved of Jehovah") given him by Nathan (2 Sam. xii. 25), and with Bathsheba's conspicuous influence during his early

years (1 Kings i. 15—22), so far as it goes, is in favour of Solomon's authorship.

(3) viii., ix. The book rises here into a higher and more dramatic strain. Wisdom herself is introduced as speaking, not merely, as in i. 20—33, in the language of reproof, but as setting forth her own majesty and glory. Her work is seen in the marvels of the universe, in the order of human life. She is co-eternal with the self-existing God, is with Him as one brought up with Him, works out His will, is manifested in all His works. We are reminded of Hooker's noble praise of Law, that "her seat is the bosom of God, her voice the harmony of the world;" yet more of the teaching of St. John, the later development of the truth thus sown upon the field of human thought, that "In the beginning was the Word, and the Word was with God, and the Word was God;" that "without Him was not anything made that was made;" that He too was from all eternity "in the bosom of the Father" (John i. 1—3, 18). With that true Wisdom inviting men as to a great feast in her lordly house, with its seven pillars as the symbol of perfection (ix. 1—12), is contrasted once again the tempting invitation of the harlot, offering the "bread eaten in secret," the pleasures of sin of which men are ashamed even in the moment of enjoyment, instead of the bread of God which endureth to eternal life (ix. 13—18).

(4) x. 1—xxii. 16. The new heading of this section, "The Proverbs of Solomon," indicates with sufficient clearness that we have here the centre and kernel of the book, the selected maxims from that larger collection which from its very bulk would have been ill adapted for educational uses. Speaking roughly, it contains about 400 out of the 3,000. The maxims are brief, pithy, isolated, in marked contrast to the continuous teaching of the two previous sections, are more simply prudential, are characterised by the recurrence of certain striking phrases, such as the "fountain" or "well of life" (x. 11; xiii. 14; xiv. 27; xvi. 22), the "tree of life" (xi. 30; xiii. 12; xv. 4), the "snares of death" (xiii. 14; xiv. 27), "health" or "healing," in its ethical sense as contrasted with the sins which are the diseases of the soul (xii. 18; xiii. 17; xiv. 30; xv. 4; xvi. 24), and many others less conspicuous; yet more by the constant reference to Jehovah as the Judge and Ruler of mankind, and to the office of the king as his great earthly representative.

(5) xxii. 17—xxiv. 22. This section, though following in our received chapter-division as if it were continuous with the foregoing, is yet manifestly distinct. The short proverbs cease, and we again have the continuous exhortation, addressed as before by the teacher to his "son" (xxiii. 15, 19, 26), warning him against the same dangers. It would be a reasonable hypothesis to assume that it was in this form that the book first came into use, the proverbs properly so called being its substance, the homiletic exhortations serving as prologue and epilogue.

(6) xxiv. 23—34. Here, too, in the midst of apparent continuity we see the traces of a late addition. The compiler, or a later editor, came across the vivid picture

of "the field of the slothful," and in the absence of any direct evidence that they were by Solomon, attached them to the book which he had already put together, or which he found ready to his hand, under the title of "the words of the wise," to which he had already referred by anticipation in the opening promise of its title.

(7) xxv. 1—xxix. 27. Here the commencement of a new and later section is more distinctly set before us. "These are also proverbs of Solomon, which the men of Hezekiah king of Judah copied out." The words are very remarkable. They show the existence of a collection of proverbs already recognised as authoritative. They point to a literary activity specially busied at that period in collecting and arranging the scattered fragments of the past, either as making further extracts from the original more bulky collection, or putting into writing what had hitherto been handed down orally. And it may be noted that the section which thus opens is all but identical in character with that from x. 1—xxii. 16, which bears the heading "The Proverbs of Solomon," and which we have seen reason to regard as the kernel of the original book. The maxims are of the same length, have the same parallelism of structure, and are more or less grouped together in the same way, according to their subjects. There is the same stress laid on the ideal majesty of the kingly office, on the typical characters of the "fool" (xxvi. 1—12), the "slothful" (xxvi. 13—16), and the "righteous" (xxix. 2, 7, 16).

(8) xxx. The sections that follow present more peculiar characteristics. Instead of the "proverbs," or simply "words of the wise," we have here and in xxxi. 1 the word "prophecy." The Hebrew word thus rendered (*massa*) is not, however, that which is commonly used to describe the prophet's work: literally it means "burden," and as such is used either literally (as in Numb. iv. 15) of the holy things which were to be borne by the sons of Korah, or figuratively (as in Numb. xi. 11) for the weight of care and responsibility. In Isa. xiii.—xxiii. and Jer. xxiii. 33—38, it appears in a sense more nearly approaching to that of "prophecy" as the title of messages which the prophets were commissioned to deliver, and probably implied that the message was in the figurative sense, a "burden" which the prophet had to bear, until he had freed himself from its weight by delivering the message. An obscure passage in 1 Chron. xv. 22, in which Chenaniah, the chief of the Levites, is said to have been for *massa*, or, as in our version, for "song," gives us probably a transition stage in the history of the word, and helps us to understand how it might come to be applied to the deeper, more enigmatic, more poetic forms of proverbial wisdom.

The authorship of this section presents a problem almost as difficult as that of the title. Who was Agur the son of Jakeh? Who were Ithiel and Ucal, to whom his counsels were addressed? Their names occur nowhere else, and there is not even the shadow of a tradition about them. The conjecture that the names

are ideal, that Agur means the "collector" of wise counsels, while Ithiel (= *God is with me*) and Ucal (= *I am strong*) represent two types of character, one trusting in Divine support, the other in his own strength, though ingenious, can hardly be looked on as satisfactory. On the whole, I believe it is safest to come to the conclusion that we have here, as in the "Chaleol and Darda, sons of Mahol," of 1 Kings iv. 31, names of Eastern sages, who were famous in their day, though we know nothing but their names; and that in the final revision of the Book of Proverbs, probably under Hezekiah, the editor (if we may use that modern term) found in the teaching which the master had given to his scholars a wisdom that was worth preserving. A careful study of the chapter will show that it has in many passages a striking resemblance to the Book of Job. Here, too, the teacher has learnt his ignorance of the Infinite and Eternal God. He, the man honoured as a sage, confesses that he has not "learned wisdom," nor has he the knowledge of the Holy One (comp. Job xlii. 5). There is as in Job, especially in chaps. xxxix., xl., a deep sense of the wonders of the animal world, the mystery of their half-human skill, and foreshadowings of human characteristics of moral good and evil (Prov. xxx. 15, 19, 25—31). His thoughts on the mystery of the universe have suggested the question, identical in substance with that thought of Prov. viii. 30, whether he can in any way transfer to that Divine Being the human relations of fatherhood and sonship; and he asks, and yet is not able to make answer to himself, "What is his name, and what is his son's name, if thou canst tell it?" The facts thus noticed suggest, I think, the probability that we have here, as in the Book of Job, a wisdom, Semitic indeed, but not Israelite, the work of some proselyte to the faith of Israel, whose wisdom the "men of Hezekiah" honoured by placing its utterances in the same anthology as the proverbs of their own king. The reign of that king was, we know, conspicuous for the re-opening of intercourse with the neighbouring nations of the East (2 Chron. xxxii. 23), and, if we may assign Ps. lxxxvii. as one of the psalms of the son of Korah to that period, for the admission of proselytes from among them to the faith of Israel.

(9) xxxi. 1—9. Here, too, we must rest in the confession of our ignorance as to Lemuel and the mother who thus entreats him to resist the temptations of wine and strong drink. The Jewish tradition that the king was Solomon, and the monitress, Bathsheba; and Ewald's conjecture that Lemuel (= *he who is for God*), like Ithiel and Ucal, is a purely ideal name, are neither of them satisfying; and here, too, I incline to the view that we have an excerpt from some lost storehouse of gnomic wisdom. On the assumption of which I have before spoken, that the whole work was put together in its present shape in the days of Hezekiah, it may be an allowable conjecture that the king's purpose was to provide an educational manual for the son whom he left behind him as the fruit of his somewhat late marriage with Hephzibah.

(10) xxxi. 10—31. Here, again, we have manifestly an

independent fragment. Not only is the subject carried on through twenty-two verses in a manner entirely different from anything else in the book, but the structure of those verses, arranged as they are like the Lamentations of Jeremiah, and some few of the Psalms, in alphabetic order, shows its distinct and isolated character. The portrait of a "virtuous woman," of one whose virtue is also energy and strength, corresponds in its general features to the praise of the happiness of home in vv. 18, 19; but as a picture it is fuller, and brings before us more vividly the nobler ideal of womanhood, which was impressed on the minds of Israel, to be transmitted and transfigured afterwards in the history of Christendom, as compared with that which has prevailed in the barbarism which makes the woman do the man's work and bear the man's burdens, or in the corrupt civilization which sees in her only the instrument of man's sensual pleasure.

I have thought it right to bring out the composite character of the book with this fulness, partly because its structure could not otherwise be understood, and partly also because it may serve as a representative instance of the kind of editorial addition and revision to which so many of the books of the Old Testament have been subjected. It will be felt, I believe, that these facts in no degree diminish our reverence for the book or affect our trust in its guidance, while they add largely to the interest with which we read it, and to the life and reality with which it comes before us as embodying the thoughts and experience of living men. One word remains to be said as to the teaching of the book. For the most part it seems to stand, like the

proverbs of other nations, on the ground of a prudential, practical morality. Men are warned against sensuality, drunkenness, slander, indebtedness, on the ground that they will find themselves involved in disaster, or shame, or inconvenience. The rewards and punishments of the life to come are hardly mentioned. It was well that there should be one book in the Bible recognising the worth of those mixed motives which no ethical system can altogether dispense with, which are specially necessary for the young whose spiritual discernment has not been quickened by personal experience. But though this is the dominant character of the book, it would be wrong to take it, as men have sometimes done, as a complete account of it. The keynote struck in the opening prologue, "The fear of the Lord is the beginning of wisdom," is never altogether lost. The thought of the mystery and greatness of the Divine government is ever present to the minds of the writers of its several parts. It is one of the blessings promised to the "righteous," that they, and they only, have hope in their death (xiv. 32). In the noble poetry of chap. viii., in the obscure but suggestive enigmatic utterances of chap. xxx., the book passes beyond the limits of prudence and rules of life, and enters on the higher region of the Eternity and Infinity of the Divine existence. The moralist passes for a brief moment behind the veil, and speaks as a theologian.

I may be allowed, perhaps, in conclusion to refer the reader to an essay on "The Social Ethics of the Book of Proverbs" in my volume on *Biblical Studies*, and to my introduction to, and notes on, the book itself in the *Speaker's Commentary*.

## ANIMALS OF THE BIBLE.

BY THE REV. W. HOUGHTON, M.A., F.L.S., RECTOR OF PRESTON, SALOP.

### MOLLUSKS.

**T**HE character of the molluscan fauna of Palestine," says Tristram, "partakes, as might have been expected, of the same variety which marks the other branches of its fauna and flora. There are, however, fewer exceptions to its general character as a part of the Mediterranean basin, and fewer traces of the admixture of African and Indian forms. Northern types, especially of the genus *Clausilia*, are frequent in the Lebanon and on its southern spurs in Galilee. The molluscan fauna of the maritime plains and the coast possesses no features distinct from those of Lower Egypt and Asia Minor. The shells of the central region are scarce, and not generally interesting; while on the borders of the Jordan Valley and in the southern wilderness we meet with very distinct groups of *Helix* and of *Bulimus*, chiefly of species peculiar or common in some few cases to the Arabian desert. The fluviatile mollusca are of a type much more tropical in its character than that of the terrestrial shells. There are here but few species

similar to those of the east of Europe. Most of the species are identical with or similar to those of the Nile and Euphrates, and some of the genus *Melanopsis* are peculiar to the Jordan and its feeders. It seems probable that the inhabitants of the waters were better able to sustain the cold of the glacial epoch than the mollusks of the land; and from the post-tertiary remains found by the Dead Sea, we may infer that the species now existing have been transmitted from a period antecedent to the glacial; while the more boreal forms introduced at that epoch have maintained their existence in the colder districts of Northern Palestine, to the exclusion of the southern species, which have not succeeded in re-establishing themselves. The beautiful group *Achatina* requiring a degree of moisture not generally found in Palestine, is only represented by a few insignificant and almost microscopic species." ("Report on the Terrestrial and Fluviatile Mollusks of Palestine," in *Proc. Zool. Soc.*, 1865, p. 530, &c.)

The following species have been noticed as occurring in Palestine—of the genus *Limax*, 3 species; *Testacella*

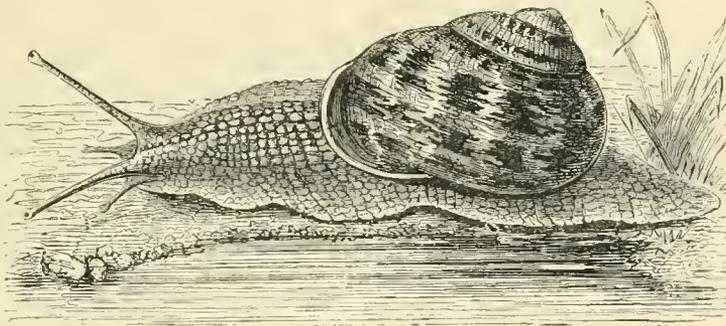
1; *Succinea*, 2; *Helix*, 49 or 50; *Bulimus*, 16; *Pupa*, 8; *Clausilia*, 8; *Tornatella*, 1; *Glandina*, 1; *Planorbis*, 2; *Limneus*, 1 or 2; *Cyclostoma*, 1; *Bithinia*, 3; *Melania*, 4; *Melanopsis*, 7; *Neritina*, 3; *Cyrena*, 2; *Unio*, 7. The Unios, or fresh-water mussels, are abundant and of large size, of species often differing from those found elsewhere; they are especially common in the Lake of Galilee, and are collected by the natives for food.

Bible references to molluscous animals are few; "the snail" is mentioned in Ps. lviii. 8: "As a snail which melteth, let every one of them pass away;" or, more literally, as in the Hebrew, "As a snail that goes along melting as it goes." The Hebrew word is *shablul*, from a root meaning "to make wet or moist," and is interpreted by the Targum to mean the naked snail or slug (*Limax*). It seems to have been an idea amongst the Orientals that the slug, by emitting its slime as it moved along, melted away. Owing to the dry climate of Palestine, slugs are few and scarce, but snails (*Helix*) are very abundant. "God has created nothing without its use," says the Talmud; "He has created the snail to heal bruises, by laying it upon them." The snail is mentioned in our English Version, in Lev. xi. 30, amongst unclean animals; but the Hebrew term *chomet* denotes some species of lizard.

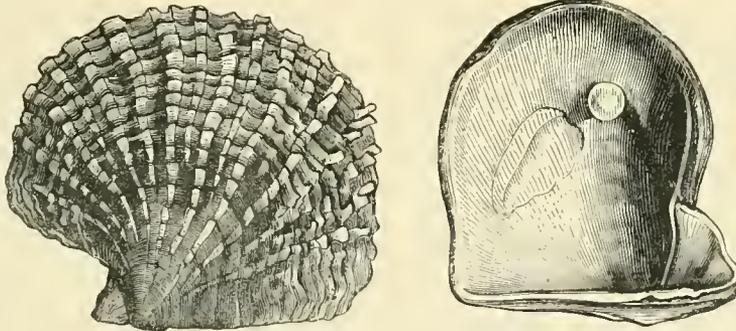
*Onycha*—that is, the horny operculum attached to the foot of some gasteropodous mollusk of the *Strombus* family—occurs in Exod. xxx. 34, as one of the ingredients of the sacred perfume. It is also mentioned in Ecclus. (xxiv. 15), where wisdom is compared to the pleasant odour yielded by "galbanum, onyx, and sweet storax." The name from the Greek, *ὄνυξ*, "a nail" or "claw," correctly designates the claw-shaped operculum of a *strombus*, hence the Arabs call this mollusk "Devil's claw;" compare the German *Teufelsklaw*. *Onycha*, under the name of *Blatta Byzantina*, was formerly used as medicine, and is often mentioned by old phar-

macological writers. Some years ago Mr. Daniel Hanbury kindly supplied us with specimens of onycha which he purchased at Damascus; the claw-shaped opercula were mixed with the opercula of some species of *Fusus*; when burnt, the substance yielded a slight aromatic odour.

*Pearls* are mentioned in the Old Testament only in Job xxviii. 18: "No mention shall be made of coral, or of pearls; for the price of wisdom is above rubies." The Hebrew word *gábish* occurs also with *abné*, "stones," in Ezek. xiii. 11; xxxviii. 22, "stones of ice," i.e., hailstones. We have no doubt that rock-crystal—than which nothing can be better compared with ice—and not pearls, is denoted by the Hebrew word *gábish*. If it be objected that rock-crystal is not an article of much value amongst ourselves, there is reason to believe that it was held in very high esteem by the Orientals. In an interesting inscription in the cuneiform characters which contains the private will of Sennacherib, King of Assyria—the earliest example of a will extant—especial mention is made of crystal. Amongst other treasures, such as



HELIX ASPERSA. (MULLER.)



PEARL OYSTERS (*Aricula margaritifera*).

golden chains, crowns and heaps of ivory, which the great king, the king of multitudes, gave to Esarhaddon his son, crystal (*abne ibba*) stands prominently out. But although no definite allusion to pearls is made in the Old Testament, the New Testament contains several references to them. Pearls (*μαργαρίται*) are especially mentioned by our Lord in one of His parables: "The kingdom of heaven is like unto a merchant man, seeking goodly pearls; who, when he had found one pearl of great price, went and sold all that he had, and bought it" (Matt. xiii. 45, 46). Pearls are mentioned amongst the jewellery worn by women (1 Tim. ii. 9; Rev. xvii. 4). "The twelve gates" of the heavenly Jerusalem "were twelve pearls" (Rev. xxi. 21), where perhaps mother-of-pearl may be more definitely intended. In the expression, "Neither cast ye your pearls before swine" (Matt. vii. 6), our Lord uses pearls metaphorically for any-

thing valuable, or more especially for wise and precious words, which in Arabic are figuratively called pearls.

Various species of mollusca yield pearls, such as the *Unio margaritiferus* of our own rivers, the *Mytilus edulis*, *Ostrea edulis*, of our shores and seas. We once possessed a fine pearl obtained from the first-named mollusk taken from a river in the Isle of Man; but the most valuable of pearls are afforded by the *Avicula margaritifera*, the pearl-oyster of commerce, found in the Indian Ocean, and especially in the Persian Gulf and Red Sea. Pearls are formed by the deposit of the calcareous substance around some foreign body, as a grain of sand, which serves as a nucleus.

**Purple.**—Under this name, the representative of the Hebrew word *argámán*, two or three species of mollusca of the genera *Murex* and *Purpura* are signified. The colouring matter—though it is difficult to say precisely what was the tint described under the Hebrew name—was obtained from a small organ in the animal's throat, and was extensively used as a dye. Phœnicia was celebrated for its production, Tyrian dye having had a world-wide reputation. The *Murex brandaris* and *M. trunculus* furnished most of the colouring matter, though the *Purpura hæmastoma* was also employed. These mollusks were obtained in immense numbers from the shores of the Mediterranean Sea. "To the present day," writes Tristram, "thick layers of crushed shells of *Murex brandaris* may be found near Tyre, the remains of this extinct industry, and recalling the Mons Testaceus of Rome, or the kitchen-middings of Denmark." Princes and nobles were clad in robes of purple or scarlet (see Judg. viii. 26; Esth. viii. 15; Dan. v. 7, 16, 29); they were also worn by the rich and luxurious amongst the people (see Jer. x. 9; Ezek. xxvii. 7; Luke xvi. 19; Rev. xvii. 4, &c.). All the species of the *Muricidæ* probably yield a colouring matter; the *Murex erinaceus* (Linn.) of our own coasts gives a dye which is either violet, blue, or rosy, under apparently the same conditions. The *Purpura lapillus*, common dog-whelk of the family *Buccinidæ*, yields a dye of a creamy consistency and colour more or less yellowish at first; when exposed to the light of the sun it passes through different shades of green to violet, then to purple and crimson, as may

be readily seen by crushing a specimen, and exposing the dye to the sun's light. According to Lacaze-Duthiers, the organ which secretes the colouring matter is the kidney, urea having been discovered in the liquid by chemical analysis. A good deal has been written on the purple dye yielded by our English *Purpura*. The Venerable Bede says of its permanency, "quo vetustior eo solet esse venustior." The derivation of the Hebrew word *argámán* (Chaldee, *argeváná*) is uncertain. The notion that it is to be referred to the Sanskrit *rágaman*, "having a red tinge," should be rejected, as it is exceedingly improbable that the Phœnicians should have used a loan-word to designate an animal so common on their own shores. The derivations proposed by Fürst and Gesenius seem to us also unsatisfactory.

Some species of dye-producing mollusk is intended by the Hebrew term *techêleth*, rendered "blue" in the Authorised Version (see Exod. xxvi. 4, 31; Numb. iv. 6, &c.; Ezek. xxiii. 6; xxvii. 7, 24); the Targum explains it by *chilzôn* or *chalzôn*, evidently, from the description, "a slug." It is usual to refer the *techêleth* to the *Helix ianthina* (Linn.)—the *Ianthina* of more modern zoologists—the oceanic snails whose small foot secretes a float of numerous cartilaginous air-vessels, to the under surface of which the ovarian capsules are attached. When handled these mollusks exude a copious violet fluid from beneath the margin of the mantle. But this remarkable mollusk does not appear to have been known by the ancients, whether Oriental or European; no mention of it occurs in the works of Aristotle, Pliny, or other old writers on natural history. The earliest notice of it appears in the *Opusculum de Purpura*, of Fabio Colonna, published at Rome in 1616. Forskal, in 1776, has given an account of *Ianthina communis*. We learn from Pliny that the Romans had various names for their purple dyes, expressing more or less their various tints and qualities; the principal mollusks which supplied the dye so much esteemed by the Romans were the *Murex trunculus* and *M. brandaris*, and the *Purpura lapillus*, which Pliny appears to intend by the name *Buccinum*. The *techêleth* of the Hebrew Bible, we think, denotes one or other of these dye-yielding species, and not any kind of *Ianthina*.

## ILLUSTRATIONS OF EASTERN MANNERS AND CUSTOMS.

### PRAYER: PUBLIC AND PRIVATE.

BY THE REV. DR. EDERSHEIM.

**T**HOUGH all other gates of heaven were closed, yet are those ever open by which the sighs of the afflicted go in." This beautiful Rabbinical saying is truly descriptive of Jewish views and feelings unto this day. Even in the most degenerate period of Isaiah and Micah, the people were not remiss in "appearing" before God, "spreading forth their hands," "making many prayers,"

or "erying unto Jehovah" (Isa. i.; Mic. iii.). The same seeming inconsistency appears in New Testament times. Side by side with the mere outward service of the letter, with hypocrisy, self-righteousness, and vain glory—indeed, partly as their vehicle or their cover—we read of many and long prayers. Prayer formed not only part of the religion of the Pharisees and Scribes; it mingled with every relationship, and literally pervaded

the every-day life of Israel. As a man rose in the morning, or laid down at night; as he went out, or came in; as he worshipped in the Temple, or entered the synagogue; at every meal; in every domestic occurrence; in danger or deliverance, nay, almost for every act and event of life, there were prescribed formulas which the devout Jew had to repeat. Besides, since every such *berachah* (or benediction) contained praise of the Divine name, it was considered an act of piety, and therefore entailing merit, to repeat as many as possible, till it was declared an evidence of special righteousness to say a hundred such *berachoth* in the course of the day. The formalism and bondage which characterised all this were the fruits of Pharisaism. But the zeal for God which underlay it, the desire to serve Him, and even the many sublime sayings of the Rabbis in regard to prayer, were the outcome of the Old Testament dispensation, and of the many centuries of Divine teaching and training through which Israel had passed.

For the Old Testament history had been full of prayer, and all its heroes men of prayer. It was the earliest sign of distinction between the races of Seth and Cain, in the days of Enos: "Then began men to call upon the name of Jehovah" (Gen. iv. 26). Enoch "walked with God;" Noah, and after him all the Patriarchs, marked the place of their sojourn by each building an altar; Abraham pled with God; Eliezer of Damascus sought His guidance and help; Isaac "entreated for his wife;" Jacob had power with God, and prevailed; and Moses was pre-eminently a man of prayer.<sup>1</sup> The same characteristic appears in seasons of need or in hours of danger in the history of Joshua (chap. vii. 6—9), and of all the later judges. Hannah asks her child of the Lord; Samuel frequently prays; the Psalms of David; the recorded prayer of Solomon for himself at the beginning of his reign, and again at the dedication of the Temple; the example of the pious kings, of Daniel, and of the prophets, all taught one and the same lesson. Every glorious event in the history of Israel was connected with the personal intervention of God, with His presence and help sought and obtained; and every calamity or humiliation called for fresh acknowledgment of Jehovah, and return to Him. Great national experiences are not like isolated dogmas; they reach down to the roots of social life, and pervade it in all its branches.<sup>2</sup> It was not otherwise in Israel, although Pharisaism made of the living God a sort of national Deity, bound to Israel for the fathers', and for their own sake; converted prayer partly into a necessary form, and partly into necessarily a merit; and made every Jewish petitioner a claimant, more or less entitled according to his position, his learning, or his religiousness.

Yet with all these examples of prayer in the history of Israel, it is very remarkable that the original institution of public worship by Moses contains no allusion to prayer as one of its constituent elements. The nearest

approach to it is found in the confession of the high priest over the so-called "scapegoat," on the Day of Atonement (Lev. xvi. 21), and in the sublime prayer with which every Israelite was to accompany the offering of the first-fruits (Deut. xxvi. 5), and the third year's, or, as it is commonly called, "the poor's tithe" (Deut. xxvi. 15). But even so, these were rather private than public services, while the high priest's confession can scarcely be ranked with the ordinary ritual. The true explanation probably lies in this, that the worship of the sanctuary was primarily *sacrificial*, and as such symbolical and typical. Sacrifices proceeded on the ground of the covenant relationship between Israel and God, and were either sacrifices for restoring that relationship when it had become interrupted or dimmed (sin and trespass offerings), or else to exhibit and enjoy it (burnt and peace offerings). Hence sacrifices were not so much "prayers without words" (to use the language of a distinguished German writer), as rather the preparation for prayer, while the symbol of prayer consisted in the burning of incense on the golden altar within the holy place (Ps. cxli. 2; Rev. v. 8).<sup>3</sup>

So far as appears from Scripture, the first real liturgical element was introduced by King David in his Psalms, which henceforth formed part of the Temple services. This institution was, no doubt, further developed by King Solomon, and in later times of religious revival. The Levites acted not only as choristers, but there was probably also antiphonal singing, and the worshippers took part in the service (1 Chron. xvi. 36; Ps. xxvi. 12; lxviii. 26; Jer. xxxiii. 11). But, indeed, our present arrangement of the Psalms, which must be of a very early date, already contains distinct evidence of liturgical formulas. Each of the first four books of Psalms closes with a "eulogy," or benediction (Ps. xli.; lxxii.; lxxxix.; cvi.), while Ps. cl. may be regarded as a grand closing eulogy, not only to the fifth book, but to the work as a whole. Then there are festive Psalms for the Sabbath (Ps. xcii.), and for the new moon (Ps. lxxxii.); Psalms of degrees, or rather of ascent, possibly for the festive pilgrim bands on their way to Jerusalem and arrival in the sanctuary; the "*Hallel*" (Ps. cxiii. to cxviii.); the Halleljah Psalms, &c.

The subject is far too wide for special treatment here, but this much seemed necessary to explain the great revolution which took place in public worship during and after the period of the Babylonish captivity. Deprived of their sacrificial services, and of their common central sanctuary, the institution of synagogues became almost a necessity to the Jews. After the return from Babylon these were spread over the whole of Palestine, and, indeed, wherever Jews resided in any numbers. The avowed purpose of the synagogues was mainly twofold: that in every place Moses should be read, and to have some central spot "where prayer was wont to be made." After that the practice of public prayers soon became general. Not to speak of the services when the foun-

<sup>1</sup> Even according to the Talmud (*Ber. 32 b*), the acceptance of Moses depended not upon his works, but upon his prayers.

<sup>2</sup> It deserves special notice that no less than twenty-five different terms are used in the Hebrew for praying.

<sup>3</sup> I must here take leave to refer the reader to my work on *The Temple, its Ministry and Services as they were at the Time of Jesus Christ*, chap. viii., and other places.

dations of the second Temple were laid, and the walls of Jerusalem dedicated (Ezra iii. 10, 11; Neh. xii. 27, 40). we read in Neh. xi. 17 of a special office "to begin the thanksgiving in prayer." Henceforth the progress was rapid. The Apocrypha, while expressing many beautiful sentiments, also afford painful evidence how soon prayer degenerated into formalism, with its twofold consequences of either work-righteousness or hypocrisy. This brings us to the period of the Pharisees and Scribes, and of the New Testament, which must chiefly engage our attention. Here it may be convenient to consider the subject under the threefold aspect of *Temple-prayers*, *Synagogue* and other *public prayers*, and *private and family prayers*. Before briefly describing each, some general remarks, explanatory of the views prevalent at the time of Christ, may prove useful.

In general the Rabbis distinguished, on the ground of the expressions used by Solomon (1 Kings viii. 28), two elements in prayer, entreaty and thanksgiving. To these corresponded the two kinds of prayer—the *Berachah*, or benediction, and the *Tephillah*, or petition. Confession of sin was indeed, not wanting, but it seems rather national than individual, or else to stand out as quite a separate and distinct element, specially suitable for certain wants or seasons, such as at fasts, or on those occasions when it was thought that God held periodical judgment in regard to the deeds of men, decreeing the fate of each individual according to his merits. The duty of prayer itself is in the Talmud (*Jerus. Ber.* iv. 1) beautifully traced up to the command to love the Lord our God, and to serve Him with our whole heart (*Deut.* xi. 13), since the service of the heart could, in the nature of it, consist only in prayer, as evidenced in the case of Daniel, whose "continual service of God" (*Dan.* vi. 16) must refer to his habit of prayer (*chap.* vi. 11). The later Rabbis indeed, especially in the Babylon Talmud, whose constant aim it was to substitute prayer for the sacrifices of which they were forever deprived, tried to put supplication even above sacrifices, as the most acceptable mode of approaching God. But sounder views also prevailed. Thus it was said, that the great point in prayer should be, in the first place, to realise before Whom we stood. When Rabbi Eliezer lay a-dying, his disciples came to ask him what they should do to inherit eternal life. "Have regard," he replied, "for the honour of your companions, turn away your children from vain thoughts, place them near sages, and when you pray, think before Whom you are standing, and so you shall obtain the life to come" (*Ber.* 28, b). This same Eliezer was (according to *Jer. Ber.* iv. 4) in the habit of every day saying some one new prayer for fear of falling into formalism, while other Rabbis either added a new eulogy, or some verses from Scripture, to the ordinary prescribed prayers. For as another sage, Eleazar, declared: "He that converteth prayer into a regular recurring duty, his is not devout supplication." These are the words of the *Mishna*, or of the traditional law. Would that their spirit were not contradicted by the punctilious injunctions with which

they are surrounded. But the very explanations and illustrations by which the above quotation is accompanied in the *Gemara* contain puerile discussions about what a man was to do, if, while praying, he remembered that he had already said his prayers, or if he recited on the Sabbath the prayer for ordinary days, &c. But here is another beautiful Mishnic saying. In *Berachoth* v. 1, we read: "None should stand up to prayer except he have first bowed the head in private devout meditation. The pious of old were wont to wait an hour before they prayed, in order to direct their hearts to the place (of His holiness). Even were a king to greet us, we should not acknowledge it; nor should we stop even if a serpent were to wind around our heel." Unfortunately, or rather characteristically, here again the Rabbis immediately set themselves (in the *Gemara*) elaborately to discuss under what circumstances of previous pre-occupation, lightness, or weariness one may or may not pray; what subjects Elijah discussed with Elisha in their last walk; whether a man may, while praying, shake off a scorpion, though not a serpent, since the bite of the former is far more dangerous, and so on.

The subject of intercessory prayer is often alluded to by the Rabbis. Its efficacy depended, of course, on the religious merits of him who offered it. Frequent instances of its miraculous success are recorded. But as, in general, to commit a mistake in prayer was regarded as of evil omen, whether to the individual or the congregation, so it was said that you might know by the ease or otherwise with which you said your prayer whether or not your intercessions for others were heard. We purposely abstain from quoting the views of the later Rabbis about the benedictions which the Divine Being Himself was supposed to say, and other kindred topics, as they touch on the blasphemous. Yet they were only the logical consequences, rigidly carried out, of their system. Rather will we close this part of our subject by quoting two beautiful principles laid down in the *Mishna*, whatever may be thought of the reasons by which they are supported. "Every one," it is said, "ought to bless God for the evil (that happens him), even as he blesses Him for the good; for it is written, 'Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength.' With all thy heart means, with both its inclinations—that towards good, and that towards evil; with all thy soul means, even if thy soul were taken from thee; with all thy strength means, with all thou possessest;" or, as explained by others, "according to every measure that God measreth out to thee, praise Him as much as possibly thou canst."<sup>1</sup> Again, "When giving thanks for evil, it is to be done, without regard for the good (that may flow from it); and when for the good, it is without regard to the evil (that may ultimately result in consequence);" in short, it is to be absolute and grateful acknowledgment of God as our Father under

<sup>1</sup> There is in the original a play of alliteration upon the words *strength, measure, praise, and very much* which cannot be reproduced in the translation.

all circumstances, and without selfishness, doubt, or cavil. While Rabbi Akiba was being horribly tortured to death, the hour arrived for reciting the *Shema*—of which hereafter. Straightway he commenced it, and became full of joy. His torturers charged him with being either a sorcerer, or mocking them. But the Rabbi replied, that never before had he been able to know that he loved God with all his soul, and that now he felt most joyous in that opportunity. The *Gemara* adds that thus—professing at the same time his belief and his love—he gave up the ghost. With the same words on their lips have thousands of Jewish sufferers in bygone ages died under the hands of their persecutors; for most truly could St. Paul bear Israel witness, “that they have a zeal for God, though not according to knowledge” (Rom. x. 2).

1. So far as the *Temple services* were concerned, we know that at the time of Christ prayer mingled with every one of them. When a private sacrifice was offered by any one in Israel, he led it up into the Great Court, and turned its face westwards, towards the sanctuary, so as to present it before the Lord. Then, laying his hands on the head of the sacrifice,<sup>1</sup> to constitute it the substitute of the offerer, he confessed over it as follows:—“I entreat, O Jehovah! I have sinned; I have done perversely; I have rebelled; I have committed (naming here his sin, or his trespass, or the breach of the command of which he had been guilty); but, behold, I return in repentance, and let this be for my atonement.”<sup>2</sup> Again, the ordinary daily service in the Temple had its season of prayer alike for priests and worshippers. We read in Luke i. 9, 10, that while the aged Zacharias—on whom the lot for it had fallen for the first and only time in his life<sup>3</sup>—was burning the incense on the golden altar in the awful gloom of the holy place, only lit up by the seven-branched candlestick, “the whole multitude of the people were praying without.” This was the period of great silence in the Temple, which served as a symbol to heavenly realities, in the silence of heaven, “about the space of half an hour,” after the opening of the seventh Apocalyptic seal (Rev. viii. 1—4). We know exactly what the prayers then offered<sup>4</sup> were. Even before that service, and when the priests were gathered in “the hall of polished stones,” to cast lots who should burn the incense, and who lay upon the altar the pieces of the sacrifice, or pour out the drink-offering, prayer was made by them, the people probably also at the same time engaging in devotions. Again, as at the close of each day’s service, the drink-offering was poured out, the Temple music began, and to its accompaniment the Levites chanted the Psalm appointed for the day. Each Psalm was

sung, not continuously, but in three sections. At each interval the priests drew a threefold blast on their silver trumpets, and the people worshipped. In the Temple it was customary not to respond by an *Amen*, but with this: “Blessed be the name of the glory of His kingdom for ever and ever” (Jer. Ber. ix. 9). Hence the concluding addition to the Lord’s Prayer in Matt. vi. 13, which is wanting in most ancient MSS., is really only the Temple formula.

We have given but an outline of the prayers in the ordinary daily Temple services. There were also special benedictions for the particular services of the various feast days, in the presentation of firstlings, the first-fruits, and the firstborn, and in the different purifications. Probably the most elaborate ritual was that on the Day of Atonement, and during the Feast of Tabernacles. Into this we cannot here enter. But sufficient has been said to show that at the time of our Lord prayer formed one of the great elements in the worship of the Temple. In connection with this matter, the Rabbis were very particular in enjoining due reverence in every approach to the sanctuary. The worshippers were to come up solemnly and quietly, carrying neither staff in their hand, nor having shoes on their feet, nor yet bearing purse or scrip, nor with dust on their feet (Ber. ix. 8). The application of this command to His disciples by the Saviour (Matt. x. 9, 10) must mean, that in the service of the true Temple they were to be influenced by the same spirit of reverence. In reference to the attitude in prayer, a distinction was made between bending the knees, bowing the head, and falling prostrate on the ground, the latter being reserved only for those in closest fellowship with God. Thus we read, that in the night of His agony in the garden, the blessed Saviour “fell on his face, praying” (Matt. xxvi. 39). In general, the worshippers were to turn towards the Holy Place, and on leaving, to retire at first backwards, properly to compose their body and dress, to draw the feet together, to cast down their eyes, to fold the hands over their breast, and to “stand as a servant before his master, with all reverence and fear.”

2. So much has already been said in previous articles on the *synagogue*, and the manner in which prayers were there offered—on the phylacteries and the *tallith*, that we need not enter into many details. The duty of attending the synagogue is put so strongly, that it is said he who does not pray in a synagogue deserves the name of impious (Jer. Ber. v. 1), the Scriptural reference here being somewhat curiously to Ps. xii. 8, while the Babylon Talmud maintains (Ber. 6. a) that prayer best secures its answer when offered in a synagogue (Ps. lxxxii. 1). Similarly it is maintained that if a man, who is wont to attend the synagogue, misses it one day, God would demand an account of the neglect, according to Isa. l. 10; and that if the Eternal, on entering a synagogue, found fewer than ten present, He was angry at this remissness. Further it is declared, that if there was a synagogue in a place, and a man entered it not, he was an evil neighbour, according to Jer. xii. 14. Rabbi Joehanan accounted for the longevity of people

<sup>1</sup> The only exceptions to this rule were firstlings, tithes, and the Paschal lamb, in which cases there was no imposition of hands.

<sup>2</sup> We must here refer to our volume on the *Temple Services* (chapter on Sacrifices), which gives full details on all Temple rites and ordinances at the time of Christ.

<sup>3</sup> No one was admitted to this service if he had already once before officiated in it.

<sup>4</sup> They form part of the ordinary daily prayers. We must again refer to our volume on *The Temple and its Services*.

in Babylon, by their going early to the synagogue, and remaining long there; and Rabbi Joshua ben Levi recommended this to his sons as a means of prolonging life (Deut. xi. 21; Prov. viii. 34). It was even deemed a duty to have a fixed place in the synagogue (Jer. Ber. iv. 5), for which, as we know, the Pharisees chose the chief seats. Besides prayer in the synagogue, and private prayer in the Temple, the Rabbis were wont to offer their devotions in the Academies, and to commence and close their studies with supplication, of which frequent examples are given in the Talmud. On occasion of public fasts it was the custom to bring the ark, which contained the rolls of the Law, into a public place. The people appeared in sackcloth and ashes. Some venerable man, whose home had been desolated by sorrow, was chosen in preference to lead the devotions of the people, and penitential Psalms mingled with confession of sin and entreaty.

Few questions require more careful answering than those of the proportion of fixed and free prayer in the synagogue, and what parts of the present Jewish prayer-book date from Temple times, or, at least, from the first century of our era. About fifty fragments of the ritual still in use in the synagogue on ordinary days, on Sabbaths, fast-days, the New Year's, and the Day of Atonement, undoubtedly belong to that period. Certain portions being early fixed, considerable latitude was allowed to the leader to insert between them longer or shorter prayers, which in course of time became traditional, and finally a fixed part of the liturgy. Among the early Rabbis great difference of opinion prevailed on this subject. Rabbi Gamaliel insisted on strict adherence to the fixed forms; Rabbi Joshua thought that an abstract of the prescribed daily benedictions was sufficient; while Akiba only allowed it to those who could not remember the eulogies. On the other hand, Rabbi Elieser strongly insisted on free prayer.

The oldest portions of the liturgy extant, and which were undoubtedly in use at the time of our Lord, claim our special attention. These never varied. Any one who attempted any alteration; pronounced certain words (in reference to God) more than once, which might seem by implication to contravene the Divine Unity; or made use of what were deemed heretical expressions; or, indeed, did anything at all singular, was at once stopped, when leading the devotions. In fact, the very manner in which the honour of leading prayers was to be accepted was accurately defined (*Ber. 34 a*). It seems that at first you must decline, without which officiating would be like meat without salt; but if you resisted too long, it would be like a dish that was oversalted. At the first invitation you are to refuse, at the second to hesitate, and at the third to rise and go. What an illustration does all this afford of the hypocrisy and vain glory with which the Master charges the Pharisees! In the minuteness of their injunctions, in the punctiliousness of their observances, and in the

self-righteous confidence of their pretensions, no better illustration nor sadder confirmation of the words of our Lord could be imagined, than that all unconsciously offered in these Rabbinical disquisitions.

3. The Rabbis fixed *three* times a day as seasons for *private prayer*, quoting for this the example of the Psalmist (Ps. lv. 17), and of Daniel (vi. 10). They further vindicated the practice, because there were three changes in the course of every day. The origin of morning prayer they traced to Abraham, on the ground of Gen. xix. 27; that of afternoon prayer to Isaac, appealing to Gen. xxiv. 63; and that of evening prayer to Jacob, basing their inference on Gen. xxviii. 11. They also placed the morning and afternoon prayers in correspondence with the morning and evening sacrifice in the Temple, frankly confessing that from that point of view they had no warrant for evening prayer, upon which one of their number suggested that it might stand in remembrance of the half-burnt pieces of the sacrifice, which were allowed to smoulder all night on the altar. We know, as a matter of fact, that the hour for the morning sacrifice was the *third* (corresponding to our 9 A.M.), though the preparations for it commenced with the break of day. The evening sacrifice was slain at the eighth hour and a-half (about 2.30 P.M.), and the pieces laid on the altar about an hour later. On the eve of the Passover, the evening sacrifice was offered one hour, and if it fell on the Sabbath two hours earlier, on account of the Paschal lambs that had to be slain afterwards. Hence the earliest hour at which evening prayers might be said was 12.30 P.M., and this was probably the prayer which Peter offered when he had the vision which showed him that nothing might be called common or unclean (Acts x. 14). In course of time, the afternoon prayer dropped out of practice, leaving only morning and evening prayers. The limit for morning prayer was variously fixed at from when you can distinguish between pale-blue and white or else light green, till nine o'clock (when the children of kings rise), or even mid-day; that of the afternoon either till the evening, or to a quarter before four o'clock; while evening prayer might be said any time of the evening or night. The prayers for the Sabbath and feast-days were not bound to any special hour.

In prayer the voice was neither to be too much elevated, nor were they to be said silently. In bowing down, the back must be bent so low that every vertebra becomes conspicuous. Here again arise endless discussions, as to how loud one must say prayers, and whether or not it is sufficient, if one cannot hear one's own voice; what is to be done in case of misplacement of words or sentences, of insufficient pronunciation, of errors, &c.; in what posture workmen on walls or trees, or persons carrying burdens, may say their prayers, &c.; till one feels involved in endless wretched casuistry, that stifles all spirit of devotion. Thus the question whether a man may at all salute or return a salutation in the middle of his prayer, or only at the close of a section, is a very knotty point, the solution of which partly depends on whether you salute from reverence, from

<sup>1</sup> In three things, the Rabbis say on this occasion, may there be a too much or a too little: in rising, in salt, and in the refusal (to lead prayer).

fear, or merely in common politeness. The school of Shammai was wont to say evening prayers lying, and morning prayers standing, but the practice was declared dangerous. Commonly, devotions were performed in an upper room on the roof, or in the open air, in streets and market-places, which, as we know, the Pharisees chose in preference, for the purpose of ostentation (Matt. vi. 5).

The fixed prayers for the morning, which were in use at the time of Christ, in the form we are about to reproduce, consisted (1) of two benedictions, after which it had been common to read the Ten Commandments, a practice abolished lest the Sadducees should pretend that this was the only important point in the Law; (2) of the repetition of the *Shema* (so called from the first word in it, *Shema*—"Hear, O Israel," &c.), which was really a sort of "belief," and consisted of the recital of Dent. vi. 4—9; xi. 13—21; Numb. xv. 37—41; (3) of another benediction; and (4) of the *Shemonch-Esreh*, or eighteen benedictions. In reality, however, they were nineteen, a special prayer having afterwards been added against the "heretics"—most probably the early Christians. Of these Eulogies, the three first and the three last are the oldest in date; while those numbered xiii., xiv., xv., date from the final dissolution of the Jewish commonwealth.

The afternoon prayers consisted of the eighteen

Eulogies, and the evening prayer of the *Shema*, with two benedictions before and two after it, followed by the eighteen Eulogies.

#### MORNING AND EVENING PRAYER.<sup>1</sup>

(3) "Blessed art Thou, O Lord, King of the world, who formest the light and createst darkness, who makest peace and createst everything; who in mercy givest light to the earth and to those who dwell upon it, and in Thy goodness renewest day by day, and continually, the works of creation. Blessed be the Lord our God for the glory of His handiworks, and for the light-giving lights which He has made for His praise. Selah! Blessed be the Lord God, who hath formed the lights!"

(2) "With great love hast Thou loved us, O Lord our God, and with much overflowing pity hast Thou pitied us. Our Father and our King, for the sake of our fathers who trusted in Thee, and Thou taughtest them the statutes of life, have mercy upon us and enlighten our eyes,<sup>2</sup> that we in love may praise Thee and Thy unity. Blessed be the Lord, who in love chose His people Israel."

<sup>1</sup> We give it not in its present form in the Jewish Prayer Book, but as criticism suggests it had originally stood.

<sup>2</sup> We have here left out a beautiful portion, because the most recent authorities consider it of later date than the original prayer, and we also wish to study brevity.

## SCRIPTURE BIOGRAPHIES.

BY THE REV. WILLIAM LEE, D.D., PROFESSOR OF ECCLESIASTICAL HISTORY IN THE UNIVERSITY OF GLASGOW.

### DAVID.

**T**HE biography of the man who was the virtual founder of the Hebrew monarchy, and by the admission, even of his detractors (see Bayle, *Dict.* s. v.), one of the greatest men that ever lived, is set before us in Holy Scripture with a fulness and detail not unworthy of its great interest and importance. It cannot, of course, be told at length within the narrow limits at our disposal in these pages. Nor will any attempt be made to do more than to refer very briefly to the leading facts, and especially to those facts which relate rather to his personal history, than to the history of the times of which he formed so great a part.

Let it be admitted, at the outset, that while it is hardly possible to exaggerate the greatness of the qualities by which David was distinguished, his character was not only not without defects and failings, but was stained by the perpetration of crimes for which no palliation can be found that absolves him from fearful guilt, any more than it saved him from a terrible retribution; and which, especially when regarded in relation to his high religious professions and advantages, must, but for the deep remorse, and life-long repentance by which they were followed, have more than neutralised all the claims which he otherwise possesses

to the lofty position which he occupies—and, all things considered, worthily occupies—among the most illustrious of mankind.

I. The true character of David began to reveal itself even in his earliest years. We are apt to be struck less with the essential unity, than with the formal contrast between the youth and manhood of the son of Jesse. The distinction in his fortunes at the two periods is indeed very remarkable, and as such is oftener than once expressly referred to in the Bible: "Thus saith the Lord of Hosts, I took thee from the sheepcote, from following the sheep, to be ruler over my people, over Israel" (2 Sam. vii. 8); "The Lord chose David also his servant, and took him from the sheepfolds: from following the ewes great with young he brought him to feed Jacob his people, and Israel his inheritance" (Ps. lxxviii. 70, 71). But the ruddy boy, in his shepherd's coat, tending the sheep of his father on the hill-sides in the wilderness of Judah, was already, if not a king, endowed with the kingly gifts, and with those gifts more than kingly, which gave to his royal state in after years its truest splendour and glory. Thus, before he left the sheepfolds he was already known for his skill in minstrelsy; for remarkable courage, and aptitude for military enterprises; for his sagacity, or

"prudence," in any business entrusted to him; for a noble presence; and for the spiritual graces which always continued to be the brightest jewels in his diadem (1 Sam. xvi. 18).

Nor can we wonder that so it should have been. It might perhaps at first sight appear that the circumstances of David's youth were very unfavourable to the development of such qualities as those which afterwards distinguished him so eminently. But, in the first place, those qualities were in a great measure independent of the outward conditions under which the son of Jesse grew up from infancy to manhood. A man of his extraordinary native genius, and force of character—to say nothing of the spiritual graces with which he had from boyhood been endowed in a measure not less remarkable—must have forced his way to high distinction, under any circumstances, however discouraging and unfavourable. It is the common lot of men such as he was, to rise superior to the hindrances and difficulties with which they have often to contend, and which, while sufficient to repress the ambitious aspirations of feebler natures, tend, in their cases, to further rather than to hinder the ultimate triumph. Then, in the second place, it may be doubted whether for such a career as lay before him, the circumstances of David's youth were otherwise than favourable in a very high degree.

Even for the rougher aspects of that career his life in those early years afforded no unsuitable preparation. Bethlehem was a remote, and, if we are to judge of the condition of the inhabitants from the description of them in the Book of Ruth, as a rule, a quiet and peaceful village. But it was exposed, like other parts of the country, to occasional incursions from hostile tribes, with one of whose strongholds, Jeshu, it was in dangerously close proximity. In the time of Elkanah it appears to have been ravaged by the Midianites (Ruth i. 1, 6). And when David was in hiding in the cave of Adullam, it is mentioned incidentally that there was a garrison of the Philistines close to the gate of Bethlehem (2 Sam. xxiii. 14). In these circumstances even those of the young men of the town whose youth, or employment, kept them at home, could not fail to have opportunities of acquiring some experience in arms. But David's shepherd life gave him special facilities for such experience. The wild and thinly-peopled wilderness-ground, stretching towards the east to the borders of the Dead Sea, and in a southerly direction to the confines of Mount Scir, where the shepherds of Bethlehem had often to follow their flocks in search of pasture, were the haunts not only of wild beasts, but of more formidable enemies, in the shape of robber-hordes from beyond the frontiers. And we know that in defence of their charge the men who followed this employment not unfrequently found it necessary to engage in bloody conflicts with aggressors who carried out their depredations not by stealth, but by force of arms (1 Chron. vii. 21; cf. Kitto, *Piet. Bible*, in loc.). The reputation which we have found David had already gained as "a mighty valiant man, and

a man of war" (1 Sam. xvi. 18), was doubtless earned in contests arising from one or other of the causes here referred to.

It must be remembered, however, that the place for which the future king was destined, was not solely, or even chiefly, that of a soldier; and for the development of some, at least, of those qualities by which he was in the future to be more eminently distinguished, but especially for the early growth of that simple piety towards God, which from first to last formed the crowning distinction of "the man after God's own heart," the very quietness and seclusion of his shepherd life—and whether under his father's roof in Bethlehem, or on the wild uplands, where by day and night he watched his flocks, that life must have been for the most part quiet and secluded—afforded some of the most favourable conditions which he could have enjoyed.

Nor was the even tenor of the quiet Bethlehem life altogether unbroken. One incident of this period demands notice, in consequence of the difficulty of reconciling the account of it with another portion of the history of David's early years;<sup>1</sup> but perhaps it may deserve our attention also, in connection with the discipline by which the young shepherd was prepared for the approaching change in his fortunes. Saul had now become subject to paroxysms of a mental disease, for which, in accordance with the practice of early times, it was determined to employ the supposed remedy of music. And already, as we have seen, enjoying at least a local reputation for skill in minstrelsy, the youngest son of Jesse, the Bethlehemite, was recommended by one of the courtiers, and sent for by the king, to "play with his hand" before Saul. It appears that there was as yet no continuous residence on his part at the palace. David did not wholly abandon the pastoral life, and assume, as for a time he appears to have done afterwards (1 Sam. xvi. 21), the position of a minstrel permanently attached to the court. He "went and returned from Saul to feed his father's sheep" (xvii. 15); *i. e.*, he came and went between Gibeah and Bethlehem, as the state of the king's mind was such as to require or dispense with his services. Even, however, the occasional visits which he paid, while yet a boy, to a court in which, if he did not then himself attract the attention of Saul (xvii. 55), or possibly of any of the great men Saul had gathered around him (xiv. 52; xvii. 55), he had an opportunity of seeing something of a world very different from that with which he was familiar in his own obscure village, could not fail to have some influence on the secret training which he was undergoing for the great part he was, ere long, himself to play on the stage of public life.

It is in relation to its influence in the same direction

<sup>1</sup> Cf. 1 Sam. xvi. 19—23 with 1 Sam. xvii. 55, 58. Many suggestions have been offered for the removal of an apparent discrepancy, the importance of which has surely been greatly exaggerated. The first passage appears to imply an earlier familiarity on the part of Saul with David's person than probably existed, simply because some portions of it—*e. g.*, verse 21—refer, by anticipation, to circumstances which did not take place till after the victory over Goliath.

that a previous event in the simple annals of these, upon the whole, uneventful years, finds its explanation. While the young shepherd of Bethlehem was passing his days and nights in tending his father's "few sheep in the wilderness," with no cares beyond those arising from his humble charge, a great, though, as far as the country generally was concerned, little suspected revolution had taken place in Israel. Saul had forfeited the favour of God, and been formally, if secretly, rejected by Jehovah as king. He was now king only by sufferance. But not only had Saul been virtually deposed; Samuel had received the command to anoint the man whom Jehovah had selected to be the future occupant of the throne. It was to the town of Bethlehem that the aged prophet was commanded, with this view, to direct his steps. It was among the sons of Jesse, the Bethlehemite, that he was told he should find the predestined captain of the Lord's inheritance. And it was, in fine, on the head of Jesse's youngest son, David, that, when the moment for the completion of the transaction arrived, he was divinely directed to pour the consecrating oil. The graphic details of this, the most striking event in the history of David's youth, are familiar to every reader. That its influence on the formation of David's character was mainly contemplated in the seemingly premature ceremony which brought Samuel to Bethlehem, on the occasion in question, cannot be doubted. It made no immediate change in his fortunes. From the sacrificial feast, at which he received the holy unction, he returned to the sheepfolds, whence he had been hurriedly brought, at the last moment, at the bidding of the prophet; and many years were to elapse before he should ascend the throne of Israel. It could not even have any effect in preparing the way for his eventual succession to the monarchy. Such a purpose, indeed, the care taken to avoid public notoriety must alone have sufficed to defeat. Its aim must be mainly, at least, sought in the direction already indicated. Thus understood, the anointing was an event of the utmost importance in the early history of David. One result was found in the special grace which was communicated to the "chosen of the Lord," by means of the sacrament. "The Spirit of the Lord came upon David from that day forward." But how great must also have been the moral influence in the formation of his own character, of the mere knowledge which was now for the first time conveyed to him—the knowledge, if not of the precise nature of the destiny awaiting him (for this was probably withheld), at least of the fact that he was the object of the peculiar favour of Jehovah!

An invasion of the Philistines, which seems to have taken place when he was about twenty years of age (Ussher, *Ann.* i. 49), at length gave David an opportunity of manifesting to the nation how great a man had been growing up in comparative obscurity in their midst, and was the occasion of raising him, in a single day, from his humble duties at the sheepfolds, if not to the throne, to a position which was hardly second to that of the king who still reigned over Israel.

The inveterate and powerful enemies of the chosen people, just mentioned, probably encouraged by the growing weakness of Saul's government, had on this occasion penetrated as far south as to the mountain Ephes-dammim, near Shochoh, in Western Judah, and had there entrenched themselves. Saul, who seems at once to have raised an army to oppose the invaders, took up his position in the Valley of Elah, or of "the Terebinth," a narrow "ravine" alone separating the two hosts. It was this "ravine" which became the scene of the combat between David and Goliath. The details of the remarkable episode in the life of the Psalmist, to which reference is now made, need not be gone into at length. Whether the proposal of the Philistines to submit the old question of Israel's independence to the arbitrement of single combat, had been contemplated by them from the first, or was an after-thought, suggested by some such circumstance as their finding the Israelites better prepared for resistance than they expected, is not stated. There seems, at all events, to have been a reluctance on their part, not only to force on a general engagement, but even to give battle when themselves threatened by the attacks of the army of Saul. In ancient warfare, the mode of determining the fortune of war between contending forces by duel was not unusual (see examples in Chandler's *Life of David*, i. 70); and there was an obvious motive for its proposal on the part of the Philistines on the present occasion. They had in their camp a man of gigantic stature (six cubits and a span, or upwards of nine feet—a stature, however unusual, not unprecedented: see Keil *in loc.*). Goliath of Gath was probably a descendant of the Rephaim or "Giants," whom the spies of Moses, and afterwards Joshua, found in Canaan among the aborigines of that country, and a few remnants of whom are said to have taken refuge, after the conquest, "in Gaza, in Gath, and in Ashdod," cities of the Philistines (Numb. xiii. 32; Josh. xi. 22; cf. Blunt, *Coincidences*, 119). It was reasonable to suppose that the Israelites could have no warrior willing and able to encounter single-handed such an opponent, especially with the great additional advantage he possessed from the strength of his armour, and the weight and size of his weapons. Nor need we be surprised that the hope which may have been indulged to this effect by the Philistines was not disappointed. For forty days, morning and evening, the Philistine champion had come forth into the open valley to repeat his defiance with no other result, except that "all the men of Israel . . . fled from him, and were sore afraid" (1 Sam. xvii. 24); when David, in his shepherd's coat, and with his shepherd's wallet and sling, and also with the simple faith in God, and in God's cause, which he had in like manner brought with him from the sheepfolds, appeared on the scene. The Israelite camp could not be more than two or three hours' journey from Bethlehem. David was at this time still engaged in attendance on Jesse's sheep; but his three eldest brothers were in the ranks of the army of Saul. Sent one day, by his father, with some simple gifts, to inquire after the

welfare of those brothers, he arrived at the camp at the very moment when the Philistine champion came forth as usual to defy Israel. It may perhaps appear marvellous, even incredible, that a task which had been declined by Saul and all his mighty warriors, should have been accomplished by a shepherd-boy with a sling and a stone. That a stone hurled by the strong and practised arm of a youth should have chanced to kill Goliath, is however, neither incredible nor marvellous. Nor are the youth and inexperience of David reasons why we should be surprised that he made the attempt. The venture was one perhaps rather to be expected from a youth than from a man, who with more years might have been expected to have less hardihood and self-confidence. But it must be remembered that the victory of David over Goliath was a victory accomplished rather by religious faith than by warlike qualities. There is no pretence of the exhibition on his part of greater military skill, or force of arm, or even physical courage, than was possessed by those great captains in Saul's army who declined the encounter. His trust was only in God. "Thou comest to me," he said to Goliath, "with a sword and with a spear, and with a shield; but I come to thee in the name of the Lord of hosts, the God of Israel, whom thou hast defied" (1 Sam. xvii. 45). Whatever the cause, the result of the apparently so unequal combat was not only the death of Goliath, but the utter rout of the Philistines, and a revolution in the fortunes of David himself, which gave a new colour to his whole life.

II. The phase of David's history on which we now enter embraces the period from his introduction to the court of Saul—the immediate result of his victory over the Philistine champion—to the death of that monarch: the period of what may be called his hero life, in contrast at once with his shepherd life, by which it was preceded, and his life as king, first over Judah, and latterly over all Israel, which followed it. Its whole duration was probably about ten years. It was for David a time of very various fortune. For the first few years he might have appeared to have reached an elevation of rank and prosperity sufficient to satisfy his utmost ambition, or at least to render him an object of envy to all the nation. He was admitted into the number of the king's most favoured servants. The honourable position of Saul's armour-bearer, to which he was immediately raised, was ere long exchanged for that of commander of the king's body-guard (Ewald, *Hist.*, iii. 75), an officer only second to the commander-in-chief of his forces, and, like the latter, having the distinction, shared only with the presumptive heir to the throne, of a seat at the royal table. He became, at the same time, the chosen associate and bosom friend of Jonathan, the son of Saul: he was married to one of Saul's daughters. Nor did he enjoy only the honours and distinctions which can be conferred by the favour of the monarch: he was the idol of the nation. "All Israel and Judah loved David, because he went out and came in before them" (1 Sam. xviii. 16.) A great and

terrible reverse of fortune followed. The seeds of that implacable hatred of the youth whom he had raised to so high a pinnacle of greatness, which at last took possession of Saul, and led to all the persecutions from which David suffered, in the later years of Saul's life, were indeed sown at a very early period, and began to bear fruit long before the final rupture between these two remarkable men. At the close of the campaign against the Philistines, in which David had played so distinguished a part, even if he did no more than kill Goliath—but the presumption is that he had earned further honours in the pursuit of the enemy—Saul returned in triumph to Gibeah; and as the victorious army passed across the country from the borders of Philistia, whither it had chased the routed foe towards the capital, "the women," we are told, "came out of all [the] cities of Israel [which lay on the route], singing and dancing, to meet King Saul, with tabrets, with joy, and with instruments of music. And the women answered one another, as they played, and said, Saul hath slain his thousands, and David his ten thousands" (xviii. 6). The preference implied in such words rankled in a nature probably always prone to jealousy, and all whose worst passions had been exasperated by insanity and a consciousness of the loss of the Divine favour. "From that day forward" Saul had looked upon David with an evil eye; and the very honours he heaped upon him were bestowed in, apparently, every case with some latent evil design. At last—after escaping repeated attempts at assassination, even in the palace of the sovereign—David was driven forth from house and home; deprived of all his honours; divorced from a wife whom he loved; and, hunted as a felon and outlaw from one refuge to another, at the continual hazard of his life, could only find in the end security in voluntary banishment.

That which mainly characterises this period of the life of the Psalmist is, as already suggested, the heroic aspect in which it presents him throughout. Whether in Saul's service—first as captain over a thousand of the ordinary tribal conscripts, and, latterly, as commander of the king's body-guard; or, again, as the chief of a band of freebooters, who gathered around him after his outlawry, in the wilderness of Judah, and in the land of the Philistines at Ziklag, a common character belonged to the life of David all through these years. Wild feats of arms, often against overwhelming odds, in which, by his great military genius, his personal daring, and the command he exercised over his comrades in arms (whom he had the art of inspiring with his own martial spirit, and with the most unreserved confidence and attachment to his person), he met with almost unvarying success—such were the every-day incidents of his life at a period in which he appears to have been undergoing the special discipline, previously denied him, for an important part of the work which awaited him after his accession to the throne.

It was, in some respects, a very different life from that which was ever passed by him either before or

afterwards: a rough life, too, and part of it, at least, spent among rough companions, few if any of whom had any sympathy with his better nature. Nor was his own conduct, at this period, always without traces of the inevitable results of the deteriorating influences to which he was exposed. The duplicity, for instance, to which he stooped in his relations to Achish, king of Gath, at Ziklag (1 Sam. xxviii. 1 seq.), was wholly unworthy of him, and nearly led him into what might have proved a fatal blunder. The question, too, how far his position, especially at Ziklag, was consistent with his own professions (1 Sam. xxiv. 10) of loyalty to the existing government, is a very difficult one. David, however, as might indeed have been expected from the force and strong individuality of his character by nature, preserved even at this time, under the rough manners of a soldier of fortune, the high religious principle, the warm feelings, and elevated tastes, which he had shown in earlier and happier days. It is not without interest that we find him, after the final rupture with Saul took place, making it his first care to provide for the security of his aged parents (1 Sam. xxii. 3). A striking fact of the same kind has been noticed by all his biographers. One day, when in hiding in a fastness above the cave of Adullam, and within view of the home of his youth, he was seized with an irrepressible longing for a draught of water from the well from which he had drunk in his boyhood. "David longed, and said, Oh that one would give me drink of the water of the well of Bethlehem, which is by the gate!" The sequel of the story must be added. When, at the hazard of their lives—for to reach the well they had to break through the ranks of a "garrison" of the Philistines, then at Bethlehem—three of his companions proceeded to the place, drew water, and brought it back to him, "he would not drink thereof, but poured it out unto the Lord;" he saw in it but the blood of these brave men (2 Sam. xxiii. 15). It is needless to say how in this incident at once the strong home affections which prompted the wish, and the womanly tenderness which shrunk from its gratification at so great a risk, are full of significance in relation to the degree in which the finer instincts of David's nature remained unaffected by the circumstances of his life at this time. Then, not only was his harp still his constant companion and solace in those days, and was as often heard in his camp in the wilds of Engedi, as it had been on the neighbouring pasture-grounds in the days of his youth, or afterwards in the palace at Jerusalem, and employed at every period in the praise of God; but perhaps there are none of the Davidic Psalms more remarkable for the depth of the spiritual experience which they embody, or for the evidence they afford of the devoutness, the strength of faith, the aspiration

after good of their author, than those many Psalms (*e.g.*, Ps. vi., vii., xviii., xxxiv., xl., lii., liv., lvi., lvii., lix., lxiii., cxlii.) which are, either by tradition or on internal evidence, attributed to this period.

It must never be forgotten by any one who wishes to estimate aright the character of David that, if not the soldier-life, the life of the freebooter, at least, was adopted by him not by choice, but by compulsion. To escape the persecutions of Saul he had in vain attempted to find refuge in a voluntary exile from Israel (1 Sam. xxi. 10). He had previously thought, it would seem, of even abandoning all ambitious hopes in connection with public affairs, and devoting himself to a purely religious life. Such at least appears to be the most obvious explanation of a remarkable incident in his history, which finds its place between the flight from his house at Gibeah and the failure of Jonathan's last efforts to bring about a reconciliation with Saul. At this period, we are told, he fled first to Ramah, to the house of Samuel, who still survived; and from thence removed with the aged prophet to the neighbouring school of the prophets (Naioth, "school," or "studium;" Ewald, *Hist.*, iii. 50, note), where for some time—indeed, until driven forth, whether he would or not, by his powerful and implacable enemy—we find him living among the ordinary members of the sacred college, and taking his part in the devotional exercises and other religious employments to which these holy men were exclusively dedicated (1 Sam. xix. 18, seq.; cf. Stanley, *Jewish Church*, ii. 59).

III. The last great division of the history of David embraces a period of no less than forty years—the forty years during which he filled the throne.

It was at Ziklag, in the land of the Philistines, that he heard of the issue of the battle on Mount Gilboa. He received the tidings of a disaster which involved the ruin of his enemy, if it also inflicted a terrible blow on his country, in no unworthy spirit. The wretched Amalekite who brought him the first intelligence, and, doubtless in the hope of a rich reward, claimed to have himself administered the death-blow to Saul, found, to his cost, that he had fatally miscalculated the feelings with which a generous nature, like that of David, would regard the fall of one whom, whatever the wrongs he had suffered from him, he never ceased to respect, both on account of his position and for the sake of his personal qualities. That David's mourning for Saul, no less than for Jonathan, was heartfelt, cannot be doubted. He had no purpose to serve in paying insincere honours to the memory of a king who had already lost his hold on the affections of his former subjects. And every word of the magnificent elegy which he composed on the occasion bears testimony to the depth of the emotions by which it was inspired.

## BOOKS OF THE OLD TESTAMENT.

## ECCLESIASTES; OR, THE PREACHER.

BY THE EDITOR.

**T**HE title of this book in the original, *Kohleth*, is fairly rendered by the Greek, *Ecclesiastes*, and by the English equivalent, *Preacher*. It is connected with the verb which signifies "to call together," with the noun which denotes an "assembly" so called. The Hebrew form of the word is that which belongs properly to abstract feminine nouns, and hence there seems reason to believe that, as with such English words as "majesty," "lordship," "royalty," the abstract word has been transferred to the concrete, personal representative of the thought implied, or else that, as in Prov. i. 8, Wisdom is introduced as a person, speaking as a woman, uttering her voice in the streets, so here the primary thought is that the writer is identified with the wisdom with which he was so largely gifted, and assumes that as a kind of allegorical designation, as if to imply that it is Wisdom who speaks through him.

The contents of the book would seem, at first, to leave no room for doubt as to its authorship, and therefore as to its date. The Preacher describes himself as "the son of David, king over Israel in Jerusalem" (i. 1, 12). The autobiography with which the book opens corresponds in its broad outlines and in many of its details with the life of the historical Solomon. Jewish and Christian writers till the sixteenth century accepted it as the work of Solomon, with hardly an exception. The criticism of the last three centuries, beginning with the great name of Grotius, has, however, raised serious doubts on this point. The style of the book is unlike that of the Proverbs which we ascribe to Solomon. Its language is fuller of Aramaic or Chaldee words and forms than the Proverbs, or than any Psalm or other writing belonging to the period of the monarchy of Judah. The word "angel," or "messenger," as applied to the priest of God (chap. v. 6), is not found elsewhere in that sense till we meet with it in Mal. ii. 7. The Divine name throughout the book is *Elohim*, and not *Jehovah*; and though this has little bearing on the question of date, and might, from one point of view, be said to point to an early rather than a late period in the history of Israel, it is urged that this betrays a different hand from that of the author of the Proverbs, in which both names are used with nearly equal frequency. The social and political state described in the book belongs, it is said, to a time of decay, and anarchy, and oppression, rather than to the highly-organised and prosperous reign of Solomon. The tone of scepticism and despondency which pervades the book throughout, finding the thought that strengthens it only at the very last, is said to be foreign to the earnestness and devotion of the tone of David and of Solomon. And so the ingenuity of critics has assigned for its composition the time of Zerubbabel, or Nehemiah, or Alexander the

Great, or the Maccabees. One able writer, dwelling on what he considers the parallelism of parts of its teaching with that of the Stoics and Epicureans, has argued that it must have been after those two sects had divided the philosophy of the world of Greek thought—that is, in the third, or even as late as the second, century before Christ.<sup>1</sup>

These arguments are met by the assertion that Aramaic forms and words might have belonged to Hebrew in its early stages of growth, or might have come in through Solomon's intercourse with other Semitic races; that the history of the Judges, or of Saul, or David, presented types of social disorder that correspond with the descriptions given by the Preacher; that diversity of style is adequately accounted for by difference of age, or subject, or mood, even in the same writer. The mental struggles which it portrays are not greater than those which meet us in the Book of Job or the complaints of Ps. lxxiii. It is not necessary, even assuming a very close resemblance, to infer that the writer of the book must therefore have derived his thoughts from the disciples of Epicurus or of Zeno. The tendencies of thought and feeling which we connect with those two names are essentially human tendencies, and have appeared in different countries and different periods quite unconnected with each other. To make the best of life, by hardening ourselves against its troubles, or making the most of its enjoyments; to believe that we are in a fixed order which we cannot alter, or in a whirl of chance which we cannot control; these rough and ready solutions of the problems of the universe present themselves naturally enough at all times, and we need not look for traces of derivation, or urge a charge of plagiarism, wherever we may find them.

On the whole, then, while it must be admitted that the verdict of nearly all recent criticism is against the Solomonic authorship of the book, it must be said that no satisfactory theory has as yet been substituted in its place, and that, after all, we must say of it, as of the Book of Job—in some respects at once the most like it, and the most unlike, among the books of the Old Testament—as Origen said of the Epistle to the Hebrews, "Who wrote it, God only knows." It will not do to say, as some have said, that the book itself settles the question, that it is either an impudent forgery, with no claim whatever to a place in the canon of Scripture, or that it must stand as written by the son of David. Those who press this short and easy method of settling a complicated question forget that the Wisdom of Solomon in the Apocrypha presents phenomena of a strictly analogous character. It, too,

<sup>1</sup> Mr. T. Tyler, *Ecclesiastes*. Williams and Norgate, 1874.

claims to be written by the great king whose name is prefixed to it. For centuries it was received as standing on the same footing as Ecclesiastes. Even now it occupies an honourable place among the books which the Church reads for "example of life and instruction of manners." No one has ever dreamt of stigmatising it as a forgery. The fact must be admitted that the quasi-dramatic personation of character as one form of instruction has been in almost every age recognised as perfectly legitimate, and that if the balance of evidence is in favour of a later date than that of Solomon, there is no ground for rejecting this conclusion on an *à priori* assumption that an inspired writer was necessarily debarred from employing such personation.

The contents of the book present, perhaps, a yet more difficult problem than the question of its authorship. It does not present moral lessons in plain and easy language like the Book of Proverbs. It is not an utterance of devout aspirations like the Psalms, nor the proclamation of a Divine message like the writings of the prophets. Its tones are harsh, discordant, despondent. It reads like the confession of one who had wasted his life, and had no hope beyond it. Life and immortality are shrouded as with a thick darkness. It seems to anticipate that weariness of the satiated voluptuary, of the over-wrought intellect, which we are sometimes to think of as attaching to a high culture, like that of modern civilisation. Want of power to understand its drift led some of the older Rabbis to question its authority—to shut it out from the studies of the young. For a like reason it takes its place now among the less-known and less-studied books of the Old Testament. Rightly apprehended, however, the book is of profound interest and significance. It meets the necessities of a state of mind from which, perhaps, no period of the world's history has ever been quite exempt, but to which periods, like our own, of increasing luxury and advancing knowledge are especially liable.

The ever-recurring watchword of the book, "Vanity of vanities, all is vanity," speaks of bitter disappointment, in tones of which we find echoes in the poetry that expresses most powerfully our modern experience—in Shakespeare's *Hamlet*, in Byron's *Childe Harold*, in Tennyson's *Palace of Art*. The man has gone in quest of the chief good, and has sought for it in many ways, and retired from the search at every stage baffled and disappointed. The permanence of Nature does but oppress him with the sense of the short-lived littleness of man. Pleasure palled on the sense; magnificence and state brought no profit; wisdom, sought for its own sake, and not springing from the fear of the Lord, yielded no contentment. He hated the labour which he had taken under the sun. "Vanity of Vanities, hollowness and vexation, were written upon all things" (chaps. i., ii.).

The order of the world presented, it was true, tokens of a righteous order—a time for everything, for blameless joy, after the pattern of a true Epicureanism (ii. 12, 13), for righteous judgment (iii. 16, 17). But that thought, too, failed to comfort at first, for the shadow of death closed in the prospect, and, as yet, there was no

vision of judgment beyond it, only the thought that man "hath no pre-eminence above the beast; that all are of the dust and all turn to dust again" (iii. 19, 20). A closer scrutiny of the facts of man's life around him did but make the problem more insoluble. Sympathy with the oppressed, indignation against the oppressor, were better than the selfish pursuit of pleasure, with which the seeker after happiness had started; but there was no clue to guide him through the labyrinth, and what he saw did but leave on him the conviction that death was better than life; that the experience of other men was like his own, and that everything under the sun was vanity (iv. 2—7). Changes of dynasties, rashness and hypocrisies in worship, the increase of goods that brings increase of trouble, and gives nothing to the possessor but the beholding of them with their eyes—all these taught the same lesson. Length of days, seeming prosperity, was to him, as to the old Greek poets, no safeguard against a disastrous end. It was better not to be at all than to lead a life so profitless (v., vi.).

There came, however, at this stage, the dawning of better things. A "good name" was "better than precious ointment" (vii. 1). Conscience and self-respect were quickened into a new, though as yet struggling, life by the seeker's sympathy with suffering; and with this there revived also the sense of the preciousness of wisdom, not now as merely speculative, but as including patience, calmness, the equal balance of temper at either extreme of fortune (vii. 9—14). The man learnt to see that the first condition of wisdom was to fear God (vii. 18); that its first fruits were the consciousness of the sin that cleaves to all men, even to the just (vii. 20); of the ignorance which hems in man's search for knowledge on every side; of the uprightness of man's nature as designed by God; of the "many inventions" by which man has swerved from that uprightness (vii. 23—29).

So far there had been a clear and definite progress; but the book, true to human experience, reproduces the oscillations and wanderings of thought of one who has not as yet set his feet upon the rock which remains unmoved, though the waves foam and dash around it; and so we find a return of the old melancholy. "Vanity" is still written on all things. Mirth within reasonable limits seems the highest good attainable, but those limits are fixed by the deepening conviction that it never can be well with the wicked, "because he feareth not God," that it shall be well with those that do fear Him (viii. 11—13). The consciousness of God, so to speak, is growing stronger; a righteous scorn of evil is taking the place of cynical indifference. And with this there is a greater readiness to accept even the apparent disorder of the world as having a divine order underlying it. The "poor wise man who delivered the city" may be slighted and forgotten; kings may be negligent or corrupt, "servants may be set upon horses;" but the wise man will yield to the ruler, and will not curse the king, nor pour out his passion in a multitude of words (ix. 15; x. 4—7, 20). Revolution brings no remedy. Government of any kind is better than absolute anarchy.

"The wise man can, in the midst of that imperfect order, find opportunities for doing good, and "cast his bread upon the waters," and "in the morning sow his seed" (xi. 1-6). Activity in good works is the natural and divinely-appointed remedy for the gloom and melancholy of scepticism. Even this, in the absence of the life and immortality which was not then brought to light, was not enough to remove the sense of the nothingness of human life. Death, with all its physical phenomena, the failure of sight and hearing, the silver cord loosed and the golden bowl broken, with all its attendant pageantry, the mourners going about the streets, is still a dark and dreary thought; but there is at least a gleam of hope in the belief, however faint and indistinct, that when "the dust shall return to the earth as it was," the spirit shall "return to God who gave it" (xii. 1-7). The burden of the seeker's strain, the burden which weighs heavily on his soul, is not yet removed. "Vanity of vanities, saith the Preacher; all is vanity." But much has been gained, though not all. The seeker has found, at least, a higher law of life than that with which he started; a deeper conviction that the order of things, in which he recognises God's work, does indeed make for righteousness, and by that law he is content to live himself, and is eager to proclaim the "acceptable words" to others. "Fear God, and keep His commandments, for that is the whole *duty of man*"<sup>1</sup>—all, *i. e.*, that makes man truly man. "For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil."

Such, I believe, is the plan and teaching of this strange enigmatic book, which, as we read it, we feel to be as true to the sad and dreamy scepticism of our own time as it was to that of the man who wrote it, more than two thousand years ago. The *Two Voices* of Tennyson present a parallel more or less close to its alternations of mood and thought; and I am constrained to confess that that poem and the *Palace of Art*, to which I have referred above, have helped me more to understand its teaching than the exegesis of many commentators. If at first it seems strange that a book so different, in its questioning and half-desponding tone, from the writings of lawgiver, psalmist, prophet,

<sup>1</sup> The italics show that the word "duty" is not in the Hebrew. Literally, we might render, "all that becomes a man."

evangelist, apostle, should have found a place in the canon of Scripture, we may yet recognise in those who so placed it a wisdom higher than they were themselves conscious of. The mental and spiritual disease for which it provides a remedy, is not peculiar to any one age or race, is not excluded by the prevalence of any religious system. It recurs in the nineteenth century after Christ in nearly the same form as it had presented itself, it may be, a thousand years before. The man of pleasure, the man of money, the statesman and the controversialist, each wearied with that to which he has given his life, finds in it still the echo of his own experience. Renan, judging of St. Paul by what he himself would have done, had he been in St. Paul's place, pictures to himself the old age of the Apostle, as that of one who found that he had been living for a dream and delusion, and who, after his youth and manhood had fed upon the words of the psalmist or prophet, after he himself had written what was to occupy a like place with them in the veneration of mankind, fell back after all upon Ecclesiastes—the words of the Preacher—as the one book that satisfied him, and helped him to meet the problems which vision and revelation failed to solve. As applied to St. Paul personally, that picture of the brilliant Frenchman is, of course, simply ludicrous, but it is not the less true that many who have been students of St. Paul's writings, and admired his life, and traced the controversies that have grown out of them, may yet, in the presence of doubts which they cannot put away, find refuge in its teaching. It is one of the signs of the times, in part helping us to understand how M. Renan could have adopted a notion that seems so monstrous, that Mr. Matthew Arnold, who claims to be the true expositor of St. Paul's mind and heart to the men of this generation, should have reproduced substantially the teaching of Ecclesiastes. So far as he is an ethical teacher, he is the *Kohleth* of the nineteenth century. We may hope, much as we may shrink from the contrast which his teaching presents to the mind of Christendom, and we must add, to the mind of Christ, that he, too, may have borne, not altogether in vain, a witness for the law of righteousness, and the "sweet reasonableness" of Jesus, and given men who were in the abyss of despair and doubt a stepping-stone on which to rise out of it.

## GEOGRAPHY OF THE BIBLE.

### PALESTINE.

BY MAJOR WILSON, R.E.

#### IX.—PHENICIA, PHILISTIA, AND THE MARITIME PLAIN.

**T**HE original name of Phœnicia was Kna or Kenaan (Canaan), derived from Canaan, the fourth son of Ham, and signifying "lowland" in contradistinction to Aram, the "highland" of Syria. This term, if we may judge from the allusion in Gen. x. 15 to Sidon, the first-

born of Canaan, from the pre-eminence given to the name Sidon throughout the Old Testament, and from the manner in which Isaiah speaks of Tyre and Sidon as "cities of Canaan," appears at first to have been confined to the narrow undulating tract which stretches along the Mediterranean from Ras en-Nakurah, "the ladder of Tyre," to the Nahr Auly, River Bostrenus, two miles north of Sidon. Herodian states that Kna or Chna was

the ancient name of Phœnicia, and the word Kanaan is found on a coin of Laodicea, whereon that town is called "a mother city of Canaan." The name Canaan was not, however, long confined to this limited area, for it was applied at different times to districts of varying extent. The earliest mention of its limits is in Gen. x. 19, where we are told that "the border of the Canaanites was from Sidon, as thou comest from Gerar, unto Gaza; as thou goest, unto Sodom, and Gomorrah, and Admah, and Zeboim, even unto Lasha;" and in Numb. xxxiv. 2—12 the boundaries are more definitely fixed as extending from the wilderness of Zin on the south to the entrance of Hamath on the north.

At present, however, we must confine our attention to the country known as Phœnicia, a name derived, according to some, from *φοίνιξ*, "a palm-tree," according to others, from Phoinix, the founder of the Phœnician race. Phœnicia proper was probably the tract originally called Kna, including Tyre and Sidon, but at a later period it embraced the more extensive district from the mouth of the Orontes to the "ladder of Tyre," including the colonies of Aradus (Arvad), Tripoli, and Beirut (Berytus). Josephus calls Mount Carmel a "Tyrian mountain," and states that Cæsarea was in Phœnicia. Ptolemy makes the river Chorsens, south of Tantura (Dor), the southern boundary; and Strabo includes Cæsarea, Joppa, and the whole coast of Philistia within the limits of Phœnicia. The eastern boundary is nowhere defined, but the country probably did not extend far beyond the narrow strip of plain along the coast and the lower spurs of the mountain-range of Palestine. Laish, which under its later name of Dan became famous as the northern limit of the Jewish nation, appears to have been an isolated colony; at any rate, its capture by the Danites does not seem to have caused any complications between the Jews and the Phœnicians.

The narrow coast-plain commences about four miles north of Latakiyeh (Laodicea) and extends to Tarabulus (Tripoli); between the last-named place and Tartus (Antaradus) it expands into a fine open plain, the Junia, whence an arm of some width stretches towards the south-east, and is connected with the Bukaa, or valley, between the two Lebanons, by an easy pass up the Nahr el-Kebir (River Eleutherus), possibly "the entrance of Hamath." South of Tripoli the mountains approach the coast, and as far as Beirut the road lies either along the beach or over the rugged spurs of the main range of Lebanon; one of which terminates in a fine bold cliff, crowned by a Maronite convent, the present Ras es-Shnka and the Theoprosopon of Strabo. The projecting headland of Beirut is level or slightly undulating, with sand-hills on the southern side, which are constantly encroaching on the town, and swallowing up mulberry-gardens and houses; southward from these sand-dunes a narrow level tract stretches along the coast till we approach Sidon, where the hills again close in, but after crossing the river Auly they sweep round to the east, leaving a broad undulating plain

behind the town of Sidon; still farther south, the hills return to the shore for a short distance, and then again recede behind Tyre, till the plain is terminated by the Ras el-Abiad, or "White Promontory," a cliff of white chalk projecting into the sea, which may perhaps dispute the title of "Ladder of Tyre" with the Ras en-Nakurah, about three miles to the south. The narrow undulating tract between Beirut and Ras el-Abiad is called by Josephus "the great plain of the city of Sidon;" its average width is about a mile, but behind Sidon the hills recede to a distance of two miles, and in rear of Tyre to a distance of five miles.

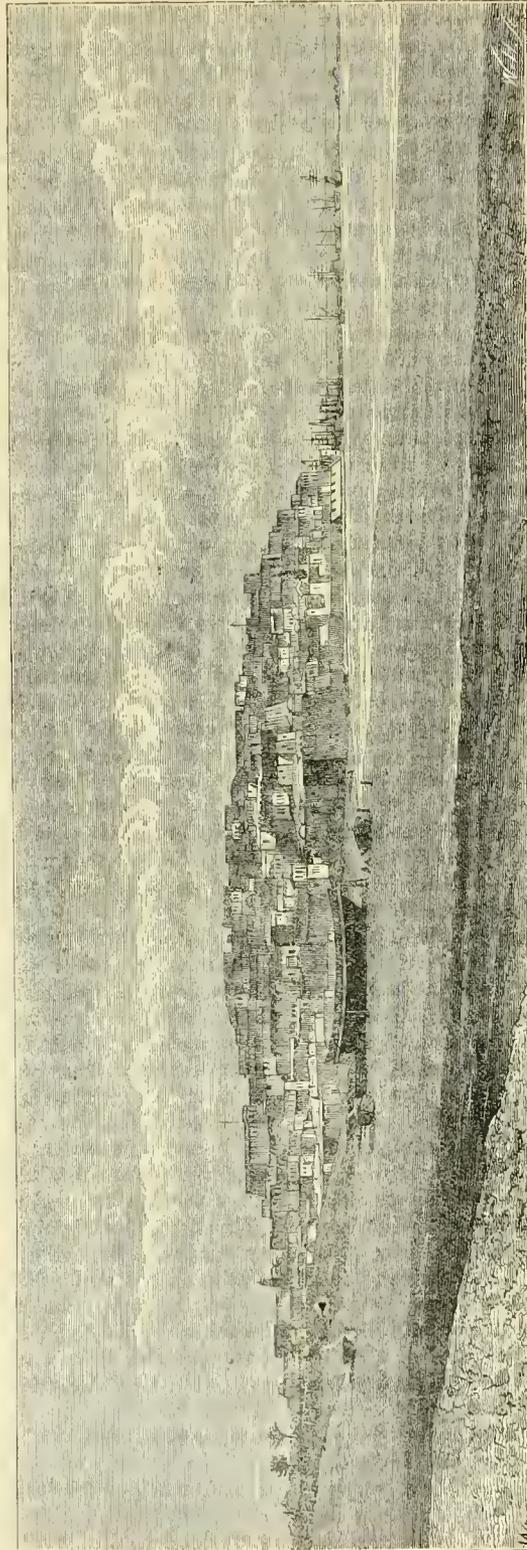
Phœnicia presents a marked contrast to Palestine in the number and size of the perennial streams and rivers by which it is watered; in the north, between Aradus and Tripoli, is the Nahr el-Kebir (Eleutherus), one tributary of which has been identified by Dr. Thomson with the Sabbatical River of Josephus, which was said to flow only on the seventh day; Pliny, however, states that it ran for six days, and was dry the seventh. At the present day there are many reports current respecting the river; it would appear to flow, as a rule, every third day, but, like many intermittent springs, the source from which it derives its supply is greatly influenced by the rainfall. A few miles south of Jebel is the Nahr Ibrahim, River Adonis, which derived its name from Adonis, who was supposed to have been killed in the neighbouring mountain; on the anniversary of his death the river was believed to become a blood colour, and the water still acquires a ruddy tinge when heavy rains have brought down a quantity of the red soil on its banks: this feature, alluded to by Lucian and Maundrell, did not escape the notice of Milton when writing the lines—

"While smooth Adonis from his native rock  
Ran purple to the sea, supposed with blood  
Of Thammuz yearly wounded."

The next river is the Nahr el-Kelb, or Dog River, the ancient Lyens, a rapid mountain stream which runs to the sea through a fine gorge about seven miles northwards from Beirut. At this point the mountains touch the coast, and a road has been artificially cut in the rock, over a cliff from eighty to one hundred feet above the sea; this road is, if we may trust an existing inscription, the work of the Emperor Aurelius. At a higher level there are unmistakable remains of a much older road, which has been cut at one place through a layer of bone brescia, containing the bones of many animals now extinct in Palestine. On the face of the cliff above are a series of tablets, traces of Egyptian and Assyrian inscriptions, but unfortunately so defaced that, with the exception of one, which is said to record the passage of Sennacherib on his return from his first campaign against Hezekiah, not a word can be deciphered. These monuments possibly commemorated the successful passage of this difficult place by the several Egyptian and Assyrian armies during the constant wars in which the two countries were engaged. North of Beirut, the Nahr Beirut, or Majoras, flows to the sea hard by the traditional scene of St. George's

fight with the dragon; and south of the same town is the Nahr ed-Damur, the ancient Tamyras. North of Sidon, the Nahr Auly, or "pleasant Bostrenus," gives life and fertility to the plain; and between that town and Tyre, the Khasimiyeh, or Leontes, discharges the drainage of the great plain of Coele-Syria into the sea. A short distance south of Tyre, a cluster of large fountains of clear good water, called Ras el-Ain, bursts forth from the plain; the water, which rises to the surface with great force, was raised to a certain level by a series of circular or octagonal reservoirs, similar to that previously described as existing at Et Tabigah, on the shore of the Sea of Galilee, and was then carried away by aqueducts to the ancient city of Tyre.

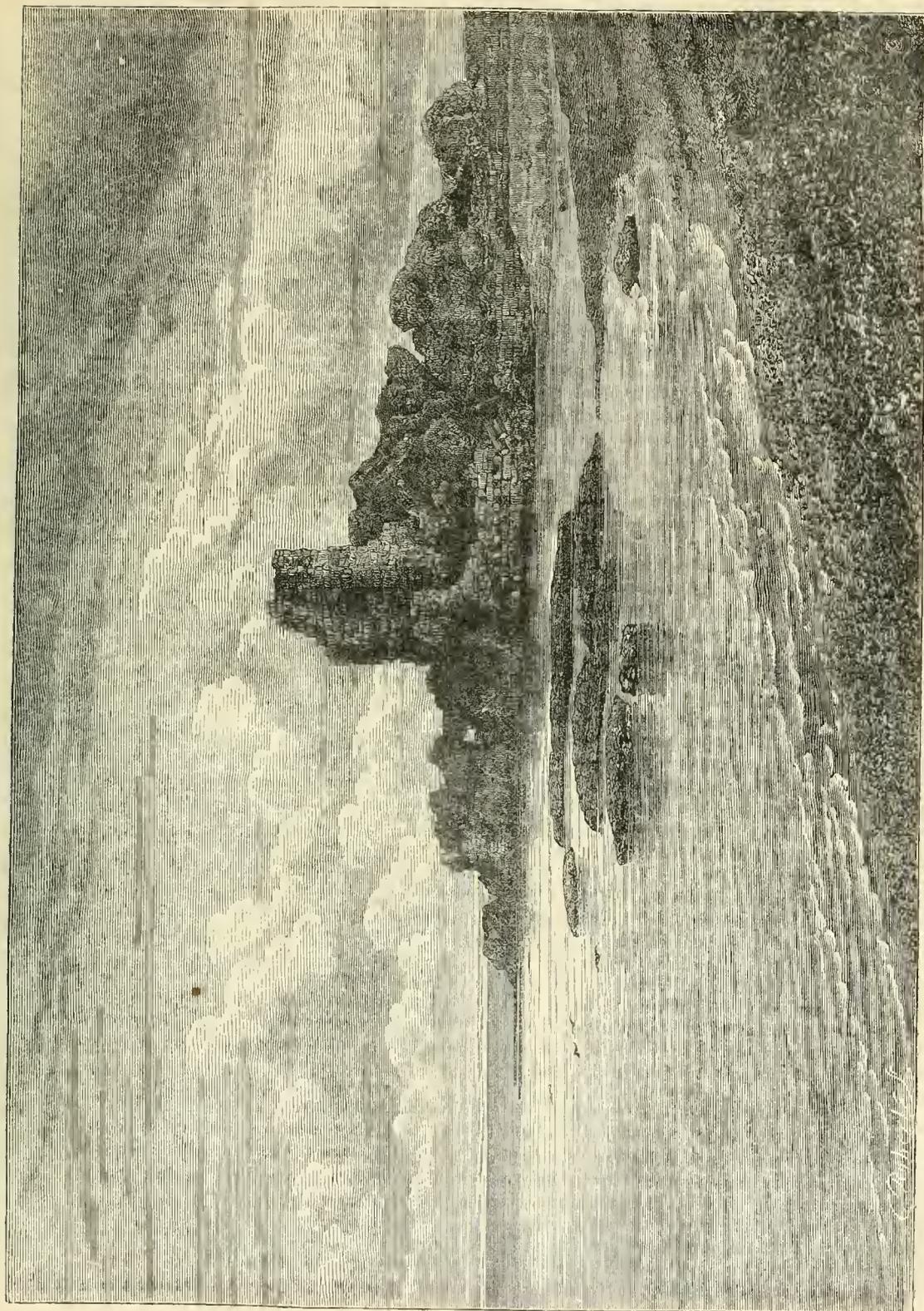
There are a few points which should be noticed with regard to Phœnicia: the smallness of the territory in comparison with the influence which it exerted on the history of the world, as in the similar cases of Palestine, Greece, and Italy; the secluded character of the country, shut in on the east by the range of Lebanon, which secured it for a long period from invasion, and turned the attention of the people to maritime rather than to land enterprise; and the number and convenience of its harbours, quite large enough for the requirements of ancient navigation, when compared with the southern coast of Palestine. The soil of Phœnicia, though now uncultivated, is rich, and lemons, oranges, figs, pomegranates, apricots, &c., grow in great luxuriance,



TYRE. (From a Photograph taken for the Palestine Exploration Fund.)

whilst the neighbouring forests of Lebanon formerly supplied abundant timber for ship-building, and the cedar which was used by Solomon when building the Temple.

We have previously alluded to the close intercourse that probably existed between the Phœnicians and the northern tribes, the mixed state of society, and the possible effect which such intimate relations had upon the introduction of idolatry amongst the Israelites; and may here notice the intimacy between Solomon and Hiram, and the marriage of Ahab with a daughter of Ethbaal. Until the reign of David the Israelites do not seem to have engaged in commercial enterprise, but the conquest of Edom by that monarch gave them the command of Ezion-geber, on the Gulf of Akabah, and in the reign of Solomon we find the Phœnicians engaged with the Jews in making voyages to Ophir, and participating in the profits derived from them. When, however, at a later date Jehoshaphat attempted to restore the trade in the Gulf of Akabah, the Phœnicians were not allowed to take any part in the undertaking. In the 27th chapter of Ezekiel there is an interesting account of the trade of Tyro with the surrounding nations, amongst others with Judah and the land of Israel, from which were imported "wheat of Minnith, and Pannag, and honey, and oil, and balm" (ver. 17). If we may infer from this that the Phœnicians derived their chief supply of grain from their Hebrew neighbours, it will explain



CAESAREA. (From a Photograph taken for the Palestine Exploration Fund.)

the friendly, or, at any rate, not openly hostile, relations that always existed between the two peoples, even at a time when the Phœnicians were engaged in that traffic in Jewish slaves which brought down upon them the fierce denunciations of the Hebrew prophets (Isa. xxiii.; Ezek. xxvii., xxviii.; Joel iii. 4—8; Amos i. 9, 10). There is one other point of contact between the Jews and Phœnicians which should not remain unnoticed—the similarity, perhaps identity, of the language used by the two peoples, and also by the surrounding tribes: this is perhaps indicated by the absence of any mention in the Bible of the employment of interpreters by the Jews in their intercourse with the original inhabitants, and by the special mention of Egypt in Ps. lxxxi. 5 as being a country “where I heard a language that I understood not.” The similarity between Hebrew and Phœnician was noticed by Jerome and Augustine, when the latter language was still spoken: and there are, besides, many Phœnician and Carthaginian names which are devoid of meaning except in Hebrew. The discovery of the celebrated Moabite stone proves the use of the Phœnician language in Moab in the time of King Mesha, and a small inscription, found by Monsieur Ganneau, near Jerusalem, seems to point to its use in that city during the period of the kings.

Commencing at the northern extremity of the country, the first place of importance is Aradus, the Arvad of the Bible, situated on the island of Ruad, which lies about two and a-half miles from the shore, to the north of the river Eleutherus. The island is about three-quarters of a mile in circumference, high and rocky, and still surrounded by the massive foundations of the old Phœnician fortifications; there are also numbers of rock-hewn cisterns, and the remains of the moles which formed the ancient harbour. Arvad appears to have been noted for the skill and bravery of its mariners and soldiers (Ezek. xxvii. 8, 11), and to have escaped the fate of the southern cities, by its timely submission to Alexander the Great. During the troubled period which followed Alexander's death, it was a place of considerable importance, but gradually fell to decay under the Romans and Saracens. On the mainland, nearly opposite the island of Ruad, is Tartus (Antaradus), alluded to by Tasso under the name of Tortosa. The old town was of some extent, and was protected by a massive wall and fine castle, which bear traces of Phœnician workmanship. A short distance to the east are the ruins of a fine old Gothic cathedral, erected during the time of the Crusades.

Proceeding southwards, we reach Tarabulus, the modern Tripoli, which sprang up round the castle built by Raymond of Toulouse on the banks of the Kalisha. The old city, which derived its name, “Triple City,” from the colonies established by Arvad, Tyre, and Sidon, was situated on a promontory to the west of the modern town, where there are the remains of a wall and line of towers, with an immense number of broken shafts of columns. At Tripolis the scheme was designed for the revolt of the Phœnician cities against the Persian king Ochus, which resulted in the almost total destruction

of Sidon; and the town is alluded to (2 Macc. xiv. 1) as the place at which Demetrius Soter, the son of Seleucus, landed. Southward from Tripoli, along the sea-coast, is Batrun (Botrys), and Jebeil, the Gebal of the Bible, whose inhabitants were employed as stone-cutters in preparing the material for Solomon's Temple (1 Kings v. 18), and are mentioned by Ezekiel as the “calkers” of the Tyrian ships (xxvii. 9). Gebal or Byblus was also celebrated in mythology as the birth-place of Adonis.

To the south of Jebeil is Beirut (Berytus), the most important commercial town in modern Syria, and the port of Damascus. The town is prettily situated on a triangular promontory, projecting into the Mediterranean, with a good roadstead, suitable to the requirements of the present day, in the Bay of St. George, which has been compared to that of Naples. The principal export is silk, the trade in which is rapidly increasing, and the town itself is every day becoming of greater importance. Beirut has been identified with the Berothah or Berothai of Scripture, but this seems doubtful, and its chief interest is perhaps due to its having been the place at which Titus celebrated the birthday of Vespasian, after the fall of Jerusalem, holding games and public spectacles in the amphitheatre built by Agrippa, on which occasion many of the captive Jews are said to have perished; as well as to its having been one of the most noted seats of learning from the third to the sixth century. Following the coast-line, we reach the little promontory on which Saida (Sidon) now stands; the existing remains, or at least such as meet the eye, are not of much importance, but there is no doubt that many interesting relics of the old Phœnician city lie buried in the rubbish; and from the tombs we may hope for records of the past as valuable as the great sarcophagus of King Esmunazar, which is now deposited at the Louvre in Paris. The environs of Sidon are still famous for the beauty of the gardens, in which the various fruits of Palestine grow with great luxuriance; but the harbour, which was once alive with galleys from all parts of the then known world, is now forsaken, except by a few small boats which are able to pass through its half-closed entrance. Sidon is mentioned in Gen. x. 19, as marking one of the limits of the Canaanite, and it appears to have acquired importance at a very early period; for we find Joshua alluding to it as “great Sidon,” and Homer makes special mention of the skill of the Sidonian workmen; the embroidered robes of Andromache, and the bowl given as a prize by Achilles at the games in honour of Patroclus, were of Sidonian workmanship. At a later period the Sidonians were celebrated for their nautical skill, and the contingent which they sent to the fleet of Xerxes is said by Herodotus to have been the best and most renowned of the great armada. Sidon is inferior to Tyre in Biblical interest, and we need only notice here its capture by Nebuchadnezzar, its revolt against Persia, the almost total destruction of the town by King Ochus, and the assistance rendered by the Sidonian fleet to Alexander during the siege of Tyre. At the time of our Saviour's visit to the coasts of Tyre and

Sidon, the latter appears to have been a thriving city, whose inhabitants, according to Strabo, cultivated the sciences of arithmetic and astronomy. It is now but a small town, rarely visited by a foreign vessel, as all the Syrian trade has passed to the more convenient port of Beirut.

South of Saida, not far from the headland of Ain el-Kentarah, are the ruins of Zarephath, or Sarepta, the town in which Elijah lived during the latter part of the drought (1 Kings xvii. 9, 10); and a little chapel on the sea-shore bearing the name of El Khudr, the Muhammedan title of Elijah, possibly marks the site of the chapel erected by the Crusaders over the spot on which the widow's house was supposed to have stood. The ruins extend for more than a mile, and contain many fragments of columns; but the name has been transferred to the modern village of Surafend, which is situated on the slope of the hills some distance from the sea-coast. Still further south is Sur (Tyre), once the "mistress of the sea," now a wretched collection of hovels, with narrow, dirty streets. The old town stood on a rocky islet about three-quarters of a mile long and half a mile wide; but the causeway made by Alexander during his famous siege connects it with the mainland, and has converted the island into a peninsula. The island is nowhere more than fifteen feet above the level of the sea, and its surface is covered with the ruins of old walls and towers; the confined space available for building purposes must have had its effect on the architecture of the Tyrians, and it is probable that the houses of the old town were, contrary to the usual practice in Palestine, built in several storeys, giving the place that grand appearance which is noticed by more than one old writer. The harbour is now almost filled up with rubbish, and a few fishing boats only are left to represent the fleets that once carried the commerce of the Mediterranean. One of the most interesting ruins is that of the Cathedral, in which lie the remains of the German Emperor, Frederic Barbarossa, which were brought down from Tarsus. No one can visit Tyre without being reminded at every step of the prophecies uttered against the city by the Hebrew prophets, and especially by Ezekiel (see chaps. xxvi., xxvii., xxviii.)—her walls are "broken down;" her "pleasant houses" destroyed; her stones and timber lay "in the midst of the water;" it is a place "for the spreading of nets in the midst of the sea;" and we may well exclaim with Ezekiel, "What city is like Tyrus, like the destroyed in the midst of the sea?" or, "How art thou destroyed, that wast inhabited of sea-faring men, the renowned city, which wast strong in the sea?"

The first mention made of Tyre in the Bible is in connection with the boundary of Asher (Josh. xix. 29), and even at this early period it was of sufficient importance to be classed as a "strong city:" it is, however, during the reigns of David and Solomon that we first catch any glimpses of the condition of the city. In 2 Sam. v. 11, Hiram, king of Tyre, is said to have sent "messengers to David, and cedar-trees, and carpenters, and masons; and they built

David a house" (palace); and the assistance rendered by Hiram to Solomon in the building of the Temple is familiar to every one. The various works in brass executed for the Temple (1 Kings vii. 13—45) imply a considerable advancement in art; and we also gather that they were skilled as wood-carvers and stonemasons, and were bold adventurous seamen. The wood for the Temple was floated down in great rafts to Jaffa (Joppa), and thence carried up to Jerusalem; this, of course, necessitated constant and close intercourse between the Tyrians and the Jews, and the relations at this period between Hiram and Solomon, and their respective peoples, appear to have been very intimate, a fact which may have had its influence on the polytheistic tendencies of Solomon in his old age. About 720 B.C. Tyre was ineffectually besieged by Sialmaneser for five years, but this did not interfere with its progress, for Ezekiel gives a most graphic description of its wealth and power between that date and the memorable siege of Nebuchadnezzar, which lasted for thirteen years. Curiously enough, history nowhere tells us whether Tyre was captured by Nebuchadnezzar—the probability is that it was not; but however this may be, there is no doubt as to the result of Alexander's siege in 332 B.C., when 30,000 of the inhabitants were sold as slaves. The town soon revived, and when our Saviour, and afterwards St. Paul, visited it, there was a flourishing trade. Jerome calls it the finest and most beautiful city in Phœnicia, and William of Tyre, who was archbishop of the see, has left an interesting account of its wealth and military strength during the Crusades; under Moslem rule it gradually declined until it reached its present state.

Between four and five miles from Tyre there is a remarkable monument shown as the tomb of Hiram, which consists of a huge sarcophagus twelve feet long, eight feet wide, and six feet high, hewn out of a single block of limestone, with a lid of the same material five feet thick, the whole resting on a massive platform, ten feet high, built up of three courses of large stones. South of Tyre are the fine fountains of Ras el-Ain, and the reservoirs or tanks which were made to raise the water to a level sufficiently high to supply the old town; the remains of the aqueducts are still visible in many places. In the vicinity of the fountains stood Palatyrus (old Tyre), but hardly a trace of it is now left, as Alexander carried away all the stonework of the buildings for the construction of his causeway. According to mediæval tradition, it was at Ras el-Ain that Jesus met the Syro-Phœnician woman (Mark vii. 24—30); and it is said that He drank of the water from the fountain, and blessed the place from whence it came.

Passing southward, and crossing the rocky spurs of Ras el-Abiad and Ras en-Nakurah by winding paths hewn step-like in the rock, we reach the northern extremity of the *plain of Acre*, which extends to the base of Mount Carmel, a distance of twenty miles. The plain has an average width of about five miles, and it is extremely fertile, being well watered by the Belus and Kishon, as well as by several fountains. On the east

the hills of Galilee rise somewhat abruptly, but spurs occasionally run out into the plain, and give variety to the landscape. The town of Acre, the *Aecho* assigned to the tribe of Asher, and the Ptolemais of the Maccabees and the New Testament, is situated on a projecting headland, which forms the northern extremity of the great bay that sweeps round to Carmel on the south. There is little Biblical interest attached to Acre, with the exception of its having been one of the places at which St. Paul touched on his journey to Jerusalem (Acts xxi. 7); but during the Crusades it became of great importance, and at a later period was called by Napoleon the key of Palestine. Its position, guarding the entrance to the great plain of Esdraelon, and commanding the anchorage in the spacious bay, fully justified this title; and it is perhaps worthy of notice that the rise of Acre to importance followed upon the increase in the size of ships, the bay affording the only secure anchorage for large ships on the coast of Syria south of Beirut. It is hardly necessary to notice here the numerous sieges of Acre during the Middle Ages, or in more modern times: that by Napoleon, when the town was so heroically defended by Sir Sidney Smith, will always have a special interest to Englishmen; and that by Khalil, when the place was finally captured by the Saracens, will ever be regarded as one of the saddest tragedies in the history of the Crusades. At the southern end of the bay of Acre, under the shadow of Mount Carmel, is Haifa, a small town, supposed by some writers to be the *Syeaminum* of the Greeks and Romans.

To the south of Mount Carmel the celebrated *plain of Sharon* commences, and extends with varying width as far south as Jaffa; a range of low hills runs parallel to the coast-line, and separates the sandy and sometimes marshy district along the shore from the fertile cultivated plain that lies at the foot of the hills of Samaria, and is the true plain of Sharon. We may infer from the fact that the herds of David were pastured on Sharon, or "the Sharon," as it is called in the Hebrew text, that the plain afforded abundant pasturage, and its beauty and importance are indicated in Isa. xxxv. 2; xxxiii. 9. The tall squill, which may possibly be the "rose of Sharon," grows in abundance, and in many places are still found numbers of those oak-trees from which the rendering of the LXX., *δ ἄρνυός*, "the wood," may have been derived. Southward from Jaffa stretches the great *maritime plain*, which comprised the country of the Philistines; it extends beyond Gaza to the verge of the desert, and is from ten to twenty miles wide. On the west the coast is fringed by a line of sand-hills, and a sandy tract, on which the maritime cities are built; whilst between these and the foot of the mountains of Judah lies the immense plain of corn-fields, which was one of the chief sources of the power and wealth of the Philistines. In early summer the plain is still clothed with one waving mass of corn, from which rise up "tells," or mounds, covered with ruins, a few native houses, and gardens; and marking the sites of the ancient cities of Philistia.

The plain south of Carmel is watered by several streams—the Nahr Belka, south of Tantura (Dor); the Nahr Zerka, about two miles north of Cæsarea, a deep stream, which is probably the *Shihor-libnath* of the Bible, on the south border of Asher. The Zerka is interesting, as being the only river in Palestine in which the presence of the crocodile has been ascertained, though it is also believed to live in the Kishon. Pliny and Strabo mention the name of a town called Crocodilon, in this district; and in the time of the Crusades the presence of crocodiles in the river is alluded to. South of Cæsarea are the streams El Akhdar, Abu Zaburah, Arsuf, and the Aujeh, which has its source in the great springs at Ras el-Ain, and reaches the sea some distance north of Jaffa. South of Jaffa there are no perennial streams. In summer the water of some of these streams does not find its way to the sea, but lodges in marshes on the eastern side of the range of hills mentioned above. This renders the district unhealthy, and withdraws large tracts from cultivation; but formerly there was a perfect system of drainage, the water being carried off by drifts or tunnels cut through the hills: these are now choked with rubbish and vegetation, but they might be easily cleared, and a large area of waste land reclaimed.

The origin of the Philistines is doubtful, and their history is almost a blank; they appear to have been a commercial people, and to have attained considerable proficiency as smiths, armourers, and in the goldsmith's art; their wealth was abundant, owing to the extreme richness of their country, and the extensive transit trade between Northern Syria and Egypt. The warlike spirit of the Philistines, and the military strength of the country, may be gathered from the constant wars with the Phœnicians, and Egyptians, and the length of many of the sieges sustained by the towns; there would also appear to have been a navy, which took part in the war between the Mediterranean nations and Rameses III.

The first point of interest south of Carmel is Athlit, the *Castellum Peregrinorum* of the Crusading period; it is probable that Athlit occupies the position of an old town, though it has not been identified with any Biblical site, and is first known to us as a fortified landing-place for pilgrims on their way to the Holy City. The ruins are extensive, and consist of a large castle or fortified post, in which was the town proper, and an entrenched camp of some size. The town, now a confused mass of ruined churches and palaces, was situated on a rocky promontory, having a bay on the north and on the south, so that shelter could be obtained from the north and south winds. South of Athlit, picturesquely situated on a tongue of land which juts out into the sea, are the ruins of Dor; at the extremity of the spit is a fragment of a lofty tower, which formed part of a mediæval castle separated from the old town by a deep rock-hewn ditch. The remains of the old harbour can still be traced, and there are many capitals and broken columns on the shore, but most of the ruins have been covered by the drifting sand. The king of Dor is mentioned in the list of

kings conquered by Joshua (Josh. xii. 23), and his city was assigned to Manasseh, though lying within the territory of Asher (Josh. xvii. 11). We gather, however, from Judg. i. 27, that the original inhabitants of Dor were not at first driven out by the Israelites, though at a later period we find one of Solomon's purveyors, who was also his son-in-law, stationed there (1 Kings iv. 11).

South of Dor are the extensive ruins of Cæsarea. The line of the old Roman wall, which enclosed an area in the shape of a half moon, can still be traced by the line of rubbish which marks its course; but the more important remains are those of the mediæval city built by the Crusaders, which occupied a space 600 yards long and 250 yards broad, near the centre of the diameter of the half moon. The walls of this later city with their flanking towers are still standing, and one tower, at the south-west corner, into which the shafts of many columns have been built, is well known, from the drawings of Mr. Tipping and others. Stretching out into the sea beyond this tower are the remains of an old mole or breakwater, which curved round so as to give complete protection from the south-westerly gales, whilst at the northern end of the harbour there is a sort of rough landing-stage, made entirely of marble and granite columns. Within the mediæval walls are the ruins of the old cathedral church of Cæsarea, and some massive foundations which, Mr. Drake suggests, may have formed part of the temple built by Herod in honour of Cæsar. The ruin, however, which will be regarded with most interest is that of the amphitheatre situated, as Josephus describes it, "on the south quarter behind the port, . . . and conveniently situated for a prospect to the sea;" for it was probably in this theatre that Herod was seated upon his throne, "arrayed in royal apparel," when he was smitten by the mysterious disease which ended his life. Our view of Cæsarea (page 233) is taken from the theatre, and shows the walls of the city of the Crusaders in the distance. On the north of the city there are the remains of three aqueducts, one 6 feet 3 inches high and 5 feet 10 inches wide, which appears to have brought a portion of the waters of the Nahr Zerka into the town. Cæsarea was built with great magnificence by Herod the Great, and occupies an important place in the Acts of the Apostles; it was here that Cornelius was converted and received the gift of the Holy Ghost, and that St. Paul remained two years in bonds before his voyage to Rome. It was the home for some time of Philip the deacon, and was visited by St. Paul on several occasions. Cæsarea appears to have been the official residence of Festus and Felix, and the headquarters of the Roman army of occupation.

When St. Paul was brought down to Cæsarea, in consequence of the conspiracy against him at Jerusalem, we read (Acts xxiii. 31—33) that he was brought "by night to Antipatris," by a mixed body of horse and foot soldiers, but that at that point the footmen returned to Jerusalem, and "left the horsemen to go with him" to Cæsarea, across the level expanse of the plain of Sharon. Antipatris has usually been identified with Kefr Saba,

a small village south-east of Cæsarea; but it was more probably at Ras el-Ain, where there is a large artificial mound close to the great fountains which feed the river Aujeh. Ras el-Ain is close to the point at which the old Roman road left the mountains and entered the plain, and fulfils all the requirements of the account given by Josephus, having "rivers in abundance," and a fertile soil, being near the mountains, and a suitable point for the commencement of a line of defence, such as Alexander Jannæus took up across the maritime plain. Kefr Saba, on the other hand, meets none of the required conditions. The springs at Ras el-Ain are probably the "Deaf Fountains" of the Crusaders; and their old castle of Mirabel stands on the mound.

Southward, along the sandy ridge which fringes the coast, runs the direct road from Cæsarea to Jaffa (Joppa), up which St. Peter passed on his memorable journey "to find the first Gentile convert in the Roman garrison at Cæsarea." There is little to remark on the way except the ruined citadel, town, and harbour of Arsuf (Apollonia), where there appears at one time to have been an extensive manufactory of glass; and the numerous tunnels which formerly drained the marshes of the district. Jaffa itself is beautifully situated on an isolated hill, which rises from the edge of the Mediterranean, and is surrounded on the land side by a girdle of gardens, which produce oranges, lemons, and apricots, that have a special reputation even in the East. The appearance of the town from the sea, with the houses rising in a succession of terraces, is very charming; but, like all Eastern towns, the streets are narrow and filthy, and the interior disappointing. Of ancient Joppa little remains; the outline of the harbour, to which the fleets of Hiram came laden with material for the Temple, can still be traced; and M. Gancau has recently found the old cemetery; but all else is of modern or mediæval date. It was at Joppa that Peter raised Tabitha from the dead, and afterwards tarried many days "with one Simon, a tanner," whose house was "by the sea-side." The house is still pointed out to travellers, and whether it is really the site or not, we can feel certain that the flat house-top on which Peter prayed, and saw in a vision "heaven opened," overlooked, as the present one does, the great western sea, which was to be one of the principal means of conveying the glad tidings of great joy to the Gentiles. In later years a mournful interest attached to Jaffa, as the scene of the massacre of 4,000 Turkish prisoners, by order of Napoleon.

Passing south-eastward over the sandy plain in the footsteps of the messengers who were sent to seek Peter at Lydda, we reach the remnant of the old Philistine town of Beth-dagon, and shortly afterwards Ludd, or Lydda itself, surrounded by olive-trees, which bear the appearance of great age. In the village is one of the most picturesque ruins in Palestine, the church of St. George, said to have been built by Richard Cœur de Lion, in honour of England's patron saint, who, according to tradition, was born at Lydda; and on its outskirts

is a series of catacombs, apparently used by the early Christians. At Lydda Peter cured Eneas, who "had kept his bed eight years, and was sick of the palsy;" and "all that dwelt in Lydda and Saron saw him, and turned to the Lord." From Ludd a road runs southward through an avenue bordered by gardens and orchards to Ramleh, a place which has not yet been satisfactorily identified with any Biblical site, but which played an important part in the history of the Crusades, and was celebrated as the head-quarters of Richard, some of whose most daring exploits were performed in its immediate vicinity. Not far from Ramleh, Mons. Clermont-Ganneau has made a most important discovery, identifying beyond a doubt the ruins of Abu Shushch with Gezer, one of the most ancient towns of Palestine, whose king, Hozam, was defeated by Joshua whilst attempting to relieve Lachish, then besieged by the Israelites. The town occupied an important strategic position, guarding the entrance of one of the passes leading to Jerusalem, and was several times taken and re-taken during the wars of the Jews. On one of these occasions it was captured by one of the Pharaohs, and afterwards formed part of the dowry of Pharaoh's daughter, when she became Solomon's wife. Two inscriptions, which Mons. Ganneau has recently found, defining the limits of Gezer, are of the highest interest.

South of Ramleh, on the north bank of Wady Surar, is Akir (Ekron), the northernmost of the five cities of the lords of the Philistines, standing on a gentle eminence, which overlooks the rich plains to the south and east. Ekron was the last place in Philistia in which the ark rested, and whence the two mule-kine, drawing the cart which conveyed it, choosing their own path, "took the straight way to the way of Beth-shemesh." West of Akir, on a slight elevation about two miles from the sea, is Yebnah, the ancient Jabneh, taken by Uzziah (2 Chron. xxvi. 6); and to the south of the latter place is Esdud (Ashdod), one of the royal cities of the Philistines which fell to the lot of Judah. It was to Ashdod that the ark was brought after the defeat of the Israelites at the fatal battle of Aphek; and here it was set up in the temple of Dagon; "and when they of Ashdod arose early on the morrow, behold, Dagon was fallen upon his face to the earth before the ark of the Lord." Dagon was set up again, but on the second night he was also thrown down and shattered before the ark; and "the hand of the Lord was heavy upon them of Ashdod, and He destroyed them, and smote them with emerods;" after which the ark was sent to Gath. Ashdod is noted as having sustained the longest siege recorded in history, that of Psammeticus, who besieged it for twenty-seven years; and it was the Azotus at which Philip was found after the baptism of the Ethiopian eunuch.

Southward from Esdud is Ascalon (Ascalon), occupying a strong natural position on the sea-coast; it was one of the five cities of the lords of the Philistines, but is less frequently mentioned in the Bible than the other four. Of the ruins of Ascalon little can now be

seen; they are for the most part buried in the drifting sand or covered with gardens, and the place presents an appearance of desolation which cannot fail to call to mind the words of Zephaniah, "Ashkelon shall be a desolation." Ascalon was celebrated as the seat of the worship of the Syrian Venus, a goddess represented under the form of a fish with a woman's head; and in Herod's reign it was adorned with baths, porticoes, and fountains. During the crusades Ascalon was one of the most important cities in the country, and in it "was entrenched the hero of the last gleam of history which has thrown its light over the plains of Philistia. Within the walls and towers still standing Richard held his court; and the white-faced hill which, seen from their heights, forms so conspicuous an object in the eastern part of the plain, is the 'Blanche Garde' of the crusading chroniclers, which witnessed his chief adventures." Still further south, about three miles from the sea, from which it is separated by an intervening tract of drifting sand, is Ghuzzeh (Gaza), still a town of some size, surrounded by gardens, orchards, and a wide-spreading grove of olives. Gaza, as the frontier town on the road from Egypt to Palestine, occupied an important position both as a military station and depôt for the transit trade with Arabia, and has been well described by Van de Velde as the key of the country. It was one of the oldest cities in the world, being mentioned even before the call of Abraham as a "border" city of the Canaanites. It was assigned to Judah, and appears to have been for a short time in the possession of the Israelites, but soon reverted to the hands of the Philistines. The account of the destruction of the temple of Dagon by Samson, when the blind giant perished with 3,000 of his enemies, who had come to make merry over him, is familiar to every one. As might be expected from its position, the history of Gaza is one of almost constant sieges, but we have no space to allude to any of them, except that by Alexander the Great, who captured the town after a stubborn resistance of five months, and put all the inhabitants to the sword. It will be noticed that Gaza, Jabneel, and Ashdod stand inland, and these positions were probably selected from fear of pirates; each town, however, had its double in the *maïumas*, or port, which was situated on the coast itself.

There are two towns which demand a few words in conclusion—Gath, the home of Goliath, and Lachish. The site of Gath has not yet been definitely ascertained, though there are good reasons for supposing that it stood on Tell es-Safieh, a conspicuous hill in the plain about ten miles east of Ashdod. Lachish has been sometimes identified with Umm Lakis, a mound where there are a few ruins, between Gaza and Beit Jibrin (Eleutheropolis); but this site hardly answers to the requirements of Lachish, which was evidently a strong place, occupying an important position on one of the roads from Philistia to Egypt, possibly near or on the lower slopes of the hills of Judæa. In the reign of Hezekiah, Sennacherib laid siege to the town "with all his power;" and amongst the slabs found by Layard in

the palace of Kouyunjik were some representing the siege and capture of Lachish, with the following inscription: "Sennacherib, the mighty king, king of the country of Assyria, sitting on the throne of judgment

before the city of Lachish. I give permission for its slaughter." These slabs are now in the British Museum, and give a most interesting representation of the siege of an ancient city.

## ILLUSTRATIONS OF EASTERN MANNERS AND CUSTOMS.

BY THE REV. DR. EDERSHEIM.

### RECITATION OF THE SHEMA.

(Dent. vi. 4—9; xi. 13—21; Numb. xv. 37—41.)

### PRAYERS AFTER THE SHEMA.

(3) "True it is that Thou art the Lord our God, and the God of our fathers; our Maker and the Rock of our Salvation; our Help and our Deliverer. Thy name is from everlasting, and there is no God beside Thee. A new song did they that were delivered sing to Thy name by the sea-shore; together did all praise and own Thee as King, and say, The Lord God shall reign who saveth Israel."

(4) (Only said in the evening.) "O Lord our God, cause us to lie down in peace, and raise us up again to life, O our King! Spread over us the tabernacle of Thy peace; strengthen us before Thee in Thy good counsel, and deliver us for Thy name's sake. Be Thou for protection round about us; keep far from us the enemy, the pestilence, the sword, famine, and affliction; keep Satan from before and from behind us, and hide us in the shadow of Thy wings, for Thou art a God who keepest and deliverest us; and Thou, O God, art a gracious and merciful King; keep Thou our going out and our coming in, for life and for peace, from henceforth and for ever."

The *Shema* was allowed to be repeated not only in Hebrew, but in any other language, so as to procure the proper understanding of the prayer. A bridegroom, women, children, slaves, mourners for the first two days, and those necessarily engaged about a dead body, as well as all who were unfit for prayer, were exempted from the *Shema*.

It is impossible here to reproduce all the eighteen, or rather nineteen, eulogies. On the Sabbath, only the three first and the three last were said, but a seventh (for the feast) was inserted between them; on New Year's Day, nine; on public fasts, twenty-four eulogies were said. Besides, every individual was bound on such occasions to insert between the eulogies a prayer that God might hear and deliver His people. In general, private prayers might be inserted among these "benedictions." In seasons or places of danger, this brief prayer, which summarised the eighteen eulogies, was prescribed: "Save Thy people Israel, even though they transgress Thy laws; may their need come before Thee. Blessed be Thou, O Lord, who hearest prayers and supplications!" Indeed, a benediction was ordered to be said at every great event, or phenomenon in Nature—in short, almost on every special occurrence. Thus the Rabbis multiplied prayer and formalised it.

We reproduce, however, two of the eighteen eulogies (VII. and XIV.), because they contain some echoes of the benediction of Zacharias, when, his tongue once more loosed to praise the Lord, he was "filled with the Holy Spirit and prophesied, saying, 'Blessed be the Lord God of Israel; for He hath visited His people, and hath wrought redemption for them, and hath raised up an horn of salvation for us in the house of His servant David.'" With this compare—

EULOGY VII.—"Behold our misery, and plead our cause, and save us quickly for Thy name's sake, for Thou art a strong Saviour. Blessed be Thou, O Lord, the Saviour of Israel."

EULOGY XIV.—"Speedily cause Thou the branch of David Thy servant to shoot forth, and exalt his horn by Thy salvation, for in Thy salvation do we trust all the day. Blessed be the Lord God, who causeth the horn of salvation to shoot forth."

A very interesting branch of this subject is that of family prayer among the ancient Jews. There were certain seasons and feasts in which family prayer formed a special element. At the beginning of every Sabbath, there were the setting apart of the cup of wine, the welcoming of the Sabbath as a bridegroom, the blessing of the children of the house, and other religious rites in the family. At the close of the sacred day, solemn distinction was made between it and the working week. The Paschal supper was pre-eminently a season of family prayer, and many of the sacred relics of that night of service have been preserved to us. Other feasts also, such as that of Tabernacles and the Feast of the Dedication of the Temple, when every house was illuminated, afforded special opportunities for family religion. But, indeed, one of the oldest liturgical remnants left us is the grace at table, which also embodied Ps. xxiii. Never was food or drink tasted without blessing God for each and all—for the fruits of the ground, for those of trees, for bread, &c. In fact, for every article of food, and for every variety of it, special benedictions were enjoined. Unhappily, here also the same spirit of legalism everywhere appeared, the same miserable questions and discussions, the same cumbrous punctiliousness, which, as in other services, turned the freedom of the spirit into the bondage of the letter, and laid upon the worshipper a yoke that was intolerable.

We shall now, in conclusion, bring before the reader some passages of the New Testament in which the prayers of the Pharisees are referred to, and see how they are illustrated by what has been described in this paper.

Of the practices condemned in Matt. vi. 5 we have

had abundant evidence in reference to the choice of the synagogue for prayer, and the value attached to this. As for praying in the streets, the example of a Rabbi is specially extolled (*Jer. Ber.* viii. 3), who was observed to pray in the streets, then to walk on a few yards and again to pray. Nor could such public exhibitions be well avoided, since the sight of anything strange, new, good, or beautiful, always required a special benediction (*Ber.* ix.).

In reference to the encouragement to persevere in prayer (*Matt.* vii. 7—11; *Luke* xviii. 1—8), we could quote a number of beautiful Rabbinical sayings such as these:—"With man it happens, that he attends to the wishes of the rich, and heeds not those of the poor; but before God all are equal;" "Man disowns poor relatives, but God owned Israel in the oppression of Egypt;" "Pray," it is said, "even in the most desperate circumstances." We are assured that "he who prays much is heard;" though some prayers (the Scriptural instances being mentioned) may be answered only after forty days, some after twenty, some in three, some in one day, and often in the same hour, or even before they have been spoken. In this respect a comparison is also made between the God of Israel and the idols of the heathen, the latter being near (in the house), and yet far when you call upon them; while the God of Israel is far (in heaven), and yet close at hand when you seek Him. As for the "long prayers" of the Pharisees (*Mark* xii. 40), we have had abundant evidence of them. Besides, it was a fixed Rabbinical principle that "prolix prayer prolonged life."

The story of the prayers of the Pharisee and the publican (*Luke* xviii. 10—14) may receive this farther illustration. We read (*Jer. Ber.* iv. 2) that on leaving the Academy, Rabbi Nechunjah was wont to pray, "I thank Thee, O Lord my God, and God of my fathers, that Thou hast cast my lot among those who frequent academies and synagogues, and not among those who attend theatres and games. Both I and they work and watch; I work for the inheritance of heaven, and they for their perdition, as it is written in *Ps.* xvi. 10, 'For Thou wilt not leave my soul in hell, neither wilt Thou suffer thine Holy One to see corruption.'"

These brief notes on some of the sayings of our Lord might be greatly enlarged, if the scope of this paper admitted. One other passage, however, claims our attention. In *Luke* xi. 1 we read that the disciples asked the Master to teach them to pray, even as John the Baptist and the Pharisees had taught theirs. The plea was well grounded, as the Talmud contains many prayers which the Rabbis left to their followers. And the Lord also so far recognised the justice and propriety of their request, that He left both for them and for us those precious words known as "The Lord's Prayer." A certain class of writers have thought that they could trace such similarity between the prayer which Christ and those which the Rabbis taught, as to establish a kind of identity between them. The statement has no real foundation whatever. It is quite true that we meet with expressions and petitions analogous to most of

those in the Lord's Prayer, scattered among the recorded prayers of the Rabbis. But all these prayers are of a much later date than the Lord's Prayer; they contain each only one or two of these expressions, while the most deeply reaching find no counterpart among the Rabbis; and lastly, such addresses and petitions as "Our Father," and "Thy kingdom come," mean, in the mouths of the Pharisees, not the universal fatherhood of love and compassion, nor yet the all-embracing enlargement of His spiritual dominion, but that God is the Father of Israel as a nation, that all men are to be coerced into the synagogue, and that the bondage of its cumbrous traditionalism is to be imposed upon a world of proselytes, over whom Israel shall rule with all the pride of Pharisaical self-assertion. In proof of the wide difference between the Lord's Prayer and those of the Rabbis, we select the one which, so far as we can judge, comes nearest to it.<sup>1</sup> Bar Kapara prayed: "Before Thee do we bend, before Thee we bow, before Thee we fall down, and Thee alone do we adore. To Thee every knee shall bend, and every tongue confess. Thine, O Lord, is the majesty, the power, the glory, the victory, and the praise; for what is in heaven, and what on earth, is Thine. Thine, Lord, is the kingdom, and Thou art exalted above all. Riches and honour are before Thee. Thou reignest over all, and in Thine hand are power and might. It is in Thy power to make any one great or mighty. We bless Thee, O our God, and praise Thy glorious name. We adore Thee with all our heart and soul. All our members say, Who is like Thee, O God, who deliverest the needy from the mighty, and the poor from the hand of him who doeth violence? Blessed art Thou, O Lord, who art worthy of praise." (*Jer. Ber.* viii. 8.)

The reader will sufficiently mark the difference—we had almost said the contrast—between this and our Lord's prayer. The same felt want runs through all the teaching of the Rabbis on this subject. And yet we have chiefly sought to present the most favourable side of it. We have purposely confined our references almost exclusively to the Jerusalem Talmud, the whole tone of which is far higher and less mingled with superstition than that of the later Babylon *Gemara*. And even so we have left out all allusion to such follies as the supposed influence of prayer upon evil spirits, its miraculous results, &c. But the deepest want underlying all, is that of a sense of personal (not national) need, guilt, and sin (not special sins), which lays us all equally low, calls us all equally to God, and is equally met for us all in the revelation and provision of the Gospel. In short, in all its religiousness Judaism knew not that beatitude with which Christ's teaching began: "Blessed are the poor in spirit: for theirs is the kingdom of heaven." For He "has not come to call the righteous," but "to the poor the Gospel is preached."

<sup>1</sup> Girörer, *Gesch. d. Uechnst*, ii. pp. 149, &c., refers to two other prayers, which, however, are far inferior in tone to that given above. Many other Rabbinical prayers are scattered through the Talmud.

## BOOKS OF THE NEW TESTAMENT.

## THE FIRST EPISTLE TO TIMOTHY.

BY THE REV. S. G. GREEN, D.D., PRESIDENT OF BAWDON COLLEGE, LEEDS.

**T**HE Epistles of St. Paul to his younger companions Timothy and Titus are not only distinguished from the Apostle's other letters by the speciality of purpose expressed in the title of "the Pastoral Epistles:" they mark also a new stage in his career.

Much ingenuity has been expended in the endeavour to connect the notices of time and place in these Epistles with the narrative in the Acts of the Apostles. The attempt, however, is futile, as will immediately be shown; and, in our own day, those critics who reject the supposition of the Apostle's liberation followed by a second imprisonment, find it an easier escape from the difficulty to deny altogether the genuineness of the Pastoral Epistles. It is well to have been brought to this point of agreement at least, that if St. Paul did indeed write these three letters, there was a period of freedom and missionary effort in his life subsequent to that two years' captivity in Rome which St. Luke records, and to which we owe his letters to the churches in Asia, to Philemon, and to the Philippians.

2. The first question, then, is whether there is sufficient warrant to accept the Pastoral Epistles as the veritable letters of St. Paul. To this, if the verdict of Christian antiquity is to be taken, there can be but one reply. The testimony is unanimous; the letters are undisputed.<sup>1</sup> To moderns it has been left to question, on internal and subjective grounds alone, what the early Church without hesitation accepted. That the objections made are baseless might be shown by an examination of them one by one.<sup>2</sup> The letters, it is said, recognise Gnostic forms of error; the sufficient reply is that the tendencies from which Gnosticism arose were already discernible in the churches. Many words and phrases, it is again alleged, occur in the Epistles which are not found in St. Paul's other writings: this merely suggests a different date of composition. The same fact may be noted in comparing the Epistle to the Galatians with those to the Thessalonians.<sup>3</sup> Criticisms to the effect that the "general tone and character of the Epistles are different from Paul's," that "the pervading spirit is flat, sober, sensible, without vigour, depth, or spiritual richness,"

<sup>1</sup> "There never," says Alford, "was the slightest doubt in the ancient Church that the Epistles to Timothy and Titus were canonical, and written by St. Paul" (*N. T.*, vol. iii., p. 69). They are contained in the earliest versions, are cited by Christian authors from Clement downwards, are included in the ancient catalogues, and are reckoned by Eusebius among the *homologoumena*, or universally confessed canonical writings. Marcion, however, is said to have rejected them from his canon, for doctrinal reasons.

<sup>2</sup> See Alford's reply to the criticisms of Baur and De Wette in particular (*N. T.*, vol. iii., pp. 74-86), and Dr. Davidson's full discussion (*Introduction to the New Testament*, 1857, pp. 100-153).

<sup>3</sup> "If the First Epistle to Timothy exhibits 81 of these peculiarities, and the second 63, the Epistle to the Galatians has 57, that to the Philippians 54, and those to the Colossians and Ephesians together 143." (*Davidson*, vol. iii., p. 121.)

and that "un-Pauline sentiments occur,"<sup>4</sup> may safely be left to the readers of the letters themselves. Let it only be remembered that an address *ad clerum* will of necessity differ both in its topics and its tone from one *ad populum*, and most if not all the differences noted between the two series of Epistles will be explained. Other points of difficulty will be examined in the course of this paper. There are no objections weightier than those just noticed, and they would scarcely have been urged but for the impossibility of finding a place for the Pastoral Letters in the narrative of "the Acts." Admit a sequel to the history, and all is clear. To cut the knot by denying the letters to be genuine, raises greater difficulties than it seeks to solve; for it is impossible to explain how a generation which showed itself so wisely cautious in its admission of alleged apostolic writings—which doubted even the Epistle to the Hebrews, and scarcely allowed to the Second Epistle of Peter and the Epistle of Jude their place in the canon—should thus undoubtingly and unanimously have received the letters to Timothy and Titus, excepting in full, satisfactory assurance of their having proceeded from the Apostle Paul.

3. There is, further, no ground whatever in the Apostle's recorded history for discrediting his liberation. "I know," he said to the Ephesian elders, "that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more." This was no inspired prophecy, but a natural foreboding.<sup>5</sup> Was the foreboding fulfilled? is a question which can only be decided by facts. The words may be set over against those written to the Philippians: "I know that I shall abide and continue with you all for your furtherance and joy of faith." If the former passage would lead us to believe that the Apostle saw Ephesus no more, the latter would prove with equal force that he again visited Philippi. The language of the Apostle's alternate hopes and fears cannot be taken as determining his subsequent history. So far, indeed, as anything can be gathered from the earlier Epistles of his Roman captivity, liberation appears at least as likely as martyrdom. Throughout, the possibility of release is assumed: and in the four letters<sup>6</sup> there is nothing akin to the words in which the Second Epistle to Timothy declares the Apostle "ready to be offered," and the time of his departure at hand. That St. Luke's narrative does not notice so important and interesting an event in the Apostle's career, proves nothing but that the record was complete before the event took place.

<sup>4</sup> Dr. Davidson, *Introduction to the Study of the New Testament*, 1863, vol. ii., pp. 169, 171.

<sup>5</sup> Canon Birks thinks that the words were actually fulfilled, and that St. Paul gave to Timothy the charge of the Ephesian church, without himself going thither. See *Horæ Apostolicæ*, pp. 290-292.

<sup>6</sup> Including that to Philemon.

4. But there is positive evidence, apart from the letters themselves, tending in the same direction. The often quoted language of Clement of Rome, notwithstanding all the attempts made to explain it away, decisively shows the release of St. Paul from his first Roman imprisonment to have been a tradition of the early Church. The Apostle Paul, he says, "having been a herald (of the Gospel) both in the east and west, received the glorious renown due to his faith, having taught righteousness to the whole world, and having come to the extreme west (*τὸ τέτραρον τῆς δύσεως*), and having borne witness before the rulers. Thus did he depart from the world, and went his way to the holy place."<sup>1</sup> It is plainly impossible that Clement, writing from Rome, should have intended by "the extreme west," either the imperial city itself, or any place mentioned in the Acts as the scene of St. Paul's ministrations, all of which lay east of Rome. The only explanation is, that as the Apostle had, in writing to the Romans (xv. 24), declared his intention of visiting Spain, he is here said by Clement to have carried out his purpose. The Fragment of Muratori (A.D. 170) expressly asserts the same thing.<sup>2</sup> Eusebius mentions it as an historical fact:—"After pleading his cause, Paul is said to have departed again on the ministry of preaching, and after a second visit to the same city, he finished his life with martyrdom."<sup>3</sup> Chronological data point in the same direction. We have already seen reason for assigning the Epistles to the Colossians, Ephesians, and Philipians to the year A.D. 62-3. The Apostle's martyrdom may be placed about A.D. 68. There is then a space of some five years, which, as there is no anterior opposing probability, as the anticipations of the Epistles themselves warrant the supposition, as early Christian authors accredit it, and as the references of the Pastoral Epistles cannot be otherwise explained, we are fully warranted in believing to have been occupied in part by an extended and final apostolic journey.

5. The appeal to the Pastoral Epistles themselves must now be made; a brief citation of passages will suffice. The argument is, first that the references to time and place in these Epistles not only are not supported by the history in the "Acts," but cannot be assigned to any part of it; and secondly, that these references, taken together, perfectly cohere with the supposition of a later journey, followed by a second imprisonment in Rome.

(a) When the First Epistle to Timothy was written, he had been commissioned to remain in Ephesus, while St. Paul proceeded to Macedonia (chap. i. 3). Now two occasions are recorded in the history in which the Apostle departed from Ephesus. On the former, he went not to Macedonia, but to Jerusalem (Acts xviii.

19-22); on the latter, he went to Macedonia, but Timothy had been sent on from Ephesus before him (Acts xx. 1, compared with xix. 21, 22), and was still with St. Paul when the Apostle wrote from Macedonia to the Corinthians. The explanation suggested by Wieseler, who rejects the hypothesis of St. Paul's release, is that the Apostle, during his residence in Ephesus, recorded in Acts xix., temporarily quitted that city for Corinth and Macedonia, leaving Timothy behind. This supposition, Wieseler thinks, will also reconcile Acts xix. 8, "three months," ver. 10, "two years," with xx. 31, "three years." If to the two years and three months mentioned in the history, we add nine months for the Apostle's excursion to Macedonia, we have the "three years" of which he speaks in his address to the elders. The solution is ingenious, and derives some plausibility from the fact that there was undoubtedly a visit paid by the Apostle to Corinth during his residence in Ephesus.<sup>4</sup> But it is highly improbable that this hurried visit was part of a lengthened tour, embracing Macedonia; while the care committed to Timothy was of a far more solemn and responsible character than a charge during temporary absence. It may be added that the Apostle writes in chap. iii. 14, 15, of his own possible return, in language quite inconsistent with the supposition that his pastoral home was still at Ephesus. And further, when St. Paul gave his parting charge to the Ephesian elders at Miletus, Timothy was with him (Acts xx. 4). Is it supposable that if Timothy had already been invested with the superintendence of the Church, no reference should have been made to the fact? The reconciliation of the "two years and three months" of one place with the "three years" of another, needs no such violent hypothesis as Wieseler's, the simple explanation being that the Apostle's labours in Ephesus were not closed with the "two years" of Acts xix. 10; verse 22 plainly pointing to an additional period; "he himself stayed in Asia for a season." On the whole, then, the only explanation of 1 Tim. i. 3 is in the supposition of a later journey.<sup>5</sup>

(b) The Epistle to Titus contains two notices confirmatory of the same conclusion. Titus had been left in Crete (i. 5), as Timothy in Ephesus, for the consolidation of the churches. Now the only occasion in which the history mentions a visit of St. Paul to Crete was in his voyage to Rome as a prisoner, when it is scarcely supposable that Titus was with him, and certain that, if he had been, there would have been no opportunity for the action mentioned in the Epistle. The second point is that, when the letter was written, St. Paul was on his way to winter quarters in Nicopolis, in Epirus;<sup>6</sup> a fact which effectually negatives the supposition of this visit to Crete having been paid during

<sup>1</sup> Clement, *First Epistle to the Corinthians*, chap. v., where see Canon Lightfoot's note.

<sup>2</sup> The words are, "Profectionem Pauli ab Urbe ad Spaniam proficentis." See Fragm. in Kirchhofer's *Quellensammlung*, p. 2.

<sup>3</sup> *Ecol. Hist.*, ii. 22. Chrysostom, Jerome, and Theodoret might be quoted to the same effect. Jerome (*d. A.D.* 420) resided some time in Rome as secretary to the bishop Damasus, and would be familiar with the traditions and archives of the city.

<sup>4</sup> See *Introduction to 2 Corinthians*, and 2 Cor. xiii. 1.

<sup>5</sup> For a thorough examination and refutation of Hug's view, that Timothy had returned from Macedonia before St. Paul quitted Ephesus, and was then left behind, rejoining him after a short interval in Macedonia, see Birks' *Horæ Apostolicæ*, p. 285-288.

<sup>6</sup> See *Introduction to the Epistle to Titus*.

one of the voyages between Asia and Europe recorded in the "Acts."<sup>1</sup>

(c) The Second Epistle to Timothy, which, as we shall show, was the Apostle's last letter, written from Rome on the eve of his martyrdom, has two sentences (iv. 13, 20), not to mention others, which decisively point in the same direction. "The cloak (or, possibly, manuscript case) which I left at Troas with Carpus, bring with thee, and the books." Now the last visit paid to Troas by St. Paul before his imprisonment in Rome was on his way to Jerusalem (Acts xx. 6) several years before his martyrdom, whereas he is evidently speaking to Timothy of a recent occurrence. Again, "Trophimus have I left at Miletus sick." On St. Paul's halt at Miletus (Acts xx. 17), Trophimus was *not* left behind, but accompanied him to Jerusalem (xx. 4; xxi. 29). We are compelled, therefore, to infer a later visit.

(d) On the above grounds, therefore, we conclude that after the Apostle's two years' imprisonment at Rome, being liberated by the court before which he was tried, he undertook a journey, including *at least* Ephesus (1 Tim. i. 3), Crete (Titus i. 5), Macedonia (1 Tim. i. 3), Miletus (2 Tim. iv. 20), Corinth (2 Tim. iv. 20), and Nicopolis (Titus iii. 12).<sup>2</sup> It is at the same time highly probable that in the course of this journey he was enabled to fulfil his desire to visit Philippi (Phil. i. 25—27; ii. 24), Colossæ (Philem. i. 22), and even Jerusalem (Heb. xiii. 23).<sup>3</sup> That he also travelled to Spain is, as we have seen, an early tradition. The probability of the supposition that Nicopolis was the place of his arrest—"the last scene of the Apostle's labours, before his final imprisonment"<sup>4</sup>—will be discussed in our *Introduction* to the Epistle to Titus.

6. At what particular stage in the journey the First Epistle to Timothy was written, we cannot tell. That St. Paul had visited Ephesus, and had passed on to Macedonia, leaving his younger associate behind, is all that appears on the surface of the Epistle. Timothy was invested with the office of an evangelist—a word which in this connection denotes, not a preacher of the Gospel, or missionary, in the wider sense,<sup>5</sup> but an apostolic deputy, with power to superintend the organization of the churches, especially by "ordaining elders."

To this particular office Timothy had been set apart, or rather he had *grown into* it, through long associa-

tion, on affectionate and confidential terms, with the Apostle. At the time when we first meet with him in the history he was a very young man. This was at Lystra (Acts xvi. i.), at the outset of St. Paul's second missionary journey. Timothy was at that time already "a disciple;" and as he is called St. Paul's "son in the faith," it is probable that he was converted in the Apostle's first visit to Lystra (Acts xiv. 6, 7). The outbreak of popular fury on that occasion, endangering the life of the Apostle, must have made a lasting impression on the mind of the boyish disciple (2 Tim. iii. 10, 11). On the second visit of St. Paul to Lystra, he determined to associate Timothy with himself as a companion; and, to obviate a Jewish prejudice, "took and circumcised him," as being partly of Jewish parentage.<sup>6</sup> From this time we have continual glimpses of the young evangelist. He remains in Bœrcea, when Paul is hurried away out of the reach of the Jews; is sent to Thessalonica to "establish" and "comfort" the brethren; rejoins the Apostle at Corinth, where his name is united with St. Paul's in addressing the Thessalonians. He is found with Paul at Ephesus, whence he is sent to Macedonia and Corinth. In Macedonia he is united with the Apostle in the address of the second Corinthian letter; and at Corinth he joins in salutation to the Roman church. In St. Paul's last journey to Asia, before his imprisonment, Timothy is with him; and in Rome again unites with the Apostle in the superscription of the letters to the Colossians, to Philemon, and to the Philippians. From Rome he is, in all probability, sent to Philippi; rejoining the Apostle at Ephesus, or perhaps accompanying him thither. At Ephesus he is now left in charge of the churches of the district; and St. Paul, having travelled on to Macedonia, addresses to him this letter of counsel.<sup>7</sup>

7. It is observable that Timothy, even at the end of these journeyings and labours, is still addressed as a youth: "Let no man despise thy youth. Flee youthful lusts."<sup>8</sup> The advice has been employed to discredit the later date of the Epistles, even to discredit them altogether. Was Timothy, the youth of Lystra, still a young man when St. Paul was imprisoned in Rome? The answer is simple. Between the circumcision of Timothy and the martyrdom of Paul was an interval of just seventeen years. Supposing him to have been under twenty at the former period, he would be some years short of forty at the latter; and according to the usage of the times, as well as in comparison with "Paul the aged," and considering the responsibilities entrusted to him, Timothy was young.<sup>9</sup> Such, at least, would be

<sup>1</sup> Matthew Henry and others have imagined a visit to the island during the voyage into Syria recorded in Acts xviii. 18, when St. Paul was on his way to Jerusalem to keep the feast of Pentecost, *i. e.*, in the early summer, after which he spent a considerable time in Syria, Galatia, and Phrygia, passing then through "the inland districts" (xix. i) to Ephesus, where he remained three years. There is thus absolutely no place here for the wintering in Nicopolis.

<sup>2</sup> Dr. Hackett on the Acts (Eng. edit.), vol. ii., p. 279; supplementary Note 1, by S. G. Green. The later date of the Epistle is held, among others, by Neander, Alford, Ellicott, Macknight, Mill, Conybeare and Howson, Canon Lightfoot, Lewin, Dr. Paton Gloag; the earlier, by Grotius, Hammond, Lardner, Burton, Townsend, and Moses Stuart.

<sup>3</sup> See *Introduction* to the Epistle to the Hebrews.

<sup>4</sup> Conybeare and Howson, *St. Paul*, ii. 481.

<sup>5</sup> In this sense Philip, one of "the seven," is termed an evangelist (Acts xxi. 8). Different again is the application of the word to the biographers of our Lord—the "four Evangelists."

<sup>6</sup> For St. Paul's different conduct in the case of Titus, and its reason, see *Introduction* to the Epistle to Titus.

<sup>7</sup> For the several points in this paragraph, see Acts xvii. 14; 1 Thess. iii. 2; Acts xviii. 5; 1 Thess. i. 6; 1 Thess. i. 1; 2 Thess. i. 1; Acts xix. 22; 1 Cor. iv. 17; xvi. 10; 2 Cor. i. 1; Rom. xvi. 21; Acts xx. 4; Col. i. 1; Philem. 1; Phil. i. 1; ii. 19.

<sup>8</sup> 1 Tim. iv. 12; 2 Tim. ii. 22.

<sup>9</sup> Paul himself was evidently of venerable age at the close of his life, A. D. 68. His conversion must be dated about 36. Supposing him to have been seventy years old at death, he would be about thirty-four when converted. But at that time he is expressly called "a young man" (Acts vii. 58).

the very natural view of the seniors, over whom he was invested with spiritual authority.

8. The order of the Epistle is by no means formal; the main topics are sufficiently distinct, but there are many digressions on matters personal both to Timothy and to the Apostle himself. A very brief analysis is all that can now be given.

I. SALUTATION.—“Grace, mercy, and peace!” (chap. i. 1, 2.)

II. TIMOTHY'S COMMISSION at Ephesus, especially in the stand he was to take against Judaizing error (i. 3—10).

*Digression.* The contrast of Law and Gospel brings to mind his own exceeding happiness in having “obtained mercy,” and being entrusted with the “glad tidings of the glory of the blessed God.”

*Doxology.* (i. 11—17.)

III. THE CHARGE TO TIMOTHY, in many particulars (i. 18—vi. 10.)

(1.) Appeal to him *to be faithful* (dread example from Hymenæus and Alexander<sup>1</sup>) (i. 18—20).

(2.) Injunctions respecting *worship*.

(a) Intercession to be made for all. Divine sanction of the law of universal charity (ii. 1—8).

(b) Decencies of worship to be observed by women (ii. 9—15).

(3.) Directions concerning the *officers of the churches*.

(a) The bishop—his character and qualifications (iii. 1—7).

(b) The deacons—their character and qualifications (iii. 8—13).

It is no part of our present purpose to discuss the nature of these ecclesiastical offices. The settled order in the churches which their mention indicates, is a strong argument for the later date of the Epistle. The letter to the Philippians, probably the last, as we have seen, of St. Paul's two years' Roman captivity, is the earliest that speaks of bishops and deacons.

*Digression.* Renewed appeal to Timothy. In the Apostle's absence<sup>2</sup> he is besought to comport himself worthily of the MYSTERY OF GODLINESS<sup>3</sup> (iii. 14—16).

(4.) Cautions against *asceticism* (iv. 1—11).

(5.) Rules for a faithful and successful *ministry* (iv. 12—16).

(6.) Commands respecting *different classes* in the Church.

(a) Pastoral demeanour towards old and young, and the female sex (v. 1, 2).

(b) Precepts respecting “widows,” supported by the Church, and devoted to works of usefulness (v. 3—16).

(c) Elders to be properly supported (v. 17, 18).

(d) Care and impartiality to be observed in considering accusations against character (v. 19—21).

(e) Caution lest the unworthy should be ordained to the ministry (v. 22, 24, 25).

*Digression.* Sudden parenthesis caused by considering Timothy's feeble health and many cares (ver. 23).<sup>4</sup>

(f) Directions respecting servants, especially Christians, where both master and servant were Christians. Law of subordination (vi. 1—5).

*Digression,* from the thought of earthly ambitions; how poor they are, especially when they take the form of covetousness! Live above them, and lay hold on eternal life! (vi. 6—12.)

IV. CLOSING APPEAL, doxology and benediction (vi. 13—21).

The reference, after the sublime outburst of praise in vv. 15, 16, to two topics of the preceding discussion, the right use of wealth (vv. 17—19), and the absurdities of a vain philosophy, must, no doubt, be explained by the special circumstances and dangers of the Asiatic churches. The sudden re-introduction of such themes is eminently characteristic of the Apostle, and a striking mark of genuineness.

9. It has often been remarked that the best epistolary compositions as truly reveal the character of the recipient as of the writer. A man may not unfairly be judged by the letters his friends write to him. Applying this test to the character of Timothy, a very distinct portrait rises before us—a weakly, young-looking man, intellectual and speculative, with nobler faculties than he himself was conscious of; too ready to submit to the unfavourable verdict of others, and needing to be aroused, by stimulating, encouraging appeals, to act with a boldness and decision commensurate with his powers. No doubt he needs the warning words which the venerable Apostle, his father in Christ, addresses to him; while in every essential element of character he is worthy not only to be that Apostle's familiar attendant and friend, but to be entrusted with the high responsibility of carrying on the apostolic work alone, amid the peculiar perils which in early days encompassed the “churches of Asia.” Were other evidence wanting, the latest letter of St. Paul, as we shall hereafter see, well proves how fully Timothy deserved the great Apostle's confidence and love.

<sup>1</sup> *Hymenæus*, one of those who taught that the resurrection was already past (2 Tim. ii. 17, 18); *Alexander*, “the coppersmith” (2 Tim. iv. 14), perhaps the same mentioned at Ephesus (Acts xix. 33, 34).

<sup>2</sup> It may be observed that the words in verse 14, “hoping to come unto thee shortly,” are an additional disproof of the earlier date; for, as Canon Birks remarks (*H. A.*, p. 295), “When St. Paul entered Macedonia on his second visit, he plainly did not intend to return to Asia until after the winter, an interval of nine months.”

<sup>3</sup> The reading in chap. iii. ver. 16 of  $\Theta\Xi$  for  $\Omega\Xi$  (*Who* instead of *God*) is now accepted by almost all critics of the first rank. See, among English expositors, Alford and Ellicott *in loc.* “The Mystery” is the antecedent personified; “The mystery, who:” or “the Mystery—He who was manifested,” &c. Different opinions prevail as to the punctuation of the preceding sentences. The phrase “the pillar and ground of the truth” may grammatically refer either to the *Church* (as in E. V.), to *Timothy*, or to the *Mystery*. The question merits more extended examination than can be given here: we incline to the second view.

<sup>4</sup> “Imagine an impostor sitting down to forge an epistle in the name of St. Paul. Is it credible that it should come into his head to give such a direction as this, so remote from everything of doctrine or discipline, everything of public concern to religion or the Church, or to any sect, order, or party in it, and from every purpose for which such an epistle could be written? It seems to me that nothing but reality, that is, the real valetudinary situation of a real person, could have suggested a thought of so domestic a nature.” (Paley, *Horæ Paulinæ* on 1 Timothy, § 4; see also the following paragraph.)

## THE PLANTS OF THE BIBLE.

## ORDERS FROM ROSACEÆ TO CUCURBITACEÆ.

BY WILLIAM CARRUTHERS, F.R.S., KEEPER OF THE BOTANICAL DEPARTMENT, BRITISH MUSEUM.

**T**HE Rose family (*Rosaceæ*) is one of the best-known orders of plants, as it includes many favourite flowers like the rose, meadow-sweet, and cinque-foil, and numerous valuable fruits, like the apple, cherry, plum, and strawberry. The plants of the order are generally distributed over the world, but are most abundant in the temperate regions of the northern hemisphere. The indigenous flora of Palestine does not contain many representatives of the family; and the species that have been noticed are chiefly met with on the mountains of the north or on the shores of the Mediterranean. The translators of our Authorised Version have rendered *chabatzeleth* (חַבְצֵלֶת) "rose." The word occurs in only two places in the Bible, one where the bride in the Song replies, "I am the rose of Sharon and the lily of the valleys" (Cant. ii. 1); and the other where the prophet, looking forward to the time of Gospel blessing, says, "The desert shall rejoice and blossom as the rose" (Isa. xxxv. 1). It is unlikely that our best-known and favourite flower is meant, seeing that Palestine has no roses except in the Lebanon and anti-Lebanon ranges in the north, where our common wild dog-rose and three other species occur. The etymology of the Hebrew word (from *betsel*, "a bulb") seems to indicate that the plant referred to had a bulbous root; and this agrees with the interpretation of the LXX., who rendered it in the passage in Isaiah by "lily," while the general word "flower" is employed in the Song of Solomon: "I am the flower of Sharon—the lily of the valley." Some one or more species of the genera *Lilium*, *Crocus*, or *Narcissus* may be the plant referred to.

The "briars" with which Gideon threatened to tear the flesh of the men of Succoth who refused to supply his army with bread when pursuing the Midianites, and with which he "taught them" on his return from victory (Judg. viii. 7, 16), were probably a bramble, perhaps *Rubus discolor*, a species common in our hedges and not rare in Palestine. The "thorns" which, according to the proverb, could pierce the hand of the drunkard (Prov. xxvi. 9), and which is referred to in the description of leviathan in these words, "Canst thou bore his jaw through with a thorn?" must have been of some strength, and may have been the indurated spine of the sloe or the hawthorn, which occur in the hilly regions of Palestine.

The common almond, with two other species of the same genus, grows spontaneously on the Lebanon mountains, and they were, no doubt, extensively cultivated in ancient times in the gardens and the level districts of the Holy Land. In the strange experiments which Jacob performed with the flocks of Laban, he used peeled rods of "green poplar, and of the hazel and chestnut tree" (Gen. xxx. 37). *Luz* (לֹז), here

translated "hazel," is the same word as that employed by the Arabs for the almond-tree, and should be thus rendered in this passage. *Luz*, the Canaanitish name for Bethel, was probably derived from the existence there of a famous almond-tree, or from the extensive cultivation of the almond in that locality.

The word most frequently employed for the almond in the Hebrew Scriptures is *shaked* (שָׁקֵד), a singularly expressive term for this tree, being derived from the verb "to wake," alluding to its being the first tree to wake out of the winter's sleep. In London its bare, leafless branches are covered with blossoms in March or April, but in Palestine the tree is white with bloom in January. Both the verb and the name derived from it are used together when the Lord employs the tree as a figure to illustrate the speedy execution of his word. "Jeremiah, what seest thou? and I said, I see a rod of an almond [a wakener] tree. Then said the Lord unto me, Thou hast well seen, for I will hasten [early wake as to] my word to perform it" (Jer. i. 11, 12). This early clothing of the tree with its white blossoms supplies Solomon with a beautiful metaphor of old age. It is the time when "the almond-tree shall flourish" (Eccles. xii. 5). By a kind of microscopic criticism, perhaps natural to lexicographers, this interpretation of the metaphor has been attempted to be set aside, because, it is said, the flower of the almond is not white, but pink. No doubt the individual flower has a pinkish hue, but the general aspect of the tree in bloom fully justifies the comparison between it and the hoary locks of the old man. A further beauty is seen in the illustration, when one recalls the black leafless branches, as if prematurely clothed with their many blossoms, rudely shaken by the yet wintry winds of March.

The fruit of the almond-tree was amongst the precious productions of Canaan which Jacob sent to Egypt that his sons might obtain favour in the eyes of Egypt's ruler (Gen. xliii. 11); and its form supplied a suitable model for the bowls of the golden candlestick.

The only representative of the Myrtle family (*Myrtaceæ*) found in the Holy Land is the common myrtle, a favourite everywhere from the sweet scent of its wild flowers and bruised leaves. It is an abundant plant in the south of Europe, and one with which we are well acquainted as an in-door plant in Britain. It grows spontaneously in the hilly regions in the north of Palestine, but it is no longer found on the Mount of Olives, though Tristram has met with it in many of the glens near Jerusalem. The returned captives, when celebrating their first Feast of Tabernacles at Jerusalem, formed their booths of branches of the palm, olive, pine, and myrtle cut from the Mount of Olives (Neh. viii. 15); and the modern Jew of every land still uses it in his observance of this feast, when he can obtain it. The

myrtle will again abound in the Holy Land, according to that promise of the Lord, "Instead of the thorn shall come up the fir-tree, and instead of the briar shall come up the myrtle-tree" (Isa. lv. 13); even the desert shall be clothed with the "cedar, the acacia, the myrtle, and the oil-tree" (Isa. xli. 19). The man riding upon the red horse in the vision of Zechariah is represented as standing in a grove of myrtle-trees (Zeeh. i. 8, &c.).

A plant like the purple loosestrife so common in our marshes, meadows, and by the side of our water-courses, is found on the shores of Palestine. To the same family (*Lythraceæ*) belongs the dwarf shrub *Lawsonia inermis*, Linn.—the camphire of the Song of Solomon: "My beloved is unto me as a cluster of camphire in the vineyards of En-gedi" (Cant. i. 14). Camphor and the tree that produces it were unknown to the ancients, and this, therefore, cannot be the plant referred to here. Equally erroneous is the marginal reading of "cypress," a name only applied by us to the coniferous trees or shrubs common in cultivation. The translators of our Authorised Version were no doubt led into this error by the Septuagint version, where the Hebrew *kopher* (כֹּפֶר) is correctly rendered *κύπρος*, by which the Greeks meant, not the cypress, but the *Lawsonia*. This is the henna of the Arabs, a plant prized for its clusters of small fragrant flowers, but much more as yielding from its bruised leaves a cosmetic dye used in colouring the nails of the fingers and toes, the tips of the fingers, the palms of the hands, and the soles of the feet. The reddish-orange colour thus produced is thought to enhance the beauty of the Oriental lady of to-day, and it was equally valued by the ancient Egyptians, as we learn from the mummy remains of their women.

Nearly related to the henna in a systematic arrangement is the pomegranate (*Punica granatum*, Linn.), so frequently mentioned in the Bible. It is a shrub or low tree, generally with many stems together, producing blood-red flowers, and globular fruit about the size of an apple. This fruit was highly prized by the children of Israel; in their complaint in the wilderness they longed for the pomegranates they knew in Egypt (Numb. xx. 5). With the vine and fig, this was one of the signs of the fruitful land promised by the Lord to His people (Deut. viii. 8); and the spies found it in abundance in their excursion into the land (Numb. xiii. 23). The frequent use of *Rimmon* for towns and villages indicates the abundance of pomegranate vineyards around them.

The beautiful form of the fruit led to its being employed in the ornamentation of the high priest's robe (Exod. xxviii. 33, 34), and to its use in the sculptured capitals of the pillars in the Temple (I Kings vii. 18).

The delicious and refreshing pulp in which the seeds are embedded makes the pomegranate a highly-prized fruit in all warm countries. The liquid ruby colour of this pulp is alluded to in the figurative description of the beautiful complexion of the bride: "Thy temples are like a piece of a pomegranate within thy locks" (Cant. iv. 3). The "spiced wine of the juice of the pomegranate" (Cant. viii. 2) is made at the present day in the East as it was in the days of Solomon.

The only representative of the Gourd family (*Cucurbitaceæ*) native to England is the wild bryony, whose long, ereeping stem and shining heart-shaped leaves abound in the hedges of the south. Two species of bryony are described by Boissier from the neighbourhood of Jerusalem and other localities in Palestine. The bitter cucumber or colocynth, known to us from the familiar drug obtained from the spongy pulp in which its seeds are embedded, is an indigenous plant in Palestine. It grows on the shores of the Levant as well as in the neighbourhood of the Dead Sea. It is probably the wild gourd which was shred into the pot of pottage at Gilgal by one of the sons of the prophets, who apparently mistook it for a good melon. The error of the young man was discovered when the pottage was being consumed; but Elisha delivered those who had partaken of the food by miraculously destroying its injurious qualities (2 Kings iv. 38—41). The squirting cucumber (*Ecballium elaterium*, Linn.) is also found in Palestine. It has more active medical properties than the colocynth, but its small prickly fruit was not likely to have been mistaken by any one for a melon or a gourd. In the narrative it is said that the "wild gourds" were gathered from "a wild vine." This designation is frequently applied to ereeping or climbing plants with tendrils, which, except in this habit of growth, differ in all other respects from the true vine. The colocynth is probably also the "vine of Sodom," as Canon Tristram has suggested, which is mentioned in the song of Moses: "Their vine is of the vine of Sodom, and of the fields of Gomorrah; their grapes are grapes of gall, their clusters are bitter" (Deut. xxxii. 32). It "grows most abundantly on the barren sands near Gilgal, and all round the Dead Sea on the low flats, covering much ground with its tendrils, which reach a prodigious length and bear great quantities of fruit." The nauseous taste of the bitter pulp of the colocynth fruit—bitter as gall—agrees with the description of the "grapes" of this vine of Sodom.

The gourd which covered the booth erected by Jonah on the east side of Nineveh was, there can be little doubt, one of the climbing gourds, whose large leaves would supply the angry prophet with a grateful shade (Jon. iv. 5—9). The sudden destruction of the plant would follow naturally the injury done to its stem by a herbivorous grub or worm. The castor-oil plant or "palmœrist" (*Ricinus communis*, Linn.), suggested in the margin of our Bibles, and at first proposed by Jerome as the gourd of Jonah, though common in the East, is not an arbour plant, and does not agree with the narrative.

Several species of the Gourd family, though perhaps not indigenous to Palestine, have been long cultivated there. The cucumber and melon were well known in Egypt to the Israelites during their bondage, and they were among the good things mourned for in the wilderness (Numb. xi. 5). At the present day the melon, water-melon, and cucumber are largely grown in Palestine and Egypt, and form important articles of food to the people.

## GEOGRAPHY OF THE BIBLE.

## THE COUNTRY EAST OF JORDAN.

BY MAJOR WILSON, R.E.

## X.—BASHAN, GILEAD, AND MOAB.

**T**HE general character of the country east of Jordan has already been alluded to in general terms as a wide table-land of undulating downs, clothed with rich grass, and dotted with the relics of primeval forests, through which wind the deep ravines of the Yarmuk, the Jabbok, and the Arnon, and we may therefore pass at once to an examination of the three districts of Bashan, Gilead, and Moab, into which it was divided.

## BASHAN.

The limits of Bashan are defined in the Bible as being from "the border of Gilead," the river Yarmuk, or Hieromax, on the south, to Mount Hermon on the north, and from the Jordan valley on the west to Salehah (Sulkhad), south-east of Jebel Hauran, and the border of the Geslurites and the Maachathites on the east. It was bestowed on the half-tribe of Manasseh, together with "half Gilead," and after the Captivity was divided into the four provinces of Gaulonitis, Auranitis, Trachonitis, and Batanæa, and we may perhaps add Ituræa or Jetur, which was conquered by the children of Manasseh at a later period (1 Chron. v. 19, 23). The oaks of the forests of Bashan, and the wide-spreading plains on which "the strong bulls of Bashan" pastured, appear to have had a proverbial fame, but the country itself has no Biblical history, and its name is found most frequently in connection with that of King Og.

The province of *Ituræa*, over which Philip was tetrarch (Luko iii. 1), lay along the base of Mount Hermon, and is now called Jedur, the Arabic form of the Hebrew Jetur, a name derived from Jetur, the son of Ishmael, who settled there. The country is undulating, and has an extremely rich soil, well watered by the streams which descend from Hermon, as well as by numerous springs; the rock is basalt, broken here into deep chasms, and there rising in jagged rocks of the most fantastic form. The province of *Gaulonitis* is nowhere alluded to in the Bible; but Golan, its chief town, is mentioned as a city of Bashan, in the portion of Manasseh, which was allotted to the Levites, and as one of the cities of refuge east of Bashan. Of the site of Golan nothing is known, but it may have been at a place called Nawa, where there are extensive ruins. The western boundary of Gaulonitis was the Jordan, whence the ground rises abruptly, presenting the appearance, to a spectator on the western heights, of a long ridge running from Hermon towards the mountains of Gilead; it is, however, nothing more than the edge of the plateau, with a few isolated hills not connected with any mountain system. The plateau or table-land now called Jaulan, the Arabic form of the

Hebrew Golan, is extremely fertile, and provides abundant pasturage for the Bedawi flocks. It was once covered with thriving towns and villages, but with the exception of some dozen, they now lie waste, and their place is occupied by the black tents of the Bedawin. Amongst these towns were Bethsaida-Julias, Gamala, and Hippos, which we have already noticed when describing the Sea of Galilee, and Apheca, the modern Fik, which may possibly be the Aphek at which Benhadad and his Syrian army were defeated by the Israelites (1 Kings xx. 26—30). The plain of the Jaulan, like Jedur, is of volcanic formation, a vast field of basalt, watered by numerous winter torrents and perennial streams, which form part of the drainage system of the Sheriat el-Mandhur or Yarmuk; and it was formerly traversed by the two Roman roads leading respectively from the Jisr Benat Jakub, above the Sea of Galilee, and from Gadara to Damascus; of these roads large sections remain in an almost perfect state, and one of them must have been the road by which Saul journeyed to Damascus, "breathing out threatenings and slaughter against the disciples of the Lord."

The province of *Trachonitis* lay to the south of Damascus and east of Gaulonitis, and included the remarkable district of the Lejah, with part of the western slopes of Jebel Hauran. The Lejah, which has been identified with "the region of Argob, the kingdom of Og in Bashan," containing sixty great cities, is a wild mass of basaltic rock, some twenty-two miles long by fourteen wide, with a clearly-defined boundary, which has been compared to a "cyclopean wall in ruins." Professor Porter describes it as being "wholly composed of black basaltic rock, which appears to have issued from innumerable pores in the earth, and to have flowed out on every side until the plain was almost covered. Before cooling, it seems to have been tossed like a tempestuous sea, and subsequently to have been shattered and rent by internal convulsions. . . . Deep fissures and yawning chasms with ragged broken sides intersect the whole like a network; while here and there are mounds of rock evidently forced upwards by some mighty agency, and then rent and shattered to their centres. . . . The aspect of the whole when one gains a high point is wild and savage in the extreme." Josephus tells us (*Antiq.* xv. 10, § 1) that the robbers who infested the district lived in caves having narrow entrances "in which but one could come in at a time," whilst the interiors were "incredibly large and made very wide;" and he adds, "the ground over their habitations was not very high, but rather on a plain, while the rocks are altogether hard and difficult to be entered upon, unless any one gets into the plain road by the guidance of another, for these roads are not straight, but have several revolutions." These descriptions call

to mind the recent accounts in the newspapers of the lava beds in which Captain Jack and his Modoc warriors were able to hold their own against the trained soldiers of the United States.

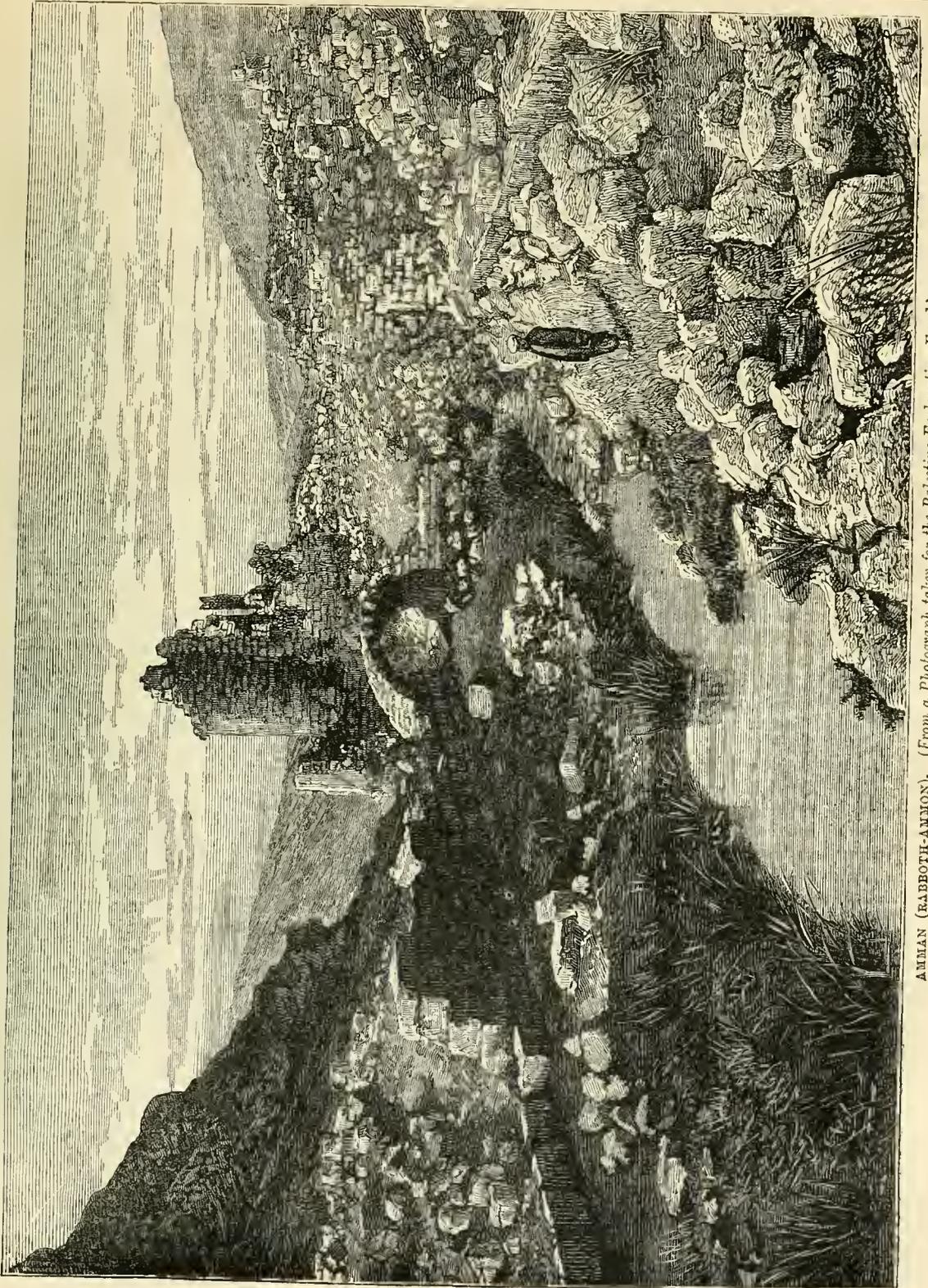
Trachonitis is only once mentioned in the Bible, as the region over which Phillip was tetrarch (Luke iii. 1), and it is but rarely noticed in history, yet it must formerly have been of some importance, if we may judge from the number of deserted towns; indeed, nothing is more striking than the constant evidences which meet the eye of the traveller that this wild, desolate region was at one time thickly populated. Amongst the more important sites are Musmeih, where the ruins cover a larger area than Jerusalem, and include many large buildings, such as the Doric temple erected during the reign of Aurelius Antoninus and Lucius Verus, which has an inscription of much interest, identifying the place with Phæno, the capital of Trachon; Edhra, which is probably Edrei, the scene of the great battle in which Og, king of Bashan, was killed, "and his sons, and all his people, until there was none left him alive" (Numb. xxi. 33-35). Edhra stands on a rocky promontory which projects from the south-west corner of the Lejah. "The site," says Professor Porter, "is a strange one—without water, without access, except over rocks and through defiles which are all but impracticable. Strength and security seem to have been the grand objects in view, and to those all other advantages were sacrificed." Within the walls are the ruins of two Christian churches, one of which, as an inscription informs us, was converted, A.D. 516, from a temple into a church. Kunawat, the Kenath of Numb. xxxii. 42, which Nobah took, with "the villages thereof, and called it Nobah, after his own name," is picturesquely situated on the western slopes of Jebel Hauran, and on the left bank of the wild ravine of Wady Kunawat, a tributary of the Yarmuk. The ruins are extensive, and amongst them are a theatre, hippodrome, a large basilica of the fourth century, temples, and many private houses with stone doors tastefully ornamented with fruit and flowers. Not far from Kunawat is one of the most interesting remains in the country, the temple of Siah, which, according to inscriptions in Greek and Aramaic, was built in honour of Baal Samin, and contained a statue of Herod; its chief interest, however, is derived from the fact that it was erected at the same period as Herod's temple at Jerusalem, and that in its construction it offers many points of resemblance to what we know of that building.

The province of *Batanæa* comprised the mountain-range of Jebel Hauran, except the western slope, which is of volcanic origin, and composed of hills of moderate elevation and easy gradients, covered with wood and cultivation. The name *Batanæa* still lingers in the small town of Bathaniyeh, on the northern spurs of Jebel Hauran, and Wetzstein has shown that the proper name of the whole range is *Ard el-Bathaniyeh*. Among the many ancient sites are Suweideh, next to Busrah the most extensive ruins in the country, but of which the history is entirely lost; and Sulkhad (*Salchah*), men-

tioned as one of the limits of Bashan. The ruins of the latter place are situated at the south-eastern extremity of Jebel Hauran, and include many important buildings and private houses with their massive stone walls, stone doors, and stone roofs, in an almost perfect state.

The province of *Auranitis*, the Amran mentioned by Ezekiel in defining the north-eastern boundary of the Promised Land, and the modern Hauran, was situated between Gaulonitis and *Batanæa*. It consisted of the great fertile plain which extends to the west and south of Jebel Hauran, and is now known as *En Nukhrāh*. This plain is perfectly flat, and its soil is extremely rich, whilst over its surface are scattered the ruins of innumerable towns and villages. Under the reigns of the Herods and Agrippas, and under the Roman Empire, the province of *Auranitis* attained to a considerable degree of prosperity, which was only stopped by the Moslem invasion. Amongst the inscriptions found at Busrah, the chief town, the names of Malichus, the opponent of Herod the Great, and Harethath Philodemos, who held Damascus, and governed it by an ethnarch, at the time of St. Paul's escape, have been found. The most important town of *Auranitis* was Bostra, the modern Busrah, and perhaps, though it is by no means certain, the Bozrah in the land of Moab mentioned by Jeremiah. The ruins are very extensive, and comprise a triumphal arch, a temple, two Roman gateways, a great mosque, said to have been built by Omar; a church, erected in 513 A.D., a large castle, and other important buildings. Bostra was also the centre from which the roads traversing the country east of Jordan radiated, and the great trunk roads from Arabia to Damascus and the north, and from Palestine to Busrah on the Euphrates, passed through it.

Perhaps the most striking feature in the Hauran, and, indeed, in the whole district comprised in the ancient territory of Bashan, is the almost exclusive use of stone in the buildings, whether basilicas with their lofty galleries, or private houses with their different chambers and outhouses. There is no wood in the country, and the only material available being a hard basalt, the builders were obliged to resort to a combination of arches as a means of covering great spaces. The arches were built in parallel lines, and supported walls, on which large flat slabs were laid, fitting perfectly together, and forming a roof, on which a layer of earth was generally placed. The doors were also of stone—sometimes of a single slab, sometimes with two leaves, but in either case turning easily on socket-hinges. Many of the doors may still be seen swinging on their hinges, and in some of the inscriptions reference is made to the difficulties met with in their construction; the doors of small recesses in the sides of the walls and the shutters of the windows were made of the same material and in a similar manner. The date of these private houses has been matter of some dispute. Some writers are of opinion that they date from the reign of the giant king of Bashan, but this view can scarcely be maintained in the face of recent investigation. It is certainly probable that the old inhabitants of Bashan, having no other



AMMAN (RABBOTH-AMMON). (From a Photograph taken for the Palestine Exploration Fund.)

material, built their houses of stone, and there may possibly be remnants of these in the country, but by far the larger number of the private dwelling-places and tombs now standing date from the Christian period; this is proved by inscriptions, and by the fact that most of the pagan inscriptions are not *in situ*, but are generally found in later buildings. Christianity, according to De Vogüé, "penetrated very early into these regions, and it counted numerous adepts, organised in hierarchie order, when Constantine gave it peace; and accordingly, from the second half of the fourth century inscriptions are found pointing out the existence of a strong and active Christian society, building houses, porticoes, cisterns, hostleries, basilicas, churches, tombs, &c., in honour of the Holy Trinity and of the saints who were most widely worshipped."

#### GILEAD,

sometimes called "Mount Gilead," and "the land of Gilead," extended from the river Yarmuk on the north to the borders of Moab on the south, that is, to the Wady Mojib or Arnon. It would appear that at a very early period the Moabite territory extended far to the north of the Arnon, and embraced the "plain country" or Mishor, and south-eastern portion of the Jordan Valley, but that when the Israelites reached the country the Moabites had been driven out by Sihon, king of the Amorites, who was in possession and living at Heshbon. On the defeat of Sihon at the decisive battle of Jahaz the country fell into the hands of the Israelites, and was afterwards given to Reuben and Gad, but this particular district, the modern "Belka," still retained the distinctive name of "Mishor," or sometimes the "land of Moab," and the plains east of Jordan were also known as the Arboth Moab, or "plains of Moab." Between the Yarmuk and the Jabbok (Wady Zerka) rise the mountains of Jebel Ajlun, presenting a uniform outline when viewed from the west, but assuming a more prominent appearance when approached from the east, a feature on which Dr. Beke dwells particularly in his account of a journey from Damascus to Nablus through the Hauran. This district is "the half of Gilead" over which Og reigned, and which was afterwards given, with all Bashan, to the half-tribe of Manasseh; so, too, it was in this northern Gilead that Laban overtook Jacob where he had "pitched his tent in the mount," possibly not far from the modern Tibneh, and here a heap of stones was thrown up to mark the boundary between the two families, and called Galeed, "the heap of witness," possibly a play on the original name Gilead. To the south of the great chasm of the Jabbok lie the hills of Jebel Jelad (Gilead), the loftiest summit of which, Jebel Osha, overlooks the whole of the Belka, or elevated plain, that extends right down to the Arnon. The hills north and south of the Jabbok are well cultivated, and are in places covered with forests of oak, the descendants of the oaks of Bashan; the country presents some of the most rural scenery in Palestine, open forest glades with luxuriant grass, and a rich variety of wild flowers. The plain of the Belka is bordered on

the east by a low chain of hills which separate it from the eastern desert, and on the west rise a series of heights overlooking the deep chasm of the Jordan Valley, whilst its surface is dotted with isolated hills or *tells*, on which the ancient cities were built. In this southern half of Gilead were situated Mount Abarim, Mount Nebo, Pisgah, and Peor, which are mentioned in connection with the approach of the Israelites to the Promised Land and the death of Moses. It was this rich district of Gilead, with its abundant pasturage "a place for cattle," that the two tribes of Gad and Reuben desired for their "very great multitude of cattle," and in which they afterwards led a pastoral life, to which there are several allusions in the Bible. It was at Mahanaim in Gilead that Abner rallied the Israelites after their defeat on Mount Gilboa, and that David took refuge when fleeing from Absalom; in one of the forests of Gilead Absalom was caught in the thick boughs of a terebinth, and through the same country our Lord passed on his last journey to Jerusalem.

Amongst the more important places in Gilead were Gadara (Umm Keis), which we have already noticed in connection with the Sea of Galilee; Gerasa (Jerash), a large town, on a little stream fringed with oleanders that falls into the Jabbok, which in the time of Jerome gave its name to the country. Gerasa is not alluded to in the Authorised Version of the Bible, but some MSS. read "Gerasenes" for "Gergesenes" in Matt. viii. 28. The town is mentioned by Josephus as having been burned by the Jews during the last war with the Romans, but it afterwards recovered, and during the reigns of the Antonines (138—180 A.D.) was adorned with those magnificent buildings, temples, and palaces, the ruins of which are the most striking and beautiful in Palestine. Amongst these ruins are those of a colonnade which ran through the centre of the city, temples, theatres, and gateways, many still in a good state of preservation. At the foot of Jebel Osha is Es Salt, a large town picturesquely situated on a partially isolated hill, the slopes of which are terraced for the culture of the olive and the vine; the inhabitants, of whom about one-sixth are Christians, are hardy and courageous, and able to hold their own against the marauding Bedawin. Es Salt has generally been identified with Ramoth-gilead, the city of refuge for the tribe of Gad; but its position does not altogether answer the requirements of the Bible narrative, and Jilad, north of Jebel Osha, and Jerash have been proposed as more suitable sites for the great fortress. Ramoth-gilead, being within the limits of Gad, must have been south of the Jabbok or on it, and from the part which it played during the wars between the Israelites and the Syrians we may infer that it occupied an important strategical position, perhaps commanding a pass leading from the Jordan Valley to the plateau; until, however, the country has been properly surveyed, it is impossible to come to any definite conclusion. It was at Ramoth-gilead that Ahab lost his life during the joint expedition, with Jehoshaphat, to recover the city which had been seized

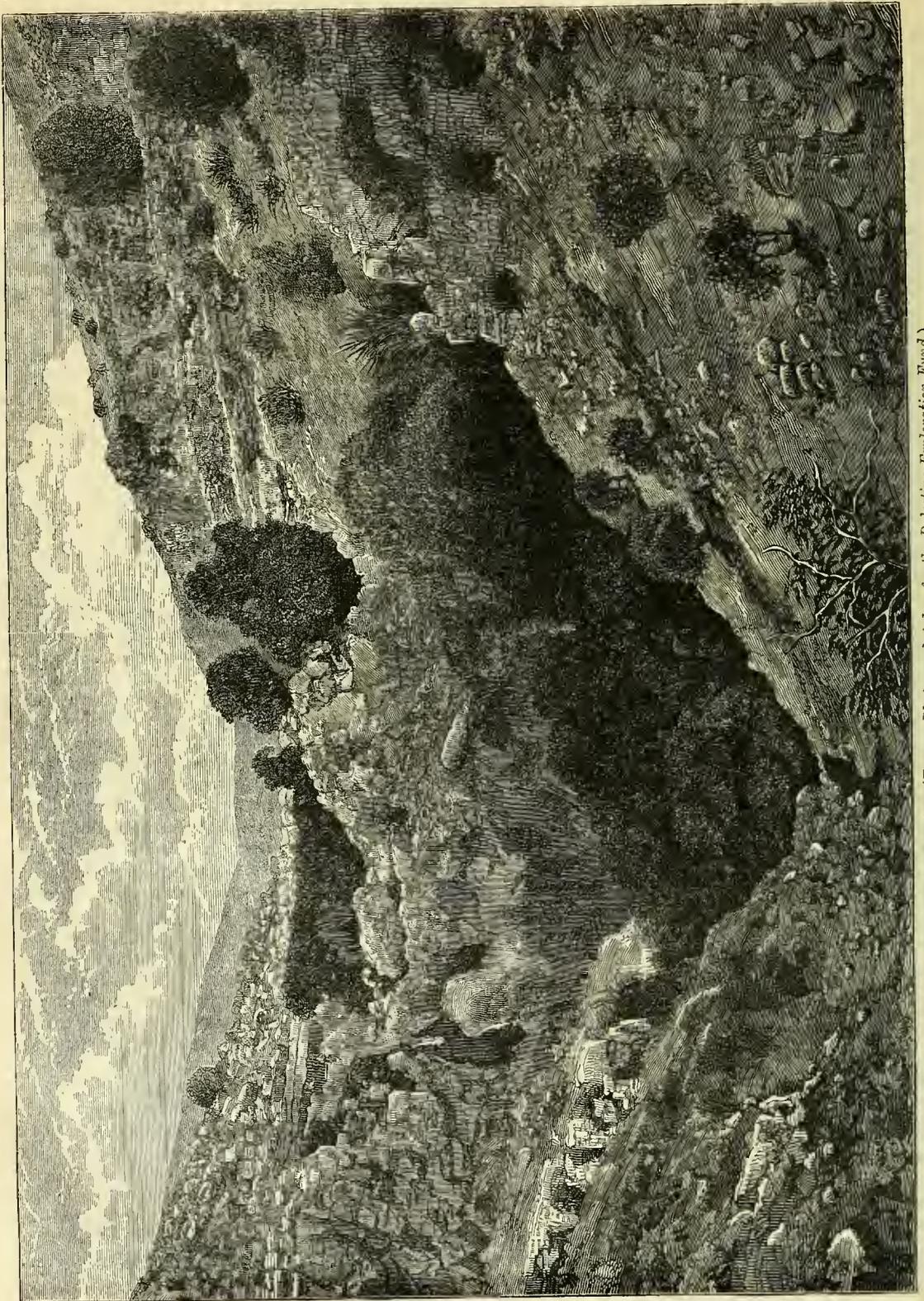
by Benhadad in the reign of Omri; a second and successful attempt was made by Joram, who, however, was wounded so severely that he was obliged to retire to Jezreel, leaving Jehu in command of the conquered city. The anointment of Jehu as king over Israel, his rebellion against Joram, and sudden departure from Ramoth-gilead for Jezreel, where the last scene of the successful conspiracy was accomplished, are minutely and graphically described in 2 Kings ix.

South-east of Es Salt are the extensive ruins of Amman, situated on either side of a small stream, which has its source in the old town and flows through it. Amman is the Rabbah or Rabbath-ammon of the Bible, but it afterwards received the name of Philadelphia from Ptolemy Philadelphus. The ruins are amongst the most remarkable in Palestine, and include an immense theatre partly excavated in the rock, a mausoleum, odeum, temples, a church, a citadel and other public buildings, but they date from the Roman period, and no traces have yet been discovered of the presence of the Israelites. The whole place is now desolate, and only visited by wandering Bedawin with their flocks, recalling the prophecy of Ezekiel, "I will make Rabbah a stable for camels, and the Ammonites a couching-place for flocks" (xxv. 5). Rabbah is the only city of the Ammonites mentioned in the Bible, and its chief interest is derived from the long siege which it sustained during the reign of David; at the end, apparently, of about two years the lower town was taken by Joab; but the citadel remained, and the honour of its capture was reserved for David himself. The importance attached to the operations against Rabbah, is attested by the unusual fact of the presence of the ark with the army, and the length of the siege shows that it must have been a place of very great strength. During the period between the Old and New Testaments the town became of great importance, and, as we gather from Josephus, was the scene of several contests.

To the south-west of Amman is Hesban (Heshbon), the royal city of Sihon, king of the Amorites, standing on a hill which rises above the general level of the plateau. The existing ruins are of little interest, but there are numerous cisterns, and a large reservoir, which may call to mind the passage in the Song of Solomon, "Thine eyes are like the fish-pools in Heshbon." The fountain of Hesban, in the valley of the same name, is described by Captain Warren as a "delightful spot, a large volume of water rushing straight out of the side of the rock." In the immediate vicinity of Hesban are the ruins of El Al (Elealeh), Main (Baal-meon), and Medeba (Madaba); but the place of chief interest is, undoubtedly, Jebel Nebbeh, which, in all probability, is the Mount Nebo of the Bible. Mount Nebo is only mentioned twice in Scripture (Deut. xxxii. 49; xxxiv. 1), but in both these passages its position is so distinctly defined as being "over against Jericho," that it is extraordinary to find its true position unknown until the name was recovered by Mons. de Sauley, in 1853. Since that date it has been visited by the Duc

de Luynes, Dr. Tristram, Captain Warren, and many others, and a complete survey has recently been made of the district by the American Palestine Exploration Fund; unfortunately, this has not yet been published, and we must attempt to reconcile the very discordant accounts of the view from the summit which have been given by different travellers. Jebel Nebbeh is a hill on the edge of the swelling ground at the western extremity of the Belka, and to the south-west of Heshban; its elevation is 2,670 feet above the sea, nearly the same as that of the Mount of Olives; and though the ground to the north-east is some two hundred feet higher, there is no other hill of equal height overlooking the Jordan valley till we come to Jebel Osha on the north, and Jebel Attarus on the south, neither of which can by any possibility be said to be "over against Jericho." The view embraces the whole western range from far south of Hebron to the mountains of Galilee, and the Jordan valley as far as Kurn Surtabeh; to the north the view is obstructed by the mountains of Gilead, but according to Dr. Tristram, the mountains of the Hauran can be seen through a depression in these hills, and he believes that on a clear day the summit of Hermon might be seen rising over the Jordan; to the north-east there is higher ground, and to the south Jebel Attarus closes the landscape. In Deut. xxxiv. 2, "the utmost sea" is mentioned as the limit of Moses' view; this appears to refer to the Mediterranean, and it is just possible, though it has not been accurately ascertained, that under favourable circumstances the sea may be seen through the great depression of the plain of Esdraclon. On the northern slopes of Jebel Nebbeh are the ruins of Nebbeh (Nebo), a town taken possession of and rebuilt by the tribe of Reuben, which is mentioned in connection with Heshbon, Elealeh, and Baal-meon, places that are not far distant from it. Dr. Robinson gives the name in his list of places in the Belka, and indicates the position in which it should be looked for by future travellers. Captain Warren describes the ruins as "a confused heap of stones, 300 yards from east to west, and 100 from north to south." In a ravine forming the northern boundary of Jebel Nebbeh are the springs of Moses, "Ayun Musa," gushing out of the limestone rock, and running down the ravine in a succession of cascades from twenty to thirty feet high; up this ravine Moses may possibly have passed on his way to Mount Nebo, and here too may be the valley "over against Beth-peor" in which he was buried. No traces of the name Pisgah have been found, but it would appear to have been the district or mountain, elsewhere called the mountain of Abarim, of which Nebo was the "head" or culminating point. There is another spot mentioned in connection with Pisgah which has not yet been identified, "the Peor," from whence Balaam "saw Israel abiding according to their tribes;" this may probably be looked for on one of the spurs of the eastern hills to the north of Jebel Nebbeh, which commands a better view of the plain of Jordan (Seisaban) than that obtained from Mount Nebo.

To the south-east of Hesban, Dr. Tristram discovered



AIN NEBBEH (NEBO). (From a Photograph taken for the Palestine Exploration Fund.)

the ruins of the important Roman town of Ziza, one of the chief military stations of the province, at which the Dalmatian cavalry were quartered; and to the east of this the remains of the magnificent palace of Mashita, its walls covered with elaborate and beautiful carving, hardly injured by time or man. "Every inch of their surface and all the interstices are carved with fretted work, representing animals, fruit, and foliage, in endless variety." "There are upwards of fifty animals in all sorts of attitudes, but generally drinking together on opposite sides of the same vase. Lions, winged lions, buffaloes, gazelle, panthers, lynx, men; in one case a man with a basket of fruit, in another a man's head with a dog below; peacocks, partridges, parrots, and other birds." This grand palace Mr. Fergusson refers "to the Sassanian dynasty of Persian kings, and to the history of Chosroes II.," fixing the date to be 614 A.D.

Almost due south of Jebel Nebbeh, and overlooking the Dead Sea, is Jebel Attarus, on the slopes of which are the ruins of Attarus, the Ataroth built by the children of Gad in the land of Gilead (Numb. xxxii. 34); and about three miles to the south-east are those of Kureiyat, situated "on sister hillocks, half a mile apart," representing either the Kerioth or Kiriathaim of Jer. xlviii. 23, 24, towns in the plain country named in the denunciations against Moab. Still further to the south-east are the ruins of Dhiban (Dibon), mentioned in Numb. xxxii. 3, 34, and also in Jer. xlviii. 18, "Thou daughter that dost inhabit Dibon, come down from thy glory, and sit in thirst; for the spoiler of Moab shall come upon thee, and he shall destroy thy strongholds." Like so many other Moabite towns, Dibon was built on two adjacent knolls locally called *harith*, a word identical with the Hebrew *hareth* or *haraseth*, which had much puzzled commentators until Professor Palmer found this explanation of the difficulty in the present local idiom of the country. A wall runs round the town, and just within the gateway the famous Moabite stone, containing an inscription of King Mesha, was found. The extreme importance of the Moabite stone cannot be exaggerated, but it will be sufficient to mention here that the inscription gives a brief account of King Mesha and his father, tells of the victorious campaigns of the former, and contains a record of the rebuilding of certain cities in Moab; among the names which appear are Jehovah, Israel, Omri, Chemosh, Dibon, Baal-meon, Horonaim, Kerioth, &c. A short distance south of Dhiban, on the "brink" of the torrent Arnon (Wady Mojib), are the featureless ruins of Araar, the ancient Aroer, the southern point of the territory of Sihon, king of the Amorites, and afterwards of the tribe of Reuben.

#### MOAB.

The Wady Mojib, or Arnon, which formed the boundary between Moab and the Amorites, and at a later period between Moab and Israel, is a tremendous ravine, more than 2,000 feet deep, which cuts its way through the plateau, and discharges its waters into the Dead Sea. The district south of the Arnon is

termed in Ruth i. 1, 2, "the country of Moab," and may be considered as Moab proper; but, as we have previously explained, Moab extended at one period much further to the north, over the district called the "land of Moab" in Dent. i. 5, and embraced the plain of Seisaban, north of the Dead Sea, termed in the Bible Arboth Moab, or the plain of Shittim. On the south, Moab extended to the borders of the Wady Sidiyeh, or Seil Gharabi, down which runs a fine stream, which is probably the brook Zored, that lay between Moab and Edom, and was the proper term of the Israelites' wandering. The character of this portion of the country is very similar to that north of Wady Mojib, an elevated plateau, with a rich soil, providing abundant pasturage for the flocks of the Bedawin, as it formerly did for those of the Moabites, whose pastoral character may be inferred from the fact that the country paid a tribute to Ahab of 100,000 rams, and the same number of wethers with their fleeces. The relations between the Moabites and Israelites appear to have been of a mixed character; the story of Ruth points to a friendly intercourse between the two peoples at that time, and at a later period we find David's father and mother dwelling with the king of Moab "all the while that David was in the hold" (1 Sam. xxii. 4); but with the exception of these instances, the relations were hostile rather than amicable. One Moabite king, Eglon, reigned at Jericho for eighteen years, when he was killed by Ehud (Judg. iii.). Saul at the commencement of his reign made a successful expedition against Moab, and David "smote Moab, and measured them with a line, casting them to the ground" (2 Sam. viii. 2). We have already, in the article "Judæa," alluded to the Moabite invasion of Judæa during the reign of Jehoshaphat, which ended so disastrously to the invaders; this appears to have been followed by the joint expedition of Jehoshaphat, Jehoram, and the king of Edom, who, passing round the southern end of the Dead Sea, overran the country, throwing down the walls of the towns, laying waste the land, stopping the wells, and felling all the trees (2 Kings iii. 6—27). In the time of Isaiah, however, Moab seems to have regained its former prosperity, and to have obtained possession of many of the towns which at one time belonged to Reuben.

To the south of Wady Mojib are the ruins of Shihan, in which the name of Sihon is preserved, and perhaps some memory of the great battle on the banks of the Arnon. About ten miles to the south are the ruins of Rabba, the ancient Ar or Ar of Moab, one of the principal places of Moab. The ruins are chiefly of the Roman epoch, but there are also many remains of the old Moabite city. Still further to the south is Kerak, the Kir Moab of Isa. xv. 1, and the Kir-hareth, Hareth, or Haraseth of other passages in the Bible. The position of Kerak must have marked it out from the earliest times as a suitable site for a great fortress. The platform on which the town stands is triangular in shape, and protected on two sides by great ravines, more than 1,000 feet deep, with steep, rugged sides, whilst on the third it is connected with the en-

circling hills by a narrow neck, which falls away from the walls. The platform was surrounded by strong walls, to which additional protection was given by scarping the rock below, and the only entrances to the town were through two tunnels cut in the rock beneath the wall. The ruins, especially of the great towers erected by the Crusaders, are very striking, and give the impression of great strength; in fact, before the invention of fire-arms the place was quite

impregnable. It was to Kir-haraseth that King Meshah retreated before the united forces of the three kings, and here, after a vain attempt to break through the besieging force, "he took his eldest son that should have reigned in his stead, and offered him for a burnt-offering on the wall" (2 Kings iii. 27). During the Crusades Kerak became, under King Fulke, an important station, and in 1183 A.D. successfully withstood an attack by Saladin and his brother.

## BOOKS OF THE OLD TESTAMENT.

### THE BOOK OF ESTHER.

BY THE REV. CANON RAWLINSON, M.A., CAMDEN PROFESSOR OF ANCIENT HISTORY IN THE UNIVERSITY OF OXFORD.

**T**HE place of Esther in the Hebrew Bible is between Ecclesiastes and Daniel, at the head of what may be called the second portion of the Hagiographa.<sup>1</sup> Its ordinary name among the Jews is *megillath Esther*, "the roll of Esther," or, more shortly, *megillah*, "the roll," since it was always written on a separate roll, which was read through at the Feast of Purim.<sup>2</sup> The Greek translators shortened *megillath Esther* into "Esther," and placed the book between Judith and Job. The place in which Esther stands in the English Bible it owes to Luther, who probably regarded it as the latest of the historical books.

The canonicity of Esther has been widely questioned. It does not appear that the Jews had ever any doubt upon the point; on the contrary, they held Esther in peculiar honour, sometimes uniting it with the Pentateuch in their copies, and going so far as to say, by the mouth of one of the most famous of their teachers,<sup>3</sup> that "on the coming of the Messiah the prophetic books and the Hagiographa would pass away, while Esther and the Pentateuch would endure for ever." But in the Christian Church objection was made to Esther at a very early period. Melito of Sardis, in the second century, excluded it from the canon;<sup>4</sup> and his example was followed by Junilius,<sup>5</sup> by Gregory of Nazianzen,<sup>6</sup> by Athanasius (or the author of the *Synopsis Sacre Scripture*,<sup>7</sup> which passes under his name), by Nicephorus, by Leontius, by Callistus, and others. At the time of the Reformation Luther expressed himself adverse to the canonicity of the book;<sup>8</sup> and more recently several writers of repute, as Niebuhr, De Wette, Mr. Theodoro Parker, and Dr. Davidson, have taken the same side. It is not clear on what grounds the doubt originally rested. Perhaps with some, the

fact that the book does not contain the name of God, or any distinctly religious teaching, may have weighed against its claim to be considered a part of God's word; but probably the feeling against it in the ancient Church arose mainly out of the circumstance that the Esther which they had in their hands was not the Hebrew work, but the interpolated Esther of the Septuagint, which was naturally, and in a certain sense rightly, placed upon a par with Tobit, Judith, and other Apocryphal productions. In modern times the feeling has been against the Hebrew Esther, and has been grounded mainly on supposed historical difficulties and improbabilities, which have been thought to show that it could not be an authentic narrative.

It will be, perhaps, best to examine, in the first instance, these latest objections, since, if they can be established, the whole work is invalidated. If they are proved to be unsound, the question will then arise, whether the Hebrew or the Greek book is to be regarded as the true "Esther;" and if the Hebrew book is preferred, we shall have to consider whether the scantiness of the religious element, and the omission of the name of God from it, are sufficient to deprive it of canonicity. If this question be decided in the negative, it will be interesting, in conclusion, to inquire what is the probable date of the work, who was its probable author, what are its most marked characteristics, and how we may account for that which is the most striking feature of all—the complete absence of the name of God, and the almost complete absence of any distinct religious teaching.

The historical objections raised to the Book of Esther are chiefly the following<sup>9</sup>:—(1) The Persian king intended by Ahasuerus seems to be Xerxes. As Esther cannot be identified with Amestris, the daughter of Otanes, who really ruled Xerxes, the whole story of her being made queen, and of her great power and influence, becomes impossible. (2) A Persian king would never have invited his queen to a carousal. (3) The honours

<sup>1</sup> The first portion consists of the poetical books—the Psalms, Proverbs, Job, Canticles, Lamentations, and Ecclesiastes; the second, of the historical books—Esther, Daniel, Ezra, Nehemiah, and Chronicles. Ruth is improperly placed in the Hagiographa by the later Jews only.

<sup>2</sup> See Carpov, *Introductio ad Libros Biblicos*, c. xx., § 1.

<sup>3</sup> Maimonides, quoted by Carpov, c. xx., § 6, p. 366.

<sup>4</sup> Ap. Euseb., *H. E.* iv. 26. <sup>5</sup> *De Partibus Divinæ Legis*, vi. 3.

<sup>6</sup> Op. vol. ii., p. 98. <sup>7</sup> Pp. 63 and 133.

<sup>8</sup> *De Servo Arbitrio*, p. 118; *Colloq. Conviv.* i. 30, b.

<sup>9</sup> These arguments will be found in the following works:—De Wette, *Einleitung in d. Alt. Test.*, § 195; Theodoro Parker, *Translation of De Wette, with Additions*, vol. ii., pp. 340–345; and Davidson, *Introduction to the Old Testament*, vol. ii., pp. 157–162.

said to have been paid to Mordecai are excessive. (4) The marriage of Ahasuerus to a Jewess is impossible, since the Persian queens were taken exclusively from the families of the Seven Conspirators. (5) Esther's concealment of her Jewish descent, and Haman's ignorance of her relationship to Mordecai, are highly improbable. (6) The two murderous decrees, the long notice given, and the tameness ascribed to both Jews and Persians, are incredible. (7) The massacre of more than 75,000 Persians by the Jews in a single day, without the loss (so far as appears) of a man, transcends belief, and is an event of such a nature that no amount of historical evidence would render it credible.

The first of these difficulties is perhaps the greatest; for it is true that "profane writers tell us of one wife of Xerxes only, whose name is Amestris, and who is not a Jewess, but the daughter of a great Persian noble, Otanes."<sup>1</sup> It must be remembered, however, that the account which profane writers give us of the domestic history of Xerxes is meagre in the extreme, and, moreover, that it is far from trustworthy. The Greeks knew but little of what took place at the Persian court in Xerxes' time, and revolutions in the seraglio might easily escape their notice. Esther cannot be Amestris, for Amestris was married to Xerxes before he ascended the throne;<sup>2</sup> but she may be a wife, whom Xerxes took and made his queen after his return from Greece, of whom the Greeks knew nothing. Her sway over Xerxes may have been temporary; and Amestris (Vashti?) may, after a temporary disgrace, have recovered her influence.<sup>3</sup> The most that can be said with truth is, that profane history gives us no corroboration of this portion of the history; it does not, however, contradict it.

With respect to the impossibility, or high improbability, of a Persian king marrying a Jewess, or inviting his queen to a carousal, or assigning to a benefactor excessive honours, or issuing murderous decrees, or tolerating the massacre of many thousands of his subjects, it is to be observed, in the first place, that Oriental despots have often done things equally outrageous; and secondly, that the impulsive, extravagant character assigned by the Greek writers to Xerxes,<sup>4</sup> makes such actions very much less improbable *in him*. As Dr. Davidson himself allows, with respect to several of the points, difficulties of this kind may fairly "be solved by Xerxes' weak, capricious, proud, and madlike disposition. He . . . cannot be judged by the standard of ordinary humanity."<sup>5</sup>

It may be added, that the Persian monarchs, though professing a profound respect for "the law of the

Medes and Persians, which altereth not,"<sup>6</sup> and pertinaciously adhering to it in certain cases, nevertheless often set it at nought when their passions were roused. Cambyses married his full sister,<sup>7</sup> which was as much against the Persian law as marrying a Jewess. Darius Hystaspis sanctioned a general massacre of the priest-caste of the Magi.<sup>8</sup> Xerxes made a subject sit on his throne.<sup>9</sup> Cambyses, again, burnt dead bodies.<sup>10</sup> There was, in fact, nothing which a Persian king, well settled upon his throne, might not do and did not do, if the fancy took him. The very "royal judges" themselves, the guardians of Persian law, declared on one occasion that the unwritten code whereof they were custodians comprised an enactment, "that the king of the Persians might do what he pleased."<sup>11</sup>

Still, it must be allowed that there are, in the history recorded in "Esther," three things which, to Europeans of the nineteenth century, are difficult of belief, even when related of so passionate, so capricious, and so strange a being as Xerxes. These are—(1) the design conceived by Haman, and allowed by Ahasuerus, of destroying all the Jews on a fixed day, announced beforehand; (2) the contrivance by which, when the king wishes the Jews to escape, he effects his purpose, when it would have been (as it seems to moderns) so much easier simply to have revoked his former edict; and (3) the allowance of such a massacre as that recorded in chap. ix. 5—16, according to the Hebrew text, which makes the entire number of persons slain by the Jews to amount to 75,800. If it were true, as has been maintained by some,<sup>12</sup> that the 75,800 were all said to be Persians, men of the ruling race, the fellow-countrymen of the king, the improbability would be much increased, and would amount to a serious difficulty.

But to judge fairly of the narrative before us, we must do two things—first, we must consider it from the Oriental, and not from the European point of view; and secondly, we must not exaggerate its features. To a European of the nineteenth century, a massacre on an appointed day, by permission from the government, of thousands of unoffending persons, seems one of the most monstrous things that can be conceived. We have, indeed, one instance of such a fact in the history with which we are familiar; but the massacre of St. Bartholomew stands by itself in our minds as though it were a solitary case, wholly without a parallel. Acquaintance with Oriental history would make us aware that in the East such terrible doings are not infrequent; that there they excite little horror, and do not appear strange or startling. The destruction of the Manchukes at Cairo; that of the Janissaries at Constantinople; and the attempted destruction of the Syrian Christians in 1850, are recent examples; the massacre of the Scythians by the Medes;<sup>13</sup> of the Magi by Darius Hystaspis;<sup>14</sup> and

<sup>1</sup> De Wette, *Einleitung*, § 198, a.

<sup>2</sup> Since her son, Darius (Ctes., *Exc. Pers.*, § 20), was grown up at the time of the Grecian expedition (Herod. ix. 108).

<sup>3</sup> It is not clear that Amestris had any influence in the later years of Xerxes. It was when her son Artaxerxes succeeded to the throne, and she became queen-mother, that we hear of her as an important personage.

<sup>4</sup> Herod. vii. 35; ix. 108—113; Ctes., *Exc. Pers.* § 27; Plut., *Moral.*, vol. ii., p. 455, E.

<sup>5</sup> *Introduction to the Old Testament*, vol. ii., p. 161.

<sup>6</sup> Dan. vi. 8, 15.

<sup>7</sup> Herod. iii. 31.

<sup>8</sup> *Ibid.* iii. 79.

<sup>9</sup> *Ibid.* vii. 15—17.

<sup>10</sup> *Ibid.* iii. 16.

<sup>11</sup> *Ibid.* iii. 31. τῶ βασιλευσσι Περσῶν ἕξτεροι ποιεῖν τὸ ἄν βοῦλῆται.

<sup>12</sup> Theodore Parker, *Translation of De Wette*, vol. ii., p. 345.

<sup>13</sup> Herod. i. 106; Strab. xi. 8, § 4.

<sup>14</sup> Herod. iii. 79.

of all the Romans in Asia by Mithridates,<sup>1</sup> are earlier instances. To sweep a tribe or petty nation out of his path, was thus no wild or extravagant idea, when entertained by an Oriental statesman, who knew that he had great influence with his sovereign, and could induce him to sign almost any decree that he chose. It is, therefore, by no means improbable that Haman should have obtained from Xerxes the original decree which put the Jews in danger.

When Haman was hanged, and Mordecai made chief minister in his room, a reversal of the decree seems, to the modern European reader, the simple and natural course. But in the East, such a "divinity doth hedge a king," that it is always difficult for him to retract, to acknowledge himself to have decided wrongly, and to unsay what he has said before. Such tergiversation was especially difficult with the Medo-Persians, who prided themselves on the unchangeableness of their laws and edicts. As Darius the Mede could not recede from his decree when he found that it menaced his favourite minister, Daniel;<sup>2</sup> as Xerxes could not recall his word passed to Amestris, though it threatened to make a rebel of his brother;<sup>3</sup> so Ahasuerus was (according to Persian notions) bound by his own act, and could not, without loss of his subjects' respect, annul the edict which he had allowed Haman to issue in his name, and sign with his signet. The simple and direct course being thus regarded as impossible, it was necessary to have recourse to contrivance and artifice. The Jews' enemies must be allowed to set on them; but the Jews might be permitted to defend themselves. That course had not been forbidden by the first edict; it was expressly allowed by the second. And the governors of provinces might be told to favour the Jews,<sup>4</sup> and, if need were, to take their part. In this way the triumph of the Jews would be secured, without the king having to go from his word.

And now a few remarks as to the result. It has been said<sup>5</sup> that the narrative represents the Jews as tamely awaiting destruction in the first instance, without any effort to avoid it, and then as setting with such savagery on their enemies as to kill 75,000! These 75,000 have been represented as Persians;<sup>6</sup> and it has been said that they appear to have tamely submitted to be slaughtered, so that the Jews did not on their side lose a man in the struggle.<sup>7</sup> Now, here the features of the narrative are either misrepresented or exaggerated. The people whom the Jews slaughtered were not, perhaps, in any case, Persians. The standing army of Persians which governed the empire was on the side of the Jews (Esth. ix. 3); their enemies were the idolatrous people of the provinces, conquered races like themselves, for whom the Persians had little regard, and with whom they felt no sympathy. The number, 75,000, is uncertain, for it is replaced by 15,000 in the

Septuagint version, and this latter figure is more in harmony with the 800 destroyed at Susa (*ib.* 6 and 15), than the larger number of the present Hebrew text. Further, the "tameness, apathy, and submission" objected to by the critics,<sup>8</sup> are imaginations of their own, founded merely on the *silence* of Scripture, which is always a weak ground, and here has no weight at all. It is the writer's object to set before us, broadly, the great danger of the Jews, their deliverance, and their triumph—not to give us all the details and minor features of the transactions. He does not tell us what the Jews would have done had the original design of Haman been carried out,<sup>9</sup> or what their enemies did when the Jews set upon them. It is quite a gratuitous supposition that there was no fighting, and that none of the Jews perished. A modern critic<sup>10</sup> says, with reason, "The author of the book is wholly intent upon the victory and deliverance of the Jews. The result he relates, . . . but how much it cost to achieve this victory he does not relate. . . . We can scarcely doubt that many Jews were killed or wounded."

It would seem, therefore, that the historical objections taken to the general narrative contained in Esther are untenable. The facts are not antecedently improbable in an *Oriental government, and under such a monarch as Xerxes*; even if they were, the evidence for their truth is overwhelming. No other account has ever been given, or can be given, of the origin of the Feast of Purim,<sup>11</sup> which the Jews keep to this day. Nothing but its historic truth can account for the inclusion of Esther in the canon. The more candid of modern sceptical critics<sup>12</sup> confess it to be "incontestable (*unstreitig*) that the Feast of Purim originated in Persia, and was occasioned by an event similar to that related in Esther." May we not say, having exposed the weakness of the historical objections, that it was occasioned by the events there related, and by none other?

The Book of Esther, like the Book of Daniel, and some others, comes to us in two forms, a longer and a shorter. The longer form is that of the Septuagint version, which was followed by the Old Latin, and

<sup>8</sup> Theodore Parker, Davidson.

<sup>9</sup> It is quite possible that there would have been a great exodus before the day arrived. That "the book" says nothing of this (Bleek, *Introduction*, vol. i., p. 451) is no evidence to the contrary. It is not the aim of the author to say what might have been, but what was.

<sup>10</sup> Stuart, *Defence of the Old Test. Canon*, §21, pp. 209, 210.

<sup>11</sup> The latest of the sceptical critics says, "This feast, as it is celebrated, certainly pre-supposes the events of our book. It might, however, be possible that it originally had some other, or a more general signification, something in reference to the freeing of the people out of captivity, or the like; and that a later idea gave it this particular reference to a single deliverance, as related in this book" (Bleek, *Introduction*, vol. i., p. 453). The vague fog of this German criticism may well be contrasted with the strong common sense of the Anglo-American, who says, "The fact that the Feast of Purim has come down to us from time almost immemorial, proves as certainly that the main events related in Esther happened, as the Declaration of Independence, and the celebration of the 4th of July, prove that we (Americans) separated from Great Britain, and became an independent nation" (Stuart, *Defence of the Canon*, §21, p. 308).

<sup>12</sup> De Wette, *Einleitung*, § 198, b.

<sup>1</sup> Merivale, *Roman Empire*, vol. i., p. 30.

<sup>2</sup> Dan. vi. 14, 15.

<sup>3</sup> Herod. ix. 111.

<sup>4</sup> Esth. viii. 9—11; ix. 3.

<sup>5</sup> Th. Parker, vol. ii., p. 345; Davidson, ii., p. 160.

<sup>6</sup> De Wette, *Einleitung*, § 198, a.

<sup>7</sup> Theodore Parker's *Translation of De Wette*, vol. ii., pp. 340—5.

which, since the Council of Trent, has been accepted by the Church of Rome as canonical. The shorter form is that of the Jewish canon, which was preferred by Origen<sup>1</sup> and Jerome,<sup>2</sup> and which the English Church and the Reformed Churches of the Continent represent in their authorised versions of the Old Testament Scriptures, relegating the Greek additions to the Apocrypha. It seems certain that these "additions" formed no part of the original, from which they differ greatly in tone,<sup>3</sup> and which they contradict repeatedly.<sup>4</sup> They cannot have been written until the time of Alexander the Great,<sup>5</sup> and are probably of a considerably later date. They were never accepted by the Jews, and, though translated from the Greek into the Chaldee, the Arabic, and the Samaritan versions, they are found in no Hebrew manuscript or edition; further, they contain numerous expressions which are inappropriate to the persons using them, or otherwise unsuitable.<sup>6</sup> We may, therefore, confidently regard the Hebrew book as the true Esther, and set aside the "additions" as embellishments of a later age, neither authentic nor authorised.

The omission of the name of God, and the slightness of the religious element in the book, which have been mentioned as its most remarkable characteristics, do not deprive it of canonicity. The name of God is not found in Canticles, which has, nevertheless, "all the external marks of canonicity possessed by any other book of the Old Testament not expressly cited in the New."<sup>7</sup> The religious element is lacking from large portions of all the historical books, yet those portions are as much canonical as the parts most penetrated by the religious spirit. The fact is that canonicity, in the case of an historical book, does not necessarily imply more than that the history is true, and the moral bearing of the work such as to accord with the highest religious enlightenment of the time and people for which the work was written.

It is in connection with this last-mentioned point that the canonicity of Esther has been most seriously assailed in recent times. It has been said that the whole book "breathes nothing but a spirit of pride and revenge"<sup>8</sup>—"a very narrow-minded and Jewish spirit of revenge and persecution"<sup>9</sup>—and that thus it is quite unworthy of a place in the canon. To us it seems that this is a gross misrepresentation. Esther, the heroine, is not a Judith, not even a Jael, but a timid, shrinking woman, forced into action by the danger of her near relative

and of her nation. What can be more affecting than her words when first required to take an active part—"Go and fast ye for me, and neither eat nor drink three days, night or day; I also and my maidens will fast likewise; and so will I go in unto the king, which is not according to the law; and if I perish, I perish!"<sup>10</sup> Or what, again, more touching than her exclamation—

"Oh, how could I endure to see it—the evil which is coming on my people!

"Oh, how could I endure to see it—the destruction of my kindred!"<sup>11</sup>

So far is she from being revengeful or persecuting, that she declares, apparently from her heart, "If we had been sold for bondmen and bondwomen, I had held my tongue" (chap. vii. 4). It is true that both she and Mordecai gave their sanction to a course which issued in the violent death of several thousands of persons; but if the first decree of Ahasuerus could not be reversed, it is difficult to see how otherwise they could have prevented the destruction of the Jewish people. As it was, what they obtained from the king was only that the Jews, if attacked, might defend themselves,<sup>12</sup> which is the natural right of every man; and if even 75,000 persons fell in consequence of this permission, it only shows how numerous were the Jews' enemies. Even the second day's slaughter at Susa, which is chiefly objected to, as indicating Esther's "lust for revenge, and thirst for blood,"<sup>13</sup> was on the same conditions as the slaughter of the first day;<sup>14</sup> and Esther's request for its allowance indicates that the anti-Judæan party at Susa was not quelled by the first day's contest, but was prepared, without the protection of an edict, to renew the struggle upon the morrow. Even Mordecai's character, which has been called merely astute and worldly,<sup>15</sup> is not open to serious impeachment. Mordecai refused the customary prostration (chap. iii. 2), as trenching on the reverence due to God, though he must have known that his refusal exposed him to great danger. When he found that his contumacy had endangered his nation, he "rent his clothes, and put on sackcloth with ashes, and went out into the midst of the city, and cried with a loud and bitter cry" (chap. iv. 1), not, surely, in selfish sorrow, but in profound sympathy with and anxiety for his people. His application to Esther (*ibid.* 8) was, no doubt, prudent, and may be ascribed to "worldly wisdom;" but the manner of it indicated belief in a Divine Providence, and faith in God's promises to the Jews (*ibid.* 14). His character is not, perhaps, one of remarkable elevation, but it has no offensive traits, no faults that deserve a heavy censure.

If it be still said that, whatever be the truth as regards the characters of Esther and Mordecai, yet the book itself breathes the haughty spirit of Jewish

<sup>1</sup> Origen, *Epist. ad Jul. African.*

<sup>2</sup> Hieronym., *Præfat. ad Esther.* Jerome, after separating the "additions" from the rest of the book, appended them to the true "Esther;" and this, consequently, is their position in the Vulgate.

<sup>3</sup> The tone of the "additions" is markedly religious, and it is clear that they were introduced mainly to supply what was thought a defect in the original narrative.

<sup>4</sup> On these contradictions, see the *Speaker's Commentary*, vol. iii., p. 473; and compare Gerhard's *Exegesis*, § 202.

<sup>5</sup> Since they represent Haman as a Macedonian, who wished to transfer the empire to the Macedonians from the Persians.

<sup>6</sup> See the *Speaker's Commentary*, vol. iii., p. 473, note 4.

<sup>7</sup> Wright, in *Kitto's Biblical Cyclopædia*, vol. i., p. 332.

<sup>8</sup> De Wette, *Einführung*, § 198, b—"So athmet sie doch den Geist der Rauchsucht und des Stolzes."

<sup>9</sup> Bleek, *Introduction*, vol. i., p. 450, E. T.

<sup>10</sup> Chap. iv. 16.

<sup>11</sup> Chap. viii. 6 (as rendered by Ewald in his *Geschichte d. Volkes Israel*, book v., section 2, A 1).

<sup>12</sup> Chap. viii. 11.

<sup>13</sup> Bleek, p. 452, b.

<sup>14</sup> "Let it be granted to the Jews which are in Shushan to do to-morrow also according unto this day's decree" (chap. ix. 13).

<sup>15</sup> Ewald, Bleek.

exclusiveness, we must ask, Is not this spirit found generally in the Old Testament? Was the Jewish nation ever free from it? Was it not intensified by the Captivity, and is it not more rampant in Ezra and Nehemiah than in Esther? Finally, is not this one of the points in which the earlier is altogether inferior to the later dispensation, and in which it was reserved for Christianity, in the fulness of time, to improve and correct Judaism?

Objections to the canonicity of Esther being thus (it is hoped) removed, it remains to consider—(1) What is the probable date of the work; (2) who was its probable author; (3) what are its most marked characteristics; and (4) how we may account for the most remarkable characteristic of all—the absence of the name of God, and the almost entire absence of any distinct religious teaching.

1. The date of Esther has been much controverted. Ewald argues<sup>1</sup> that the book "cannot have been written earlier than the opening years of the Greek age," *i.e.*, B.C. 330—300. De Wette assigns it vaguely to the time of the Ptolemies and Seleucidæ;<sup>2</sup> B.C. 312, at the earliest. Dr. Davidson<sup>3</sup> suggests the reign of Ptolemy Lagi (B.C. 323—283); Bertheau,<sup>4</sup> some part of the third century (B.C. 300—200). On the other hand, Bertholdt, Welte, and Hävernick<sup>5</sup> regard it as written in the reign of Artaxerxes Longimanus (B.C. 464—425); and Bishop A. Hervey places it even earlier—in the latter portion of the reign of Xerxes (B.C. 473—464). The arguments for an early date are (1) the style, which is very close to that of Ezra and Nehemiah—compositions of the time of Longimanus; and (2) the minuteness of the narrative, and its inclusion of unimportant details,<sup>6</sup> which could only be known to a contemporary. So early a date as B.C. 473—464 is, however, unlikely, since one who wrote under Xerxes could scarcely have thought it necessary to say, "This is Ahasuerus, which reigned from India even unto Ethiopia" (chap. i. 1); or have declared that "all his acts" were already entered in the "book of the chronicles" (chap. x. 2). The reign of Artaxerxes Longimanus suits best with all the phenomena, which, on the whole, may perhaps be said to point to a late period in this reign—say B.C. 444—424.

2. The predominant Jewish and Christian tradition makes the author of the work to be Mordecai;<sup>7</sup> but the tradition is not uniform; Ezra, the high priest Joiakim, and "the men of the Great Synagogue" being respectively declared the authors by important Jewish or Christian writers.<sup>8</sup> Mordecai's claim, which has the

balance of authority in its favour, is discredited by the consideration that it has probably originated from a misunderstanding of chap. ix. 20, 32, which has been thought to assert the authorship of Mordecai, but which certainly does not do so. Internal evidence does not point to Mordecai, who would scarcely have spoken of himself as "a certain Jew" (chap. ii. 5), or have expatiated so much on his own greatness (chap. viii. 15; ix. 4; x. 2) and good qualities (chap. x. 3). Even less is to be said in favour of Ezra or Joiakim. The work has none of the characteristics of Ezra's style, which is a sufficiently marked one. It was certainly written by a *Persian Jew*, and therefore not by Joiakim, whose whole life was passed at Jerusalem. The "men of the Great Synagogue" may have received the book into the canon, but could no more have written it than Joiakim, being Palestinian and not Persian Jews. On the whole, it must be said that the author is unknown, but that he was, without doubt, a Persian Jew, one living probably at Susa, which he so well describes (chap. i. 5—7), in the reign of Artaxerxes Longimanus. He had probably been acquainted with Queen Esther and with Mordecai, and wrote in his old age, partly from the royal archives (chap. ii. 23; vi. 1; ix. 32; x. 2), partly from his own experience, and partly from information received from them, an account of the institution of the Feast of Purim.

3. Among the characteristics of Esther are the simplicity and purity of its style, the graphic power which sets distinct pictures before the reader,<sup>9</sup> the skilful delineation of character, and the intimate knowledge exhibited of Persian manners and Persian history during the period of the narrative;<sup>10</sup> but the most marked characteristic is, undoubtedly, the purely historical character of the book, and the almost entire absence from it of any direct religious teaching. It is not only that the name of God does not occur, but from first to last there is the most marked reticence with respect to the doctrines, rites, ceremonies, and other practices of the Jewish religion. No mention is made of the Temple, or of Jerusalem, or of the Holy Land, or of the priests or Levites, or of any festival except that of Purim, or of any earlier facts of Jewish history except the Captivity,<sup>11</sup> or of the Law, or of any prophet, or of the Sabbath-day, or even of prayer. The only religious ideas allowed to appear in the book are, first, the efficacy of fasting (chap. iv. 16); secondly, the separateness of the Jews, and the certainty that they would be in some way or other delivered from their enemies (chap. iv. 14); thirdly, the Providential government of the world, and the consequent duty of all persons to make a proper use of their opportunities (*ibid.*); fourthly, the certainty that punishment will fall on those who neglect this duty (*ibid.*); and fifthly, the propriety of celebrating a great deliverance by the establishment of a permanent festival—"a day of gladness

<sup>1</sup> *Geschichte d. Volk. Isr.* vol. v., p. 230, E. T.

<sup>2</sup> *Einleitung*, § 199.

<sup>3</sup> *Introduction to the Old Testament*, vol. iii., p. 166.

<sup>4</sup> *Eregetisches Handbuch*, vol. iv., p. 238.

<sup>5</sup> As quoted by De Wette, *Einleitung*, § 199, b.

<sup>6</sup> See chap. i. 4—8, 10, 14; ii. 8, 9, 14, 16, &c.

<sup>7</sup> Carpzov says, "*Longe plurima pars et Hebræorum et Christianorum Doctorum Mardocheum scripsisse statuit*" (*Introductio*, p. 361).

<sup>8</sup> Ezra, by Augustine (*De Civ. Dei*, xviii. 36); Isid. *Orig.*, vi. 2, p. 55, F; the high priest Joiakim, by the pseudo-Philo and the Rabbi Azarias; the men of the Great Synagogue, by the Talmudists (*Baba-bathra*, fol. 15, 1) and others.

<sup>9</sup> See especially chap. i. 5—7; vi. 4—11; vii. 1—8; viii. 15, &c. &c.

<sup>10</sup> Compare the *Speaker's Commentary*, vol. iii., pp. 471, 472.

<sup>11</sup> Chap. ii. 6.

and feasting, and of sending portions one to another" (chap. ix. 19). Moreover, where these religious ideas occur, they are (except the last) rather implied than stated. Thus, a studied reticence appears throughout, for it cannot be held that the Jews of the dispersion at any time sank so low as to forget the name of God, or to put fasting in the place of prayer, or to have no priests, or eagerly to neglect the Sabbath, or to have no regard for the Temple or for Jerusalem. Reticence, not ignorance, is thus the phenomenon which we have to consider. Why did the author of Esther keep back his religious views so entirely?

4. It has been said by some<sup>1</sup> that, knowing his work would be recited at the Feast of Purim, he guarded against the profanation of holy things at a time of joyous feasting; but the festive joy of the religious Hebrews was not of such a character as to render the reading of ordinary Scripture during its continuance incongruous. Others<sup>2</sup> have conjectured that the intention was to prevent profanation by the Persians; but it is not likely that the Persians would have understood a book written in Hebrew, or, if any did, have cared to study it. To the present writer it seems that the reticence was probably the result, not of an act of will, but

<sup>1</sup> Riehm, *Studien und Kritik*, 1862, p. 407, f; Bleek, *Introduction*, p. 450, E. T.

<sup>2</sup> As Aben-Ezra, quoted by Carpov in his *Introductio*, p. 369.

of habit. The Jews, bred up among the heathen, and living in constant intercourse with them, learnt by degrees to keep back the expression of their religious convictions, to assimilate themselves externally to their masters, to eliminate from their ordinary discourse all that would mark them for Jews, while they clung internally to their old belief, and practised secretly their old customs. A century and a half of this dissimulation made it so habitual, that it was not laid aside, even where there was no occasion for it. The Jew of the dispersion kept his religion in his heart of hearts, and spoke of it as little as possible.

It may have helped to keep Esther free from the religious element, if it was *in the main* extracted from the Persian archives. We do not know on what scale these were written, but it is quite possible that they contained most of our present Esther. At any rate, if the author took them for his basis, and found them, as he might, altogether secular in tone, he would be naturally led to assimilate to them his own portions of the work.

Finally, it must be granted that the whole difficulty is not overcome by these considerations, and it may well be that other circumstances also, which cannot be particularised, prevented the author from giving expression to the religious feelings and beliefs which he entertained, and which underlie his narrative.

## BOOKS OF THE NEW TESTAMENT.

### THE EPISTLE TO TITUS.

BY THE REV. S. G. GREEN, D.D., PRESIDENT OF RAWDON COLLEGE, LEEDS.

**T**HE name of Titus, companion of St. Paul, and apostolic delegate, does not once occur in the "Acts of the Apostles."<sup>1</sup> He is, however, mentioned, as one well known, in the Second Epistle to the Corinthians, and in the Epistle to the Galatians; and from the notices there given we gather the following facts:—He was a Gentile by birth—a convert, or "son in the faith," of St. Paul—first introduced to us as accompanying the Apostle from Antioch to Jerusalem to attend the conference recorded in Acts xv. On that occasion certain of the Jews insisted that Titus should be circumcised, to which demand the Apostle maintained a firm refusal. If it be asked why, at a later time, St. Paul himself ordered the circumcision of Timothy, the reason may perhaps be found in the different parentage of the two disciples. Timothy was son of a Jewish mother, though "his father was a Greek" (Acts xvi. 1—3). Titus—probably a native of Antioch—was Greek altogether. But beyond this

distinction, the very principle of Christian liberty was involved. In the case of Timothy the action of Paul was voluntary, for the sake of conciliation; in that of Titus there was an absolute requirement. Concession may often be wisely and gracefully made on a point where dictation must be strenuously resisted, and St. Paul would freely yield what no attempted compulsion would ever extort.

After this visit to Jerusalem we find Titus with the Apostle in his third great missionary journey. That the two had been together in the course of the second, at least in Corinth, may be reasonably inferred from the strong affection felt by Titus towards the Corinthians. The third journey began with a visit to Phrygia and Galatia; and since St. Paul mentions Titus to the Galatians as one well known to them, it is probable that the Apostle was there also accompanied by his younger comrade. The next halt was at Ephesus, whence the First Letter to the Corinthians was written, and of the unnamed brethren who conveyed it, it is more than likely that Titus was one.<sup>2</sup> It was part of

<sup>1</sup> Some MSS., in Acts xviii. 7, read "Titus Justus" as the name of the Corinthian in whose house St. Paul worshipped; but the reading lacks support, though perhaps testifying to a tradition that Titus was with St. Paul at Corinth. Dean Howson, in Smith's *Dict.*, refers to a theory recently started, that Timothy and Titus were the same person—"ingenious, but quite untenable." Titus was a common Roman *prænomen*.

<sup>2</sup> See Stanley on 1 Cor. xvi. 11; also 2 Cor. xii. 18, referring to the same mission. Titus either conveyed the letter, or was sent immediately afterwards to ascertain its effect, and the former supposition appears the more reasonable.

his commission to ascertain the effect of this epistle; and his return from Corinth was accordingly awaited by St. Paul, with anxious restlessness, at Troas. The suspense continuing, the Apostle crossed over to Europe, and at length met Titus in Macedonia, bearing tidings which, if not entirely satisfactory, yet gladdened his heart, and caused the affectionate glow of the Second Epistle. This epistle also St. Paul sends to the Corinthians by the hands of Titus, who is at the same time commissioned to complete those arrangements for the collection to be made for the impoverished Christians in Jerusalem, which he had commenced on his former visit.<sup>1</sup> From this time we read no more of him until the date of the present epistle; the strong probability is that he attended the Apostle to Jerusalem as bearer of the alms, and eventually followed him to Rome. That the Apostle was liberated for a time we have endeavoured to show in the Introduction to 1 Timothy. In whatever direction his course was first bent, whether westward to Spain, or eastward to Greece and Europe—a question on which we have no data—Titus was probably with Paul from the first; and at length we find the former “left behind in Crete,” and charged with a commission similar in honour and responsibility to that which had been given to Timothy in Ephesus; yet, as it would seem, of even greater difficulty.

2. The scattered notices of Titus personally, together with the character of the tasks entrusted to him, enable us to form some adequate notion of his character. Trusted and honoured by the Apostle as “a partner and fellow-helper,” Titus could well sympathise with him in “inward affection” and in “earnest care” for the spiritual welfare of the churches; his errands of love were spontaneously undertaken, rather than by the direction of a superior, while with this also he would gladly comply; his joy in the success of his errand to the Corinthians was so genuine and hearty that it swelled the tide of the Apostle’s own gladness. At the same time a high and scrupulous integrity was as evidently a feature of his character, with a certain fearless justice in dealing with offenders, contrasted, it may be, with the more timid and shrinking nature of Timothy. Titus was the right messenger to be entrusted with the First Letter to the Corinthians, charged as it was with reproof and condemnation. Timothy might himself also arrive; but in prospect of this a special word of warning is added, lest his gentler spirit should be cowed.<sup>2</sup> The Corinthians, moreover, received Titus “with fear and trembling;” while his scrupulous care not to take any personal advantage of his ascendancy over them is specially noted by the Apostle: “Did Titus make a gain of you?”<sup>3</sup> A similar character is apparent from the present epistle. While corresponding in general contents with the Epistles to Timothy, it has

not their tone of appeal as to one needing encouragement, possibly lacking energy and decision. Titus was a man to “rebuke sharply” if needed; to carry “authority” in his words and deeds. The intricacies of doctrine find no place in the letter. Titus was of a practical turn; he was set to do rough work among a rough people, and was well adapted for his task.<sup>4</sup> Timothy would have found himself out of place among the “liars, evil beasts, and slothful bellies” of Crete; and Titus might hardly have been at home with the mystical speculators of Ephesus.

3. At what time the churches in Crete (now *Candia*) were formed is altogether uncertain. Among the sojourners in Jerusalem at the time of the Pentecostal descent of the Spirit, were Cretan Jews,<sup>5</sup> and these may have carried to their native island the message of the Gospel. No other mention of Crete occurs in the Acts until the account of St. Paul’s voyage to Rome;<sup>6</sup> although it is quite possible that during some of his unrecorded travels he may have touched upon its shores. As a prisoner he could scarcely have had any opportunity for missionary labour, although the ship lay windbound for some time in the harbour of “The Fair Havens.” It was in the endeavour to proceed along the south coast of Crete to the port of Phoenix,<sup>7</sup> there to winter, that the ship was caught by the Euro-aquilo (E.N.E. gale), and driven before the wind some five hundred miles, to the island of Malta, where she was wrecked. The event would make Crete very memorable to the Apostle, and we are quite prepared to find him visiting the island on his release. He here finds several churches, much in need of consolidation and organisation; and having spent as much time as possible in superintending this work, he leaves it, on his departure, in the hands of Titus, to whom he addresses this epistle.

4. The letter seems to have been written on the approach of winter, and in some stage of the Apostle’s journey between Crete and Nicopolis.<sup>8</sup> If this Nicopolis (the “City of Victory,” so named from the battle of Actium) was, as generally supposed, the well-known city of that name in Epirus, at the mouth of the Adriatic, opposite the Italian shores (not the “Nicopolis in Macedonia,” as in the subscription to the Epistle in the received text), it may be supposed either that Crete was a stage in the Apostle’s circuit from Ephesus to Macedonia,<sup>9</sup> or was visited after Macedonia, in which case the route from Crete to Epirus would naturally lead by

<sup>4</sup> Titus i. 12, 13; ii. 15.

<sup>5</sup> Acts ii. 11. Philo testifies to the large number of Jewish residents in Crete. [It is rather curious that the inhabitants of the island are called, in the Authorised Version, *Cretes* in the above passage, and *Cretians* in Titus i. 12, neither being quite correct. The word should, of course, be *Cretans*.]

<sup>6</sup> Acts xxvii. 7, 21. See Smith’s *Voyage and Shipwreck of St. Paul*, chap. ii.

<sup>7</sup> Not *Phenice* as A.V., which is properly the old English form for *Pharnicia* (Acts xi. 19; xv. 3; xxi. 2).

<sup>8</sup> Not at Nicopolis (chap. iii. 12), shown by the word there (*κει*). Several cities of the name are enumerated, but it is natural, in the absence of any evidence to the contrary, to think of the most celebrated.

<sup>9</sup> 1 Tim. i. 3.

<sup>1</sup> The passages from which the foregoing summary has been made are chiefly Titus i. 4, “mine own son in the faith;” Gal. ii. 1, 3–5; Acts xviii. 11, 23; 2 Cor. ii. 13; vii. 6, 13, 14; viii. 16–24.

<sup>2</sup> 1 Cor. xvi. 10.

<sup>3</sup> 2 Cor. vii. 15; xii. 18.

the isthmus of Corinth.<sup>1</sup> On the former supposition, the two Epistles, the First to Timothy, and this to Titus, would be written about the same time, and their similarity in thought and diction make this very probable. If Crete was taken after Macedonia, no place appears likelier than Corinth; but, as there are absolutely no local hints in the letter itself, the place of its composition must be left to conjecture. The winter which followed, and which, as there is no reason to doubt, was passed at Nicopolis, according to the Apostle's plan, was, in all probability, the last that he spent in freedom. When next he speaks of "winter," it is as prisoner again in Rome (2 Tim. iv. 21). Titus had meantime, as it seems, rejoined him in Nicopolis, but had proceeded northward to Dalmatia—a parting which, if we may judge from St. Paul's tone in mentioning it, was not without some element of sadness; although, in all charity, we must conclude that duty had called Titus in that direction.

5. The work which devolved on Titus in Crete was "to set in order the things that were left undone" in the Apostle's visit, and "to ordain elders in every city." To this general commission the details of the Epistle all refer. The order is unstudied, but may be broadly specified as follows:—

I. ADDRESS AND GREETING (i. 1—5); in which may be noted the unusual solemnity and even stateliness of tone in which St. Paul refers to his own apostolic commission.

II. QUALIFICATIONS OF THE BISHOPS to be ordained (i. 6—9). Here the Apostle repeats in effect the delineation given in 1 Tim. iii. 2—7.

III. CAUTION AGAINST PREVAILING EVILS (i. 10—16). If in Ephesus the teachings of the Judaising party in the church were associated with a false and unhealthy asceticism, the same doctrines were in Crete allied with an unblushing immorality. With great effect the Apostle quotes the Cretan poet Epimenides<sup>2</sup> as giving a true but unflattering picture of his own countrymen,

Κρήτες ἀεὶ ψεύδοται, κακὰ θηρία, γαστέρες ἀργαί.

It would be hard work to maintain the purity of the Gospel in such a community, and for their souls' health the minister of Christ must be prepared to employ the weapon of sharp rebuke.

IV. This thought of "healthful" teaching gives tone

to the PRACTICAL DIRECTIONS that follow (ii. 1—10) to the aged and the young of both sexes, and to servants—Titus himself being among them all "a pattern of good works."

V. Every preceding injunction is confirmed by the HIGHEST MOTIVES (ii. 11—14). Eminently Pauline is the brief majestic description of "the grace of God that bringeth salvation," and at the same time proclaims the law of purity and righteousness.

VI. TEACHINGS and pastoral influence of TITUS HIMSELF (iii. 1—11). Here, no doubt, the strain of the Apostle's remarks is to be accounted for by the character of this Cretan people. Some would make the new faith a pretext for insubordination. Hence, as St. Paul elsewhere writes to the Christians of Rome, and St. Peter to the scattered Jewish believers of Asia Minor,<sup>3</sup> it was important to inculcate obedience to civil rulers; still more needful was it to urge the obligations of brotherly kindness and "meekness unto all men," in the world as well as in the Church. Here again the Apostle enforces his admonition by appeal to the loftiest truths. In verses 3—7, every clause and expression bespeaks the hand of Paul. The injunctions that follow respecting controverted questions are remarkable from their appeal to the *practical* influence of such discussions. This is in accordance with the tone of the whole Epistle; even the "heretic" is to be rejected because of the evil issues of his false belief and teaching.

VII. PERSONAL (iii. 12—15). That here we have no note of place has been already remarked. All that we learn is that Tychicus the Ephesian is again with St. Paul, having, no doubt, rejoined him in Asia, and is accompanied by Artemas, of whom nothing more is known. Titus would be relieved of his Cretan charge by one or other of these brethren, and would then rejoin the Apostle with Zenas (nowhere else mentioned) and Apollos, whom it is interesting to find, after having disappeared for many years from the record, still actively at work for Christ. Verse 14, in its very abruptness and repetition, shows how full the Apostle's mind was of one topic—Christian purity as the result of Christian faith. "Ours," in this verse, must mean *our brethren in Crete*.

6. The salient points of likeness between this Epistle and the two addressed to Timothy have been already noted. The three have that similarity which would naturally characterise letters written by the same author, on the same general topic and about the same time, and yet that difference which would as naturally be caused by the different characters of the persons addressed, and the special circumstances of each locality. If in many points unlike to the earlier Epistles, the simple explanation is to be found in the diverse circumstances and distant times in which they were written. There are, however, coincidences at least as striking; and, not to mention again resemblances in doctrinal statement, that characteristic which Paley regards as, above all, distinctive of St. Paul's style—the habit of

<sup>1</sup> Another combination is thus given by Paley: "If we may be allowed to suppose that St. Paul, after his liberation from Rome, sailed into Asia, taking Crete in his way; that from Asia and from Ephesus, the capital of that country, he proceeded into Macedonia, and crossing the peninsula in his progress, came into the neighbourhood of Nicopolis, we have a route which falls in with everything. It executes the intention expressed by the Apostle of visiting Colossæ and Philippi as soon as he should be set at liberty at Rome. It allows him to leave 'Titus in Crete,' and 'Timothy at Ephesus,' as he went into Macedonia, and to write to both not long after from the peninsula of Greece, and probably the neighbourhood of Nicopolis, thus bringing together the dates of these two letters, and thereby accounting for the affinity between them, both in subject and language." (*Horæ Pauline*, Titus, No. ii.) On this showing the mission of Titus to Crete would precede that of Timothy to Ephesus.

<sup>2</sup> Epimenides, a poet of the sixth century before Christ, in popular estimation inspired; hence the phrase, "a prophet of their own." St. Paul also quotes from heathen poets (Acts xvii. 28; 1 Cor. xv. 33).

<sup>3</sup> Rom. xiii. 1; 1 Peter ii. 13.

"going off at a word"—may be illustrated from the Pastoral Epistles as decisively as from any other of his writings.<sup>1</sup> It is certain, at the same time, that the three Epistles stand or fall together. They have been accepted by the Church on the same authority; they bear the impress of one mind; their resemblances and differences are alike beyond the reach of art. To illustrate this would require much detailed comparison. The student may consult the elaborate discussion of Dr. Davidson in his earlier *Introduction to the New Testament*, where the objections raised by De Wette, on internal grounds, against the authenticity of the letter to Titus, are decisively refuted. One peculiarity of these Epistles is the characterisation of true Christian doctrine as "healthful"—an idea not elsewhere found. In the short Epistle to Titus there are no fewer than four instances:—Chap. i. 9, "that he may be able by healthful doctrine both to exhort and to convince;" chap. ii. 1, "Speak thou the things which become the healthful doctrine." So chap. i. 13; ii. 2, believers are described as "being healthy in the faith." The same thought is found in 1 Tim. i. 10; vi. 3; 2 Tim. i. 13; iv. 3 (veiled a little, perhaps, to the English reader by the employment of the word *sound*), constituting a very distinctive peculiarity of the Pastoral Epistles. The contrasted idea of *sickness* and *gangrene*, applied to error, is found in 1 Tim. vi. 4; 2 Tim. ii. 17. Another coincidence is in the recurring phrase, *πιστὸς ὁ λόγος*, "Faithful is the saying," which in the Pastoral Epistles seems to take the place of the Apostle's older formula, "I would not have you to be ignorant," as introducing matters of high importance. The "faithful sayings" of these Epistles are of themselves a most interesting study. See 1 Tim. i. 15; iii. 1; iv. 8, 9; 2 Tim. ii. 11; and Titus iii. 7, 8, "Faithful is the saying—that being justified by His grace, we (shall) be made heirs according to the hope of eternal life;" words in which again the mind and hand of Paul are manifest. Other peculiarities common to these Epistles are the application of the word *Saviour* to God the Father (1 Tim. i. 1;

<sup>1</sup> See Titus i. 15, 16; ii. 10–14; iii. 3–7; as well as instances in 1 and 2 Timothy. Such phrases may also be noted as the parenthesis, "I speak the truth in Christ, and lie not" (1 Tim. ii. 7); found also in Rom. ix. 1. See further in Introduction to 2 Timothy.

ii. 3; iv. 10; Titus i. 3; ii. 10); the term for *godliness* (*εὐσέβεια*), found in these Epistles repeatedly, but nowhere else in St. Paul's writings;<sup>2</sup> the use of the word *epiphany* (*ἐπιφάνεια*) for the final appearing of Christ (1 Tim. vi. 14; 2 Tim. i. 10; iv. 1, 8; Titus ii. 13). It is observable also that in all these letters the salutation at the commencement is, "Grace, mercy, peace," instead of the usual "Grace and peace."<sup>3</sup> A tolerably complete list of such peculiarities will be found in Dr. Davidson's earlier *Introduction*, vol. iii., pp. 119, 120. They are sufficiently numerous to constitute the Epistles into a distinct group, but certainly not sufficiently distinctive to invalidate the Pauline authorship.<sup>4</sup>

7. At the departure of Titus to Dalmatia, he disappears from the history. Whether he continued his evangelistic labours in that region,<sup>5</sup> or returned to Crete, or resumed his attendance upon St. Paul before the Apostle's martyrdom, we know not. Tradition represents him as having remained in Crete, as bishop of the churches, until his death at an advanced age (some authorities say ninety-four). Ancient churches are dedicated to him, and his name is invoked as that of the patron saint of Candia. From the Epistle itself we should gather that the mission of Titus to the island was temporary, and soon completed. He was to ordain "bishops," rather than to himself assume a bishopric. There was other work for him to do; and if we take the more charitable hypothesis of his departure to Dalmatia, we see in his visit to that region but another step in a truly apostolic career, in which Titus, once the representative, became the follower of his master Paul.

<sup>2</sup> 1 Tim. ii. 2; iii. 16; iv. 7, 8; vi. 3, 5, 6, 11; 2 Tim. iii. 5; Titus i. 1. In 1 Tim. v. 4 the verb is found; and the adverb in 2 Tim. iii. 12; Titus ii. 12.

<sup>3</sup> De Wette, in Davidson's *Introduction*, iii., p. 119. Many modern editors, however, omit the word *mercy* in Titus i. 4. So Tischendorf, not Lachmann.

<sup>4</sup> "What? was the Apostle's stock of words and modes of expression exhausted before he wrote these Epistles? Must he repeat what he had already used? Had he no new ideas to communicate, demanding for their expression new words and combinations of words? So it is virtually maintained by such as dwell upon this particular. But, in doing so, they dishonour Paul in overlooking his mental opulence, &c." (Davidson)

<sup>5</sup> Dr. Neale remarks that of all the churches in modern Dalmatia not one is dedicated to Titus. (*Ecclesiastical Notes on Dalmatia*, quoted by Howson.)

## THE HISTORY OF THE ENGLISH BIBLE.

BY THE REV. W. F. MOULTON, M.A. LOND., D.D. EDIN., PROFESSOR OF CLASSICS, WESLEYAN COLLEGE, RICHMOND.

### THE GREAT BIBLE.

**T**HE current of our history now returns to Coverdale, whom we left in Paris in the year 1533. He had been charged by his patron, Cromwell, with the duty of preparing another Bible, differing in some important respects from the two already in circulation—his own of 1533 and that bearing the name of Thomas Matthew. The excellence of Parisian paper and typog-

raphy was the cause of the selection of this city for the new work. There was nothing stealthy or secret in the procedure adopted. Cromwell was the patron of this especial undertaking; and through his influence a licence was obtained from the king of France, Francis I., by which Coverdale and Grafton were authorised, in consideration of the liberty which they had received from their own sovereign, to print and transmit to England

the Latin or the English Bible, on condition that there were no private or unlawful opinions in the new work, and that all dues, obligations, &c., were properly discharged. Under this protection Coverdale and Grafton applied themselves with the utmost diligence to the fulfilment of their commission. Letters to Cromwell are still extant, which contain very interesting notes of progress, and also show how deeply Cromwell interested himself in the work. For seven or eight months the two Englishmen and their associate, Regnault, the French printer, seem to have been left unmolested. In December, however, there came a mandate from the Inquisition, which stayed all progress. Happily, a portion of the Bible was safe in England. Many sheets were seized; but even these were in large measure afterwards recovered, "four great dry vats-full" being re-purchased from a haberdasher, to whom they had been sold. The interruption caused a slight delay, but was most beneficial in its results. Cromwell was not the man to be foiled in his purpose: being unable to secure the accomplishment of the work in France, he brought over types, presses, and men to England. In April, 1539, this "Bible of the largest volume," as it was then spoken of, or the first edition of the Great Bible, was issued from the press.

The title-page is so curious that we give a reduced copy of it on page 265. The original measures about fourteen inches by nine; the copy, about eight and a half by five and a half. The design is said to be from the hand of the celebrated Hans Holbein. The highest figure in the engraving represents the Lord Christ in the clouds of heaven. Two labels contain His words. On that which extends towards the left of the engraving we find Isa. lv. 11 (*Verbum meum*, &c.). The other is directed towards the king, who, having laid aside his crown, and kneeling with outstretched hands, receives the declaration, "I have found a man after mine own heart, which shall fulfil all my will" (*Inveni*, &c., Acts xiii. 22); and himself exclaims, "Thy word is a lamp unto my feet" (Ps. exix. 105). The king appears again as the most prominent of all the figures. Now he is seated on his throne: the royal arms and motto will be recognised at once. The king hands the Word of God (*Verbum Dei*) to bishops and clergy on his right hand, to Cromwell and others of the laity on his left. To the former he says, *Hæc præcipe et doce* ("These things command and teach," 1 Tim. iv. 11): to the latter, *Quod justum est judicate, ita parvum audietis ut magnum* ("Judge righteously . . . ye shall hear the small as well as the great," Deut. i. 16, 17); and also words taken with slight alteration from Dan. vi. 26, "I make a decree; . . . fear before the living God." Below, on the right, Cromwell appears a second time, pointed out by the device and motto at his feet: he is delivering the Word of God to the laity, admonishing them in the words of Ps. xxxv. 14. On the other side is Cranmer, clearly indicated by his costume and his arms, placing the sacred volume in the hands of one of his clergy, and solemnly repeating the charge of 1 Peter v. 2. Below stands a preacher, enforcing the duty of prayer and

thanksgiving on behalf of kings (1 Tim. ii. 1). The chorus of joy and thankfulness expressed in the attitude of the king's lieges, no less distinctly than in the shouts of "*Vivat Rex*," and "God save the king," needs no comment. Prisoners look wistfully from their cells; but whether they are introduced as wondering at the commotion, or as sharers in the joy, or as affording in their own persons a warning that such punishment awaited all undutiful subjects, it is not easy to decide. Many smaller features of this remarkable composition must be left to our readers to discover. It represents, with great faithfulness, a page of the history of the times. That the precious boon now conferred was the result of no human contrivance, is thankfully acknowledged here, and in the imprint even more clearly still: *A Domino factum est istud* ("This is the Lord's doing") are the translator's pious words, in which the devout student of history will heartily unite. Nor does the engraving exaggerate the liberty granted by the king. An injunction to the clergy, issued by Henry's authority, required them to provide by a certain date, in each parish, "one book of the whole Bible, of the largest volume in English," the cost to be divided between the parson and the parishioners. It was ordained that this Bible should be set up in a convenient place within the church, and that the clergy should "expressly provoke, stir, and exhort every person to read the same." This injunction, drawn up by Cromwell before the publication of the work, was twice repeated in subsequent years; and no historian fails to relate that Bishop Bonner placed six Bibles in St. Paul's. Another point worth careful notice is the prominence assigned by the artist to Cromwell. This Bible is often called Cranmer's, but without any just reason. All honour is due to the Archbishop for his exertions to promote its circulation, but the undertaking was not his, but Cromwell's; and the Bible is now rightly associated with Cromwell's name. Fifteen months after its publication Cromwell was disgraced and sentenced to death; but, though the circle under his feet is left blank in the title-page of subsequent editions, the figures remain unchanged, and thus all copies of the Great Bible preserve the memorial of Cromwell's zeal.

Most truthful and impressive is the exhibition of national feeling here presented. "It was wonderful," says Strype,<sup>1</sup> "to see with what joy this book of God was received, not only among the learned sort, and those that were noted for lovers of the Reformation, but generally all England over, among all the vulgar and common people; and with what greediness God's word was read; and what resort to places where the reading of it was. Everybody that could bought the book, or busily read it, or got others to read it to them, if they could not themselves; and divers more elderly people learned to read on purpose. And even little boys flocked among the rest to hear portions of the holy Scripture read." The most convincing proof of the accuracy of these statements is the

<sup>1</sup> *Life of Cranmer*, I., p. 92.

rapidity with which successive editions were printed and circulated. Cromwell's Bible, hastily snatched from destruction, was given to the world in April, 1539. There are still extant copies of six editions bearing the date 1540 and 1541. Nor were these mere reprints of Cromwell's Bible. As we shall see, the agreement amongst the seven Bibles is sufficiently great to authorise us in including them in one family and under one designation; but each has peculiarities which distinguish it from the rest. Cranmer's direct connection with the book begins with the second edition. On the 14th of November, 1539, Henry bestowed on Cromwell, for five years, the exclusive right to grant a licence for the printing of the Bible in the English tongue. A letter from Cranmer to Cromwell is extant, bearing the same date, in which the Archbishop conveys the undertaking of the printers to sell the Bibles at a price not exceeding ten shillings, on condition of receiving a monopoly of the publication. In this letter Cranmer asks "the king's pleasure concerning the Preface of the Bible," which had been sent to Cromwell to "oversee." This Bible had been committed by Henry to Gardiner and others among the bishops for their judgment. "After they had kept it long in their hands, and the king was divers times sued unto for the publication thereof, at the last being called for by the king himself, they re-delivered the book: and being demanded by the king what was their judgment of the translation, they answered that there were many faults therein. 'Well,' said the king, 'but are there any heresies maintained thereby?' They answered, there were no heresies that they could find maintained thereby. 'If there be no heresies,' said the king, 'then, in God's name, let it go abroad among our people.' According to this judgment of the king and the bishops, M. Coverdale defended the translation, confessing that he did now himself espy some faults, which, if he might review it once over again, as he had done twice before, he doubted not but to amend; but for any heresy, he was sure there was none maintained by his translation."<sup>1</sup> In April, 1540, the Book was published with Cranmer's preface, which henceforth was attached to all editions of the Great Bible. Three months later appeared another edition, which, like the last, bore Cranmer's name on the title-page. In November of the same year the fourth edition was ready for issue, though not published until 1541. It appeared under very strange auspices, as the title will show: "The Byble in Englyshe of the largest and greatest volume, auctorysed and apoynted by the commaundement of oure moost redoubted Prynce and Soueraygne Lorde Kyngo Henrye the viii. supreme heade of this his Church and Realme of Englande: to be frequented and used in every church within this his sayd realme accordyng to the tenour of his former Iniunctions given in that behalfe. Oversene and perused at the commaundement of the kynges hyghnes, by the ryghte reverende fathers in God Cuthbert hysshop of Duresme<sup>2</sup> and Nicolas<sup>3</sup> bisshop of Rochester." It is

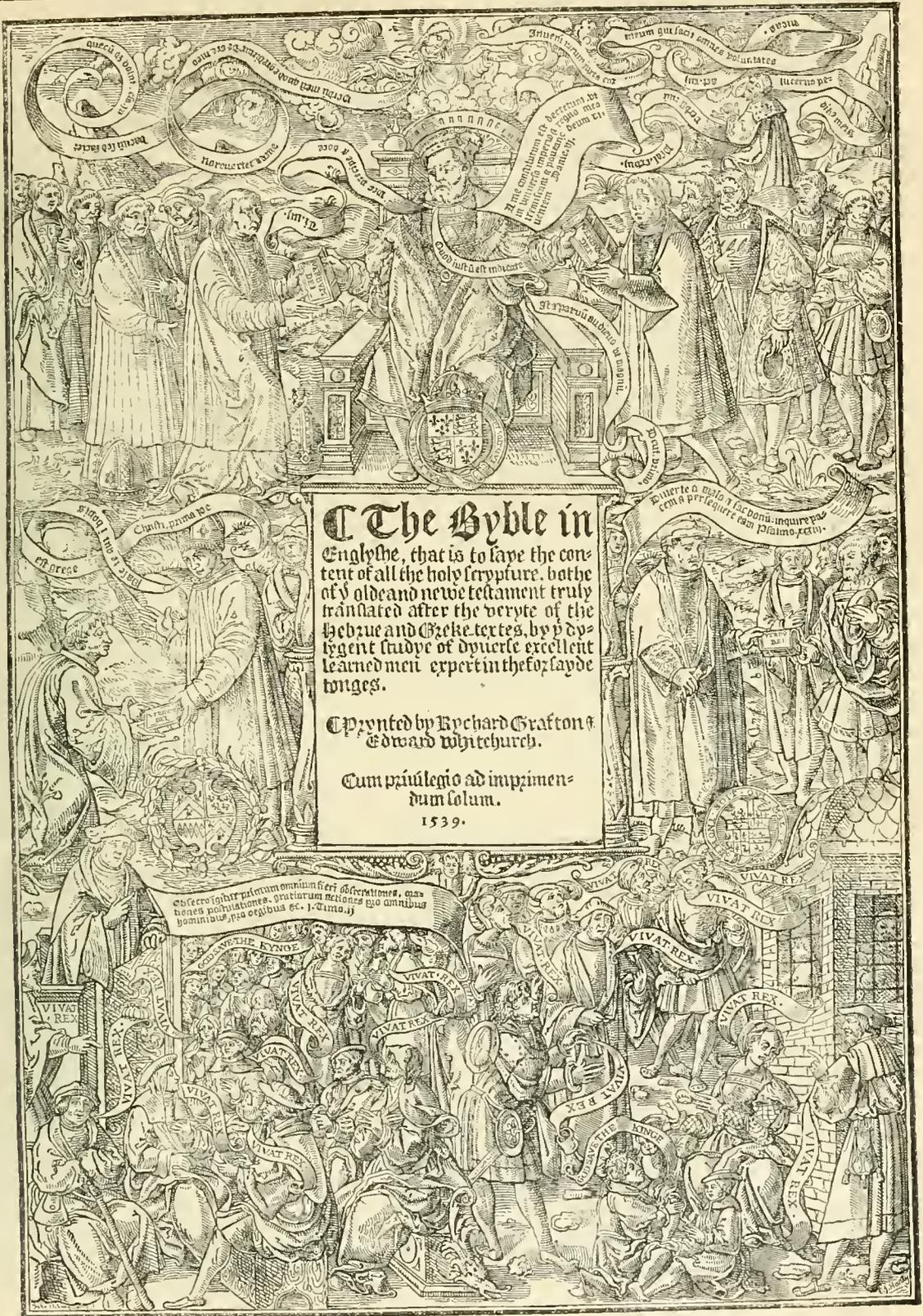
probable that the association of Tunstall and Heath with this edition was little more than nominal. Lest the work in which Cromwell had taken so deep an interest should suffer after his fall, other names, representing widely different tendencies and sympathies, must give it warrant and authority. Three other editions were issued in 1541, one (November) similar to that just described, in its connection with the two bishops; two (May, December) bearing Cranmer's name upon the title-page. We are not told how large were the impressions of the later editions; but as the first edition consisted of 2,500 copies, we may reasonably conclude that the number circulated during these years of liberty was very large.

The liberty was too remarkable to be of long duration. Soon after Cromwell's disgrace the opposite party attempted to avail themselves of Coverdale's scheme for annotations on difficult texts (a scheme never carried into effect), for the purpose of checking altogether the printing of the Bible. Grafton indeed was committed to the Fleet, and bound under a heavy penalty not to print or sell any more Bibles until the king and clergy should agree on a translation. In 1542 Convocation, at the king's instance, arranged a plan for a new translation. The books of the New Testament were allotted to various bishops—St. Matthew, for instance, being taken by Cranmer, St. Luke by Gardiner, the Acts by Heath. The plan soon fell to the ground. When one of the translators (Bishop Gardiner) could propose that ninety-nine words, such as *panis propositionis* (shew-bread), *simulaerum* (image), *hostia* (victim), *ejicere* (to cast out), should, "on account of their genuine and native meaning, and the majesty of the matter signified by them," be presented to the people in this Latin dress, it became very evident that the bishops had no real wish for a vernacular translation. The king now directed that the universities should be entrusted with the work, but the adverse influences had become sufficiently powerful to frustrate this design. About this time Anthony Marler, a haberdasher of London, who had borne the expenses of the earlier editions of the Great Bible, received from Henry a patent, conveying to him the exclusive right of printing the English Bible during four years. In 1543 the reading of the Scriptures was by Act of Parliament placed under very severe restrictions. The use of Tyndale's translations was entirely forbidden, and three years later Coverdale's Testament was placed under the same ban. Permission to read the Bible in English was accorded to certain classes only. Obedience to these injunctions was enforced by many penalties, and was still more effectually promoted by the zeal of the numerous opponents of the Reformation, who spared no pains to crush out the growing love for the Scriptures. On all sides the proscribed Bibles were sought for and destroyed. All the better traditions of earlier years were fast passing into oblivion, when the reaction was suddenly stayed by the death of the king in January, 1547.

We pass to a brief examination of the character of this translation. The principal questions before us are

<sup>1</sup> Fulke, *Defence of English Translations*, p. 98 (Parker Society).

<sup>2</sup> Cuthbert Tunstall, bishop of Durham. <sup>3</sup> Nicholas Heath.



# The Byble in

Englyshe, that is to saye the contēt of all the holy scripſture, bothe of y olde and newe testament truly translated after the verye of the Hebrue and Greke textes, by y dygent studie of dyuerſe excellent learned men expert in theſe forlayde tonges.

Printed by Rychard Grafton & Edward Whitechurch.

Cum priuilegio ad imprimendum ſolum.

1539.

Et ſecro ſignat pax omniu ſeri obſeruatione, oia honeſta pſolatione, gratiarum actione pro omnibus hominibus, pro regibus ec. j. Anno. ij

COSSANTHE RYNOE

VIVAT REX

FAC-SIMILE (REDUCED) OF THE TITLE-PAGE OF THE GREAT BIBLE.

these:—In what relation does the Great Bible stand to those previously published by Coverdale and Rogers? What influences may be traced in this new version? How far are we justified in speaking of the seven issues in 1539 and the two following years as editions of the same work? Comparing Numb. xxiv. 15—24, as given in the Great Bible, with the translations of Tyndale and Coverdale, we find that in every four places in which these two translators differ, the Great Bible agrees with Tyndale three times, with Coverdale's Bible once. Very rarely do we find any new rendering of importance. The most striking are in verse 16, "and that falleth with open eyes;" verse 18, "and Edom shall be possessed, and Seir shall fall to the possession of their enemies;" verse 22, "the Kenite shall be rooted out;" verse 24, "Italy," in the place of "Chittim." In most of the new renderings the authority followed is Münster's Hebrew-Latin Bible, published in 1534-5. In the early books of the Old Testament the successive editions of the Great Bible appear to be nearly in accord, the work of revision being in the main completed when the book was first published in 1539. If we pass to the prophetic books we meet with a much larger proportion of new matter. In Isa. liii., for example, the Bible of 1539 differs in about forty places from Coverdale's former translation; in the Bible known as Cranmer's we find about twenty additional alterations, some of great importance; in the editions of 1541 hardly any further change was made. The influence of Münster is to be seen in almost every case. We gladly welcome such renderings as "the chastisement of our peace" (1540) in the place of "the pain of our punishment" (1539); and "the Lord hath heaped together upon him the iniquity of us all," is a more adequate representation of the prophet's meaning than "through him the Lord hath pardoned all our sins." We need not examine other passages in detail. So far as the Old Testament is concerned, we see that the term Great Bible represents in the main two revisions (1539, 1540); and that, whilst much use was made of the Vulgate and of the Complutensian Polyglott, Münster's Latin version was the authority to which Coverdale chiefly deferred.

In its general character the New Testament is very similar to the Old. In Luke xv., xvi., for example, the Great Bible almost always agrees either with Tyndale's or with Coverdale's earlier version, but in most instances with Tyndale. What is new is of little value. The impression produced by these chapters is confirmed as we extend our survey. There are, however, some changes of detail which are very important, though they are not always changes for the better. Thus in John iii. 3, "born anew" gives place to "born from above;" in John x. 16, "one fold" is unfortunately substituted for "one flock;" in John xiv. 1, the familiar rendering, "ye believe in God, believe also in me," takes the place of Tyndale's, in which all was exhortation ("believe in God, believe also in me"). In these passages the change is apparently due to the authority of Erasmus. Throughout the New Testament, indeed, the new

renderings are mainly derived from Erasmus and the Vulgate. The later editions of the Great Bible sometimes contain valuable emendations, but the amount of variation is apparently not great.

The chief characteristic of the Great Bible is found, not in its translations, but in its text. In one of his letters to Cromwell, Coverdale speaks of the care with which he notes the "diversity of reading among the Hebrews, Chaldees, and Greeks, and Latinists." The result is, that on every page of this version we find some additions to the text. The reader may remember that Purvey's version of Proverbs contains several clauses and verses found in the Latin text, but not in the Hebrew (Vol. I., p. 82). Almost all these supplements may be seen in the Great Bible. The same phenomenon meets us in the New Testament. In Luke xvi. 21, for instance, we read of Lazarus, that "no man gave unto him;" at the end of 1 Cor. xvi. 19, we find the words, "with whom also I am lodged;" and it is in this version that Luke xvii. 36 first finds a place. It must be confessed that his unwillingness to give up any portion of the text presented by the Vulgate sometimes (in 1 John ii. 23, for example) led Coverdale to adopt readings which are now recognised as correct; but this good fortune is only occasional. As a rule, the additions found no favour with later editors. These supplements, however, were not presented by Coverdale as part of the text, but were placed within parentheses, printed in a different type, and pointed out to the reader by a special sign. Besides this sign, a hand (☞) is of very frequent occurrence in both text and margin of the Great Bible. It had been Coverdale's intention to supply numerous annotations on difficulties of every description, and great was his regret when the hurry and confusion amidst which the first edition was completed rendered this part of his scheme impracticable. The notes were never published, but in the first three editions the sign remained. Another mark (+) is used in the Old Testament, to point out passages which are "alleged of Christ or of some apostle in the New Testament."

One portion of the Great Bible stands apart from the rest, not indeed in internal character, but in virtue of its subsequent history. A note at the beginning of the Book of Common Prayer states that the Psalter therein contained "followeth the division of the Hebrews, and the translation of the great English Bible, set forth and used in the time of King Henry the Eighth and Edward the Sixth." This translation was necessarily adopted in connection with the first Prayer-Book (1549), and obtained a very strong hold upon the people. At the last revision of the Prayer-Book (1662), when the new translation was accepted for the Epistles and Gospels, it proved impossible to change the Psalter. "It was found, it is said, smoother to sing; but this is not a full account of the matter, and it cannot be mere familiarity which gives to the Prayer-Book Psalter, with all its errors and imperfections, an incomparable tenderness and sweetness. Rather we may believe that in it we can yet find the spirit of him whose work it mainly is, full of humility and love, not heroic or

creative, but patient to accomplish by God's help the task which had been set him to do, and therefore best in harmony with the tenour of our own daily lives."<sup>1</sup> The general characteristics of the version are found here also. Every careful reader has been struck with the additional words and clauses found in the Psalter of the Prayer-Book. For example, "him that rideth upon the heavens, *as it were upon an horse*" (Ps. lxxviii. 4); "their corn, and wine, *and oil*" (iv. 8); "a moth *fretting a garment*" (xxxix. 12); "God is a righteous Judge, *strong and patient*" (vii. 12); "*even where no fear was*" (xiv. 9); "*neither the temples of my head to take any rest*" (cxxxii. 4). In Ps. xxix. 1, we find a double translation of one clause, "bring young rams unto the Lord," and "ascribe unto the Lord glory and strength." A verse is added to Ps. cxxxvi., and three verses are introduced into Ps. xiv. Canon Westcott gives a list of more than seventy of these additions, some from Münster, but most brought in from the Vulgate. In the Great Bible the word, or clause, or verse, is in almost all cases carefully separated from the context, and marked as an addition; but unfortunately all such distinction has been obliterated in our editions of the Prayer-Book. The titles of the Psalms, and such notes as *Selah*, omitted in the Prayer-Book, are here given in full. The curious love of variety of rendering, so characteristic of Coverdale, is often observable. The "chief musician" is usually "the chanter," but sometimes "he that excelleth." *Michtam* of David becomes "the badge or arms of David." *Halleluya* is retained from the original, but a translation, "Praise the everlasting," is placed by its side. As we might expect, the inscriptions of the Psalms are sometimes enlarged from the Latin. Thus Ps. xxiv. is assigned to "the first day of the Sabbath." It is curious to read at

<sup>1</sup> Westcott, *History of English Bible*, p. 294.

the beginning of Ps. xxvi. "a Psalm of David afore he was embalmed."

There is little requiring notice in the arrangement of the Great Bible. It contains no dedication. In the table of contents the word "Hagiographa" (a name designating those books of the Old Testament which are not included under "the Law" and "the Prophets"—such as Job, the Psalms, &c.) strangely takes the place of "Apoerypha." As in the earlier editions of the Great Bible Rogers's preface to the Apoeryphal books is retained, we light upon the astonishing statement that "the books are called Hagiographa because they were wont to be read, not openly and in common, but as it were in secret and apart." The preliminary matter resembles that of Matthew's Bible. The Concordance, however, is omitted, and a short prologue is inserted, to explain the marks found in the text and margin. Short headings are usually prefixed to the chapters, but no book has a preface, unless the three or four lines expressing the general meaning of the Song of Solomon can be so considered.

Many copies of the Great Bible have been preserved. Mr. Fry, to whom we owe the most complete and accurate account of the various editions, has examined nearly one hundred and fifty copies; most of these, however, are incomplete, perfect copies being very rare. The library of the British Museum contains every one of the seven editions. At Lambeth Palace may be seen copies of the first two editions which may very possibly have belonged to Cranmer himself. Amongst the treasures of the library of St. John's College, Cambridge, is a splendid copy of Cromwell's Bible, printed on vellum and illuminated; another copy on vellum (April, 1540), presented by Anthony Marler to Henry VIII., is preserved in the British Museum. A useful reprint of the New Testament of 1539 will be found in Bagster's English Hexapla.

## ILLUSTRATIONS OF EASTERN MANNERS AND CUSTOMS.

BY THE REV. DR. EDERSHEIM.

### MARRIAGE AMONG THE ANCIENT HEBREWS.

**I**T is a significant saying, attributed to Rabbi Akiba: "Man and wife who are devout, the Sheehinah is between them; if otherwise, fire devours them." There is here a play upon the terms in the original, which it is not difficult to explain. The Hebrew word for *man*—*AISH* (pronounced *Ish*)—has for its middle letter the *I*; and that for *woman*—*AiSHaH* (pronounced *Ishah*)—for its final letter the *H*, which together form the word *Jah* (*Jehovah*); while if you remove these two letters there remain only *AeSH* (*Esh*), which means fire.<sup>1</sup> The

sentence is brief, and sounds peculiarly rabbinical. But like such aphorisms, it throws a flash of light on social matters—the position of woman, the marriage relationship, and family life in the ancient synagogue. Happily, there is here scarcely a dark side to the picture. And to this day Jewish family life may well serve as a model, shaming every other than a genuinely Christian household. Indeed, on no part of his subject can the impartial Jewish historian dwell with more satisfaction than on this. Quotations superficially made, and trite references to the ease with which divorce might be obtained, have produced a false popular impression, for which neither the Scriptures nor the teachings of the Rabbis afford warrant.

At the outset the reader should bear in mind the

<sup>1</sup> The letters printed in capitals are the proper letters; those in small type the vowel-points. The saying is given in the *Pirke E. Elieser* in name of another Rabbi, and the explanation added, that the fire is that of spiritual destruction.

almost immeasurable difference between the position of woman among the Hebrews and among all other Eastern nations. There was, indeed, concession in this, as in other matters, to "the hardness" of men's hearts—for all God's teaching is "little by little"—but comparison will here show a difference not in degree but in kind. Rabbinical sayings on this subject might be multiplied, but we prefer, in the first instance, to take our sketch from the Old Testament. The position of woman seems already implied in the account of her creation. Not only the New Testament (Mark x. 6) but the Rabbis trace back the institution of marriage to the state in Paradise. From the first woman was destined to be man's *ezer*, or help (Gen. ii. 18), and as such she is presented throughout the sacred story. Every one knows the position of equality and influence, sometimes even unduly so, of Sarah, Rebekah, Leah, and Rachel in the families of the patriarchs; how independently they were addressed, spoke, and acted. There is nothing like it in any other Eastern story, nor in the spirit of the times. And to this day the Jews are wont to name "the four mothers" as ancestral saints by the side of "the three fathers." For these many centuries has their reverent mention been repeated at the family service each night of the Pesehal supper, till even this would have sufficed to make female equality a traditional household thought.

Of course the reasons of all this reach down to the very root of religious life in Israel. But the social conditions also were such as, on the one hand, to presuppose, and, on the other, to promote the proper position of woman. She was not shut up, as Eastern females are, in a separate part of the house, jealously guarded, but mingled freely with the other sex in the family, and among strangers. She entertained the guests, appeared at the family feasts and at marriages, took part in public festivals, went to the sanctuary—not unfrequently quite alone; in short, enjoyed free social intercourse, so far as at all possible in those times and circumstances. Even the occupations of women, as referred to in Scripture (*e.g.*, Exod. xxxv. 25; 1 Sam. ix. 11; 2 Sam. xiii. 6, 8; Prov. xii. 4; xxxi. 13—24, &c.), show a marked contrast to the idleness of the *harem*. It is quite true that polygamy was not prohibited, and that divorcees were possible. But it is well known that in Old and New Testament times monogamy seems, in practice, to have been the rule (compare Prov. xii. 4; xix. 14; xxxi. 10; Tobit i. 9; ii. 11; viii. 4, 13; Sus. 29, 63; Eccles. xxvi. 1; Matt. xviii. 25; Luke i. 5; Acts v. 1), and that the exceptions chiefly lay with kings, or with the rich and luxurious. The Rabbis, indeed, also allowed a plurality of wives. But the circumstance that they limited their number;<sup>1</sup> that, according to their unanimous opinion, the high priest required to be monogamous; that the law fixed that the claims of the first married woman should take precedence of those

of the second, the second of the third, and so on (*Cheth. x.*); and, finally, the provision that in case a man had lived in monogamy and afterwards became polygamous, his first wife might claim to be divorced (*Yeb. 65, a*)—all prove that the whole current of feeling was in the direction which we know Jewish life generally took. It has been well remarked, that even the symbolical representation of the union between Jehovah and His people seemed to point to monogamy.

From what has been stated it will be inferred, that ordinarily the choice of a wife must have lain with a youth himself, though no doubt there are even Biblical examples of betrothal on the part of the parents. The Rabbis expressly disapprove of engagements made through messengers, as likely to lead to disappointments. A woman was required to give her express consent, else the marriage was not valid. Of course this applied only to those who were of age. A girl was considered a *minor* up to twelve years and one day; from that time she was of age. While a *minor* her father (but not her mother) could betroth or give her in marriage. But once betrothed or married he lost his power over her, even though she had been divorced or become a widow during her minority. Similarly she might, if she attained majority after betrothal, insist upon divorce. Perhaps for our present purpose it may be best, first, briefly to state what, in the view of the ancient synagogue, should influence the choice of a wife; then to describe successively the *rites of betrothal and of marriage*, the *legal enactments* prohibiting or regulating marriage, and those referring to *divorce*; and lastly, to detail what were regarded as the *mutual duties of married life*.

The common proverb, "marriages are made in heaven," is assuredly of Jewish origin (*Ber. Rabba*, 58). The destination of man and wife for each other was supposed to be God's special work, since creation had ended. Indeed, there is a story, that forty days before the birth of a child it is announced in heaven to whom he or she is to be wedded. But in all fairness this language is not that of fatalism; rather of reverent acknowledgment of God in the most important event of life. Quite in accordance with the principles which were to guide in the choice of a wife, it was said, that regard should, in the first place, be had to the family of a girl. For it was thought that daughters generally were like their fathers, and sons to their maternal uncles. If we put it this way: first, learning and piety (for in the Jewish mind the two covered each other), then descent, and lastly money, we have correctly indicated the degrees of a desirable union. If possible, a man should marry the daughter of a sage, or at least of the head of a synagogue, or of a parochial administrator, or of a schoolmaster. As for the unlettered, "they were dead even while living," according to Isa. xxvi. 14, and connection with them was only to be contemplated if the wealth thereby acquired were devoted to assist a sage in his studies.

We have felt ourselves at liberty to gather up the spirit of the Rabbis at different periods, because on

<sup>1</sup> According to some, by the outward circumstances of a man; according to others, no civilian was to have more than four, nor princes more than eighteen wives.

such a subject opinions do not change with dogmatic prejudices.<sup>1</sup> But that similar sentiments were also entertained while the Temple stood, will appear from the subjoined quotation. The story connected with it reads strange, but it rests upon what seems indubitable testimony (*Taan.* iv. 8). It is said, that annually on the afternoon of the Day of Atonement, and on that when the offering of wood for the altar was completed (the 15th Ab), the maidens of Jerusalem were wont to gather in the vineyards close to the city.<sup>2</sup> They all went arrayed in white dresses lent them for the purpose, that there might be no invidious distinctions. Here, as the maidens danced and sang, the youths had an opportunity of choosing their partners. The following fragment of one of their songs which has been preserved, is characteristic:—

“Around in circles gay, the Hebrew maidens see;  
From them our happy youths their partners choose.  
Remember! beauty soon its charm must lose,  
And seek to win a maid of fair degree.  
When fading youth and beauty low are laid,  
Then praise shall her who fears the Lord await;  
God does bless her handiwork, and in the gate,  
'Her works do follow her,' it shall be said.”

Thus viewed, marriage was considered almost a religious duty,<sup>3</sup> that is, not from lust, nor for beauty, nor yet merely for wealth. For whatever woman was, either for good or bad, she was always superlatively.<sup>4</sup> Stringing together several portions of Scripture, it was argued that an unmarried man was without any *good* (Gen. ii. 18), without *joy* (Deut. xiv. 26), without *blessing* (Ezek. xlv. 30), without *protection* (Jer. xxxi. 22), without *peace* (Job v. 24); indeed, could not properly be called a man (Gen. v. 2). It was a principle, “If thou hast power over a son, give him a wife” (*Kidd.* 30). Some went even so far as to advise, if it were not otherwise attainable to get a daughter married, to liberate a slave and wed her to him! In general, the age at which a young man should marry was stated to be not later than from eighteen to twenty years, early marriages being specially recommended. But the more sober opinion also prevailed, that a man should only take such a step when he had sufficient to provide for wife and family. Anyhow, wedded life must not be allowed to interfere with the prosecution of study, otherwise even celibacy was excusable. Unequal unions, such as that of a very old man with a young girl, were declared an abomination. Of hindrances to marriage by relationship or otherwise, we shall speak in the sequel.

Sufficient has been said to illustrate the general views and feelings of the synagogue. Suppose, then, a proper choice made, and marriage actually in view. Legally speaking, it would be considered only concluded by any one of two things, done either personally or through messengers, viz., handing a piece of money (to the value

of at least a *perutha*, the smallest coin =  $\frac{1}{18}$ d.), or delivering a written document; or else by cohabitation (*Kidd.* i. 1; ii. 1), the latter mode of marrying being, however, prohibited by the Rabbis as indecent, on pain of stripes. In each case there must be a distinct declaration of purpose of marriage; it must be made before two witnesses, and on the part of the *man*, the woman expressly consenting—that is, if she were of age; otherwise her father acting for her. These practices, no doubt, marked the most ancient customs, and they serve to indicate that the Jewish law, like that of Scotland, really regarded marriage as a civil contract. As usual, the Talmudists discuss at length various questions connected with the validity of marriages contracted under certain conditions. The most important points here are, that if it had been expressly mentioned that the woman was not under a vow, or else that she had not certain bodily defects, and it proved otherwise, the union was invalid (*Chethub.* vii. 7; *Kidd.* ii. 5); if it had been contracted for a future time (say, “Be betrothed to me after thirty days”), then apparently the man, but not the woman, was bound by the contract (comp. *Kidd.* iii. 1—10, which discusses other similar hypothetical cases).

The interval between betrothal and marriage was fixed by the law, as for a maiden from ten months to a year, and for a widow three months. In Biblical times we read that on the day of the marriage the bridegroom, accompanied by his “friends” (*Judg.* xiv. 10; *John* iii. 29), went to the house of the bride. From *Tobit* vii. 13, &c., we learn that there the father led his daughter up to the betrothed with the words, “Take her according to the Law of Moses,” a benediction being then spoken, and the *chethubah* read and sealed. Substantially this is the basis of the present Jewish marriage ceremonial. Both in Scripture (*Ps.* xix. 5; *Joel* ii. 16) and in the Mishna (*Kidd.* v. 6) we read of the *chuppah*, or baldachino, under which at present Jewish marriages are performed (always in the open air). The veiling of the bride, the ring, and the benedictions (not necessarily said by a Rabbi) are all of ancient origin. The other modern ceremonies are only accessories, chiefly connected with remembrance of Israel’s bondage and of their present circumstances. From the Bible we know that in the evening the bride was brought to her new home, surrounded by her maiden “companions” (*Ps.* xlv. 14), with torches and lamps (*Matt.* xxv. 1), amid music and dancing (*Jer.* vii. 34; *xvi.* 9), she herself being richly adorned and veiled (*Isa.* lxi. 10; *Jer.* ii. 32). There was a marriage-feast at which bride and bridegroom wore garlands (*Song of Sol.* iii. 11; *Ezek.* xvi. 12). This was celebrated with music and dancing (*Ps.* lxxviii. 63; *Jer.* vii. 34; *xvi.* 9, &c.), and general merriment. The marriage festivities generally lasted seven days (*Judg.* xiv. 12).

The accounts given by the Rabbis do not greatly differ from the picture which the Bible presents of this family feast. Before the marriage the most pious fasted, or, at least, abstained from intoxicating drink. In connection with the marriage of Cana (*John* ii. 1), and

<sup>1</sup> I must take leave to refer the reader who wishes further details to my *History of the Jewish Nation*, chaps. ix. and x.

<sup>2</sup> See my *Temple, its Ministry and Services*, pp. 286, 296.

<sup>3</sup> Except by the sect of the Essenes, who were ascetics.

<sup>4</sup> *Maza* or *Moze*?—“Findeth” or “found?” used to be the pithy Rabbinical inquiry after marriage, the two terms pointing to opposite experiences of woman, according to *Prov.* xviii. 22 and *Eccles.* vii. 26.

again, as perhaps illustrating the locality where our Lord spoke the comparisons (Matt. ix. 15; John iii. 29), in which He mentioned the children of the bridechamber, and the friends of the bridegroom, it is interesting to know that in Galilee marriages were much more simply conducted than in Judæa proper, and that the practice of having "friends of the bridegroom" was not customary there (*Chethub.* 12). After the destruction of the Temple, bride and bridegroom (also the groomsman) were prohibited wearing, as formerly, garlands of myrtle and of roses. In similar token of mourning, or else to remind all how shortlived was joy, a glass was dashed to pieces, or ashes strewed on the head of the bridegroom, or the bride would even send him a burial-dress. On the way to and from the house of wedding wine and oil were distributed, nuts given to children, seeds scattered, or even a pair of fowls carried before the married couple. The bride wore a peculiar kind of veil, covering the eyes; sometimes her hair hung loosely down, while married women had carefully to cover it up. The evening feast was one of boisterous merriment, almost amounting to rioting. There were regular joke-makers; anything, however false, might be said in praise of a bride; and to make the gravest Rabbi, even the President of the Sanhedrim, sing or dance, seemed a special object of delight. Some of the more serious men protested against these sometimes indecent exhibitions, and it formed a standing complaint by the more strict followers of Shammai against the school of Hillel. But any one was expected to join in a bridal procession, and to do honour to the newly-wedded pair. It was said in praise of King Agrippa I., that whenever he met such a procession he always headed it. More serious utterances, however, are also met with, almost reminding us of the Roman Catholic view of marriage as a sacrament. Thus we read: "To three persons, entrance on their new condition brings the forgiveness of sins—to the bridegroom, the Rabbi, and the President of the Sanhedrim."

A great deal has been written about the ease with which divorce might be obtained in Israel. It is well known that the two rival schools of Shammai and Hillel here differed. Both appealed to the words, "matter of uncleanness" (*ervath davar*, in Dent. xxiv. 1), only that the one rested their opinion on the word *ervath* (uncleanness), the other on *davar* (matter), in the sacred text. The Shammaites accordingly restricted divorce to an iniquitous action; whereas the Hillelites inferred that a divorce was warranted for any matter, even if the wife had only spoiled her husband's dinner. Rabbi Akiba endeavoured farther to prove that a man might lawfully dismiss his wife if he found another more attractive. These, however, are exceptional extravagances. The general view was, that it was lawful to divorce a wife without paying her her settlement, if she had transgressed the law of Moses and of Judah. But it was always first sought to bring about a reconciliation. The letter of divorce had to be signed by witnesses, and it was couched in very express

terms. Of the marriage of proselytes, strangers, and slaves we cannot here find space to write.

In general, the husband was bound to love and cherish his wife, to support her in comfort, to redeem her if she had been sold into slavery, and to bury her, on which occasion even the poorest was to provide at least two mourning-fifes and one mourning woman. He was to treat his wife with courtesy, for her tears called down Divine vengeance. He was to spend less than his means warranted for food, up to his means for his own clothing, and beyond them for that of his wife and children. On the other hand, it was the ordinary duty of the wife "to grind the meal, to bake, wash, cook, suckle her children, make her husband's bed, and work in wool." These regulations were modified if she were wealthy. "If she had brought with her one slave, she was not required to grind the meal, bake, or wash; if two slaves, she was free from cooking and suckling the children; if three, she was not required to make the bed nor work in wool; if four (it is added), she might sit in her easy chair" (*Cheth.* v. 5)! However, this indulgence was limited, since idleness was supposed to induce insanity; so that a man was even bound to divorce his wife, if he had rashly vowed that she should not work. The woman should abstain from all appearance of evil, immodesty, or impropriety; she should always meet her husband cheerfully, cleanly, and tidily; receive his friends with politeness and affability; be obedient and respectful, and, above all, encourage her husband in piety and study. Nor is the comparison<sup>1</sup> which St. Paul makes in the Epistle to the Ephesians between the married relationship and the union of Christ with His people altogether without a parallel among the Rabbis. To them also the bridal pair symbolises the union of God with the world, or else of God with Israel; and they speak of the seven days of the marriage festival as emblematical of the seven millenniums during which the world was to last.

We close with a beautiful Rabbinical story which, better than any lengthened statements, will illustrate family life among the sages. On a certain Sabbath Rabbi Meir was engaged in the sacred college. In his absence his two sons had died. To spare her husband some hours of grief, and not to convert the joy of the Sabbath into mourning, the mother repressed her own feelings, and concealed the sad tidings. The Sabbath was past, and its holy exercises ended, when she asked her husband whether it were not duty readily and cheerfully to restore to the rightful owner any property, however pleasant, which had been entrusted for safe keeping. When the astonished Rabbi answered the strange inquiry in the affirmative, his weeping wife led him to the bed on which the lifeless remains of their two children were stretched, reminding him that He whose they rightfully were had only asked back what for a time he had entrusted to their keeping.

<sup>1</sup> The Talmud also uses exactly the same expression as St. Paul (*Eph.* v. 28): "He that loveth his wife as his own body." Comp. Weil, *Moïse et le Talm.*, p. 298.

## BIBLE WORDS.

BY THE REV. EDMUND VENABLES, M.A., CANON RESIDENTIARY AND PRÆCTOR OF LINCOLN CATHEDRAL.

## DIVISION II.—WORDS ALTERED IN MEANING.

## SECTION I.—WORDS ELEVATED IN MEANING.

**T**HE former papers on Bible words have been devoted to the obsolete words of Holy Scripture. We now, in accordance with the plan stated at the outset, proceed to consider the words that have sustained a change or modification of signification since the publication of the Authorised Version.

We shall direct our attention, in the first place, to those words which have been either improved or deteriorated—elevated or depressed—during the last two-and-a-half centuries. It is a sadly significant fact that the latter class far outnumber the former; that the list of the words which, originally honourable or innocent, have acquired a low or harmful meaning should be so much larger than that of those which have been purified or ennobled. An instructive homily might be delivered on the evidence thus afforded of man's fallen estate, and how certainly he injures and degrades all that he touches except when under the guiding influences of the Holy Spirit of God. But to do this is not our duty now, and we will content ourselves with directing our readers to Archbishop Trench's admirable lecture on "The Morality of Words."<sup>1</sup> In this department of our subject the mode of treatment will be more condensed, and the illustrations less copious, than was requisite when we were dealing with words that almost or entirely had passed out of use.

**Abject.** This word is now only used as an adjective, and is seldom heard except in the phrases "abject poverty," "abject circumstances," and the like, carrying with it rather a feeling of pity and compassion than of contempt or disgrace. But its earlier use was very different. In Ps. xxxv. 15, "Yea, the very *abjects* came together against me unawares, making mows at me, and ceased not" (Prayer-Book).<sup>2</sup> It is evident that it is a word of intensest scorn, denoting the lowest and most contemptible rabble. Shakespeare uses it in the same sense when he makes Gloucester speak of "the *abject* people" (2 *Hcn. VI.* ii. 4), and complains "We are the queen's *abjects*, and must obey" (*Rich. III.* i. 1). So also Bale (Richardson) describes St. John as exiled for the Gospel preaching, and made a "vile *abject*."

<sup>1</sup> Trench, *Study of Words*, chap. ii.

<sup>2</sup> We have restored the old reading of the "Sealed Book" which the unlicensed despotism of printers has robbed us of, as they have done with *shamefastness* (2 Tim. ii. 9); *sith* (Exod. xxxv. 6); *it own accord* (Lev. xxv. 5); *kill*, or "kilu" (2 Sam. xii. 31; Jer. xliii. 9); and *moe* for "more" (*passim*); and many other noble relics of our ancient mother tongue. We may illustrate the true reading by Helena's words in *Midsummer Night's Dream*, iii. 2:—

"Make mows upon me when I turn my back,  
Wink at each other: hold the sweet jest up."

**Church** (*subst.*), A. S. *cyrice*, adopted from the Greek *κυριακή*, "belonging to the Lord." *κύριος*, has so completely asserted its sacred meaning in modern language that it is almost startling to find our translators rendering *ἱεροσώλους*, "robbers of churches" (Acts xix. 37), where the context shows that it is of heathen temples the town-clerk of Ephesus is speaking. But that they were only following the usage of the time, which had not yet restricted the word "church" to a Christian building, is demonstrated by many passages from our earlier literature. Thus Sir John Cheke speaks of the "rending of the veil of the *church*," i.e. the Temple at Jerusalem (Matt. xxvii. 51), while "the *church* of Juno" is found in Golding's *Ovid*; "the *church* of Jove" in Marlowe's *Lucar*; and Holland makes Pliny (x. 43) speak of a "young raven hatched in a nest upon the *church* of Castor and Pollux."

**Delicately, Deliciously** (*adv.*). Neither of these adverbs, as at present used, implies the slightest reproach. On the contrary, in most instances they carry with them the idea of refinement and excellence. But in the A. V. both words bear an unfavourable meaning, being regarded as synonymous with *luxuriously* in its unfavourable sense. Whatever be the real meaning of the much controverted phrase, "Agag came to him *delicately*" (1 Sam. xv. 32), our translators certainly did not intend it to say anything in commendation of the doomed king. The "*delicately* bringing up of a servant from a child" censured (Prov. xxix. 21) is the petting and pampering of a young slave. The word used (Luke vii. 25), "They who live *delicately*," is the same with that rendered "riot" (2 Pet. ii. 13). In the only passage where *deliciously* occurs in the A. V. ("to live *deliciously*," Rev. xviii. 7, 9) the verb is identical in root with that translated "to wax wanton" (1 Tim. v. 11). In the translation of Vive's *Instruction of a Christian Woman* (bk. i. chap. 8), "to leade the life *delicately* and *deliciously*" is coupled with "wasting it away riotously," as opposed to "living chastely, sadly, soberly, measurably." Piers Plowman, p. 142, bids his readers

"Think that Dives for his *delicate* lyf to the devil went,"

of whom also Jeremy Taylor writes, "He went in fine lincn and fared *deliciously* every day" (*Serm.* 9, vol. v., p. 528).

**Fame** (*subst.*), which is now almost universally used of the renown or celebrity derived or anticipated from some great or noble action—

"The spur that the clear spirit doth raise  
(That last infirmity of noble mind)  
To scorn delights and live laborious days"  
(Milton's *Lysidas*),

was formerly applied in a lower sense to any reports or

intelligence, good or bad, like the Greek *φῆμη* and the Latin *fama*. Thus Bacon, in his incomplete *Essay of Fame*, uses it in the plural, where we should now use "reports," inquiring "what are false *fames*, and what are true *fames*; . . . how *fames* may be sown and raised;" and records how "Mucianus undid Vitellius by a *fame* that he scattered," and "Julius Cæsar took Pompey unperceived . . . by a *fame* that he cunningly gave; how Cæsar's own soldiers loved him not." We find it in this lower sense in the A. V. as when "the *fame*" of the arrival of Joseph's brethren was spread in Pharaoh's house (Gen. xlv. 16); and 1 Kings x. 7, where the queen of Sheba acknowledges that Solomon's "wisdom and prosperity exceeded the *fame* she had heard." We may add the words of Jeremiah with reference to the Assyrian invasion (Jer. vi. 24), "We have heard the *fame* thereof; our hands wax feeble, anguish hath taken hold of us."

**Injurious** (*adj.*) is now applied to things that cause harm or detriment, e.g., "*injurious* to the character," "*injurious* to the health," without any trace of the idea originally attaching to it of the harm being unjust or wrongful, and is never used of persons as it is in the only two places where it appears in the A. V.: 1 Tim. i. 13, "Who was before a blasphemer, and a persecutor, and *injurious*;" Ecclus. viii. 11, "Rise not up at the presence of an *injurious* person," in both which it is the rendering of *ἰβριστής*, "a violent, overbearing person, doing harm from insolence." This is Shakespeare's use of the word, e.g., "*injurious* wasps" (*Two Gentlemen of Verona*, i. 2); "*injurious* Hermia" (*Midsummer Night's Dream*, iii. 2); "a false traitor and *injurious* villain" (*Rich. II.* i. 1). Bacon couples "injury" with "insolence:" "By occasion of patting down others' *injury* or insolency" (*Adv. of Learn.*, II., xxiii. 30); "Exposed to scorn and *injury*" (*ib.* 32).

**Proper** (*adj.*) has ascended in the scale from the sense of mere *propriety*. 1 Chron. xxix. 3, "I (David) have (given) of my own *proper* good" (*i.e.*, of my own personal property); Aets i. 19, "The field is called in their *proper* tongue Aeldama" (*i.e.*, in their own language); 1 Cor. vii. 7, "Every man hath his *proper* (individual) gift of God;" or of *comeliness*, Heb. xi. 23 (of Moses' parents), "because they saw that he was a *proper* child" (*ἀσρεῖος*, rendered "fair," Aets vii. 20), till it has come to signify what is seemly and fit absolutely, so that we speak of doing things "at a *proper* time," or "in a *proper* way." Both of the older uses may be illustrated from Shakespeare:—

"The bastard's brains with these my *proper* hands  
Shall I dash out." (*Winter's Tale*, ii. 3.)

"Upon my life, she finds, although I cannot,  
Myself to be a marvellous *proper* man." (*Rich. III.* i. 2.)

"You are a thousand times a *proper* man  
Than she a woman." (*As You Like It*, iii. 5.)

**Religion** (*subst.*) This word, which is now used in a wide and elevated sense to denote the whole spiritual

life, inward and outward, including the performance of our duty both to God and man, has in the A. V. a much narrower signification, and was confined to the outward alone. In the words of Archbishop Trench, "like *θηρησκεία*, for which it stands (James i. 26, 27; Acts xxvi. 5), it expressed the outer form and embodiment which the inward spirit of a true or a false devotion assumed" (*Select Glossary*, p. 183); and in those of Dr. Arnold, "denoted commonly the outward service, as consisting in rites and ceremonies; and might be, and was, applied to persons who in their lives and hearts scarcely served God at all" (*Sermons*, VI., p. 354). Our translators inherited this use of the words *religion* and *religiosus* from their mediæval abuse, when *religion* was restricted to a conventual life, and a "religious person" meant simply one who had bound himself by monastic vows. Thus we read in Gower—

"In black clothes thei them clothe,  
The daughter and the lady both,  
And yolde hem (yielded themselves) to *religion*,"  
(*Conf. Am.*, bk. viii.)

In Shakespeare's *As You Like It*, v. 4, the Duke "meeting with an old *religious* man . . . was converted," . . . and "put on a religious life," *i.e.*, as the context shows, deserted the world and lived as an ascetic. The old usage of the words is admirably illustrated in the Sermon of "False Semblaunt" in Chaucer's *Romaunt of the Rose*, vv. 6141—59, which well deserves perusal. We quote a few lines:—

"Good sense maketh the good thought,  
The clothing geveth he reveth (takes away) nought.  
The good thought and the working  
That maketh the religion flouring,  
There lieth the good *religion*  
After the right ententioun."

With which we may compare Latimer's words, "*Religion*, pure *religion*, I say, standeth not in wearing of a monk's cowl, but in righteousness, justice, and well-doing" (*Sermons*, p. 392).

**Reward** (*verb act.*) in the A. V. signifies to requite or recompense without reference to the good or evil character of the return. Deut. xxxii. 41, "I will *reward* them that hate me;" Matt. xvi. 27, "He shall *reward* every man according to his works;" Rev. xviii. 6, "*Reward* her (Babylon) even as she *rewarded* you." (1 Sam. xxiv. 19; 2 Sam. iii. 39; 2 Chron. xx. 11; Ps. liv. 5; Hos. iv. 9; 2 Tim. iv. 14.) *Reward* is another form of the old French *reguerdon*, *reguerdoner*, to "recompense" or "pay back;" "guerdon" being derived from the Teutonic *widerlon*, A. S. *witherlean* (*wither* = again, *lean* = wages), the *gu* taking the place of the *w*, as in Guillaume, William; Gualtier, Walter; *guépe*, wasp; *guerre*, war, &c. We find it in its old wide sense in Piers Plowman—

"After the dede is don one dome (sentence) shal *rewards*  
Mercy or no mercy, as treuthe wil acorde" (iii. 316)

and in Spenser—

"Yet not escaped from the dew *reward*  
Of his bad deeds," F. Q., iii. 5 (Richardson).

**Success** (*subst.*) formerly signified the result or consequence, whether favourable or unfavourable, and like the word "reward" took its character from the qualifying adjective. In the only place where it occurs in the A. V. (Josh. i. 8), "Thou shalt have good *success*," the adjective appears redundant according to modern usage. In the same way Ascham writes of "the good or ill *successes* of the quicke and hardy witte" (*Schoolmaster*, bk. ii., Richardson). Bacon speaks of "the *successes* and issues of actions" (*Adv. of Learn.*, II., iv. 2), and of judging "by *successes* and events" (*Ib.*, II., x. 2), where he means the consequences simply, irrespective of their character: while Shakespeare, employing the qualifying adjective, has "*good success*" (3 *Henry VI.*, iii. 3); "*best success*" (*ib.*, ii. 2); "*bad success*" (*ib.*); "*vile success*" (*Othello*, iii. 3); and "*success of mischief*" (2 *Henry IV.*, iv. 2).

**Tabernacle** (*subst.*). A tabernacle is nothing more than a tent or movable dwelling, from the Latin *tabernaculum*, a diminutive of *taberna*, a "shed" or "hut." Our translators having borrowed this word from the Vulgate as the designation of the sacred tent that sheltered the Ark of the Covenant, it has acquired a quasi-sacred character which has been perpetuated by Whitfield's "Tabernacle" in Moorfields, and its numerous successors. It is much to be regretted that the word should be so often found to the obscuring of the sense, where the simpler "tent" or "booth" would be much more intelligible, and avoid misconception. The tent-life of the patriarchs is much obscured by the rendering (Heb. xi. 9), "dwelling in *tabernacles* with Isaac and Jacob;" nor does the ordinary reader at once perceive that the "*tabernacles* of Israel" in Balaam's blessing (Numb. xxiv. 5), and the "*tabernacles* of Edom and the Ishmaelites" (Ps. lxxxiii. 6), were merely the ordinary tents of these tribes, and had no religious character. Few recognise at once that St. Peter's request on the Mount of Transfiguration, "Let us make three *tabernacles*" (Mark ix. 5), only indicated his wish to construct leafy huts for his Master and His glorified companions from the boughs of the trees that covered the mountain side, similar to those which he had been accustomed to help in fabricating at the annual festivity of the "Feast of *Tabernacles*," or "booths," when the whole Jewish people lived in arbours for a week (Lev. xxiii. 42, 43; Neh. viii. 14—17).

**Worship** (*verb act. and subst.*). A higher signification has been placed on this word by modern usage than it bore originally, or its etymology properly warrants. The noun represents the A. S. *weorthscipe*, "the state or condition of worthiness," the verb implying the outward testimony to the worthiness. Though now restricted to

honour and service paid to God, it had a wider sense in the A. V. Thus, Luke xiv. 10, "Thou shalt have *worship* in the presence of them that sit at meat with thee;" Josh. v. 14, "Joshua fell on his face, and did *worship*," *i.e.*, made obeisance by prostration; Matt. xviii. 26, "The servant fell down, and *worshipped* him" (his fellow-servant). We have a familiar example of this use of the word in the marriage service, "With my body I thee *worship*," and in the title "your *Worship*," addressed to the magistrate on the bench.<sup>1</sup> Spenser's Red Cross Knight started on his adventures "to win him *worship*," *i.e.*, honour (*F. Q.*, I., i. 3); and Sir Guyon is described as—

"Of mickle *worship* in his native land," (*F. Q.*, II., i. 6.)

It had been constantly used by Wieliff in this lower sense in his version of the Bible, *e.g.* Matt. xiii. 57, "A prophete is not withouten *worship* but in his owne cuntre;" *ib.* xix. 19, "*Worschipe* thi fadir and thi modir;" John xii. 26, "If any man serve me, my fader schel *worschipe* him;" to which we may add a passage from the "Examination of William Thorpe," quoted by Archbishop Trench (*Select Glossary*, p. 239) from Foxe's *Book of Martyrs*, "Man that was made after the image and likeness of God is full *worshipful* in his mind; yea, this holy image which is man, God *worshipped*."

**Worthy** (*adj.*). This adjective, representing the A. S. *weorthe* or *wyrthi*, originally implied no more than general desert, the particular character being defined by the dependent words. Thus, in the A. V. we have, Deut. xxv. 2, "*worthy* to be beaten;" 1 Sam. xxvi. 16, "*worthy* to die;" Luke xii. 48, "things *worthy* of stripes;" Acts xxvi. 31, "*worthy* of death," on the one hand; and 2 Sam. xxii. 4, "*worthy* to be praised;" Matt. x. 10, "the workman is *worthy* of his meat;" Rev. iv. 11, "*worthy* to receive glory," on the other. It also occurs in the A. V. in the modern favourable sense: 1 Kings i. 52, "a *worthy* man;" Matt. x. 13, "if the house be *worthy*;" Acts xxiv. 2, "very *worthy* deeds;" James ii. 7, "that *worthy* name." In Nahum ii. 5, "he shall recount his *worthies*," we have an example of the plural used substantively, in the manner familiar to us in the phrase "the nine *worthies*," *e.g.*, "the Pageant of the Nine *Worthies*"<sup>2</sup> in Shakespeare's *Love's Labour's Lost*, act v.

"The *worthies* nine that were of might,  
By travaile won immortal praise,"

*Paradise of Dainty Devices* (Nares).

<sup>1</sup> See Trench, *English Past and Present*, p. 136.

<sup>2</sup> The orthodox list of the "Nine Worthies" included three Gentiles, Hector, Alexander, Cæsar; three Jews, Joshua, David, Judas Maccabæus; and three Christians, King Arthur, Charlemagne, and Godfrey of Boulogne. For the last, Guy of Warwick was sometimes substituted. Shakespeare disturbs the just proportion by placing four Gentiles in his list, Hector, Alexander, Pompey, and Hercules.

## DIFFICULT PASSAGES EXPLAINED.

BY THE REV. A. BARRY, D.D., PRINCIPAL OF KING'S COLLEGE, LONDON, AND CANON OF WORCESTER.

"Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual. But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned. But he that is spiritual judgeth all things, yet he himself is judged of no man. For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ."—1 Cor. ii. 12—16.

**T**HE second chapter of the First Epistle to the Corinthians contains, perhaps, the most explicit assertion in the New Testament of the supernatural character of the illumination of the Holy Spirit in the Church. Nothing can be more distinct than the contrast drawn between it and the "wisdom of the passing world" (*αἰών*)—that is, the systematised knowledge, which the "Greeks seek after," gained by the human intellect working in alienation from God, and in fancied independence of Him. Nor is it less notable that this inspiration is declared to be necessary, both for the teaching and the learning of the Gospel.

I. In Gospel teaching St. Paul notes (*a*) (see vv. 7—10) that its *substance* is a revelation of God in Christ, in itself "hidden," or undiscoverable by human reason, but, when revealed, capable of being understood and proclaimed by those who have the inspiration of the Holy Spirit. The great Scriptural distinction is preserved throughout, that the revelation itself is in Christ, but the power to understand it and proclaim it is of the Holy Ghost; in accordance with the principle indicated in our Lord's declaration, that the Comforter should "bring all things to their remembrance whatsoever He had said unto them" (John xiv. 26)—a principle fruitful of instructive application to all manifestations of Christ in His Word and His Sacraments. But (*b*) he goes on to declare that the *word*—that is, the formed expression of thought in the message—is equally "taught of the Spirit" (ver. 13); again in accordance with our Lord's promise, "It shall be given you in that same hour what ye shall speak; for it is not ye that speak, but the Spirit of your Father which speaketh in you" (Matt. x. 19, 20).

It is evident that this assertion is made for the Apostles directly and primarily, but, from the nature of the case, not for them alone. The degree in which the illumination may be claimed will depend on the position which the special work of teaching to be done holds in the scheme of Revelation. Clearly the infinitely highest place is due to the apostolic foundation of Christianity, and therefore the plenary apostolic inspiration may not again be looked for. But in various degrees the claim is certainly universal. There is involved no declaration as to what is inaccurately called "verbal inspiration;" no decision between "mechanical" and "dynamical" theories; the one point is that there

is a Divine guidance in the utterance, as well as the conception, of the message.

In the close of this declaration comes the remarkable passage in which the true teachers are described as *πνευματικοὶ πνευματικὰ συγκρίνοντες*. This passage is explained in two different ways, according as the word *πνευματικοῖς* is taken to be masculine or neuter. In the former case, it being observed that *συγκρίνειν* is used for "to interpret" by the LXX. (as in Gen. xl. 8; xli. 12, 15; Dan. vi. 12), the passage is rendered "interpreting or explaining spiritual things," that is, things revealed to them by the Spirit, only "to spiritual men," that is, to those enlightened by the same Spirit; and thus is made a transition to the next subject. But against this there is the absence of all indication of a difference of gender between the two words *πνευματικὰ* and *πνευματικοῖς* (which is made more significant by the emphatic insertion of the *ἄνθρωπος* in the next verse, as if to mark here the transition to a new idea), and also the want of any other instance of such usage of *συγκρίνειν* by St. Paul. The other interpretation, taking *πνευματικοῖς* as neuter (as in the A. V.), agrees with the proper sense of *συγκρίνω* and St. Paul's use of it elsewhere (see 2 Cor. x. 12), and falls in better with the scope of the passage. It gives the sense of "combining and comparing spiritual things with spiritual;" and implies that in the whole system of Divine truth there is at once an internal unity, so that one part illustrates another, and a distinctiveness, so that no part of it can be judged of accurately and completely by comparison with earthly analogues. The first principle is recognised everywhere, not only in the comparison of the Old Testament with the New, to which Origen and Chrysostom here refer it, but as an universal canon of Scriptural interpretation. The other, while it does not contradict the great principle of analogy, as worked out by Bishop Butler (which is indeed sanctioned by our Lord's teaching in parables), warns us against pressing analogies between spiritual and temporal truths as if they were absolutely complete—a warning only too clearly illustrated in Sabellian or Arian theories of the Incarnation, and in ultra-"forensic" conceptions of the Atonement.

II. From teaching the Gospel St. Paul passes to speak of the qualification for learning and receiving it; and lays down with equal clearness the necessity of an illumination of the Holy Ghost. He contrasts the "natural man," that is, the man who has in him only the principle of earthly life (*ψυχή*), with the spiritual man, who has in him, by communion with the Holy Spirit, the principle of the life eternal (*πνεῦμα*). To the one he denies absolutely the faculty of "receiving the things of the Spirit," of entering into the meaning and the first principles of what must seem "foolishness" unto him, or of judging of special points of teaching, which must be referred to these spiritual principles.

The spiritual man, on the other hand, being raised to a higher level, "judges all things" (perhaps natural as well as spiritual things), and, in respect of the principles of that judgment, is himself judged of no man who has not the same gift.

To support the first assertion of the inability of the natural man to judge the things of the Spirit, St. Paul (just as in Rom. xi. 34) quotes Isa. xl. 13, "Who hath known the mind of the Lord?"—a passage contrasting the infinite nature and providence of God with the puny attempts of man to represent Him by idolatry—and applies it to the corresponding attempt to include His dispensations within finite human conceptions. To support the claim to insight of the spiritual man, he adds, "But we have the mind of Christ," that is, "the mind of God" revealed to us in the Word and Person of Christ, into which the Holy Spirit enables us to enter.

III. It should be observed that, in respect neither of the learning nor of the teaching of the Gospel, is there any contrast here drawn between different actions of

the human mind—between, for instance, thoughtful reasoning and instinctive or emotional intuition. The "spiritual mind" is the mind kindled and guided in the action of all its faculties—reason, conscience, imagination, affection—by the Spirit of God; and one or other may predominate, as a matter of fact, in the process of the knowledge of God in each individual life. Nor again, in considering this subject, should we forget St. Paul's declaration that heathens may "show the work of the Law written on their hearts" by the finger of the Spirit (Rom. ii. 15), or our Lord's revelation of the office of the Comforter to "convince the world" (John xvi. 8) of the three great moral truths. But the passage is still a clear assertion of the need of a "special grace" of the Holy Spirit to each soul, as a condition of his being able to understand and believe the Gospel. And this assertion, however it may have been misused or perverted by fanaticism, lies close to the root of that belief in the origination of all things, both in the visible and invisible spheres, from the will of God, which is the foundation of all religion.

## DISEASES OF THE BIBLE.

### THE DISEASE OF JOB.

BY W. A. GREENHILL, M.D. OXON.

IT has been considered an interesting subject of inquiry to attempt to realise the exact nature of the diseases by which some of the great men of antiquity were attacked or carried off; and the same interest attaches to the diseases incidentally mentioned in Holy Scripture, with this additional element of importance, that the investigation, if conducted in a critical and at the same time a reverential spirit, will sometimes help to remove difficulties and apparent absurdities which do not exist in the text itself. But it must be confessed that the subject is beset with peculiar difficulties, which render anything like dogmatism most unseemly and injudicious; and in many cases the particulars mentioned (not, be it remembered, by a physician, but in works intended for ordinary readers) can fairly be applied to diseases of very different characters. Much, therefore, of what is said in these articles is offered with great diffidence, and is only intended to be received as probable till some more plausible explanations are brought forward.

The disease inflicted on Job has given rise to much discussion, but it cannot be said that the subject is positively determined. It is not described in detail in the Book of Job itself, but its nature must be gathered from incidental symptoms mentioned here and there in the passionate and highly poetical complaints wrong from the afflicted patriarch at once by his bodily sufferings and the ill-judged accusations of his friends. Neither Philo nor Josephus give us any information on the subject, but we find from Origen (*Hexapla*) that

the שר ירשׁ (*šerechîn ra'*), with which Job was smitten (ii. 7), was in one ancient Greek version translated, or rather explained, by the word ἐλέφας, or *elephantiasis*. In another place (*Cont. Cels.*, lib. vi. § 43, p. 665, ed. Bened.) he speaks of Job as being afflicted with this disease, which was probably equivalent to the modern leprosy (ἀγρίω ἐλέφαντι, τῷ ὄντω καλουμένῳ νοσήματι), but the passage is only introduced incidentally, and must not be considered to intimate that Origen was expressing a formal opinion on the subject formed after due examination, but only the popular notion prevalent in the third century after Christ. We find this opinion repeated in the same incidental manner by Abū-l-fedā about a thousand years later (*Hist. Ante-Islam.*, p. 26, ed. Fleischer), and it has continued to be very generally accepted to the present day. And yet perhaps the utmost that can be said in favour of this conjecture as to the nature of Job's disease, is that it is as probable as any of the others that have been proposed;<sup>1</sup> for certainly there are several particulars, both as to what is mentioned and what is omitted, which agree but very imperfectly with the symptoms of elephantiasis or leprosy. Without entering into unnecessary medical

<sup>1</sup> Certainly much more so than the idea that Job was visited with an attack of small-pox, against which the two following reasons (among others) appear quite conclusive:—(1) There is no sufficient reason to believe that this disease was known for many centuries after the time of Job; and (2) it is conceivable that a man's friends would have begun a long and abstruse discussion with him while he was suffering from so highly contagious a febrile disease as small-pox? or that he himself would have been in a condition to answer them?

details, it may be mentioned that the whole narrative seems to imply that the disease, though not of an acute febrile character, was not of any very long duration; and that all the circumstances connected with it, both when it was inflicted upon Job, and when it was removed from him, must be considered exceptional. If it be supposed that Job suffered from elephantiasis or leprosy, the expression "sore boils" (שֶׁחִין רַב, *shech'in ra'*) from the sole of his foot unto his crown" will require some explanation. This same expression occurs in Deut. xxviii. 35, where it is translated "a sore botch," but the words "from head to foot" need not be taken too literally, so as to be inconsistent with Job's scraping (or scratching) himself with a potsherd on account of the intolerable itching (ii. 8). The word שֶׁחִין (*shech'in*) occurs thirteen times in the Bible, and is everywhere rendered ἔλκος by the LXX., that is, *ulcer* or *boil*; nor does this sense appear in any instance to be inapplicable to the context, so that in this place we may fairly hesitate before we give to the word (without any absolute necessity) a meaning (viz., *burning, inflammation*) which has been proposed, but which it does not bear in any other passage.

#### THE DISEASE OF SAUL.

The particulars of Saul's madness need not be given here in detail, but the expression used to indicate the cause or nature of the disease is remarkable. It is said that "an evil spirit from the Lord troubled him" (1 Sam. xvi. 14, 16, 23; xviii. 10; xix. 9). It is interesting to notice that Josephus uses the word δαιμόνια, *demons*, in connection with Saul's illness (*Ant. Jud.*, vi. 8, § 2), but neither he nor the author of the Books of Samuel speaks of it as anything supernatural. This view of the case would appear to have been taken by Saul's courtiers and attendants also, who, when they

perceived the nature of his ailment, recommended a sensible plan of treatment, as if for an ordinary case of melancholia. They said unto him, "Behold now, an evil spirit from God troubleth thee. Let our lord now command thy servants, which are before thee, to seek out a man, who is a cunning player on an harp; and it shall come to pass, when the evil spirit from God is upon thee, that he shall play with his hand, and thou shalt be well" (1 Sam. xvi. 15, 16). The particulars given of Saul's malady would seem to indicate that he was affected with frequent attacks of melancholy, and occasional paroxysms of homicidal mania; and the terms used to express the supposed cause of this lamentable condition (viz., "an evil spirit from God") may perhaps be illustrated by the expression used by the Jews in reference to our Lord, "He hath a devil (*demon*, δαιμόνιον), and is mad" (John x. 20).<sup>1</sup> The soothing effects of music, and its use by the ancients in certain diseases, is abundantly proved by the authorities quoted by Bochart (*Hieroz.*, lib. ii., cap. 34, vol. i., p. 511, &c.; ed. Rosenm.) and Mead (*Of Poisons*, Ess. ii., vol. i., p. 74, &c., in *Works*, ed. 1765).

<sup>1</sup> The following extracts from the Hippocratic Collection may also be quoted. In speaking of the so-called sacred disease, *περι τῆς ἱερῆς νόσου*, the author says: "It is thus with regard to the disease called sacred: it appears to me to be nowise more divine nor more sacred than other diseases, but has a natural cause from which it originates, like other affections. . . . But if it is reckoned divine because it is wonderful, instead of one there are many diseases which would be sacred; for, as I will show, there are others no less wonderful and prodigious, which nobody imagines to be sacred. . . . And I see men become mad and demented from no manifest cause, and at the same time doing many things out of place," &c. (Adams' Translation, p. 843). And in another place the author (whether the same person as the writer above quoted, or not) says: "To me it appears that such affections are just as much divine as all others are, and that no one disease is either more divine or more human than another, but that all are alike divine; but each has its own nature, and no one arises without a natural cause" (*On Airs, Waters, and Places*, p. 216, Adams' Translation slightly altered).

## GEOGRAPHY OF THE BIBLE.

### JERUSALEM.

BY MAJOR WILSON, R.E.

**J**ERUSALEM is situated in the midst, almost on the water-parting, of the mountain-system of Judea; it is surrounded on all sides by hills, but not in the sense of its being shut in by higher ground, as many have supposed from a fanciful interpretation of the words of the Psalmist, "As the mountains are round about Jerusalem, so is the Lord round about his people." This is evidently an allusion to the protection afforded to the city by the wild hills cut up by a thousand ravines, which guard it on every side, and render any approach difficult, especially to a large armed force.

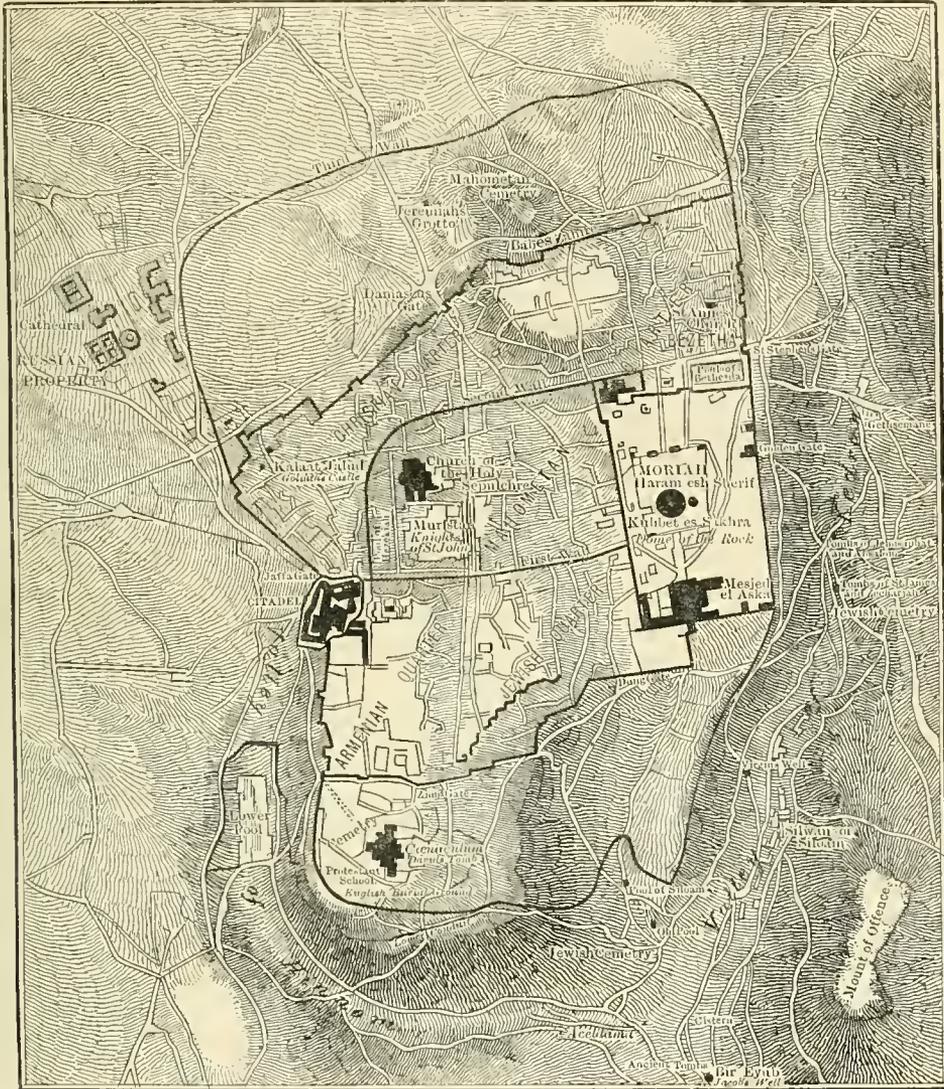
The modern city stands at the southern extremity of a small plateau, one thousand acres in extent, which falls gradually towards the south-east, and is isolated from the surrounding hills by two ravines bearing names familiar to us as household words—the valley of the

brook Kedron, and the Valley of Hinnom. These valleys are at first little more than shallow depressions in the ground, but as they approach their point of junction near Bir Eyub (Joab's well), the fall is more rapid, and they present the character of deep ravines. The plateau is divided into two unequal halves by a third ravine which passes through the city and joins the Kedron at Siloam; this, or a branch of it, which comes from the west, is the Tyropæon, the valley of the Cheesemongers, or possibly of the Tyrians. A fourth and smaller valley rises on the eastern side of the plateau, and falls into the Kedron near the well-known Golden Gate; it is almost filled with rubbish, and for a long time escaped the notice of travellers. Of the two sections into which the city is divided by the third ravine, the eastern was Mount Moriah, on which stood the temples of Solomon, Zerubbabel, and Herod, and the palace of Solomon;

whilst the western, which rises to a height of 120 feet above Moriah, was the "Upper City" of Josephus, in which was situated the palace of Herod with its three great towers, Hippicus, Phasaelus, and Mariamne.

The city is enclosed by a well-built wall which has flanking towers at certain intervals, and is protected on

called the Haram esh Sherif, or "noble sanctuary," which is considered by all Moslems as only second in sanctity to the sacred area at Mecca; at the southern end of the enclosure are the Mosque el Aksa, and the buildings from which the Knights Templars took their name; almost in the centre is a raised platform on



PLAN OF MODERN JERUSALEM.

the north by a rock-hewn ditch; the wall is pierced by ten gates, but only five—the Jaffa gate on the west, the Damascus gate on the north, the St. Stephen's gate on the east, and the Dung and Sion gates on the south—are now open; of the closed gates, four, known as the Golden gate, the single, double, and triple gates, led into the Haram esh Sherif, and one—the Bab es Zahire—into the north-eastern quarter of the city. The surface of Mount Moriah is now occupied by a large enclosure

which stands one of the most beautiful and celebrated of known buildings, the Kubbet es Sakhra, or "Dome of the Rock;" whilst the surface of the area is studded with cypress and olive trees, which harmonise well with the numerous fairy-like shrines and the glistening walls of the larger buildings. Within this Haram esh Sherif once stood the Temple, but its destruction has been so complete—literally, not one stone having been left upon another—that even at the present day its exact position

is a matter of dispute; all that we now see in the grand mural masonry of the enclosure is but a remnant of the mighty platform on which the real Temple stood.

The western hill is covered with houses, except on the west, where are the large gardens of the Armenian convent; and on the south, where there is an open space without the walls on which is the tomb of David and a Christian cemetery. At the north-west corner is the citadel with its three towers, one of which, the well-known Tower of David, is probably the Phasaelus of Josephus. From the Jaffa gate a street, called David's Street, runs along the brow of the western hill to the "gato of the chain" of the Haram esh Sherif, following in a general way the line of that branch of the Tyropœon valley to which we have already alluded; and to the north of this street lies the Christian quarter, rising gradually to the north-east until it reaches the ruins of Kasr Jalud, which have sometimes been identified with those of the Tower Psephimus of Josephus. Almost in the centre of the Christian quarter is the Church of the Holy Sepulchre, covering the reputed sepulchre of our Lord, which we know must have been without the walls at the time of the crucifixion; and one of the most difficult questions in Jerusalem topography is to determine whether the site occupied by the present church was really outside the second wall of the city at that time. North of the Haram esh Sherif again is a fourth quarter of the city, chiefly inhabited by Moslems, and situated on a hill which rises one hundred feet above the level of the Sanctuary; this is probably the hill formerly called Bezetha.

In order to understand many of the details which follow, it will be necessary to bear in mind that the plateau on which Jerusalem stands is composed of limestone built up of strata of varying thickness, which have a uniform slope to the south-east; the upper beds are composed of an extremely hard, compact stone called *missa*, whilst the lower, termed *malaki*, are soft, friable, and easily worked. This particular geological feature was of great service in one way, as it enabled the Jews to excavate numerous cisterns for the storage of water in the *malaki* with comparative ease, and leave a natural roof of hard rock; most of the tombs in the neighbourhood of the city have been cut in the same soft rock. One of the most striking features in Jerusalem is the vast accumulation of rubbish, which has turned the deep gorge of the Tyropœon into a shallow depression, and has almost concealed from sight the steep, ragged cliffs of the Kedron and Hinnom valleys that constituted those natural defences in which the Jebusites put their trust, when they boasted to King David, "Thou wilt not come in hither; the blind and lame shall drive thee back." It is the same within the city; the Armenian gardens are from forty to fifty feet above those of Herod's palace; the present Via Dolorosa is about the same height above the pavement of the ancient street; the scenes of those events which here some modern house, there some broken column, is said to have witnessed, are buried beneath the accumulations of centuries; whilst the bed of the Kedron, over which

our Lord so frequently passed on his way to the Mount of Olives and Bethany, is covered up by thirty-eight feet of rubbish.

*The City Walls.*—The ancient city was protected on three sides by a wall and the deep ravines mentioned above, and on the north—the only side on which it could be attacked with any chance of success—by at first one, then two, and lastly by three walls. Josephus gives a somewhat detailed account of the course of these ancient walls, but unfortunately the positions of several of the land-marks he mentions have been lost and have not yet been recovered. Any attempt to enter upon a discussion of the disputed points would be beyond the scope of the present paper, and we will confine ourselves to a short description of the present walls, noticing as we proceed some indications which may help to guide us to a right solution of the difficulties. At the Jaffa gate, about the centre of the western wall, is the citadel, containing two towers which correspond to the description given by Josephus of the towers Hippius and Phasaelus erected by Herod; the dimensions of the latter and its construction agree well with those of the Tower of David—a solid mass of masonry twenty-nine feet high, standing on a substructure which has a sloping escarp faced with large hewn stones equal if not superior in finish to those of the Temple platform. The second tower guards the Jaffa gate, and though not quite so large as Hippius, is identified with it by the discovery of an aqueduct, twelve feet below the level of the present one, which is in all probability that by which Josephus says water was brought into the tower Hippius: in this tower we have the starting-point of the first and third walls.

From the remains of ancient foundations it seems quite certain that the old wall followed the line of the present one northwards as far as the north-west angle; but here all traces of a wall disappear, with the exception of two apparent fragments some distance beyond the north wall, and it is doubtful whether the third wall took a wide sweep to the north by these, or followed the course of the present wall. Excavations have been made at Kasr Jalud—the Tancred's tower of the Crusaders—but they have failed to discover anything that would identify it with the octagonal tower of Psephimus. The present north wall is comparatively modern, but it is protected by a rock-hewn ditch, which is supposed to be of ancient date: we know, however, so little of what was done during the numerous reconstructions of the walls that it is impossible to assign a date to it: one thing only is clear, that it was made long after the extensive quarries at the Damascus gate had been worked. At the Damascus gate there is an old gateway almost buried in the rubbish, which some have supposed to be a gateway of the second wall, others of the wall built by Hadrian round Ælia. The east wall, as far as the north-east angle of the Sanctuary, is similar in appearance and construction to the north wall; but we then come to a tower of massive masonry and the eastern wall of the Sanctuary, which will be noticed presently; at the south-east angle of the Sanctuary the

wall turns to the west, and here a certain quarter of the old city which was called Ophel has been shut out of the modern town. Captain Warren made several excavations on this ground, and succeeded in uncovering a large section of the ancient wall of Ophel with its flanking towers, but unfortunately the points at which it turned and crossed the Tyropœon valley were not found. The present wall passes the valley, now almost filled with rubbish, some distance higher up, and then crosses the western hill to the south-west angle of the town, whence it runs in a direct line to the Jaffa gate. The ancient city extended over the southern portion of the western hill far beyond the modern walls, but no clue has yet been found to its limits in this direction; the wall was probably not far down the southern slope, and perhaps included part of the aqueduct which brought water from Solomon's Pools; on the western side there is at one point, the Protestant cemetery, a valuable indication of the course of the wall in a rock cutting which can be followed some distance towards the north, but terminates abruptly on the south at the most interesting point. The rock here presents the appearance of a perpendicular cliff which has been cut to give additional security to the wall built upon it, and at one place there is a narrow rock-hewn flight of steps to enable the inhabitants to reach the valley below. On the accompanying plan (page 277), the approximate course which we suppose the third wall to have followed is indicated.

The first wall ran, according to Josephus, from the Tower Hippicus to the Temple, and there is no doubt that it followed the right bank of the small branch of the Tyropœon previously mentioned, and crossed the central ravine at what is called the Canseway, or Wilson's Arch; its general direction, therefore, would be that of David Street. The second wall is said to have commenced at the gate called Gennath of the first wall, and, circling round to the north, joined the Tower of Antonia. Our own belief is that it passed along the eastern side of the Pool of Hezekiah, and, including the present Church of the Holy Sepulchre, turned eastward to the barracks near the Ecce Homo Arch, where M. Ganneau has recently proved the existence of a rock-hewn ditch. Many writers, however, suppose that the second wall commenced at an old arch now called the Gate Gennath, and passed along the line of the bazaars to the east of the church, in which case the reputed Sepulchre would have been without the city walls at the date of the crucifixion. It will be sufficient to state here that no certain trace of the second wall has yet been found, and that Captain Warren's excavations have shown conclusively that the so-called Gennath gate is a comparatively modern structure, unconnected with any masonry of the character of a city wall. The presumed courses of the first and second walls are shown on the map (page 277).

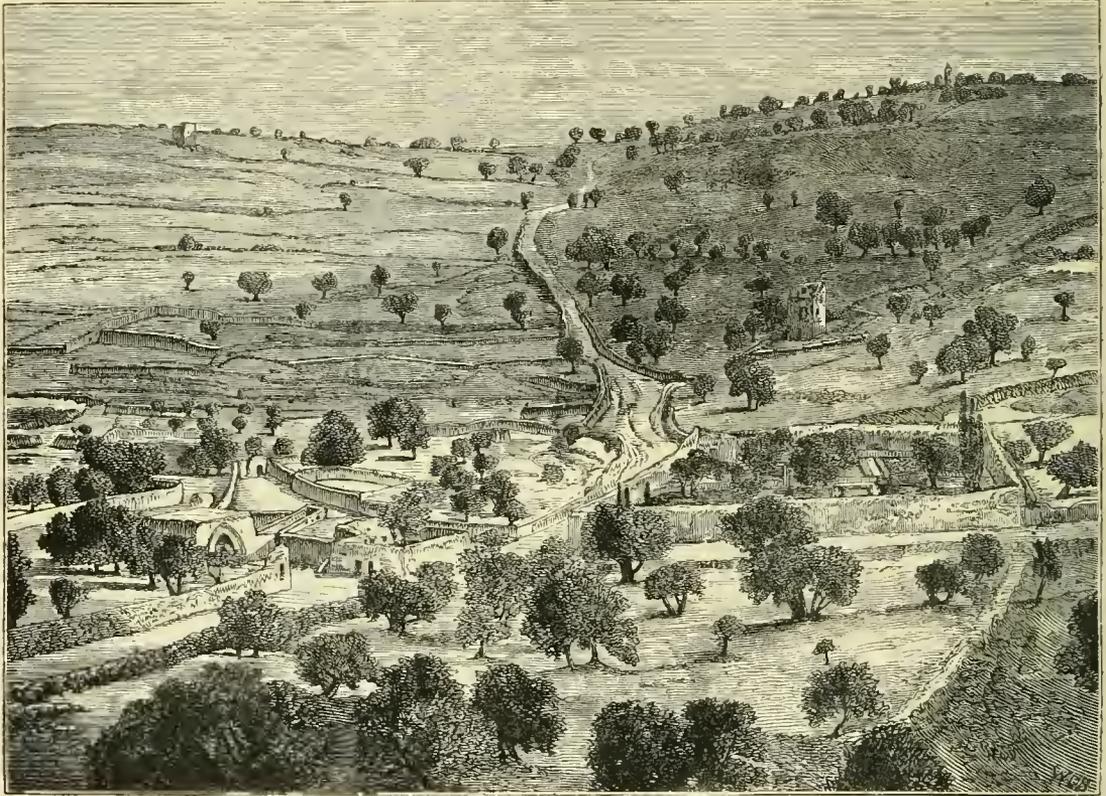
The *Haram esh Sherif* is one of the most sacred and ancient of all holy places; within its area was the threshing-floor of Arannah the Jebusite, on which David set up his altar; there, too, were the Temples of

Solomon, Zerubbabel, and Herod, and the fortress of Antonia; and there at the present day is the great mosque which is esteemed so sacred by the followers of Mahomet. The exact positions of the Temple and of its altar are still matter of dispute, but we can at any rate feel that the hill is the same Mount Moriah round which cluster so many memories connected with Jewish history, with the earlier and later years of our Lord's life, and with the ministry of the apostles; and that somewhere on the broad level surface stood the building which excited the admiration and astonishment of the queen of Sheba. The Haram, or Sanctuary, is enclosed by a massive wall, perhaps the finest specimen of mural masonry in the world, which runs very nearly all round it; and before attempting to describe the interior, we will take a survey of the wall itself, commencing at the south-west angle. We may state here that the masonry is of varied character, due to the numerous reconstructions which have taken place at different epochs. The lowest portions, and therefore the oldest, are built of what have been called "bevelled stones," a term which has led to much confusion; the stones really have a "draft" from one quarter to three-eighths of an inch deep, and two to five inches wide, chiselled round their margins, the faces being left rough, finely picked, or chiselled according to the taste of the time or to the labour that could be spared upon them. Above these stones, and often mixed with them, are those used during the first reconstruction, large blocks scarcely inferior in size, but having plain chiselled faces, without a marginal draft; this gradually changes into another style, similar in character, but with a marked difference in the size of the stones, and above are the later Turkish additions. The stones are from three to four feet high, and the largest stone that has yet been noticed is one at the south-west angle, which is 38 feet 9 inches long, 4 feet high, and 10 feet deep; this enormous block is built into the wall at a height of eighty-five feet above the surface of the ground, and when noticing the great quarries at the Damascus gate, we will attempt to give an explanation of the manner in which it was placed in position.

The south-west angle and the wall for some distance on either side contain some of the finest masonry in the enclosure, and it is interesting to notice that this angle is a right angle, whilst the other angles of the enclosure are not, a fact which has an important bearing on the site of the Temple, which is described as being square. Proceeding up the western wall, we find at a distance of thirty-nine feet the remains of an old arch which were first brought to notice by Dr. Robinson, and are now known as "Robinson's Arch;" the arch is fifty feet wide, and has a span of 41 feet 6 inches, and there is no doubt that a road passed over it to the central aisle of the royal cloisters, "Stoa Basilica," which Herod built along the southern wall of the Temple. Captain Warren's excavations showed that the springing of the arch was forty-two feet above the ground, but whether it was continued westward by a series of arches, or whether there was an ascent by a grand staircase, is not known.

At the same place Captain Warren found a remarkable aqueduct cut in the rock, which is perhaps one of the oldest remains hitherto discovered at Jerusalem, for it was in existence before the great wall was built by Herod the Great, and was cut through in laying the foundations. At 270 feet from the angle we reach an enormous lintel, over a closed entrance now called "Barclay's Gateway;" this gateway formerly gave access to a large vaulted passage, which, after running sixty-nine feet in a direction perpendicular to the west

cealed by Jeremiah. Beyond the Wailing Place is "Wilson's Arch," one of the most perfect and magnificent remains in Jerusalem, dating from the same period as the construction of the Haram wall; it has a span of 41 feet 6 inches, exactly the same as that of Robinson's Arch, and formed part of a grand viaduct which crossed the valley towards the palace of Herod on the western hill. In this respect it corresponds exactly with the description given by Josephus of one of the approaches to the Temple, which "led to the king's palace and went to

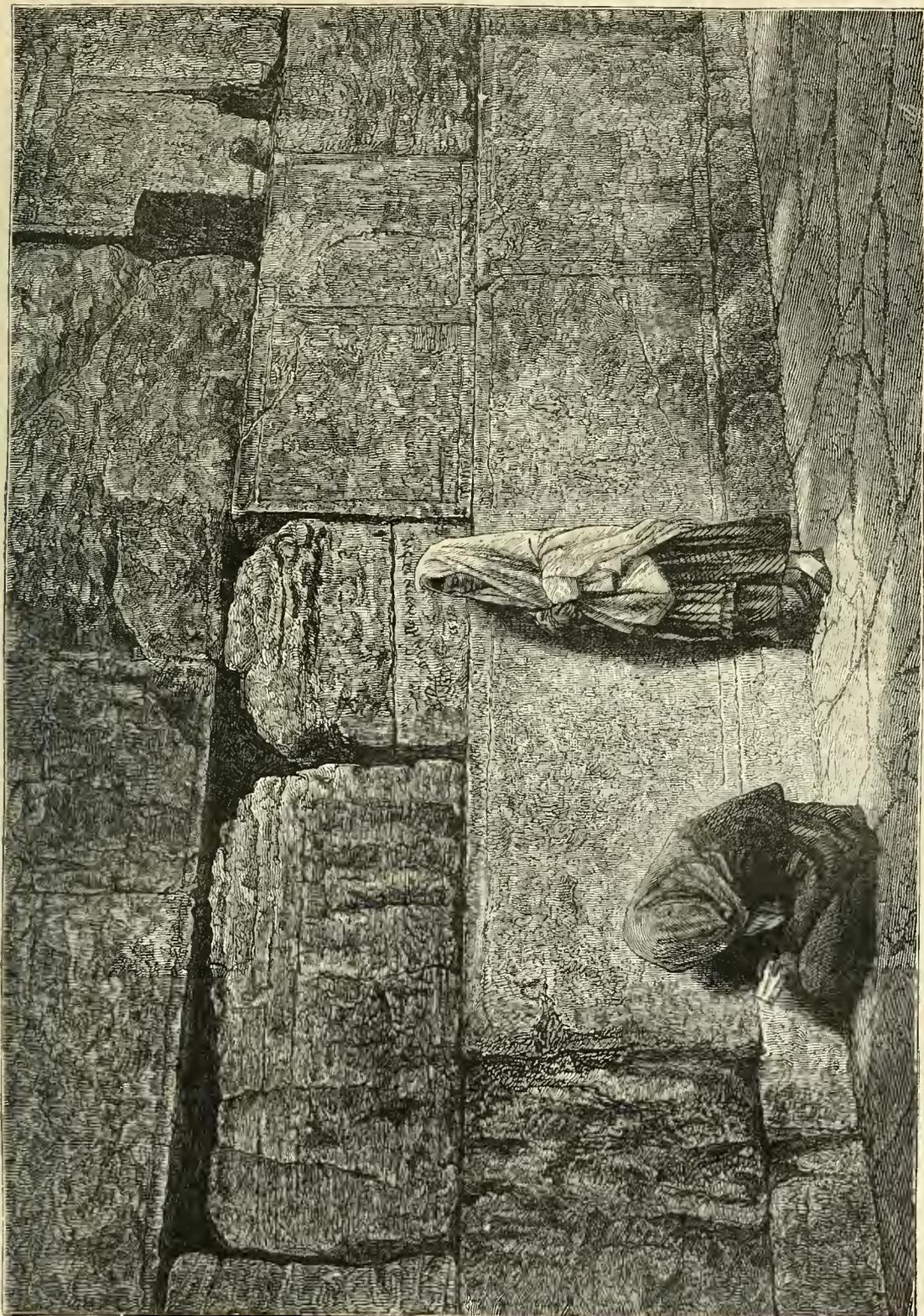


THE MOUNT OF OLIVES AND GARDEN OF GETHSEMANE.  
(From a Photograph of the Ordnance Survey of Jerusalem.)

wall, entered a chamber covered by a well-built dome, and then, turning at right angles to the south, ascended by a ramp, or steps, and reached the surface of the Temple area in the Stoa Basilica. Portions of this passage may still be seen in the Mosque of Burak, and in one of the Haram cisterns, and there can be no doubt about its being one of the approaches to the Temple of Herod, which Josephus describes as leading thence to the suburbs.

North of Barclay's Gateway is the fine section of the wall known as the Jews' Wailing Place, from the fact that every Friday, the day before the Sabbath, the Jews come in large numbers to kiss the sacred stones and weep outside the precincts which their rabbis forbid them to enter, lest by any chance they should tread over the spot where the ark is supposed to have been con-

a passage over the intermediate valley." To the west Captain Warren found three additional arches of the viaduct, of smaller size, and an ancient passage running towards the west, which may have been a secret means of communication between Herod's palace and the Temple, as it certainly is the subterranean gallery mentioned by the old Arab writer, Mejr ed Din, "which David caused to be made from the gate of the chain to the citadel," and of which portions were occasionally found in his day. From Wilson's Arch to the north-west corner the ground is so covered by buildings and rubbish that the wall of the Sanctuary cannot be seen; but at one point an old entrance to the area has been found in a cistern, which pierces the massive wall and is perpendicular to it; this may be the second gate mentioned by Josephus as leading to the suburbs.



THE JEWS' WAILING PLACE. (From a Photograph taken for the Ordnance Survey of Jerusalem.)

At the north-west angle the rock rises to the surface and there is no wall, but we find traces of the ditch which separated Bezetha from Mount Moriah, and protected the northern face of the enclosure. The presence of this ditch had long been supposed from certain indications in two remarkable subterranean passages, but the verification of its existence is due to the recent labours of M. Ganneau. A fine aqueduct coming from the north, but of which the source has not yet been found, passed through one of the subterranean passages, and entered the area at the north-west angle through a passage cut in the rock, thirty feet high, and covered by large stones laid horizontally across. Nothing can be seen of the north wall of the Sanctuary until we reach the Birket Israil, the traditional Pool of Bethesda, a large reservoir constructed in the bed of the fourth valley, to which we have already alluded; the pool is upwards of eighty feet deep, but filled up to an average height of thirty-five feet by rubbish and sewage. This pool was partially excavated in the rock, and had an overflow to the Kedron valley, which shows that in its original form the reservoir was only twenty-five feet deep, and there are indications that this state of affairs existed during the early Christian period; it follows, therefore, that the north wall of the Sanctuary at this point, which is also the south wall of the pool, is of comparatively recent date, a fact previously inferred from the character of the masonry. No trace has yet been found of the system of conduits by which the reservoir was supplied with water.

Passing out of the city at the St. Stephen's gate, and turning to the south, we reach a large tower at the north-east angle of the Sanctuary, called the Tower of Antonia, which is built of fine massive masonry. The natural rock falls very rapidly here, as the tower stands on the northern slope of the fourth valley, and there is an accumulation of rubbish no less than 110 feet deep; the original height of the wall was 150 feet, and we may remark that the character of the masonry is quite different to that met with at the south-east angle and other portions of the enclosing wall. Proceeding southwards, we reach the Golden Gate, which has been found to stand from thirty to forty feet above the surface of the rock, and to have in front of it a massive wall, which may perhaps have been the retaining wall of a terrace running from north to south above the Kedron valley. The Golden Gate has long been closed, in consequence of a tradition that when the Christians take Jerusalem, they will make their triumphal entry through it. The ground in front is occupied by a Moslem cemetery, making excavation impossible; but when we reach the south-east angle, there is no such difficulty, and here Captain Warren made one of his most interesting excavations. The rubbish has accumulated at this point to a depth of eighty-two feet, and the height of the Sanctuary wall must originally have been as much as 150 feet; the corner-stone was let into the rock about two feet, and carefully dressed with a four-inch marginal "draft;" and in a small

hole in the rock near it a little earthenware jar was found which looked as if it had been purposely placed there. On several of the stones in the wall there were characters in red paint apparently put on with a brush, and about five inches high; Mr. Deutsch at once pronounced them to be Phœnician characters, and Captain Warren believes them to be quarry marks put on before the stones were placed *in situ*. If this be the case, the stones must have been dressed before they were brought from the quarry, a curious commentary on the passage in 1 Kings vi. 7, "And the house, when it was in building, was built of stone made ready before it was brought thither; so that there was neither hammer, nor axe, nor any tool of iron heard in the house while it was in building." At the foot of the wall there is a layer of fat mould from eight to ten feet deep, and on the top of this a layer of broken pottery about two inches thick, with several handles of jars, on two of which Phœnician inscriptions were found, with the royal crest of an eagle; the words on one are "Le Melek Zepha"—belonging to King Zepha. At first sight it would appear that we have here traces of the Phœnician workmen employed by Solomon in the building of the Temple; but the style of the masonry is similar to that of the Herodian period, and we know that the Phœnician character was used for certain purposes quite as late as the reign of Herod, and it may have been retained for masons' marks, potters' stamps, &c.

Turning the south-east angle, we find in the south wall a closed entrance called the Single Gateway, beneath which, at a considerably lower level, Captain Warren discovered a fine passage three feet wide, about sixty feet long, and eighteen feet high, the object of which could not be ascertained. Further west are three closed entrances known as the Triple Gateway, which formerly gave access to three covered passages in the interior of the Sanctuary, and here M. de Sauley discovered two remarkable rock-hewn passages, which may have had some connection with the overflow from the cisterns of the Temple. At this point the rock rises to the surface, and we are able to ascertain the top of this portion of the ridge of Moriah. Still more to the west is the Double Gateway, which will be more conveniently described when examining the interior; it is sufficient to say here that it is undoubtedly a relic of the Temple of Herod. Not far from it is an inscription of Hadrian built into the wall upside down, which some writers suppose belonged to the statue of Hadrian that was erected in the Temple area. From this gateway to the south-west angle the wall presents no features of particular interest.

The discoveries of Captain Warren have been frequently mentioned, and here we may give in his own words a description of one of the shafts by which he penetrated through the enormous accumulations of rubbish which conceal the foundations of the Temple. "The shaft mouth," he says, "is on the south side of the Sanctuary wall. Near the south-west angle beside it, to the east, is a large mass of rubbish that has been brought up; while over the mouth itself is a triangular

gin of iron with iron wheel attached, with guy for running up the excavated soil. Looking down the shaft, the Haram wall is seen, and a man standing at what appears to be the bottom. An order is given to this man, who repeats it, and then, faintly, is heard a sepulchral voice answering, as it were, from another world. Reaching down to the man who is visible is a thirty-four-foot rope ladder, and on descending by it, one finds he is standing on a ledge which the ladder does not touch by four feet. This ledge is the top of a wall running north and south, and abutting on the Sanctuary wall. On peering down from it, one sees the Sanctuary wall with its projecting courses until they are lost in the darkness below, observing also at the same time that two sides of the shaft are cut through the soil, and are self-supporting. Now, to descend this second drop, the ladder is again required. Accordingly, having told the man at the bottom to get under cover, it is lowered to the ledge, whence it is found that it does not reach the bottom by several feet. It is therefore lowered the required distance, and one has to reach it by climbing down hand over hand for about twelve feet. On passing along, one notes the marvellous joints of the Sanctuary wall-stones, and also probably gets a few blows on skull and knuckles from falling pebbles. On reaching the bottom, one is at a depth of seventy-nine feet from the surface, and from here we commence the exploring of the 'bottomless pit.' After dropping a rope down, we found that it was only six feet deep, though it looked black enough for anything. Climbing down, we found ourselves in a passage running south from the Sanctuary, four feet high by two feet wide."

We may now turn to the interior of the Sanctuary, which presents many points of interest, and is to a certain extent made ground. Hollows have been filled in with rubbish, supporting vaults have been built, and masses of rock cut away, so that now, with the exception of a deep hollow in front of the Golden Gate, a slight rise towards the north-west angle, and the raised platform in the centre, the surface is almost level. As no excavation is allowed within the sacred area, it is difficult to form an idea of the original form of Mount Moriah; but by careful observation of the points at which the rock is visible in cisterns and other places, Captain Warren has been able to make an approximate restoration of the ridge. At the north-east corner, as we have already seen, the fourth valley, in which the Pool of Bethesda lies, runs across the Sanctuary, to fall into the Kedron north of the Golden Gate; and here we are at once struck by the fact that the bed of the ravine is no less than 110 feet below the present surface of the ground, and that all traces of the valley have been completely obliterated. Whether the ravine has been filled with rubbish or arched over by tiers of vaults is still uncertain, but we have a guide to the date of the work in the fact that the Pool of Bethesda was, during the early Christian period, only twenty-five feet deep, and that, for a height of twenty-six feet, the northern side of the Golden Gate is concealed by rubbish: this

would indicate that when the Temple was standing the ravine still preserved to a great extent its natural form.

In the north-west corner a large mass of rock has been removed, and the effect of this has been to leave a scarp or perpendicular cliff some twenty-three feet high beneath the barracks on the north wall, and a smaller one of about three feet at the north-west angle of the platform. Between these two places the rock is visible on the surface, except at one point where a ditch has been cut, which would limit the extent of the Temple area in this direction. On the platform stands the great mosque, *Kubbet es Sakhrak* (Dome of the Rock), which covers the sacred rock whence Mahomet is said to have ascended into heaven. The rock rises 4 feet 9 inches above the platform, and much has been written on its isolated position; but if the ground were restored to its original form, we should see nothing remarkable, the sacred rock being on the line of greatest elevation or back-bone of the ridge of Moriah. At the south-east corner the floor of the area is supported by a series of vaults known as Solomon's Stables, the age of which has been matter of some dispute: in their present state they are certainly a re-construction; but whether an earlier system of vaults existed, is not known. The floor of the vaults is 107 feet above the rock, and the manner in which this space is filled up is still a matter of speculation. The south-west corner is also made ground, but here we have no indication of its character.

The principal buildings in the Sanctuary are the Dome of the Rock and the Mosque el Aksa; the former is a very beautiful, octagonal building, ornamented with rich stained-glass windows, mosaics of varied pattern, marble, and tiles. According to Mr. Fergasson, it is the church built by Constantine over the sepulchre of our Lord, which he places in this position, but according to other writers it was erected by Abd-el-Melik, 684 A.D.; by the Crusaders, who used it as a church, it was called the *Templum Domini*. The Mosque el Aksa, at the south end of the Sanctuary, is not so remarkable for the beauty of its architectural details, but it is interesting as being the *Templum Solomonis* of the Crusaders, from which the Templars derived their name, and the façade dates from the period of the Christian occupation of the city. Beneath the mosque is a double passage leading up to the area from the Double Gateway mentioned above as being certainly a portion of Herod's Temple, and the character of the masonry of the passage, and of the vestibule within the gateway, fully bears out this view; it has generally been identified with the "Huldah" gate of the Temple.

So much water was used in the ceremonies connected with the Temple service, that we should naturally expect to find some special arrangements for its storage, and these, in fact, exist at the present day in a series of rock-hewn cisterns, varying from twenty-five to fifty feet in height, and of peculiar form. One of these cisterns, called "the great sea," would hold more than 2,000,000 gallons, so that the whole series would contain about 12,000,000 gallons. The older ones have been formed by, so to speak, mining out the soft rock (*malaki*), and

leaving a natural roof of hard (*missæ*) rock. These cisterns were supplied partly by the collection of the rainfall and partly by water brought in by an aqueduct from Solomon's Pools, which enters the Sanctuary at Wilson's Arch; and it may be noticed that the main duct leads to a place now called El Kas, "the cup," near the spot at which Mr. Fergusson places the altar of the Temple.

The sketch of the Sanctuary given above will, it is hoped, enable the reader to understand some of the difficulties which have been experienced by those writers who have attempted to solve the question of the site of the Temple. The following are the principal theories which have been advanced:—First, that the Temple courts occupied the whole Sanctuary; second, that they occupied a square of 950 feet at the northern end of the Sanctuary; third, that they occupied a square of 925 feet at the southern end; fourth, that they occupied a square of 600 feet nearly coincident with the present platform in the centre of the Sanctuary; and fifth, that they occupied a square of 600 feet at the south-west angle. Of these theories we are most inclined to adopt the latter, but there are some objections even to this, and the question will probably never be decided until excavation is allowed in the Sanctuary itself. The actual Temple was a comparatively small building, but it was surrounded by extensive courts, to which various dimensions are assigned, according to the different interpretation of the data given by Josephus and the Talmud. One thing is certain, that the Temple enclosure was a square, and the only right angle we find in the Sanctuary wall is at the south-west corner. Leaving the question of the exact site of the Temple, we may take a glance at its probable appearance, supposing it to have occupied only a square of 600 feet at the south-west angle; and we may best do this in Mr. Fergusson's own words: "In order to try and realise the whole, fancy a building like the nave of Lincoln, raised on a lofty terrace, and standing in a court surrounded by cloisters and porches. Fancy these courts approached by ten great gateways, each in itself a work of great magnificence; and again this group surrounded by another court on a lower level, one side of which is occupied by a building longer and higher than York Cathedral, and the other three sides by cloisters more magnificent than any we know of; and all this supported by terrace-walls of such magnificence of masonry, that even at this day, in their ruined state, they affect the traveller as much, perhaps, as any building of the ancient world." Captain Warren's excavations have shown that the terrace-walls attained the enormous height of 180 feet, and the effect of this mass of masonry when fresh from the builders' hands, composed as it was of huge blocks of white stone, must have been grand and impressive in the extreme; and we can easily realise the feelings with which the astonished Jews, as they looked on these walls, replied to our Lord, "Forty and six years was this temple in building, and wilt thou rear it up in three days?"

*Within the walls of the City there is no place of equal*

importance with the Church of the Holy Sepulchre; here, too, all is vague, all is doubtful, and two questions rise at once. Did Constantine really discover the tomb "wherein never man before was laid?" and is the site now shown that which was uncovered in the fourth century, and believed at that time to be the sepulchre of our Lord? The first question will perhaps never be answered; as far as we know, the early Christians attached no importance to the tomb itself, and the indications in the Bible are far too vague to enable us to fix upon any particular spot. The second question can be settled by excavation, as there are only two theories—that of Mr. Fergusson, who maintains that the Dome of the Rock is the church of Constantine; and that of his opponents, who maintain the authenticity of the present site. Our space will not allow us to enter upon this vexed question, and we will confine ourselves to a brief description of the great church, which, whether it cover the sepulchre of our Lord or not, must always possess undying interest as the resting-place of Godfrey and Baldwin, and the moving cause of some of the most momentous events in the history of the world. The great fire of 1808 destroyed a large portion of the church, which was afterwards rebuilt by a Greek architect; but many of the older parts still remain, and amongst these are the southern entrance, the only one now open, which presents an interesting example of Norman architecture, and the lower portion of the massive campanile. Entering the church, we have immediately in front of us the Stone of Unction, on which our Lord's body is said to have been laid for anointing when taken down from the cross, and on the right hand the chapels of Golgotha and Adam; the former is about fifteen feet above the floor of the church; the latter, in which the natural rock is visible, is on a level with it, and under the Chapel of Golgotha. Turning to the left from the Stone of Unction, we reach the "Rotunda," in the centre of which is the building that covers the Holy Sepulchre: there are two chambers, one called the Chapel of the Angels, in which the angel is said to have sat on the stone that was rolled away from the mouth of the sepulchre; the other, approached by a low doorway, containing the tomb itself, a raised bench covered with a slab of white marble. There has been some dispute as to whether any portion of the inner chamber is composed of natural rock, the surface being now covered with marble. Of this, we think, there can be no doubt. To the west of the Rotunda there is a chamber containing several receptacles for bodies, similar to those seen without the city. In the Chapel of Adam the natural rock is also visible, and taking this into consideration with the character of the ground on which Jerusalem is built, it is quite certain that the rock must have been largely cut away to obtain a level flooring for the Rotunda, and it is quite possible that beneath the slab which covers the tomb an isolated mass of rock may have been left. To the east of the Rotunda is the Greek Church, ninety-eight feet long and forty feet wide, surrounded by an aisle, from which open out various chapels commemorative of several events connected

with our Lord's passion and resurrection. At the eastern end of the church a flight of steps leads down to the Chapel of Helena, and thence there is another descent to a chamber hewn in the rock, in which the three crosses and the superscription are said to have been found. Without the church are many remains of the old convents and other buildings which were attached to it, and in these, too, several Scriptural events are localised. Whatever opinion may be formed of the genuineness of the various sites which are pointed out, no one can visit the church without feelings of solemnity not unmixed with sadness that it should be connected with some of the darkest superstitions of the age.

Amongst these, that connected with the ceremony of the holy fire at the Greek Easter is the most remarkable, for the mass of pilgrims then assembled in the church believe in the actual presence of the Holy Spirit and the descent of the fire from heaven. Perhaps the following account of the ceremony, contained in a letter written shortly after witnessing it, may be of interest to those who have not had an opportunity of being present:—"Having last year seen the ceremony from a little gallery in front of the Sepulchre, I determined this time to join the crowd, and see what the pressure was like when the struggle to catch the fire took place. On entering the door I was invited by the Turkish guardians to take a seat on their divan, and for a long time watched the endless stream pouring inwards, a wonderful mixture of faces and dresses from all parts of the world—Russian women from the wilds of Siberia, Copts from Egypt, Greeks, Armenians, Arab women, wrapped in their snow-white sheets, and travellers from the far West. The Pacha soon came in and took his seat beside me, and after watching the entry of the Greek and Armenian bishops with their trains, we adjourned to the Greek Convent, near the Chapel of Golgotha, where we were served with sweets, lemonade, coffee, and cigarettes. We then went round to see the arrangements for preserving order; the Rotunda was densely crowded, and we had some trouble in forcing our way through the narrow space which the Turkish soldiers were keeping clear for the procession which was to move round the Sepulchre. Here we had our first scrimmage; a sudden movement of the pilgrims pushed in the soldiers, and for a few moments there was a great uproar; the Pacha had to use his stick, and some of the officers drew their swords—more, however, for show than use, as order was soon restored. The soldiers behaved admirably, and though some of them had their heads broken, I never saw one lose his temper during the ceremony. We now proceeded to the Latin Convent, where more sweetmeats and cigarettes were consumed; but we soon heard the chanting commence, and again forced our way to the Rotunda. Here the Pacha and his staff turned off to the Greek altar, whilst M—— and I remained amongst the pilgrims. At last the procession comes down and moves slowly round the Sepulchre; hundreds of voices pour out wild curses on the Jews; the excitement increases, the mass of

upturned faces glow with a divine frenzy, and one seems to catch something of the strange enthusiasm. And now the procession has completed its third round, the bishop enters the Sepulchre, the door is locked behind him, and the moment has arrived. A sudden silence falls on all, so intense that you might hear a pin drop; every face is rigid with awe; every eye has that strange light which tells of deep inward feeling, and no wonder, for the actual presence of the Holy Spirit is expected; in a few moments a light is seen to glimmer through a hole in the mausoleum, and then the great bells roll out a solemn peal, whilst the whole multitude sends forth a loud roar, almost a groan, of relief after the suppressed excitement. The fire was caught by the nearest pilgrims and passed to others, and so rapidly that in less than five minutes the whole church was covered by a sea of fire, rising and falling with the surging crowd, and throwing a lurid glare over the strange eager faces. The time had now come for the bishop to carry the fire to the altar, and the Pacha did a very foolish thing, for, half stifled by the smoke of the torches, he attempted to get away by the same path up which the bishop was advancing; at the same time the pilgrims made a rush, the line of soldiers was broken through in a moment, and all order was lost; the Pacha was carried past me like a whirlwind, and I had to use my arms and short stick freely to keep my place. M—— was less fortunate, for he was caught in the stream, and when I last saw him he was being carried helplessly along in the crowd. I was only a dozen paces from the door of the Sepulchre, and yet before he reached me the poor bishop had lost his hat, and his robes were half torn from his back, in the frantic rush to light candles from the one that he carried. The pilgrims say the fire only burns heretics, so I suppose I must count myself as one, for I was half roasted, and my head covered with melted wax. It was a strange sight to see many of the pilgrims washing, so to speak, their hands and faces in the fire, and in one corner I noticed a mother passing the lighted taper under her baby, a curious reminiscence of the days when children were 'passed through the fire to Baal.' Half an hour afterwards the church was empty, and the fire on its way to kindle lamps in many a distant church."

There are many interesting remains of churches and convents within the city, amongst others those of the Church and Hospital of the Knights of St. John, opposite to the entrance of the Church of the Holy Sepulchre, where extensive excavations have lately been made by the German Government: we have, however, only space to notice those connected with the ancient water-supply. The large number of tanks and cisterns show that Jerusalem must always have depended for its water-supply on the collection of the rainfall and on water brought in from a distance. We have in a previous paper noticed the pools and aqueducts at Urta, from which the chief supply was derived; one of these aqueducts has been repaired, and delivers water in the Sanctuary; but the point at which the "high-level aqueduct" entered the city has not yet been ascertained.

To the north-west of the city a large pool, the Birket Mamilla, collects the surface drainage of the upper part of the Valley of Hinnom, and an aqueduct conveys the water to Hezekiah's pool within the city. Lower down the Valley of Hinnom is another large pool, the Birket es Sultan, but at so low a level that the water could never have been brought into the city. At the head of the Kedron valley there is also a large pool, which may have fed the Pool of Bethesda; but no aqueduct has yet been found in connection with it. Lower down the Kedron valley, at the foot of the eastern slope of Ophel, is the Fountain of the Virgin, an intermittent spring, the water of which runs down through a remarkable rock-hewn passage to the Pool of Siloam; here Captain Warren discovered a branch passage which carried the water of the fountain within the wall of Ophel, so that on the approach of a besieging force the ordinary opening to the spring might be closed, and the whole supply of water be reserved for the use of those within the walls. A short distance below the junction of the Kedron and Hinnom valleys is the deep well of Bir Eyub, whence many of the poorer inhabitants derive their principal supply of water during the summer.

The ground in the immediate vicinity of Jerusalem is one vast cemetery; the sides of the Valley of Hinnom are almost everywhere perforated with rock-hewn tombs, and so is the left bank of the Kedron, where are the curious monoliths so well known from photographs and drawings; whilst to the north of the city is the "tomb of the kings," and the great necropolis gathered round the "tomb of the judges." These rock-hewn tombs vary much in the detail of their arrangement, but the general character of the larger places of burial is almost the same throughout: a vestibule, with a low door which leads into an ante-chamber, whence the several tomb-chambers, containing the "loculi," in which the bodies were deposited, open out. M. Ganneau has recently found many sarcophagi in the tombs, on which are short inscriptions, or rather names, in Hebrew and Greek. South of the city, round the tomb of David, is a large Protestant cemetery, and near it the English burial-ground. On the north-west, round the Birket Mamilla; on the north, outside the Damascus gate; and on the east, along the Sanctuary wall, are large Moslem cemeteries; and the slopes of Olivet are almost paved with Jewish tombstones.

A short distance east of the Damascus gate is the great subterranean quarry from which, it is supposed, a large proportion of the stone used in building the Temple was taken; the excavations are very extensive, and in many places there are traces of the presence of the old quarry men; some of the blocks are half detached from the rock, and there are numerous niches

for the reception of lamps. The original entrance to the quarries appears to have been at the point where the rock-hewn ditch, east of the Damascus gate, commences, a position which would make the process of moving the stones down to the Temple wall a comparatively easy one; they were not improbably run along the side of the central or Tyropæon valley on rollers, and brought to their exact position in the wall, so that there would be no occasion to lift them, a matter of some difficulty with such heavy weights.

There are two places of great interest without the city which require a few words in conclusion, Gethsemane and the Mount of Olives. The former is a small enclosure surrounded by a high white wall, within which are a few old olive-trees and some flower-beds, carefully tended by a Latin monk. A very old tradition, apparently as early as the commencement of the fourth century, identifies this spot with the garden to which Jesus oftentimes resorted with his disciples, and there seems no reason why the tradition in this case should not be correct, though we might wish that the taste for *holy places* had not led to the localisation within the walls of the garden of every incident connected with that last memorable evening. Close to the garden is the curious subterranean tomb and chapel of the Virgin, which, however, has no such claims to authenticity as Gethsemane; and between these two places passes the road which runs up the Mount of Olives. An early tradition connects the summit of Olivet with the Ascension of our Lord, and here a noble church, of which all traces have been swept away, was erected by the Empress Helena, mother of Constantine; but Dean Stanley has shown that the scene of the Ascension was possibly on the lower road to Bethany, which follows the line of the Roman road to that place and Jericho. The view from the Mount of Olives, whether for its intrinsic beauty or its high interest, is one of the most remarkable in any part of the world; on the one hand are the bright blue waters of the Dead Sea, lying in their deep depression at the foot of the mountains of Moab, and on the other the grey walls of the ancient city, standing out in sharp contrast to the green vegetation and red soil around it. In the city itself all is vague and uncertain, whilst on the Mount of Olives there is a feeling of reality in all around; at least, the natural features are the same as those upon which our Saviour and his disciples often gazed, and looking down on Jerusalem itself we can realise the feelings which prompted Keble to write—

"One heart-enobling hour! It may not be:  
The unearthly thoughts have pass'd from earth away,  
And fast as evening sunbeams from the sea,  
Thy footsteps all, in Sion's deep decay,  
Were blotted from the holy ground. Yet dear  
Is every stone of hers, for Thou wert surely here."

## SCRIPTURE BIOGRAPHIES.

DAVID (*concluded*).

BY THE REV. WILLIAM LEE, D.D., PROFESSOR OF ECCLESIASTICAL HISTORY IN THE UNIVERSITY OF GLASGOW.

**W**HAT the death of Saul and his three eldest sons opened the way for the succession of David himself to the throne, could hardly fail to be generally recognised. To say nothing of his consecration by Samuel many years before—a fact which, as already said, was not at the time (if it ever was) made known to the nation—and later intimations of the Divine purpose, which appear to have been more publicly given (2 Sam. v. 2), he had almost from the moment that he entered on public life recommended himself to the whole of Israel as worthy of the sovereignty (2 Sam. v. 2). Then, especially of late, many of the chief men, not only of his own tribe, but of all the nation generally, had—in some cases accompanied by numerous followers—already openly thrown off their allegiance to Saul, and betaking themselves to what they regarded as the rival camp at Ziklag, become the avowed supporters of his claims. And, once more, the number and experience of the forces under his command, no less than his own military genius, gave him an advantage in any struggle for the succession to the throne, with which no other man could in the existing circumstances of the country hope to compete. His selection, accordingly, as Saul's successor appears to have followed the disaster at Gilboa, without, at least for the time, any opposition whatever.

For the first seven years and six months of his reign the actual dominion of the new king was confined to the territory of Judah. At the moment of his accession (Ewald, *Hist.* iii. 109; cf. Milman, i. 288) it was only in Judah that he could hope to maintain a government at all. The rest of the country, at least to the west of the Jordan, was in the hands of the victorious Philistines, while the trans-Jordanic provinces were at this time without unity among themselves. By and by another cause emerged for this temporary limitation of his kingdom. At what precise date the event occurred is not stated; but some time in the earlier years of David's reign at Hebron, Ishbosheth, a younger son of Saul, was brought forward as a new claimant for royal honours in Israel. He was yet a youth—the age assigned to him in the extant text (2 Sam. ii. 10) is evidently a corrupt reading (*Speaker's Commentary*, in loc.)—a youth, too, of feeble character and little capacity, whose only hope, indeed, of success depended on the support he received from his kinsman, Abner, already well known as the former commander-in-chief of the army of Saul. Establishing the headquarters of Ishbosheth at Mahanaim beyond the Jordan, Abner proceeded to take steps with a view to his recovering the kingdom, which seemed by his father's death to have been hopelessly lost to his house. Abner was a soldier of consummate ability—David afterwards, on the occasion of his death, paid his memory a generous

tribute as “a great man, and a prince in Israel”—and he not only succeeded in securing the acknowledgment of the authority of his protégé in Gilead, but, wresting successively “Gilead, Jezreel, Ephraim, Benjamin, and [with the exception of Judah] all Israel” (2 Sam. ii. 9; cf. Ewald, *Hist.* iii. 112) from the Philistines, he raised him at last to a position which, if Ishbosheth himself had had any capacity, would have rendered him a formidable rival to David. As it was, the two competitors for the monarchy now came into direct collision. “There was long war between the house of Saul and the house of David,” the only result, however, being that “David waxed stronger and stronger, and the house of Saul weaker and weaker” (2 Sam. iii. 1). At length, deserted by Abner, with whom he had been foolish enough to quarrel, the feeble representative of an unhappy dynasty fell a victim, by assassination, to the contempt of his own faction, leaving the territories over which he had nominally reigned for about two years to pass without a struggle into the stronger hands of his rival.

Of the history of the re-united empire in the most stirring and glorious period of the reign of David, when most of the work was done on which his claims to the character of a great and powerful king, and a wise and far-seeing statesman, as well as a successful warrior, must always rest, it is beyond the scope of the present paper to speak at length. (1.) One of the first, and not one of the least difficult, tasks which lay before him at the commencement of his reign was the selection of a more suitable capital city; and his prescience in fixing upon Jerusalem, an ancient stronghold, which at that time still was, as it had always from before the Conquest been, in the hands of a tribe of aboriginal Canaanites, has been dwelt upon by all his biographers. It was (as its past history, and the history of its capture by David himself alone proved) a place of great natural strength, and must have been already well fortified; but the new king had no sooner obtained possession of it than, aided by the military capacity and experience of Joab, recently elevated to the rank of captain of the host, he proceeded to surround it with new lines of fortification (2 Sam. v. 9; 1 Chron. xi. 8). He himself took up his residence in the citadel, a quarter of Jerusalem which he distinguished by the name of “the city of David;” and there in the course of time, with the assistance of materials and skilled workmen, obtained from his neighbour the king of Tyre, he constructed a magnificent palace of cedar (2 Sam. v. 11), with probably other accommodations, on a scale commensurate with the numbers of his ministers and retinue, and appropriate to the habits of Oriental luxury and ostentation which, at least within the precincts of the court, had already begun to be introduced in Israel. (2.) It is uncertain how long it was—

it could not be very long—after Jerusalem had become the royal residence, that the important step was resolved upon of constituting the seat of government the centre also of the religious worship of Israel. No greater event signalled the reign of David than the removal of the ark of the covenant from the place of its exile in Kirjath-jearim to what was henceforth to become not only the “royal” but the “holy” city. The religious revival, of which the establishment in the metropolis of the symbol of the Divine presence formed the indispensable basis, but which embraced the re-organisation of the whole institutions of religion, now for so long suffered to share in the general confusion and disorder of evil times, and in some particulars their first settlement on a permanent footing, was not fully carried into effect by David himself. But in its entirety—including even the building of the Temple, for which he made vast preparations—that great work must be claimed as pre-eminently due to the genius, and above all to the piety, of the “man after God’s own heart.” The day in which the new Tabernacle at Jerusalem received the ark was probably, what Dean Stanley (*Jewish Ch.*, ii. 83) calls it, “the greatest day in David’s life.” He was careful to enlist the sympathies of the nation in that day’s proceedings, by consulting beforehand the chiefs and elders of the people, and by admitting them to a large share in the ceremonial. He arranged, too, that vast numbers of priests and Levites, brought together from all parts of the country, should take part in the sacred pageant, and give the sanction of religion to a work which it would have been unlawful to carry out by the simple authority of the king. But that work was, as already said, David’s own. According to one interpretation of Ps. cxxxii. 6 (cf. *Speaker’s Comm.*, in loc.), its future accomplishment had even been a dream of his youth, while he was yet a shepherd boy at Bethlehem. And not only in its aims, but in the splendour and solemnity with which it was carried out, he appears to have taken the deepest interest. Several of the Davidic psalms were composed by him for the use of the Levites on this occasion. He could not refrain from even giving public expression to the intensity of his emotions in a way which seemed, not perhaps without some reason, unsuitable to his position. As the procession drew near to Mount Zion, the king, casting aside his royal robe (2 Sam. vi. 20., himself joined the Levitical singers, and wearing only (like them) a linen ephod, personally took part in their exuberant demonstrations, “playing” on the harp, and “leaping” and “dancing before the Lord with all his might” (2 Sam. vi. 14, 16; 1 Chron. xv. 29). (3.) It was probably in these years also that alike the civil and the military organisation of the kingdom—as both continued in force till the end of David’s reign, and are found, in most particulars, to have been adopted by his successors—were first introduced (see Ewald and Stanley). (4.) To the same period belong most of the wars by which David not only first reduced to subjection the hereditary enemies of Israel, but extended its boundaries, for the first time, to the furthest limits which

had ever been assigned to the Land of Promise. His conquests at this time are thus summarised by Milman:—“He defeated the Philistines, and took Gath and a great part of their dominion. He conquered and established garrisons in the whole territory of Edom. . . . He treated the Moabites with still greater severity, putting to the sword a great part of the population. He overthrew the Syrians of Zobah, . . . a country lying between the trans-Jordanic tribes and the Euphrates. . . . The Syrians of Damascus marched to the defence of their kindred, but retreated, having suffered the loss of 22,000 men. The kingdom of Hamath entered into a strict alliance with the conqueror. Thus the Euphrates became the eastern boundary of the Hebrew kingdom; the northern was secured by the occupation of the fortresses in the kingdom of Damascus, and by the friendly state of Tyre; the southern by the ruin of the Philistines and the military possession of Edom (*Hist. of Jews*, i. 295).

The close of the great wars of conquest just referred to brings us to the fiftieth year of David’s age and the twentieth of his reign. It brings us also to the saddest and the most deplorable event in his history. The period of David’s greatest worldly prosperity seems not to have been by any means one of corresponding prosperity as regarded his spiritual condition. Probably worldly success had itself been a snare to him. Whatever the true cause, it is evident there was a general falling away of spirituality and conscientiousness in the service of God on the part of David about this period. He had been led into other unauthorised, or rather expressly prohibited, compliances, of a less aggravated character, with the manners of the heathen—as, for example, in the introduction into his court of an extensive harem after the fashion of other Eastern kings—long before he was guilty of the crime, or rather series of crimes, which, besides bringing upon himself a terrible retribution, has left so deep and indelible a stain on his character, and given in all ages, as it did in his own day (2 Sam. xii. 14), so “great occasion to the enemies of God to blaspheme.”

The period of David’s great fall is clearly defined. The war against Ammon was still unfinished, and its capital, Rabbah, which had hitherto obstinately resisted every attack, was at the moment invested by the Israelite army under Joab; but David himself—who had now learned to prefer, if not the ease and luxury, at least the more peaceful duties of royalty in his own court to the hardships of the camp (2 Sam. xii. 28)—“tarried still at Jerusalem” (xi. 1). Nor is the serious character of his transgression less distinctly marked. From first to last the whole story is a miserable one. Whatever toleration might by ancient usage be given to polygamy, adultery was by the Jewish law regarded as a sin of the deepest dye, and was punishable by death. Then, the offence committed by David in corrupting the virtue of Bathsheba acquired if possible increased enormity from the fact that the victim of his unhappy passion was known by him to be the wife of one of his own friends and servants, who also, as an officer in the army, was at the

time absent on duty, having a command at the siege of Rabbah. But the fact of David's adultery with Bathsheba does not stand alone. The history of his wretched expedients, not to repair the evil he had done, but to secure himself against its consequences, ending in the treacherous, no less than deliberate, steps taken by him to remove by death the man whom he had so deeply wronged, implies much deeper degradation than is necessarily involved in what might have been a momentary consent to a sudden temptation, no sooner yielded to than repented of. Nor must it be forgotten that nearly a whole year elapsed not only before any evidence was afforded of the agonising remorse and profound contrition to which he was at length awakened by the reproofs and denunciations of the prophet Nathan, but even before he showed any disturbance of conscience whatever.

The general question as to the relation of this dark page in David's history to the character which is claimed for him as "a man after God's own heart," or as a man of eminent righteousness and piety, is one, in some respects, not without difficulty. That his religious character is not fatally impeached by his conduct on this occasion, appears to be assumed everywhere in the Scriptures. It is not possible, certainly, to extenuate the sins of which he was on this occasion guilty.

It is in immediate connection with what was thus the most heinous of the sins of David that we have an account of the most terrible of the calamities to which he was exposed in his strangely diversified life; and there is good reason for this. They had a direct relation to each other. For the secondary causes of the rebellion of Absalom we must go back to agencies which had been in operation for many years before. His own excessive and often inconsiderate indulgence to his family, and the jealousies and rivalry among the different members of it, inseparably connected with the institution of polygamy, must especially be taken into account. But whatever might be its secondary causes, the rebellion of Absalom, with all its bitter accompaniments, was primarily a Divine judgment, inflicted on account of David's conduct to Uriah; a judgment meant to mark the Divine displeasure against a sin which was regarded as so heinous as to cast into the shade all his other errors (Ps. li., &c.). Rather let us say, it was the continuation of many judgments which that sin brought upon David. It was preceded by the death of Bathsheba's first-born child, the child of shame; by the rape of Tamar; and by the treacherous murder of Amnon—in all of which domestic tragedies, affecting his own household, as well as in Absalom's revolt, we find one feature in common, namely, that the unhappy king was wounded in those of his feelings in which he appears to have been the most sensitive to suffering—his family affections; in all of them, consequently, the sentence was carried out which denounced "evil against David out of his own house" (2 Sam. xii. 11). Nay, some of the very means by which the rebellion of Absalom was rendered possible, and so far successful, had a direct

connection with the sin of which it is declared to have been the retribution. Ahithophel the Gilonite was Absalom's mainstay in his attempted usurpation; and Ahithophel the Gilonite was the grandfather of Bathsheba, the woman whom David had so deeply wronged, and appears to have been prompted to the course he took, with results so calamitous to David, by a sense of the reproach thus brought upon his family.<sup>1</sup>

The conduct of David when the news reached him in Jerusalem that the standard of rebellion had actually been raised by Absalom at Hebron, and that "the hearts of the people of Israel" were with the usurper, was altogether worthy of him. Among the minor incidents of the flight from the capital on which he immediately resolved, and which presents to us throughout one of the most touching scenes in all history, while the description of it in 2 Sam. xv. and xvi. is, for graphic power and pathos, unsurpassed in all literature; may be recalled a characteristic instance of David's consideration for others, and of the strong attachment which he inspired in his followers. A Philistine named Ittai appears to have recently joined the "Gittites"—a force of six hundred men originally formed by David when an exile in Gath, and to have had the command of that nucleus of a standing army in Israel. As the Gittites passed on before the king with those of his servants who came forth from the capital to accompany him in his flight, this man caught his eye. "Then said the king to Ittai the Gittite, Wherefore goest thou also with us? Return to thy place, and abide with the king; for thou art a stranger, and also an exile. Whereas thou earnest but yesterday, should I this day make thee go up and down with us? seeing I go whither I may. Return thou, and take back thy brethren; mercy and truth be with thee. And Ittai answered the king, and said, As the Lord liveth, and as my lord the king liveth, surely in what place my lord the king shall be, whether in death or life, even there also will thy servant be" (2 Sam. xv. 19—21).

Nothing, however, is more memorable in the history of the flight—when, descending the path from the city, the king and his faithful followers crossed the Kidron, and ascending Mount Olivet, took their way towards

<sup>1</sup> "The chief instrument in the conspiracy was Ahithophel. No sooner had Absalom determined upon his daring deed, than he looks to Ahithophel for help. He appears, for some reason or other not mentioned, to have quite reckoned upon him as well affected to his cause; and he did not find himself mistaken. 'Absalom,' I read, 'sent for Ahithophel the Gilonite, David's counsellor, from his city, even from Giloh, while he offered sacrifices. And the conspiracy' (it is forthwith added, as though Ahithophel was a host in himself) 'was strong; for the people increased continually with Absalom.' David, upon this, takes alarm, and makes it his earnest prayer to God that he would 'turn the counsel of Ahithophel into foolishness.' Nor is this to be wondered at, when we are told in another place that 'the counsel of Ahithophel, which he counselled in those days, was as if a man had enquired at the oracle of God; so was all the counsel of Ahithophel both with David and with Absalom.' He, therefore, was the sinner of Absalom's cause. . . . I look upon it to be so probable as almost to amount to certainty, that Uriah had married the granddaughter of Ahithophel. I feel that I now have the key to the conduct of this leading conspirator. . . . When David murdered Uriah, he murdered Ahithophel's grandson by marriage; and when he corrupted Bathsheba, he corrupted his granddaughter by blood." (Blunt, *Coincidences*, p. 135.)

the wilderness on their route to the Jordan and Gilead, David himself, weeping as he went, with his head covered and his feet bare, in token of the deep sorrow which overwhelmed him, and all the people, likewise covered, sharing in his grief, or in the history of what followed—than the evidence everywhere afforded of his clear recognition of the hand of God in his bitter humiliation, and his pious resignation to the Divine will. He was not prostrated by unmanly fear, nor did he abandon his hope in God. His presence of mind never forsook him. He took all prudent means to arrest, if possible, the threatened danger to which his rule and even his life were exposed. But his whole conduct showed that his “sin was ever before him,” and that he was deeply conscious that it was the visitation of God which was now upon him. Zadok, one of the high priests, with the Levites bearing the ark, had accompanied him to the brook Kidron; but he sent them back, saying, “Carry back the ark of God into the city; if I shall find favour in the eyes of the Lord, He will bring me again, and show me both it and his habitation. But if He thus say, I have no delight in thee: behold, here am I, let Him do to me as seemeth good unto Him” (xv. 25, 26). So, also, when, as he approached Bahurim, Shimei, a Benjamite, connected, as already noticed, with the family of Saul, came forth from his house, and running along “on the hill’s side, over against” the path taken by the king, cursed him, and threw stones and dust at him, loading him, too, with every term of vituperation; and Abishai asked leave to cross the intervening gorge and put Shimei to death, David answered, “Let him curse, because the Lord hath said unto him, Curse David; who then shall say, Wherefore hast thou done so” (xvi. 10). The same recognition of the hand of God may probably be traced in David’s conduct on a memorable occasion afterwards. The passionate burst of grief with which, after the battle in the “forest of Ephraim,” near Mahanaim in Gilead, David, who had been dissuaded from accompanying his army to the field, and awaited the tidings of the result in the gate of the city, received the report of Absalom’s death—a burst of grief in the agony of which he was not only indifferent to the great deliverance he had secured, but to their indignation (2 Sam. xix. 5)—forgetful of the debt of gratitude he owed to his victorious soldiers, is not easily explained at first sight. We have, it is sometimes said, a striking illustration of that intense affectionateness of feeling by which David was always characterised. Was there not, however, more than evidence of the strength of his affections for those to whom he was attached? Mere warmth of affection could hardly, in the circumstances, account for the manner in which he mourned for a son who had done so much to forfeit his regard. Was there not also the consciousness that for Absalom’s sin and death he himself was not without direct responsi-

bility? When he said, weeping, “O my son Absalom, my son, my son Absalom, would God I had died for thee! O Absalom, my son, my son!” did not remorse mingle with love, and was there not the feeling that at once the guilt and the punishment of the son ought in strict justice to have been borne by the father?

After his return to Jerusalem, it may be inferred (Ewald, iii. 196) that the remaining years of David’s rule were devoted almost exclusively to the internal improvement of the country. We know little, however, of the national history in these years, and still less of the personal life of David himself. On the latter subject, however, we find evidence, especially in his conduct on the occasion of the pestilence which one of his not unfrequent errors brought on the land, that the lofty faith and devout submission to the will of God which always distinguished him, had not ceased to retain their place in his heart. The last of his inspired songs is preserved in 2 Sam. xxiii. 1, and gives beautiful expression to the firm trust and perfect confidence in God, in which, at least before his mind was enfeebled by bodily infirmity, he passed the last days of his great and, as a whole, saintly life.

Of the Psalms of David we do not here speak. The subject has already been exhaustively treated under another head in the third volume of this work.

His character has been often portrayed; never, perhaps, more powerfully than in Mr. Maurice’s *Kings and Prophets of Israel*. Edward Irving’s estimate of it is even more favourable, but probably not less just. “There never,” says that eloquent writer, “was a specimen of manhood so rich and ennobled as David the son of Jesse. Other saints haply may have equalled him in single features of his character; but such a combination of manly, heroic qualities—such a flush of generous, godlike excellences hath never yet been embodied in a single man. His psalms do place him in the highest rank of lyrical poets. . . . And where are there such expressions of the varied conditions into which human nature is cast by the accidents of Providence—such delineations of deep affliction and inconsolable anguish, and anon such joy, such rapture, such revelry of emotion, in the worship of the living God! . . . But it is not the writings of the man which strike us with such wonder as the actions and events of his wonderful history. He was a hero without a peer, bold in battle, and generous in victory; by distress or by triumph never overcome. . . . He was a man extreme in all his excellences—a man of the highest strain, whether for counsel, for expression, or for action, in peace and in war, in exile and on the throne. . . . The force of his character was vast, and the scope of his life was immense. His harp was full-stringed, and every angel of joy and of sorrow swept over the chords as he passed; but the melody always breathed of heaven.”

## DIFFICULT PASSAGES EXPLAINED.

BY THE REV. A. BARRY, D.D., PRINCIPAL OF KING'S COLLEGE, LONDON, AND CANON OF WORCESTER.

## FIRST EPISTLE TO THE CORINTHIANS.

"For other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire."—1 Cor. iii. 11—15.

**T**HE general idea of the passage presents little difficulty, although some details may require elucidation. But the last verse is famous, as having been (somewhat violently) pressed into the service of the doctrine of Purgatory; and, in order to judge of its true interpretation, it is necessary to glance at the passage as a whole.

The teaching of the whole chapter is directed to a divided and uneasy condition of the Corinthian church, marked by the growth of parties, or perhaps what we should call "schools of thought," of which the more Gentile sections assumed the names of Paul and Apollos, while the more Judaic delighted in the name of Cephas, and even arrogated to themselves the name of Christ. But although the first obvious purpose of the Apostle is to rebuke this party spirit and its habit of "boasting in men," by recalling their minds to God, as the beginner and finisher of every good work, it seems that he was also anxious to repress rash and unsound developments of the Gospel, prompted in all probability by that desire of completeness of system, which is characteristic of the "wisdom of this world" (referred to in the earlier chapters), in its impatience of mystery. Thus, from the metaphor of the seed which he had "planted and Apollos watered," but of which "God alone had given the increase"—a metaphor fully sufficient for his first purpose—he passes, in the words "ye are God's building," to another metaphor, which allows the actual workmanship of man to be more strongly marked. In the light of this latter metaphor, he, as the first evangelist of Corinth, is the "skilful architect," "laying the one sole foundation," in the person of Jesus Christ; all that come after are building after their own manner upon that one foundation. His solemn warning is, "Let each take heed how he buildeth thereon."

The workmanship of some is compared to gold, silver, and precious stones—*i.e.*, costly stones, such as those of the Temple of Jerusalem (Mark xiii. 1), or those described in the imagery of the Apocalypse (see Rev. xxi. 19, &c.); that of others to planks, dried grass (for the interstices of the walls), and straw (for the thatching of the roof). The first is the workmanship of those who build slowly and for posterity, the other of those who rear up hastily buildings only to last for a day. But the test is not left to the lapse of time (for the interpretation which explains "the day" as, like the Latin

*dies*, signifying that lapse of time, will not bear criticism); "the day" "revealed in fire" will apply a short, sharp test. Now this phrase clearly signifies especially the *dies illa*, the day of judgment; but remembering the view of the Last Judgment in Holy Scripture as the completion and irrevocable fixing of a process already begun in this world, we shall hardly be wrong in extending it to the general sense of the "days of trial" (of "fiery trial," as in 1 Pet. iv. 12)—the critical seasons of individual and collective history, which culminate in the great day. The fire shall try the work of each builder. The gold, silver, and costly stones, worthy of a temple, shall stand; the wood, dried grass, and straw, worthy only of a hovel, shall be burnt up.

It has been disputed whether the superstructure so tested is moral, doctrinal, or spiritual. But the discussion is probably an idle one. The superstructure is the Christianity of the converts; all elements which form part of that Christianity—morality, doctrine, devotion—must be, though perhaps in different proportions, included in the building which is to be tried; and all are actually tried, whether in the various "days of the Son of Man" in this life, or in the great "day of the Lord" at last.

"If a man's workmanship abide, he shall receive reward; if any man's work shall be burned, he shall suffer loss," or "shall be mulcted" (*ζημιωθήσεται*). The principle enunciated is universal; its fulfilments are various in time and character. The reward and penalty may be subjective, in the joy or sorrow of knowing that we have helped or hindered the work of God, and have been instrumental of good or evil to human souls; they may be "objective," in results coming upon us from without or from above, and actually bringing upon us either positive suffering or negative loss of spiritual bliss; they may consist simply in the attainment, or the failure of attainment, of a degree of spiritual perfection. This is matter of detail; the essential point is that, in one way or another, the solemn responsibility of teaching is clenched by the certainty of a future retribution.

"But he himself shall be saved," provided (that is) that, however unsound his workmanship, his work has been done, and his life lived, in sincerity of faith. "Yet so as by fire," or rather, "through fire" (*διὰ πυρός*), escaping, but barely escaping, from imminent destruction. So in Ps. lxxvi. 12 we read; "We went through fire and water, and Thou broughtest us out;" and in Jude 23, "Others save with fear, pulling them out of the fire." The metaphor, itself common enough, is suggested here by all that has gone before, and the sense of it would have appeared sufficiently obvious, if it had not been read by the light of preconceived ideas.

The first serious application of the whole passage to

a fire, half-testing and half-purgatorial, to be revealed at the day of judgment, is due to Origen, translating, contrary perhaps to his wont, what is plainly metaphor into literal reality. But it is clear that in the passage itself the words "through fire" in the last verse must be interpreted by the fire spoken of in the previous verses, and that in those verses there is no idea of purgation, but simply of discrimination between the sound and the unsound. Even if "the day" be the day of judgment only, St. Paul's words give no support what-

ever to the idea, whencesoever derived, of a purgatorial fire, still less to the peculiar conception of such a fire which has been excogitated by Romanist divines. The whole passage, on the simple interpretation given above, hangs together; the notion interpolated into it would break up its simplicity by the introduction of a wholly different idea. It would be difficult to maintain the purgatorial interpretation, if the verse stood alone. But taking the whole context, it is seen to be absolutely untenable.

## ANIMALS OF THE BIBLE.

BY THE REV. W. HOUGHTON, M.A., F.L.S., RECTOR OF PRESTON, SALOP.

### ANTHROPODA.



F the four classes which compose the sub-kingdom *Anthropoda* of modern zoologists—the *Insecta*, *Myriopoda*, *Arachnida*, and *Crustacea*—there are distinct Bible notices only of the first and third.

The following insects are mentioned in the sacred writings—lice, fleas, beetles, locusts, ants, hornets, bees, moths, flies, and the cochineal insect, rendered in our version by "erimson" or "scarlet."

Of the class *Arachnida*, the scorpion and spider are definitely mentioned.

### INSECTA.

*Lice*, under the Hebrew term *kinnim*, or *kinnâm*, are noticed only in reference to the third great plague of Egypt (see Exod. viii. 16—18; and Ps. cv. 31). Much difference of opinion has at various times been expressed as to the real meaning of the Hebrew word. Many commentators, following the Septuagint, or rather the interpretation of the Greek word (*σκνίφες*, or *σκνίπες*) as given by Philo (*De Vit. Mos.*, ii. 97) and Origen (*Hom.* iii. in *Exodum*), think that gnats or mosquitoes are intended. The Greek word *σκνίψ*, or *κνίψ*, is used by ancient authors in an extended sense to signify either "a gnat," "a plant-louse," or "worm-like larva," or "worm," &c., and must not be supposed to mean only "a gnat." Etymologically, the word *κνίψ*, as suggested by Gesenius, points to some "biting" creature; hence apparently the LXX. expressed the same idea by the Greek word *κνίψ*, from *κνίω*, "I bite." By some, however, the word *chinnim* is referred to an Egyptian root, *ken*, in the sense of force and abundance, or in that of plague and calamity. The Coptic has *gnc*, "percussit." A certain determinative associates the plague with a bad smell and corruption. Brugsch quotes a passage which points to a periodic visitation: "The year did not bring the plague (*ken*) at the usual time." The word is identified by Brugsch with the Egyptian *chenemms*, a mosquito (see Canon Cook's "Essay on Egyptian Words," in *Speaker's Commentary*, vol. i., pp. 489, 490). Zoologically, the evidence is strongly in favour of lice, or rather ticks, and not gnats; for the former vermin may spring out of the dust ("Stretch out thy rod, and smite

the dust of the land that it may become lice," viii. 16), but gnats are always produced from the water, where the eggs are laid and hatched.

The *flea* is mentioned only in 1 Sam. xxiv. 14: "After whom is the king of Israel come out? after whom dost thou pursue? after a dead dog, after a flea;" and in xxvi. 20. There is no doubt about the Hebrew word *par'ôsh*, which is probably derived from a root meaning "to spring." Fleas are extremely common in Eastern countries, absolutely swarming in some localities.

### COLEOPTERA.

**BETLES.**—The beetle is mentioned in our version as one of the flying creeping things allowed for food; the Hebrew word is *chargol*, and clearly must denote some species of locust, and not a beetle, as is evident from the only passage (Lev. xi. 21—23) where the word occurs. The expression, "which have [upper joints] legs above their feet, to leap withal," refers to the saltatorial locusts, and not to any coleopterous insects, which, however, are well represented in Palestine, upwards of 400 species having been described. Some of the large flower-beetles (*Buprestide*), with brilliant metallic colouring, are very beautiful.

### ORTHOPTERA.

The order *Orthoptera* (i.e., "straight wings") contains all those insects whose posterior wings, which are generally large and strongly reticulated, are longitudinally folded when at rest. The metamorphosis is incomplete, both larva and pupa being active and resembling the perfect insect, except that the former has no wings and the latter only rudiments. The *Orthoptera* are divided into two large sections, viz., the *Cursoria* (runners) and the *Saltatoria* (leapers). In the former, the legs are formed for running, as in the cockroaches; in the latter, for leaping, as in crickets, grasshoppers, and locusts: it is with this latter division that we have to do.

Under various names, represented in our English version by "cankerworm," "caterpillar," "grasshopper," "palmerworm," "locust," and "bald-locust," various species of locusts, or various stages of their existence, are denoted. When we bear in mind the frightful

damages which these insects do to vegetation in various parts of the East—Egypt, Palestine, and the Bible lands generally being no exception to the rule—we shall not be surprised that the Biblical allusions to locusts are very numerous. There are some nine or ten Hebrew words which appear to denote either some species of locust, or a stage in its existence; they are the following: *arbeh*, *sol'âm*, *khargôl* (wrongly rendered "beetle" in the A. V.), *khûgôb*, *gôb*, *gûzâm*, *yelek*, *klûsîl*, and *tselâtsîl*. These we must briefly notice.

*Arbeh* is the most general name for a locust; it is derived from a root meaning "to multiply," and is very applicable to the countless hosts. The *arbeh* is the locust of the Egyptian plague (Exod. x.), and wherever the word occurs there is almost always a reference to its destructive or multiplying powers (Deut. xxviii. 38; 1 Kings viii. 37; Ps. cv. 34; Judg. vi. 5, &c. &c.). It was one of the kinds of saltatorial *Orthoptera* allowed as food (Lev. xi. 22). The species most destructive and most dreaded are the migratory locust (*Edipoda migratoria*) and the *Aceridium peregrinum*; and *arbeh*, while perhaps used in a wide sense to signify a locust generally, may more definitely refer to one or other of these two eminently destructive species, which in modern times as in ancient continue to devastate Palestine and the Bible lands. The *Edipoda migratoria* has at different times invaded Europe; in 1748, the army of Charles XII., then in Bessarabia, was stopped in its course, and even England did not escape. In Shropshire and Staffordshire they attacked the blossoms of the apple-trees and the leaves of the oak, making the trees look as bare as at Christmas. The other species, the *Aceridium peregrinum*, is found in Arabia, Egypt, Mesopotamia, Persia, and Palestine. From the swarms which devastated the Holy Land in the year 1865, Dr. Tristram obtained specimens of the *Edipoda migratoria* and the *Aceridium peregrinum*, the latter species appearing to predominate.

*Sol'âm*, translated "bald-locust," occurs only in Lev. xi. 22, as one of the insects allowed for food. The Hebrew word means "a devourer." The *sol'âm* in the Talmud is said to have a "smooth head," and has been referred with some degree of probability to some species of *Truxalis*, of which several kinds occur in Palestine. These locusts have a long smooth head and projecting antennæ. The *Truxalidæ*, like other locusts, feed on plants, and not on animals, as has been supposed by some writers.

*Khargôl* occurs only in Lev. xi. 22, as another edible locust; it cannot be a beetle, as was shown above by the context where the word occurs; moreover, beetles would be excluded from food by verse 23.<sup>1</sup> It is impossible even to conjecture what the *khargôl* may denote.

*Khûgôb* is another edible locust; it is rendered "grasshopper" and "locust" in our version. From

2 Chron. vii. 13 compared with Lev. xi. 22 some devastating locust is intended; from Numb. xiii. 33, "There we saw the giants, the sons of Anak, . . . and we were in our own sight as grasshoppers" (*khagâbim*), compared with Eccles. xii. 5, "The grasshopper (*khagâb*) shall be a burden," and Isa. xl. 22, "He that sitteth upon the circle of the earth, and the inhabitants thereof as grasshoppers," some small species of saltatorial orthopterous insect appears to be signified, probably some kind of grasshopper, *locusta*, of which genus there are several species in Palestine. Some kinds are prettily marked, and sought after by young Jewish children as playthings. Lewysohn (*Zool. des Palæst.*, § 384, p. 292) says that a regular traffic used to be carried on with these grasshoppers; numbers were caught and, after sprinkling with wine, were sold; the Israelites were not allowed to buy them before the dealer had thus prepared them.

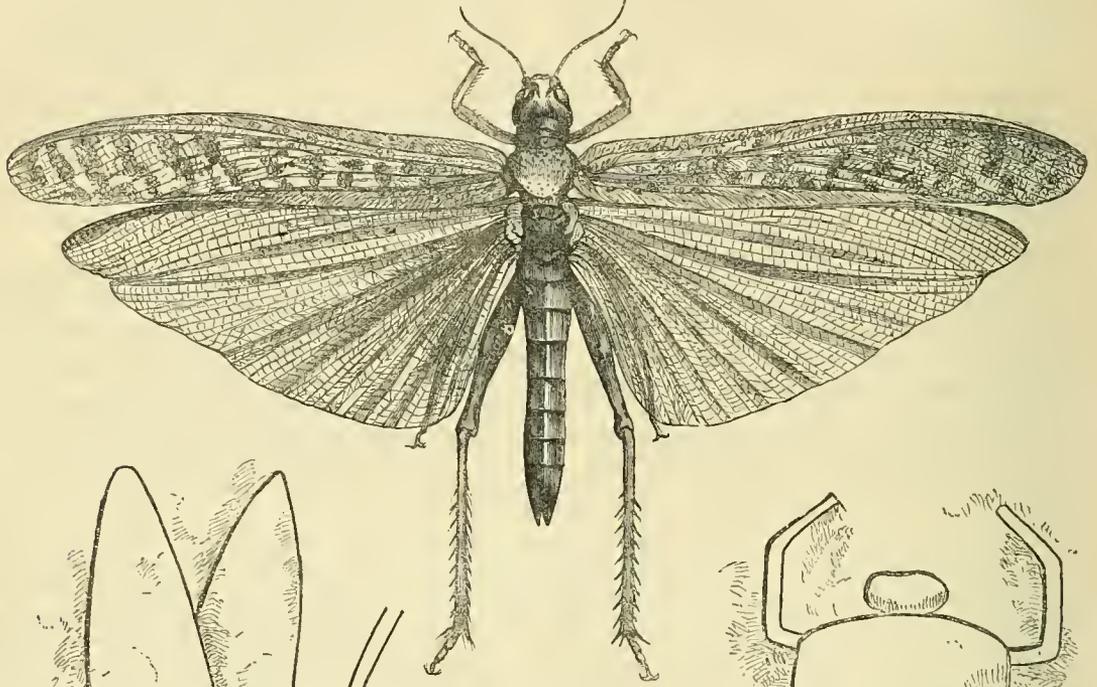
*Gôb* occurs in Isa. xxxiii. 4, "As the running to and fro of locusts shall he run upon them;" in Amos vii. 1, "Behold, he formed grasshoppers [margin, 'green worms'] in the beginning of the shooting up of the latter growth;" and in Nahum (iii. 17), "Thy crowned are as the locusts (*arbeh*), and thy captains as the great grasshoppers [*gôb*, Heb., 'locust of locusts'] which camp in the hedges in the cold day, but when the sun ariseth they flee away, and their place is not known where they are." There is nothing here to tell us whether any particular species is intended. Both the larvæ and imago halt at night, encamping under the hedges. The prophet is declaiming against Nineveh, and especially her multitudinous armies (compare verses 15, 16), which he aptly compares to swarms of locusts. According to Fürst, *gôb* is from an unused root signifying to "bring or crowd together;" and this idea of multitudes is expressed in the Hebrew, *gôb gobai*, i.e., locusts upon locusts; consequently this part of the passage, "Thy captains as the many grasshoppers," may be merely a repetition of the former part of the verse, "Thy crowned ones are as the locusts, and thy captains as the swarmers."

*Gûzâm*, which the LXX. and the Vulgate render by *κάρμη*, and *eruca*, i.e. "a caterpillar," occurs in Joel i. 4; ii. 25; and Amos iv. 9. Our version translates *gûzâm* by "palmerworm." Whatever creature the word signifies, it was evidently some destructive insect, whether in its perfect or imago state, which caused great destruction to olive-trees and fig-trees, as mentioned by the prophet Amos. From the expression in Joel, "That which the *gûzâm* hath left, hath the *arbeh* eaten," it has been thought that the larvæ—preceding the perfect insects in their ravages—either of the *Edipoda migratoria* or the *Aceridium peregrinum* are intended. Our English "palmerworm" is applied loosely to various "hairy caterpillars." The "black and red palmer" of the fly-fisherman represents the larvæ of the large tiger-moth (*Arctia caja*) familiar to every stroller in the country in the autumn and spring, popularly known as woolly-bears. From the habit of this caterpillar wandering far away from its food

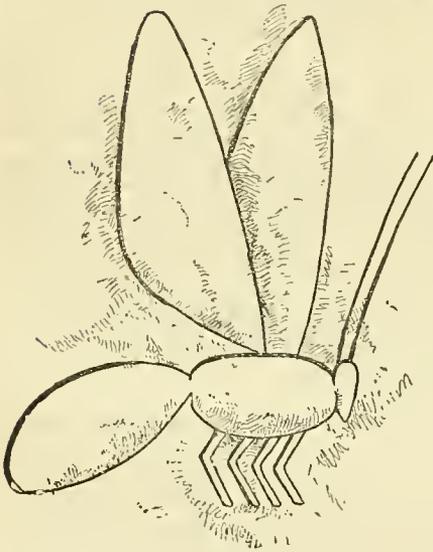
<sup>1</sup> It is worthy of remark that locusts and other insects are stated to possess "four feet"—six, of course, being the right number.

before it spins its cocoon, it has received the name of *palmer*. Halliwell (*Dict. of Archaic and Provincial Words*, s. v.) gives the meaning of "wood-louse," and quotes Hollybrand's *Dictionarie*, 1593, as defining "palmer" to mean "a worme having a great many feet." We suspect the word originally was given to the tiger-moth larva from its erratic habits, and that

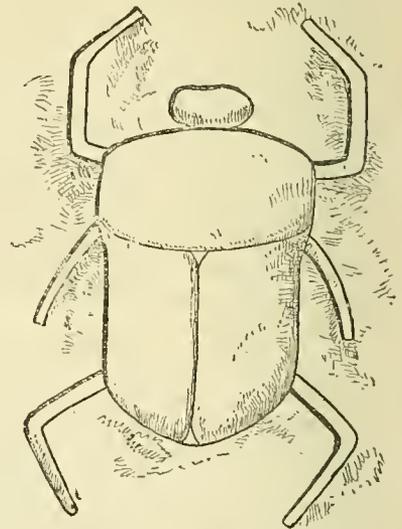
*Yelek*, rendered by "caterpillar" and "cankerworm" in our version, occurs in Joel i. 4; ii. 25; Nah. iii. 15, 16; Ps. cv. 34; Jer. li. 14, 27: some destructive insect appearing in immense numbers is evidently denoted. The word *yelek* means "the licker" or "cropper," in allusion to its destructive properties (compare Numb. xxii. 4, "Now shall this company lick up all that



I. LOCUST.



II. BEE (EGYPTIAN MONUMENTS).



III. SACRED BEETLE OF THE EGYPTIANS.

subsequently it was employed in a wider sense. The palmer-caterpillars feed chiefly on the dead nettle, often on the hollyhock, though they do not restrict themselves to any particular kind of plants. In no sense, however, can they be said to be injurious to crops. Westwood refers the word palmer to a Low German word, *palme*, "bud," "catkin of willow," &c., and says, "The buds of eyes of the vine are called palmer in Germany; whence may be explained by palmer-worm, a grub or worm destroying the buds of plants" (*Dict. of Engl. Etymol.*, 1st Ed.).

are round about us"); the word, probably, does not denote any particular species of locust, but is used in a wide and general sense to signify a locust in any stage of its life-history. The prophet Jeremiah (li. 27) compares the cavalry of the Babylonish army to "the rough *yelek*;" he refers to the "bristling spears and lances," and compares the army to a locust, the tibiae of whose legs in all the species are much aculeated.

*Khâzil*, variously rendered by the LXX. and Vulgate to mean "locust," "wingless locust," "mildew," "rust," is translated "caterpillar" in our version. The word

occurs in 1 Kings viii. 37; 2 Chron. vi. 28; Ps. lxxviii. 46; Isa. xxxiii. 4; and Joel i. 4. The Hebrew word signifies "a consumer," and perhaps a locust in its larva and pupa stage may be intended.

*Tselâtsâl* is found only in the sense of a stridulous insect in Deut. xxviii. 42, "All thy trees and fruit of thy land shall the *tzelâtsâl* consume;" the word is from *tsâlâl*, "to tinkle," "to clink;" hence it denotes "a cymbal." Here, no doubt, it is onomatopoeitic to express a stridulous locust.

We have stated above that the two or perhaps three pre-eminently devouring species of locust that are known to occur in the Bible lands are the *Edipoda migratoria*, *Acridium peregrinum*, and *A. lincola*; consequently the Biblical allusions must relate more to these species than to others. Of the numerous Hebrew names some may be synonyms, others the larvæ or nymphæ of the species just mentioned. The grandest Bible description of the ravages of locusts, and of the fear and dismay caused thereby amongst the inhabitants of the land, occurs in the second chapter of the prophet Joel, where, according to the opinion of some commentators, under the figure of desolation by locusts, an Assyrian invasion of Palestine is spoken of. We agree with those writers who understand the description in a literal sense. The objection to the literal view, that locusts generally invade Palestine from the south, whereas the scourge is by the prophet called "a northern army," cannot stand, for as Oedman has said, "locusts come and go with all winds;" their home is not confined to the Arabian deserts; they have been met with in the Syrian desert, from whence they could easily be driven by a north or north-east wind into Palestine. Serville, in his monograph (*Histoire Naturelle des Insectes*, Orthoptères, p. 738), says that the *Edipoda migratoria* is believed to have had its birthplace in Tartary.

We thus summarise the Scriptural references to locusts:—

(1.) They occur in enormous numbers, and sometimes obscure the sun (Exod. x. 15; Jer. xlvi. 23; Joel ii. 10, &c.).

(2.) They are extremely voracious (Exod. x. 12, 15; Joel i. 4, 7, 12; ii. 3; Ps. lxxviii. 46; Isa. xxxiii. 4, &c.).

(3.) They are compared to horses (Joel ii. 4; Rev. ix. 9); with this may be compared the words of the naturalist, Ray, "Caput oblongum, equi instar pronas spectans."

(4.) They make a fearful sound in flight (Joel ii. 5; Rev. ix. 9).

(5.) They have no king (Prov. xxx. 27).

(6.) Their onward march is irresistible (Joel ii. 8, 9).

(7.) They enter houses and devour even the wood-work (Exod. x. 6; Joel ii.).

(8.) They do not fly during the night time (Nah. iii. 17).

(9.) The greater number are destroyed by the sea (Exod. x. 19; Joel ii. 20).

(10.) Their dead bodies taint the air (Joel ii. 20).

(11.) They are used as food (Lev. xi. 21, 22; Matt. iii. 4; Mark i. 6).

All these characteristics are strictly true of locusts, and have been corroborated by several travellers. The Arabs in Sinai do not eat locusts, but they are eaten by Arabs near Mecca, in Beyrout, and on the east of Jordan. Tristram found that locusts were eaten by the Jehalin, a tribe in the south-east of Judæa, by most of the tribes in the Jordan valley, and by the Beni-Hassan in Gilead; and we have the personal testimony of the same traveller as to their good qualities. "I found them very good," he says, "when eaten after the Arab fashion, stewed with butter. They tasted somewhat like shrimps, but with less flavour." Dr. Kitto also compares their flavour to that of shrimps. There are different ways of preparing them for food: ground and pounded, and then mixed with flour and water, they are made into cakes; or they are simply salted and eaten; or boiled, stewed, or fried with butter.

"How idle then," to quote the words of Kirby and Spence, "was the controversy concerning the locusts which formed part of the sustenance of John the Baptist, . . . and how apt are even learned men to perplex a plain question from ignorance of the customs of other countries" (*Entom.* i. p. 305). The Baptist's "locusts" were the insects of that name, and not, as by many maintained, the long sweet pods of the locust-tree (*Ceratonia siliqua*), called *Johannis brodt*, or St. John's bread, by the monks of Palestine.

## BOOKS OF THE OLD TESTAMENT.

### THE PROPHETS:—MICAH.

BY THE VERY REV. E. PAYNE SMITH, D.D., DEAN OF CANTERBURY.

**T**HE history of Micah contains several points of very great interest. In the first place, if, as we believe, the opening chapter of Isaiah is a preface prefixed by the prophet to his writings when he collected them into one volume, and put them forth for the abiding use of the Church, it was with a quotation from Micah that he began his labours. For we entirely agree with Dr.

Pusey that the words in Isa. ii. 2—4 were originally spoken by Micah, and that the time when the warning note was first struck by both prophets was the early part of the reign of Jotham. The arguments alleged to prove that Isaiah wrote the prophecy contained in chaps. ii.—iv. at a still earlier date in Uzziah's time are unconvincing, and at variance with the fact that Isaiah was not called to the prophetic office until the end of

that monarch's reign. In Micah the words form an integral part of a connected prophecy, from which they are inseparable; in Isaiah they are but the text, and were prefixed by the prophet to his discourse to give authority to it, and also that he might add his testimony to the startling words of the village seer.

For though Micah did not begin to prophesy till the reign of Jotham, he was probably the older man, and had gradually gained high reputation at home before he took up his abode at Jerusalem. Moresheth, his birthplace, was but a little village on the maritime lowland, and so unimportant that the name of the neighbouring town of Gath had to be added to it, that people might understand where it was. The villages near his birthplace, Aphrah and Saphir and Zaanan, and others equally unknown to fame, are mentioned by him in the first section of his Prophecy; and possibly he had long exercised the office of preacher among them before the providence of God summoned him to rebuke sin at Samaria and Jerusalem, the fountain-head.

With this agrees the duration of Micah's more full exercise of prophetic powers, which is expressly limited to the days of Jotham, Ahaz, and Hezekiah. It was during this period that he wore the black dress of camel's hair girt about the loins with a leathern girdle, which was the prophet's garb; and as there is nothing in his prophecy later than the beginning of Hezekiah's reign, he was probably removed then by death, not, however, without seeing the fruit of his labours. For we read in the Book of Jeremiah, "Micah the Morasthite prophesied in the days of Hezekiah king of Judah, and spake to all the people of Judah, saying, Thus saith the Lord of hosts: Zion shall be ploughed like a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of a forest. Did Hezekiah and all Judah put him at all to death? Did he not fear the Lord, and besought the Lord, and the Lord repented him of the evil which he had pronounced against them?" (Jer. xxvi. 18, 19.)

The elders then of Judah expressly say that the words—which verbally agree, excepting a slight difference of spelling, with the present text of Micah—are not Isaiah's, but Micah's. Nor could they be mistaken as to the authorship of words which produced a public reformation, and apparently formed the turning point in Hezekiah's religious life. But we find them ascribed, not to the time of Jotham, but to that of his grandson; and how can this discrepancy be explained? Dr. Pusey's opinion is that Micah renewed his prophecy at the beginning of Hezekiah's reign. "The prophets," he says, "did not heed repeating themselves." And in fact this was inevitable. The inspired message they had to deliver was often as short and summary, and had as constantly to be repeated, as the Baptist's cry, "Repent ye, for the kingdom of heaven is at hand." But in reading the Book of Micah it is impossible not to feel that the state of things described in it belongs to the last days of the reign of Ahaz; and it is thus in exact accord with the words of the elders in Jeremiah. Hezekiah was fresh upon his throne. No change had yet been made.

At the very nick of time Micah came forward with the terrifying announcement that Zion should be ploughed as a field, and Jerusalem become heaps of ruins. The young king's heart was touched; he determined to do all he could to stem the increasing tide of sin, and the national ruin was for the time averted.

But Isaiah quotes the words so literally that he too must have had before him our present text. Did the prophets then publish from time to time their separate prophecies, and years afterwards collect them into a volume? Nothing is more probable; but this is not, we imagine, the true explanation. The veriest tyro in criticism must feel that the first chapter of Isaiah was penned late in the reign of Hezekiah. Our view is that it was written when Isaiah published in one connected volume the first thirty-nine chapters of our present book, and consequently after the embassy of Merodach-baladan in B.C. 712; or even nine years later, as he mentions in chap. xxxvii. 38 the accession of Esarhaddon to the throne of Assyria. The Book of Micah, who had been at that time long dead, was doubtless well known to the prophets, and especially to one like Isaiah, who was so famous a scribe that in his very youth he had been chosen to compile the official record of Uzziah's acts (2 Chron. xxvi. 22). It would be a matter of religious feeling with him to transcribe Micah's exact words; and he does it so carefully as not even to omit the opening conjunction *and*, which in Isaiah has no meaning, while in Micah it couples the quoted words with what precedes. And thus Isaiah, of whom there can be no doubt that he held the very highest rank among the prophets of Jerusalem, prefixed to his prophecy on republishing it the cry of the simple villager of Moresheth-gath.

Another point of great interest which the book sets before us is the growing corruption of the prophetic order. In Samaria we see the beginning of its decline in the days of another Micah, or Micaiah, the son of Imlah. Four hundred prophets of Jehovah were base enough to promise Ahab victory at Ramoth-gilead, while withholding the fact that it would be bought at the price of his life. In Micah's time they had sunk even in Judah to a still lower level. In his sad picture of the general immorality then prevalent, he says that "Zion was built with blood, and Jerusalem with iniquity. The heads thereof judge for reward, and the priests thereof teach for hire, and the prophets thereof divine for money" (chap. iii. 10, 11). The men who ought to have brought a message from God to men's souls were prostituting their powers to mere fortune-telling for gain. He even accuses them of exercising a sort of terrorism over men's minds, in order to compel them to give them bribes: "He that putteth not into their mouths, they even prepare war against him" (*ibid.* 5). The prophets must have attained to great power before this was possible, and must have begun to use their power for private greed. And so Isaiah, the contemporary of Micah, bearing his independent witness to the decay of his order, stigmatises "the prophet that teacheth lies" as the very tail

and lowest of all bad men (Isa. ix. 15). Priest and prophet, elsewhere he says, were erring through strong drink (chap. xxviii. 7), and were ready when the people bade them to prophesy smooth things (chap. xxx. 10).

Now it was not till this time that there is a word of rebuke for the prophets. Here and there individuals had fallen below the level of their office, but as a class they were men who feared God and truthfully spake His word. From Micah's time the false prophet is ever foremost among the agents working actively for Judah's ruin, till in Jeremiah's days men who drew their inspiration from Baal (Jer. ii. 8) were so numerous and influential, that the true prophet found himself confronted by a confederacy too powerful to resist. "A wonderful and horrible thing is committed in the land; the prophets prophesy falsely, and the priests bear rule by their means; and my people love to have it so: and what will ye do in the end thereof?" (Jer. v. 30, 31.)

To such the very name of Micah was a rebuke. Fully written it is Micaiah, or Micaihu (*Who is like unto Jah?*); and the prophet himself in forcible words calls attention to its meaning in his noble description of the Divine mercy with which he closes his book (chap. vii. 18—20), and which we have quoted below.

Now it has often been remarked that though elaborately finished as a poem, yet the prophecy of Micah reads like a collection of extracts, or rather as if it were the condensation of all that he had been teaching during long years of active toil. And this is even more striking in the original, because our translators have introduced inferential particles, *but, then, therefore, notwithstanding*, where the Hebrew has only *and*. From the vigour of these short telling sentences it is plain that Micah was an orator of no common eloquence; but the book itself we believe to be a poem, containing the substance of the great sermon preached by Micah soon after Hezekiah's accession to the throne. For, though in form disjointed, there is an essential unity in the matter; while the rhythm is not merely exact, but elaborated with the most rigid care. The whole divides itself into three sections: the first (chaps. i. and ii.) beginning with, "*Hear, all ye people;*" the second (chaps. iii.—v.) beginning with, "*Hear, I pray you, O heads of Jacob;*" the third (chaps. vi. and vii.) beginning with, "*Hear ye now what the Lord saith.*" In these there is not merely a reference from time to time to what has preceded, but a progress of thought. In the first part the corruption alike of Israel and Judah is traced to the capitals, Samaria and Jerusalem (chap. i. 5); and judgment is therefore to begin at Samaria, the very stones of which are to be poured down into the valley. But it will not stop there, but will sweep up to the very gate of God's people, even to Jerusalem (vv. 6—9). As Samaria was destroyed in the sixth year of Hezekiah's reign, and the siege of it began three years previously, we cannot be far wrong in concluding that the Book of Micah was written very soon after the death of Ahaz.

In the second section the capture and destruction of

Jerusalem are foretold with increased energy. It is in this portion that we find the prediction which wrought so powerfully upon the mind of the king, and his princes and also of Isaiah, the great counsellor of Hezekiah's reign. But Micah does not rest content with general denunciations; he predicts that not Nineveh, the then dominant power, but Babylon should be the place of Judah's captivity (chap. iv. 10), thus forestalling in a remarkable way Isaiah's prophecy spoken after the visit of Merodach-baladan's ambassadors. Yet everywhere else it is the Assyrian who is described as Judah's enemy (chap. v. 5, 6; vii. 12), just as we should expect in Hezekiah's reign. Lastly, in the third part, the prophet turns to exhortation, in which threatenings and promises alternate with extraordinary vividness and force.

And so, too, as regards the promises. The first section ends with a general prediction of future happiness: "I will surely assemble, O Jacob, all of thee; I will surely gather the remnant of Israel." They are to be carefully folded as the sheep of Bozrah, the strong defences of which suggest their safety; while the hum of their multitudes bespeaks their prosperity and wealth. There is even a prophecy of the Messiah, but in covert terms. He is described as the "Breaker" (chap. ii. 13), who should break through all hindrances, and prepare for them a way by which they may pass onwards with their King, Jehovah, at their head. But the second section is full of the most direct Messianic predictions. The mountain of the Lord's house is to be established as the centre to which all the world shall flock (chap. iv. 1). The law is to go out from Zion, that it may be the possession of the Gentiles (*ibid.* 2). Universal peace is to prevail (*ibid.* 3). Zion is to thresh all nations, that the wheat may be gathered in for God (*ibid.* 13). Bethlehem Ephrathah is mentioned by name as the birthplace of Him whose goings forth have been from of old, from everlasting (chap. v. 2); and the remnant of Jacob is to be as dew for sweetness and gentleness in preaching the Gospel, but as a young lion among the flocks of sheep, to tear down the strongholds of wickedness, and to trample the licentiousness of heathenism and its false gods under foot (*ibid.* 7, 8).

In the last section the prophet speaks chiefly of the peaceable fruits of the religion of Christ. If men wish to be accepted they must come unto God, not with Jewish sacrifices; still less with those blood-stained Moloch rites, in which men gave their firstborn for their transgression, the fruit of the body for the sin the soul. God must now be sought by doing justly, by loving mercy, and by walking humbly with Him (chap. vi. 6—8). The penitent soul must now look to Jehovah, and wait for the God of its salvation (chap. vii. 7). So will it raise the anthem of praise saying, "Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? he retaineth not his anger for ever, because he delighteth in mercy. He will turn again, he will have compassion upon us; he will subdue

our iniquities; thou wilt cast all their sins into the depths of the sea" (*ibid.* 18, 19).

It remains only to add that the style of Micah is very strongly marked. He is bold and lofty in thought like Isaiah, rich in metaphor, lively and animated, but withal simple and chaste in his mode of expression. But what chiefly characterise him are his rapid transitions. Persons, genders, numbers, are suddenly changed; questions are interposed—often even dialogues, which must be carefully noted, if we would not miss the sense; promises and threatenings follow close upon one another, and upbraidings are mingled with words of mercy. Everything denotes a man of quick impetuous feelings, of intense energy, of a mind whose active workings presented him at once with the full aspect of all the varied bearings of each separate truth.

No wonder that Dr. Pusey speaks of him as "the mighty prophet, who wrought a repentance greater than his great contemporary Isaiah;" and yet, as the same authority has with great labour proved, the Book of Micah is a finished poem, smooth and measured in the flow of its words, and with every cadence carefully attended to. To the Hebrew, whose ear could take in the exquisite beauty of these studied tones, the whole must have been as the "very lovely song of one that had a pleasant voice, and could play well upon an instrument" (Ezek. xxxiii. 32). But even more noble is the prophet's moral teaching. No book of the Old Testament strikes deeper chords in our nature, or strikes them with a more masterly hand than that of Micah the villager, but withal the meet partner of Isaiah in revealing to mankind the richness of evangelic truth.

## BOOKS OF THE NEW TESTAMENT.

### THE REVELATION OF ST. JOHN THE DIVINE.

BY THE EDITOR.

**T**HIS book, with which the canon of the New Testament closes, stands in very striking contrast with all that have gone before it. Its glowing and gorgeous imagery, its symbolic visions of the coming history of the world, are, as far as that volume is concerned, absolutely unique. And yet if the method of education which had been begun under the old covenant was to reach its completion in the new, if men were to have stamped with divine authority what their yearning expectations might otherwise fashion for themselves, it was to be expected, *à priori*, that it would not close without embracing that aspect of the truth which took the form of an apocalypse. The later prophets of the Old Testament, Ezekiel and Daniel, in some measure even Isaiah and Jeremiah, had seen such visions, shadowing forth the history of the great kingdoms of the world, and the coming of the Messiah. One whose thoughts had been specially turned to their prophetic writings, to the coming of the Son of Man in the clouds of heaven (Dan. vii. 13; Matt. xxvi. 64), to "the abomination of desolation spoken of by Daniel the prophet" (Dan. ix. 27; Matt. xxiv. 15), would be led, we may well believe, to desire earnestly that he too might be blest with like manifestations of the Divine glory, with like foreshadowings of the future triumphs of the Divine kingdom. The Pentecostal gift itself was connected with seeing visions and dreaming dreams (Acts ii. 17). St. Peter, his friend and companion, had been taught by a vision the great truth that he was to call no man common or unclean. St. Paul, though he wrote no Book of Revelation, had yet been the recipient of "visions and revelations of the Lord" without number, and had been caught up to the third heaven, and to the paradise of God (2 Cor. xii. 1—4). In the fifteenth chapter of I Corinthians, in both the Epistles to the Thessalonians,

especially in 2 Thess. ii., we come across the traces of a mystery which had evidently passed before his mental eye in some trance or vision of the night. To the prophets of the New Testament whose names have passed away unrecorded, were revealed the things which eye had not seen, nor ear heard, which God had prepared for them that love Him (1 Cor. ii. 9). It was, if one may so speak, the natural and fitting consummation of these scattered teachings that one, at least, of the great leaders of the Church should be called to receive and to transmit an apocalypse of this nature: and if Divine gifts are adapted, according to the wisdom of the Eternal Spirit, to the character and powers of those to whom they are given, we may be bold to say that there was no one on whom this gift was so likely to be bestowed as on the beloved disciple, who had shared the secrets of his Master's heart; who had been able to receive and record the higher teaching, which transcended the power of the earlier Evangelists. The idealising mystic temperament which lives in what to others seem abstract terms, light and darkness, life and death, love and wrath, is also that which is most readily led to clothe its thoughts in symbols, and to shadow forth the future, not in the form of an anticipated chronicle of things to come, but in mysterious visions and things hard to be understood. It was fit that the beloved disciple should be taught in the same way as Daniel, the "man greatly beloved," had been of old, and that he whose sense of the love of God and Christ was clearer and deeper than that of most others, should see that love revealed, both in the clear light of unmingled truth, and in the rainbow hues that encircled the everlasting Throne.

In writing thus I have assumed that the writer of the Apocalypse was one and the same with the Evangelist. That identity has been questioned, however, both in

ancient and modern times, and in singularly opposite directions. Writers of the early Church had not the slightest doubt about the Gospel of St. John, but they classed the Revelation with the *Antilegomena*, or doubtful books (Euseb., *H. E.* vii. 25), partly because it was not universally received, partly with a method which almost anticipates the "higher criticism" of our own time, on account of internal differences of phrase and style.<sup>1</sup> The tendency of not a few recent writers, on the other hand, has been to assign the Revelation to the Apostle, and the Gospel to an unknown writer of the second century, writing under Gnostic influences. The authorship of the Gospel has been discussed in its proper place (BIBLE EDUCATOR, Vol. IV., page 163), and I have brought together in previous papers (Vol. I., pages 27 and 97), a sufficient number of coincidences of thought and language between the two books to balance, and more than balance, the alleged difference of style. The hesitation of writers of the second and third centuries to receive the book is traceable to the fact that its mysterious character excluded it, as it has done largely since, from the public reading of the Church, and therefore it was not found in the earliest versions. The existence of many spurious Revelations, one of which retains a place in our Apocrypha, under the title of the Second Book of Esdras, had probably something to do with the hesitation which was shown in receiving a book stamped with an apocalyptic character. The fact that the hesitation was overcome shows that inquiry of some sort was met by evidence that was thought sufficient—by the testimony, for example, of the Muratorian fragment (A.D. 170), of Irenæus (A.D. 195), of Tertullian, Hippolytus, and Origen; and we may rest, I believe, in the conviction that the tradition of the Church has, in this case, not been mistaken.

Assuming St. John's authorship, we have to determine, as far as is possible, the period of his life to which the Revelation belonged. The general belief of the early Fathers who mention the book at all, beginning with Irenæus, assigned it to the persecution under Domitian (A.D. 95—97), when, it is said, the Apostle was banished to Patmos; and that is still the date adopted by the majority of commentators. I am constrained, however, to follow Ewald, Renan, and other critics in connecting it, not with the persecution of Domitian, but with that of Nero. The entire absence of any reference to the destruction of Jerusalem, the assumption that it is still waiting for its judgment (Rev. xi. 8), seem conclusive on this point. To the argument, on which Alford and others lay stress, that the Nero persecution did not extend beyond Rome itself, it may be replied that the Pastoral Epistles, and those of St. Peter, show that the Asiatic Christians also were exposed at that

period to a severe persecution (see BIBLE EDUCATOR, Vol. IV., p. 130), and that the wild outburst of popular, as well as imperial, fury in the capital was sure to be followed by a like excitement in the provinces, especially in that which had been for many years the chief seat of Christian propagandism. It was, we may add, precisely at that time, when Rome was reproducing the cruelties, as well as the vices, of the older Babylon, that the name of the city on the Euphrates was likely to present itself as the symbol of the great city which represented the world's power as on the side of evil; that men would come to think of it as "drunken with the blood of saints," and as "the mother of harlots" (Rev. xvii. 5). The persecution of Domitian was comparatively limited in its extent, and did not present, as that of Nero did, the horrors that stir the blood, and make men look for judgment from above.

It would be out of place here to enter in any detail into the interpretation of the book. The number and variety of the schemes by which men have endeavoured to make it fit in with the history of the world down to the nineteenth century are enough to show that its mysteries are yet unsolved, that as yet perhaps we are hardly on the right track to the solution. Briefly it may be noted that on the one side there are those who hold that the range of the visions of the book did not extend very far beyond the horizon of the Apostle's own time, that it was in relation to the events and fears and hopes of that age that he was led to declare to men the things that "must shortly come to pass." For such interpreters days are literally days, and not years. Babylon is imperial Rome; the great judgment that falls upon Babylon is the desolation that came upon Rome, the loss of her majesty and power in the invasion of the barbarians. The vision of the new Jerusalem is the triumph of the Church of Christ. As believing, in this way, that the visions of the future which passed before the seer of Patmos have already received an adequate, though not a literal, fulfilment, this has been called the *Præterist* school of interpretation, and is mainly represented by Grotius, Hammond, Bossuet, Herder, Ewald, Lee, and Maurice, names sufficiently wide apart from each other to show that the method of interpretation is not necessarily connected with the teaching of any church or sect. At the opposite extreme are those who hold that, as no series of events, either in the history of the Roman Empire or in that of modern Europe, corresponds closely to the series of prophetic visions, while yet those visions, being inspired, must of necessity receive a literal fulfilment, the whole book, with the exception of the messages to the Seven Churches, belongs to a time even now future, and leads men to be on the watch for the signs of that which, on this assumption, will be the beginning of the end. In this view Babylon is neither Imperial, nor, strictly speaking, Papal Rome—as she has been, or is—but the same great city in some new and as yet undeveloped phase, as allied with all forms of superstition and ungodliness, and brought into an open antagonism to the Church of God. When that

<sup>1</sup> Thus Dionysius of Alexandria is led to doubt the authorship, (1) because the writer of the Revelation names himself, and that of the Gospel and Epistles does not; (2) because the Gospel and Epistles agree in their style and language, in their use of "light," "darkness," "life," "truth," "love," and differ from the Revelation; (3) because the Epistles do not even contain an incidental reference to the Revelation, such as we find St. Paul making in 2 Cor. xii. 1. (Euseb., *Hist. Eccl.* vii. 25.)

conflict shall come the world will see (so the advocates of this *Futurist* system tell us) a wonderful and literal fulfilment of the portents and visions of the Apocalypse. This school of interpretation is less numerous than the other, but it has found able representatives among ourselves in Dr. J. H. Todd, Dr. S. Maitland, Mr. Isaac Williams, and others.

Between the two there is a third school—always the most numerous, and, from the nature of the case, attracting more popular interest—which maintains that, though the final consummation of the kingdom of God, as set forth in the closing chapters of the book, is still future, the visions from chap. iv. onwards to the end present a continuous history of the Church and of the world in their spiritual aspects, corresponding to that of mediæval and modern Europe. Under this scheme the days of the prophetic visions (xii. 6; xiii. 5) are equivalent to years, and, as such, serve as the basis of a chronological arrangement of events. We are led on to think of our own time as on the threshold of a great catastrophe. As Imperial Rome has passed away, men have found in Papal Rome the Babylon of the Apocalypse. She, too, is “drunken with the blood of the saints,” and is the “mother of abominations.” It cannot be wondered at that this method of interpretation should at all times have been popular. It appeals to that desire to pierce the secrets of the future which is more or less strong in all men; it tempts the subtle and the imaginative to exercise their ingenuity on the enigmas which have baffled others. Each thinks that his scheme will be more coherent and convincing than those that have gone before it. The drawback upon its claims is that the interpreters are almost hopelessly at variance; that history has too often to be written afresh to make it fit in with their schemes of interpretation; that small things become great, and great small, as seen in a perspective which is quite other than that of the ordinary historian. Each generation from the tenth century onward has thought of itself as standing near the end of all things, and the triumph of the saints, and the reign of Christ for a thousand years, and has heard the footfall of the coming Antichrist. The broad distinction between those who hold a pre-millennial or a post-millennial Advent does but represent a rough classification, within which there are endless diversities of detail.

I do not pretend to have succeeded where so many have failed, and I confess myself unable to accept any one of these methods as leading by itself to satisfactory results. All that I can suggest to the reader is the probability that each of them is true, so long as it is not looked on as adequate and exhaustive; that each becomes false when it is pushed beyond that limit. The visions were meant to guide the Apostle, and those for whom he wrote, in the midst of the terrors and confusions of their own time—the things that were “shortly to come to pass;” to comfort them with the thought of the triumph of God’s righteous kingdom, and of the destruction even of the greatest world-power that was opposed to it. So far, we may seek the first clue to their

interpretation in the historical succession of events after the time of Nero. But that triumph did not come in its fulness, and seems yet far off. The old antagonism between the kingdoms of light and darkness continues, and the issue, when it comes, must, to all appearance, be brought about by a more tremendous conflict, issuing in more entire victory. But “Prophecy,” in Bacon’s pregnant words, “hath springing and germinant accomplishments,” and in the interval between the first struggle and the last there may be many such fulfilments, many conflicts and triumphs, many “days of the Lord,” precursors of the last great day. If this should seem to render the prophecies of the Book of Revelation too vague and elastic, it must be remembered that this is precisely the way in which we have learnt to interpret the language of the older prophets. The vision of Isaiah (say, *e.g.* chap. xl.) speaks unmistakably of the return from Babylon, but is not exhausted by it; it passes from that to the coming of the Messiah, and received, as we believe, a fulfilment in the coming of our Lord; but neither did that exhaust it. It goes beyond any glory which the Church of Christ has as yet attained on earth, to the time of the new heaven and the new earth, and the restitution of all things. So, too, to take a yet higher example, our Lord’s prophetic teaching in Matt. xxiv. obviously draws all its imagery from the circumstances and incidents of the time, and finds a fulfilment in the destruction of Jerusalem, and, as obviously, is not exhausted by that destruction, but looks forward to a far-off Divine event.

From this point of view, then, we may hold that those are not wrong who study the book in close connection with the early struggles of the Christian Church, nor those who look forward to a glory yet to be revealed, nor those, again, who in each succeeding age have felt that it had a message of hope and warning even for them. Even the darker, more perplexing enigmas of the book find in some measure a solution which fits in with this wider method of study. The earliest and most generally received explanation of the mysterious number of the Beast, which sees in the Greek arithmetical value of the letters of the word *Lateinos* an equivalent to *six hundred and sixty-six*, has had, it is clear, an application both to Imperial and Papal Rome; and, so far as we may read the signs of the times, the part of Rome in this world’s history is not yet extinct, and some future Armageddon may see the Latin races of Europe arrayed under her leadership on the side of antagonism to the truth.

Yet the chief value of the book practically is, after all, independent of its predictive element. It has enriched the devotion and the poetry of Christendom with the most glowing imagery, with symbols of profoundest meaning. All that is noblest and most beautiful in the writings of Isaiah, Daniel, Ezekiel, in the ritual of Tabernacle and Temple, is brought together by the writer into what has well been called a gorgeous “mosaic” of gems, in which all that was most precious sparkles as with a new radiance. No book in the Bible has so helped to raise the thoughts and imaginations of the

poor above their common life, and to make them, more or less, unconscious poets. The hymns of Christendom would lose a large portion of their beauty and their

power if we were to strike out from them all that flows directly and indirectly from the Revelation of St. John.

## BOOKS OF THE NEW TESTAMENT.

## THE EPISTLE TO PHILEMON.

BY THE REV. T. TEIGNMOUTH SHORE, M.A., INCUMBENT OF BERKELEY CHAPEL, MATFAIR.

**T**HE authenticity of this Epistle has been accepted invariably from the earliest ages of the Church, though some persons referred to by St. Jerome,<sup>1</sup> regarding its subject-matter as of only private interest, questioned its place as one of the Canonical Scriptures. The Epistle was written during the Apostle's imprisonment in Rome, which is referred to in verses 9, 10, and was addressed to Philemon, who was a convert of St. Paul's (ver. 19), and a personal friend (ver. 13), and who, after his conversion to Christianity, had exerted himself in deeds of active Christian work. From the Epistle itself we discover the circumstances under which it was written. A slave named Onesimus had run away from his master, Philemon, having apparently first robbed him. This slave came to Rome, and was there converted by St. Paul. Having remained with the Apostle for some time, he is at last sent back by St. Paul to Philemon; and he takes with him this letter, in which the Apostle asks Philemon to receive him back, and to forgive his offence. The delicacy, the tact, the Christian love with which St. Paul does this are apparent in every verse of the Epistle.

The Epistle opens by reminding the one to whom it is addressed that the writer is "a prisoner" of Jesus Christ, and so at once awakens the reader's sympathy. It is addressed also to Apphia, the wife of Philemon, as well as to Philemon himself, and Archippus, who was connected with the Church at Colossæ,<sup>2</sup> the residence of Philemon, and probably some near relation of his.<sup>3</sup> The first seven verses are composed of this address, and of expressions of joyous recollection of, and sympathy with, Philemon; and then, with exquisite delicacy and pathetic power, the writer at last introduces the object of his letter: "Wherefore, though I might be much bold in Christ to *enjoin* thee that which is convenient, yet for love's sake I rather *beseek* thee." He reminds him—so as to melt his heart, before the object, the doubtless hated object, of this petition is even mentioned—who is the petitioner, "such an one as Paul the aged, and now also a prisoner of Jesus Christ." Who could refuse a request from such an one as that? Even after that with what pathos the name is introduced: "I beseech thee for *my son*

Onesimus, whom I *have begotten in my bonds.*" The writer feels that the mention of the name of the runaway and defrauding slave, even though introduced so delicately, will stir up the old resentment of the master; and St. Paul may have felt also that possibly Philemon may have thought that he did not know how badly Onesimus had treated his master—that if he had known that he had robbed him, as well as deserted him, Paul might not have so entirely forgiven him; and yet it is a difficult thing to send a letter by a man's own hand containing an expression of your knowledge that he is a thief. The very name of the runaway (*Ὀνήσιμος*), which signifies "profitable," suggests a pleasant way of showing the writer's knowledge of the extent of his wrong, and yet doing it in a manner which can scarcely hurt the bearer of the letter, and which by its pleasantry and wit could stir up no angry feeling (but rather provoke a smile) in the reader, so he writes, "I beseech thee for my son *Profitable*, who in time past was *unprofitable* to thee, but is now *profitable* to thee and to me." Then the Apostle, to show his estimate of the value of this servant, and at the same time his respect for his master, states that he would gladly have kept Onesimus for his own servant, but that he would not do so without knowing the wishes of Philemon (vv. 13, 14). With equal pleasantry and tenderness he speaks of the slave's having run away (ver. 15): "For perhaps for this reason *he was separated* [not as in A.V., "*he departed*," throwing any blame on him] from thee *for a season*, that thou shouldst receive him *for ever.*" In fact, St. Paul, with great pathetic pleasantry of expression, suggests that Philemon is to be a great gainer—"unprofitable" goes back as profitable; he was removed temporarily that he may return "permanently;" he left as a slave—he returns as "a brother." Read in the light of the preceding, there is scarce need for comment on the following (vv. 18, 19): "If he hath wronged thee, or oweth thee ought, put that on mine account. I Paul have written it with mine own hand. I will repay thee: not that I would remind you that *you owe me* your own self." I cannot but think that, finally, in verse 22, there is a "gentle reminder" to Philemon, that Paul hopes to see in person the result of this Epistle; and that so, Philemon must not act harshly, thinking that Paul will never know it: "At the same time, prepare me a lodging; for I trust that through your prayers I shall be given unto you"—*i.e.*, "shall come to you."

<sup>1</sup> *Proem.* in Philem. 3—7.

<sup>2</sup> Col. iv. 17.

<sup>3</sup> Philemon's son (Olshausen), or only an intimate friend (Chrysostom—*ἕτερον τινα ἰσως φίλον*).

This exquisite Epistle is of inestimable value in showing the practical manner in which St. Paul dealt with the difficult and dangerous question of slavery. No Roman opponent could, after this letter was written, pretend that the teaching of Paul encouraged servile revolt; and yet no timid or interested Christian could point to St. Paul as sanctioning those features of servitude which were essentially bad. To have sent back the runaway slave disarmed hostility on the one side; to make him be received as "a brother beloved" took away all the sting of slavery on the other. This Epistle, brief and particular as it is, is also of surpassing

interest to all admirers of the great Apostle of the Gentiles, as giving us a larger glimpse of that side of his character which occasionally shows itself elsewhere<sup>1</sup>—exhibiting to us the eloquent polemic, and the enthusiastic apostle, as possessed of a heart as tender as a woman's, and a love profoundly earnest, and intensely selfless. Here also we see how St. Paul applied to the ordinary actions of personal life the same great Christian principles by which he sought to guide the Christian Church.

<sup>1</sup> Especially in the Epistles to the Corinthians.

## GEOGRAPHY OF THE BIBLE.

BY MAJOR WILSON, R.E.

### SYRIA.

**T**HE term "Syria" is used in the New Testament to denote the country lying between the Taurus mountains on the north, and the province of Galilee on the south, and which was bounded on the west by Phœnicia and the Mediterranean, and on the east by the desert. In the Old Testament Syria, or Aram, appears to have extended to the Euphrates, and perhaps beyond; and several of the local divisions of the country are mentioned:—Aram-naharaim ("Syria of the two rivers"), called Mesopotamia in the Authorised Version (Gen. xxiv. 10); Padan, or Padan-aram ("the plain Syria, or the cultivated Syria"), apparently another name for the district of Aram-naharaim; Aram-dammeseck ("Syria of Damascus"), in 2 Sam. viii. 5; Aram-zobah ("Syria of Zobah"), Aram Beth-rehob ("Syria of Beth-rehob"), in 2 Sam. x. 6; Aram-maachah ("Syria-maachah"), in 1 Chron. xix. 6; and perhaps Geshur in Syria (2 Sam. xv. 8). Aram-naharaim has generally been identified with that portion of the Greek Mesopotamia which lies between the great bend of the Euphrates and the upper Tigris; but there are several passages in the Bible—especially those relating to Jacob's flight from Haran—that are difficult of explanation on this supposition; and we are almost inclined to adopt the view of Dr. Beke, that the Aram-naharaim, or Padan-aram, in which Haran was situated, lay to the east of Damascus, between the rivers Barada and Awaj. Syria of Damascus was of course in the vicinity of that city; and we find at a later period, when Damascus had increased in importance, that the term Aram was applied to this district alone. It is difficult to assign any precise locality to the other divisions. Maachah and Geshur are mentioned as being on the borders of Argob (the Lejah) and Bashan (Deut. iii. 14; Josh. xiii. 11—13). Rehob has been variously identified with the upper Jordan valley and with a district to the north-east of Damascus; whilst Zobah, which in the time of David was an important state, able to put large armies into the field, appears to have extended to the Euphrates. Several

of the towns of Zobah are mentioned in the Bible—as Berothah, Bethah, and Helam, the scene of David's great victory over Hadadezer—but none of them have yet been satisfactorily identified.

Syria is naturally divided into three separate sections: the district north of the Orontes, the valley of the Orontes, and the valley of the Litany (Leontes). In the first district the principal feature is the mountain-range of Jawar Dagh (Mount Amanus), from five to six thousand feet high, which divided Syria from Cilicia: running in a southerly direction from its point of junction with the Taurus mountains, and so near the coast as to leave but a narrow strip of plain, the range bifurcates at its southern extremity, throwing out one arm to terminate abruptly in the lofty cliffs of Ras el-Khanzîr (Rhosus), the other to die away gradually in the hills of Jebel Musa (Pierius), within a few miles of the mouth of the Orontes. Over this wild district there are only two good passes—one near Bayas, the other at Beilan, south of Iskanderun (Alexandria), the port of Aleppo, by which Barnabas probably crossed the Amanus on his way from Antioch "to Tarsus, to seek Saul." East of Mount Amanus is a hilly tract, drained by the streams which fall into the Lake of Antioch, and by the river of Aleppo, the ancient Chalus; beyond this lies the dry upland of the Syrian desert, extending to the Euphrates.

The second section extends from Antioch to the Nahr el-Kebir (Eleutherus), and throughout this distance runs the range of Jebel Nusairiyeh (Bargylus) in a southerly direction, and almost parallel to the coast. The range is steep towards the Orontes, on the east, whilst towards the west it descends in low, irregular hills, and throws out several short spurs, one of which terminates in the lofty headland of Ras Akra (Casius). At the northern extremity of Bargylus is the secluded glen in which Daphne, the favourite resort of the luxurious people of Antioch, was situated; and at the southern end, on one of the steep wooded hills by which the range breaks down to the level plain north of the Lebanon, rise the strong walls of the castle of El Husn,

commanding in old crusading days the great road which led from Hums and Hamah to the coast. East of Jebel Nusairiyeh, and parallel to it, is another range of mountains of less elevation, extending from the bend of the Orontes to the south of Hamah; and between these two lies the rich valley of the Orontes, abundantly watered by the streams which descend from the hills on either side. In the mountains of Nusairiyeh dwell a strange people, whose creed is a curious *mélange* of Idolatry, Judaism, Christianity, and Islamism, and who, according to their own tradition, were expelled by Joshua from Palestine. They have recently been visited by Mr. Johnson, the American consul at Beirut, who, in his interesting account, states that they have "preserved vestiges of the worship of Baal, the Syrian Apollo; of Astarte, the Syrian Venus; of fire, and of the heavenly bodies; and they have also retained traces of the Jewish law."

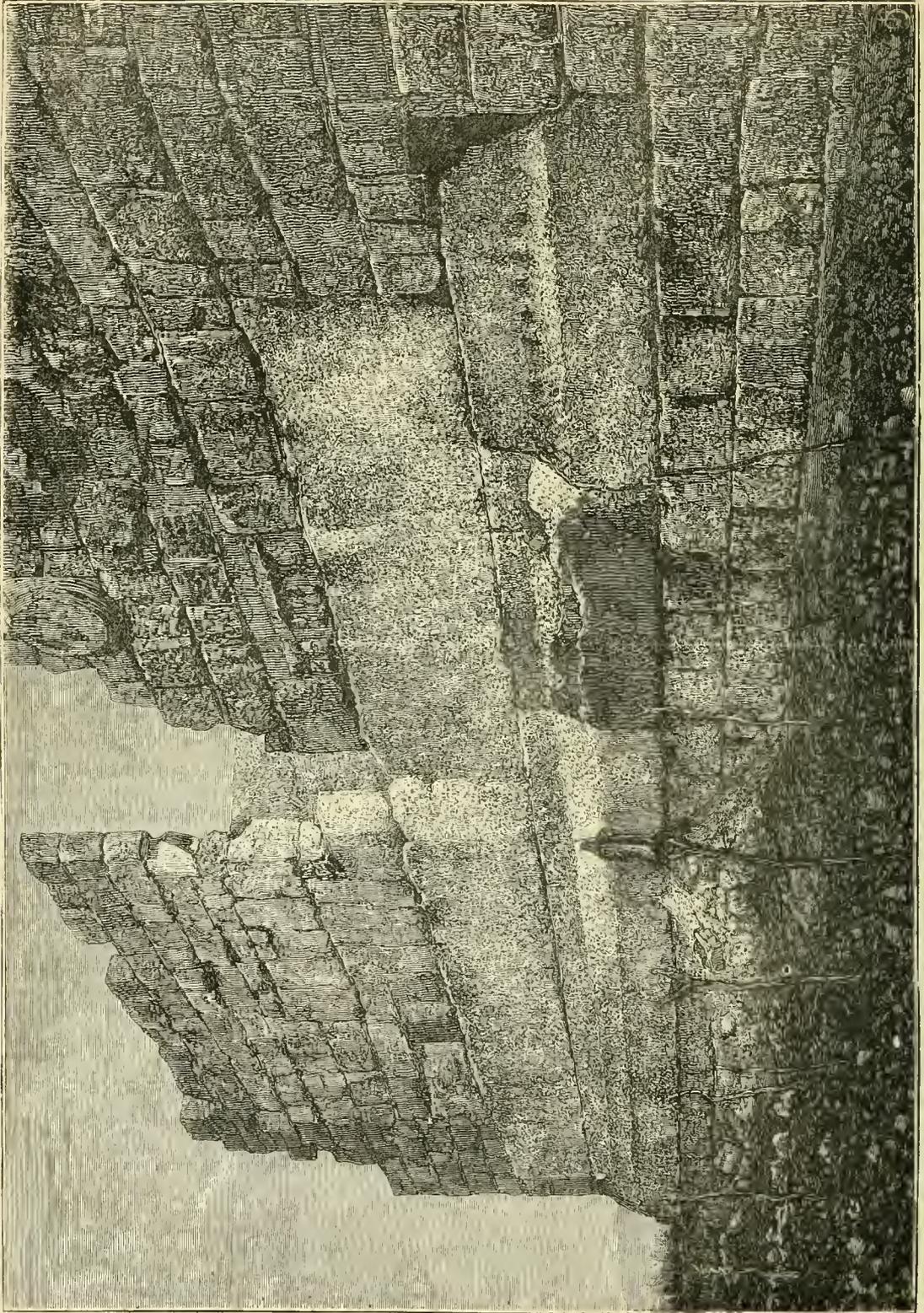
The third section comprises the two great ranges of Lebanon and Anti-Lebanon, and extends from the plain of the Nahr el-Kebir to the sources of the Jordan. The remarkable pass or plain to the north of Lebanon which connects the valley of the Orontes with the coast-plain is not improbably the "entrance of Hamath," mentioned on several occasions as the northern border of the Promised Land. From this plain the mountains rise into the lofty ridge of Lebanon, which attains its greatest elevation in Jebel Sannin, about 10,000 feet high, and then gradually falls towards the south until it reaches the grand gorge of the Litany (Leontes); the eastern declivities are steep, with few streams, and but slight cultivation; whilst the western fall by a gentler slope to the sea, and are carefully cultivated by a hardy mountain population, whose terraced gardens and picturesque villages have frequently been commented upon by travellers. Formerly the mountains were thickly wooded with cedar, cypress, and fir, but these have now in great part disappeared, leaving only a few groves of stately cedars as representatives of "the glory of Lebanon." The olive and mulberry are assiduously cultivated, and round the villages are extensive vineyards, producing wine which still has a certain reputation in the country. The beauty and fertility of "that goodly mountain, even Lebanon," are frequently alluded to in the Bible, and so is the fragrance of its flowers and vines (Cant. iv. 11; Hosea xiv. 6).

The range of Anti-Lebanon rises south of Hums, and running nearly parallel to that of Lebanon, attains its culminating point in Mount Hermon, at its southern extremity. The range is only mentioned once in the Bible, as "Lebanon toward the sun-rising," but Mount Hermon is frequently referred to as a limit, and also in connection with its snow-clad summit, which can be seen from so many points in the Holy Land. From Hermon a ridge stretches out towards the east, and forms the northern boundary of the rich plain of Damascus. Between Lebanon and Anti-Lebanon lies the great plain of the Bukaa—the Coele-Syria, or "the hollow Syria," of the Greeks—watered in its northern portion by the Orontes, and in its southern by the

Litany. The soil is extremely rich, and produces fine crops of grain and abundant pasturage.

East of Mount Amanus, and a few miles only from the Orontes, is the Lake of Antioch, formed by the waters of three streams, of which the Kara-Su is the most important, which drain the highland district to the north. The lake is about forty miles in circumference, and discharges its waters into the Orontes by a stream also known as the Kara-Su. The Kuweik, or river of Aleppo (Chalus), rises near a tributary of the Euphrates, and after flowing past Antioch loses itself in a marsh not far from the site of Colchis. The Orontes, the longest river in Syria, rises about ten miles north of Baalbek, and flows northwards through the fertile valley to the Jisr el-Hadid (iron bridge), where it turns westward towards Antioch, and after passing through a narrow gorge enters the coast-plain. The Litany, rising not far from the source of the Orontes, flows southward through the Bakaa, which gradually contracts towards the south, till the river enters a wonderful chasm near the village of Yuhmur. Here the precipices on either side are no less than a thousand feet in height, and the channel is so narrow that it is spanned by a natural bridge. The river afterwards pursues its way past the Castle of Esh Shukif, through a deep rocky gorge which cuts through the southern spurs of Lebanon, and finally enters the sea through a broad tract of meadow land. The Barada, which is either the Abana or Pharpar of Scripture, rises near the northern end of Anti-Lebanon, and flowing down through the plain of Zebdany, breaks through the ridge on the east by a deep chasm, the Suk Wady Barada, at the lower end of which are the ruins of the ancient Abila; the river then runs through a beautiful valley, receiving, *en route*, the waters of the great fountain of Ain Fijeh, and leaves the mountains about two miles from Damascus. Here the waters are led off by numerous aqueducts and canals for irrigation, and after passing through Damascus in seven separate streams, they re-unite below the city, and are finally lost in the lakes on the verge of the great eastern desert. The only other important stream is the Awaj, which rises amongst the spurs of Mount Hermon, and flows through the plain of Damascus to a lake not far from that which receives the Barada. This stream is regarded by several writers as one of the two "rivers of Damascus."

Amongst the many important places in Syria which deserve a passing notice, few have a greater interest in one sense than Seleucia, the port of Antioch whence Paul, accompanied by Barnabas, set forth on his first missionary journey (Acts xiii. 4), and where he probably landed on his return. Seleucia was not only a port, but a strong fortress, and the ruins are of a very remarkable character. The city stood at one extremity of a small but fertile plain to the north of the Orontes, and was built partly on level ground, partly on the lower slopes of the Mons Pieria, from which it took its name of Seleucia Pieria. There are many remains of the city walls and towers, but to us the most interesting ruins are those of the harbour from which Paul sailed.



BALBEK. THE THREE STONES IN THE PLATFORM OF THE GREAT TEMPLE. (From a Photograph taken for the Palestine Exploration Fund.)

On the outside was a kind of basin, protected from the prevailing winds by substantial jetties, whence a passage for the galleys was cut through the solid rock to a canal a hundred yards wide, which ran between walls of massive masonry to the great basin. This basin was an irregular oval in shape, 450 yards long and 200 to 350 wide, and its walls were formed of large hewn stones. Another remarkable work was a great excavation more than three thousand feet long, which, partly in the form of a hollow way, partly in that of a tunnel, led from the upper part of the city to the sea. Seleucia was built by Seleucus, the first of the Seleucidae, and here he was buried. It was a place of great importance, and the privileges of a free city were granted to it by Pompey.

About eighteen miles from Seleucia is Antak'eh, a small miserable place, occupying in part the site of Antioch, the magnificent capital of the Greek kings of Syria. Antioch was beautifully situated, partly on an island, and partly on the left bank of the Orontes, immediately above the grand gorge through which that river forces its way to the sea. The city extended over the level ground, and spread far up the slopes of Mount Silpius, where the grand old walls, with their flanking towers, shattered by earthquakes, still form a striking picture as they wind along the rugged crags on the summit. The walls are about seven miles in circuit, and some portions of them are interesting specimens of old mural

masonry; one gateway—that through which the Aleppo road passed out—still bears the name of St. Paul. Antioch was remarkable for the extent and beauty of its buildings. Successive rulers, whether Greek or Roman, appear to have vied with each other in ornamenting the famous city; and even foreigners would seem to have contributed their share, for we find Herod the Great making a road, with a colonnade, from the city gate eastward towards Aleppo. Of all these glories little remains: earthquakes and conquering hordes have done their work too surely; and a change in the bed of the river has left no trace of the island on which many of the most magnificent buildings were situated. Antioch was founded by Seleucus Nicator, B.C. 300, and the site was well chosen, commanding easy access with the sea by the valley of the Orontes, with Cilicia by the

Beilan pass, with Mesopotamia by way of Aleppo, and with the rich plains of Coele-Syria by the valley of the upper Orontes. Seleucus, with the view of attracting settlers to his new city, gave all the inhabitants, of whatever country, the rights of citizenship; and the Jews, who from the first settled there in great numbers, were governed by their own ethnarch, and possessed the same political privileges as the Greeks. Under the Seleucid kings the city increased in size and splendour, and its contact with Jewish history at this period is several times mentioned in the books of Maccabees. It is, however, in connection with the Apostolic Church, and the early progress of Christianity, that Antioch

possesses its chief interest. On the dispersion of the Christians from Jerusalem, at the death of Stephen, certain "men of Cyprus and Cyrene" came to Antioch (Acts xi. 20), and preaching the Gospel to the Greeks, founded the first Gentile church. The success that attended their efforts soon became known at Jerusalem, and Barnabas was sent to strengthen and confirm the infant church. It was soon after this that Paul, who had been brought to Antioch by Barnabas (Acts xi. 25, 26), first commenced his regular ministerial work, and that the disciples received the name of Christians. During the joint ministry of Paul and Barnabas, Agabus and other prophets who came from Jerusalem foretold the famine, and alms were collected and sent to the poorer brethren in Judaea.

It was from Antioch that Paul started on his first missionary journey; and here he returned to give an account of his labours (Acts xiv. 27). At the same place he commenced and ended his second journey; and it was also the starting-point of the third journey. The only other incidents connected with the Apostolic Church are the visit of some Judaizing teachers from Jerusalem, who disturbed the Church until the questions at issue were settled by the council at Jerusalem (Acts xv. 1—31); the contention between Barnabas and Paul (Acts xv. 38, 39), and between Paul and Peter (Gal. ii. 11—21). During the first four centuries Antioch continued to be an important centre for Christian progress; and amongst the many eminent names connected with the city we may mention those of Ignatius and Chrysostom. The gradual decay of Antioch is due to



several causes—the founding of Constantinople, the ravages of earthquakes—three of which were of such violence as almost to destroy the town on each occasion—and the various sieges, especially that of Chosroes, the Persian, by whom the city is said to have been left utterly desolate.

Almost due east of Antioch, on the verge of the eastern desert, is Aleppo, the ancient Berœa, containing a large population, of which rather more than one-fifth are Christians. Aleppo was at one time identified with the Helbon of Ezek. xxvii. 18, but the site of this place was found by Professor Porter near Damascus. Aleppo is on the highway between Mesopotamia and Palestine; and the Arabs have a tradition that Abraham, on his way to the land of Canaan, pitched his tent on the castle hill, and remained there some years, giving of his abundance to the poor of the district. The country to the south-west of Aleppo, as well as the valley of the Orontes, is studded with the ruins of towns and villages, many of them containing very perfect remains of early Christian churches, and other important buildings; but there is no place of special Biblical interest until we reach Hamah (Hamath).

The position of Hamath, in a narrow portion of the valley of the Orontes, about midway between the source of that river and the bend which it makes above Antioch, was of no slight importance, for it commanded the valley, and the great road from the valley of the Euphrates, which passed down it; and it may almost be called the northern "key" of Palestine. A place so situated must naturally have been the scene of stirring events, and we find it frequently alluded to in connection with military operations. Hamath is mentioned in most of the passages of the Bible which relate to the northern boundary of the Promised Land; and it would appear to have been included in the kingdom of Solomon, who built "store-houses" there, possibly with the view of facilitating commercial intercourse with the East. On the death of Solomon, Hamath recovered its independence, and appears in the Assyrian inscriptions of 900 B.C. as a separate state in alliance with the Syrians of Damascus and the Phœnicians, but it was retaken by Jeroboam II., who appears to have dismantled the place. Its subsequent capture by the Assyrians is alluded to in the well-known speech of Rabshakeh (2 Kings xviii. 34; Isa. xxxvii. 13). The modern town of Hamah lies on both sides of the Orontes, and is chiefly remarkable for the number of large wheels which raise water to the houses and gardens in the upper part of the town. The castle, which stood on a mound in the centre of Hamah, has entirely disappeared; and so have all other remains of ancient Hamath, except some remarkable inscriptions which have recently been discovered, and have hitherto resisted every effort to decipher them.

Proceeding southward up the valley of the Orontes, we pass Zifrun, perhaps the Ziphron of Numb. xxxiv. 9; Hums (Emesa), the home of Longinus; Riblah, where Nebuchadnezzar was encamped when Jerusalem was taken, and where the sons of Zedekiah were slain, and

Zedekiah's own eyes put out (2 Kings xxv. 6, 7) in presence of the great conqueror; and reach the strange, solitary monument of Hurmul, situated on rising ground, which commands a view down the Orontes on the one hand, and the Bukaa on the other. Here, probably, the "land of Hamath" terminated, and Cœle-Syria, ("the hollow Syria"), the deep valley between the ranges of Lebanon and Anti-Lebanon, commenced. About two miles from the monument is the great source of the Orontes, Ain el-Asy, perhaps the Ain (fountain) of Numb. xxxiv. 11; one of the points on the northern boundary of the Promised Land.

The most interesting place in the Bukaa, or Cœle-Syria, is Baalbek (Heliopolis), where the grandeur and beauty of the ruins have for centuries attracted the notice, and excited the admiration of travellers. Baalbek has apparently no Biblical history, though the grand masonry of the platform would seem to be of far older date than the period of the Antonines, to whom the temples are due. The principal buildings are the three temples; the first, or "great temple," of which only six columns and a few other small portions remain, stood on an artificial platform, which appears never to have been completed. Immediately in front of the temple was a large rectangular court, 440 feet long and 370 wide, surrounded by recesses and niches, with a rich ornamentation of fruit, flowers, &c.; in front of this, again, was an octagonal court, whence a triple gateway led to the portico, and a broad flight of steps. The second, or Temple of Jupiter, stands on a platform of its own, on a lower level than the great temple, and is one of the most striking ruins in Syria. It is larger than the Parthenon at Athens, and richly and profusely ornamented. The third temple is circular in form, and built in a similar style. In the platform under the great temple are the three enormous stones from which the temple derived its name of Trilithon. Each of the stones is over sixty feet in length and thirteen feet in height, and they are built into the wall at a height of twenty feet above the ground (see page 304). There is, however, in the quarries a much larger stone, the dressing of which was never finished; it is no less than 68 feet 6 inches long, 14 feet 1 inch thick, and from 14 feet to 17 feet 6 wide. The quarries would appear to have been abandoned whilst some large building was going on, as there are numbers of large stones but half quarried; and this enables us to see pretty clearly the method of working. In the great rectangular court of the temple may still be seen the foundations of the large church built by Theodosius towards the close of the fourth century, when he destroyed the temple. Two of the apses are nearly perfect, and they are at the western end of the church, an arrangement necessitated by the position of the great temple, and the desire to make use of the grand entrance by which the court was reached.

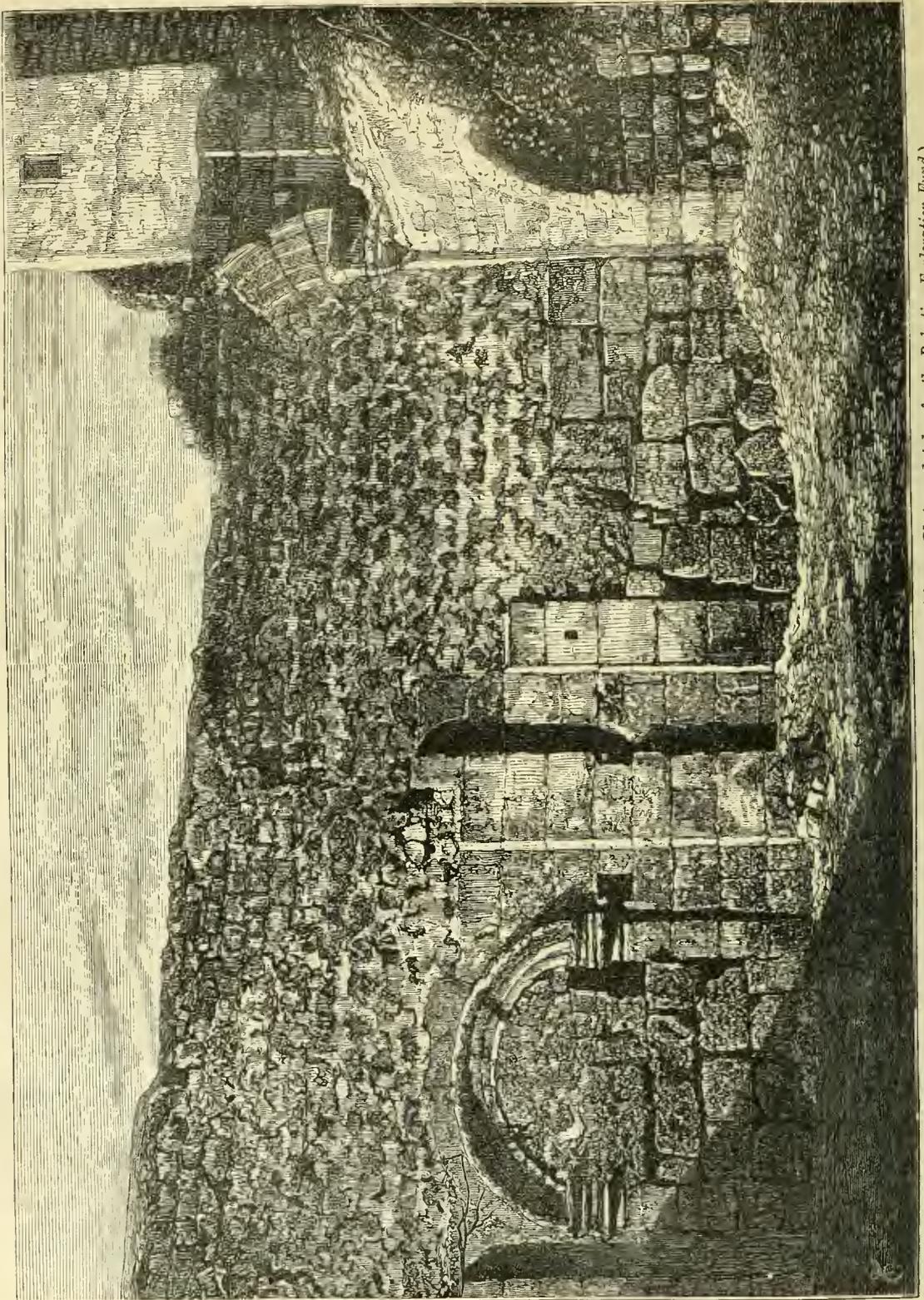
From Baalbek a road leads across the range of Anti-Lebanon to Damascus; and following this we reach the fine gorge of Suk Wady Barada, where the Barada breaks through the mountain barrier. The cliffs rise

precipitously on either side, and high up on the left bank is a deep cutting in the rock, which marks the course of the old Roman road. In the cutting there is a tablet containing an inscription to the effect that the road which had been carried away by the river was re-made by the Emperors Marcus Aurelius and Lucius Verus; and that the mountain was cut through by Julius Verus, legate of Syria, at the cost of the people of Abilene; and immediately below the gorge are the ruins of the old city of Abila, commanding a beautiful view down the fertile valley of the Barada. There is little left save a number of rock-hewn tombs, fragments of columns, and rude foundations, and the name itself has disappeared, unless it lingers in the *Kabr Habil* (Abel's tomb), which lies on a hill above the ruins, and is no less than thirty feet long. Abila was the capital of the tetrarchy of Abilene, which is mentioned in Luke iii. 1. Still following the road, we pass the great spring of *Ain Fijeh*, bursting forth at the foot of a cliff on which stands a ruined temple, and reach the village of *Dumah*, whence a short, steep ascent over a barren limestone hill leads to the *Kubbet en Nasr*. Immediately on reaching the crest of the hill a view meets the eye which once seen can never be forgotten; it is one of those views which impresses itself at once on the mind, and ever afterwards lingers in the memory; a scene so beautiful that Mahomet, whilst still a camel-driver from Mecca, is said, after gazing upon it, to have turned away without entering the city, with the expression, "Man can have but one paradise, and my paradise is fixed above." The general features of the view have been well caught by Dean Stanley, who observes, "Far and wide in front extends the level plain, its horizon bare, its lines of surrounding hills bare, all bare far away on the road to Palmyra and Bagdad. In the midst of this plain lies at our feet the vast lake or island of deep verdure, walnuts and apricots waving above, corn and grass below; and in the midst of this mass of foliage rises—striking out its white arms of streets hither and thither, and its white minarets above the trees which embosom them—the city of Damascus. On the right towers the snowy height of Hermon overlooking the whole scene; close behind are the sterile limestone mountains; so that one stands literally between the living and the dead." All this wealth of verdure is due to the Barada, which, scattered over the plain in countless rills, gives life to the thirsty soil; and in this as well as in the peculiar position of the city we may see the cause of the remote antiquity of Damascus. Here, at a very early period, a great centre for trade arose; caravans passing through from Tyre and the sea-port towns by way of Palmyra to Assyria and the east; whilst in Ezekiel we have an allusion to the commercial intercourse with Tyre, whence manufactured articles, "the multitude of the wares of thy making," were received in return for "wine of Helbon and white wool."

Amongst the many interesting ruins which Damascus contains we may notice the old Roman wall, with its square towers, on which the circular towers of the pre-

sent wall stand, and the eastern city gate, *Bab Shurky*, a fine old Roman gateway, consisting of a central arch and two side ones. The central and southern entrances are now closed, and all the traffic of the city passes through the northern gate, which is only ten feet wide. This gateway is of special interest, as from remains found at different periods within the city, it appears to have opened into one of those grand streets lined with colonnades which form such an important feature of the larger towns of Palestine, and marked the line of the great military road. In this case we may well believe that the current tradition is correct which identifies the street with the "Via Recta," or "street called Straight" of Acts ix. 11. At one point in the wall is shown the place whence St. Paul was let down in a basket (2 Cor. xi. 33), and not far from it the tomb of St. George, the porter who assisted him in his escape, as well as the place where the "great light suddenly shined from heaven" (Acts ix. 3). It may be remarked that this site is shown on the east of the city, whilst the road from Jerusalem entered it from the west. There is no indication in the Bible of the exact locality at which St. Paul was converted, except that it was as "he came near Damascus;" and we would gladly believe that the site, identified by an earlier tradition, near the village of *Juneh*, is correct, for at this point a traveller along the Roman road from the Jordan obtains his first view of Damascus and its richly-cultivated plain, a view scarcely, if at all, less striking and extensive than the more celebrated view from the *Kubbet en Nasr*. Within the city walls, the most interesting building is the great mosque, which contains many traces of the changes which it has passed through. It is not impossible that on this site once stood the house of Rimmon, to which Naaman had to accompany his master (2 Kings v. 18); but the earliest date to which any of the existing remains can be assigned, is that of the Seleucid kings. This temple, of which a large fragment can still be seen, was succeeded by a building richly ornamented in the style of the Baalbek temples, which was converted into a church, and afterwards turned into a mosque. Curiously enough, over one of the doors the Moslems have left the old Christian inscription, "Thy kingdom, O Christ, is an everlasting kingdom, and Thy dominion endureth throughout all generations." Some of the private houses at Damascus are remarkable for the beauty and taste displayed in the decoration of their interiors, but externally all have the same character. No windows look towards the streets, which have an extremely dull appearance, the bare walls being only broken by the low doorways which open into the narrow winding passages that give access to the courts of the houses. The courts vary in size, but nearly all of them are paved with marble, and watered by one or two fountains, and have numbers of orange, lemon, or citron trees growing in them. All the dwelling-rooms look into the court, and some in the older houses have beautifully carved ceilings of wood, and have the sides of their walls tastefully decorated with inlaid work.

Damascus is first mentioned in the Bible in con-



EAB SHURKY, DAMASCUS: ENTRANCE OF STREET CALLED STRAIGHT. (From a Photograph taken for the Palestine Exploration Fund.)

nection with Eliezer, the steward of Abraham, who was a native of the city (Gen. xv. 2). We have but slight indication in the Bible of any stay made by Abraham at Damascus, but several traditions are supplied from other sources, one to the effect that Abraham lived some time at Damascus, and was king of that place before entering the Promised Land. At Burzeh a small cave is shown as the "Place of Abraham," and the village of Jobar is said to occupy the site of Hobah, to which Abraham pursued the kings (Gen. xiv. 15). During the reign of David we find the "Syrians of Damascus" taking part with Hadadezer, king of Zobah, in the war against David, but they were completely defeated, and David "put garrisons in Syria of Damascus, and the Syrians became servants to David, and brought gifts" (2 Sam. viii. 6).

In Solomon's reign, Rezon made himself master of Damascus, and "was an adversary to Israel all the days of Solomon" (1 Kings xi. 25). After the separation of the ten tribes, the kings of Damascus were continually at war with one or other of the two kingdoms, and the kingdom of Israel was invaded by them on several occasions. In the reign of Joash, however, some success attended the arms of the northern kingdom, for he is said to have beaten "Hazeal thrice, and recovered the cities of Israel;" whilst his successor, Jeroboam II., is reported to have "recovered Damascus" (2 Kings xiii. 25; xiv. 28). At last an attempt on the part of the kings of Damascus and Israel to depose Ahaz, king of Judah, induced the latter to apply to the Assyrians for assistance. That aid was given; Rezin, king of Syria, slain, and the city of Damascus destroyed—"taken away from being a city," and made "a ruinous heap" (Isa. xvii. 1). It was some time before the city recovered its former prosperity, but during the Persian period it was known as the most flourishing place in Syria. We have no space to enter more particularly into the history of Damascus, and its many points of contact with Jewish history, as well as with that of Assyria, as recorded in the cuneiform inscriptions, and will only draw attention to the state of Damascus at the period of St. Paul's visit, when "the governor under Aretas the king kept the city of the Damascenes with a garrison" (2 Cor. xi. 32). This Aretas was one of the line of Nabathæan princes who reigned at Bosrah, in the Hauran, from about 100 B.C. to the Roman conquest in 109 A.D., and who frequently pushed their arms as far as Damascus. The name of Aretas, under the form Harethath-Philodemus, occurs on a gateway in Bosrah, as well as that

of his son Malechus, who assisted Vespasian during the Jewish war. On the death of Tiberius, 37 A.D., the government of Syria was much neglected, and it was apparently at this time that Aretas gained possession of Damascus, and held it under an ethnarch; the date of St. Paul's escape being usually fixed at 39 A.D.

In a wild glen high up in Anti-Lebanon, and not many miles from Damascus, is Helbon, which Professor Porter has satisfactorily shown to be the Helbon mentioned by Ezekiel. The whole surrounding country is rich in vines and olive-trees, and the wine is still said to be of a superior quality. East of Damascus, on the plain, is a curious artificial mound, apparently of Assyrian origin, whence a stone slab, on which a standing figure is represented, was obtained and placed by the Palestine Exploration Fund at the South Kensington Museum. Further east, on the borders of the lake or marsh in which the Barada loses itself, is the village of "Harran of the Columns," so called from the remains of an old temple which can be seen for a long distance towering over the plain. This place Dr. Beke has identified with the Harran, whence Jacob fled, which is so intimately connected with the history of the patriarchs; and he cites in support of his views the account of Jacob's flight and Laban's pursuit, which is given in the Bible. Dr. Beke also supposes that the space between the Barada and Awaj is the Aram-naharaim, or Mesopotamia of the Bible; and we think that his arguments have not yet been sufficiently answered.

In conclusion, we would add a few notes from Captain Warren's account of the summit of Hermon, which, from its pre-eminence amongst the high places of Syria, must have been the scene of an ancient worship. At the top is a plateau, comparatively level, with two small peaks lying north and south of each other, and about 400 yards apart; whilst to the west, at a distance of 600 yards, is a third peak. These three are nearly the same height, and together form the summit of Hermon. "On the northern and western peaks no ruins could be found. . . . but on the southern peak there is a hole scooped out of the apex; the foot is surrounded by an oval of hewn stones; and at its southern end is a *sacellum*, or temple, nearly destroyed." This *sacellum* has nothing in common with the numerous temples on the western slopes of Hermon, and may have been intended for a different form of worship. The view from the summit is grand and instructive, embracing a very large proportion of the Holy Land, which lies far below, spread out like a gigantic relief map.

## THE PLANTS OF THE BIBLE.

ORDERS CRASSULACEÆ AND UMBELLIFERÆ.

BY WILLIAM CARRUTHERS, F.R.S., KEEPER OF THE BOTANICAL DEPARTMENT, BRITISH MUSEUM.



FEW fleshy plants, allied to our common stonecrop, are indigenous to Palestine, flourishing in the most arid localities. These are, however, not referred to in the Bible, and need only a passing allusion here. They are species of *Sedum*, *Umbilicus*, &c., and with them may be mentioned two saxifrages and a *Mesembryanthemum*. This last plant (*M. nodiflorum*, Linn.) De Sauley found on the shores of the Dead Sea, and, observing the hygrometric properties of its fruits, the dried capsules of which open when moistened by the rain or moisture, and close again when dry, he, to his own satisfaction, established that it was the real rose of Jericho. His friend, the Abbé Michon, believing that this remarkable plant was as new to science as it was to the traveller, founded for it a new genus, dedicated to De Sauley, and named it *Sauleya hierichuntica*. (De Sauley's *Journey*, vol. i., p. 512.)

The *Umbelliferae* are a large group of herbs, easily recognised by their numerous small flowers arranged in umbels. In Palestine, as in Britain, they form a considerable proportion of the wild flowers of the pastures and waste places. Different kinds of the grey and spiny sea-holly (*Eryngium*) grow on the shores of Syria and in arid localities in the interior, while species of *Fœniculum*, *Pimpinella*, *Bupleurum*, *Scandia*, *Daucus*, &c., occur in the pastures, and *Enanthe* and *Helosciadium* are found in wet places like the Sea of Galilee and the Jordan. Many Mediterranean forms of the order are met with which have no representatives in Britain. Few of the plants of this order are remarkable either for their beauty or their economic value, and they are consequently, with the exception of a few cultivated species, not referred to in the Bible. These species are the cumin, dill, and coriander—all of them extensively used as spices still, as they were by the Hebrews, because of the essential oil contained in the fruit. The cumin (*Cuminum sativum*, Linn.) was as carefully cultivated by the Jews, in ploughed fields, as a crop of cereals, and the fruits (popularly but erroneously called seeds) were easily separated from their stalks by beating with a rod (Isa. xxviii. 25, 27). The Saviour charges the hypocritical Scribes and Pharisees with punctiliously tithing the cumin and dill, which are only inferentially included in the Levitical law, while they omitted judgment, mercy, and faith (Matt. xxiii. 23). The passage referred to contains the only reference to dill to be found in the Scriptures. The translators of our Authorised Version correctly translated ἀνηθον by "dill," but placed the word in the margin, while they inserted the name of a different plant, "anise," in the text. The coriander is mentioned only in the description given of the manna miraculously provided for the Israelites during their wilderness

wandering. This plant was cultivated in Egypt, the fruit being bruised to mix as a spice with bread; and thus being familiar to the Jews, they compared the unknown substance, as regards both its form and colour, to the coriander seed (Exod. xvi. 31; Numb. xi. 7).

The milky gum-resin exuded from the stem of *Galbanum officinale*, Don, was one of the ingredients of the perfume for the tabernacle (Exod. xxx. 34), as pointed out by Dr. Birdwood (BIBLE EDUCATOR, Vol. II., p. 151). This plant is a native of Persia, and is not found in Palestine. It has been supposed that the *rosh* (רֹשׁ) occurring several times in the Bible, and generally translated "gall" or "bitterness," is a plant. In one passage it is rendered "hemlock." "Judgment springeth up as hemlock in the furrows of the field" (Hos. x. 4). It is thought to be derived from a root meaning poison, and to indicate, therefore, a poisonous plant. Celsius and others, with the translators of our version, have referred it to the poisonous hemlock. Darnel, nightshade, henbane, centaury, and other plants have also been suggested, but there are no materials to guide to any certain judgment as to the plant intended. The same may be said of *pannag* (פַּנָּג), an article of commerce sold to the Tyrians by the Jews, and mentioned only in one passage in Ezekiel: "Judah and the land of Israel, they were thy merchants; they traded in thy market wheat of Minnith, and Pannag, and honey, and oil, and balm" (xxvii. 17). The translators of our version have adopted the notion of some of the rabbins that Pannag was a wheat-producing district in Judæa, like Minnith. The Syriac version renders it *dokhon*, "millet." Among other conjectures it has been supposed to be the gum-resin of one of the umbelliferous plants.

## ORDERS OF MONOPETALOUS PLANTS.

Plants belonging to the teazel-worts (*Dipsacæ*) are abundant in Palestine, but as neither these nor the more frequent though less obvious species of the natural orders *Rubiaceæ* and *Valerianaceæ* are mentioned in Scripture, they require only a passing allusion.

The herbaceous plants of the Composite order form a large proportion of the wild flowers in Britain. The daisy, hawkweed, thistle, and many more, are familiar to every one. Equally abundant are the plants of this order in Palestine, but instead of the soft-leaved and defenceless species best known to us, the predominant forms are spiny plants with but little foliage. They belong to the genera *Centaurea*, *Notobasis*, *Scolymus*, *Echinops*, *Cirsium*, &c. In early spring, Porter says, "the plain in Sharon is covered with forests of gigantic thistles;" they abound on hill as on plain, and some species are troublesome weeds in the fields, and are probably among the plants referred to in various places

as "thorns" and "thistles." Thus, if the *choach* (צִחָךְ), translated "thistle" in the passage "Let thistles grow instead of wheat, and cockle instead of barley" (Job xxxi. 40), be an agricultural weed, as the passage implies, it may be one of the spiny thistles or knapweeds, which are the pests of the Oriental cultivator. But such a corn-weed would not suit the requirements of other passages where allusion is made to the *choach*, so that it had better be considered to be a general term applicable to any spiny herb or shrub.

The wormwood (*Artemisia Absinthium*, Linn.) is employed in several passages in the Old Testament in a figurative sense, to indicate, in harmony with the noxious qualities of the weed, the evils that sin brings on man. Several species of wormwood occur in Palestine, all of which may be included under the general term *la'anáh* (לְאַנָה). Wormwood is the name given to the star which John, in his vision in Patmos, saw fall upon the third part of the rivers, making them bitter (Rev. viii. 11).

Several species of *Campanula* are common spring plants in Palestine. True heaths are absent except in the higher hills of the north, where *Erica Orientalis* is found. *Rhododendron ponticum*, Linn., grows on the Lebanon range; a strawberry-tree (*Arbutus Andrachne*, Linn.), allied to that found at Killarney, occurs frequently on the mountainous table-land.

The olive is perhaps the most abundant as it is the most important tree now growing in Palestine. Yet in former times it was much more abundant than it is now, for many long unused oil-presses, hewn out of the solid rock, are met with far from any indications of the tree. The olive grows to a height of about twenty feet; it has oblong leaves, hoary on their under-surface, and numerous clusters of small, whitish, fragrant flowers. A large proportion of its numerous flowers fall off in the spring, frequently covering the ground with a white carpet. To this Eliphaz refers, in speaking of the wicked man: "He shall cast off his flower as the olive" (Job xv. 33). The fruit, which is nevertheless produced in great abundance, consists of an oily and fleshy pericarp, violet in colour when ripe, enclosing a stony kernel. The oil is obtained by placing the fruit in a stone vat, sometimes hewn out of the solid rock, and covering them with a flat stone fitting the cavity, to which pressure is applied by a wooden screw. The oil was, and still is, of great importance to the Oriental, being largely used at meals, and in the preparation of food. Among the items in the large store of provisions supplied by Solomon to Hiram's workmen, who were employed on Lebanon obtaining the wood for his Temple and palace, was included "twenty thousand baths of oil" (2 Chron. ii. 10). Olive-oil was the material burnt in house-lamps (Matt. xxv. 3); with it the people anointed their bodies (Ps. xxiii. 5); and it was largely employed in the Temple service, mixed with the sacrifices (Lev. ii. 1, &c.), and for the lamp of the Tabernacle (Exod. xxvii. 20), as well for the golden candlestick of the Temple. The wood of the olive is yellowish, hard, and fine-grained, and well fitted for cabinet work. It was used by Solomon for the cheru-

him, and for the doors and the posts in his Temple (1 Kings vi.).

The olive is often employed figuratively in the Bible, to indicate prosperity and the possession of the favour of God. The land of promise was "a land of oil olive and honey" (Deut. viii. 8). David, in reference to the blessings God had conferred on him, says, "I am like a green olive-tree in the house of God" (Ps. lii. 8). And when God blesses his returning people, it is promised that "his branches shall spread, and his beauty shall be as the olive-tree" (Hos. xiv. 6).

The Apostle Paul employs a figure drawn from the operation of the husbandman on the olive-tree to illustrate the relation of Jew and Gentile to Gospel blessing. It is the practice to propagate good varieties of olive, as we do roses and apples, by engrafting them on ordinary stems. So St. Paul says to the Gentile, "If some of the branches be broken off, and thou, being a wild olive-tree, wert grafted in among them, and with them partakest of the root and fatness of the olive-tree, boast not against the branches" (Rom. xi. 17).

The *Salvadora persica*, Linn., supposed by some to be the "mustard-tree" of the New Testament, and found in the lower valley of the Jordan, has been already figured and described (see Vol. I., p. 120).

Several species of sea-lavenders (*Statice*) are found in Palestine; a large variety grows on the shores of the Dead Sea, and some small spiny species occur on the highest ridges of Lebanon.

Among the Indian merchandise offered in Tyre by the men of Dedan were "ivory and ebony" (Ezek. xxvii. 15), both obtained from Ceylon. Ebony is the heart-wood of *Diospyros Ebenum*, Linn.

The storax-tree (*Styrax officinale*, Linn.) is an abundant plant throughout the hilly regions of Palestine. It never attains to the size and appearance of a tree, even in the most sheltered positions. The bark is smooth and pale, the leaves are small with a downy covering on the under-surface, and the white flowers are like orange blossoms, both in appearance and odour. It has been suggested that the *libneh*, translated "poplar" in our version, is this pale-leaved shrub, but the reference in Hosea implies that the *libneh* was a tree of some height, for sacrifices were offered under its good shadow (iv. 13). There is no reason for rejecting the rendering of our version. A balsamic resinous substance, with an agreeable odour, sometimes exudes in drops from the bark of the storax, and may be obtained in larger quantity by subjecting the bark to pressure. This is believed to be that substance which was employed in the preparation of the holy incense, called *nataf* (נָטָף), i.e., a "drop" (Exod. xxx. 34). The LXX. rendered *nataf* by a corresponding Greek word, *στακτῆ*, and this has been adopted in our version without translation.

The periwinkle (*Vinea minor*, Linn.), familiar to us in our hedges and copses, is found also in Palestine; but the most important member of the family *Apocynaceae* is the oleander (*Nerium oleander*, Linn.), which grows abundantly on the banks of streams and lakes

all over the country. Its profusion of pink blossoms, in their setting of dark-green leaves, gives to the locality where it abounds a luxuriance and a beauty that arrests the attention of every traveller. No certain allusion is made in the Bible to a plant bulking thus largely in the landscape of Palestine, unless we accept the baseless conjecture that the tree which Moses at the command of God cast into the bitter waters of Marah was this river-side shrub.

Several species of the allied order of Aselepiads are found in Palestine, belonging to the Mediterranean genera *Cynanchum* and *Periploca*; the only one deserving special notice is *Calotropis procera*, Linn., a tropical plant reaching the confines of the country in the valley of the Dead Sea. This is supposed by some to be the "apple of Sodom," referred to by Josephus and others. The fruit, about the size of an apple, consists of a loose bladdery skin, surrounding a pod filled with small flat seeds, which are furnished with tufts of silky hair. Tempted by the promising fruit, the ignorant traveller would fill his mouth with an expanding mass of dry silky filaments, instead of the juice of a fruit, and such experience might originate the fable of the

"Dead Sea fruits that tempt the eye,  
But turn to ashes on the lips."

Many species of *Convolvulus*, including our common smaller bindweed (*C. arvensis*, Linn.), are to be found in Palestine, and a still greater variety of nightshades (*Solanaceæ*). The most remarkable of these is *Solanum sanctum* Linn., which claims, with the *Calotropis*, the honour of being the "apple of Sodom." This is found chiefly in the Jordan valley, where it grows as a useless weed on waste places, or is utilised for hedges. It is a shrubby plant, some five feet high, and with both stem and woolly leaves covered with scattered spines. The flower is like that of the common potato, and so also is the fruit, except that it is somewhat larger, and when ripe the pulp is said to dry up and become powdery.

The box-thorn (*Lycium europæum*, Linn.) is more widely distributed, being met with almost everywhere over the hilly country. It is clothed with numerous stiff, sharp spines, and is well adapted for hedges, for which it is used in Palestine, as in Italy and other countries. This is probably one of the plants included in the "brambles," "briers," and "thorns" of our English Bible. The mandrake (*Mandragora officinalis*, Linn.) belongs also to this family. It is a stemless herb, with a long fleshy tap-root. The leaves are large, and are spread out on the surface of the ground; from amongst them spring the purple flowers, each on a short stalk. The fruit is yellow, round, and nearly the size of a plum; like the berries of the potato and tomato, they contain, when ripe, a large number of small seeds buried in a soft pulp. They are sweetish, but

rather insipid, and though they do not commend themselves to strangers, they are much sought after by Orientals. The mandrake has long been famous for its supposed virtues in love incantations, and it is mentioned in connection with these imaginary virtues in Gen. xxx. 14—16. The tap-root frequently breaks up into two or more branches, in such a manner that a little imagination readily recognises in it some approach to the human figure:

"The rooted mandrake wears  
His human feet, his human hands."

When the doctrine of signatures was accepted, this appearance suggested the presence in the plant of the most marvellous virtues. Its possession was coveted, but no ordinary dangers had to be encountered in securing it. The unwary collector might be killed by merely touching it, and, when he proceeded to remove it from the ground, it would utter a frightful shriek, that would certainly drive him mad, if it did not kill him outright. To prevent this catastrophe, the following plan was pursued, as Josephus tells us:—"They dig a trench quite round about it, till the hidden part of the root be very small; they then tie a dog to it, and when the dog tries hard to follow him that tied him, this root is easily plucked up, but the dog dies immediately, as if it were in stead of the man that would take the plant away; nor after this need any one be afraid of taking it into their hands." The mandrake is common in Palestine. It ripens its fruit in April and May, during wheat harvest, as in the days of Reuben. The mandrake is mentioned as having a pleasant odour (Cant. vii. 13).

Numerous plants of the Borage and Labiate families contribute to the floral beauties of Palestine. In spring the marjoram, mint, rosemary, lavender, savory, and thyme make the hills fragrant as well as beautiful. The mint is mentioned in the New Testament, and there only in the charge that the Saviour brings against the Pharisees of tithing mint and anise, while they neglected judgment, mercy, and faith (Matt. xxiii. 23). Our common horse-mint (*Mentha sylvestris*, Linn.) is probably the kind referred to, as it is extensively cultivated in the East. It is much used in cookery, and was one of the "bitter herbs" with which the paschal lamb was eaten. Not only the hills and plains of the tableland, but the barren and rocky districts of the south and the desert region possess these labiate plants, and from one, or perhaps several, of these the Jews made up the bundles of "hyssop" used in their ceremonial sprinklings (see Vol. I., p. 227).

Several species of speedwell, toad-flax, and snapdragon are found in the corn-fields of Palestine; and the prickly *Acanthus spinosus*, Linn., is an abundant weed in all the plains. This plant may be included among the "brambles" of the Bible.

## ANIMALS OF THE BIBLE.

BY THE REV. W. HOUGHTON, M.A., F.L.S., RECTOR OF PRESTON, SALOP.

## HOMOPTERA.

**S**OME species of homopterous insect is denoted by the Hebrew word *tólah*, or *tólaath*, rendered in our version by "scarlet" or "crimson;" it also denotes some vermiform creatures, as worms or larvæ. In most of the passages the dye obtained from the insect, rather than the insect itself, is spoken of. The terms by which scarlet or crimson are expressed in Hebrew vary; the full expression for the cochineal insect is *tólaath sháni*, i.e., "worm of crimson." *Sháni* is probably derived from *shánáh*, "to shine," alluding to the bright colour of the dye. The expression *sheni tolaath*, i.e., "crimson of worm," also occurs (see Exod. xxv. 4 and Lev. xiv. 4). The LXX. and Vulgate read generally *κόκκινον* and *coccinum*, and there is no doubt that the cochineal insect is meant. The *Coccus ilicis* is very common in Palestine, and is still occasionally used as a dye, though it has been supplanted by the *Coccus cacti* of Mexico, which has been introduced into Palestine and other countries. In the *Coccidae* family the male alone has wings, the female being apterous. The dye is produced from the female, which is much larger than the male insect. When alive, the size of the female is about equal to a cherry-kernel, but when dry it shrivels up to the size of a grain of wheat. Its colour is dark red. These insects attach themselves to the twigs and leaves of the Syrian Holm Oak (*Quercus coccifera*), on the juices of which they feed. The colour is far better described by *crimson* rather than by *scarlet*, the usual rendering of the A. V. The Arabic name is *kermez*, the origin of our English "crimson." It was one of the dyes used in the drapery of the Tabernacle (Exod. xxvi.), and in the holy garments of the high priest (Exod. xxviii. 5, 6, 8, 15, 33, &c.). Crimson robes were worn by the rich and luxurious (see 2 Sam. i. 24; Prov. xxxi. 21; Jer. iv. 30; Rev. xvii. 4, &c.). Isaiah (i. 18) in a well-known passage compares heinous sins to crimson; and Nahum speaks of the soldiers in the army advancing towards Nineveh as wearing crimson dresses (ii. 3). It was with a crimson robe (*χλαμὸς κόκκινῆ*) that the Roman soldiers clothed the Saviour, in mockery of His claims to royalty (Matt. xxvii. 28).

## HYMENOPTERA.

Of the hymenopterous order mention is made in the Bible of ants, bees, and hornets. The ant is noticed in Prov. vi. 6—8: "Go to the ant, thou sluggard; consider her ways and be wise: which having no guide, overseer, or ruler, provideth her meat in the summer, and gathereth her food in the harvest;" and again in xxx. 25: "The ants are a people not strong, yet they prepare their meat in the summer." Much has been written on the question—supposed to be answered in the affirmative in the passages just quoted—whether the old belief of Jewish Rabbis, Arabian writers on

natural history, and many of the ancient Greek and Roman writers, that ants gather in food during the summer for consumption in the winter, is supported by fact. Ants, as a rule, are dormant in winter, and do not consequently require food for winter consumption. Greek and Latin writers say that the ant stores up grains of corn; this is quite true, but the corn is not eaten by the insects, which are chiefly carnivorous in their habits, though they are also fond of saccharine matters. Ants take a pleasure in running away with various small objects, as beans, seeds, &c., which they convey to their nests, and use as a lining to keep out the damp. The late Colonel Sykes tells us of a species of Indian ant, the *Atta providens*, so called from his having found a large store of grass-seeds in its nest; he says that this insect carries seeds underground, and brings them again to the surface, after they have got wet during the monsoons, apparently to dry, thus corroborating what the ancients have written on this particular point. The observations of modern naturalists are almost conclusive that ants do not store up food in the summer and autumn for winter consumption, at any rate in temperate climates; but it cannot be denied that there may exist species of exotic ants which in warm climates may store up food. Tristram noticed some ants among the tamarisks of the Dead Sea, actively engaged in collecting the aphides and saccharine exudations in the month of January, so that in the warmer climates of Palestine the ant may not be dormant all through the winter. But it cannot fairly be said that the writer or writers of the passages in the Proverbs assert absolutely the storing-up properties of ants. Kirby and Spence have said with much force with regard to the words in the passages in question, "If they are properly considered it will be found that the interpretation which seems to favour the ancient error respecting ants, has been fathered upon them, rather than fairly deduced from them. He does not affirm that the ant which he proposes to the sluggard as an example, laid up in her magazine stores of grain against winter, but that with considerable prudence and foresight she makes use of *proper seasons* to collect a supply of provisions sufficient for her purposes. There is not a word in them implying that she stores up grain or other provisions. She prepares her bread and gathers her food, namely, such food as is suited to her, in summer and harvest, that is, when it is most plentiful, and this shows her wisdom and prudence by using the advantages offered to her" (*Introd. to Entom.* ii. 47). Solomon, in the sixth chapter, is speaking against idleness—against the "sluggard," who "sleepeth in harvest, and causeth shame" (x. 5), that is, who neglects proper and seasonable times, and sleeps when he ought to be working. "Give not sleep to thine eyes, nor slumber to thine eyelids" (vi. 4). "The sluggard will not plow; . . . therefore shall he beg in harvest, and have nothing" (xx. 4).

Solomon then aptly refers, for a lesson in diligence, to one of the least of insects, the little ant, which always avails herself of favourable opportunities—which does not sleep in harvest, but gathers food at the right time.

In the other passage (xxx. 25) the ant is especially mentioned as one of the four things which though little upon the earth, "are exceedingly wise," and it would be difficult to name any other little creature more deservedly celebrated for its wisdom, architectural skill, diligence, and perseverance, than the ant. We may notice that the texts in the original Hebrew cannot be said to favour the notion that storing-up properties for winter are implied.

Amongst the Arabs the ant was regarded as a symbol of wisdom, and it was once a custom to place one of these insects in the hand of a newly-born child, with the prayer, "May the boy turn out ingenious and skilful." The Hebrew word is *nemáláh*, which with some probability has been referred to the root *námal*, "to cut"—compare the word *insect*—the ant having the junction of the thorax and abdomen very fine.

Ants are common in Palestine, but not more than a dozen different species were collected by Dr. Tristram's party, "a very small proportion of the number that must exist there." They vary in habits, colour, and size, one species being about an inch in length.

## SCRIPTURE BIOGRAPHIES.

### JOSIAH.

BY THE REV. EDMUND VENABLES, M.A., CANON RESIDENTIARY AND PRECENTOR OF LINCOLN CATHEDRAL.



HE later history of the kingdom of Judah is that of a series of violent reactions, now towards the true faith, now towards idolatry, the tendency, however, being on the whole constantly downwards. These reactions took their character from that of the reigning monarch. When Hezekiah and Josiah were on the throne, every token of idolatrous worship was put down with a strong hand, and apparently with the zealous good-will of the nation. But the reformation was in each case merely superficial. The idolatrous party were repressed temporarily, and were compelled to acquiesce, at least outwardly, in measures which they detested, and which they secretly thwarted whenever they dared. But they remained unaltered at heart, ready, as soon as the change of the monarch introduced a change of religious policy, to return to the open practice of their old abominations. Meanwhile, the people were surely deteriorating; sinking lower and lower in the social and moral degradation inseparable from the cruel and licentious forms of worship to which they were so fatally addicted. Idolatry had eaten into the heart and life of the nation. The reactionary policy of such monarchs as Hezekiah and Josiah might check the outward development of the evil for a time, but the poison was surely working beneath the hypocritical garb of conformity, declaring itself with increased virulence as soon as the pressure was removed.

The latest of these reactions against idolatry was that under Josiah, the last of the good kings of Judah—the pattern in the Old Testament, as Timothy is in the New, of youthful piety, and of devout reverence for the Holy Scriptures. The memory of this prince, illumining the dark days of the hopeless decline of the nation with a transient gleam of brightness, was cherished with tender regret by the Jews. The name of Josiah was as deservedly dear as that of his wicked grandfather Manasseh was hateful. He was regarded as one of the three irreproachable sovereigns

of Judah,<sup>1</sup> and his "remembrance like the composition of the perfume that is made by the art of the apothecary, sweet as honey in all mouths, and as music at a banquet of wine" (Eccles. xlix. 1). In the words of the sacred historian, "he did that which was right in the sight of the Lord, and walked in all the ways of David his father, and turned not aside to the right hand or to the left" (2 Kings xxii. 2; 2 Chron. xxxiv. 2). His untimely death, when leading the armies of Judah, was mourned with the deepest and most universal sorrow, which was perpetuated as a day of national humiliation, even after the return from the captivity (2 Chron. xxxv. 25; 1 Esdras i. 32; Zech. xii. 11).

Josiah, the fifteenth king of the separate kingdom of Judah, was the son of Amon, and grandson of Manasseh. His mother was Jedidah, a native of Boscath, a town near Lachish (Josh. xv. 39; 2 Kings xxii. 1). He was only eight years old when his father Amon became the victim of a domestic conspiracy. Little as Amon had deserved his people's good-will, his assassination was a decidedly unpopular act, which was at once avenged by the execution of the conspirators, while his young son was called to the throne by the unanimous voice of the nation, B.C. 641.<sup>2</sup> We are destitute of all detailed information as to the earlier years of Josiah, but it would seem that even within the precincts of the palace there was a godly remnant, by whom the promise of good he may have exhibited in his childhood was carefully fostered. The result was a happy one. There is no monarch of Judah, after David, who was more

<sup>1</sup> "All, except David, and Ezekias, and Josias, were defective; for they forsook the law of the Most High, even the kings of Judah failed" (Eccles. xlix. 4). There was a similar triad of wicked kings—Jereboam, Ahab, and Manasseh—who, according to Jewish tradition, would have no part in the future life.

<sup>2</sup> "The people of the land," we are informed, "slew all them that had conspired against king Amon; and the people of the land made Josiah king in his stead" (2 Chron. xxxiii. 25). At the murder of Amaziah a similar popular movement and election of a king had taken place, the young son being, as here, chosen as successor (2 Kings xiv. 19–21).

eminent for personal piety, and for his religious zeal. It was long before the personal character of the king could exercise any direct influence over the nation, and the prophecies of Zephaniah give a terrible picture of the moral and religious degradation of Jerusalem during the early years of his reign, while the rites of Baal and Molech continued unchecked by public authority. But it was a period of quiet preparation, during which, through the influence of this prophet and the important party who had viewed the idolatries and cruelties of the late kings with indignation, the country was ripening for a religious revolution<sup>1</sup> (Zeph. i. 1). What in modern phraseology would be styled Josiah's conversion took place in his sixteenth year, "while he was yet young" (2 Chron. xxxiv. 3). He then "began to seek after the God of David his father." Surrounded as the young king was with an almost established system of idolatry, it needed no small courage to declare himself openly on the Lord's side, resolved to bring back his people to the faith from which they had so grievously apostatised. This resolution had doubtless been gaining strength, until his arrival at man's estate gave him independence of action. In his twentieth year the young and pious king commenced a personal progress for the purpose of rooting out the memorials of idolatry, which extended beyond the limits of his own kingdom to the land of Israel, the former seat of the ten tribes. This personal visitation was spread over six years. The external reform was thorough and violent; forced, for the most part, on a reluctant people, rather than called for by them. The brief record in the Chronicles<sup>2</sup> of the demolition of the monuments of superstition and the destruction of every symbol of idolatry, reads like a page out of the Reformation of the sixteenth century. Wherever he went he destroyed the images of every sort and kind with fire and hammer, scattering the ashes and pulverised fragments on the graves of their worshippers. The idolatrous altars were broken down in his presence, and the shrines demolished. The high places, desecrated in the reformation of Hezekiah, but reinstated during the long supremacy of idolatry under his son Manasseh, were once more defiled through the length and breadth of his land, "from Geba" in the extreme north, to "Beer-sheba" at the extreme south of Judah (2 Kings xxiii. 8). As a climax of horror he even violated the sanctity of the grave, breaking up the sepulchres of the idolatrous priests, and burning their bones on the altars they had served (2 Chron. xxxiv. 5). The authority of Josiah as a reformer was recognised to the utmost boundaries of Israel. The forcible demolition of the homes and objects of idolatry "with their mattocks round about" extended to "the cities of Manasseh, and Ephraim, and Simeon, even unto Naphtali," to the extreme north (2 Chron. xxxiv. 6). Nowhere was the purification more thorough-going than at "the king's chapel" of Bethel (Amos vii. 13), the original seat of the false worship of

him "who made Israel to sin." The altar and the high place were demolished, and all trace of the symbols of idolatry done away, by crushing to powder whatever could not be consumed by fire. Here, too, the graves were opened and the bones burnt on the chief altar, in fulfilment of the malediction uttered by the "man of God from Judah" three hundred years before (1 Kings xiii. 2). His was the only sepulchre spared, together with that of the old prophet who had so basely and fatally deceived him (2 Kings xxiii. 17, 18). Utterly abhorrent as this desecration of the tomb was to Jewish feelings, the condition of the dead priests might well be envied by the unhappy men whom the stern young reformer found still ministering at the idolatrous shrines. They were remorselessly slain on the altars which they had served, as a sacrifice to the offended majesty of Jehovah (2 Kings xxiii. 20). The work of reform had probably begun in Jerusalem—though the chronology is here somewhat confused<sup>3</sup>—with the purging of the Temple, which had been shamefully profaned in the last two idolatrous reigns. In this work we may well conceive, though there is no direct testimony to the fact, Josiah would be greatly strengthened and encouraged by the youthful prophet Jeremiah, who was then just at the outset of his career (Jer. i. 2). The house of the Lord and its precincts were cleansed from every trace of the licentious rites of which they had been the scene. The vessels made to Baal, Astarte (Authorised Version, "for the grove"), and the host of heaven, and the image of Astarte herself (Authorised Version, "the grove") were ejected from the Temple and burnt. The horses dedicated to the sun; the altars erected by Ahaz on the flat Temple roof; the high places dedicated by Solomon to the false gods of his foreign wives, were successively destroyed. Tophet, the locality of the horrid rites of Molech, where Manasseh had made his own son to pass through the fire (2 Kings xxi. 6), was defiled with the bones and ashes of the dead. The idolatrous priests throughout the land were deposed from their office, those of the Levitical order being placed under strict surveillance at Jerusalem. As a mark of disgrace, they were forbidden to officiate at the Temple altar (2 Kings xxiii. 8, 9). So disgraceful had been the desecration of the Temple, that it needed not purification only, but repair. To meet the necessary expenses a collection was set on foot, similar to that established in the reign of Joash (2 Kings xii. 9, 10). When it appeared that a sufficient sum had been raised, Josiah sent it to Hilkiah, the high priest, by his finance-minister, Shaphan—grandfather of the excellent Gedaliah, the governor of Judæa after the destruction of Jerusalem by Nebuchadnezzar, so treacherously murdered by Ishmael the son of Nethaniah (Jer. xl.,

<sup>3</sup> Josiah's reform is placed by the author of Kings after the discovery of the Book of the Law and the national covenant (2 Kings xxiii. 4 sq.). But the Chronicler is probably more correct in putting it earlier in Josiah's reign, and spreading it over a series of years. According to him, the purification of the land began in the twelfth year of Josiah's reign. At its conclusion he "returned to Jerusalem," where six years later, in his eighteenth year, the "Book of the Law" was found by Hilkiah (2 Chron. xxxiv. 3-7, 8-14).

<sup>1</sup> Newman, *Hebrew Monarchy*, p. 285.

<sup>2</sup> 2 Chron. xxxiv. 3-7.

xii.)—with instructions to pay the sum over to the chief architect for the commencement of the restoration (2 Kings xxii. 3—7). Hilkiah then mentioned to Shaphan the recent discovery in the Temple of a roll which, on perusal, he at once recognised as “the Book of the Law,” which, having been placed, in obedience to Deut. xxxi. 26, by the side of the ark in the Holy of Holies, had been lost or mislaid during the profanation of the Temple by Manasseh.<sup>1</sup> Shaphan conveyed the newly-found treasure to the king, and read it before him. So completely had the sacred volume been neglected during the last wicked reigns, that its discovery “amounted almost to a new revelation.”<sup>2</sup> Horror-struck at the terrible denunciations it contained, Josiah rent his clothes, and in extreme consternation, immediately sent a deputation headed by Hilkiah to a prophetess named Huldah, entreating her to counsel him how to escape the Divine wrath the idolatries of the nation had incurred. Her reply was far from re-assuring. She declared that repentance would be too late to avert the threatened doom. God’s wrath was kindled against Jerusalem, and would not be quenched. For the king himself she had a more comforting message. His tender-hearted piety and unfeigned repentance should not be unrewarded. Irreversible as the sentence against his people was, he should not behold its execution. Before the Divine judgments fell on the land he should be gathered to his grave in peace (2 Kings xxii. 15—20).

Josiah felt it to be of the utmost importance that the nation should be made acquainted with the contents of the Book of the Law. If God’s judgment on the city and nation could not be averted—though who could tell whether the repentance of Jerusalem might not be as effectual to turn away the fierceness of His anger, as that of Nineveh had been (Jonah iii. 9, 10)—still individuals might, like himself, be permitted to escape the full severity of it. So he summoned the elders of the people, with the priests and prophets as the representatives of the nation, to a public reading of the book. An immense concourse assembled in the Temple, and the king, elevated above the crowd on the platform, or “pillar,” which was the monarch’s special place in the Temple courts (2 Kings xi. 14; 2 Chron. xxiii. 13), recited the sacred document from end to end. The heart of the people bowed before the majesty of the Divine law, and they without hesitation renewed the covenant with the God of their fathers, the monarch leading the way. “All the people stood to the covenant,” and “did according to the covenant of God, the God of their fathers” (2 Kings xxiii. 1—3; 2 Chron. xxxiv. 32).

<sup>1</sup> It is considered a settled point by the Rationalistic school of critics that this roll, whether containing the whole Pentateuch, or merely the book of Deuteronomy, was a forgery of Hilkiah’s. We cannot enter into the question here, but a consideration of the arguments will convince the unbiased mind of the soundness of Professor Rawlinson’s conclusion, that “fraud or mistake might as easily have imposed a new Bible on the Christian world in the sixteenth century, as a new ‘Law’ on the Jews in the days of Josiah” (*Speaker’s Commentary*, 2 Kings xxii. 8).

<sup>2</sup> Stanley, *Jewish Church*, ii. 499.

This solemn pledge of national fealty was further consecrated by a celebration of the long-intermitted feast of the Passover on a scale of most unusual grandeur and magnificence, on the day appointed by the Law. To increase the solemnity of the rite, “the holy ark” of the covenant, which had been either contumeliously cast out by the idolatrous kings, or, which is perhaps more probable, removed by Josiah during the progress of the repairs, was replaced in the Holy of Holies (2 Chron. xxxv. 3). Such a Passover, attended by such multitudes, and observed with such accuracy of ritual, we are told by the Chronicles, had not been held since the days of Samuel, the last judge—*i.e.*, during the whole existence of the monarchy. The details are fully given in the Chronicles (2 Chron. xxxv. 1—18). It was held in the eighteenth year of Josiah’s reign. He was then twenty-six.

Josiah’s exertions for national reform did not relax after this Passover. He had put down open idolatry; he now proceeded to exterminate secret superstitious practices, equally forbidden by the law of Moses; such as witchcraft, and working with familiar spirits (Lev. xx. 27; Deut. xviii. 9—12). His religious zeal is recorded in terms of the highest commendation by the author of the Book of Kings. “Like unto him was there no king before him, that turned to the Lord with all his heart, and with all his soul, and with all his might, according to all the law of Moses; neither after him arose there any like him” (2 Kings xxiii. 25). We learn also from an incidental notice in Jeremiah’s writings (Jer. xxii. 15, 16) that Josiah was careful to order his own life and government by the same law. “By the careful administration of justice he alleviated the distress of the more helpless of his subjects, and won the esteem of all by his gentle yet active sway.”<sup>3</sup>

But it was too late for the virtues of the most pious and beneficent monarch to save a people who, in spite of their formal repentance, had in heart departed completely from God. The earlier chapters of Jeremiah reveal the hollowness and insincerity of their professed penitence, and prepare us for the final catastrophe. The formidable inroad of the Scythians (leaving its memorial in the name Scythopolis, borne in later times by the old Canaanitish city of Bethshan), recorded by Herodotus (Bk. i. 104—106), is entirely omitted by the sacred historians, who allow the last thirteen years of Josiah’s reign to glide by without record. They hasten on to the fatal end. The little kingdom of Judah was in constant danger of being crushed between the two mighty rival world-powers of Egypt and Assyria. Too weak to stand alone, it could only exist by attaching itself to one or other of its powerful neighbours. Josiah had allied himself to Assyria, then enfeebled by the Syrian inroad, and distracted by internal dissensions; and when his suzerain was assailed by the powerful king of Egypt, Pharaoh-necho, he felt himself bound by honour and fealty to interpose his resistance.

<sup>3</sup> Ewald, *History of Israel*, Eng. Tr. iv. 239.

Necho's object was to reach Carchemish on the river Euphrates. To do this it was essential that he should pass through the territory of Judah. In spite of the assurance of the Egyptian king that he had no hostile designs against Judah, and his warnings to Josiah not to mix himself up in a quarrel with which he had nothing to do, and so to compel him to attack one whom he would prefer leaving untouched, Josiah, with rash chivalrousness, determined to oppose the passage of Necho's army. The two forces encountered on the great battle-field of Esdraelon, not far from Megiddo. Josiah, like Ahab, entered the battle in his chariot in disguise. But, like Ahab, a chance arrow inflicted on him a mortal wound. His servants transferred him from his war-chariot to a lighter vehicle that was in reserve, and conveyed him to Jerusalem, which, however, he did not reach alive. He was buried, not in the old royal sepulchres, which were full at the time of Hezekiah's death, but "among the sepulchres of his fathers;" *i.e.*, a catacomb, newly excavated by his grandfather Manasseh in the garden attached to his palace (2 Kings xxi. 18, 26), where he and his son Amon had been interred. This lamentable event occurred B.C. 609, in the thirty-ninth year of Josiah's age. The death of Josiah was without a precedent in Hebrew annals, and the depth of the national mourning was equally unprecedented. His fall overwhelmed his kingdom with consternation. He was the first king of David's line who had fallen in battle; and his death

left the country at the mercy of a powerful foreign invader, with only a young and inexperienced king to oppose him. An elegy over the departed king was written by the prophet-poet Jeremiah, which was annually sung by the male and female minstrels of the land, even after the return from captivity. If we may press the language of Zechariah, this mourning was as domestic as it was public, as individual as it was universal. Every family shut itself up and mourned in seclusion, even the men and women being separated from one another. Every family wept apart, and their wives apart (Zech. xii. 11—14). The memory of this national mourning long survived as a type of the deepest conceivable sorrow. Nor was this mourning greater than the calamity deserved. For himself an early death before the arrival of the evils impending over his nation was indeed a blessing. Though he fell in war, the prediction of Huldah, that he should be "gathered into his grave in peace," was fulfilled in its spirit, by his removal "from the evil to come," and under circumstances which allowed his burial with regal honours in the tomb of his ancestors.<sup>1</sup> But for his kingdom the untimely death of "the last royal hero of Israel" was an irreparable calamity. Had he lived, his piety could not long have delayed the doom of the guilty nation; but it was fearfully accelerated by the weakness and wickedness of his unhappy sons.

<sup>1</sup> Compare the interpretation of this same phrase, "Thou shalt die in peace," in connection with Zedekiah (Jer. xxxiv. 5).

## THE CANON OF THE OLD TESTAMENT AND THE APOCRYPHA.

BY THE EDITOR.

**T**HE Greek word canon (*κανών*), connected with *κάννα*, and so with "cane," "canal," "channel," meant primarily a straight rod, and so a measuring rule, employed by carpenters and other craftsmen in their work. From this it was an easy transition to use it for that which was a *rule* of ethics or of criticism. So the later Alexandrian critics used to speak of a greater writer as being the "canon" of excellence in his own department. So the Fathers of the Church spoke of the Creed as being the "canon" or rule of faith; so decrees of councils were called canons or rules of the Church; so saints are said to be "canonised" when their names are placed in the list which is the rule and measure of the Church's observance of saints' days; so, lastly, in modern ecclesiastical phraseology, the canon (abbreviated from the Latin *canonicus*) is a priest who is bound by the rule of the foundation or society of which he is a member.

As applied to a catalogue of the books of Scripture, the earliest direct use of the term "canon" is found in a Greek writer, Amphilochius, about A.D. 380, who gives a catalogue of the sacred books, under that name. Through the influence of Jerome and Augustine, who use it frequently in this sense, speaking of this or that book as "in the canon," or "not in the canon," it ob-

tained general currency in the Latin Church. The meaning of this use seems to be, not that the writings were the rule or measure of men's faith, but that the list was the rule by which they were to test the claims of books claiming to be part of Holy Scripture. It is obvious, in the nature of things, that a canon of Scripture in this sense implies the existence of at least several books recognised as sacred, and belongs, therefore, to a comparatively late stage in the growth of the collection. So Jewish tradition ascribed to Ezra, and to the Great Synagogue, or assembly of scholars, of which he was the reputed founder, the formation of the received Hebrew canon. The books of the Old Testament, however, present traces of the gradual growth in earlier times of a collection of writings, specially preserved, and looked on as of high authority. Thus, Moses is told (Exod. xvii. 14) to write the condemnation of Amalek "for a memorial in a book," and to rehearse it in the ears of Joshua. There is a "Book of the Covenant," including apparently the Ten Commandments and the laws in chap. xx.—xxiv., as early as Exod. xxiv. 7. The rules in Exodus and Leviticus, the genealogies, the muster-roll, the list of journeys, in the Book of Numbers, imply written records, preserved as authoritative, even if we believe the present

arrangement of the books to be of later date. Assuming the Mosaic authorship of the Book of Deuteronomy, "statutes and judgments" are implied at every turn, as authoritative and accessible, to be written upon door-posts and gates, to be taught to children (Deut. vi. 7—9). The Book of the Law, presumably the last revised copy of it, was to be put in the side of the ark of the covenant for safe keeping (Deut. xxxi. 26). In Josh. xxiv. 26 we find a solemn document registering the renewed covenant of the people as being added to the books already recognised as sacred. The development of poetic and prophetic literature, the desire to continue the history of the nation from the time of Moses, led from the time of Samuel and David onwards to the "making of many books," of which the writer of Ecclesiastes speaks (xii. 12), and we have traces at every step of an abundant literary activity stretching far beyond the books which we now receive as canonical. There was the writing in which Samuel entered "the manner of the kingdom," and laid it up before the Lord (1 Sam. x. 25). There were the numerous Psalms of the Tabernacle and the Temple, and the schools of the Prophets, of which we probably have but a small proportion. There were the "three thousand proverbs" and the "thousand and five songs" of Solomon (1 Kings iv. 32). There were the Books of the Chronicles of the Kings of Judah and Israel, in which the king's scribe registered his achievements. These were composed at various periods and of various characters; the Book of the Wars of the Lord (Numb. xxi. 14); the Book of Jasher (Josh. x. 13; 2 Sam. i. 18), of Nathan the Prophet (1 Chron. xxix. 29), of Gad the Seer (*ibid.*), of the Acts of Solomon (1 Kings xi. 41); the Prophecy of Ahijah the Shilonite and Iddo the Seer (2 Chron. ix. 29); the Prophecy of Jonah, distinct from the book that bears his name (2 Kings xiv. 25); the Book of Shemaiah the Prophet (2 Chron. xii. 15), of Iddo the Seer concerning genealogies (*ibid.*), of Jehu the son of Hanani (2 Chron. xx. 34); the Acts of Uzziah, by Isaiah the son of Amoz (2 Chron. xxvi. 22); the Lamentations of Jeremiah for Josiah (2 Chron. xxxv. 25). All these, though we know nothing more than their names, show that the Hebrew literature of the monarchy was at once extensive and varied. As yet, however, it was a literature and not a Bible. The book of the Law retained throughout this period an exclusive and solitary pre-eminence. That alone was read to the people in the reformation of Jehoshaphat (2 Chron. xvii. 9), that alone was found in the Temple in the reign of Josiah (2 Chron. xxxiv. 14). Prophetic writings and histories were held in honour according to their importance, but there was no canon.

The great wrench given to the national life in the Babylonian captivity brought with it, we may well believe, the destruction and mutilation of the greater part of this literature. It was (according to the tradition already mentioned, sufficiently probable in itself, and in accordance with what is recorded of his character and work in the book that bears his name, to have almost the character of history) the work of Ezra the Scribe

to gather up the fragments that remained, that nothing might be lost. According to the wilder, more legendary form of the tradition, the Law was burnt and all the books had perished, and there was given to Ezra the priest a supernatural power to dictate what had thus been lost, and to add to it a multitude of apocalyptic visions; and so every word and letter of the books thus written was assumed to have come from this Divine inspiration given to a single man (2 Esdras xiv. 39—48). A somewhat earlier tradition assigns a like work to Nehemiah, of whom it is said that he "founding a library, gathered together the acts of the kings and the prophets, and of David, and the epistles of the kings concerning the holy gifts" (2 Macc. ii. 13); and the two are clearly so far in accord, that they assign the formation of the present collection of the Old Testament books to the time of the revival of the religion of Israel under the rule of the Persian kings.

It is, at all events, from this time that we trace the more distinct growth of a canon of sacred books in addition to the Book of the Law, which had all along borne that character. The work that had been done was one of compilation and selection. What we have is, in fact, an anthology of the wider religious literature of Israel. But when that anthology had been made, it came by degrees to hold a definite and revered position in the minds of teachers and learners. In proportion as the prophetic power ceased to manifest itself, the prophetic writings of an earlier time became more precious and distinctive. So in Zech. vii. 12 the Law and the words of the "former prophets" seem placed on the same level of authority. The Prologue to the Book of Ecclesiasticus, not later than B.C. 131, speaks of the writer's grandfather as having given himself to the reading of "the Law and the Prophets and the other books of our fathers," and thus shows that the three-fold division into Law, Prophets (including the greater part of what we know as historical books), and Hagiographa or holy writings, was already recognised.

Strangely enough, however, no earlier direct statement of the number of the books of the Old Testament is found than that given by Josephus after the destruction of Jerusalem, and that is not free from difficulty. He counts up the books which are justly held to be divine, as including (1) five books of Moses, (2) thirteen Prophets, and (3) four containing hymns and rules of life. The total makes up twenty-two, the number of letters in the Hebrew alphabet, and it was with reference to this *memoria technica* of symbolic completeness that the books were grouped so as to bring them within that limit. It is not easy, however, so to arrange the books of the received canon, even taking the twelve minor prophets as a single book, as to bring the number of each group into harmony with Josephus's statement. Of the existence of the division in our Lord's time, however, there can be no doubt. Broadly and popularly the books were spoken of as "the Law and the Prophets" (Matt. xi. 13; Acts xiii. 15), more fully as "the Law, the Prophets, and the

Psalms" (Luke xxiv. 44). Portions from each section are quoted as "Scripture" by Josephus, by Philo, and by the writers of the New Testament. Targums, or paraphrases, were made of some books in each.

Singularly enough, the earliest actual *list* of named books is given by a Christian, not by a Jewish authority. Melito, Bishop of Sardis (A.D. 179), made a special inquiry into the exact number of sacred books, and enumerates all that we have, except Nehemiah and Esther, of which it may be conjectured that they were grouped together with Esdras or Ezra, as belonging to the same period. Origen gives the Jewish number, twenty-two, but adds the Epistle of Jeremiah to Baruch, which we now find in the Apocrypha. Practically, however, the views of Christendom on the subject of the Canon of the Old Testament have been fashioned more by the authority of Jerome than of any other writer. To him we owe the broad line of demarcation between the canonical and apocryphal books, and we have to bring before our mind's eye the position in which he found himself.

We have seen that the books recognised as sacred by the Jews of Palestine corresponded closely with that of our present Bible, and so far as we may judge from the writings of Philo, the great Alexandrian interpreter of the first century, the Jews of that city recognised the same books, and no others. The literary activity of Alexandria led, however, to the composition of other books in Greek, or to translations from Aramaic books, and those were read as religious and edifying books, first by Jews and afterwards by Christians. The desire to have a complete library of such books, a library, so to speak, in a single volume, apparently led the scribes who met the demands of the reading public, as publishers do now, to bring together the earlier and the later books, the more and the less authoritative; and with a view to the convenience of the reader, both were grouped according to their subjects, history with history, didactic with didactic books, with no distinction as to their authority. In this way what is known as the Septuagint or Greek version of the Old Testament (from the tradition that it was made by seventy elders summoned from Jerusalem by Ptolemy Philadelphus, B.C. 271) presented a different order, and included other books than the Hebrew Bible as it was read in Palestine.

The volume thus made up was, we must remember, widely spread in the first century among the Hellenistic or Greek-speaking Jews (the "Grecians" of the Acts); and though not read in their synagogues, was extensively studied in private. Allusive references to it are found in some at least of the writings of the New Testament.<sup>1</sup> It fell naturally into the hands of Greek-

speaking converts to the Christian faith. If they were Jews, or under Jewish influence, the traditions of the Palestine schools would keep them steady in their judgment as to the relative authority of the two sets of books thus brought together. But those who were converts from heathenism would naturally take the volume as a whole and make no distinction. Some few, like Melito of Sardis, might be led by the spirit of inquiry to journey to Syria to learn what was the judgment on this point of the mother Church of Christendom, and put the result on record; but the tendency was, for the most part, in the other direction; and one of the earliest extant MSS. of the Septuagint version—the Alexandrian—one used in Christian worship, contains a Psalm of David after his victory over Goliath, and Psalms of Solomon which are not found even in our Apocrypha. When the Septuagint was translated into Latin for the benefit of Christians in Rome and Africa, there was still less—removed as they were one step farther from the fountain-head—to check this tendency, and a spurious Apocalypse, like the Second Book of Esdras, which had not even a Greek original, was received as part of the Scriptures of the Old Testament.

The drift in this direction was happily stemmed by the scholarship and spirit of inquiry of the great Jerome. When he undertook the work of revising the existing Latin versions, and, where necessary, translating anew, he determined to qualify himself for his task by learning Hebrew. With this view, when at his hermitage in Bethlehem, he put himself under the teaching of a Jew, and was thus brought into contact with the Palestine tradition as to the canon which the Rabbinic schools had never modified. He recognised that they were in this respect true to their vocation as those to whom had been committed the oracles of God, and adopted their canon. In his prologues and introductions to the several books of the Old Testament he traced, more distinctly than had been done before by any writer of equal authority, the Jewish line of demarcation, asserted, as in the passage quoted in the sixth of the Thirty-nine Articles, that the Church reads the books which were not in the Hebrew canon "for example of life and instruction of manners," but does not apply them to establish any doctrine. And though he did not exclude them from his version, and followed, for the most part, the order of the Septuagint, he fixed on them, in a sense to be hereafter discussed, the name of *Apocrypha*. His great contemporary, Augustine, less under the influence of Hebrew tradition, was less clear in his estimate, and oscillated in his language, and could not bring himself to disparage what the whole Church had up to that time received with scarcely a question.

The result of this conflict of authority was that Western Christendom was for about a thousand years more or less divided on this point. The term "Apocrypha" was seldom used as Jerome had used it, and "Ecclesiastical" took its place, as indicating that the books so called were read and acknowledged by the

<sup>1</sup> The following passages are given as examples by Dr. Westcott from Stier:—

- |                      |                  |                            |
|----------------------|------------------|----------------------------|
| (1) James i. 19,     | as compared with | Ecclus. v. 11.             |
| (2) 1 Pet. i. 6, 7,  | "                | " Wisd. iii. 3—7.          |
| (3) Heb. xi. 34, 35, | "                | " 2 Macc. vi. 18; vii. 42. |
| (4) Heb. i. 3,       | "                | " Wisd. vii. 26.           |
| (5) Rom. i. 20—32,   | "                | " Wisd. xiii. xv.          |
| (6) Rom. ix. 21,     | "                | " Wisd. xv. 7.             |
| (7) Eph. vi. 13—17,  | "                | " Wisd. v. 18—20.          |

Church. The greater influence of Augustine, and, we may add, the fact that the two sets of books were not divided from each other, even in Jerome's version, gave gradually a preponderance to the Septuagint rather than to the Hebrew canon, and it was not till men undertook once again the work of translation, and thus came in closer contact with Jerome's writings, or with the Hebrew text, that the old distinction was revived. Thus Wiclif, though he kept the books in their old order, spoke of the non-Hebrew books as Apocrypha. Luther, in his first edition of his complete German Bible (A.D. 1534), grouped the greater part of the Apocrypha together, as "books which were not of like worth with Holy Scriptures, yet were good and useful to be read." Coverdale, with a strange exception in favour of the Book of Baruch, places the books apart as "not held by ecclesiastical doctors in the same repute as the other Scriptures." Cranmer's Bible followed this arrangement, but used quite inaccurately the milder term "Hagiographa" (holy writings) instead of "Apocrypha," and from that time forward this position has been assigned to them, without any change, in all authorised English or other Protestant versions. The Sixth Article adopted the *dictum* of Jerome, while the compilers of the Table of Lessons under Edward VI. showed their respect for the books by reading many of them *in extenso*, to the exclusion even of much that was edifying in the canonical books. It was reserved for the Council of Trent (Sess. IV.) to declare that they, and, we may add, the traditions of the Church, were to be received with "the same affection and reverence" as the other Scriptures, and to pronounce a sentence of anathema on all who did not receive them as "sacred and canonical."<sup>1</sup>

The history of the term Apocrypha requires a brief notice. We are so accustomed to associate the adjective "apocryphal" with the idea of what is "spurious" that we forget its original significance. Primarily, then, it meant simply "secret" or "hidden." It is the word used in Luke viii. 17; Col. ii. 3, where it is thus translated in our version. In this sense it seems to have been used by Gnostics and other heretics who boasted that they had "secret books" and a "hidden wisdom." St. Paul's assertion that "in Christ were all the hid (*ἀπόκρυφοί*) treasures of wisdom and knowledge" (Col. ii. 3), had probably an allusive reference to the claims of such teachers. Associated in this way with writings that were conspicuously spurious, it suffered, as words will snuffer, a loss of reputation. The fathers of the Church argued, after their manner, that the name bore witness against itself. It implied that the books so called had a "secret origin," that they ought to be read in "secret" and not openly. So they warn their hearers against the many New Testament *Apocrypha* that were then current, and bid them carefully avoid them. The word had thus acquired its secondary sense when Jerome had the boldness to apply it to books which

a large portion of Christendom had regarded as on the same level as the canonical Scriptures. Augustine and others preferred, as has been said above, the milder term of "Ecclesiastical." The ingenuity of a later age invented the somewhat unmeaning term of "deuterocanonical." When "Apocrypha" appeared as the title of the books collected and set apart in Cranmer's Bible, it was with the explanation that it meant that they were read "not openly, but as it were in secret."<sup>2</sup> Since that time the word has appeared as the title of the non-Hebrew portions of the sacred writings, without a note or explanation.

A short account of each book of the Apocrypha will form the subject of a separate paper. Here it may be worth while to add a few notes on the familiar words "Bible," "Old Testament," "New Testament."

BIBLE.—In the New Testament itself the word *βιβλίον* has no sacred or distinctive force, but is used generally for "books" (2 Tim. iv. 13; Rev. v. 1; x. 2); while the term "Scripture" (*ἡ γραφή*), or the sacred writings (*τὰ ἱερὰ γράμματα*), is employed for what we call the Old Testament (2 Tim. iii. 15). Taken by itself, therefore, the word *Biblia* would have seemed to the Greek or Latin a very inadequate description of the Scriptures. It required the adjectives "holy" or "sacred" to give it that significance. "*Biblia Sacra*" was accordingly the title applied to Jerome's version, known as the Vulgate. When the word was first used in English it was in like manner (as, *e.g.*, by Chaucer), in the wider meaning of "book" generally, though soon the higher meaning prevailed exclusively. Mediæval Latin, however, mistook the neuter plural for a feminine singular. Men began to speak of the Holy Bible, or, without the adjective, of "*the Bible*," as emphatically the book. In some respects this has doubtless been a gain. It has served to give men a sense of the unity of purpose and character, if not of plan, which makes the collection the precious inheritance of Christendom. But with this gain there has been also a loss. Men have failed to see what the old plural "*Biblia Sacra*" reminded them of, that they had not a "book" only, but a "literature;" or, as Jerome had the courage to say, "not a book, but a *bibliotheca*, or library." The variety of Scripture, the origin and character of all its diverse parts, is not less characteristic of it than its essential unity.

THE OLD AND NEW TESTAMENTS.—These terms are, of course, as familiar as the Bible. There is too much reason to believe that their history and meaning are frequently as little understood. Practically, the thought in which this application of the names originated is found in Jer. xxxi. 31—34. "Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house

<sup>1</sup> It should be stated in fairness that the Council of Trent did not recognise 1 and 2 Esdras, or the Prayer of Manasses.

<sup>2</sup> As a matter of fact this explanation is given somewhat ludicrously of the word Hagiographa, or "Holy Writings." It would seem that the writer of the Preface had originally written "Apocrypha" and given the current explanation of it, and that the word was altered by higher authority, as the book was passing through the press.

of Judah." The essential characteristic of this new covenant, as contrasted with the old covenant between Jehovah and Israel, recorded in Exod. xxiv. 7, where God gave laws and the people promised obedience, was that there was to be not only the promise of reward for that obedience, but that the power to obey should be itself imparted. A new strength was to be given to the conscience and the will, a new and closer relationship was to be established between God and man: "I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people." With this there was the promise of pardon for all past transgressions: "I will forgive their iniquity, and I will remember their sin no more" (Jer. xxxi. 33, 34). To this passage our Lord referred when, on the night of the Last Supper with his disciples, "he took the cup and gave thanks, and gave it to them, saying, Drink ye all of it; for this is my blood of the new covenant (*διαθηκή*, the Greek word, has this meaning), which is shed for many for the remission of sins" (Matt. xxvi. 27, 28). The constant remembrance, probably the constant repetition of these words at every meeting of the disciples to break bread, stamped them upon their minds indelibly. They were living under the New Covenant which Jeremiah had foretold. The Book of the Law belonged to the Old Covenant, and is so described by St. Paul in 2 Cor. iii. 14. The Epistle to the Hebrews gave yet greater prominence to the thought and to the phrase. Christ was the Mediator of the New Covenant (Heb. ix. 15). In one remarkable, though difficult passage, the new compact was represented not

as an agreement into which two parties enter as on equal terms, but as the gratuitous assignment of an inheritance, the legacy left by Christ and realised by and on His death, and so, according to what is at least a natural and obvious interpretation of the passage, the word *διαθηκή* in this passage was taken as meaning not "covenant," but "will" or "testament." In the Greek Church the term *διαθηκή* naturally kept its ground. In the West, Latin writers varied in their choice of an equivalent, and for a time *Instrumentum*, which embodied the "covenant" idea, kept its place side by side with *Testamentum*. The great Latin Fathers, however, from Tertullian onwards, adopted the latter, and finally it prevailed exclusively. It was natural, when the canon of Christian Scriptures was completed, that men should compare the two volumes of the sacred books of Christians and Israelites, and should speak of the former as the Books of the New Testament, of the latter as belonging to the Old. Soon, with the natural tendency of language to abbreviated descriptions, the terms "Old" and "New Testament" were used by themselves to describe the books so collected. The translators of our English version have wisely for the most part kept to the idea of "covenant" in translating, except in the passages where the close reference to the death of Christ led them to prefer the word which in itself implied that death. Speaking generally, however, we need to remember that the familiar names embody the former and not the latter of the two meanings, and the Sacred Books of which the Church is the witness and keeper are respectively those which belong to the Old and the New Covenants between God and man.

## BOOKS OF THE OLD TESTAMENT.

### CANTICLES; OR, SONG OF SOLOMON.

BY THE RIGHT REV. THE LORD BISHOP OF DEREY.

**T**HIS paper proceeds upon the supposition that the Song of Songs is the composition of the son of David; that it is a portion of the *Kethubim*, or "Writings," recognised by our Lord Himself; and that the principle to be adopted in its interpretation is that which, taking its starting-point from an event in Solomon's history, finds in the Canticles an ideal representation of the love between Christ and His Church. The article is, therefore, divided into three parts. In the first, the analogy of Proverbs and Ecclesiastes is employed to show the probability that the Song of Songs should be coloured by the circumstances of the writer's life. In the second section the principle of interpretation is laid down and established. In the third, a summary view will be given of other theories of explanation.

I. The Books of Proverbs and Ecclesiastes are pervaded by allusions to Solomon's time and history, so

numerous and subtle as to preclude the notion of a literary forgery, and so real as to point to a Solomonic origin.

1. Let us notice the traces which we may find in the Proverbs of Solomon's *time*, and of his *personal circumstances*.

(a) Of his *time*. His was the golden age of the history of Israel. The kingdom of David's heir extended from sea to sea; his navies traversed the remotest oceans. After all deductions, it was a period when happiness and security were widely diffused. The style of the old historian, as he contemplates this, clothes itself with the soft images of pastoral poetry: "Judah and Israel dwelt safely, every man under his vine, and under his fig-tree."

Yet even under Solomon human nature works out its own laws. Wherever there are ships in goodlier tiers crowding the haven, and shops in statelier rows along the streets, there will be vulgar regions where

"the almighty dollar" aspires to dethrone the living God—an atmosphere of commercial fraud and delirious adventure (or, if we prefer, "highly speculative concerns"), where the very spirit of man seems to become *metallic*.

Again, after years of desperate and sanguinary struggles, a new era of literature, poetry, art, and even science, dawned upon Israel. The old horizon opened boundless prospects upwards towards heaven; on the side of earth it was narrow and contracted. Now it widened marvellously. A great thinker, who was also a true poet,<sup>1</sup> in tracing the outlines of his own intellectual career, has described that which has often occurred in the history of nations:—

"A matron now of sober mien,  
Yet radiant still, and with no earthly sheen,  
Whom as a faery child my childhood wooed,  
Even in my dawn of thought, Philosophy;  
Though then unconscious of herself, parding,  
She bore no other name than Poesy."

Poetry among the Hebrews was succeeded by Philosophy, though not in a logical or systematic shape. There arose a desire to stand face to face with Nature and humanity, and to solve the enigmas which will not allow a stimulated curiosity to rest.

Once more. The Jewish mind was, at this time, exposed to the trial of being brought into its first real contact with foreign religions and forms of thought. This process must inevitably tell upon a nation through influences which it absorbs by every pore. Repulsion is succeeded either by contemptuous toleration, or by an undefined attraction to that which was utterly hateful.<sup>2</sup>

We shall understand the Book of Proverbs better by remembering that, in one of its aspects, it is a moral manual addressed to a commercial, luxurious, and, in a certain sense, sceptical age.

(b) But we may also find traces of Solomon's *personal circumstances* in the Book of Proverbs.

(a) In the earlier portion of his reign offences against royal sanctity were punished with terrible but necessary severity, in Joab and Shimei. We find the recollection of this in those great maxims that speak of the awe and majesty which hedged round a king: "A king that sitteth on the throne of judgment scattereth (winnoweth) away all evil with his eyes. . . . A wise king scattereth the wicked, and bringeth the wheel (the threshers) over them. . . . The wrath of a king is as messengers of death. . . . The king's wrath is as the roaring of a lion."

After the death of Nathan it would seem that the Divine wisdom which had been granted to Solomon rendered it unnecessary that any great prophet should be raised up to discharge the same office which had been fulfilled by Gad and Nathan for his father. "A divine sentence is in the lips of the king; his mouth transgresseth not in judgment."

(β) The personal circumstance which is most deeply

impressed upon it is that in it Solomon is addressing his son.

Several other treatises, no doubt, resemble the Proverbs in this characteristic. Fathers would fain leave their sons more than gold or acres. They forget that experience is, in its very essence, *personal*; that it cannot be transferred from one mind into another, as liquid is poured from vessel into vessel. So the English man of the world, in his well-known letters, hoped to mould the clownish nature of the lad for whom they were written, into that of a finished fop, with the most graceful bow, and the best-turned compliment, with the softest smile, and the hardest heart, of any "man of wit and fashion about town."

This human element gives a peculiar interest to a large portion of the Proverbs.

In the eight opening chapters "my son" occurs no less than *fifteen times*. This circumstance makes the counsels more winning and more touching. One verse there is which has been transferred to the Epistle to the Hebrews, from thence taken and set like a gem as the Epistle in our Service for the Communion of the Sick; whose words to the eye of Faith, in her hour of deep and sacred agony, run like a legend round the base of the Cross, which "towers beyond her sight." Would not the text, "Despise not the chastening of the Lord, neither be weary of His correction," want something of its perfect pathos, if it did not begin, "My son?"

Does not this lend a peculiar interest to those words in the fourth chapter, so musically rendered in our English version?—"I was my father's son, tender and only beloved in the sight of my mother. He taught me also, and said unto me, Let thine heart retain my words."

(c) The Book of Ecclesiastes also points to Solomon, and to Solomon in his penitence.

Omitting the distinct assertion, "I, the preacher, was king over Israel in Jerusalem," let us turn to other passages. The very name of *Koheleth*, in the Hebrew feminine, is worthy of notice. It indicates the Divine Wisdom in and through Solomon,<sup>3</sup> acting as the Gatherer of Israel. The writer of a composition which was a literary forgery, would surely have avoided a form so markedly different from the opening of Proverbs and the Song, while it is exquisitely suitable to a penitent who desires to retire from observation.

Throughout the book, as compared with that of Proverbs, there is one fine indication of true penitential feeling.

In Proverbs, *Elohim* is used of God five times. Jehovah ninety times; while in Ecclesiastes *Elohim* is employed thirty-nine times, Jehovah *never*. Solomon had been highly favoured, yet he had fallen. His voice falters, he dare not use the covenant word Jehovah.

There are several passages which would be almost unintelligible upon any other hypothesis:—

<sup>1</sup> Coleridge.

<sup>2</sup> Constant use has here been made of Ewald's *History of Israel*, iii. 274, seq., "Intellectual Development of Solomon's Age."

<sup>3</sup> Bishop Wordsworth refers to St. Luke xi. 49, where our Lord speaks of "the Wisdom of God." But in the parallel passage (St. Matt. xxiii. 34) we have, "Behold, I send unto you;" and immediately afterwards, "How often would I have gathered thy children."

"Better is a poor and a wise child than an old and foolish king, who will no more be admonished. For out of prison he cometh to reign; whereas also he that is born in his kingdom becometh poor. I considered all the living which walk under the sun, with the second child that shall stand up in his stead."<sup>1</sup> Solomon must have had a prophetic glimpse of the future by his own inspiration or that of the seer Ahijah.<sup>2</sup> The "old and foolish king" is himself. He who "comes out of prison" to glory, like a second Joseph, is Jeroboam. If the prophecy came through himself, he is rapt unto the future. He looks back from the quiet land upon this crowded, passionate life. He sees the throngs of living men moving restlessly to and fro. But in that day they walk not with David's heir, but with the "second young man," *i.e.*, Jeroboam; and in the following verse there is an allusion to the meaning of the name Jeroboam (= "whose people are many"). But "the people that come after" shall not rejoice in him.

What a subtle and profound meaning also is given to the opening admonition of the next chapter: "Keep thy foot when thou goest to the house of God."<sup>3</sup> The allusion is to the priests washing their feet. Solomon gives the life-lesson of his own bitter experience. He had built a gorgeous temple; he had offered almost countless sacrifices; he had placed a molten sea for the priests to wash in.<sup>4</sup> Church-building and adornment are good; heart-searching and purification are better. *He* had not kept his feet.

There are yet three other passages which should be considered. The two verses in which ointment is mentioned<sup>5</sup> seem to refer to the anointing oil, to indicate that royal virtue is better than royal chrism. The admonition, "I counsel thee to keep the king's commandment, and that in regard of the oath of God,"<sup>6</sup> enjoining subjects to remain true and loyal under all circumstances, is very significant.

The book seems to read itself off, upon the hypothesis that it came from Solomon in his penitence.

II. In whatever degree it is probable that Proverbs and Ecclesiastes, being Solomon's, are tinged with a personal colouring; it is also probable that the Song of Solomon, if written by him, should possess the same characteristic. No doubt it refers to his marriage. Taking its rise from this, it glorifies the marriage relation, and that in its original and divine form, as it came from Him who "at the beginning made them male and female."<sup>7</sup> From this point of view we can accept the saying of Niebuhr, recorded by Bunsen. A young pastor spoke to the great historian of the scandal which he felt, at being obliged to consider this burning song of love a part of the Sacred Canon received by our Lord and His apostles. "For my part," exclaimed Niebuhr, with energy, "I should think there was something wanting in the Bible, if we could not find in it any expression for the deepest and strongest sentiment of

humanity." It is for *one* supremely that the strain is sung. "My dove, my undefiled, is but one."<sup>8</sup> The only passage where the Divine name is breathed in speaking of the sacred character of such passion. "The coals thereof are coals of fire, which hath a most vehement flame," so well translated by Coverdale, "a very flame of the Lord."<sup>9</sup> Thus our interpretation is in conformity with the first words of the heading of the first chapter in our Authorised Version, "The Church's love unto Christ," and with those other sentences in subsequent summaries, "The mutual love of Christ and the Church," "The Church glorieth in Christ," "Christ awaketh the Church with His calling," "A description of Christ by His graces," "The Church prayeth for Christ's coming." This mode of interpretation would have been spoken of by the older commentators as *allegorical* or *mystical*; we prefer to speak of it as *idealising*. That is, in Solomon's Song we have a representation of the highest of all earthly affections in its supreme passion and purity; the very ideal of the reciprocal love of two human beings for each other in body, soul, and spirit. And in this we have an inspired representation of the great ideal of spiritual love—the mutual love between Christ and His Church.

For this view of the matter we can allege three proofs:—

1. One feature in the Old Testament is the way in which great ideas are gradually elaborated. One of them is put forth—projected, as it were—by the Spirit as if out of due season. It is left, for centuries perhaps, unnoticed and undeveloped. Then it is taken up by prophet after prophet, and clothed upon with successive touches. Thus, God's love for His Church is early represented under the image of spousal affection, with its beautiful weakness as well as strength. "The Lord, whose name is Jealous, is a jealous God."<sup>10</sup> This sweet and solemn idea revived ages after its first expression, and kept clothing itself in a poetry which drew its riches from historical events. In the 45th Psalm—that song upon "lilies," of "lovely things"—where inspiration surges joyously from the Psalmist's lips, the application becomes too clear to admit of serious discussion: "Kings' daughters were among thy honourable women." And then with echoes from the Book of Ruth, coming thick and fast, "Hearken, O daughter, and consider; incline thine ear; forget also thine own people, and thy father's house; so shall the King greatly desire thy beauty: for He is thy Lord, and worship thou Him."<sup>11</sup> Again and again we have those unspeakably tender passages in the prophetic Scriptures, where the Almighty deigns to represent Himself as bearing the same relation to His Church which the spouse bears to the betrothed.<sup>12</sup> Especially is it to be noticed that, in

<sup>1</sup> Eccles. iv. 13—15.

<sup>2</sup> 1 Kings xi. 11, 35.

<sup>3</sup> Eccles. v. 1.

<sup>4</sup> 2 Chron. iv. 6.

<sup>5</sup> Eccles. vii. 1; x. 1.

<sup>6</sup> Eccles. viii. 2.

<sup>7</sup> St. Matt. xix. 4. Note the singular, ἄρσεν και θήλυ.

<sup>8</sup> Cant. vi. 9.

<sup>9</sup> Cant. viii. 6.

<sup>10</sup> Exod. xxxiv. 14.

<sup>11</sup> Ps. xlv. 10, 11. For Jewish interpretation see the book *Tsohar* on verse 13, "By the king's daughter is meant the Church of Israel" (Schöttgen, *Horæ II. et Talmud.*, ii. 234). See Dr. Kay, *The Psalms*, p. 115.

<sup>12</sup> Isa. liv. 5; 1xii. 5; Jer. ii. 2; Ezek. xvi. 3, sqq.

the Hebrew Canon, the concise and pathetic Hosea comes next after the Canticles. In a series of unmistakable allusions, the faithlessness of the actual Israel is put in contrast with the love of the ideal Israel.<sup>1</sup> In Hosea the Song of Songs is given back in sighs.

This view of a large portion of the Old Testament makes it in the highest degree probable that when we come to a song, of which we are told that it is Solomon's, and "the most excellent of Songs," and of which we know that it alone has been preserved out of a thousand and five, it should be intended for the Divine Song of a Divine Love.

And this enables us to deal with one of M. Renan's principal arguments. "One sole argument," says that eloquent writer, "can be adduced with plausibility by those who maintain the possibility of a religion *arrière-pensée* in the Canticles. That is the example of the erotico-mystical poetry of India and Persia. It is quite certain that in neither country is this kind of poetry very ancient. . . . It is evident that no real likeness can be made out between the production of a mysticism which is so advanced, and a pastoral drama which has not, like the present, any religious aspect whatever. And first, if the author really had any underlying theological purpose, he would not have chosen the dramatic form. The lyrical form is the only one which suits these metaphysical debauches. . . . Besides, what improbabilities are involved in placing a great development of transcendental theology in Judea in the tenth century before Christ! Nothing was ever so utterly alien to, and averse from mysticism, as the Hebrew, the Arabian, and the Semitic mind in general. The idea of putting the Creator into connection with the creature; the supposition that an amorous relation can exist between them; the thousand refinements of this nature, in which the mysticism of the Hindoos and that of Christians has allowed itself such unlimited license, are at the antipodes to the severe conception of the Semitic God. There is no doubt that such ideas would have passed for blasphemies in Israel. Allegories of this kind always indicate a certain necessity for concealment, a revenge on some external repression. Under the transcendental language of the Soufis; under the burning lyrical passion of Louis de Léon, under the feigned quietism of Madame Guyon, we can feel the intolerant rigour of orthodox Islamism, of the Inquisition, of Gallican Catholicism. But the history of the Jewish people—at least before the date of the prophets devoted to severe Mosaism and Pietist kings—presents no example of persecution for doctrinal reasons. . . . Further, erotico-mystical poems presuppose a vast development of philosophical and theological schools around them. But no people has ever been more sober than the Hebrew people in regard to symbolism, allegories, and speculative divinity. Tracing, as they did, a line of entire and absolute separation between God and man, they rendered all familiarity, all tender sentiment, all reciprocity

between heaven and earth a sheer impossibility. . . .

We therefore hold it for certain that the author of the Canticles, in writing his poem, had no mystical intention."<sup>2</sup> The argument in this passage is altogether based upon the supposition that the idea of a relation between God and His people, capable of being adumbrated under the image of wedded love, is utterly foreign to the Hebrew writers. But it has been shown above that it may be found in a multitude of passages, beginning with Moses and ending with the later prophets.

2. The second proof of our interpretation is derived from the New Testament. It has, indeed, been boldly asserted that "the so-called higher sense has no support from the New Testament, and that the Song of Songs is never quoted there." Yet it is oftener referred to than any other writing in the Old Testament, with the solitary exception of the Psalms. There is one title which our blessed Lord delights to give Himself, that of the *Bridegroom*.<sup>3</sup> There is one image graven upon the Church's heart, as one golden day out of all the past abides in the widow's memory, the *Marriage*.<sup>4</sup> But our Lord's human mind moved in the sacred circle of the Bible, and His language was impregnated with it. He drew these images from the Song of Solomon.

The stern Baptist, no teacher of a luxuriant and florid imagination, actually compresses the whole simple dramatism of the Canticles into a few brief clauses: "He that hath the bride is the bridegroom; but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice."<sup>5</sup> St. Paul had the application of the Bride to the Church in his mind when he wrote in relation to that great mystery, which he referred to Christ and His Church: "not having spot, or wrinkle, or any such thing" (Eph. v. 27; cf. "Thou art all fair, there is no spot in thee," Cant. iv. 7).

But mainly is this constant reference to be found in the Apocalypse of St. John. We present these references in parallel columns, and they are possibly not quite complete:—

"Behold, I stand at the door, and knock" (Rev. iii. 20).

"Blessed is he that watcheth, and keepeth his garments" (Rev. xvi. 15).

"Surely I come quickly. Amen. Even so, come, Lord Jesus" (Rev. xxii. 20).

"The marriage of the Lamb is come, and his wife hath made herself ready" (Rev. xix. 7).

"It is the voice of my beloved that knocketh" (Cant. v. 2).

"I have put off my coat; how shall I put it on?" (Cant. v. 3).

"Make haste, my beloved" (Cant. viii. 14).

Summary of the whole Song of Songs.

The more carefully these passages are studied, the more subtle and implicated will the threads of connection be found.

3. The reception of a book of this character into the Canon of Scripture necessitates such a view of its contents.

<sup>1</sup> Cf. Hos. ii. 2; Cant. iii. 4; viii. 8; Hos. ix. 14; Cant. viii. 8; Hengstenberg, *Proleg. to Canticles*, pp. 304, 305; Thrupp, *On the Song of Solomon*, p. 15; Bishop of Lincoln, *Minor Prophets*, pp. 1, 2.

<sup>2</sup> Renan, *Étude sur la Cantique des Cantiques*, pp. 115—121.

<sup>3</sup> St. Matt. ix. 15; xxv. 1—10.

<sup>4</sup> St. Matt. xxii. 2.

<sup>5</sup> St. John iii. 29.

<sup>6</sup> Eph. v. 32.

Bishop Andrews gives praise to God for the abundant light of Scripture: "Blessed be Thy Name, O God, for the light which shines in upon our senses. But more blessed for another light. For the profit and experience of faithful histories; for the instruction of wise Proverbs; for the sweet solace of holy Psalms. Blessed be Thy Name for that sun which never goes down, for that light which no darkness ever over-spreads." How does such a book give light? Other books contain dogmas of faith, or a heaven-given ritual, or holy examples, or precious hymns, or rules of saintly life, or moral laws, or the prophecy of forth-telling, or that of foretelling. Supposing it to be what some would have it, it is not a gentle breath of the Divine Spirit; it is a vapour from metal molten in the furnace of human passion. It is a mere opera belonging to "the fleshly school," the strain of a Hebrew Swinburne. It was not without cause that among the interpretations of Theodore of Mopsuesta, condemned by the Second Council of Constantinople, was that which made the Proverbs a mere manual of worldly experience, and the Canticles a mere idyll or canzonata.

Nor can it be said that the matter is mended by the last refinement of criticism. A fair and simple girl, persecuted by the unworthy passion of the sensual Solomon, is pounced upon and dragged to his seraglio. Through five acts the operetta tells us of her resistance, until the Shulamite finds herself in her own garden, rewarded by the voice of her faithful shepherd. And this we are told is a story worthy of the Bible, and of the books with which it is associated! "The poem is neither mystic, as the theologians would have it; nor equivocal, as Castalion believed; nor purely amatory, as Herder thought. It is moral. It is summed up in viii. 7, 'If a man would give all the substance of his house for love, it would utterly be contemned.' Nothing can resist true love; the rich man who would buy it buys shame. The object of the song is not the voluptuous passion which dwells in the seraglios of the degenerate East; but true love, the inspirer of courage and sacrifice, preferring free poverty to servile opulence, fixing itself in vigorous hatred of lying and meanness, and ending by calm happiness and fidelity."<sup>1</sup>

Let us remember the cost at which this version of the book is purchased. And to do so, we must quote the facile words in which M. Renan sums up the heavier materials of Brettscher and Hitzig:—

"The first section is composed of the three first verses. These three verses are pronounced by one or several women. It seems at first sight most natural to place them in the mouth of a captive maiden in love; but there are great difficulties. First, the expression of

love is *sensual*. Part seems to be pronounced by a choir of women. The third and fourth verses suppose that he to whom they are addressed is loved by many at once. The word *alamoth* certainly means the occupants of the harem. It appears, then, that in these three verses we have a harem scene. Each of these women aspires to the love of a master, evidently Solomon. They express this by passionate invitations. 'The king hath brought me into his chambers,' must, I think, be assigned to a young girl just shut up in the harem."<sup>2</sup>

That a poem with an introduction so odious, and of no apparent moral or religious significance, should have been exalted to a place beside Moses and the Prophets, is, surely, inconceivable.

4. To these arguments might be added the fascination which the Song has always had for devout souls. Nor is this confined to monastic precincts, and those who may be called professional mystics. We find the Canticles, indeed, to have been the favourite book of St. Bernard, who poured out the hoarded tenderness and experience of his soul in those eighty-six sermons to the brethren at Clairvaux. But it was as dear to Leighton, to Taylor, and to Bunyan, as to Bernard and Catherine of Sienna.

"Such is the force of the religious sentiment," says M. Renan, once more, "that it can give beauty and charm to wrong interpretations. The mystic sense is philologically false, but religiously true. The Shulamite has taken the cloister veil; under it she is fair still. How many true loves have lived upon the sweet, *Vulnerasti cor meum*, which the Church sings upon her festivals?"<sup>3</sup> Those litanies and hymns, entirely made up of the sad or burning images borrowed from this sacred Idyll, how many tears have they made to flow? Add that the Christian interpretation has given to the Song that transparency and delicacy which is wanting to the original."<sup>4</sup>

The Christian refuses such poor consolation as this. If the beauty is falsely imported into the book, it does not exist for him at all.

On the whole, the interpretation of the Canticles which we call *idealising* seems to be involved in the reception of the book. And its sacred character is proved (1) from the use of its leading image in the Old Testament; (2) from the repeated references to it by the Baptist, by St. Paul, by St. John, and by our Lord Himself; (3) from its reception into the Sacred Canon; and (4) from its acceptance by holy and devout souls, as the food of their spiritual life.

<sup>2</sup> Let it be remembered that the long passage, vii. 2-10, requires, on this hypothesis, an interpretation equally unpleasant.

<sup>3</sup> See above all the hymns of Adam de S. Victor (ii. 189-32); Edit. Grant) and his school; *Pitra, Spicil. Solem.*, iii. 451.

<sup>4</sup> Renan, pp. 141, 142.

<sup>1</sup> Renan, p. 133.

## THE HISTORY OF THE ENGLISH BIBLE.

## THE GENEVAN BIBLE.

BY THE REV. W. F. MOULTON, M.A. LOND., D.D. EDIN., MASTER OF THE WESLEYAN HIGH SCHOOL, CAMBRIDGE.

**T**HE accession of Edward VI. gave new life to the hopes of all friends to the diffusion of Scripture truth. We are told by some writers that from the very first the young prince manifested his reverence for the Bible, requiring that the Sacred Book, the sword of the Spirit, should at his coronation be carried before him. The restrictions which Henry had laid upon the printing and reading of the Scriptures were at once removed. In the first year of Edward's reign an injunction was issued requiring every beneficed person to provide within three months a copy of the English Bible "of the largest volume," and within twelve months a copy of Erasmus's *Paraphrase on the Gospels*. As before, it was required that the books should be set up in some convenient place within the church, that they might be read by the parishioners. In 1548 official inquiry was made as to the obedience which had been paid to this injunction. A period of remarkable activity in the printing and circulation of the Scriptures immediately followed. Mr. Anderson's list of the editions published in Edward's short reign comprises thirteen or fourteen Bibles, and as many as thirty-five New Testaments separately printed. Of the editions of the whole Bible seven were of the last translation, three of Matthew's, two of Coverdale's, one (and, in part, another) of Taverner's. Of the editions of the New Testament two out of every three contain Tyndale's version.

The many important events of this reign do not fall within our province. The Prayer Books issued in 1548 and 1552 contain portions of Scripture which call for a brief notice, but they will most naturally come before us at a later period, in connection with the final revision of the Liturgy. There is, however, one version (a fragment) of the New Testament which must not be passed over. The author is no obscure divine, but the scholar who, as Milton says, "taught Cambridge and King Edward Greek." Sir John Cheke, appointed by Henry (in 1510) Professor of Greek in the University of Cambridge, and in 1544 chosen as tutor to the young prince, was one of those scholars who laboured with the greatest zeal and success in the revival of the study of the classical languages. In one of the manuscripts in the library of Corpus Christi College, Cambridge, is a translation of St. Matthew written by Cheke's own hand, probably about the year 1550. The manuscript was first printed in 1843, under the editorship of the Rev. J. Goodwin. Besides the Gospel of St. Matthew (which is complete, with the exception of about fifty verses) the translation embraces part of the first chapter of St. Mark. In the orthography, which is very peculiar, Cheke follows a system of his own. But the most remarkable feature of his work is the persistent endeavour to express all ideas by means of home-born

words; we might almost suppose the translation to have been the result of a reaction against Gardiner's movement for a semi-Latin version of the Scriptures. The following extract, though short, will sufficiently show the character of this singular fragment. The peculiar orthography is preserved, but not the contractions in writing, which are numerous.

## ST. MATTHEW XIV. 26—33.

And his discipils seing him walking on the see weer troubled, saing that it was a phantasm, and thei cried out for fear. Jesus hi and hi spaak to them and said, Be of good cheer. It is I, fear not. Peter answerd vnto him. Sir, saith he, If it be thou, bid me comm on the water vnto the. And he said, Comm on. And Peter cam donn out of the boot and walked on the waters to com to Jesus. And seing the wind strong, was aferd, and when he began to sink he cried out. Lord, saith he, save me. Jesus hi and hi stretched forth his hand, and took hold of him, and said vnto him, Thou smal faithed, whi hast thou donghted? And when thei weer ones ceterd into the boot the wind ceased. Thei that weer in the boot cam and bowed down vnto him and said, Suerli thou art the sonn of god.

In a marginal note Cheke explains the meaning of *phantasm* as "that which appeared to the eyes to be something and is nothing in deed." Several of the notes and explanations are of interest, but the boldness of the vocabulary is the characteristic which most impresses the reader's mind. A proverb is a *biword*, apostle is a *frosent*, regeneration is *gainbirth*, the lunatic are *moond*, the demoniacs *spirited*; Matthew is said to be called while sitting at the *tolbooth*; this natural man is *souliseh*; phylacteries and borders (Matt. xxiii. 5) are *gardes* and *wettes*; the magi are *wiseards*; the last of the signs of Messiah (Matt. xi. 5) is that "the beggars be *gospeld*."

The abrupt conclusion of this interesting fragment is no inapt symbol of the fortunes of the writer and of the results of Edward's premature and sudden death. One of the first acts of Mary's reign was the prohibition of the public reading of Scripture. A second proclamation, in June, 1555, denounced the writings of the Continental reformers and of many noble Englishmen, among whom were Tyndale, Frith, Crammer, and Coverdale. Three years later a more stringent injunction was issued, requiring that wicked and seditious books should be given up on pain of death. Though the English Bible is not expressly mentioned in these two proclamations, there can be no doubt that under their sanction many copies of the Scriptures were destroyed. Two men whose names are nobly connected with the history of the English Bible, John Rogers and Thomas Crammer, were committed to the flames; Coverdale narrowly escaped with his life, and went into exile. We cannot wonder that during the five years of Mary's reign no Bible or Testament was published on English ground. Still the persecution was not without its influence for good. As "the blood of the

martyrs" became emphatically in England the seed of a reformed and purified Church, the policy which drove learned and good men into banishment from their country was destined to prepare the way for a more accurate and worthy representation of Scripture truth.

With the foreigners who, compelled by a royal proclamation, left England without delay, many learned Englishmen sought refuge from the troubles of their country in flight. Some betook themselves to Strasburg, some to Frankfort-on-the-Maine, some to Zurich, and other towns in Germany and Switzerland. Our concern is with a band of exiles who left Frankfort in 1555 in consequence of dissensions respecting matters of ritual, and removed to Geneva, where Calvin, who had little liking for the English Prayer Book, exercised unbounded influence. Among these exiles were John Knox, the celebrated Scottish reformer; Miles Coverdale; Thomas Cole, said to have been Dean of Salisbury; Christopher Goodman, at one time a divinity-professor at Oxford, author of a violent treatise against "the monstrous regiment" (government) of women, afterwards a leader of the extreme Nonconformists; John Pullain, noted for his poetical powers, a translator of Ecclesiastes, Esther, and other books of Scripture into English verse; Anthony Gilby, Thomas Sampson, and William Whittingham. It is mainly with the three last named that we are here concerned. Gilby was a Cambridge scholar, Sampson and Whittingham were educated at Oxford. Of Gilby we know comparatively little, except that he was educated at Christ's College, Cambridge; that the troubles of Frankfort drove him to Geneva; and that on the accession of Elizabeth he returned to England, and received the vicarage of Ashby-de-la-Zouch. He died in 1584. Sampson was Dean of Chichester in Edward's reign. On the accession of Mary he fled to Strasburg, and afterwards joined the band of exiles at Geneva. In 1561 he became Dean of Christ Church, Oxford, but was shortly afterwards deprived of his office for nonconformity. William Whittingham was born near Durham in 1524; at the age of twenty-three he was made one of the senior students of Christ Church, Oxford. When Knox left Geneva, in 1559, Whittingham was ordained his successor in the pastorate of the English church. In 1560 he returned to England, and three years later was made Dean of Durham. Whittingham was one of the translators of that metrical version of the Psalms which is known by the names of Sternhold and Hopkins, the largest contributors to the collection. He died in 1579.

In 1557 a duodecimo volume was published at Geneva, entitled "The Newe Testament of ovr Lord Iesus Christ. Conferred diligently with the Greke, and best approned translations. With the arguments, as wel before the chapters, as for enery Boke and Epistle; also diuersities of readings, and moste profittable annotations of all harde places; wherunto is added a copions Table. At Geneva Printed by Conrad Badius. M.D. LVII." The title-page also contains a curious woodcut, representing Time raising Truth out of her grave, with

the motto, "God by Tyme restoreth Trvth, and maketh her victoriou." After the table of contents is given "The Epistle, declaring that Christ is the end of the law, by John Calvin." This is followed by an address to the reader, giving some account of the work. The writer uses the first person singular throughout, and clearly shows that the translation is from his own hand. Though no name is given, we can have little doubt that the work was executed by Whittingham. This might be probable in itself on account of the position held by Whittingham amongst his countrymen in Geneva, and from the association of Calvin (whose sister Whittingham had married) with this translation; but, as we shall see presently, there are other indications which point to the same conclusion. Apart from the translation and the notes, which are considered below, the chief characteristics of the book are the use of Roman type (additions and explanatory words being printed in italics) and the novel arrangement of the text. Our modern verses are here seen for the first time in an English Bible. In the Old Testament the division into short verses was ready to hand in the Hebrew Bible; through Pagninus (1528) this division became familiar to readers of Latin. In the New Testament there was no precedent of the kind. From the earliest times, however, the text had been broken up into paragraphs of various lengths, and Pagninus, for the sake of uniformity, introduced into the New Testament verses similar to those now in use, but of greater length. R. Stephens, when preparing for one of his editions of the Greek Testament, resolved on an arrangement more nearly resembling that of the Old Testament. He worked out his plan on a journey from Paris to Lyons, and the Greek Testament published in 1551 in this respect resembles our present Bibles. For the Apocryphal books this work had been accomplished a few years earlier by the same hand. The complete system of verses first met the eye of English readers in the Bible of 1560, of which we have now to speak.

Three years after the publication of the Genevan Testament an edition of the whole Bible in English was published in the same city: "The Bible and Holy Scriptures conteyned in the Olde and Newe Testament. Translated according to the Ebrue and Greke, and conferred with the best translations in diuers languages. With moste profitable annotations vpon all the harde places, and other thinges of great importance as may appeare in the Epistle to the Reader." On this title-page, also, is a woodcut, representing the passage through the Red Sea. The book is a quarto of about 600 pages, printed (like the Testament of 1557) in Roman and italic types, and furnished with "arguments," marginal references, headings of chapters, and explanatory notes. This is the first edition of the celebrated Genevan version, of which more than 130 editions were published, and which retained its popularity with the English public for nearly a hundred years.

The interesting address prefixed to the volume clearly brings out one distinction between the former publication and the present. Whereas that was clearly from

one hand, this openly professes to be the result of combined labours. Anthony à Wood tells us that Coverdale, Goodman, Gilby, Sampson, Cole, and Whittingham "undertook the translation of the English Bible, but before the greater part was finished, Queen Mary died. So that, the Protestant religion appearing again in England, the exiled divines left Frankfort and Geneva, and returned into England. Howbeit, Whittingham, with one or two more, being resolved to go through with the work, did tarry at Geneva a year and a half after Queen Elizabeth came to the crown." The "two or three" who remained with Whittingham seem to have been Gilby and Sampson. Knox, Goodman, Cole, Pulkin, Bodleigh, and Coverdale returned to England in 1559. Coverdale, indeed, seems to have spent but a short time in Geneva; but it is hardly possible to believe that the veteran translator had no share in this undertaking. Whittingham, however, was in all probability foremost in the company of translators; and the prominent position which he holds in this work, together with the intimate relation between the translations of 1557 and 1560, warrants the belief that the earlier was mainly from his hand.

The relation between the "Genevan Testament" (1557) and the Testament of the "Genevan Bible" (1560) requires careful attention, as some have represented them to be practically the same version, whilst others have considered them altogether different works. It may easily be shown that the truth lies between these extremes. We will, as before, first examine a single chapter throughout, and then notice renderings of particular interest. Luke xvi. is a chapter of moderate length, and of rather more than average difficulty. The principal English versions available for the use of the exiles of Geneva were Tyndale's, Coverdale's, Matthew's, and the Great Bible. In this chapter, Matthew (1551) agrees word for word with Tyndale; the Great Bible departs from Tyndale in about thirty renderings; Coverdale varies much more frequently—in ninety or a hundred places. The Genevan Testament deserts Tyndale in favour of Coverdale about twelve times only; hence it is evident that, though Coverdale's translation was used, it was not the basis of the new version. The Great Bible in this chapter introduces about seventeen new renderings, mostly of very little consequence, and in verse 21 a clause is added. The Genevan Testament adopts not more than three or four of these changes. It is clear, therefore, that it is on Tyndale's Testament that the new version is founded. From Tyndale the translator departs rather more than forty times; in thirty of these instances the rendering is new, and in eight of the thirty this new rendering obtained a place in our Authorised Version. The Genevan Bible, again, varies from the Testament of 1557 in nearly forty places; in thirty-three of these the rendering is new, and in sixteen the alteration still maintains its ground. Hence, so far as this chapter is concerned, we may say that the Testament is a careful revision of Tyndale, and that the Bible is again a careful revision of the Testament. As an example of extensive altera-

tion may be given the introduction to the Gospel of St. Luke:—

## ST. LUKE I. 1—4.

1 For asmuch as many haue taken in hand to write the historie of those thynges, wherof we are fully certified,

2 Euen as they declared them vnto vs, which from the begynnyng saw them their selues, and were ministers at the doying (margin: or, of the thing):

3 It seemed good also to me (moste noble Theophilus) as some as I had learned perfectly all thynges from the begynnyng, to wryte vnto thee therof from poynt to poynt:

4 That thou mightest acknowledge the trueth of those thynges where in thou hast bene brought vp.

In these four verses several renderings are introduced for the first time, as *write the history, whereof we are fully certified, it seemed good, learned perfectly, thereof, from point to point, most noble*. The Bible of 1560 differs in several places:—*set forth the story* (ver. 1), *persuaded* (for *certified*), *as they have delivered* (ver. 2), *ministers of the word, instructed* (ver. 4). The reader will not fail to observe that several of these renderings are found in our Authorised Version. It would be easy to give many examples of a similar kind. We can only remark, in passing, that the rendering of John iii. 7, which is now most familiar, "Ye must be born again," first appears in the Genevan version. The passage cited above is interesting, as exhibiting very clearly the influence of Beza on the Genevan translators, most of the new renderings being found either in Beza's Latin translation, or in his notes. This influence may be traced throughout the work. In points of interpretation Beza is in the main a safe guide; as a critic deciding on the Greek text to be adopted in any passage, he is often rash and misleading. We owe to him the true reading in Rom. xii. 11, "serving the Lord," where Tyndale and others have "apply yourselves to the time." On the other hand, in Mark xvi. 2, as the ordinary Greek text signified "the sun having risen," and so appeared to conflict with the narrative of the other Gospels, Beza adopted another reading, which was very slenderly supported, and translated the words "while the sun was rising." Not satisfied with this, however, he hazarded a conjecture that the words "not yet" might have accidentally fallen out of the text. The Genevan translators actually insert this conjecture in their margin as an alternative translation, and in the text read "when the sun was yet rising." In Matt. i. 11, the clauses which we now find in the margin of our Bibles were introduced into the text of the Genevan versions, again on very insufficient evidence. There are other blots of the same character, but on the whole Beza's influence tended greatly to the improvement of the work. Mistakes were removed which had disfigured all preceding versions. Thus in Acts xxvii. 9, the earlier versions had followed Tyndale (and Erasmus) in the translation "because we had overlong fasted." The Genevan Testament was the first to give what is now generally acknowledged to be the true translation, "because the time of the fast was now passed;" the meaning being made still clearer by the following note, "This fast the Jews observed about the month of October, in the Feast of their expiation

(Lev. 32.d<sup>1</sup>) So that Paul thought it better to winter there, than to sail in the deep of winter which was at hand." In the 13th verse of the same chapter, Tyndale, Coverdale, and the Great Bible have the rendering "loosed unto Asson" (Assos), supposing the Greek word *asson* to be a proper name; the Genevan translation is the first to give the true meaning, "nearer."

The notes in the Genevan version have already been referred to. They are not derived from Matthew's Bible, but were prepared by the Genevan translators themselves, and prepared with much care. As may be supposed, the comments belong to the school of theology which we associate with the names of Calvin and Beza, but a very large proportion of them contain nothing to offend readers of other schools. In the Epistle to the Romans, for instance, the Genevan Testament contains about 220 explanatory notes (not including alternative renderings), the Bible of 1560 about 250, but not more than six or seven can be called "Calvinistic." The condensed commentary which the notes contain is usually good and useful, supplying historical and geographical information, clearing up obscure texts, but most frequently containing pithy observations on lessons that are taught by a narrative, or inferences which may be drawn from a text. In the Bible of 1560 most of the notes of the earlier Testament were retained, and several additions made; the commentary was also extended to the whole Bible, with the exception of the Apocryphal Books, in which the notes are scanty. The matter of the annotations was derived from Beza, Calvin, and others. Our limits will not permit us to give many examples; the following will serve as a specimen:—

Exod. i. 19. Their disobedience herein was lawful, but their disobeying evil.

2 Chron. xv. 16. Herein he showed that he lacked zeal, for she ought to have died, both by the covenant, as verse 13, and by the law of God; but he gave place to foolish pity, and would also seem after a sort to satisfy the law.

Ps. xlvii. title. (Alamoth), which was either a musical instrument or a solemn tune, unto the which this psalm was sung.

Ps. cxix. 25 (cleaveth unto the dust). That is, it is almost brought to the grave, and without Thy word I cannot live.

1 Sam. iii. 4. Josephus writeth that Samuel was twelve years old when the Lord appeared to him.

Matt. xx. 23. God my Father hath not given me charge to bestow offices of honour here.

Joh. vi. 28 (the works of God). Such as be acceptable unto God.

Ephes. v. 16 (Redeeming the time). Selling all worldly pleasures to buy time.

Ileb. xi. 4 (by the which). Meaning faith.

Occasionally (especially in the Acts) the note contains some considerable additions to the text, similar to those so freely admitted into the Great Bible. Thus in Acts xiv. 7, we read that others add "insomuch that all the people were moved at the doctrine. So both Paul and Barnabas remained at Lystra." This reading Beza mentions in his note as contained in his own most ancient MS.—a MS. of the sixth century (*Codex Bezae*) now preserved in the Library of the University of Cambridge, and remarkable for such additions to the ordinary text.

<sup>1</sup> That is, Lev. xxxii. (a mistake for xxxiii.) 27—29. Though the text is divided into verses, the marginal references of the Genevan Testament follow the old paragraphs.

Let us now turn to the Old Testament. If in the passages which we have before taken as a test we compare the Genevan Bible with the translations of Tyndale and Coverdale, and with the Great Bible, we shall find that considerable variation exists, but that the Genevan translation is nearer to the Great Bible than to any other. In Numb. xxiv. 15—24, the Genevan Bible differs from Tyndale about forty-six times, from the Great Bible about thirty-five. In Isa. xii. the variation from the Great Bible is about the same in amount, four changes in each verse; in several of these the version returns to Tyndale. In Ps. xc. the Great Bible is deserted in more than eighty instances; in two out of every three the change is an improvement, and more than fifty of the changes hold their ground in the Authorised Version. As will be seen hereafter, the Authorised Version has been very largely influenced by the Genevan Bible, which, in that part of the Old Testament not translated by Tyndale, was the most thorough and satisfactory of all the earlier versions. The rendering of some words in Gen. iii. 7, "and made themselves breeches," has given to the Genevan translation the name by which it is popularly known, the "Breeches Bible." One peculiarity strikes the reader at once, and points to a writer much followed by the translators. This is the orthography of the Hebrew proper names, which not only frequently appear in a dress novel to the English reader, but also have an accent to mark the original pronunciation. Thus we find *Isakób*, *Izhák*, *Zidkiáh*, *Hábel*, *Rahél*, *Heuáh* (Eve). This peculiarity was derived from Pagninus, whose translation, remarkable for literal fidelity, had very great weight with the Genevan translators. Dr. Westcott examines minutely the variation of this version from the Great Bible in several portions of the Old Testament, and proves that most of the changes were made in the interests of literalness of translation; that many are traceable to Pagninus, some to the Latin versions of Münster and Leo Juda, and to the French Bible; and that in the Apocryphal Books the Genevan version was much influenced by a French translation by Beza. The Apocryphal Books in this version require special notice. In the earlier English Bibles the translation of these books was based on the Latin, either directly or through the intervention of other versions. (Thus in Tobit i. ii., iii., the narrative was given in the third person, as in the Latin Bible; in the Greek text the first person is mainly used, and accordingly we find this person in our present version.) This important change of text was made by the Genevan translators. The Prayer of Manasses, given by Rogers and in the Great Bible, is here omitted.

The language of the Genevan version does not present much difficulty to the reader of the present day. Sometimes we find words which have a more modern look than those of the Authorised Version, as *excommunicate*, *amity*, *hurlyburly*, *surgeon*, *umpire*; several other words are strange, or are used in a peculiar sense, as *quadrin* (Mark xii. 42), *chapman*, *improve* (reprove), *frail* (basket), *grenne* (gin), *commodity* (Rom. xiii. 16).

*grieces* (Acts xxi. 40). On this subject the reader may find much interesting information in a little book entitled *English Retraced* (Cambridge, 1862).

To the great and deserved popularity of the Genevan Bible we have already referred. The times were favourable to its success. No one can forget the incident which occurred on the day of Elizabeth's coronation, when the City of London presented the young Queen with an English Bible. Elizabeth thanked the City for their "goodly gift," kissed the sacred book, and promised she would "diligently read therein." The people saw in this the symbol of the restoration of the Scriptures to their rightful place of authority; and though many expectations were disappointed, yet from that day the English Bible has been free. In 1559 Elizabeth repeated the injunctions issued by Edward VI., that every parish should provide "one whole Bible of the largest volume in English," together with the paraphrases of Erasmus. It was ordered that inquiry should be made whether any "parsons, vicars, or curates did discourage any person from reading any part of the Bible."

The expense of the publication of the Genevan Bible was borne by the English community in that city. In 1561 Bedley obtained from the Queen a patent for the exclusive printing of this version during seven years.

In the same year he published an edition in folio at Geneva. In the course of Elizabeth's reign as many as seventy editions of the Genevan Bible and thirty of the New Testament, in all sizes from folio to 48mo, some in black letter and others in the ordinary character, were issued from the press. A few of these were printed abroad, but the large majority at home. In 1579 appeared the first Bible printed in Scotland, a folio volume, "printed by Alexander Arbuthnot, Printer to the King's Majesty."

Amongst the editions of the Genevan Testament referred to above are included those of a revision by Lawrence Tomson, first published in 1576. Tomson was secretary to Sir Francis Walsingham, then Secretary of State; an inscription on a marble tablet in Chertsey Church celebrates his knowledge of twelve languages and the excellence of his character. On the very title-page of his Testament Tomson professes his obligations to or rather dependence upon Beza, whose annotations he reproduces to a very considerable extent. The text, however, is not much altered, and the chief characteristic of this edition is the large extent of the commentary in the margin. This revision passed through many editions, and was not unfrequently substituted for the Testament of 1560 in issues of the Genevan Bible.

## ILLUSTRATIONS OF EASTERN MANNERS AND CUSTOMS.

### SICKNESS, DEATH, BURIAL, AND MOURNING.

BY THE REV. DR. EDERSHEIM.

**F**ROM the nature of it, there is no subject on which more differing and often more extravagant utterances could be strung together, as expressive of the views of the Rabbis, than on death, the hereafter, the resurrection, and the kingdom to come. For although Scripture was very definite in the purport of its teaching on these subjects, yet it was in the Old Testament expressed so briefly—we had almost said, so indefinitely—as far as details are concerned, that a wide field was left for the speculations, the fancies, and the endless logical and exegetical inferences of Rabbinical theology. And yet, strange though it may appear to some, there are few subjects on which the student could collate more passages from the Rabbis that remind him of what he reads in the New Testament. A few of these sayings of old may here find a place.

An argument somewhat similar to that by which our Lord proved to the Sadducees the immortality of the soul (Mark xii. 26, 27), occurs in the Babylon Talmud (*Ber.* 18, a), where it is argued from two passages of Scripture, that "the righteous are called *living* after their physical death;" while in another place (*Taan.* 5) we read that "our father Jacob is not dead." Similarly, the expression of St. Jude (ver. 12), "twice dead, plucked up by the roots," finds its counterpart in this (*Ber.* 10, a):

"Thou art dead here below, and thou shalt have no part in the life to come." Even the sublime comparison of St. Paul (1 Cor. xv. 36—44), in which the burial of the body is likened to the sowing of some grain, finds an echo, however faint, in the Rabbinical parable (*Midr. R. Gen.* 33) about the dispute between the straw, the stubble, and the chaff, each maintaining that the ground is only tilled for its sake, till the grain of wheat shows them the end of each—to rot or to be blown away, all except the seed-corn, which grows for nourishment here, and springs up into new life hereafter. If in the Epistle to the Hebrews (xiii. 14) we read, that "here we have no continuing city, but seek one to come;" and in that to the Corinthians (2 Cor. v. 1) of a "dwelling not made with hands, eternal in the heavens;" and if St. Peter admonishes us as "strangers and pilgrims," we have it in the Mishna (*Aboth* iv. 16), "This world is like an antechamber to the world to come; prepare thyself, therefore, in it for entering the banquetting hall;" and in the Talmud (*Moed K.* 9), "This world is like a hostelry on a journey; the world to come is our real dwelling-place." And the reproof of our blessed Lord to the Sadducees concerning the resurrection, in which there was neither marrying nor giving in marriage (Mark xii. 25), would find the more ready reception by His hearers, that it may have reminded some of them of

the higher teaching of their own sages. At any rate, we read it as the utterance of the great *Rab* (*Ber.* 17, *a*), "The world to come is not like this world. There, there is neither eating nor drinking; neither marrying nor business; neither jealousy, hatred, nor discussion; but the sages, wearing their crowns, shall enjoy the sight of the Shechinah, as it is written (*Exod.* xxiv. 11), 'they saw God, and did eat and drink.'" But even the exhortation of our Lord concerning the laying up for ourselves of treasures not on earth, but in heaven, finds this parallel (*Ab.* vi.), "In parting out of this world, not gold nor silver, but his works, accompany a man;" while the expression, "Out of thine own mouth thou art condemned," is recalled to us by two Talmudical sayings (*Chag.* iv. 6; *Taan.* 11, *a*), to the effect that at the judgment-seat each soul would be made to bear witness of its actions. According to Rabbi Eliezer, the souls of the righteous were under the throne of the Divine glory. And, without entering into details, it is quite certain that the Jewish fathers taught a twofold resurrection—that of the righteous in the days of the Messiah, and that of all men at the final judgment.

If we have heard among the Rabbis echoes of New Testament sayings about death and that which is to follow, it is interesting to know that the allusions to death, burial, and mourning which occur in the Gospels are alike confirmed and illustrated by the customs prevalent at the time.

When St. James wrote (i. 27), that "Pure religion and undefiled before God and the Father is this: to visit the fatherless and widows in their affliction," he appealed to a principle universally admitted in his time. Visitation of the sick was regarded as a religious duty; the more so, that each visitor was supposed to carry away a small portion of the disease. In the figurative language of those days, it was said that the Shechinah rested over the head of the sick-bed. Indeed, according to one opinion (*Jer. Ber.* ii. 3), sickness atoned for sin; the somewhat curious reference here being to the conjunction of the two in *Ps.* ciii. 3. Other and truer views are expressed in the Babylon Talmud (*Ber.* 5, *a*), which almost remind us of the language of the Epistle to the Hebrews (xii. 5—11). While suffering, a man was to examine himself, it was said—first, about his past conduct (*Lam.* iii. 40); next, whether he had neglected the study of the Law (*Ps.* xciv. 12). Having satisfied himself on these points, he was to regard the dispensation of God as a trial of his faith, and an evidence of God's love; he was to recognise God in all, and "to receive it with love."<sup>1</sup>

But we have been wandering from our point, which was to show that visitation of the afflicted constituted, by universal consent, at least one part of "pure religion." According to the Rabbis, the following "works of mercy" were traced up to the command to love one's neighbour as oneself—nor was there any measure indicated in, or limitation to, their observance—viz., to visit

the sick, to comfort the mourners, to carry out the dead, to introduce a bride, to be helpful to travellers, and to take part in all connected with a burial. Nay, if a funeral convoy and a bridal procession met, the latter had to give way to the former, and they who attended it to follow the dead. It took precedence even of a royal pageant; and it was said in praise of Agrippa I. that he was wont to join funeral processions. Without here entering into particulars on the treatment of the dying or of the sick, we may mention as at least a curious coincidence, that, according to the Talmud (*Shab.* 110), it was customary after administering remedies, to say to the patient, "*Kum*" ("Arise"), just as we read it in *Mark* v. 41, "*Talitha cumi*." Of the present ceremonies of the Jews beside the dying-bed there are no traces in ancient times.

The first duty, after death had really taken place, was to close the eyes and the mouth of the deceased. But this should never be attempted so long as the faintest breath remained, since the least interference would hasten the decease. Then the body was either laid upon the bare ground, or on sand or salt. Next, the closing of eyes and mouth was firmly secured; after which, as we read in the case of Tabitha (*Acts* ix. 37), the body was washed in warm water. There is singular confirmation of the Gospel narratives in what then followed. As we read, in the case of our blessed Lord, of the ointment against the burial (*Matt.* xxvi. 12), of the spices and ointments (*Luke* xxiii. 56), and of the mixture of myrrh and aloes (*John* xix. 39), so the Rabbis speak (*Ber.* 53, *a*) of the "spices for the dead;" and name aloes and myrrh, as well as hyssop, oil of roses, and rose-water, as those with which the body was rubbed. Next, hair and nails were cut (the hair of a bride being allowed to flow loose), and all the openings of the body closed up. As to the clothes in which the dead were to be arrayed, considerable difference prevailed. Till after the destruction of Jerusalem much luxury seems to have been displayed, and "great quantity of spices," "many ornaments," large sums of money, "furniture of gold and precious goods," were deposited with the dead (*Josephus, Antt.* xv. 3. § 4; xvi. 7, § 1). The body of Herod the Great was carried on a golden bier encrusted with jewels, and wrapped in purple; a diadem and a crown of gold were on his head, and a sceptre in his hand. The procession was attended by his army, in order of battle, and followed by five hundred servants, carrying spices (*Antt.* xvii. 8, § 3). Indeed, such was the desire to outdo one another in these melancholy exhibitions that at last people left their relatives unburied, so as not to have a meaner funeral than their neighbours.

As a rule, it was ordered that burial should follow as soon as possible after the fact of death had been quite ascertained. Of this we have instances in the immediate burial of Stephen (*Acts* viii. 2), and of Ananias and Sapphira (*Acts* v. 6, 10). An exception was made after heavy rains, &c., and at the death of parents, whom the children were thought to honour by keeping their remains even for three days. As the sepulchres were roomy, and not closed up, there was

<sup>1</sup> It is characteristic that, according to another authority, wounds, leprosy, and the death of children, are not to be regarded as proofs of the Divine love, nor as atoning for sin.

not so much danger to be apprehended from premature burial. It is a very remarkable fact, which may throw additional light on the visit of the women to the grave of Jesus, that the law expressly allowed the opening of the grave on the third day, in order to look after the dead. In the case of the ruler of the synagogue, whose daughter Christ raised from death (Matt. ix. 23), immediate preparations seem to have been made for the burial; and the Lord found on His arrival the company already assembling, "and saw the minstrels" in waiting to begin the funeral music. On the other hand, the disciples had laid the body of Tabitha in the "upper chamber," expecting the arrival of Peter (Acts ix. 37, 39).

Quite irrespective of the circumstance that the later Rabbis, at least, held that the departed knew what passed in this world—that they hovered about their unburied remains, and felt any slight or dishonour attaching to them—the Jews at all times displayed great reverence towards the dead. Even in its excess this is one of those evidences of exquisite religious delicacy which truly characterised Judaism. It was customary to provide one's burying-place beforehand; and family sepulchres are mentioned in the earliest Hebrew records (Gen. xxiii. 20; Judg. viii. 32; 2 Sam. ii. 32). The heirs-at-law were prohibited from disposing of such. Burying-places were, as a rule, outside the cities—commonly at no less a distance than fifty cubits. In Jerusalem no dead body was allowed to remain over night. The favourite localities for burying were rocky places and caves. Sepulchres were also prepared in gardens. Two bodies were not laid in the same niche, except those of a daughter with her father, or of a son with his mother. If the dead were buried in successive layers, at least six hand-breadths of earth must intervene (about a foot and a half). The names given to burying-places, such as "house of assembly," "hostelry," "place of rest" or "of freedom," "field of the weepers," "house of eternity," "house of life," &c., are expressive of the ideas prevalent. After the final scattering of Israel the desire to be buried in the soil of Palestine became so intense that it used to be said, "He that rests in Palestine is as if he were buried under the altar."

Sepulchres were so constructed as to consist of a kind of antechamber which led down lower to one or more passages and chambers (sometimes right and left), where the bodies were deposited. Hence we read that in the new rock-hewn tomb of Joseph of Arimathea, in the garden, which evidently was capable of holding several bodies (John xix. 41), John "stooped down" to look into the sepulchre; while "Simon Peter, following him, went into the sepulchre" (John xx. 5, 6). Commonly, family sepulchres held either eight or else thirteen bodies. The dead were deposited in a recumbent position, either in, or, in earlier times, more commonly without a coffin. The place of sepulture was closed by a door, or large stone (John xi. 38, 39; Mark xv. 46; Matt. xxvii. 66). Sepulchres were whitened once a year (in the month Adar), so as to indicate their presence, and prevent defilement from the dead. Afterwards it became customary to erect monuments, but the

practice was disapproved by the Rabbis. What we call gravestones were not at all in use. Criminals and suicides were buried in a spot apart, but their families were allowed afterwards to gather their remains. Places of sepulture were protected from profanation. It was not lawful to walk on the grass that covered graves, far less to allow sheep to feed upon it. All light behaviour, eating or drinking in a cemetery, &c., were regarded as insults to the dead. On the other hand, it was forbidden to wear phylacteries, or to carry a book of the Law among sepulchres. As partly sanitary measures, no spring used for drinking-water, or public thoroughfare, was allowed to pass through a graveyard.

The funeral procession received in its progress every token of respect. Each one rose as it passed, and, if possible, joined the *cortège*. First came, generally, the women; then, in Judæa, the hired mourners, men and women, who made lamentation, and the funeral music; next came the bier, on which the body lay, generally open, or in a coffin (called "ark," or "chest"); after which followed the chief mourners, the special friends; and, lastly, the general company. In Galilee the hired mourners went *after* the bier. Commonly the body was carried, it being the custom frequently to change the bearers, so that all might share in this "work of mercy." Funeral cars, however, are also spoken of. The ordinary mode of burial illustrates how Jesus could so easily arrest the funeral procession at Nain, bid the youth sit up, and restore him to his widowed mother (Luke vii. 11—15). Over the bier of a bride or bridegroom it became customary to carry a baldachino; nor was the face of a bridegroom covered, which, at least in later times, was the practice. The custom of laying a disused roll of the Law beside sages, at their burial, was disapproved. Children under one year were not carried on a bier; for those under one month there were no mourning ceremonies—the warrant for this omission being derived from the example of David on the death of his firstborn, by Bathsheba (2 Sam. xii. 15—23). The noise, weeping, and lamentations at a funeral made the rites needlessly repulsive. There were regular mourning-chants in use, while other hymns were full of laudations of the deceased. When to all this are added the noise of trumpets and flutes, the howling of the paid mourners, the tambourines and tinkling of the cymbals of the mourning-women, and the glare of torches, the scene can be more easily imagined than described. These extravagances are not to be confounded with the mourning-hymns, for example, of David at the death of Saul and Jonathan (2 Sam. i.), or of Jeremiah for King Josiah (2 Chron. xxxv. 25), although the demonstrations of grief among Easterns were always loud. Commonly the funeral procession halted seven times, and a short address was given at each pause. At the grave a funeral oration was delivered, and certain verses and benedictions repeated, acknowledging God, and recognising His justice. Then the company formed in two rows, through which the chief mourners passed, each addressing to them some words of consolation. Anciently, at the burial of kings (2 Chron. xvi. 12;

xxi. 19; Jer. xxxiv. 5), and afterwards at that of distinguished men, precious spices were burned. Thus Akylas, the well-known Jewish proselyte, emulated at the burial of Gamaliel the expenditure usual at royal funerals. But anything like "cremation" was expressly denounced as a heathen practice<sup>1</sup> (*Avod. Sar.* 11).

That certain mourning rites were observed in the earliest times appears from the Biblical record. At the death of Sarah "Abraham came to mourn and weep for her" (Gen. xxiii. 2); while at the tidings of that of Joseph "Jacob rent his clothes, and put sackcloth upon his loins" (Gen. xxxvii. 34). The Egyptian mourning for Jacob gave even its name to a place in Palestine (Gen. 1. 11). The friends of Job came to offer consolation, and when so doing rent their upper garments, sprinkled dust upon their heads, and sat down with him upon the ground seven days and seven nights, "and none spake a word unto him" (Job ii. 12, 13). The mourning for Moses

and Aaron lasted thirty days (Numb. xx. 29; Deut. xxxiv. 8), as in later times that for distinguished persons (Jos. *J. Wars*, iii. 9, § 5), though the book of Ecclesiasticus speaks only of seven days in the case of near relatives.

The Book of Psalms (Ps. xxxv. 13, 14, &c.) implies that a special "mourning-dress" was worn; while the admonition to Ezekiel (xxiv. 17) shows that in his days it was customary in such circumstances to put off the head-gear and the sandals, to cover the lower part of the face, like a leper, and to "eat the bread of men," which in Hosea ix. 4, and Jer. xvi. 7, is more particularly explained as "the bread of mourners" and the "cup of consolation." Indeed, the custom of such a meal and of a cup of consolation is already alluded to in 2 Sam. iii. 35, and in Prov. xxxi. 6. The address of David at the burial of Abner (2 Sam. iii. 33, 34) was a kind of funeral oration. Many other passages in the Bible alluding to mourning practices will readily occur to the reader. The only rites interdicted were those in imitation of heathen customs, which tended to deface the body (Lev. xix. 28; Deut. xiv. 1).

<sup>1</sup> The cremation of Saul and of his sons (1 Sam. xxxi. 12, 13) was probably due to a special cause; and the reference in Amos vi. 10 may apply to the prevalence of the plague.

## BOOKS OF THE NEW TESTAMENT.

### THE ACTS OF THE APOSTLES.

BY THE EDITOR.

**A**LL that has to be said as to the writer of this book has already been brought before our readers in the introduction to the Gospel of St. Luke. What we have here is manifestly a sequel to that Gospel, addressed to the same persons by the same writer. And as everything connected with the Gospel led us to think of it as specially intended for the instruction of Gentile converts, so in the Acts we have what was manifestly designed to show the way in which the purpose of God had been brought to fulfilment, and those who had before been aliens had been admitted into the same society, the same Church, the same kingdom of God, as those who were of the stock of Abraham. The purpose of the book thus recognised limits in some measure the promise of its title. It does not give us the Acts of the Twelve, their mission work in Palestine, or in the farther regions of the East. It hardly goes beyond the Acts of St. Peter and St. Paul, and of these it gives a selection rather than a continuous narrative, and leaves gaps which we have no materials for filling up.

It may be added that there is a manifest purpose subordinate to this, which determined the choice of the facts recorded, and the prominence assigned to them. In the controversies which had followed on the teaching of St. Paul, and the efforts of the Judaizing teachers to supplant him, the name of Peter had been freely used by the latter as their leader. Those who said "I am of Cephas" counted on that name as a tower of strength. Their boast was not altogether without foundation. On one melancholy occasion the Apostle of the Circumcision had suffered himself to be misled by them, and had practi-

cally sided with them (Gal. ii. 14). St. Paul had been compelled to stand up in direct opposition and to rebuke him. There seemed some probability of a permanent division. The Gentile converts of Italy, of whom Theophilus was one, were sure to have heard of these disputes, probably with many exaggerations, and it was in every way natural and legitimate that he should write to give its due prominence to the fact that the two great Apostles had been of one heart and mind as regards the admission of the Gentile converts, that the door of faith had been thrown open in the first instance by St. Peter, and that the great charter of the freedom of the Gentile converts had come from the Apostles and elders of Jerusalem. The absence of any reference to the one interruption of this concord was not necessarily, even assuming that the writer of the Acts knew it, a *suppressio veri* in any sense in which such a suppression would have been culpable. It was but a passing personal weakness, which St. Paul was compelled to notice because his own independence had been challenged, and he had been represented as having no direct Divine commission of his own, but which did not affect at all the great work of the Church, and might therefore well be passed over. Over and above its interest as showing the gradual expansion of the Church, both as to extent and comprehensiveness, the book now before us has in other ways a special value.

(1.) As occupying a prominent place among the evidences of the Christian faith. The abruptness of its close, its fixing precisely the close of the two years' imprisonment of St. Paul, the manifest familiarity of the writer and the assumed familiarity of the readers in

chap. xxviii. with the details of Italian topography, at least suggests the inference that the book was written at Rome before the great Neronian persecution. A comparison of its narrative with St. Paul's Epistles, such as that worked out in Paley's *Horæ Paulinæ*, confirms this inference, and leaves hardly any shadow as to the conclusion that we have here a strictly contemporary narrative. The total absence of any ostentatious desire on the part of the writer to represent himself as an eye-witness of, or actor in, the events which he narrates—his open confession (Luke i. 2) that he was, as regards the first part of his history, but a compiler from the oral or written records of others;—all this gives a special force to the incidental—one might almost say accidental—way in which he glides, at some portions of his narrative, into the first person, as in the journey from Troas to Philippi (Acts xvi.), again from Philippi to Troas, and so on to Jerusalem, and again in the story of the voyage to Italy, and so shows that he had been the friend and companion of the apostle whose work he chronicles. All this is confirmed by the singular accuracy which marks his incidental notices affecting the government of provinces or cities, such as that of the proconsul of Cyprus, the *στρατηγοί* of Philippi, the politicians of Thessalonica. But if we admit this, then it follows, even from the book of the Acts taken by itself, that the outline of the life, miracles, crucifixion, resurrection, and ascension of our Lord were accepted as facts by all the churches, Jewish and Gentile alike, within thirty years from the date of those great events. It follows, as the Acts presupposes the Gospel, that that also was written and was read, with all its fulness of incident and teaching, at the same early date; that, so far from being the first of such written records, it presupposes the existence of many previous narratives of the same kind, more or less incomplete, it may be, but substantially agreeing with that which he sets forth. And if so, then it follows that that Gospel narrative on which our faith rests is no mythical aftergrowth of a period removed from all contemporary evidence, no "cunningly devised fable" imposed on the credulity of an uncritical period, but the record of one who had gathered information from many different sources, and was capable of sifting it.

(2.) Over and above this evidential value, the Acts serves as the indispensable introduction to St. Paul's Epistles. Without it they would come before us as the fragments of a literature and a life which it would be hard to reconstruct in any intelligible form. We should not have known how it was that the persecutor had become the apostle, but for the threefold narrative of his conversion. We should have failed to understand how it was that he became "all things to all men," if we had no record of his maintaining the freedom of the Gentile converts from the burden of the Law, and yet circumcising Timothy; of the singular variety of his teaching, as addressed to his own countrymen in the synagogue at Antioch in Pisidia, or to the peasants at Lystra, or to the Stoics and Epicureans at Athens. The Epistles, it is true, bring out, as it was

natural they should do, individual traits of character which the narrative leaves unnoticed, but the broad outline of the man's life is brought before us, and by the union of the two sources of information, it stands before us with such a wonderful distinctness, that there are few great teachers of any age or country whom we know better or so well. Such a narrative as that of the voyage and shipwreck, in chap. xxvii., is absolutely unique in the books of Holy Scripture; and in its circumstantial detail, in the incidents and measurements, which seem to come as from a ship's log, leaves on us an impression of unquestionable truthfulness; and that narrative brings out the courage, the calmness, the cheerfulness, almost the humour of the Apostle with a vividness which makes the whole scene present to our mind. And it is noticeable that this scene is interwoven with the higher supernatural side of the Apostle's life so closely that the two can hardly be disjoined. The vision, the prophecy, the assurance in a Divine protector answering his prayers, these are as much an integral portion of the narrative as the hoisting up the mainsail or the casting of the lead.

(3.) Not less significant is the value of the Acts as being the first volume of the history of the Christian Church. The small brotherhood of disciples, who in the Gospels are but as scholars, slow of heart to understand, gathering round the Master whose words are higher than their thoughts, are now thrown on their own resources, brought into new and unexpected combinations of events, compelled to accept, not only the promptings of a higher wisdom, but the guidance of unforeseen circumstances. And the writer, though he has a purpose before him, that of so selecting events as to mark the steps of outward and inward growth, is yet as far as possible from giving simply a highly-coloured picture of ideal perfection. The first glow of love and liberality had a special charm for one whose own nature was generous and free-hearted, and who had been led to record in his Gospel with special fulness all the portions of our Lord's teaching which bore upon the danger of riches and the blessedness of almsgiving; and so in the early chapters he returns again and again, with a manifest delight, to the description of the time when all were of one mind and of one heart, and the spontaneous surrender of personal rights made any enforced community of goods unnecessary. But with this exception, the history notes blemishes as well as excellences; records the first sectional controversy in the new society, in the murmurings of the Grecians against the Hebrews, because their widows were neglected in the daily ministrations; the first doctrinal controversy, in the demand of the Christian Pharisees that the Gentiles should be circumcised, and compelled to observe the whole Mosaic law; the first personal dispute, in the sharp dissension between Paul and Barnabas as to the fitness of John, surnamed Mark, for missionary labours. And we find that each such controversy becomes the starting-point of a new and higher development or of a wider activity. The first leads to the appointment of the seven, and

through them, as successors to their work, of the permanent diaconate. The second issued in the first great example of the practice, afterwards so prominent in Church history, of settling disputes of doctrine or discipline by the deliberations and canons of a council, and in establishing the principle of the freedom of the Gentile converts on an unshaken basis, while in practice it urged a policy of reciprocal concessions. The last had as its ultimate result the extension of St. Paul's labours, which might otherwise have been more or less within the limits of his first journey through the eastern and central provinces of Asia, to the farthest limits of the West. We have the picture of a universal Church, one in its faith in the Lord Christ, whose name it came to bear; but presenting then, as it has done ever since, diversities of usage, character, organisation, according to the varying circumstances of each local church. And as the work goes on the centre of action is shifted. At first Jerusalem is the headquarters of the mission-work of the preachers of the new faith. Then Antioch in its turn becomes the new centre, the mother Church of the Gentile Christendom. We feel, as we close the book, though the history stops with St. Paul's arrival at the imperial city, that from that time Rome would of necessity assume a new character in the history of the Church; that mission-work there would be more important than in any region of the world; that its influence would, for good or evil, gradually become predominant.

(4.) It lies in the nature of the case that the Acts should present itself as pre-eminently the hand-book, so to speak, of missionary enterprise. And there is, if I mistake not, something specially suggestive in the report it gives of the apostolic method of evangelising. Those who entered on that work did not rest satisfied with preaching a new doctrine, still less did they dream that the work could be done by distributing books, however sacred, broadcast over the world. They taught, they roused the conscience; they appealed to the light of nature, to the witness of God borne by the rain from heaven and fruitful seasons, to the prophecies of the Christ that was to come. But they came chiefly as *witnesses of facts*, of things that they had seen and heard, and pre-eminently of the one fact of the Resurrection as a witness at once of the victory over death and sin which had been won by Christ, and of the future resurrection of mankind to appear before Him as the Judge of the living and the dead. And having done this, they proceeded to organise a society; and that society was to have, as its conditions of existence, the Baptism without which no one was admitted to membership; the Supper of the Lord, which was to be the token and the means of the communion of all members, breaking down all barriers of race, or culture, or rank, in a life higher than their own. And with this there were at least the outlines of a wide world-embracing organisation. Elders or bishops (the two names were at first interchangeable) were ordained in every city to be pastors of the flock, and as such to guide and teach. Deacons were appointed to help them

in their ministrations, and specially in those that had to do with the works of mercy, which formed so prominent a part in the life of every church. From time to time the church was visited by an apostle, or by an apostolic delegate, such as Timothy and Titus, to set in order whatever was amiss. The members of one church felt that they might count on those of others as brethren, and commended Christian travellers or teachers to their good offices. On special emergencies the bishop-elders gathered together under the guidance of apostles, and their decrees were submitted to the approval of the great body of the faithful. We do not find in the Acts, or anywhere else in the New Testament, a code of polity or discipline. What we do find is a society which has its life organised; its badges and traditions; its branches, each with an independent life, yet recognising the one great society to which all severally belong. That type presents itself as the model to which all missionary work must conform, if it seeks for any measure of success like that which this book records.

(5.) Lastly, the inquiry as to the probable sources of the information from which the book was compiled is, if I mistake not, very full of interest. We know from the book itself that the writer was with St. Paul on his last journey to Jerusalem, and from chap. xx. to the end we have the narrative of an eye-witness. But on this journey they stop at Cæsarea (xxi. 8), and are received by Philip the Evangelist, and from him, then or during the longer period of St. Paul's imprisonment, he could not fail to learn the whole history of the appointment of the seven, the work and martyrdom of Stephen, the labours of Philip in Samaria, the conversion of the Ethiopian eunuch and Cornelius, the death of Herod Agrippa. Thus then we cover chaps. vi., vii., viii., x., xi., and part of xii. But the travellers were accompanied also by Mnason of Cyprus, "an old disciple," or, as the word means, a disciple from the very beginning, and here we get a new source of information to fill up the gap left by previous witnesses. He was a resident at Jerusalem, for the writer and St. Paul were to lodge with him. He must at least have known something of those "men of Cyprus" who first preached the word of God to the Greeks or Gentiles at Antioch, even if he were not himself one of them, and we may reasonably look to him as St. Luke's chief informant for the events that fill chaps. i.—v., for the pictures of the Church's life that are there so graphically drawn. For all that concerns St. Paul, perhaps in part also for what concerns St. Stephen and Gamaliel, we can have no doubt, if we accept the fact of companionship, in looking to him as the source of all that is recorded in the Acts, perhaps even as the actual reporter of St. Stephen's strangely interrupted speech, calm and continuous at first, then hurried and impetuous, then broken off by the clamour of his opponents. The echoes of that speech which meet us in St. Paul's discourse in Acts xiii. 17—22, and in Gal. iii. 19, are *prima facie* evidence of the deep impression it made on him. It is obvious that all these traces of opportunities well used bear upon the first book addressed to Theophilus

as well as the second, upon the Gospel as well as upon the Acts. Add the manifest traces of access to the company of devout women whom he alone names (Luke viii. 2, 3), and of whom the mother of the Lord was, we may well believe, the centre, and of an intimate acquaintance with the members of the Herodian family,

such as the calling of a physician might naturally have led to (Luke viii. 1; xxiii. 6—12; Acts xiii. 1), and it is not too much to say that we have before us the picture of one possessing means of information and care in using them which make his record in the highest sense of the word historical from first to last.

## THE HISTORY OF THE ENGLISH BIBLE.

### THE BISHOPS' BIBLE.

BY THE REV. W. F. MOULTON, M.A. LOND., D.D. EDIN., HEAD MASTER OF THE WESLEYAN HIGH SCHOOL, CAMBRIDGE.

**D**URING the early part of Elizabeth's reign, the English Scriptures were circulated mainly in two versions. Four editions, indeed, of Tyndale's Testament are assigned to the years 1561, 1566, 1570, but it does not appear that the Bibles of Coverdale, Taverner, or Matthew were reprinted after 1553; hence the Great Bible and the Geneva Bible, the versions associated with Archbishop Cranmer and with the Puritan exiles, were left in possession of the field. The former alone had any authority or ecclesiastical influence on its side, but the latter was the household Bible of England. For some years new editions of Cranmer's version continued to appear. Eight in all are known to have been published in this reign—together, it is said, with one New Testament of the same version, for printing which without licence the printer, Richard Harrison, was fined eight shillings. One of these Bibles, printed at Rouen in 1566, at the cost of R. Carmarden, is especially noted as a fine specimen of typography.

This state of things could not continue. It could not be expected that the Geneva version (with its body of notes, which reflected the views of one particular school of theology, and which were not always guarded in expression) would receive such official sanction as to displace the Great Bible; and, on the other hand, the manifest superiority of the later translation, joined with its great popularity, made it impossible to restore Cranmer's Bible to its former position. Matthew Parker, the celebrated Archbishop of Canterbury, consecrated in 1559, resolved on undertaking a revised translation, upon a plan similar to that which Cranmer had tried (though without success) in 1542. Letters collected in the volume of the Parker correspondence, published by the Parker Society, contain much interesting information respecting the archbishop's design. In 1566 he writes to Sir W. Cecil, stating that he has "distributed the Bible in parts to divers men," and expressing a hope that Cecil will undertake the revision of some "one epistle of St. Paul, or Peter, or James." As early as December, 1565, we find a letter from Parkhurst, Bishop of Norwich, acknowledging the receipt of the portion which had been assigned to him—five of the Apocryphal books. About the same time, Geste, Bishop of Rochester, writes, returning the Book of Psalms revised, and expressing a hope that the archbishop will excuse his "rude handling of the Psalms." This modest

description of his work is not far from the truth. "I have not altered the translation," he says, "but where it giveth occasion of an error, as in the first Psalm, at the beginning, I turn the preterperfect tense into the present tense, because the sense is too hard in the preterperfect tense. Where in the New Testament one piece of a Psalm is reported, I translate it in the Psalm according to the translation thereof in the New Testament, for the avoiding of the offence that may rise to the people upon diverse translations." Sandys, Bishop of Worcester (father of the poet, George Sandys), writes on the 6th of February, 1566, announcing that he has completed his portion (Kings and Chronicles); he adds a criticism on the Great Bible—that Munster had been followed too much by the translators. Davies, Bishop of St. David's, writes that he received the archbishop's letter of December 6th, 1565, towards the close of the following February, and the "piece of the Bible" (Joshua, Judges, Ruth, and Samuel) a week later! He was at the same time engaged, with William Salisbury and Thomas Huatt, upon the first Welsh translation of the New Testament, which was published in 1567. A letter from Cox, Bishop of Ely, who was entrusted with the Acts of the Apostles and the Epistle to the Romans, shows a just appreciation of the magnitude of the task on which Parker had ventured. "I would wish," he adds, "that such usual words that we English people be acquainted with might still remain in their form and sound, so far forth as the Hebrew will well bear. Inkhorn terms to be avoided. The translation of the verbs in the Psalms to be used uniformly in one tense, &c.; and if ye translate *bonitas* or *misericordia*, to use it likewise in all places of the Psalms, &c." On the 5th of October, 1568, Parker writes to Cecil, sending at the same time a copy of the completed work, to be presented to the Queen. "Because I would," he says to Cecil, "you knew all, I here send you a note to signify who first travailed in the divers books, though after them some other perusing was had; the letters of their names be partly affixed in the end of their books, which I thought a policy to shew them, to make them more diligent, as answerable for their doings. I have remembered you of such observations as my first letters sent to them (by your advice) did signify." The rules for the revisers here referred to were the following:—"First, to follow the common English translation used in the

churches, and not to recede from it but where it varieth manifestly from the Hebrew or Greek original. Item, to use sections and divisions in the text as Pagnine in his translation useth, and for the verity of the Hebrew to follow the said Pagnine and Munster specially, and generally others learned in the tongues. Item, to make no bitter notes upon any text, or yet to set down any determination in places of controversy. Item, to note such chapters and places as contain matter of genealogies, or other such places not edifying, with some strike or note, that the reader may eschew them in his public reading. Item, that all such words as sound in the old translation to any offence of lightness or obscenity, be expressed with more convenient terms and phrases."

It is a matter of greater difficulty to determine with exactness who were the revisers of the several books. The letter just quoted contains a list, and at the end of some books in the new Bible are initials which can be identified with more or less certainty. Unfortunately the list does not always agree with the initials; but the discrepancy may perhaps be explained by the archbishop's statement that some books passed through the hands of more than one reviser. From the list we learn that Parker himself undertook Genesis, Exodus, the first two Gospels, and the Pauline Epistles, with the exception of Romans and 1 Corinthians. Leviticus and Numbers were revised at Canterbury, probably by A. Pierson, to whom Job and Proverbs also seem to have been committed. Deuteronomy was placed in the hands of Alley, Bishop of Exeter. At the end of the Psalter are the initials T. B., supposed to indicate Thomas Bacon, a prebend of Canterbury. Ecclesiastes and Canticles fell to the lot of A. Perne, Dean of Ely. The earlier Apocryphal books were revised by Bishop Barlow; Isaiah, Jeremiah, and Lamentations by Horne, Bishop of Winchester; Ezekiel and Daniel by Bentham, Bishop of Lichfield and Coventry; the Minor Prophets by Grindal, Bishop of London. The third and fourth Gospels seem to have been committed to Scambler, Bishop of Peterborough; 1 Corinthians to Goodman, Dean of Westminster; the General Epistles and the Book of Revelation to Bullingham, Bishop of Lincoln. The remaining books have already been referred to in connection with their respective revisers. The above particulars are not free from doubt, but they are probably not far from the truth. It will be observed that most of the contributors were bishops, hence this version is commonly known as the Bishops' Bible. Archbishop Parker, in reserving for himself so large a proportion of the books of Scripture, some of these remarkable for their difficulty, was no doubt sure of obtaining efficient co-operation in his work. The memory of one scholar, Lawrence (possibly the Thomas Lawrence who was head-master of Shrewsbury School from 1568 to 1583), is preserved by Strype in his account of this version. Lawrence, who was famed for his knowledge of Greek, sent to the archbishop "notes of errors in the translation of the New Testament." These notes relate to nearly thirty passages of the New Testament, almost all taken from the first three Gospels. It has been gene-

rally supposed that the criticisms refer to the earlier translations, and hence Lawrence has been classed amongst the objectors whose complaints led to the scheme for a new version. Upon examination, however, it will be found that the renderings on which he comments belong, without exception, to the first edition of the Bishops' Bible itself; some, indeed, are not found in any other version at all. These criticisms belong, therefore, to a later date.

The preparation of this version appears to have extended over three or four years. The letter accompanying the splendid copy which was presented to the Queen bears date October 5, 1568. The Bible itself had no dedication. On the title-page are no other words than "The Holie Bible," with a quotation from Rom. i. 16. In the centre is a portrait of the Queen, and at the commencement of Joshua and the Psalter are introduced portraits of the Earl of Leicester, and of Cecil (Lord Burleigh). Prefixed to the book we find a sum of the whole Scripture, a table of genealogy, a table of the books of the Old Testament, with tables of lessons and psalms, an almanac and calendar, two prologues, a chronological table, and the table of contents; woodcuts, maps, and other tables are also introduced into the volume. The second of these prologues is Cranmer's, taken from the Great Bible. The first is written by Parker himself, and mainly consists of a defence of translations of the Bible, and an earnest exhortation to all to search the Scriptures: the design and plan of the new version are also briefly explained. There is also a preface to the New Testament from the archbishop's hand. At the end of the volume is the name of the printer, John Jugge, and the last page is adorned with a woodcut representing a pelican feeding her young with her blood, and a Latin couplet on this symbol of our Saviour's love.

A second edition, in a small quarto volume, was issued in 1569; a third of the Bible, and an edition of the New Testament, followed in 1570, 1571. In 1571 Convocation ordered that every archbishop and bishop should have a copy of this version, "of the largest volume," in his house, "to be placed in the hall or the large dining-room, that it might be useful to their servants, or to strangers;" also that a copy should be placed in every cathedral, and, as far as possible, in every church.

The criticisms of Lawrence referred to above may have been the occasion of a new revision of the work. However this may be, it is certain that the edition published in 1572 contains a corrected translation of the New Testament, in which nearly all the improvements suggested by Lawrence are found in the text. In all, about thirty editions of this version appear to have been published, almost all of these containing the whole Bible. There are some singular differences of text and many other variations in the several editions. The edition of 1572, for example, contains two translations of the Psalter in parallel columns—one properly belonging to this version, the other taken from the Great Bible. Other editions—those of 1575, 1595, for

instance—contain only the latter version of the Psalms. Sometimes Parker's preface is omitted, so that Cranmer's stands alone, giving to a hasty reader the impression that he has before him a copy of the Great Bible. The last edition of the Bishops' Bible bears the date 1608.

As to the character of the translation very different views have been held. As the Genevan version and the Bishops' Bible represented widely different ecclesiastical opinions and sympathies, we can hardly wonder that many a critic has given a partisan's opinion instead of a sober judgment. We are, moreover, confronted by a difficulty which has not hitherto existed. The revision was entrusted to many hands; each reviser seems to have acted independently, and the superintendence exercised by the archbishop and others could not possibly render uniform the results of the separate action of many minds. The version must therefore be examined in various parts; one book cannot be taken as representing others. It need hardly be said that the basis of the translation is the Great Bible; a glance is sufficient to make this certain. The merits of the Genevan Bible are so great, that, without losing sight of the Hebrew and Greek scholarship of the revisers, or of the aids which they (in common with the Genevan translators) possessed and used, we may be content to try the Bishops' Bible in most instances by one simple test—how far have the revisers of the Great Bible availed themselves of the corrections and the improvements which are found in the Genevan version? Less could scarcely be expected than that those changes which were real improvements, and which could be adopted without sacrificing the style and spirit of the older translation, should be taken into the text.

In Numb. xxiv. 15—24 the Bishops' Bible agrees in almost every point with Cranmer's. In verse 15 we read the plural (*eyes are open*) instead of the singular; in the next verse, "falleth with open eyes" is changed into "falleth, and his eyes are opened;" and in verse 24 "Chittim" is retained in the place of the doubtful interpretation "Italy," adopted in the Great Bible. Two of these are changes for the better, but, on the other hand, five or six clear improvements introduced by the translators of the Genevan version are passed over here. 2 Sam. xxiii. 1—7 is a passage of considerable difficulty, and has given great trouble to translators, ancient and modern. In these seven verses the Bishops' and the Great Bible differ about eighteen times. Fifteen of the new renderings in the former version are taken from the Genevan Bible. Of the eighteen changes, thirteen may be called improvements; with one exception they are derived from the Genevan Bible, from which also come two changes which are clearly for the worse. About twelve better renderings found in the Genevan Bible are here neglected. In 1 Kings xix., which is a fair specimen of a chapter of the historical books, the Bishops' Bible can hardly be distinguished from Cranmer's. In fourteen verses of the twenty-one there is no difference whatever, and in the remaining seven the discrepancy does not average as much as two words in

a verse. The chief variations are in verse 6, where we read "a cake baked on the coals" for "a loaf of broiled bread;" and in verse 15, where "that thou mayest anoint" is rightly changed into "and when thou comest there anoint." For these two corrections the reviser was indebted to the Genevan Bible; but more than twenty emendations which the same version suggested he has left unnoticed. In two difficult verses (12, 13) of Isa. xlv., in which the Genevan Bible departs from Cranmer's at least twenty times (and usually for the better), the Bishops' Bible agrees with Cranmer's as far as the last word, which is "house" instead of "temple." In Prov. viii. 22—35, not more than six words of the Bishops' Bible differ from Cranmer's, and in Eccles. xii. not more than twelve, though in each chapter the Genevan Bible contains some useful correction. On the other hand, in Job xix. there are few verses of the Great Bible which have not been altered in the revision. Verses 25, 26, for example, stand thus in Cranmer's Bible: "For I am sure that my Redeemer liveth, and that I shall rise out of the earth in the latter day; that I shall be clothed again with this skin, and see God in my flesh." In the Bishops' Bible of 1568 we read: "For I am sure that my Redeemer liveth, and that he shall raise up at the latter day them that lie in the dust; and though after my skin the worms destroy this body, yet shall I see God in my flesh." This passage, it may be remarked, illustrates clearly the variations in the different editions of the Bishops' Bible. The folios of 1568 and 1575, for example, read as above; the quarto of 1569 and the folio of 1595 go back in all important respects to the reading of the Great Bible, the other translation of verse 26 being placed in the margin. The remarkable rendering in verse 25 is new; the changes in verse 26 are from the Genevan Bible.

The conclusion from this investigation is not very favourable to the Bishops' Bible. In the Old Testament, it is clear, Cranmer's Bible was too closely followed, and improvements which were ready to the hand of the translators were not appreciated. What is original in this version does not often possess any great merit; nor does it appear that the revision of 1572 produced much effect in the Old Testament.

When we come to consider the New Testament, it is more important to distinguish between the two editions of the Bishops' Bible. Lawrence's criticisms, already spoken of, bring before us some thirty passages which stood in need of correction. All the renderings to which Lawrence raised objection are to be found in the first edition of the Bishops' Bible: his corrections, with the exception of one, are almost literally adopted in the revision of 1572. In two or three instances the faulty rendering is found in the Bishops' Bible alone; thus in Matt. xxi. 33 we read "*made a vineyard*," where almost all other versions rightly have "planted;" and in Col. ii. 13 we find "*dead to sin, and to the uncircumcision of your flesh*." The latter is so serious a mistake, both as a translation of the Greek and in the sense conveyed, that charity would require us to regard it as a misprint if the preposition "to" were not repeated. In

most of the passages the renderings to which Lawrence takes exception are simply retained from the Great Bible and other early versions. Lawrence's criticisms are very interesting, and in most points unquestionably just. We owe to him several readings in our present Bibles—for example, *armies* in Matt. xxii. 7; *besides* (instead of *with*) in Matt. xxv. 20; *seize upon* in Matt. xxi. 33 (Lawrence's suggestion was, "take possession or seisin upon his inheritance"); *bramble bush* (instead of *bush* or *bushes*) in Luke vi. 44. The last words of Mark xv. 3, "but he answered nothing," were introduced at his suggestion from the Greek text of Stephens (1546); this clause, however, is probably not genuine.

In judging of the merits of the translation of the New Testament, we must take the version in its corrected form, as it appeared in 1572. The verdict of the student will vary according to the portion which he is examining. Again and again he will wonder at the retention of an early rendering which had been corrected by a later translator, or the preference shown for a roundabout phrase (such renderings as "when he had gone a little further he," &c., instead of "he went a little further, and," &c., are especially common in the Bishops' Bible); but he will meet with many proofs of close study of the original text, and an earnest desire to represent it with all faithfulness to the English reader. Dr. Westcott's comment on the translation of Eph. iv. 7—16 (a very difficult section) will show how much merit is possessed by some portions, at least, of the Bishops' Bible. Having pointed out that in this section the Great Bible and the Bishops' differ in twenty-six places, he adds: "Of these twenty-six variations no less than sixteen are new, while only ten are due to the Genevan version, and the character of the original corrections marks a very close and thoughtful revision, based faithfully upon the Greek. The anxiously literal rendering of the particles and prepositions is specially worthy of notice; so too the observance of the order and of the original form of the sentences, even where some obscurity follows from it. In four places the Authorised Version follows the Bishops' renderings; and only one change appears to be certainly for the worse, in which the rendering of the Genevan Testament has been followed. The singular independence of the revision, as compared with those which have been noticed before, is shown by the fact that only four of the new changes agree with Beza, and at least nine are definitely against him." The same writer compares the two chief editions of the Bishops' Bible throughout the Epistle to the Ephesians. The changes amount to nearly fifty, and among the new readings are some phrases most

familiar to us all, as "*less than the least* of all saints," "*middle wall* of partition," "*fellow-citizens* with the saints."

The marginal notes in the Bishops' Bible consist of alternative renderings, references to similar passages, and comments explanatory of the text. The comments are much less numerous here than in the Genevan Bible. They are very unevenly distributed. On the first five chapters of Job, for example, there are (in the edition of 1575) more than fifty notes, a larger number than we find on the whole book of Isaiah, with its sixty-six chapters. The Epistle to the Romans contains nearly seventy explanatory notes, in the place of the 250 of the Genevan Bible: a few, perhaps a dozen, of the Genevan annotations are retained in the Bishops' Bible. It is curious to notice the difference in the passages chosen for explanation in the two versions. Sometimes it is a rendering of the Genevan Bible that calls forth the remark in this. Thus in Rom. viii. 6 the Genevan translators read "the wisdom of the flesh." The note in the Bishops' Bible is as follows: "*φρονήματα* and *φρόνημα*, Greek words, do not so much signify wisdom and prudence as affection, carefulness, and minding of anything." A little lower down there is a curious note on another Greek word. In verse 18, where we now read "I reckon," the Bishops' Bible has "I am certainly persuaded." The note runs thus: "*λογίζομαι* signifieth to weigh or to consider; but because the matter was certain, and St. Paul nothing doubted thereof, it is thus made: I am persuaded." Where an uncommon word is used in the text, the translator sometimes adds a short note on its meaning. Thus in Rom. xi. 8, where we now read "the spirit of slumber," this version has "the spirit of remorse," the last word being explained as "pricking and unquietness of conscience." In Isa. lxvi. 3 we read, "he that killeth a sheep for me *knetcheth* a dog," with a note which certainly cannot be considered superfluous: "That is, cutteth off a dog's neck."

The general tendency and character of the Bishops' Bible are perhaps shown most clearly in the Apocryphal books. Strange to say, the Great Bible is followed here also, though representing the Latin and not the Greek text. The precedent of the Genevan Bible, therefore, is entirely neglected, as a glance at the beginning of Tobit or Esther, or at the fourth chapter of Judith, is sufficient to prove. As in the Genevan version, however, the comments on the Apocrypha are very scanty. The Prayer of Manasses is restored to its former position between the additions to Daniel and the First Book of Maccabees.

## BOOKS OF THE OLD TESTAMENT.

## THE MINOR PROPHETS:—NAHUM.

BY THE VERY REVEREND R. PAYNE SMITH, D.D., DEAN OF CANTERBURY.

**T** was the great lesson of the Book of Jonah that the righteous government of God extends also to heathen nations. During one of the most eventful periods of Jewish history we find Assyria constantly appearing as the great world-power whose rapidly extending empire was destined finally to crush one part of the chosen nation, while the other was to have as remarkable a deliverance. Thus intimately connected with Israel, Nineveh, the capital of Assyria, became also herself the proper object of prophecy; and while Jonah teaches us that there is morey even for those not in covenant with God, if they repent, Nahum completes the representation of the Divine justice by showing that if they relapse into sin punishment will as inevitably overtake them.

Of Nahum we know personally but little. He was a Galilean, born, as St. Jerome tells us, at Elkosh, a small uninhabited village in his days, but of which the insignificant ruins were pointed out to him by his guide. Towards the end, however, of the sixteenth century the idea arose that Nahum was born at Alkosh, a town near Mosul, where also a modern tomb is pointed out as the place of his burial. His parents in this case would have been exiles carried away with the ten tribes, and Nahum would have been born and brought up within sight of the town whose utter ruin he was to prophesy. But the tradition is of too recent date to be trustworthy; and Nahum speaks of places in North Palestine as if they were those with which he was most familiar:—"Bashan languisheth, and Carmel, and the flower of Lebanon languisheth." With all these mountains he would have been well acquainted if really he was a Galilean. Moreover, the name Capernaum means "the village of Nahum;" Nahum itself signifying "consolation." There is indeed no tradition to explain why this Galilean town bore this name, but it suggests a possible connection with the prophet. Much, too, in the phraseology of the book shows that Nahum came from the north. Of this I will mention but one instance. In chap. iii. 2, he speaks of the "pransing horses"—the word being a very poetical term referring to the circling motion of horses' feet as they gallop. Now this word occurs in only one other place of Scripture—namely, in Judg. v. 22, where Deborah speaks of "the pransings of the chargers;" and she also belonged to North Palestine, where, apparently, the word remained in ordinary use.

But if the "dasher in pieces," in chap. ii. 1, be Sennacherib, Nahum must have prophesied in Judæa, for he speaks of his *coming up* before the face of Jerusalem; and Bleek draws the same conclusion from the manner in which the deliverance of Judah is referred to in chap. i. 12, 13. Nor can we imagine anything more natural than that pious Israelites, after the deportation of

the ten tribes, should have removed from their desolate country to enjoy both the religious privileges and also the greater earthly prosperity of Judæa. The beginning of Hezekiah's reign had been a time of happiness; and we find the king inviting the Israelites to unite with his own people for the celebration of the Passover; and the invitation was joyfully accepted. For long years there had been no such time of joy throughout the land; but troubles soon began to appear from Nineveh. Sennacherib, one of the most warlike of its kings, in his third campaign, as we learn from the euneiform inscriptions, after conquering the Philistines, marched on Jerusalem, and though he could not capture it, he nevertheless inflicted terrible misfortunes upon the whole country. His own account is that he captured forty-six of Hezekiah's strong towns, besides castles and smaller towns without number; that he carried away 200,150 people into captivity; that the spoil consisted of horses, asses, camels, oxen, and sheep, in countless droves, besides thirty talents of gold, eight hundred of silver, precious stones, thrones and couches of ivory, woven cloths, furs, scented woods, and even male and female slaves, together with the king's daughters and other inmates of his palace. He also boasts that he shut up Hezekiah inside Jerusalem like a bird in a cage; and if we accept his statements as true in the main, however much exaggerated in detail, we must conclude that Hezekiah purchased with many costly treasures the withdrawal of Sennacherib from the siege. The expedition itself is that referred to in 2 Chron. xxxii. 1—8, and in Isa. i. 5—8.

In the history of the subsequent campaigns we find Sennacherib carrying on constant war with the representatives of Merodach-baladan, who, in alliance with the kings of Elam, maintained the struggle begun by their fathers to set Babylon free. But Judæa seems to have remained unmolested until Hezekiah's fourteenth year, when the Assyrian, having established his supremacy far and wide in the east and north, turned his arms once again westward, and made the attack upon Judæa and Egypt which ended in his overthrow. While, however, Rawlinson (*Ancient Monarchies*, ii. 158, 163), considers that Sennacherib twice attacked Hezekiah, Lenormant and others argue that his disastrous expedition in that king's fourteenth year was the sole war between the two powers (see his *Premières Civilisations*, ii. 270—289). This latter view is certainly more in accordance with the data given in the Bible.

It was apparently in this interval that Nahum published his prophecy, in which he begins, as Dr. Pusey has pointed out (*Minor Prophets*, p. 356), by setting forth in stately rhythm not unlike that of the Psalms of Degrees the awful side of God's attributes:—

"A jealous God and an Avenger is Jehovah ;  
An Avenger is Jehovah, and Lord of wrath ;  
An Avenger is Jehovah to his adversaries,  
And a Reserver of wrath to His enemies."

As we read on we learn the reason of this solemn declaration of justice. Why, asks the prophet, do ye devise mighty devices against Jehovah ? (chap. i. 7). The verb is one doubly emphatic, showing that it was no common scheme of ordinary aggression that thus roused the Divine anger.

But, overwhelming as was the earthly power of the Assyrian, the device was to fail, and that utterly. "Jehovah will make an utter end." In sharp contrast with God's covenant people, the great empire of Nineveh was to perish for ever. Of Judah God says, "I will not make a full end" (Jer. iv. 27); and so the Jew exists even to this day, though scattered over the whole earth. But the kingdom of Assyria perished almost suddenly, after having held the sovereignty of Upper Asia for more than five hundred years. Its soldiers were disciplined warriors at a time when the Medes fought in a confused mass, horse and foot, spearmen and archers all mingled in one disorderly crowd; for such, Herodotus tells us, was the Asiatic and Median mode of fighting till Cyaxares, the conqueror of Nineveh, first separated into divisions and ranks these motley hordes. Now Phraortes, the father of Cyaxares, had lost life and empire in battle with the Assyrians, and yet in the very height of their power they fell so utterly that from the day of its capture Nineveh entirely passed away. In one day it changed from being empress of the world to absolute powerlessness.

But though this was the final accomplishment of the prophet's words, yet they had also a primary reference to Sennacherib. In the cylinders found at Nineveh he records campaign after campaign, boasting of his mighty gods Ashur and Bel, Nebo and Nergal and Ishtar, and of the countries which in their name he had conquered. He describes, too, the rebuilding of Nineveh, and the carving of the bas-reliefs, of which many may now be seen in our museums. These annals are full both of acts of ruthless cruelty and also of deeds which prove Sennacherib to have been a valiant and able general; and then suddenly they cease. No cylinder, no bas-relief, records the result of his second campaign against Hezekiah. Though he reigned in all twenty-four years, and survived the loss of his army for eight years, yet his glory was gone. The words, then, of the prophet, "Jehovah will make an utter end," are true also of Sennacherib. "When they arose early in the morning, behold, they were all dead corpses" (2 Kings xix. 35). His trained and disciplined veterans, who had won for him so many victories, were no more. And the king never recovered the disaster, nor did Assyria ever again attempt the subjugation of Jerusalem.

But we have not yet done with this remarkable verse. "Affliction shall not rise up the second time." What does Nahum mean? Plainly he refers to the conquest of Samaria by Shalmanezar in the sixth year of Hezekiah. Now there seems here a difficulty in Shalmanezar and Sennacherib being contemporary kings of Assyria; but

we find that this was the case with this great empire just as it was at Rome, where often two emperors and two Cæsars, invested with all but imperial power, scarcely sufficed to look after the interests and protect the frontiers of so unwieldy a realm. We thus usually find the "kings of Assyria" spoken of in the plural (2 Chron. xxviii. 16; xxxii. 4; Isa. x. 8), and Sennacherib actually claims to have been the conqueror of Samaria (Isa. xxxvi. 19), though Shalmanezar's was the hand that accomplished it. Again, the king Jareb to whom the prophet Hosea says that the golden calf of Bethel was sent as an offering, doubtless by the Assyrian army, was Sennacherib (Hos. x. 6; see also chap. v. 13); while Shalman, who spoiled Beth-arbel (Hos. x. 14), was Shalmanezar. We have thus Hosea's testimony to their being contemporaries, the latter commanding the army, while the costliest part of the booty is sent as a present to the former, who was busy elsewhere.

There being then two contemporary sovereigns at Nineveh is no difficulty. And now to return to the prophet's words: the meaning is that no such calamity shall befall God's people a second time by the hands of the Assyrians as befell them at Samaria. The time may and did come when the final lapse of Judæa into idolatry was to be punished by the capture of their city, but it was by Chaldeans from Babylon. Sennacherib was purposing to conquer Jerusalem and take the people captive. "What, then," says the prophet, "are ye so proudly" devising against Jehovah? He will make a full end, first of thee and thy trained warriors, and then of thy great city. While, as regarded the object of his haughty purpose, "affliction shall not rise up a second time." No second calamity, such as the capture of Samaria and removal of the ten tribes, shall again crown the Assyrian's arms.

Immediately afterwards, in verse 11, Sennacherib is thus spoken of: "There is one come out of thee (*i.e.*, out of Nineveh) that imagineth evil against Jehovah, a counsellor of Belial." Again, in chap. ii. 1, he is described as the "breaker in pieces," and Jerusalem is warned that he is on his march against her. She is commanded, therefore, to put her munitions—*i.e.*, her fortifications—in order, and to send an army of observation to watch the Assyrian's advance, that the people may have notice to drive away their cattle, and flee to the strongholds. She is, moreover, to "make her loins strong," and prepare manfully for the struggle. And next there follows a magnificent description of Sennacherib's army, attired in scarlet like our own soldiers, and with shields painted red, and war-chariots armed not with flaming torches, as our version has it, but with "the fire of steel"—that is, with scythes or other cutting instruments of steel bright and flashing like fire. But all ends in ruin. In a few words the prophet sums up the fate both of Sennacherib's army and of Nineveh itself, which he represents as doomed to be captured by reason of an inundation of the rivers Tigris, Khauser, and Zab, which all flowed through it, and which, swollen by heavy rains, burst open the gates built to prevent the ingress of an enemy, and wash away the munitions

of the palace itself, built of unburnt brick; for such is the meaning of the words "the palace shall be dissolved" (chap. ii. 6).

But the contrast which the prophet draws between Nineveh fallen and Nineveh in its pride shows that he wrote when the empire was in its strength, "Where," he asks, "is the dwelling of the lions, and the feeding-place of the young lions, where the lion, even the old lion, walked, the lion's whelp, and none to frighten him? The lion tearth in pieces enough for his whelps, and strangeth for his lioness, and filleth his holes with prey, and his dens with ravin" (chap. ii. 11, 12). Now Ezarhaddon, who succeeded Sennacherib, did not dwell at Nineveh, but at Babylon, in order to be able the more easily to control its turbulence; and though no mean warrior, yet his chief occupation was architecture. The prophet's words are a picture rather of Sennacherib in his might, when he came home from campaign after campaign loaded with booty, and walked up and down in his palace, to which he gave the name Zakdi-nu-isha—i.e., "it hath not its equal"—secure in his power and fearless of danger.

In chap. iii. 8 there is an allusion to the capture of No-Amon, better known to us as the sacred Thebes, the capital of Upper Egypt, which for a like period with Nineveh had been the centre of a mighty empire. For six centuries, from B.C. 1706 to 1110, its Pharaohs, one of whom was Sesostrius, had been the great conquerors who had marched far and wide without knowing defeat, and had exacted tribute from the Assyrians

themselves. Like Nineveh, too, it was a great mart of trade, and drew its wealth as much from commerce as from war. Yet gradually its power declined, and finally it was captured by the Assyrians, as it seems, whom in old time it had so often defeated. Its siege, and the terrible scenes which took place when the invaders gained an entrance to it, were probably fresh in men's minds when Nahum wrote, and he draws from it the warning that, as No-Amon, the mightiest capital of the grandest empire of old, had fallen, so too would Nineveh fall, and even more completely pass away.

Such, then, are the historical data of Nahum's prophecy. It only remains to say that he has but one subject—the fall of Nineveh; and that he describes this with wonderful energy, grandeur, and power. His phraseology, however, is peculiar, being full of forms which seem strange to us who have so little to enable us to judge what richness of idioms the Hebrew language possessed. He has many words also not found elsewhere in the Scriptures, and others which are rare. Lastly, he has much in common with Isaiah, who at the time he prophesied must have arrived at old age. And we can well understand that even one so original and strong as Nahum would nevertheless have been deeply impressed by the commanding genius and noble enthusiasm of a prophet like Isaiah, who held then, as he has held ever since, the foremost place among the inspired men whom God raised up to make known to mankind His will.

## THE PLANTS OF THE BIBLE.

### THE ORDERS OF APETALOUS PLANTS—CHENOPODIACEÆ TO EUPHORBIACEÆ.

BY W. CAREUTHERS, F.R.S., KEEPER OF THE BOTANICAL DEPARTMENT, BRITISH MUSEUM.



THE Chenopod order is represented in Palestine by species prevailing as weeds in cultivated grounds, as well as by forms that grow only on saline localities. Species of *Salicornia*, *Anabasis*, *Atriplex*, and *Chenopodium* are found on the shores of the Dead Sea, as well as of the Levant. These plants abound in the vegetable alkali which is so important an ingredient in the manufacture of soap. Indeed, the word *alkali*, which was originally applied to the ashes of these plants, is derived from *kali*, or *el-kali*, the Arabic name for the glass-wort (*Salsola Kali*, Linn.), a prickly bushy herb, common on our sandy shores, and found also in Palestine. The Arabs have long manufactured soap from olive-oil and the alkaline ashes of this plant, and it is probable that it is to this material that reference is twice made in the Bible under the name "soap" (Jer. ii. 22; Mal. iii. 2).

Several species of nettles occur in Palestine; that most frequently met with is the Roman nettle (*Urtica pilulifera*, Linn.). This plant is found in the neighbourhood of villages in the south of England, and is easily distinguished from the common nettle by the

little balls of green female flowers. In Palestine it grows to a height of six feet, among ruins, where it specially flourishes. This is probably the *kimmosh* (כִּמּוֹשׁ) of the Hebrews, rendered, in the two passages in which it occurs, "nettle." It deserves notice that in both passages it is associated with its favourite habitat. Of Edom it is prophesied that "thorns shall come up in her palaces, nettles and brambles in the fortresses thereof" (Isa. xxxiv. 13); while of backsliding Israel it is said, "the pleasant places for their silver, nettles shall possess them, thorns shall be in their tabernacles" (Hos. ix. 6). The plural, *kimmeshonim*, of a scarcely altered form of this word, is employed by Solomon in describing the vineyard of the sluggard; it is rendered "thorns" in our version. "It was all grown over with thorns, nettles had covered the face thereof, and the stone wall thereof was broken down" (Prov. xxiv. 31). The *chorulim*, translated "nettles" in this passage, are no doubt altogether different plants from the *kimmeshonim*, but it is extremely doubtful what they were. Various plants have been suggested, but it seems more probable that the term was a general one for wild shrubs. In

this sense it was understood by the LXX. in a passage in Job where it also occurs. The patriarch complains of the contempt in which he was held by the miserable people who lived on what they could grub up in the wilderness, and found their shelter under the *charul* (Job xxx. 7). The curse pronounced on Moab and Ammon declared that their country should be overrun with *charul*, like the field of the slothful (Zeph. ii. 9).

The fig and mulberry, though very different in appearance, belong both to the order *Moracea*. The fig (*Ficus carica*, Linn.) is one of the native fruit-trees of Palestine. It is found, wild or cultivated, everywhere throughout the country. Moses, in describing the Land of Promise, characterises it as a land of "vines and fig-trees and pomegranates" (Deut. viii. 8); and the spies, when they returned, confirmed this description, for they brought figs and pomegranates, as well as grapes, from Eshcol (Numb. xiii. 23). The tree often attains a great size, with wide-spreading branches, and its large leaves, forming a dense crown of foliage, produce a pleasant shadow, which was often preferred to the tent. The Scripture expression, "every man under his fig-tree" (1 Kings iv. 25, &c.), presents a vivid picture of peace, prosperity, and security. To the grateful shade of some secluded fig-tree Nathanael retired to pray (John i. 48). From the large leaves of this tree our first parents while yet in Paradise made aprons to cover the nakedness that their disobedience revealed (Gen. iii. 7). Like the almond, the fig-tree shows its blossom before its leaves are produced. But in the fig the blossom is scarcely discoverable, for it is enclosed in the hidden cavity of the enlarged hollow receptacle, and consists of an immense number of minute colourless flowers, densely covering the surface of the cavity. The whole mass of flowers, with the hollow stalk on which they are borne, is the edible fruit. In the true fig the fruit is borne on the younger portion of the branches in the axils of the leaves, but in the sycamore and some other figs the enlarged receptacle springs from the old parts of their branches, or even from the trunk itself. Some varieties of the fig-tree in Palestine produce fruit in early summer, and such a tree was, or ought to have been, the specimen the Saviour cursed on account of its barrenness. Unusually early in its foliage, while its neighbours were yet leafless and bare, it professed to be a fruit-bearer, and should have had figs already somewhat ripe. But it was a mere pretender, and the Lord cursed it. With the Mount of Olives is associated a second allusion to the fig-tree in the New Testament. Stanley thus refers to them both. "One is the parable not spoken, but acted, with regard to the fig-tree, which, when all others around it were, as they are still, bare at the beginning of April, was alone clothed with its broad green leaves, though without the corresponding fruit. Fig-trees may still be seen overhanging the ordinary road from Jerusalem to Bethany, growing out of the rocks of the solid 'mountain' (Matt. xxi. 21), which might by the prayer of faith be removed, and cast into the distant Mediterranean 'sea.' On Olivet, too, the brief parable in the great prophecy was spoken,

when He pointed to the bursting buds of spring, in the same trees as they grew around him:—'Behold the fig-tree, and all the trees; when they now shoot forth, when his branch is yet tender, and putteth forth leaves, ye see and know of your own selves that summer is now nigh at hand' (Luke xxi. 29, 30)." (Stanley's *Sinai and Palestine*, p. 414.)

The fruitfulness of the fig-tree was considered a sign of Divine favour, as in Joel we read, "The Lord will do great things; the fig-tree and the vine do yield their strength" (ii. 22). On the other hand, the destruction of the fig-tree or its crop was received as a judgment from the Lord. "I will surely consume them, saith the Lord: there shall be no grapes on the vine, nor figs on the fig-tree; and the leaf shall fade" (Jer. viii. 13).

In Palestine the fig-tree bears two or three crops in the year. The first ripe fruit was called *bikkurah* (בִּקְרָה), "I found Israel like grapes in the wilderness; I saw your fathers as the first ripe fruit in the fig-tree at her first time" (Hos. ix. 10). The green or unripe figs were called *pag* (פַּג), a word which enters into the composition of Bethphage, the village near Bethany on the Mount of Olives. The name literally means "the house of unripe figs." The fig was an important food-substance to the Jew. Pressed together, and dried, it was formed into cakes (*debelah*, דְּבֵלָה), which could be kept for any length of time, and were stored away for household use; they formed part of the provision of David's army (1 Sam. xxv. 18; xxx. 12).

The sycamore of Scripture is a true fig (*Ficus sycamorus*, Linn.), and a very different tree from the maple, which bears the same name in England. It is one of the largest and most important trees in Palestine. Some specimens are described as having immense gnarled trunks, fifty feet in circumference. The tree has somewhat the appearance of our oak, having for the size of the tree a short trunk, but large wide-spreading and umbrageous branches. It was extensively planted in ancient times, as it is now, near houses, and by the road-sides, on account of its shade. On one of the sturdy horizontal branches of a road-side sycamore Zaccheus would find a safe and suitable place for seeing Jesus passing beneath. The fruit is eaten, but it is smaller and less palatable than the common fig. The wood was used for furniture and for building; and the tree was of so much value that David took special pains to prevent its unnecessary destruction, by appointing a royal commissioner to look after its conservation (1 Chron. xxvii. 28). It was not valued so highly as the cedar, the wood used in palaces. The contrast between these two woods is brought out in the boast of the presumptuous Israelites on whom the Lord threatened judgment—"The bricks are fallen down, but we will build with hewn stones: the sycamores are cut down, but we will change them into cedars" (Isa. ix. 10). They would more than repair their losses, for they would replace their common houses built of brick and sycamore by palaces of stone and cedar. The prosperity of Israel during the reign of Solomon is indicated among other ways by the contrast between those two

trees. "The king made silver to be in Jerusalem as stones, and cedars made he to be as the sycamore-trees that are in the vale, for abundance" (1 Kings x. 27).

The mulberry (*Morus nigra*, Linn.) is mentioned in the Authorised Version in the narrative of David's victory over the Philistines at Rephaim (2 Sam. v. 23, 24), but erroneously, as the poplar is the tree intended. On the other hand, our translators have retained the Greek name of the mulberry, *συκάμινος*, in the passage where this tree is mentioned in the New Testament. "The Lord said, If ye had faith as a grain of mustard-seed, ye might say unto this sycamine-tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you" (Luke xvii. 6). No doubt this is the black mulberry, a native of Western Asia, where it has been long valued for its fruit. At the present day it is chiefly cultivated in Palestine for its leaves, which are the favourite food of the silkworm, "the raising of which is the staple industry of the peasantry of Lebanon. The mulberry is also grown for rearing silk about many of the villages between Jerusalem and Nablous, and often covers the terraced hills" (Tristram, *Nat. Hist.*, p. 396).

The Elm (*Ulmus campestris*, Linn.) is one of the trees of Lebanon, and it is generally thought that it is to this that the prophet refers under the name *tidhar* (תִּדְהָר), rendered in our version "pine-tree." "I will set in the desert the fir-tree, and the pine, and the box-tree together" (Isa. xli. 19); again, "The glory of Lebanon shall come unto thee, the fir-tree, the pine-tree, and the box together, to beautify the place of my sanctuary" (Isa. lx. 13). It has been contended that the ash or the pine itself was meant, but there is nothing in the etymology of the word or in the cognate languages to help to an identification.

The spice-bearing trees, producing the cinnamon and cassia of the Bible, belong to the Laurel family; they did not grow in Palestine. Dr. Birdwood has already investigated these plants (Vol. I., p. 243). The bay-tree (*Laurus nobilis*, Linn.) is considered by the translators of our version to be the equivalent of *etzrah* (עֵצְרָה) of Ps. xxxvii. 35: "I have seen the wicked in great power, and spreading himself like a green bay-tree." This word is used in fifteen other places in the Bible, but in all these it is applied to man in order to distinguish a native from a foreigner. In the passage quoted it may mean only a vigorous tree in its native locality; and it is certain that if the Psalmist intended a particular tree he would not have chosen the bay, which is at best only a tall shrub, and is confined to the northern upland region of the country. There would be no want of trees in Palestine suitable as emblems of vigorous and enormous growth.

The spiny sea buckthorn growing on many of our sandy sea-shores is the only representative in our native flora of the *Elæagnaceæ*, to which the oleaster belongs. This is an abundant tree in Palestine, and there can be

little doubt is the *etz shemen*, rightly translated "oil-tree" in Isa. xli. 19—"I will plant in the wilderness the cedar, the shittah-tree, and the myrtle, and the oil-tree." From its wood were made the two cherubim in Solomon's Temple (1 Kings vi. 23, "olive-tree," in the margin "trees of oil"). It was also employed in making the booths after the Captivity, being obtained for this purpose from the "mount" near Jerusalem (Neh. viii. 15, translated "pine-branches"). That it was a different tree from the olive is obvious from the passage in Nehemiah, where it is distinguished from the olive. Neither can it be the false balm of Gilead (*Balanitis Ægyptiaca*, Del.), which grows only in the lower valley of the Jordan, and the tree specified could be found near Jerusalem. The oleaster (*Elæagnus angustifolia*, Linn.) has a fragrant flower, and a small green berry, from which is obtained an inferior oil.

The spurge-worts (*Euphorbiaceæ*) are represented by a larger number of species than is found in Britain. One of the most remarkable of them, and one very common in Palestine, is the palm-crist, or castor-oil plant (*Ricinus communis*, Linn.), which is conjectured to have been the plant that gave a grateful shade to Jonah at Nineveh. This notion is based chiefly on the similarity between the Hebrew *kikayon* and the Greek *kika*. The narrative, however, implies that the plant was fitted to cover an arbour, and was more likely some kind of gourd than the palm-crist. The box, another member of this family, is mentioned twice in our English Bible, in both cases in connection with the predicted prosperity of Israel, when the Lord "will set in the desert the fir-tree, the pine, and the box-tree together" (Isa. xli. 19), and "the glory of Lebanon shall come unto thee, the fir-tree, the pine-tree, and the box together" (Isa. lx. 13). The box is found on the mountains of Lebanon, growing to a height of twenty feet or more, and forming a small compact evergreen tree. It is largely imported into England from the countries bordering the eastern portion of the Mediterranean, for the use of the wood-engraver, who finds its hard, even, and close-grained wood specially suited to his work. The high polish it can be made to take, and its freedom from warping, make it a favorite for carving small objects, and it was probably brought with the cedar from Lebanon, and employed in Solomon's Temple. The word rendered "Ashurites" in Ezekiel, "Of the oaks of Bashan have they made thine oars; the company of Ashurites have made thy benches of ivory, brought out of the isles of Chittim" (xxvii. 6), is now generally held to be a contracted form of *teasshur*, and to refer to the box-tree. Dr. Fairbairn renders the verse, "Of oaks of Bashan they made thy oars, thy plank-work (deck) they made ivory (*i.e.*, inlaid with ivory) with box-trees from the isle of Cyprus." This not only agrees with the context, but it gives a narrative in accordance with the geographical references, for while box was abundant in Cyprus, ivory was unknown except as an import from abroad.

## BOOKS OF THE APOCRYPHA.

BY THE EDITOR.

**I**T will not be necessary to treat the books which occupy the secondary or tertiary position indicated by their name with anything like the same fulness that was requisite for the Canonical Books of Scripture; but a brief notice of each book in the order in which they stand, giving an account of its date, authorship, and chief characteristics, will, it is believed, be both interesting and instructive.

I. 1 **ESDRAS**.—The greater part of this book reproduces what we find in the canonical books of Ezra and Nehemiah, and was manifestly written by a Greek, probably by an Alexandrian Jew, who was acquainted with them. It gives, as was natural in a compiler from documents more or less fragmentary, a narrative intended to be more concise and more continuous of the return of the Jews down to the close of the book of Ezra, whose name it presents in the Greek form of Esdras. But the writer was one who thought it necessary to embellish history, after the pattern of the dialogues on government which Herodotus introduces in his account of the Persian monarchy, or Xenophon in his *Cyropædia* ("Education of Cyrus"), and so he interpolates what is the original, and practically, therefore, the most interesting portion of the book, the narrative of the debate between the three young men that were of the body-guard of Darius as to the respective power of wine, of women, and of truth (iii., iv.). The advocate of truth is represented as being none other than the historical Zerubbabel, the prince of the house of David. It is through his eloquence that the king bids him ask what he will, and it should be given him. This was the secret history of the return from Babylon.

Historically the book has but little value, is careless in its arrangements, and inconsistent with the Hebrew record. It has, however, left one legacy to the world, which will not readily pass out of remembrance. When we hear in debates, religious or political, in the eloquence of statesmen or advocates, the familiar words "*Magna est veritas et prævalebit*," we are listening (ignorant as speakers and hearers alike may be of the fact) to a quotation from the Apocryphal Book of 1 Esdras (iv. 41).

II. 2 **ESDRAS**.—The strange book which bears this title is marked by an entirely different character. It is distinctly and professedly an Apocalypse. No Greek text of it is extant, though versions exist both in Arabic and Ethiopic as well as Latin; but it may be inferred from the details of these versions, as well as from the fact that it is quoted in the Epistle that bears the name of Barnabas, by Clement of Alexandria. The entire absence of any reference to it in Philo or Josephus, or the writers of the New Testament, as well as of any historical landmarks in the book itself, leaves the date of its composition open to conjecture. No critic worthy of the name has assigned an earlier date than the time of Julius Cæsar, or a later date than that of Domitian.

I do not pretend to have arrived at any conclusion on the subject. It is not easy to determine from internal evidence the chronology of the dreams of a fevered and distempered brain.

And yet, wild and strange as are the contents of the book, no one, I imagine, can read it without profound interest. It gives us, as no other book does, a vivid picture of one phase of the Jewish mind, in the wild unsettled period that preceded or followed the destruction of Jerusalem. There we find the first trace of the legend that was afterwards accepted as to the dictation to Ezra of the existing Hebrew Bible, and of a large number of secret revelations in addition (xiv. 38—48). There, too, for the first time, we find the marvellous tale, the parent of so many yet more marvellous theories, how the ten tribes in the land of their exile resolved that they would go to a far-off country, "and keep there the statutes which they never kept in their own land" (xiii. 40—46).

III. **TOBIT**.—Of this book we have, besides the Septuagint and the Latin version, two Hebrew texts. There is no reason, however, to think that it was originally written in Hebrew. And we know, both from Origen and Athanasius, that the Jews of their time did not recognise it as belonging to the canon. The existence of Hebrew translations is, however, interesting, as showing the popularity of the book, not only among Christians to whom it came commended by its position in the Greek version of the Old Testament, but among Jews who accepted it on its ethical and literary merits. Of these we need not hesitate to speak very highly. While to some extent reminding us of the Book of Ruth as being a domestic history, it is for us interesting as being one among the earliest examples of ethical fiction. Reverence for parents (iv. 3), the duty and the blessing of almsgiving (i. 16, 17; iv. 16; xiv. 11), purity and temperance (iv. 15), the holiness of marriage (viii. 7), these are the leading lessons of the book; and though the story with which it is interwoven has for us a superstitious and almost ludicrous aspect, it has yet in parts a singular tenderness and beauty. Many readers may note, not without interest, the circumstantial detail that "they went forth, and the young man's dog with them" (v. 16), as the first indication that the Greek feeling of friendly companionship with the dog, which for the most part appears in Scripture only as a ravenous and unclean beast, was beginning to find entrance among the Jews.

The book, it must be added, has no claim to the character of history. The developed belief as to possession by evil spirits, the practice of exorcism, the names Asmodeus and Raphael, indicate a date subsequent to the Babylonian Captivity; and the personation of autobiography in chaps. i.—iii. is but the well-known artifice which has been held legitimate by all writers of fiction.

IV. **JUDITH**.—Here, too, we are on the ground of historical fiction, and not of history; and the writer

betrays himself by more serious anachronisms than those which we have found in Tobit. Nebuchadnezzar (= Nabuchodonosor) is made king of Nineveh, not of Babylon, at a time after the destruction of the former city; is called the king of the Assyrians, instead of the Chaldeans, as in the historical books of the Old Testament. The Israelites are represented as having returned from the captivity, and rebuilt their Temple, in the time of the very king who had destroyed the Temple and carried them into exile (iv. 3; v. 18, 19). In this instance, however, we can trace the book with more certainty than Tobit to a Hebrew or Aramaic original. Jerome, at all events, speaks of it as written in the Chaldee language, and as read among the Hebrews. Josephus, singularly enough, does not even allude to it, and from this we must infer either that he was altogether unacquainted with it, or that he recognised its unhistorical character.

V. THE REST OF THE CHAPTERS OF THE BOOK OF ESTHER, WHICH ARE FOUND NEITHER IN THE HEBREW, NOR IN THE CHALDEE.—I have quoted the title of this fragment, as showing with sufficient clearness the grounds on which it was placed among the Apocrypha. In this instance, as in 1 Esdras, a canonical book was thought not sufficiently interesting, and was embellished with additions by the Greek translator. The writer indicates his own time with sufficient clearness by reference to "the fourth year of the reign of Ptolemus and Cleopatra" (xi. 1). It may be added that, like the author of Judith, he betrays his ignorance of chronology by making Mardocheus (= Mordecai) one of those who were carried away by Nebuchadnezzar, and yet as living in the time of Artaxerxes the Great, who is identified with the Ahasuerus of the original book. The additions are, it may be added, absolutely worthless.

VI. THE WISDOM OF SOLOMON.—We enter here on a "strain of higher mood," and the book which bears this name is in many respects the gem of the whole Apocrypha. Here again we have to confess that we know nothing of the writer, and can but roughly approximate to the date of the book. There is no trace of a Hebrew original, and it was never received by the Jews of Palestine. The personation of the Son of David, if indeed what is so vague and general can be called a personation, is but poetic and dramatic, like that which we have seen in Tobit, and perhaps at an earlier date in Ecclesiastes. The book is not quoted in the New Testament, though some passages in St. Paul's Epistles seem to imply that he had echoes of it floating in his memory, or drew from the same source.<sup>1</sup> Our first actual knowledge of it comes from Christian sources, and this does not carry us further back than the latter part of the second century. The book is, however, clearly pre-Christian. There is no reference in it to the facts of the Gospel history, nor to its leading thoughts. The writer was an Alexandrian Jew, who,

like Philo, had come in contact with the language and thoughts of Platonists, Stoics, Epicureans, and had sought, as Philo, without giving up the faith of his fathers, to show that it was in harmony with all that was truest and noblest in the philosophy of Greece. By many writers indeed, from Jerome onwards, Philo has been regarded as the author, but of this there is no proof. The fact that there is a collection of numerous writings by Philo, and that this is not among them, is evidence that it was not thought of as by him at the time when the collection was made; and though there is a general resemblance in tone of thought, there is nothing distinctive enough to suggest the inference of identity. The name of Apollon has suggested itself to more than one critic as the probable author, and it must, I think, be admitted that there is nearly as good ground for accepting his authorship of the Book of Wisdom, as there is for holding that he wrote the Epistle to the Hebrews. In both cases, indeed, we cannot get beyond the assertion that each was a book which he *might* have written. It would be an interesting study to compare the two books on the assumption that one was written before and the other after his conversion. So studied, we may think of him as passing from that adoring reverence for a half-personified Wisdom which had its starting-point in Prov. viii., to the thought of the "Word made flesh." In the words which speak of the Son of God, as the brightness of His glory and the express image of His person (Heb. i. 3), we hear the echo of those that had described wisdom as "the brightness of the everlasting light, the unspotted mirror of the power of God, and the image of his goodness" (Wisd. vii. 26). He who had spoken of the "just man" (Wisd. ii. 18) as the "son of God," adopted and blessed by Him, learnt to see that the Son of God in an infinitely higher sense was indeed the Just One. The words "grace and mercy is to his saints, and he hath care for his elect" (Wisd. iii. 9), would come to him with a new meaning. The description of Wisdom in vii. 22—24 would prepare the way for that similar description of the word of God (Heb. iv. 12, 13), in which the writer of the Epistle to the Hebrews approaches most nearly to the thought and language of St. John. Very striking too, on this supposition, would be the contrast between the thoughts suggested in Wisd. x., xi. by the Book of Genesis, Wisdom manifesting herself in creation, in the history of Cain and Abel, of Noah, of Abraham, of Lot, of Jacob, and the survey of the same history in Heb. xi., in which the self-same incidents are made to serve as illustrations not of an abstract wisdom, but of a living and energetic faith.

We can scarcely resist the impression that the book, as it is, is but the fragment of what was intended to have been a far larger work. It ends abruptly, its survey of the history of Israel being altogether incomplete, and with hardly even the semblance of the rhetorical peroration which the general character of the book would have led us to expect.

VII. THE WISDOM OF JESUS THE SON OF SIRACH, OR ECCLESIASTICUS.—In this instance we

<sup>1</sup> Compare, e.g., Rom. ix. 21; ix. 22; Eph. vi. 13—17, with Wisd. xv. 7; xii. 20; v. 17—19.

have what we find in no other Canonical or Apocryphal book—an editorial preface, purporting to give something like a history of its origin. It represents it as the result of the labours of three generations. The elder Jesus, or Joshua (the name reminds us of the high priest at the time of the return from Babylon), lived “almost after all the prophets,” a phrase which seems to indicate a date between Zechariah and Malachi. What the exceptional loftiness of the eighth chapter of Proverbs was, at a later time, to the writer of the Wisdom of Solomon, that the prudential morality of the rest of the book was to him. He became a collector of “the grave and short sentences of wise men,” and added “some of his own.” He bequeathed this collection to his son Sirach, who, in his turn, left it to a younger Jesus, named after his grandfather. To him belonged the work of arranging and editing, and if we accept the second Prologue as genuine, we arrive at something like a definite statement as to the origin of the book which he thus edits. It was originally in Hebrew—*i.e.*, the Aramaic of Jerusalem after the return from the Exile. He had come into Egypt when Euergetes was king, in the thirty-eighth year from some era to us undefined—probably, *i.e.*, about B.C. 133—and thought it his duty to translate it for the benefit of those of his countrymen who, being settled in “a strange country,” were yet “willing to learn, being prepared before in manners to live after the law.” The later chapters of this book give us distinct internal evidence of date in harmony with the conclusion thus arrived at. Zerubbabel, Jesus (Joshua) the son of Jozedek, and Nehemiah are named among the great men of the past (xliv. 12, 13). Simon the son of Onias, as the priestly hero of a time nearer to the writer’s own, is portrayed with a fulness and vividness which shows that his work in the restoration of the Temple, perhaps even the majesty of his personal presence, had impressed itself upon the minds of his countrymen. There were, however, two high priests that bore the name of Simon, each of them the son of Onias, and separated by nearly a century from each other; the elder, known as the Just, having held his office from B.C. 310—290, the younger from about B.C. 217. The former was, however, so much the more illustrious that we can hardly think it likely, even allowing for the fictitious magnitude often given to contemporary fame, that he would have been passed over in silence while so much was said of his less conspicuous namesake. Significant both as to the date of the book, its Hebrew or Palestine origin, and the growing antipathy which it indicates, is the passage in which the writer enumerates, among those whom his soul abhorreth, those “that sit upon the mountain of Samaria, and they that dwell among the Philistines, and that foolish people that dwell in Sichem” (i. 26). This could hardly have been written before the rivalry between Gerizim and Jerusalem had become a definitely pronounced fact, and it stands among the earliest tokens of the antagonism which afterwards rose to such a height, that the Jews had “no dealings with the Samaritans.” The title of Ecclesiasticus, it may be noted, is of Latin,

not Greek, origin as applied to the book. In the Septuagint, and as quoted by the Greek Fathers, it is always as the Wisdom of Sirach, sometimes the All-excellent Wisdom (*πανάρετος*). When given to this book it was in the sense in which the whole body of the Apocrypha were sometimes called Ecclesiastical—*i.e.*, fit for being used in church, the pre-eminent popularity of the book, and possibly its general use for the ethical instruction of catechumens, winning for it the special application of the more general name. The fact that one of the sapiential books of the Old Testament had already received the title Ecclesiastes in a different sense, might contribute to the currency of the name as applied to a book which seemed to the superficial reader to belong to the same class.

VIII. BARUCH AND THE EPISTLE OF JEREMY.—Here also we have a book purporting to come from one who was prominent in the history of Israel, the secretary and companion of a prophet (Jer. xxxii. 12; xxxvi. 4—10). There are no traces, however, of any Hebrew original, and the book has never been acknowledged as genuine, either by the Jews themselves or by those who were brought into contact, as Jerome was, with the Jewish Canon. There is not the slightest reference to it in the New Testament, or in the early Fathers. It must, therefore, be regarded as simply a compilation put together to meet the demands of Alexandrian Jews for additions to their religious literature, or to meet their religious dangers with edifying counsels. Its chief characteristic, in which it stands alone among the Apocrypha, is that it is manifestly modelled chiefly upon the writings, not of the sapiential, but of the prophetic books of the Old Testament; and although the true prophet is not there, we at least hear echoes of the lofty imagery with which the older seers had set forth the future glories of Israel (iv. 30; v. 9). Like all the Alexandrian books, however, the note of the love of heavenly wisdom is not absent from it, and in iii. 12—37 we have distinct traces of the influence of such passages as Job xxviii. Noticeable also is the prominence given to “the Everlasting” (*ὁ αἰώνιος*), as the equivalent for the Hebrew Jehovah, instead of the more common “Lord” of the New Testament writers. Most readers will, it is believed, feel that it would be a gain to the majesty of our version if that or “the Eternal” had been adopted in like manner there, as it is in the French and some other versions.

THE EPISTLE OF JEREMY, annexed to Baruch, stands on just the same footing. As a composition it is every way inferior to it, and is not in any sense an imitation of the style of the prophet from whom it purports to come. It is, indeed, simply a long diatribe, partly modelled upon Isa. xlvi., against the folly of idolatry, and almost the only fact of interest in it is the incidental notice of the special forms of impurity connected with the Babylonian worship of Mylitta (ver. 43), as that worship is described by Herodotus.

IX. THE SONG OF THE THREE HOLY CHILDREN, THE HISTORY OF SUSANNA, BEL AND THE DRAGON.—The three fragments that bear these titles appear in

the Septuagint version of the Book of Daniel. The character of that book, as partly narrative, partly Apocryphic (perhaps also its position among the Hagiographa, and not among the prophets of the Hebrew Scriptures), tempted the translator to embellish the book with narratives, which may very probably have been based upon traditions already current, and to interweave a prayer and a psalm (both, it must be admitted, irrelevant and inappropriate, and scarcely rising above the level of rhetoric) into the narrative of the heroic confession, the martyrdom in will and deed, though not in result, of Shadrach, Meshach, and Abednego. As incorporated with the text of Daniel in the Greek version, all portions were received by the early Christians with the same reverence, and passed in the same way into the Latin version. The Song of the Three Children was accepted in the fourth century as a hymn of the Christian Church, in the first instance by the Church of Spain, at the fourth Council of Toledo (Can. 14), and still retains its place in the Prayer-Book of the Church of England. The history of Susanna has probably become more conspicuous as having furnished painters with a Biblical subject which admitted of a sensuous treatment, than as supplying preachers with a theme for homiletic instruction. Some of the early Fathers, however, ventured upon an allegorical interpretation, and Susanna appeared as a type of the Christian Church suffering under calumny and persecution. The narrative of Bel and the Dragon is chiefly noticeable in connection with the history of the English Prayer-Book. Of all the Apocryphal lessons it was the one which the Puritan party most strongly objected to, and in deference to their feelings it was struck out of the Table of Lessons by the Hampton Court Conference under James I. When the Restoration came, the bishops and divines who revised the Prayer-Book thought fit to give the Puritan party a "slap in the face" by restoring it. Happily, it has disappeared with a good deal besides of Apocryphal lumber in the last revision of 1870.

X. THE PRAYER OF MANASSEH.—The narrative of the repentance of Manasseh, and of his return from Babylon and restoration to his kingdom (2 Chron. xxxiii. 12, 13), and the fact that a Hebrew prayer attributed to him was extant at the time when the Books of Chronicles were compiled (2 Chron. xxxiii. 18), were naturally suggestive to the class of writers who undertook the task of filling up gaps or adorning the narratives of the Hebrew Bible. There is no reference to it, or trace of its existence, before A.D. 221; but its moral teaching and rhetorical power commended it for devotional use among Christians, and it is found in the great Alexandrian MS. of the Old Testament, not as part of the volume, but among the hymns and rhythmical prayers which are appended to the Psalter. As with the *Icon Basilike* in English literature, the interest attaching to its supposed history has given it a prominence which it would hardly have attained otherwise.

XI. 1 AND 2 MACCABEES.—The way in which these books are presented to us in the Apocrypha is to a certain extent misleading. Our first impression is

that, as with 1 and 2 Samuel, 1 and 2 Kings, 1 and 2 Chronicles, in the Old Testament, so here, that which is brought before us is a consecutive history. A very slight inspection serves, of course, to show that instead of this we have two entirely independent narratives, and that the Second starts from an earlier period than the First, the events included in the one being from B.C. 180 to B.C. 161, in the other from B.C. 168—135. Each book has therefore to be dealt with separately. It is worth while noting that the two that we have are only a portion of a copious literature dealing with the great struggle of the Jews, headed in the first instance by Mattathias the Just, and afterwards by Judas the Maccabee, his more famous son, against the attempt by Antiochus Epiphanes to destroy their faith and crush out their national life. A Third Book of Maccabees found a place in the Septuagint Canon of Scripture, giving an account (as if an inverted order had seemed natural to the compiler) of events which preceded those recorded in the Second. A Fourth Book, running parallel with the Second, is extant in Greek, and was ascribed conjecturally to the authorship of Josephus. A Fifth is extant, giving a summary of Jewish history from the attempt of Heliodorus (2 Macc. iii.) to the time of our Lord. There are traces even of a Sixth.

The two which are now printed in the English Apocrypha owe their position to the fact that they were included in the Latin Vulgate. Jerome, it is true, though he says that he found the First Book in Hebrew, did not translate them, and the Vulgate version is from the older Latin translation of the Old Testament that was current before Jerome's work. The Council of Trent formally adopted them as part of the Canon of Scripture. The Reformed Churches dealt with them as with the other books of the Apocrypha, but, unlike most of the others, they have never taken their place in the public reading of Scripture authorised by the Church of England. The whole history of the period has been so fully treated in the articles "Between the Books," by Dr. Maclear, that it will not be necessary to go over that ground again.

1 MACCABEES.—The book appears, from Jerome's statement, and from internal evidence, to have been written originally in Hebrew, but was probably soon translated for the use of the Alexandrian Jews. For the most part it tells its tale with a fairly sustained dignity, without exaggeration, and few can read the narrative of the heroic resistance of Mattathias and his sons to the insane tyranny of Antiochus (chaps. i. and ii.) without feeling their hearts glow within them. There is no intermixture of matter clearly legendary as in the Second Book, and the narrative seems to have been based, as it professes to be, on "the chronicles of the priesthood" (xvi. 24). If we feel distrust anywhere, it is where the writer professes to give actual copies of the official documents that had passed in the negotiations between the Maccabean chiefs on the one side, and the Romans and Lacedaemonians. It is probable enough that some such negotiations were carried on, and chap. viii. cannot fail to be read with interest, as recording the

first direct contact between the great world-power of the West and the race of Abraham, and giving the impressions made upon the mind of the Jews by the power and simplicity of the Roman government, in which "none wore a crown or was clothed with purple to be magnified thereby" (viii. 14); but the style of the letter purporting to come from the Roman senate is not that of the official documents of the Republic, and we can hardly believe that, even in the degenerate days which had then fallen upon Sparta, the Lacedæmonians would distinctly admit that they and the Jews were brethren, and that both had come out of the stock of Abraham (xii. 21).

2 MACCABEES.—We come here upon a book of a very different and inferior stamp. The writer professes to base his narrative upon a larger work by Jason of Cyrene, in five books (ii. 23)—an indication, we may note in passing, that the Jews had already found their way to Western Africa. As Cyrene, like Alexandria, was distinctly a Greek colony, it was probable, in the nature of the case, that both the original work and the epitome were written in that language. The real beginning of the narrative does not meet us till chap. ii. 19, and the actual opening of the book takes the form of an encyclical letter from the Jews at Jerusalem to their brethren in Egypt. The letter bears every mark of being spurious, and gives in a strangely incoherent way a series of legends as to the death of Antiochus Epiphanes (i. 1—16), the celebration of the Feast of Tabernacles by Nehemiah, and the miraculous appearance of a flame after he had poured water on the stones of the altar (i. 20—36). It

then goes back to a remoter past, and tells how Jeremiah had ascended "the mountain where Moses climbed up and saw the heritage of God," carrying (!) the tabernacle (!), the ark, and the altar of incense, and hid them in the cave (ii. 1—8), then turns to the dedication of the Temple, and Solomon, and the formation of a sacred library by Nehemiah (ii. 9—14). All this is brought before us with a strange incoherence and confusion, then follows the notice of Jason of Cyrene, and in chap. iii. we enter on the real narrative. In part, as has been seen, it covers the same ground as the First Book. Its narrative is, however, more highly coloured. The story of martyrdoms, as in the cases of Eleazar and the Seven Brothers (vi., vii.), is related with more circumstantial fulness. Heliodorus in his outrage on the Temple sees a vision of a "horse with a terrible rider," is smitten for a time with blindness, and then repents and offers sacrifice (iii. 24—35). Horsemen are seen in the air, in cloth of gold, and armed with lances, over the streets of Jerusalem (v. 1, 2). Antiochus is smitten of God, and eaten with worms (ix. 1—12); and he too repents, and makes a vow, and recalls his persecuting edicts. Judas Maccabæus sees in a vision the high priest Onias, and with him "a man with gray hairs, and exceeding glorious," who is declared to be Jeremiah, the prophet of God, who "prayeth much for the people and the holy city" (xv. 12, 13). All this indicates the probability that the book was written to meet the demand for the marvellous, which was not satisfied by the simple record of the First Book, and places it, as a history, on a far lower level.

## ANIMALS OF THE BIBLE.

BY THE REV. W. HOUGHTON, M.A., F.L.S., RECTOR OF PRESTON, SALOP.

### HORNET.

**M**ENTION of this hymenopterous insect occurs in Exod. xxiii. 28; Dent. vii. 20; Josh. xxiv. 12. In all these passages the hornet is referred to as one of the means employed by Jehovah for the extirpation of the Canaanites. There seems little reason to doubt that the word "hornet" (Hebrew, *tsir'ah*) is used metaphorically in the Pentateuch, though understood in a literal sense by the author of the Book of Wisdom (xii. 8). No actual destruction of the Canaanitish tribes by hornets is mentioned in the Biblical narrative; moreover, the word *tsir'ah* (A.V. "wastes") in Exod. xxiii. 28 seems to be clearly parallel to *imah*, "fear," in the preceding verse; and a similar expression is used figuratively in Dent. i. 44, "The Amorites, which dwelt in that mountain, came out against you, and chased you, as bees do;" see also Ps. cxviii. 12, "They compassed me about like bees." Hence *tsir'ah*, translated "hornet," must be understood metaphorically to designate any plague or punishment that God would inflict upon the enemies of Israel—the stings of terror and confusion—

to help His own people to drive them out from before them.

Hornets were probably common in Palestine in ancient times. In Josh. xv. 33 mention is made "of the valley of Zoreah," or Zorah; compare also Judg. xiii. 2; xvi. 31. This place was the home of Samson, who was buried between Zoreah and Eshtaol; *tsor'ah* in Hebrew means "a place of hornets," and in this locality these insects may have been especially common. Dr. Tristram's party found four species of hornets all very common in Palestine; but none identical with the *Vespa crabro*, or hornet, of this country. The Palestine species are larger than our hornet; but, unless provoked or accidentally trodden upon, they are not disposed to attack. Of the four species, two construct nests in a similar manner to the hornet of this country; the other two make very large nests underground or in rock cavities, with combs of great size, sometimes eighteen inches in diameter, and placed horizontally. Hornets belong to the family of *Vespidæ*, or the "wasp family," none of which, except hornets, are mentioned in the Bible.

## BEES

are often alluded to in the sacred writings, either with reference to the way in which, in great swarms, they make their attacks on men or other animals that have excited their anger (compare Deut. i. 44; Ps. cxviii. 12; Isa. vii. 18); or in respect of the honey made by these insects (see Judg. xiv. 8, "Behold, there was a swarm of bees and honey in the carcase of the lion"). The abundance of bees in the Holy Land in ancient times is shown by the frequency of the expression, "A land flowing with milk and honey." Bees are to this day very common in Palestine. "Few countries," writes Dr. Tristram, "are more admirably adapted for bees than this, with its dry climate, and its stunted but varied flora, consisting, in large proportion, of aromatic thymes, mints, and other labiate plants, as well as of crocuses in spring; while the dry recesses of the limestone rocks everywhere afford shelter and protection for the combs." Dr. Thomson speaks of immense swarms of bees which made their home in a gigantic cliff of Wady Kurn. "The people of Malia, several years ago," he writes, "let a man down the face of the rock by ropes. He was entirely protected from the assaults of the bees, and extracted a large amount of honey; but he was so terrified by the prodigious swarms of bees, that he could not be induced to repeat the exploit" (*Land and Book*, p. 299). With this we may compare the expression of the Psalmist, "Honey out of the stony rock;" see also Deut. xxxii. 13, and the passages which refer to the serious attacks made by bees when angry (Deut. i. 44; Ps. cxviii. 12). The passage about Samson's finding a swarm of bees and honey in the carcase of the lion he had slain is easily explained. The animal the strong man had killed had been dead some time, so that if any one, as Oedman has said, here represents to himself a corrupt and putrid carcase, the occurrence ceases to have any true similitude, for it is well known that in these countries, at certain seasons of the year, the heat will, in the course of four-and-twenty hours, so completely dry up the moisture of dead camels, and that without their undergoing decomposition, that their bodies long remain like mummies, unaltered and entirely free from offensive odour. Herodotus (v. 114), speaking of a certain Onesilas, who had been captured by the Amathusians, and had been beheaded, says that his head, after having been suspended over the gates, had become occupied by a swarm of bees; so that there is no reason to suppose, with Dr. Thomson, that hornets, and not bees, may be intended. No species of the wasp family, except the *Nectarina mellifica* of Brazil, has been observed to make honey; certainly no hornet is a honey-maker. The taking of bees' nests by smoking them appears to have been a very ancient custom, and it is curious to observe that in the passage of Deut. i. 44, the Syriac version, and an Arabic MS. which Bochart saw, read, "Chased you as bees that are smoked." In Isa. vii. 18 we read, "And it shall come to pass in that day, that the Lord shall hiss for the fly that is in the uttermost part of the rivers of Egypt, and for the bee that is in the land of Assyria." It has been supposed that the expression,

"shall hiss for the fly," or "the bee," alludes to the ancient custom of hissing or whistling to the bees to summon them from or to their hives. That the custom prevailed amongst the ancient Romans is evident from numerous passages in classical authors; we quote from Virgil only—

"Tinnitusque cie et Martis quate cybala circum."

The practice still continues; many a cottager clangs together his tin and iron with the idea of inducing his bees to swarm. It is, however, doubtful whether the prophet alludes to any practice of this kind. It is said that the expression "hiss to" (Hebrew, *shârak*) refers to the call to attention, *ist, hiss*, used in Eastern countries. So Jehovah would call the attention of the distant nations of Egypt and Assyria. The former, with "its vast and unparalleled numbers, is compared to the swarming fly; and the Assyrian nation, with its love of war and conquest, to the stinging bee, which is hard to keep off (Deut. i. 44; Ps. cxviii. 12). The emblems also correspond to the nature of the two countries: the fly to slimy Egypt, with its swarms of insects (see chap. xviii. 1); and the bee to the more mountainous and woody Assyria, where the keeping of bees is still a principal branch of trade. . . . The military force of Egypt would march out of the whole compass of the land, and meet the Assyrian force in the Holy Land, and both together would cover the land in such a way that the valleys of steep precipitous heights, and clefts of the rock, and thorn-hedges, and pastures would be covered with these swarms. The fact that just such places are named as affording a suitable shelter and abundance of food for flies and bees, is a filling up of the figure in simple truthfulness to nature" (Delitzsch, *Prophecies of Isaiah*, in loc.).

The following passage, containing an eulogium on the bee, is given by the LXX. in Prov. vi. 8: "Go to the bee, and learn how diligent she is, and what a noble work she produces; whose labours kings and private men use for their health; she is desired and honoured by all; and though weak in strength, yet, since she values wisdom, she prevails." No Hebrew copy of the Scriptures contains this passage; it is found in the Arabic version, and is quoted by Origen, Clemens Alexandrinus, Jerome, and others. The Hebrew word for a bee is *debôrah*, generally derived from a root meaning "to march," or "form a procession;" hence "a swarm," as the Arabic *dabr*.

## LEPIDOPTERA.

Although about 250 species of lepidopterous insects have been recorded as occurring in the Holy Land, there is no allusion to any butterfly or moth in Scripture, with the single exception of the clothes-moths (*Tineidæ*), many species of which are known to occur in Palestine. The destructive habits of the larvæ of the clothes-moth form the subject to which the Bible allusions refer. "They all shall wax old as a garment; the moth shall eat them up" (Isa. i. 9). "He consumeth as a garment that is moth-eaten" (Job xiii. 28). "Where moth and

rust doth corrupt" (Matt. vi. 19). See also Job iv. 19; Ps. xxxix. 11; Isa. li. 8; Hos. v. 12; James v. 2. The expression in Job iv. 19, "who are crushed before the moth," would be better rendered, "who are crushed as though they were moths." In Job xxvii. 18, the house of the ungodly man, though a palace, is compared to the house which a moth builds; "it is as brittle and perishable a thing, and can be as easily destroyed as the fine spinning of a moth, or even the small case which it makes from remnants of gnawed articles and drags about with it" (Delitzsch on Job, *in loc.*).

## DIPTERA.

The two-winged order of insects is mentioned under the names of "flies" and "gnats." In the Hebrew Bible two words occur, *zebûb* and *'ârôb*, both of which are translated "flies" in our version. The former word is found only in Eccles. x. 1: "Dead flies (*zebûbîm*) cause the ointment of the apothecary to send forth a stinking savour;" and in Isa. vii. 18, "The Lord shall hiss for the *zebûb* that is in the uttermost part of the rivers of Egypt." In the first passage the word is probably used in a wide sense to denote any of the family of *Muscidae* that swarm in the houses of the East, and crawl everywhere, spoiling ointments or food if not protected by a covering. The *zebûb* of the prophet Isaiah probably denotes some biting insect, such as the blood-sucking horse-flies (*Hippoboscidae*) and gadflies (*Ostridae*). The Arabic word *dthebab*, almost identical with the Hebrew, points to some injurious insect. Of this fly Sir G. Wilkinson says, "The *dthebab* is a long grey fly which comes out about the rise of the Nile, and is like the *cleg* of the north of England; it abounds in calm, hot weather, and is often met with in June and July both in the desert and on the Nile" (*Transact. Entom. Soc.*, ii., p. 183). It will attack both man and beast, and produce death if the disease it generates is neglected. But even the common fly is a tormenting pest in Egypt and other parts of the East. "Those who have not lived," says Dr. Tristram, "in the East can have but little idea of the irritation and pain caused in some places and at some seasons by the countless swarms of those insects, which are far more rapacious than in temperate climates, and many species of which settle in the human body like mosquitoes, and by their bites draw blood and produce festering sores." By means of flies the dreaded ophthalmia is conveyed from one person to another and the infection spread. Mention is made in 2 Kings i. 2 of *Baal-zebub*, a god of Ekron, to whom Ahaziah sent for an oracle concerning the result of his illness. The word denotes "lord of flies;" according to some, the god was regarded as the averter of fly-swarms, like the *Zeus ἀπομυῖος* of Elis; others regard the god as represented in the form of a fly, as Dagon was in that of a fish. The idol *Myiodes* mentioned by Pliny (*Nat. Hist.*, xxix. 6) is in favour, perhaps, of this latter opinion. In the time of our Lord the Jews altered *Baalzebub* into *Baalzeboul*—*i.e.*, "lord of the dwelling," and applied it to the prince of the devils. The later Rabbins again changed *Baalzeboul* into *Baal-*

*zebel*—*i.e.*, "lord of dung," to express "in the most intense form their abomination of idolatry." It is quite probable that reference may be intended to the habits of the *Coprophagi*, the dung-feeding *scarabæi*, to which the *Scarabæus sacer*, or sacred beetle of Egypt, belongs. This species, as well as others of the group, incloses its eggs in a ball of excrement, which it forms by rolling the substance along by means of its hind legs; these balls are sometimes more than an inch in diameter. The Hebrew word *zebel* does not occur in the Hebrew Bible, but it is used in the sense of "dung" in Talmudical writers; Gesenius, under the root *zâbal*, which he considers another form of the more common *dâbal*, "to be round," translates *zebel* and *zebub* "round or globular dung, such as that of goats or camels." Hence it is not at all improbable that the Phœnician fly-god may have been in the form of some dung-rolling *scarabæus*.

The plague of flies, as related in the Book of Exodus (viii.), and referred to in Ps. lxxviii. 45, cv. 31, probably denotes flies of various kinds, common flies, gnats, sand-flies, mosquitoes, &c. The Hebrew word *'ârôb* is rendered "swarms of flies" in our version, and it would be difficult to suggest a better translation.

The word "gnat" (Greek, *κάνωψ*) occurs only in Matt. xxiii. 24: "Ye blind guides, which strain at a gnat and swallow a camel." The proper rendering of this text is "strain out a gnat"—a metaphor taken from straining wine so as to get rid of little particles, &c.; see this more fully under article "Camel" (BIBLE EDUCATOR, Vol. I., p. 366). Gnats or mosquitoes are most irritating pests in all parts of the East; they are nowhere more common than in the low-lying marshy lands of Palestine and Egypt.

## ARACHNIDA.

Of the *Arachnida*, the third class of air-breathing *Anthropoda*, mention is made in the Bible only of the scorpion and the spider. The first-named animal is several times alluded to. "Who led thee through that great and terrible wilderness, wherein were fiery serpents, and scorpions, and drought" (Deut. viii. 15). Scorpions to this day are very common in the wilderness of Sinai; no less than five distinct species having been found there. The prophet Ezekiel (ii. 6) compares the rebellious house of Israel to scorpions. The apostles were to have power "to tread on serpents and scorpions," and nothing was to hurt them (Luke x. 19). In the Book of Revelation (ix. 3, 10), St. John in a vision sees locusts coming out of the smoke of the bottomless pit, which "had tails like unto scorpions." The pain from the sting is especially alluded to in verse 5: "Their torment was as the torment of a scorpion when he striketh a man." A scorpion for an egg (Luke xi. 12) was probably a proverbial expression; the Greeks used to say, "a scorpion for a perch."

The sting of a scorpion inflicts a severe wound, into which some poisonous fluid is discharged by the small openings at the extremity of the tail. These creatures are carnivorous in their habits, feeding chiefly on insects, as on beetles and locusts, spiders' eggs, &c.

The claws, like those of a lobster, are the creature's palpi; the number of eggs varies from eight to twelve. Scorpions live in the hot countries of both hemispheres, concealing themselves under stones; they are often found amongst ruins, and even in houses. They can run swiftly, and carry their tails curved over their backs. They seize their prey with their claw-like palpi, and pierce their victims with their sting before eating them. It is said that when seized, the scorpion will sometimes, in its efforts to escape, sting itself in the head, and so cause its own death. Young scorpions are at first carried on their parents' backs; during this time the female lies concealed in her retreat. Scorpions swarm in every part of Palestine. "It is always necessary," says Dr. Tristram, "before pitching tents to turn up every stone, however small, lest a scorpion should be secreted, as, when disturbed or roused by the warmth of the camp, these troublesome pests will strike at and sting any person or object within reach. So numerous are they, that in the warmer parts of the country every third stone is sure to conceal one. Eight species have been already described from Palestine, and we found several additional kinds, varying in colour and in size. The largest and most dangerous species is black, and about six inches long; others are yellow, striped and banded. They lie dormant during the cold weather, but are very easily aroused and excited. . . . The sting of the scorpion is very painful, much more so than that of the hornet, and our muleteers were several times stung; but suction and the application of ammonia and sweet oil reduced the swelling and pain in two or three hours. I have known an instance of a man dying from the effects of a scorpion sting which he had received in the throat when leaning against a wall in which the creature was secreted" (*Nat. Hist. Bib.*, p. 303).

The scorpions in the passage, "My father hath chastised you with whips, but I will chastise you with scorpions" (1 Kings xii. 11), must signify some instrument of scourging; probably they were thongs set with sharp iron points or nails resembling the scorpion's sting. The Hebrew word for a scorpion is 'akrâb, which, according to Gesenius, is a blended form from 'âkar, "to wound," and 'âkâb, "the beel." The modern Arabic name for a scorpion is identical with the Hebrew—viz., 'akrab.

#### SPIDER.

Two Hebrew words—viz., 'accâbîsh and semâmith, are rendered by "spider" in our version. In Job viii. 14 it is said of the ungodly ("hypocrite," A. V.), "his hope shall be cut off, and his house shall be the house of an 'accâbîsh." In Isa. lix. 5, the Jews are said to hatch adders ("cockatrice," A. V.) eggs, and weave the web of the 'accâbîsh. There is not the slightest doubt that 'accâbîsh signifies a spider; the modern Arabic is 'ankabut, another form of the same word. In both of the Scriptural passages allusion is made to the fragile nature of the spider's web, which the slightest violence will rupture. "They weave spiders' webs, but their webs serve not for clothing, neither can men

cover themselves with their works" (see verse 6 of Isa. lix.).

There is some doubt about the other Hebrew word, semâmith, which occurs only in Prov. xxx. 28. "The semâmith taketh hold with her hands, and is in kings' palaces." The creature is mentioned by Agur the son of Jachek as one of the four things that are exceedingly clever, though they be little upon the earth. The LXX. and Vulgate understand some species of lizard, as the gecko, and the evidence is decidedly in favour of this interpretation. (See the article on "Lizards," Vol. IV., p. 59.)

#### LEECHES AND WORMS.

Of the sub-kingdom *Vermes*, Biblical notices of the horseleech and worm only occur. The former is mentioned only in Prov. xxx. 15: "The horseleech hath two daughters, crying, Give, give." The Hebrew word 'alukâh, from 'alak, "to suck," is taken both by the LXX. and Vulgate to denote "a leech," though many modern scholars understand by it some vampire-like monster, which was supposed to drain men of their life-blood, like the *ghoul* of the *Arabian Nights*. They compare the 'alukâh with the *lilith* of Isaiah ("screech-owl," A. V.), that frequented ruined places and carried off children at night (Isa. xxxiv. 14). That a belief in such spectres was held by the Jews is not denied, and is attested indeed by the Targum on Ps. xii. 8, which says, "The wicked go round about as the *alukah* that drinks the blood of men." But the ordinary rendering gives very good sense, and we see no reason to dissent from it. The expression of "the two daughters, crying, Give, give," accurately describes the bloodthirsty properties of some of the leeches; and it may be worth while to mention, in favour of the rendering of our version, that the Arabs to this day designate a leech of the Nile (*Limnatis Nilotica*) by the term 'alak.

The horseleech (*Hæmopsis sanguisuga*) is common in the stagnant waters of Palestine. It has small teeth, and cannot pierce the skin; but when it gets into the mouth or nostrils of cattle or horses as they drink, it is productive of serious mischief, causing much pain and loss of blood; so tenaciously do these bloodsuckers cling that they are often nearly torn asunder by efforts made to extract them. The leech of commerce, or the medicinal leech, once common enough in this country, but now rarely seen, is still more abundant in Palestine than the horseleech. Other genera of discophorous annelids belonging to the leech family, such as *Trochelia* and *Bdelia*, are common in the waters of Syria.

*Worm.*—Three Hebrew words are rendered "worm" in our version—*sâs*, *rimmâh*, and *tol'ah*. The first-named term probably denotes the larva of the clothes moth; it occurs in Isa. li. 8. "The moth shall eat them up like a garment, and the *sâs* (worm) shall eat them like wool." The manna that the Israelites kept till the morning of a week-day "bred worms (*tôlâim*) and stank;" but there was no *rimmâh* (worm) in the manna gathered the night before the Sabbath and kept over it. Job says, "My flesh is clothed with *rimmâh*" (vii. 5; see also xvii. 14). The familiar passage in Job xix. 26,

“Though after my skin worms destroy this body,” has no mention of worms in the original Hebrew. The word *rimmâh* is derived by Gesenius from a root meaning “to be putrid,” and would thus stand for various kinds of maggots and insect larvæ that feed on decayed vegetable or animal matter. The other word, *tôlêâh* or *tolaath*, appears also to be used for some larva destructive to the vine, possibly that of the *Tortrix vitisana*—“Thou shalt plant vineyards, . . . but shalt not gather the grapes, for the *tôlââth* shall eat them” (Deut. xxviii. 39)—or to the larvæ of the two-winged meat-flies, which would feed on the dead bodies of those slain in battle (Isa. lxi. 24; see also Job xvii. 14; xxiv. 20; xxi. 26; vii. 5). As a symbol of that which is vile and despicable, the worm occurs in Ps. xxii. 6; Isa. xli. 14: as a figure to express the stings of a guilty conscience in another world, the worm is used by our Lord, “Their worm shall not die” (Mark ix. 44, &c.).

Herod Agrippa’s death was caused by worms of some kind (Acts xii. 23). “He was eaten of worms, and gave up the ghost.” What kind it was that caused his death it is quite impossible to say.

Several kinds of earth-worm (*Lumbricus*) are found in Palestine, apparently similar to those of this country.

*Myriapoda* and *Scolopendre* are extremely common; they are eagerly devoured by the birds.

## ANTHOZOA.

The class *Anthozoa* is represented in Scripture by the coral. The Hebrew word *vâmôth* etymologically means “that which grows upward,” and is with good reason understood to mean “coral.” “No mention shall be made of coral, . . . for the price of wisdom is above rubies” (Job xxviii. 18). “Syria was thy merchant; . . . they occupied in thy fairs with emeralds and coral” (Ezek. xxvii. 16). The coral brought to Tyro by the Syrians would have been that of the Red Sea, which is most valuable, although good coral is obtained from the Mediterranean also. The coral is broken off from the rocks to which it is fixed by long hooked poles, and then drawn out. It may be mentioned that the Hebrew word rendered “price” in verse 18 of Job xxviii. literally means “a drawing out”—“The drawing out of wisdom is above the drawing out of coral.” The red coral of commerce (*Corallium rubrum*) is composed of a large quantity of calcareous matter mixed with horny matter. It is the product of multitudes of little creatures of microscopic size called polypes or zoophytes.

## BOOKS OF THE OLD TESTAMENT.

CANTICLES; OR, SONG OF SOLOMON (*concluded*).

BY THE RIGHT REVEREND THE LORD BISHOP OF DERRY.



SOME who read these lines may be tempted to express a certain degree of surprise. Looking at the matter from the point of view of Europeans and of Englishmen with modern associations, they may be inclined to ask why the same truths could not have been taught by straightforward dogmatic assertions; why these wrappings of symbolical poetry, these strange and passionate riddles, have been adopted?

If a great master in music were about to play upon an organ, few sciolists would have the pedantic insolence to instruct him upon the mode of his performance. Who are we that we should venture to dictate to the Holy Spirit how He may best utter the music of his meaning? We can easily understand that truth finds access to different minds in different shapes. The acted parables of our Lord, the symbols which He employed, were perhaps more eloquent to many who saw them than His spoken parables. To not a few, the evergreens that cover the church walls at Christmas are dim yet real tokens and pledges of the new life which Christ brought with Him. To some pious people, the harpers of the Apoclypse, and the foundations of the New Jerusalem, convey more than all articulate meaning. There are those whose affections may be gained, and to whom God’s Word may be made more pleasant, by the symbolism of this sweet Idyll. It will be observed that many of the objects to which the Bride and the

Spouse are likened, are such as no poet would ever select for pictorial effect or natural verisimilitude. And thus we are invited to read them from another point of view. Thus, in one passage, whose effect is marred by the unfortunate difficulty of finding an equivalent for the Hebrew *mêim*, “his belly is as bright ivory overlaid with sapphires” (v. 14). There may be some to whom the ivory, the most precious of animal products, and the sapphire, the Scriptural symbol of the visible heaven, may give an exquisitely delightful conception of the union of all that is best in earth and heaven, and so of the highest humanity and truest Deity. Or again, it may safely be affirmed that there is no single proper name in Solomon’s Song which is not significant,<sup>1</sup> and meant to be such, a pregnant hint of the true principle of interpretation. For instance, the eyes of the Bride are said to be like the pools in Heshbon. As the word Heshbon points to *meditation*, this view of the Church as a creature with clear, large, deep, limpid, meditative eyes, the mirror of the heaven by day and night,<sup>2</sup> may be more impressive and touching than the bare statement that the Church is given to prayer and meditation, and relies upon heavenly teaching.

<sup>1</sup> Solomon, Shulamite, En-gedi, Tirzah, Arami-nadib, Bath-rabbim, Baal-hamon. See Bishop of Lincoln’s Note on Cant. vii. 4.

<sup>2</sup> “The eyes large, clear, bright, untroubled (as neither mud blackens, nor wind stirs these waters), quiet, and modest” (see authorities in Poole, *Synop. Crit.* ii. 2,033).

And in a book of the marvellous power and compass of Scripture, we are not surprised to find passages which suit Christ and His Church. One in especial we may notice, because two hints as to its hidden meaning are given us in the Apocalypse (comp. Cant. v. 2—8 with Rev. iii. 20; xvi. 15).

Does not our Lord Himself more than hint to us that we have here a symbolic prophecy of the days of the Church's declension? The Divine Spouse pities His Betrothed. The clouds gather, and the rain beats upon the earth; but from the stormless shore, through the cold and rain, He comes, and says, in that piercing voice, which is yet so tender, "Open to Me."

He has come in His love, but "He cometh as a thief." She has not "watched and kept her raiment." "I have put off my coat; how shall I put it on? I have washed my feet; how shall I defile them?" As if any feet could be defiled by moving towards Him! The days are past, when Christ's sweet voice was as music to her, of which she could say, "I have followed it, or it hath led me rather."<sup>1</sup> But then, "My beloved put in his hand by the hole of the door." A hand put in. Why that emotion, that sorrow? What if it were known to her by some mark, perhaps pierced and wounded for her? At that moment the fountains are opened, and drops of penitence, at once sweet and bitter, fall upon the lock that had been bolted against Him. So she goes forth, seeking Him and finding Him not for a while. Yet, when she is castast, panting and wounded for His sake, her beauty is fairest in His eyes.

Whatever may be thought of such explanations in detail, we are amply justified in finding (as has been beautifully said) "in this noble and gentle history shadows of the emotion of the highest love, of the infinite condescension of the Incarnation."<sup>2</sup> And here is one great use of the book. It is intended to be an antidote against coldness in religion; against the religion which (as Bishop Butler complained) is so very moderate, and very reasonable, that it has nothing to do with the heart and affections. The world sweeps by with seductive songs; the very flowers of which they tell are laden with associations—

"The lilies and languors of virtne,  
The roses and raptures of vice."

What if we could say, passionately clinging to purer pleasures?—"I am my beloved's, and my beloved is mine: he feedeth among lilies" (Cant. vi. 3).

There was a patient tormented with an undefinable misery, and a perpetual restlessness, whom his physician advised to think at night of something vast, quiet, and beautiful. He thought that he would occupy himself with the idea of God, and in so doing he found rest both to body and soul. In this Divine book (strangely pathetic as so much of it is, with the exquisite pathos latent in the love of all finite natures), may we not find such a conception of Christ as will give us perfect peace? It has been well said by certain old writers,

"The Jews did not allow any younger than thirty years to read this book. Better if they had measured the fitness by grace rather than years. Let the reader of it be sober and pure, humble and teachable, not fixed on earthly things. Let him be well read in all Scripture, especially Psalms and Canticles; endued with an experimental knowledge of God's dealings with his heart, and that of others; having the grace of God quick and living in him, communing much with the Spouse in prayer; having experience of the sweetness of Divine love. Vainly does the unloving draw near to read the Song of Songs; a cold heart cannot bear those words of fire. The language of love is barbarous to him who loveth not."<sup>3</sup>

III. The history of the rationalistic interpretation of the Canticles, from Theodore of Mopsuestia downwards, has been drawn briefly and clearly by M. Renan. Sebastian Castalion pronounced it to be an improper book. After the lapse of a century, Grotius and Leclerc took something of the same position; the first awkwardly, and with hesitation; the last with some degree of decision. Meanwhile, Vatablas, Bossuet, and Bishop Lowth, in different sections of the Christian Church, were shaping out the old theory of Aben Ezra, that there are two senses, one natural, the other mystic and spiritual, and both to be maintained. Towards the end of the last century, the new school of Biblical exegesis in Germany attempted to uproot completely every sense but the most coarsely literal. Semler and J. D. Michaelis interpreted it literally. Herder maintained that the book was not mystic, and scarcely refrained from drawing the conclusion that it was immoral. In 1771 Jacobi gave a new turn to the exposition of the Song of Songs. He took up some hints thrown out by the reverent and exquisite genius of Bossuet, and pressed them to very different conclusions from those of the gifted and pious prelate. He maintained that the piece was a drama, and its subject "the victory of faithful lovers;" that the heroine was a villager unwittingly entrapped into his court by a sensual king. While Herder, Doederlein, Eichhorn, and De Wette looked upon the book as a collection of detached love-songs, Umbreit, Ewald, Hitzig, and in Holland and France Réville, and Renan, have carried the ultra-dramatic theory to its last degree of elaboration.

It will not be expected that we should here reproduce the list of *dramatis persone*, and the contents of the Acts, which have been drawn out by M. Renan, like a Parisian Vandeville. The following analysis will sufficiently indicate the theory:—

Act I. . . . .	chapter i. 2 to ii. 7.
Act II. . . . .	chapter ii. 8 to iii. 5.
Act III. . . . .	chapter iii. 6 to v. 1.
Act IV. . . . .	chapter v. 2 to vi. 3.
Act V. . . . .	chapter vi. 4 to viii. 7.
Epilogue . . . . .	chapter viii. 8 to viii. 14.

But to this scheme there are several insuperable objections, even from the position of those who attach

<sup>1</sup> Shakespeare, *Tempest*.

<sup>2</sup> Mr. Kingsbury in the *Speaker's Commentary*.

<sup>3</sup> Del Rio, Durham, Sanctius, and St. Bernard, quoted in Poole's *Synopsis Crit.* ii. 1, 967.

no weight to the arguments which we have produced from Scripture.

1. The piece can only be put into this shape by arbitrary transpositions, and the most enormous drafts upon the imagination. The chronological order of action is almost inverted. In the first chapter the girl is supposed to enter the seraglio of Solomon, but it is only in the third chapter that she comes to Jerusalem for the first time; while in the sixth chapter she is carried away finally by the chariots of Solomon; and the eighth chapter obstinately refuses to fit into the frame at all. Indeed, M. Renan himself seems to admit that he can make nothing of the whole passage from vi. 11 to vii. 12.

2. It is quite certain that there was no trace of a theatre or theatrical representations at Jerusalem before Herod. Indeed, the Book of the Maccabees and Josephus prove that the erection of a theatre by Herod gave the deepest offence to Jewish prejudices.<sup>1</sup> And it is quite idle to talk of representing in private families a piece which would have required, according to the critics, the following personages:—

The Shulamite.  
The Shepherd.  
Solomon.  
Brothers of the Shulamite.  
Many women of the harem.  
Men of Jerusalem.  
Solomon's suite.  
Wedding companions of Shepherd.  
Choir.  
Sage to speak Moral and Epilogue.

It only remains to say that, according to the most competent writers, there is nothing in the Hebrew of the Song of Songs inconsistent with a *date* as early as the reign of Solomon. The alleged Chaldaisms, as in the case of the Book of Ruth, may be a touch of provincial or popular language. Of the words attributed to Grecian or Persian origin, one only is worthy of notice—the word *paradise*.<sup>2</sup> But the occurrence of one word is a slender basis upon which to build a theory.<sup>3</sup>

As to the internal evidence for Solomon's authorship.

<sup>1</sup> 2 Macc. iv. 11, sqq., 22, sqq.; Josephus, *Antiquities*, xv. 8, § 1; *De P. Jud.* i. 21, § 8 (quoted by Renan, *Étude sur la Cantique*, p. 81).

<sup>2</sup> פָּרְדִּים (Cant. iv. 13). The word is not preserved in old Persian. Fuerst refers to the Zend *painhōra*, the Armenian *pardez*, the Sanskrit *parādēva* (*Lexicon*, p. 1,150).

<sup>3</sup> An argument upon which much stress has been laid is, that "the allegorical representation of Israel under the image of a virgin was not sufficiently common in the age of Solomon; that the image is but seldom used by the prophets until after Amos (v. 2); and that only after Isaiah did the personification of Israel, Judah, Zion, Jerusalem as בַּת (daughter), בְּתוּלָה (a virgin), become stereotyped in popular usage. But in addition to the palmary passages (Exod. xx. 5; xxxiv. 14) quoted above, the germ may be traced in the following texts:—Exod. xxxiv. 15, 16; Lev. xx. 5, 6; xvii. 7; Numb. xiv. 33 (where idolatry is spoken of as whoredom); Deut. xxxii. 16, 21, where even the cold and unimaginative Vitringa writes: "A metaphor plainly taken from a husband who, when he sees himself spurned by a wife indulging in unworthy affection, and hence in anger to retaliate and move her to jealousy, openly transfers his love to another, and perhaps more ignoble woman." In Deut. xxxiii. 12, Benjamin is called יְרֵי יְהוָה (beloved of the Lord). Nay, Solomon himself is called יְרֵי יְהוָה, 2 Sam. xii. 24, 25 (see also the name of the mother of Josiah, 2 Kings xxii. 1). No doubt the symbolic representation is infinitely fuller and more definite after Solomon (see Jer. xxxi. 33); but that only proves that

we should notice the pleasure in grandeur, the passionate feeling for nature, the taste for beautiful and gorgeous objects in art, the indications of acquaintance with natural history. He who "spake three thousand proverbs, and whose songs were a thousand and five," spake also, and apparently in these proverbs and songs, "of trees, from the cedar-tree that is in Lebanon even unto the hyssop that springeth out of the wall: he spake also of beasts, and of fowl, and of creeping things, and of fishes" (1 Kings iv. 31—33). Hengstenberg remarks that in this brief poem myrrh is as frequently mentioned as in all the rest of the Old Testament. Apple-trees and apples are spoken of in Cant. ii. 3, 5; vii. 9; viii. 5; in the rest of the Old Testament twice only. Lebanon and its glorious cedars are constantly before his fancy (i. 17; ii. 13; iii. 9; iv. 8, 11, 15; vii. 5; viii. 9). For other trees, plants, and flowers, see i. 17; vii. 7; ii. 2; i. 12, 14; vii. 8, 12, 13; iv. 13, 14. For beasts and birds, i. 9; i. 7, 8; iv. 1, 2; ii. 7, 9, 12, 14, 15, 17; iii. 5; viii. 14; iv. 8. For gorgeous gems, furniture, adornments, and buildings, i. 5, 10, 11, 17; iii. 10, 11; v. 14, 15; vii. 2, 5; viii. 9 (compare, for similar indications of taste and feeling, Eccles. ii. 4—8; x. 7, 11; xii. 4, 5, 6; Prov. ix. 1; xxiv. 30, 31, the exquisite little pastoral, xxvii. 24—27; xxx. 19, 24—31). "Let any one," says Kleuker, "compare the accounts of Solomon's passionate love in the historical books, the taste for nature and magnificence displayed in all his delineations of it, and of which ample evidence is given in his other writings, and it will be difficult even to conceive that any other than he wrote the Song of Songs."

To those who are inclined to agree with our interpretation of this Divine song, we desire to point out a far profounder likeness in substance between the Books of Proverbs and Canticles. The English word *proverb* is hardly an adequate rendering of מָשָׁל (*marshal*); properly it is a comparison or similitude; hence any symbolical discourse, or, as the Latin translator has rendered it, the *Parables* of Solomon, discourses which, as Jerome says, have one thing on the surface, another in their depths.<sup>4</sup> Thus, as to the three shapes which occupy so much of the book, Wisdom, the Strange Woman, and the Virtuous Woman, it may be said, without in the slightest degree mysticising away a fine moral lesson, that behind the veil of the *marshal* there is something more. We may venture to think that St. Augustine was not altogether wrong when he wrote that in Proverbs Solomon is found to have prophesied of Christ and of the Church. The words of Agur (that significant name), in the 30th chapter, have something more in them than meets the eye. They rise out of the region of elementary natural history. The emphatic language of the first verse, "even the Prophecy," necessitates a profound

the idea was developed and given currency to by him. The fact that so many prophets use the image of the conjugal relation presupposes that it was clearly in the circle of popular sacred ideas. Hosea implies the Song of Solomon as certainly as some hymns popular in English Protestant Nonconformist communities imply the *Pilgrim's Progress* (see Hengstenberg, *Proleg. to the Song of Solomon*).

<sup>4</sup> "Aliud in medullâ habentes, aliud in superficie pollicentes."

interpretation. "The prophecy" is חַמָּסָא (*hammassâ*), that is, properly, *burden*, hence revelation or Divine oracle. To those who receive the two books in this distinctively Christian acceptation, there is an overwhelming conviction of unity of thought and spiritual characteristic in the enigmatical representation common to both.

Among the principal works or expositions on the Canticles may be named Athanasius; St. Bernard, *In Cantica*, Sermones lxxxvi. (this exposition does not go beyond iii. 22; it is, of course, deficient in critical tact and insight, but abounds with exquisite touches); Cornelius à Lapide, *Comment.*, tom. vii. 429, 615; Matthew Henry (curiously like the great Jesuit in thought and tone); Bossuet; Lowth; Hengstenberg (*Prolegomena to Song of Solomon*, translated in *Commentary on Ecclesiastes*, Clark, Edinburgh, pp. 272—305); Ginsburg; Thrupp, 1862; Bishop of Lincoln, *Holy Bible*, iv. 120, sqq.; and the Rev. T. L. Kingsbury's most interesting contribution to the *Speaker's Commentary*, vol. iv. The whole history of the rationalistic interpretation will be found in Ernest Renan, *La Cantique des Cantiques* (Paris, 1869).

It only remains for us to quote, in conclusion, some wise sentences from the repertory of the thoughtful Christianity of a past age, to be found in Poole's *Synopsis* :—

"We come to the following conclusions: (1.) We should read the Canticles as a part of *Scripture*, which, though obscure, has a tendency, when read rightly, to affect man for good, and soothe and delight his spirit. . . . (3.) The doctrines which are contained in this book are the selfsame plain spiritual verities which are found in other Scriptures. This we say, lest when any shall have heard the doctrines of faith, repentance, &c., brought out in the exposition of these images, he may think them unsuitable to such. But we prove that such doctrines are deducible from the Canticles by the following solid arguments :—

"(a) They agree with the whole scope of the Canticles, which is exactly the same with the whole scope of the Bible, namely, to show the love of God, and the duty of the Church.

"(b) Precisely the same images—the *vineyard*, the *marriage*, &c.—are to be found in very many other passages of Scripture (see Isa. v. 1, 2; Jer. iii. 1; Hosea, *passim*; St. Matt. xxii. 2, &c.), suggest to us just the same doctrines, and have the same use, scope, and object as the present book.

"(c) The same doctrines are in Ps. xlv., of which the tone, colouring, style, and application are of a piece with Solomon's Song.

"(d) Doctrines precisely similar may be gathered by collating parallel passages from other Scriptures. Thus, if we compare the description of Christ, Cant. v. 10, &c., with that of Rev. i. 13, sqq., we may perceive a great likeness, notably in what is said of the feet and face. But it is certain that that description, Rev. i. 13, signifies the various perfections of Christ, His omniscience by the eye; His justice by the feet that walk aright; His omnipotence by the arm, which is brought out fully in Rev. ii. and iii. Why should not the same Spirit who prompted the one passage have prompted the other also?

"But many objections occur :—

"1. If such doctrines are to be taught, why are they taught *figuratively*? Answer: Who are you, to teach the Holy Spirit how to declare His mind and meaning?

"2. Objection: Such doctrines are too Evangelical, and do not suit the Old Testament. It is doubtful whether Solomon knew such doctrines, or had any intention of teaching them here. Answer: The question is not about Solomon's meaning, but that of the SPIRIT OF GOD."<sup>1</sup>

Poole, *Synop. Crit.*, ii., 1, 967.

## THE PLANTS OF THE BIBLE.

### THE ORDERS OF APETALOUS PLANTS—SALICINEÆ TO CUPULIFERÆ AND CONIFERÆ.

BY W. CAREUTHERS, F.R.S., KEEPER OF THE BOTANICAL DEPARTMENT, BRITISH MUSEUM.

**T**HE Willow family (*Salicineæ*) is represented in Palestine, as with us, by species of poplar and willow, which find their favourite localities beside the water-courses. Our two British poplars are found also in Palestine, along with two or three other species. It has been thought that the *becaim* (בְּעַיִם) of the Hebrew Scriptures, translated in our English Bible "mulberry-trees," were poplars. The word occurs only in the narrative of the utter destruction of the Philistines on the occasion of their second invasion of Israel, after David was anointed king. They had spread themselves over the valley of Rephaim; and God, in answer

to David's inquiry, said, "Thou shalt not go up; but fetch a compass behind them, and come upon them over against the mulberry-trees. And let it be, when thou hearest the sound of a going in the tops of the mulberry-trees, that then thou shalt bestir thyself" (2 Sam. v. 23, 24). The Septuagint rendered the word by ἐπιου, "pear-trees;" and this interpretation has been accepted by Rosenmüller and others. Celsius proposes the gum-bearing *Amyris*; but this must be excluded, as it is not a native of Palestine. The Jewish Rabbis, followed by our translators, understand it to mean the mulberry-trees. Dr. Royle has suggested that it may be the aspen, for which he finds an Arabic name, *baca*,

not unlike the Hebrew. This tree is noted for the ease with which its leaves, borne on long flattened stalks, are moved by the slightest wind.

There is reason to believe that the white poplar is referred to under the name *libneh* (לִבְנֵה), which occurs twice in the Old Testament. In Jacob's experiments with Laban's flocks he employed peeled rods of green poplar, hazel, and chestnut-trees (Gen. xxx. 37). It was one of the trees under which idolatrous Israel sacrificed: "Under oaks and poplars and elms, because the shadow thereof is good" (Hos. iv. 13). The white-flowered storax-tree is thought by some to be the *libneh*; but as this was only a bush, it could not be ranked with the oak, as a tree whose umbrageous crown could afford shelter to the priest while sacrificing. The etymology of the word suggests that the tree was of a whitish colour, and justifies the application of the name to the downy-leaved poplar. Our own *Populus alba*, Linn., may be the plant of the uplands referred to by Hosea; while the allied *P. euphratica*, Dene, would be abundant in the locality where Jacob was tending Laban's flocks.

The branches of the willow were employed by the Israelites in the construction of the booths at the Feast of Tabernacles (Lev. xxiii. 40). In the description of behemoth this tree is specified as one which gave him shade: "The shady trees cover him with their shadow; the willows of the brook compass him about" (Job. xl. 22). The prosperity of Israel, when the Lord shall pour out His blessing, is likened to the rapid growth of "willows by the water-courses" (Isa. xlv. 4). The only other reference to this tree—for the "brook of the willows" (Isa. xv. 7) is obviously the name of a place—is in that psalm sung by the Israelites after the captivity, in which, with unsurpassed power and pathos, the picture of their misery is drawn: "By the rivers of Babylon, there we sat down, yea, we wept, when we remembered Zion. We hanged our harps upon the willows in the midst thereof" (Ps. cxxxvii. 1, 2). There is no good reason for the attempts which have been made to find some other tree than the willow which would accord with these references, for different species of *Salix* occur in Palestine. The *Salix Babylonica*, Linn., is one of them; and whether this is the very species which grew on the banks of the Euphrates, it has, from its long association with the narrative of Israel's misery, become the symbol of sorrow, and is extensively planted in our cemeteries: all the existing trees in Britain are cuttings from one introduced into the garden at Hampton Court, in the end of the seventeenth century.

Another Hebrew word, *tsaftsafah* (צַפְצַפָּה), is translated "willow" in our Bible. It occurs only in the passage where Ezekiel, in his figurative description of the king and princes of Jerusalem carried captive to Babylon, speaks of a great eagle as having placed the seed of the land "by great waters, and set it as a willow-tree" (xvii. 5). The correctness of this rendering is borne out by the Arab name, *safsaf*, for the willow, which is obviously the same as that of the Hebrew Scriptures.

The Oriental plane (*Platanus orientalis*, Linn.) is

one of the more common trees of Palestine, occurring frequently by streams and in the plains: it is often planted by roadways and near towns for its shade. It has always been a favourite tree, from the protection from sun and rain afforded by its dense mass of foliage. On this account it was the principal tree planted in the groves of the Athenian academies. It must not be confounded with the plane-tree of Scotland, which, though agreeing with it generally in the form of the leaf, in other respects differs widely from it. The Oriental plane grows in London, ornamenting all its squares, and often enlivening with its green foliage the narrowest lanes and the most crowded thoroughfares. The property it has of throwing off its outer bark every spring, and so getting rid of the coating of London soot which invests everything within its reach, probably secures for this tree its vigorous town life. It is to this casting off of its bark, getting rid of its clothes, that it owes its Hebrew name, 'armon (אַרְמוֹן), derived from a root meaning "nakedness." 'Armon is translated in our version "chestnut-tree;" but the Septuagint and Vulgate, with recent translators, render it "plane-tree." The word occurs twice in the Scriptures: "Rods of green poplar, and of the hazel and chestnut-tree," were placed by Jacob in the water-troughs where Laban's flocks came to drink (Gen. xxx. 37); and Ezekiel, in describing to Pharaoh the grandeur of the Assyrian empire, says, "The cedars in the garden of God could not hide him: the fir-trees were not like his boughs, and the chestnut-trees were not like his brancheles" (Ezek. xxxi. 8).

The fruit of the walnut is supposed to be the nut referred to by Solomon: "I went down into the garden of nuts to see the fruits of the valley, and to see whether the vine flourished, and the pomegranates budded" (Cant. vi. 11). The Hebrew *egoz* (עֵגוֹז) is closely allied to the Persian *gouz*, and to the Arabic *jowz*, the names for the walnut in these languages. The tree is a native of the mountains in the east, and was no doubt common in the higher lands of the north of Palestine in ancient times, as it is at the present day. The only reason against limiting *egoz* to the walnut is that this tree does not flourish with the vine and pomegranate, its geographical distribution being limited to colder localities than that in which these plants flourish.

The oaks are the most abundant trees in the hilly table-land of Palestine; in some places forming woods, and in others covering the ground for miles with a dense brushwood, from eight to twelve feet high. Our common British oak does not occur in Palestine, yet it is found high up on Lebanon. Three species of oak are of frequent occurrence throughout the country. Of these, the Valonian oak (*Quercus Ægilops*, Linn.) most nearly resembles our common oak. It has a stout trunk, and attains a height of some twenty to thirty feet. The large acorns, which are eaten by the Arabs, are borne in very large cups densely covered with long recurved teeth. These cups are extensively used by tanners, because of the large amount of

lannic acid they contain. The tree is common in Galilee, forming forests on Tabor and Carmel; it is also abundant across the Jordan in Bashan; and is, no doubt, the "oak of Bashan" mentioned several times in the Old Testament. The most common oak is an evergreen species, *Q. pseudococcifera*, Desf., like the holly or holm oak (*Q. Ilex*, Linn.) of our parks and shrubberies. To this species belongs the famous oak at Hebron, under which tradition says that Abraham entertained the three angels. This is an immense spreading tree, with a trunk twenty-six feet in girth, which forks about six feet from the ground into three equal stems, and these afterwards divide into many smaller limbs. The branches cover an area ninety-three feet in diameter. Tristram and Thomson record larger oaks which they have measured in Palestine. In the time of Josephus the traditional tree was a large terobinth, which has long ago entirely disappeared, and the tradition has been transferred to this well-known oak. But old as this tree is, it has no real claim to the great antiquity tradition gives to it; it is probably the last relic of the grove under one of the trees of which the angels were invited to rest by Abraham (Gen. xviii. 1). The third species is the gall oak (*Q. insectifera*, Linn.), a deciduous-leaved tree, from twenty to thirty feet high. Its leaves are white on the under surface. It is not so common as the other two, but is seen occasionally in Samaria, Galilee, and the Lebanon range. The young branches are attacked by a hymenopterous insect which produces a large crop of bright chestnut-coloured galls extensively used in the manufacture of ink and dyes.

The oak is not mentioned in the New Testament, but it is frequently referred to in the Old Testament, under several slightly varied terms, all derived from the same root, meaning "strength." The same radical idea is contained in the technical name of our British oak, *Q. Robur*, Linn.; and the Jews, like ourselves, used the oak proverbially for strength. Thus we read of the Amorite that his "height was like the height of the cedars, and he was strong as the oak" (Amos ii. 9). The simplest form of the Hebrew name, *el* (עֵל), is more frequently, and quite correctly, rendered in our version "mighty men." *Elon* (עֵלֹן) is translated "plain," as "plain of Moreh" (Gen. xii. 6; Deut. xi. 30; and Judg. ix. 6); "plain of Mamre" (Gen. xiii. 18; xiv. 13; xviii. 1); "plain of Zaanan" (Judg. iv. 11); "plain of Meonenim" (Judg. ix. 37); but in all these instances it would be more correctly translated "oak." The tree seen by Nebuchadnezzar in his dream, and called *ilan* (עֵץ, Dan. iv. 10, 11, &c.), was also an oak. When Joshua on the eve of his death received the promise of the people that they would serve the Lord, he took a great stone, and set it up as a witness under an oak (עֵץ, *allah*) in Shechem (Josh. xxiv. 26). Perhaps the most distinctive term for the oak among the Hebrews was *allon* (עֵלֹן), which is throughout rendered "oak" in our Authorised Version. Of the wood of this tree the Tyrians made the oars of their vessels (Ezek. xxvii. 6), and idolators formed the idols they worshipped (Isa.

xliv. 14), while the idolatrous worship was celebrated under the umbrageous head of the oak (Hos. iv. 13).

#### CONIFERÆ.

The indigenous flora of Britain includes three coniferous plants—a pine, a juniper, and a yew. The members of the order are found principally in the colder regions of the globe, and the species occurring in Palestine are confined to the mountains of the north. The most remarkable of them is the cedar, repeatedly referred to in the Scriptures under the name *erez* (עֵץ). This is the name still given to the tree by the Arabs, and though it would not be accurate to restrict it absolutely to the Lebanon cedar, there can be no doubt that this was the plant to which it was in the first instance and in a special manner applied. The cedar (*Pinus Cedrus*, Linn.) is confined in its geographical distribution to Asia Minor, coming south as far as Lebanon. It does not reach Palestine proper, and should not be included among the trees of that country. A closely-allied tree, if not a variety only of the Lebanon cedar, grows on the Atlas mountains; and the deodar, a third species, is found on the mountains in the north of India. The Lebanon cedar was long supposed to be confined to the small hollow on the north-western slope of Lebanon near Kadisha, called "The Cedars," which is over 5,000 feet above the level of the sea, and more than 3,000 feet below the summit of the mountain. Explorers have, however, found in the less accessible mountain fastnesses of Lebanon to the north several other groves, and cedars are known to be common on the Taurus range. The well-known grove of "The Cedars" consists of between four and five hundred trees growing on a platform some six acres in extent, with the summits of Lebanon towering to a great height around on every side. The trunk of the largest tree measures forty-seven feet in circumference, and its total height is about one hundred feet. The noble appearance of the cedar, and the interesting associations connected with it, have led to its being extensively planted in England. It is a common tree in and around London, and many parks throughout England, like Blenheim Park in Oxfordshire, contain magnificent specimens. Its foliage is not unlike that of the common larch, consisting of a large number of small needle-like leaves grouped together in tufts; but while in the larch the leaves fall off at the approach of winter, in the cedar they continue for two years, thus making the tree an evergreen. The cones are also very different from those of the larch, being oblong and blunt, and made up of many purplish-brown scales densely packed together. They rise upright from the branches, and as they take three years to ripen, and remain much longer on the tree, a fruit-bearing cedar always presents a singularly prolific appearance. The branches are thrown out horizontally from the parent trunk. These again part into limbs which preserve the same horizontal direction, and so on down to the minutest twigs. The leaves point upwards, growing from the twigs like grass from the earth. "Climb into

one," says Dr. Thomson, "and you are delighted with a succession of verdant floors spread around the trunk and gradually narrowing as you ascend. The beautiful cones seem to stand upon, or rise out of, this green flooring" (*The Land and the Book*, p. 200).

The majestic form and large spreading branches of this noble tree, which make it the pride of so many parks in England, made it the glory of Lebanon to the Jew (Isa. xxxv. 2). The cedar was the highest tree known to him. "His height was exalted above all the trees of the field. . . . The cedars in the garden of God could not hide him" (Ezek. xxxi. 5, 8); and it was considered to be the noblest member of the vegetable kingdom. Solomon's botanical knowledge extended from the meanest plant, the hyssop springing out of the wall, to the noblest, the cedar of Lebanon (1 Kings iv. 33). The cedars were the type of pre-eminent greatness and excellence. "Trees of the Lord" (Ps. civ. 16) the Psalmist calls them, by a parabolic Hebraism, to indicate their mighty grandeur.

An aromatic odour pervades every part of the plant, and this, according to Schulz, is characteristic of the cedar groves. "Everything," he says, "about this tree has a strong balsamic perfume, and hence the whole forest is so perfumed with fragrance that a walk through it is delightful." This explains such allusions as "His smell shall be as Lebanon" (Hos. xiv. 6). This perfume is present in the wood, and is due to a resin which freely exudes from the trunk while the tree is living, and may often be seen spotting the wood after it is made into furniture; metal objects placed in cabinets of cedar-wood are often injured by being coated with this resin as with a fine varnish. The resin was held in high esteem by the ancients as a powerful antiseptic, and under the name of cedria was employed by the Romans in embalming the dead. To this is due the prevalent belief in the imperishable nature of cedar-wood. The value of the timber for practical purposes has recently been called in question, but without good foundation. The high value set on it in ancient times, as shown by its extensive use in the first and second Temples, and in the palace of Solomon, which from the quantity of this wood employed in its construction was called "The house of the forest of Lebanon" (1 Kings vii. 2), as well as from the trouble that the Assyrian king took to obtain it from Lebanon for his palace at Nineveh—this high value is fully justified by an examination of the wood itself, which, though soft like almost all coniferous woods, is nevertheless a close, compact-grained wood, fitted for carving, and susceptible of the highest polish. Fragments of the cedar beams employed in the palace at Nineveh were found by Mr. Layard in the progress of his excavations, and are now preserved in the British Museum. These specimens, which have been subjected for some three thousand years to the oxidation and other chemical actions to which all dead organic bodies are liable, and have lost the elasticity of new wood, are still in a remarkably perfect condition. Through some imperfect observation they were declared to be frag-

ments of yew, but I have made a careful microscopic examination of the wood-cells, and have satisfied myself that the minute structure confirms Mr. Layard's determination from their external appearance, and their odour when burning, that they were portions of Lebanon cedar.

The labours of the eighty thousand hewers whom Solomon employed in Lebanon, to supply the demands of the Temple and the palace he was erecting, must have made serious havoc among the cedars, from which perhaps they have never recovered. The wood was brought down to the shore and shipped to Jeppa, whence it was transported to Jerusalem. Josephus records that Herod also used cedar for the roofing of his temple.

The fir-tree was supplied by Hiram from Lebanon, as well as the cedar, for the construction of the Temple. The pines of Palestine belong to two species, the Aleppo pine (*Pinus Halepensis*, Linn.), found in the mountainous tracts throughout the country, and common on the Lebanon range above the zone of evergreen oaks; the other, the sea-side pine (*P. maritima*, Duh.), forming forests here and there along the coasts, or on the sandy plains bordering the coast. Extensive forests of a third pine (*P. Carica*, Linn.) occur on the mountains of Gilead, on the farther side of Jordan. The Aleppo pine is probably the *berosh* (בְּרוֹשׁ) or *beroth* (בְּרוֹת), generally translated "fir-tree" in our version. Solomon employed fir planks in the Temple for the flooring, and he made the two entrance doors and the gilded ceiling of this wood (1 Kings vi. 15, 34). The Tyrians used it for the decks of their ships (Ezek. xxvii. 5), and David's harps were made of the same material (2 Sam. vi. 5).

The *tidhar* (תִּדְהָר) is associated with the fir and the box on the mountains of Lebanon (Isa. xli. 19; lx. 13); but whether it was one of the coniferous trees, as the translators of our version have understood it, or some hardy tree like the elm growing with them, it is impossible to say, as there is nothing in the context or the word itself to throw light on the question.

Much difference of opinion also exists as to the *oren* (אֹרֵן), from which idols were made (Isa. xlv. 14). Our version renders it "ash," but as this tree is not a native of Palestine, this interpretation must be set aside. The Septuagint and the Vulgate render it "pine-tree," and this view has been adopted by most critics. The abundance of the pine in Palestine, and the fitness of its wood for image-making, are in favour of this interpretation.

Isaiah specifies the timber of the cedar, cypress, and oak, as well as the *oren*, as used for making idols. The *tirzah* (תִּרְזָה), translated "cypress," occurs only in this passage, and may be that tree, though the Septuagint and Vulgate make it the oak, and others render it "holly." The cypress is extensively planted in the countries of the East as it is with us, but it has not been noticed as indigenous in the north of Palestine. The trees frequently mistaken for it are species of juniper, which are abundant on the Lebanon range, about three thousand feet above the level of the sea; and the *tirzah* may be the arborescent juniper of Lebanon (*Juniperus excelsa*, Willd.). It has been con-

jectured that the *arar* (אֲרָר), twice mentioned by Jeremiah, and in both places rendered "heath" in our version, is the savin (*J. Sabina*, Linn.), which occupies the cracks in the rocks, and grows in desert regions where heat and drought destroy other vegetation. If a special tree be intended by the *arar*, the shrubby savin meets the requirements of the texts; but the word may only describe the solitary forlorn aspect of a desert plant, as

the cypress have been severally named. There is absolutely nothing to support these or any of the other opinions that have been advanced as to this wood, and our translators have wisely avoided committing themselves to any English equivalent, by retaining the Hebrew word untranslated.

Among the costly articles of commerce for which the merchants of the earth are said to mourn (Rev.



THE CEDARS OF LEBANON. (From a Photograph.)

in the opposite picture the tree, emblematic of the man who trusteth in the Lord, is only specified as that which grows by the water-side (Jer. xvii. 8). It cannot be the heath, as no plant of this group is met with in the desert.

We have already seen that the *juniper* of our Authorised Version (1 Kings xix. 4, &c.) is a leguminous plant (Vol. IV., p. 194).

The gopher wood (אֲרָז) of which Noah constructed the ark is conjectured by some authors to have belonged to some coniferous tree, and the cedar, the pine, and

xviii. 12) when the Apocalyptic Babylon is destroyed, is thyrine wood (Ξύλον θύρινον). This is the *Callitris quadrivalvis*, Vent., a tree nearly related to *Thuja*, but having jointed branches, with rings of small scale-like leaves at the joints. It is found on the Atlas range, and its wood has been always highly prized. It was known to the ancient Romans under the name of citron-wood, and brought a fabulous price in the market. Pliny records that a table made of this wood was sold for 1,400,000 sestertees, equal to about £13,750 of our money!

## THE HISTORY OF THE ENGLISH BIBLE.

## THE DOUAI AND RHEMISH VERSIONS.

BY THE REV. W. F. MOULTON, M.A. LOND., D.D. EDIN., MASTER OF THE WESLEYAN HIGH SCHOOL, CAMBRIDGE.

**H**ITHERTO our history has mainly recorded the efforts made by earnest reformers of the Church to diffuse throughout England the knowledge of the Scriptures. The opposition to these endeavours has proceeded from the Church of Rome, and has at times been as successful as it was intense. Less than fifty years have elapsed from the time when Tyndale's Testaments were burned at St. Paul's Cross, and now an English version of the New Testament is offered to the Romanists themselves, with the sanction of an authority which none could dispute. This version bears the following title: "The New Testament of Iesus Christ, translated faithfully into English out of the authentical Latin, according to the best corrected copies of the same, diligently conferred with the Greeke and other editions in divers languages: with argvments of bookes and chapters, Annotations, and other necessarie helpes, for the better vnderstanding of the text, and specially for the discouerie of the Corrvptions of diners late translations, and for clearing the Controversies in religion of these daies. In the English College of Rhemes. Psalm 118.<sup>1</sup> . . . That is, Giue me vnderstanding and I will seache thy law, and will keepe it with my whole hart. S. Aug. tract 2, in Epist. Ioan . . . that is, Al things that are readde in holy Scriptures, we must heare with great attention, to our instruction and saluation: but those things specially must be commended to memorie, which make most against Heretikes: whose deceites cease not to circumuent and beguile al the weaker sort and the more negligent persons. Printed at Rhemes by Iohn Foguy. 1582. Cum privilegio."

The translation of the Old Testament was not published until 1609, 1610, though finished long before. The title is similar to that of the New Testament, "Doway," however, being substituted for Rheims; the text on the title-page is Isaiah xii. 3, "You shall draw waters in joy out of the Saviour's fountains." The work was printed at Doway by Lawrence Kellam at the "sign of the Holy Lamb."

The Romish College at Douai was one of the "English Colleges beyond the seas," founded with the object of organising missionary work in England. William Allen, through whose efforts the college was founded, was a man of learning and of untiring energy. In Mary's reign he was Principal of St. Mary's Hall, Oxford, and Canon of York; soon after the accession of Elizabeth he left England, and for a quarter of a century was the mainspring of the movement for the restoration of England to communion with Rome. He

was made Cardinal by Sixtus V., in 1587. In consequence of the disturbed condition of the country the college was (in 1578) removed to Rheims for a time. One of the early students at Douai was Gregory Martin, formerly fellow of St. John's College, Oxford, who afterwards became teacher of Hebrew and reader of divinity in the College at Rheims. It is probable that the "Rhemish Testament" and the "Douay Bible" owe their origin to Allen, but that the translation was mainly executed by Martin. Besides Allen, three other English scholars, graduates of Oxford, are said to have been associated with Martin in the work—Dr. J. Reynolds, Dr. Briston, or Bristol, and Dr. Worthington. The last two are supposed to have contributed the notes, which are an essential part of this version.

The preface to the Rhemish Testament is an elaborate and ingenious document. The translators are at no pains to conceal that their motive in undertaking the work was the extensive circulation of other versions of the Scriptures. Not content with translating truly, they "have also set forth large Annotations" to help the studious reader embarrassed by the controversies of the times. The text which they follow is not the Greek, but the "old vulgar Latin" used in the Church for 1,300 years, corrected by St. Jerome according to the Greek, commended by St. Augustine, declared by the holy Council of Trent to be of all versions the only "authentic," preferred even by adversaries such as Beza, so exact in representing the Greek that "delicate heretics" have pronounced it rude, shown to be impartial by the fact that even the versions of Erasmus and others are more to the advantage of the Catholic cause than this ancient Bible of the Church. The Latin (they say) is found to agree either with other manuscripts of the Greek or with the reading of ancient Fathers of the Church. Whilst, however, the translation is from the Latin, the Greek text is not to be disregarded: the reader will often find the Greek word (also the Latin word) placed in the margin when the sense is hard or the reading ambiguous. The peculiarities of this version, therefore, result partly from the use of the Vulgate as a basis, and partly from the principles by which the translators were guided in their work.

The Bible called the Vulgate is, strictly speaking, not one book, but a combination of several. The Old Testament, with the exception of the Psalter, is a translation from the Hebrew, executed by Jerome about the end of the fourth century. The Psalter is a revision (by Jerome) of a much older translation, made not from the Hebrew, but from the Septuagint. The Apocryphal Books also belong to the same early version, revised and corrected in part. The Old Latin version of the New

<sup>1</sup> This verse and the quotation from Augustine which follows are given in both Latin and English.

Testament probably dates from the beginning of the second century; the New Testament of the Vulgate consists of this older translation, revised with care in the Gospels, but imperfectly in the Epistles. In the Psalms, therefore, a translation from the Vulgate presents the original at fourth hand, so to speak, the Hebrew having passed into a Greek version (often of very inferior quality), the Greek into a Latin, before the translation into English commenced. On the other hand, Jerome's own work is of great excellence. We may expect, therefore, that any correct reproduction of the Vulgate in English will be very faulty and imperfect in the Book of Psalms, but usually good and true in the greater part of the Old Testament. In the New Testament the case is more complicated. The Latin translation, being derived from manuscripts more ancient than any we now possess, is frequently a witness of the highest value in regard to the Greek text which was current in the earliest times, and (as was remarked in an earlier chapter) its testimony is in many cases confirmed by Greek manuscripts which have been discovered or examined since the sixteenth century. Hence we may expect to find that the Rhemish New Testament frequently anticipates the judgment of later scholars as to the presence or absence of certain words, clauses, or even verses. Thus in Acts xvi. 7, there is now overwhelming evidence for reading "the Spirit of Jesus suffered them not;" in Matt. v. 44, the words "bless them that curse you, do good to them that hate you," and the words "which despitefully use you and," should be omitted from the text, having found their way into later manuscripts from St. Luke's Gospel; and in 1 Peter iii. 15 we must read "Lord Christ" instead of "Lord God." In these and many other instances the Rhemish Testament agrees with the best critical editions of the present day. There are, no doubt, many examples of a different kind, such as the reading "by good works make your calling and election sure" (2 Peter i. 10); but, on the whole, the influence of the use of the Vulgate would in the New Testament be more frequently for good than for harm in respect of text. As a translation the Vulgate is, as a rule, literal and faithful, but often obscure: a correct reproduction of the Vulgate will reflect these qualities, and this the Rhemish Testament certainly does. If, however, we allow that this version faithfully represents the Latin, it must be understood that it is the Latin as current in the time of the translators. Even then it was acknowledged that the common copies of the Vulgate differed widely from Jerome's text, and the need of a new examination of manuscripts was felt as early as the Council of Trent. It was not until 1587 and 1592 that the authorised editions of the Vulgate appeared, and these were very far from supplying the want.

We come now to the consideration of the principles of action adopted by the translators. Having the Latin text before them, how did they deal with it? The answer may be given in few words: the translation is literal and (as a rule, if not always) scrupulously faithful and exact, but disfigured by a profusion of

unfamiliar and Latinised words, which convey no meaning whatever to the ordinary English reader. The last peculiarity strikes the eye at the first opening of the volume. The translators argue skilfully in defence of their practice. If (they ask) such words as *Raca*, *Hosanna*, and *Behai* be retained, why not *Corbana* (for treasury, Matt. xxvii. 6)? If Sabbath is kept for the seventh day, why not *Parascene* for the Sabbath-even? If Pentecost is a proper word, what objection is there to *Pascha* for Passover, *Azymes* for sweet (*i.e.*, unleavened) bread, bread of proposition for shew-bread? If proselyte and phylacteries be allowed, why not *neophyte* and *didragmes*? It is not possible, they maintain, to avoid the word *evangelise*, for no word can convey its meaning; and for the same reason they use "depositum" in 1 Tim. vi. 20; "He exinanited himself" in Phil. ii. 7; "to exhaust the sins of many" in Heb. ix. 28. A table containing the explanation of fifty-eight words is given at the end of the book. Some of these words are now familiar to all: as *acquisition*, *victim*, *prescience*, *gratis*, *allegory*, *adulterate*, *advent*, *resuscitate*, *co-operate*; others, as *commensation*, *contristate*, *prepnition*, are strangers still. Others are still in use, but not in the sense here assigned. Thus *calumniate* does not now denote "violent oppression by word or deed," nor is *prevarication* equivalent to "transgression," nor is *issuc* limited to a "good event." But this list does not by any means do justice to the peculiar vocabulary of the Rhemish translators, as the following quotations will prove: "He will shew you a great refectory adorned" (Luke xxii. 12); "I will not drink of the generation of the vine" (ver. 18); "sleeping for pensiveness" (ver. 45); "transfer this chalice" (ver. 42); "averting the people" (xxiii. 14); "adjudged their petition to be done" (ver. 24); "wrapped it in sindon" (ver. 53); "society of his passions" (Phil. iii. 10). To say nothing of words now well known (as *altercation*, *fallacy*, *primacy*, *demurcnness*, *contumelious*), we find many other Latin words disguised, or hardly disguised, such as *odible*, *coinquination*, *acception*, *correction*, *exprobrate*, *potestates*, *longanimity*, *obsecration*, *scenopagia*. The translation of some verses in the Epistle to the Ephesians will illustrate at once the Latinised diction and the excessive literalness of this version: "To me the least of all the sainctes is given this grace, among the Gentils to euangelize the vnsearcheable riches of Christ, and to illuminate all men what is the dispensation of the sacrament hidden from worlds in God, who created all things: that the manifold wisdom of God may be notified to the Princes and Potestats in the celestials by the Church, according to the prefnition of worlds, which he made in Christ Jesus our Lord;" "Our wrestling is not against flesh and blond: but against Princes and Potestats, against the rectors of the world of this darkenes, against the spirituals of wickednes in the celestials." On the other hand, the translator's care strictly to follow the text before him often led to happy results, the preservation of a significant phrase of the original or of an impressive arrangement of

words. Thus every translator would now agree with this version in the words, "liberty of the glory of the children of God" (Rom. viii. 21); "holiness of the truth" (Eph. iv. 24); "by their fruits you shall know them" (Matt. vii. 16). If we turn to any chapter of the Gospels we shall find examples of excellent translation, which in some cases have been followed by our Authorised Version. In Matt. xxv., for example, the translation in verse 8, "our lamps are going out," is unquestionably correct; in verses 17, 18, 20, 22, the article should certainly be inserted, *the fire, the two*; in verse 21, "place thee" is much better than "make thee ruler;" and in verse 27, "bankers," if a somewhat bold rendering, is more intelligible than "exchangers." It is from the Rhemish Testament that the Authorised Version obtains "blessed" in Matt. xxvi. 26 (for "gave thanks"); "hymn" in verse 30; "adjure" in verse 63; and it would have been well if our translators had also adopted "court" in verse 3, and "Rabbi" in verses 25 and 49. In the first chapter of St. James we owe to the Rhemish version "upbraideth not" (verse 5), "nothing doubting" (verse 6), "the engrafted word" (verse 21), "bridleth not" (verse 26). If three chapters, taken by accident, yield such results, the reader will not doubt that very many examples of the same description might be produced. Nothing is easier than to accumulate instances of the eccentricity of this version, of its obscure and inflated renderings; but only minute study can do justice to its faithfulness, and to the care with which the translators executed their work. Every other English version is to be preferred to this, if it must be taken as a whole; no other English version will prove more instructive to the student who will take the pains to separate what is good and useful from what is ill-advised and wrong. The marginal notes which are added by the translators from time to time prove that they kept the Greek text before them, though translating from the Latin. Sometimes this saves them from mistake, as in Phil. iv. 6, where the Latin might mean "in all prayer," but the Greek must signify "in everything by prayer." The most remarkable proof of their use of the Greek is their treatment of the Greek article. As the Latin language has

no definite article, it might well be supposed that of all English versions the Rhemish would be least accurate in this point of translation. The very reverse is actually the case. I have noticed as many as forty instances in which, of all versions, from Tyndale's to the Authorised inclusive, this alone is correct in regard to the article. This is the more remarkable, as the older versions were certainly known and used by the translators of the Rhemish Testament. They make no allusion in their preface to any indebtedness to preceding translators, but of the fact there can be no doubt. The comparison of any chapter with the translations in the Geneva and Bishops' Bibles will be sufficient to convince the most incredulous.

It is not necessary to say much on those peculiarities of this Testament which stand connected with the faith professed by the translators. In a Roman Catholic version we expect such renderings as *do penance, priest* (for *elder*), *sacrament* (for *mystery* or *secret*); "Catholic usage" has also led to the substitution of "our Lord" for "the Lord." There is but little, however, in the text to favour Romish doctrine: it is in the notes that this is strenuously and perseveringly taught. With these, differing widely from the translation in their spirit and characteristics, we are happily not concerned in this place. Elaborate confutations of the teaching of these notes were published within a few years, by W. Fulke in 1589, and by T. Cartwright in 1618. In the former work the Rhemish version and that of the Bishops' Bible are given in parallel columns. Neither of these writers appears to criticise the translation to any large extent.

On the Douai version of the Old Testament it will not be necessary to dwell. As it was not published until 1610, it does not belong (so to speak) to the line of ancestry of our Authorised Version.

Editions of the New Testament appeared in 1600, 1621, 1633, and of the whole Bible in 1635. In 1749, 1750, the work was revised by Dr. Challoner; another revised edition, by Dr. Troy, bears date 1791. The later editions differ widely from the original version; an interesting paper on the variations will be found among the collected Essays of the late Cardinal Wiseman.

## GEOGRAPHY OF THE BIBLE.

### EGYPT.

BY MAJOR WILSON, R.E.

**T**HE name by which Egypt is usually known in the Bible is Mizraim, a word in the dual form, which may perhaps indicate the natural division of the country into Upper and Lower Egypt; that is, the Nile Valley and the Delta. Egypt is also called "the land of Mizraim;" the "land of Ham" (Ps. cv. 23, 27), and Rahab ("the proud one") (Isa. li. 9). According to

Ezekiel (xxix. 10), the country extended from Migdol to Syene, and these limits might well be used to define its extent at the present day, for the northern point, Migdol—the Magdolum of Antoninus, which was twelve miles from Pelusium—has been identified with Tell es-Semut, east of the Suez Canal; and the southern one, Syene, with Assouan, on the borders of Nubia, a little below the first cataract of the Nile. The districts

of Caphtor and Pathros, which are named in the Bible, appear to have formed part of Upper Egypt.

There has probably been little change in the physical aspect of Egypt since the days when Joseph was made "ruler over all the land of Egypt," or since those in which Moses led the Israelites from the land of their bondage. The Valley of the Nile, or Upper Egypt, must always have presented the same general appearance; the mysterious river rolling silently northward between two, almost unbroken, table-topped walls of limestone, which here approach the water, there retire from it, leaving large plains of the richest soil, to which new life is given each year by the fertilising waters of the great river. Over these flats is spread a carpet of luxuriant vegetation of the brightest green, which is in striking and not unpleasing contrast to the yellow hills of the barren desert on either side. So, too, the Delta must always have been a great plain, intersected by the many arms of the river and by innumerable canals, which irrigated the country and spread the life-giving waters over an area far greater than that which is now cultivated. The sands of the desert have been allowed to encroach and swallow up large tracts, such as the "land of Goshen," which was formerly the "best of the land" (Gen. xlvii. 6), but is now little better than the surrounding desert; the diminution of the population has also had its effect, and many of the canals and lakes, once well stocked with fish, have dried up, and no longer fertilise the land; such is especially the case with the great canal that connected the Nile with the Gulf of Suez, and gave life to the Wady Tumeilat, which is now covered with sand. The Delta is triangular in form, its eastern and western faces being bounded by branches of the river, and its base by the sea; its fertility was surprising, and is alluded to in several passages of the Bible, as for instance in Gen. xiii. 10, where the Jordan valley is said to have been "like a garden of the Lord, like the land of Egypt." The rainfall is so slight that it has no influence on the cultivation, a peculiarity noticed by Zechariah (xiv. 18); and the necessity for irrigation is mentioned in Dent. xi. 10, 11, where a contrast is drawn between the land of bondage and the Promised Land, which was to be "a land of hills and valleys," that "drinketh water of the rain of heaven." At one point of Lower Egypt a remarkable change in the features of the country has taken place in consequence of the gradual elevation of the ground in the vicinity of Suez; the effect of this has been to cut off all connection between the Bitter Lakes and the sea, and to cause the head of the Gulf of Suez to retire southwards, an interesting illustration of the prophecy of Isaiah, that the Lord should "utterly destroy the tongue of the Egyptian sea" (xi. 15).

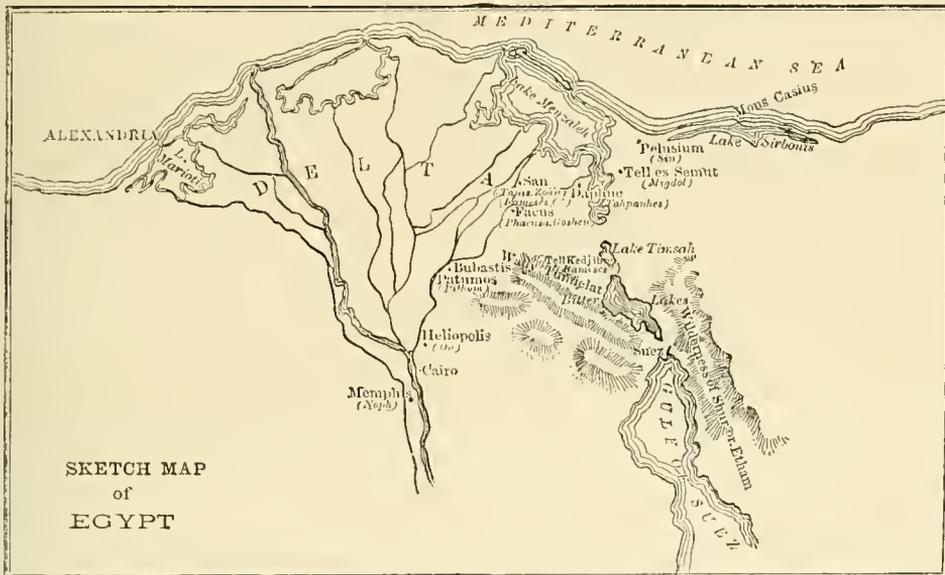
The Nile is called in the Bible "Shihor," or "Ior," and the "river of Egypt;" its annual inundation is the great blessing of Egypt, and during its progress the rise and fall of the river is the one subject of conversation, for a failure brings want, perhaps famine, whilst an excessive inundation spreads over the country, carrying

destruction in its train. It was perhaps one of these latter that Amos had in his mind's eye when he wrote (ix. 5), "And it shall rise up wholly like a flood, and shall be drowned, as by the flood of Egypt." The Nile commences to rise at various dates between the second week in June and the first week in July, and by about the 24th of July a very good estimate can be formed of the sort of inundation which may be expected; the river attains its maximum height in September or October, and a rise of from twenty-three to twenty-five feet is considered "a good Nile." In 1873 the rise was only nineteen feet nine inches, whilst in 1874 it was as much as twenty-nine feet, and caused considerable damage to some of the crops in Upper Egypt. The Suez Canal, which connects the Mediterranean and Red Seas, and the Sweet Water Canal from the Nile to Suez, are effecting great changes in modern Egypt, but as they have no Biblical interest we need only allude to them here.

Egypt was essentially an agricultural country, the granary of the surrounding nations, who all turned to it in time of famine. It owed its fertility to the annual inundation of the Nile and to artificial irrigation throughout the year, which was carried on by the same means as that now employed, the *shadoof*, a long pole attached to an upright with a bucket at one end and a counter-weight at the other. The whole system of agriculture, from the time when the ground was ploughed up after the subsidence of the inundation, to the time when the grain was harvested, threshed, or trodden out by unmuzzled oxen, and stored in granaries, is clearly depicted on the monuments, and from the same source we gather that most of the products correspond with those of modern Egypt. Vines producing wine of excellent flavour were extensively cultivated; the date-palm grew in large numbers, and so did the fig, olive, orange, lemon, pomegranate, and banana; vegetables, such as the "cucumbers and the melons, and the leeks, and the onions, and the garlick," for which the Israelites hungered in the dreary desert (Numb. xi. 5), flourished luxuriantly; and the great open fields were covered with wheat, barley, flax, rye, peas, beans, lentils, &c., which brought forth fruit abundantly. In comparatively modern times, rice, sugar-cane, the tobacco plant, and cotton have been introduced into the country; but on the other hand, the papyrus, the most important of all Egyptian plants, and the lotus, the favourite flower of the ancient Egyptians, have almost disappeared; and that taste for horticulture, which is recognisable in the well-stocked gardens of the monuments, appears to have been almost lost. Paper was manufactured from the papyrus, and boats were made from its stalks, sometimes of considerable size, sometimes small, like the tiny ark of bulrush (papyrus) into which Moses was placed by his mother. The sycamore and acacia, the wood of which was largely used by the Egyptians, are common at the present day. The disappearance of the papyrus and lotus appears to have been foreseen by Isaiah (xix. 7): "The paper reeds by the brooks, by the mouth of the

brooks, and everything sown by the brooks, shall wither, be driven away, and be no more." We may here briefly notice the change made by Joseph in the tenure of land in Egypt, the effect of which was to transfer all property in the land to the crown, excepting that vested in the priests, who were left in full possession of their lands and revenues. The original proprietors thus became, after the famine, crown tenants, holding their lands by payment of an annual rent, amounting to one-fifth of the produce. The statements of Gen. xlvii. with regard to the condition of land tenure and its origin in an exercise of the king's authority, are confirmed by the old historians, Herodotus, Diodorus, and Strabo, and also by the monuments; but there is still some uncertainty as to the particular Pharaoh to

merchants would appear to have supplied horses and chariots to the Hittites and Syrians (1 Kings x. 28, 29). The camel, now the principal beast of burden in Egypt, is, curiously enough, not noticed on the monuments, but it is mentioned (Gen. xii. 16) in connection with Abraham's sojourn in the country; it appears amongst the animals upon which a murrain would be sent (Exod. ix. 3); and it is represented on one of the Assyrian monuments as forming part of the tribute paid by Egypt. The crocodile, the "dragon" of the striking passage in Ezek. xxix. 4, 5, is now rarely found in Lower Egypt, but frogs abound in the rivers and ponds; and lice, flies, and occasionally locusts, are still amongst the plagues of Egypt. The Nile and the lakes are abundantly stocked with fish, and there are



whom the change is to be attributed, some writers believing him to have been Amenemha III., others Apophis, the last of the shepherd kings. The history of Joseph as well as that of Abraham is curiously illustrated in a papyrus, translated by Mr. Goodwin. The story records that one Saneha, an *amu* (a foreigner or nomad of Arabia or Palestine), was received into the service of Pharaoh, and rose to high rank, becoming a "counsellor among the officers, set among the chosen ones;" this shows that there is nothing improbable in the rise of Joseph to power, or in the reception which Abraham received from Pharaoh.

Cattle, sheep, goats, asses, and dogs were plentiful in ancient Egypt, and its horses were in great request; to these latter there are many allusions in the Bible. In Deut. xvii. 16 the Israelites are forbidden to traffic in horses with Egypt, possibly on account of the close intercourse which it would necessitate; and the prophets frequently reprove the people for trusting in the chariots and horses of that country. Solomon, however, "had horses brought out of Egypt," and his

large fisheries on Lake Menzaleh, but the more celebrated Lake Moeris is dried up.

Without attempting to enter into any discussion on the language of the Egyptians, we may draw attention to the large number of Egyptian words found in those passages of Genesis and Exodus which relate to Egypt; and to the fact that the author of those books, who must have possessed a good knowledge of the language, uses the words without any indication of their meaning, as if he supposed they would be quite familiar to his readers. With reference to this it has been well observed that "it is highly improbable that any Hebrew, born and brought up in Palestine within the period extending from the Exodus to the accession of Solomon, would have had the knowledge of the Egyptian language" which must have been possessed by the writer.

The relations of Egypt to the early history of the chosen people have been dwelt upon sufficiently in the biographies of Abraham, Joseph, and Moses (Vol. I.), and in the Dean of Canterbury's paper on the Pentateuch (Vol. I., pp. 1—5).

We may now turn to an examination of the several districts and towns of Egypt mentioned in the Bible, and of these the first in interest are Goshen and the cities immediately connected with it. We gather from the Bible that the "land of Goshen," or, as it is sometimes called, "the land of Rameses," was in the eastern portion of the Delta, as it is nowhere stated that the Israelites crossed the Nile at the time of the exodus; that it was a frontier province not far from the residence of the Pharaoh of Joseph, either Memphis or Zoan; that it was between that place and Palestine; and that it was a pastoral country, in which Pharaoh's own cattle were pastured, in "the best of the land." The Septuagint and Coptic translators, whose testimony in all Egyptian matters is of great value, call Goshen *Gesem Arabius* and *Tarabia*, which indicate that it should be looked for in the district east of the Delta, called by Ptolemy the "Arabian nome." The chief town of this nome is called, on the Egyptian lists, *Kesemet*, which is a close transcription of the Greek *Gesem*, *et* being the usual feminine termination; the name Goshen still lingers in the modern Facus, which is derived from the Greek Phakusa, or, as it would be in Egyptian, Pa or Pha-Kosen, "the Goshen." Tell Facus is situated on a canal, which runs from Zagazig to San (Tanis or Zoan); and the district of which it was the chief town adjoined the nomes of Tanis and Tuku, or Tukut. There is abundant evidence to show that these three districts contained a large Semitic population, and we may suppose that Jacob's family, originally settled in Goshen, spread into the other two nomes.

The identification of *Rameses*, the first station of the Israelites, is of the greatest importance, but there is considerable difficulty in fixing its position. Without entering into the discussion of this question, we may state that until recently critics have placed Rameses on the canal made in the Wady Tumeilat by Osirtasen of the twelfth dynasty, either at Tell Abhasiyeh or at Abu Kesheb, the one at the western, the other at the eastern end of the valley. Brugsch Bey, the well-known Egyptologist, has, on the other hand, found that San (Zoan) was at one time called Rameses, and he proposes to identify this with the Rameses of the Exodus. The direction in which the Israelites marched from Rameses is also the subject of much controversy: those who place Rameses near the western end of Wady Tumeilat hold that the march was down that valley, and that the Red Sea was crossed between the Bitter Lakes and Lake Timsah, to which point the sea once extended; whilst those who identify Rameses with Abu Kesheb, at the eastern end of the valley, think that the Israelites marched southwards and crossed the Red Sea near Suez; Pi-hahiroth, Migdol, and Baal-zephon being placed near that town. The views of Brugsch Bey are of special interest, as he states that he has found the names of all the places mentioned in the narrative of the Exodus on the Egyptian monuments. They are to the effect:—1. That the town of Rameses differs in no way from the town of Zoan, or Tanis, the chief town of

the district of Tanis. 2. That the adjoining district was called Tukut, which is easily identified with Succoth, the second station of the Israelites. 3. That the third station, called in the Bible (Numb. xxxiii. 6) Etham, bears the name of Hetham, "the fortified," in the Egyptian texts, and was to the west of El Kautarah, on the confines of the desert. 4. That from Etham they turned northwards by Migdol, the Magdolon of the Greeks, now Tell es-Semut, and encamped before Pi-hahiroth, between Migdol and the sea (Mediterranean), in face of Baal-zephon. The latter name, in Egyptian, Baal-Zipuna, was that of a sanctuary situated on Mount Casius, whilst Pi-hahiroth, "the Hiroth," was the Egyptian name of

"That Serbonian bog,  
Betwixt Damiat and Mount Casius old,  
Where armies whole have sunk."

And it is in this locality that he places the destruction of Pharaoh and his army. 5. That after the great deliverance the Israelites journeyed southwards to Marah, the Bitter Lakes, and thence to Elim, the Egyptian Alim, "town of fishes," north of the Red Sea.<sup>1</sup> The inscriptions give the name Yam Suph—translated in our version, "Red Sea"—to the Lake Sirbonis, and all the lakes, as well as to the Red Sea, the meaning being "sea of flags or weeds." Until the documentary evidence is fully laid before Egyptologists, we must reserve our judgment, remarking that there would appear to be nothing contradictory to the Bible narrative in the supposed route of the Israelites, and that it reconciles some difficulties in the older views.

*Pithom*, the city mentioned with Rameses as having been built by the Israelites, is identified by some critics with the Patoumos of Herodotus, and the Thoum of the Antonine Itinerary, between Heliopolis and Pelusium, whilst Brugsch has found on the hieroglyphic lists the name of Pithom as chief town of the district of Tukut (Succoth). *Zoan* has been satisfactorily identified with Tanis, the modern San, where Brugsch Bey has made his most interesting discoveries; amongst them is an inscription with the expression "*sechet Tawet*," which exactly corresponds to the "field of Zoan" in the passage, "Marvellous things did He in the sight of their fathers, in the land of Egypt, in the field of Zoan." The Egyptian papyri and monuments also teach us, according to Brugsch, that the title of Joseph, "Zaphnath-paaneah" or Zaphanet-phankh, means in Egyptian the governor of the district Sethroites; that the Abrech of Gen. xli. 43—translated in our version, "how the knee"—is Egyptian, and means the Ab or first officer of Pharaoh's house; that the town Pithom worshipped God under the name, "the living God," which corresponds to Jehovah; that a serpent of brass

<sup>1</sup> We may remark that the theory of Brugsch Bey relating to the Exodus, should it ever be adopted, will not be opposed to the view that the Mountain of the Law was in the Peninsula of Sinai, and that the Israelites followed from Ayun Musa to Jebel Musa-Sufsafeh, the route we have indicated in the article on "Sinai." The positions assigned to some of the stations would, however, have to be altered.

was regarded as the symbol of the living God; and that the *chartummim*, or "magicians" of Egypt, who attempted to perform the miracles of Moses, were the "high priests" of the town of Rameses. Zoan became a city of great importance at a very early period, and when Isaiah wrote it would appear to have been one of the chief cities in Egypt, as he speaks of "the princes of Zoan" (Isa. xix. 11; xxx. 4). The mounds that mark the site of the town in which Moses had his memorable interviews with Pharaoh before the Exodus, are remarkable for their height and extent; a good general view is obtained from the highest mound, which is thus described by Mr. Macgregor: "The horizon is nearly a straight line on every side; and looking west the tract before us is a black rich loam, without fences or towns, and with only a dozen trees in sight. This is the 'field of Zoan.' Behind is a glimmer of silver light on the far-away shore of Lake Menzaleh; across the level foreground winds most gracefully the Mushra; but between that winding river and the mound we look from, there is, lying bare and gaunt, in stark and silent devastation, one of the grandest and oldest ruins in the world. It is deep in the middle of an enclosing amphitheatre of mounds, all of them absolutely bare, and all dark-red, from the millions of potsherds that defy the winds of time, and the dew and the sun alike, to stir them, or even to melt away their sharp-edged fragments." Ezek. xxx. 14 foretells the fate of the city in the words, "I will set fire in Zoan."

*Sin* is identified with Pelusium, but the site of this latter place is not quite certain; the most probable identification would appear to be Tineh, near the sea-shore, to the east of Port Said. *Sin* is called by Ezekiel "the strength of Egypt" (xxx. 15), and such Pelusium was, the key of Egypt on the east, strongly protected by the mud and swamp which surrounded it. Situated thus, on the eastern frontier, Pelusium was one of the first towns attacked by invaders from the east, and its exposed position may explain the special threat of the prophet, "I will pour my fury upon Sin," and "Sin shall have great pain" (ver. 16). *Tahpanhes*, a frontier town about sixteen miles from Pelusium, was the place to which Johanan and "all the captains of the forces" brought "all the remnant of Judah," including Jeremiah; and it was here that the prophet foretold the conquest of the country by Nebuchadnezzar, who was to set his throne "at the entry of Pharaoh's house in Tahpanhes" (Jer. xliii. 5-10). The town was called *Daphnæ* by the Greeks, and has been identified with the modern Tell Defenneh; it seems also not improbable that the *Hanes* of Isa. xxx. 4 was the same place. *Alexandria*, the birth-place of Apollos (Acts xviii. 24), was founded by Alexander the Great, B.C. 332, and soon became a place of great importance. Alexander himself assigned to the Jews a quarter in the new city, giving them all the rights of citizenship, and here they settled in such numbers that in after years, as Philo informs us, two out of the five districts were called Jewish districts. According to tradition, the first church in Alexandria was founded by St. Mark, and

the number of Christians, even at the end of the first century, was very large. Hardly a vestige remains of the once magnificent city. The Pharos, one of the seven wonders of the world; the Museum, with its famous library; the Serapeum, with its colossal statue of Serapis; the Cæsarium; the gymnasium, have long since disappeared; but a new town has sprung up, which promises to be of importance in the future. The *Pi-beseth* of Ezek. xxx. 17, whose young men were to fall by the sword, has been identified with Bubastis (Tell Basta), a town on the Pelusiac branch of the Nile at which Shishak, after his conquest of Thebes, fixed the seat of his government. There are many remains of the ancient town and of the Temple of Pasht, which excited the admiration of Herodotus. *On*, the "Aven" of Ezek. xxx. 17, the "Beth-shemesh" of Jer. xliii. 13, and "Heliopolis" of the Septuagint, was a place of great celebrity, and the principal seat of learning in Egypt before the accession of the Ptolemies, when the schools were transferred to Alexandria; the ruins are not far from Cairo, and are marked by an obelisk sixty-eight feet high, which is considered one of the oldest monuments of its kind in Egypt. Mounds and crude brick walls are all that remain of Beth-shemesh; for its "images" have been broken, and "the houses of the gods of the Egyptians" have been burned with fire (Jer. xliii. 13). At *On* Moses is said to have studied, and to have become "learned in all the wisdom of the Egyptians," and Joseph's wife, Asenath, was a daughter of one of the priests of the renowned temple; here, too, is now shown a venerable sycamore, beneath whose branches the Holy Family are said to have rested when they came into Egypt. To the north-west of Heliopolis some mounds, called Tell el-Yabudeh, are supposed to mark the site of the town in which Onias built his temple for the use of the Jews in Egypt. *Noph* or *Memphis*, which is specially threatened by Isaiah, Jeremiah, and Hosea, was on the western bank of the Nile, some distance higher up than Cairo; it was one of the oldest, and at the same time the largest and most magnificent city in Egypt. Its ruins for a long time were the wonder and admiration of travellers, but they gradually disappeared under an ever-increasing layer of sand and mud, and the very site appears to have been lost during the fifteenth and following centuries, until it was re-discovered at the commencement of the present century; a remarkable fulfilment of the prophecies of Jeremiah and Ezekiel: "Noph shall be waste and desolate without an inhabitant" (Jer. xli. 19); "I will also destroy the idols, and I will cause their images to cease out of Noph" (Ezek. xxx. 13). Most important excavations have been made at Memphis by Monsieur Mariette, resulting, among other things, in the discovery of the Apis Mausoleum or Serapeum. The Serapeum resembled in appearance an ordinary Egyptian temple; an avenue of sphinxes led up to it, and two pylons stood before it; but it differed from all others in having beneath it a series of rock-hewn vaults, in which were placed the mummied representatives of the god Apis. "Living, the sacred bull was worshipped in a magni-

ficient temple at Memphis, and lodged in a palace adjoining—the Apieum; dead, he was buried in excavated vaults at Sukkarah, and worshipped in a temple built over them—the Serapeum.” The necropolis of Memphis is of vast extent, and to this there may be an allusion in Hosea ix. 6: “Egypt shall gather them up, Memphis shall bury them.” *No* or *No-Amon*, “that was situate among the rivers” (Nabum iii. 8), has been identified with Thebes, the ancient capital of Upper Egypt; and *Syene*, mentioned by Ezekiel (xxix. 10) as the southern limit of Egypt on the border of Cush or

Ethiopia, is without doubt the modern Assouan, celebrated for its great granite quarries whence most of the Egyptian monuments were hewn.

We have on several occasions alluded to the distinct manner in which the fate of some of the cities of Egypt was foretold by the Hebrew prophets, and may in conclusion draw attention to the remarkable fulfilment of the prophecy of Ezek. xxx. 13, that “there shall be no more a prince of the land of Egypt,” in the fact that no native ruler has occupied the throne for more than two thousand years.

## BOOKS OF THE OLD TESTAMENT.

### THE MINOR PROPHETS:—ZECHARIAH.

BY THE VERY REVEREND R. PAYNE SMITH, D.D., DEAN OF CANTERBURY.

**T**HE prophet Zechariah was not merely a priest, but the head of one of the priestly families, as we learn from Neh. xii. 16, where, in the catalogue of these high functionaries, he is called the son of Iddo, though really he was the son of Berechiah. His father, however, appears to have died in early life, and thus, in the records of the return from exile, the grandfather takes his place (Ezra v. 1; vi. 14). As Zechariah was not called to be a prophet till the second year of Darius (chap. i. 1), which was the eighteenth year after the return, and as he is still styled a “young man” in chap. ii. 4, it is plain that he must have been very young when he left Babylon. The word is, in fact, that translated “child” in Jer. i. 7, and certainly could not be applied to one more than twenty or twenty-one years of age; and thus we have the affecting picture of the aged Iddo bringing with him the infant child of his dead son to the dear land of their forefathers; and that child destined to be the companion and partner of another aged man, Haggai, in the good work of guiding and encouraging the feeble remnant who had returned to their homes under the many difficulties which beset them in founding once again the nation which, for seventy years, had been without a territory and without a government of its own.

The eighteen years which had passed since Cyrus permitted the exiles to leave Babylon had been years of great trial. They were but a small community, and probably, when in captivity, had accustomed themselves to trade rather than agriculture; and so, when they found themselves once again in possession of their wasted country, it was no slight task to rebuild their city and temple, as well as reclaim the land, overgrown, as it must have been, with briars and thorns (Isa. vii. 23—25), and with all the buildings upon it utterly gone to decay. And besides their poverty and internal difficulties, their settlement was viewed with great dissatisfaction by the motley tribes which had been planted as colonists in Palestine (Ezra iv. 9), by whose influence, at length, their work was stopped by Artaxerxes, king of Persia.

This monarch was probably the successor of Cambyses, known in history as the pseudo-Smerdis. He was a Magian, and, as such, a worshipper simply of the elements, fire, air, &c., and opposed to temples and the belief in any personal and national God. But no sooner was he slain, and Darius Hystaspes settled upon the throne, than Haggai and Zechariah encouraged the people to resume the building of the Temple; and an appeal to Darius having been made by their enemies, search was instituted in the royal archives, and the original letter of Cyrus the Persian discovered. In consequence of this, Darius not only authorised the Jews to continue their works, but gave them large aid from the king's own revenue.

But the prophecies of Zechariah are by no means confined to this simple subject, but set before us the whole destiny of the Jews, and the purpose of their existence as God's people. They consist of three entirely separate portions: (1) a series of visions revealed to the prophet on the night of the twenty-fourth day of the month Sebat, in the second year of Darius, being the third month after Zechariah's first call. They are not written in poetry, but in prose, with a rich colouring, nevertheless, which in places reminds us of Ezekiel. As Zechariah was an infant when he left Chaldæa, this cannot be the effect of his education there, but must be caused partly by his study of Ezekiel, and partly by the effect of their residence in Chaldæa upon the whole body of the exiles. These visions occupy the first six chapters, excepting chap. i. 1—6, which is an introduction or preface to the whole. Upon them follows (2) a consolatory discourse (chaps. vii., viii.), written two years later, occasioned by a difficulty which had arisen as to keeping of certain fast days instituted during the exile. While finally we have (3) a description of the fortunes of the Church (chaps. ix.—xiv.), divided by the superscription at chap. xii. 1 into two parts, in the first of which, chaps. ix.—xi., Zechariah describes the fall of the heathen world, the founding of Christianity, and Israel's rejection of the Messiah; while in the second part, also consisting of three chapters, we have the spiritual Israel's struggle and victory, its

purification by trial, and the glory and perfectness of the new Jerusalem.

The visions set before us the hopes connected in the minds of the people with the building of the Temple. In the first, chap. i. 7—17, Zechariah sees a rider upon a roan horse, followed by others on horses roan, speckled and white, in a myrtle "bottom," an old English word for a low valley. The myrtle was not a native of Palestine, but was introduced probably from Persia, and is not mentioned in the Bible till Isa. xli. 19; lv. 13. In Chaldaea it was common enough. These mounted horsemen bringing tidings from all the earth represent God's providence; and as they report that all nations are at peace, the angel who accompanies Zechariah prays for Jerusalem, and receives a promise that the Temple shall be rebuilt: "For the Lord shall yet comfort Zion, and shall yet choose Jerusalem."

Next (chap. i. 18—ii. 13) we have a vision of four horns, the usual symbol in the Scriptures for strength, and representing in this place the four great monarchies, which one after another were to oppress the Jews. But upon these follow four carpenters, or rather smiths, who with their hammers are to fray and crush these Gentile powers. And after their destruction Jerusalem is to attain to great wealth and happiness, figured by her being of such vast extent that no wall can encircle her, but she is "to be inhabited as towns without walls for the multitude of men and cattle therein;" and for her protection Jehovah is to be "a wall of fire round about her." This vision ends with a hymn of joy, in which it is also shown that the Gentiles are to share in her spiritual blessings.

In the third vision (chap. iii.) we find Joshua, the high priest, put upon his trial. Very probably accusations had been sent against him to the Persian king when the Jews began to rebuild their Temple. Here he is tried in a higher court, before Jehovah, with Satan as his accuser. According to the custom of Eastern trials he is dressed in "filthy garments," but upon his acquittal he is clothed in a dress of honour, and a tiara, indicative of his restoration to the high priesthood, is placed upon his head. As high priest he is to judge the people wisely, and thereby prepare for the coming of Christ, who is called the Branch or Sprout. Moreover, to encourage him, the foundation-stone of the Temple is laid before him, and he is assured that the seven eyes of God, the symbol of His ever watchful providence, shall perpetually rest upon it.

As the third vision was to encourage the spiritual, so the fourth (chap. iv.) is to encourage the temporal ruler, Zerubbabel. Difficulties huge as mountains are to become a level plain before him. As his hands laid the foundation of the Temple, so shall they also finish it; and the candlestick with its seven lights is set up in proof that it shall be complete. The meaning of these lights is probably the same as that of the seven eyes in the preceding vision, while the oil flowing through the seven pipes denotes the presence and activity of the Holy Ghost. Lastly, the two olive-trees, explained as

"the two anointed ones who stand by the Lord of the whole earth," are Joshua and Zerubbabel, the representatives of the rulers in Church and State.

In the fifth vision (chap. v. 1—4) we see the land of Judah purified from the curse. For seventy years it had been desolate because of the wrath of God; but the curse, written upon a mighty roll, twenty cubits long and ten broad, is seen flying rapidly away. In our version the sense is obscured by the rendering in verse 3, "This is the curse that goeth forth over the face of the whole earth." The words mean *the whole land*, i.e., Judaea.

In the next vision (chap. v. 5—11) Zechariah shows them that the cause of the curse is also removed. Wickedness, such as in the form partly of idolatry and partly of immorality had defiled their land, is now taken away. Seized in the form of a woman, it is thrust into an ephah or bushel, as into a cage, a mass of lead is thrust down upon it to keep it from escaping, and two winged figures carry it to the land of Shinar, i.e., to Babylon, where the exiles had lately dwelt in captivity, and where, with all other evil things, it is to be permitted to have its abode.

In the seventh and last vision (chap. vi. 1—8), four chariots, representing the four winds, are seen issuing forth from between two mountains of brass, to carry the commands of God to the four quarters of the earth. But besides the general representation that God's empire is universal, two of these chariots go to the north country "to cause God's spirit to rest upon the north country" (ver. 8). The north is ever, in the language of prophecy, the home of the enemies of God, and so the black horses go there first, carrying judgment and tribulation with them, while the white horses follow to bear Jehovah there as a victor in triumphal progress. By "the spirit of God resting upon the north" we thus understand his spirit going forth to execute judgment. Probably the reference is to the numerous revolts against Darius at the commencement of his reign, which brought much misery especially upon the northern portions of his dominions, while the grizzled chariot going forth towards the south suggests that Egypt also was unquiet under the new rule. And thus then these visions set before the Jews in magnificent succession the pictures of Jerusalem once again the chosen seat of Jehovah, its enemies beaten small as with hammers, the city spreading far and wide, with God as a wall of fire to guard it round, its high priest and civil ruler the especial objects of the Divine favour and protection, the Temple rebuilt, the curse removed, wickedness carried far away, and the might of Jehovah's empire going out far and wide. We can well understand how thoroughly these visions would have encouraged the people, and filled their minds with hope; and upon them follows an interesting symbolical action (chap. vi. 9—15).

From the time of the return of the exiles under Ezra the wealthy Jews, who preferred remaining among the Gentiles, quieted their consciences by sending rich presents to Jerusalem. Three men from Babylon had just arrived as bearers of such gifts, and were lodged at

the house of Josiah, the son of Zephaniah. Thither Zechariah was to go, and with the silver and gold which they had brought was to make crowns, and set one upon the head of Joshua, the high priest, as a symbol that in their promised deliverer, the Branch, the kingly should be united with the priestly office, and that he should "sit and rule upon his throne, and be a priest upon his throne," the throne being the symbol of the royal authority. Crowns were also to be given to the bearers of these gifts, which were, however, finally to be laid up in the Temple before the Lord as a memorial.

The second portion of the Book of Zechariah consists of a discourse (chaps. vii., viii.) occasioned by a question put to the priests and prophets in the Temple. It was spoken two years subsequently to the previous vision, and the question which it answered was, Were they, now that they had returned to Jerusalem, to keep the solemn days of fasting and humiliation, which had been instituted during the exile at Babylon?

This question he answered in the same spirit as Isaiah of old (chap. lviii. 3-7). They were not so to fast; for true fasting consists in doing justice and mercy; and it was because they had neglected these "weightier matters of the law" that they had been driven from their land. Let them keep justice and mercy, and then aged men and women supporting their steps with their staves shall once again dwell in their city, their streets shall be full of boys and girls at play, their temple shall be built, their land bear them bounteous crops, and they themselves, instead of being a curse, shall be a blessing to all people. If only they speak the truth, and execute judgment, and think no evil, and take no false oath, then their fasting days, "the fast of the fourth month, and the fast of the fifth, and the fast of the seventh, and the fast of the tenth," may all be kept as cheerful feasts. They may eat and drink, if they will; only they must love truth and peace (chap. viii. 16-19).

The third portion of the book is of far wider significance. It begins (chap. ix.) with the denunciation of God's anger upon Damascus, Tyre, Sidon, and Philistia. These probably are named as representing the enemies of the theocracy, and their fall is to be followed by the restoration of the monarchy at Jerusalem. But its king is not to come in royal fashion as Jeremiah foretold, "riding in chariots and on horses, he and his servants and his people" (Jer. xxii. 4), but lowly, and sitting upon an ass; and he is to speak not war but peace to the heathen, and as the king of peace "his dominion is to reach from sea to sea, and from the river even to the ends of the earth." The Jews in captivity, now "prisoners of hope," are to return, and Ephraim and Judah, once again united, together are to form an empire more powerful than that of Greece; while their own land is to be so fruitful that the abundance of corn and wine shall lead to happy marriages, and fill their dwellings with young men and maids.

In the next chapter (chap. x.) the same line of thought is continued, but with the warning that they are to seek their blessing from Jehovah, and not from idols or

diviners. And as in old time their shepherds, *i.e.*, their kings, had been their ruin, Jehovah will now be himself their shepherd, and under his rule they shall become like a glorious war-horse; and out of Judah shall proceed the corner, *i.e.*, the corner-stone, upon which the whole building of the state depends, the nail or bracket which supports the most precious articles for use and adornment, the weapons of war for defence, and (not the oppressor, as the A. V. renders the word, but) the captain or ruler, who shall win for the Jews dominion (ver. 4). In the rest of the chapter the happy effects of the union of Ephraim with Judah are described; and whereas in old time they had been scattered among the heathen in punishment, they are now to be sown among them as a blessing, and also because their own land can no longer contain their increasing numbers, though they are to recover their former boundaries, and possess Gilead and Lebanon as in David's days.

But now (chap. xi.) the scene changes. Through the defiles of Lebanon an army is approaching, spreading devastation all around. Israel is now a "flock for the slaughter," which the prophet is himself to feed. He makes, therefore, two staves, of which he calls one Beauty, the other Bands, *i.e.*, Union, the use of bands being to fasten things together. With these he smites three evil shepherds, or kings, but his flock rejects him, and so he cuts the staff of beauty in sunder to show that the covenant between Israel and Jehovah is at an end. He then throws up his office, and demands his price or wages, and they weigh unto him thirty pieces of silver, which in angry irony as the goodly—*i.e.*, the pitiful—price at which they had valued him, he throws to the potter in the house of the Lord. Finally he cuts asunder the other staff, to show that there was union no more between Judah and Israel. And as they had thus rejected the good shepherd, they must now have in his place one who shall seek only their evil, and do them hurt; and who shall at length himself meet with such a fate as he deserves.

Mysterious as are the terms of this chapter, there can be little doubt that it prefigures the rejection of Christ by the Jews, and the destruction of Jerusalem as its consequence by the armies of Rome. But the exact interpretation of the several portions are so open to controversy that an elaborate commentary would be required fully to explain their meaning. Very probably, however, the three evil shepherds represent monarchs who, like Antiochus Epiphanes, grievously oppressed the Jews in the period preceding the Advent of our Lord.

The second portion (chaps. xii., xiii., xiv.) is termed "the burden of the word of Jehovah for Israel;" the word "Israel" being here, as is so commonly the case in the later prophets, the symbol for mercies larger than those which belonged to the lineal descendants of Jacob. It commences with the description of a fearful struggle between the heathen powers and God's people, in which the latter is to have the victory, but not by might of war, but because Jehovah pours out upon the house of David and upon the inhabitants of Jerusalem

the spirit of grace and of supplication; so that they look on Him whom they have pierced, and mourn with sorrow as deep as that for an only son, and as the people mourned for Josiah in the valley of Megiddo. And because of this earnest repentance a fountain is to be opened in Jerusalem for sin and for uncleanness; idolatry is to be banished completely from the land, and false prophecy to cease, so that if any one profess to have the gift, his own father and mother in utter abhorrence shall thrust him through. Finally, upon the repentance and reformation of the people follows their purification by terrible trial. The sword wakes against God's fellow; the shepherd is smitten, the sheep scattered (chap. xiii. 7). The fires of the refining furnace blaze, the day of Jehovah comes, all nations are gathered against Jerusalem, already it is captured, and is suffering the last horrors of war, when Jehovah goes forth to battle for his people. All nature trembles as He marches along, Mount Olivet is cleft asunder, the people flee, the light of nature is shrouded, but living waters go forth from Jerusalem, and Jehovah's kingdom is established over all the earth. Henceforward Jerusalem is safely inhabited, and from year to year all nations go up thither to worship, for she is now the holy city, and upon all that she has is inscribed "Holiness unto the Lord."

Undeniably these last six chapters are very unlike to the first eight, and from early times their genuineness has been called in question. But the dispute is very different from most of those raised about the integrity of portions of Holy Scripture; for generally the object is to bring them down to a later date. Here it is said that these six chapters are so entirely unlike anything written after the exile, and are so completely after the manner of the old prophets, that they must be of great antiquity, and possibly were written by Zechariah the son of Jeherechiah (called Berechiah in the Septuagint), mentioned in Isa. viii. 2. Mede argued that Jeremiah was their author, saying that they were quoted as his in Matt. xxvii. 9, and that it did not follow that because they were appended to Zechariah's prophecies, they must, therefore, also belong to him. Archbishop Newcome went farther, and said that these chapters are among the oldest prophetic writings in the Bible, and must have been composed before Israel went into captivity, of whom he explains them literally; and to this view men like Pye Smith have given their adhesion. The main argument for two authors has been well put

by Eichhorn, who says:—"As the reader passes from the first half of the prophet to the second, he cannot fail to perceive how strikingly different are the impressions which are made upon him by the two. The manner of writing in the second portion is far loftier and more mysterious; the images employed grander and more magnificent; the point of view and the horizon are changed. The Temple is no longer the central object of thought, and expressions often repeated in the first part no longer occur."

But though there is much at first sight plausible in this argument, yet German critics have now for some time held that it is untenable. De Wette, in the first three editions of his *Introduction to the Old Testament*, accepted the theory of two authors, but has since affirmed that the quotations or allusions in these six chapters not merely to Isaiah, Joel, Micah, and Amos, but even to Jeremiah, Zephaniah, and Ezekiel, are so many, that the author must have lived after the exile. So also a closer examination of the historical allusions has shown that they all agree with the political state of things in Zechariah's days; and to this we must add what after all is the great argument, that the canon of Old Testament Scripture was settled scarcely a life-time after Zechariah's death, and was in course of preparation long before, so that it is hard to conceive that so great a mistake could possibly have been made as to ascribe to one of the prophets who flourished in post-exilic days the writings of one of the older seers. The very fact that there is a dissimilarity of style would have prevented the mistake; nor can we imagine that any one would have attributed these chapters to the same author as the first eight unless they had really been his.

It is interesting to add that to the two prophets by whose instrumentality the Temple was built several of the finest choral psalms are attributed, with considerable probability. Thus, according to the LXX, Haggai and Zechariah wrote Ps. cxxxvii., cxlv.—cxlviii.; according to the Syriac, Ps. cxxv., cxxvi.; and according to the Vulgate, Ps. cxi. If, therefore, the Septuagint is right, these prophets would have been the first from whose lips the triumphant cry of "Hallelujah," "Praise ye Jehovah," first proceeded; and we owe to the joyful exclamation with which they celebrated the building of the Temple, that which has become the settled formula of praise in all languages in which the word of God is proclaimed to men.

## THE PLANTS OF THE BIBLE.

BY WILLIAM CARRUTHERS, F.R.S., KEEPER OF THE BOTANICAL DEPARTMENT, BRITISH MUSEUM.

## THE ORDERS OF MONOCOTYLEDONOUS PLANTS.

**T**HE most remarkable plant found in Palestine belonging to this great division of the vegetable kingdom is the palm-tree (*Phœnix dactylifera*, Linn.), the *tamar* (תמר) of the Old, and the *φοῖνιξ* of the New Testament. The palm has been closely associated with the Holy Land from the earliest times. The Greek name for the coast region was Phœnicia, and this was derived from the Greek designation for the date-palm, and was applied, no doubt, because the abundance of the tree was a characteristic of the country. Some of the coins struck at the Phœnician towns of Tyre and Sidon have on them the emblematic figure of the palm. The earliest known Jewish coins, believed to have been struck by Judas Maccabæus, contain a fair representation of the date-tree, showing its large pinnated leaves and bunches of fruits. This same figure is reproduced in the coins struck by Eleazar and Simon during the short period of their successful revolt against the Romans which was put down by Titus when he defeated the rebels and destroyed Jerusalem in A.D. 70. The well-known coin struck by Vespasian to celebrate this event represents captive Judæa as a weeping woman seated on the ground under the shade of a palm-tree. To the Jew as well as to the foreigner the palm was a fitting emblem of Palestine, and though it is now almost unknown on the hills and in the valleys of the land, there are many indications of its former abundance. Jericho is again and again called the city of palm-trees, and Josephus tells us there was in his time a grove beside the town seven miles long. This has gradually disappeared, and now not a tree remains. Canon Tristram describes the last relic of Jericho's famous grove, which he saw some years ago, then wild and neglected, now dead and gone. The whole valley of the Jordan was probably stocked with the palm in New Testament times. That it grew around the Sea of Galilee is recorded by Josephus, and its existence at no very distant period in the valley is proved by the occasional occurrence of dead stems, which are especially abundant on the shores of the Dead Sea. Some of these have, no doubt, come from the narrow valley of En gedi, where, apart from the recorded testimony, the ancient name of the valley itself—Hazazon-tamar, the "valley of the palm"—establishes that the date once flourished there. But not only in the depressed and sub-tropical region of the Jordan and Dead Sea were palms abundantly met with; they were scattered in more or less abundance throughout the whole country. Near Gibeah of Benjamin was a place called Baal-tamar, "the sanctuary of the palm" (Judg. xx. 33), which was near to, if it was not the same, as the palm-tree under which Deborah dwelt when she judged Israel (Judg. iv. 5). In Nehemiah's days the inhabitants of Jerusalem were able to supply themselves with

palm-leaves from the Mount of Olives for the celebration of the Feast of Tabernacles (Neh. viii. 15). The name of Bethany, "house of dates," indicates the presence there of groves of palms, and from them, no doubt, were obtained the leaves ("branches") of palm-trees which the multitude carried when they conducted the Saviour in triumph over Olivet to Jerusalem (John xii. 13). Not a palm is now to be found on Olivet, though both the olive which gave its name to the mount, and the fig from which Bethphage was named, still grow together there. A few palms are to be found within the walls of Jerusalem, and groups are met with at Nablous, Nazareth, and other places, but they are most abundant on the maritime plains. Palm-leaves are among the relics brought from the Holy Land in the Middle Ages; hence a pilgrim safely returned from Palestine came to be called a "palmer."

The date has a tall slender stem, uniformly thick throughout, and unbroken by branches. It grows to a height of eighty feet, but has an average of thirty feet. The stem is somewhat smooth below, but rough above, from the remains of the bases of the former leaves still adhering to it. The erect habit of the tree is referred to by the prophet when, speaking of the dead idols, he says, "They are upright as the palm-tree, but speak not" (Jer. x. 5). The grace and beauty of the stately stem crowned with its feathery foliage suggested the fitness of employing its name for women; thus Absalom had a "fair sister" whose name was Tamar, and a daughter "of a fair countenance" to whom he gave the same name (2 Sam. xiii. 1; xiv. 27).

The palm-tree was well adapted for architectural purposes, and was employed by Solomon in the Temple (1 Kings vi. 29—35). The pillars and arches of the Temple shown to Ezekiel in a vision, as well as its walls, were ornamented with palm-trees (Ezek. xl. and xli.).

Some have thought that the sweet flag (*Acorus Calamus*, Linn.), found in damp places in the north of Palestine, is the "sweet cane" (Jer. vi. 20) and the "sweet calamus" (Exod. xxx. 23) of our version. But in Jeremiah it is called "sweet cane from a far country," and consequently was not, like the sweet flag, a native product of Palestine. (See Vol. I., p. 244.)

Several species of *Aroidæ* are common in Palestine. They are more obvious than the cuckoo-pint of our hedges, because of the bright colour of their flowering leaves and the intolerable stench given out by them. This property induced Canon Tristram to suggest that some of the species found in the corn-producing plains might be the "cockle" or noisome weed, *baoshah* (בֹּשֶׁת), alluded to by Job (xxx. 40), seeing this word is derived from a root signifying "to stink like carrion."

The brilliant covering of flowers which in spring

surprises and delights every traveller in Palestine is largely due to the numerous and varied forms of liliaceous plants which abound on hill and plain. Tulips and lilies, squills and hyacinths, with fritillaries and asphodels, combine to deck the fields with a wondrous glow of colour. To these, and the plants belonging to other orders associated with them, the Saviour referred when, teaching trust in God, He bade His hearers "Consider the lilies of the field" (Matt. vi. 28). A very common Palestine plant, the star of Bethlehem (*Ornithogalum umbellatum*, Linn.), whose white and green flowers adorn every hill in spring, has been supposed to be referred to under the name "dove's dung" in the narrative of the siege of Samaria by Benhadad, when the inhabitants were reduced to so great extremities that the fourth part of a cab of dove's dung was sold for five pieces of silver (2 Kings vi. 25). Some imagine this to be the small bulbous root of the star of Bethlehem, which is sometimes used as food; but no reason has been adduced sufficient for rejecting the literal reading of the passage. A somewhat conventional treatment of a squill or a hyacinth is shown on the shekel of Judas Maccabæus and on other Jewish coins. Their obverse contains the representation of a spike composed of three flowers.

The prickly butcher's broom, which bears its small green flower on the centre of its leaf-like branches, so common in the woods of the south of England, is not unfrequent in Palestine, along with a larger species, *Ruscus hypocyossum*, Linn. Tristram suggests that the *sillon* of Ezek. ii. 6; xxviii. 24, translated "briar" in our version, is the butcher's broom.

The varieties of onion in Palestine are numerous and often beautiful, though not always agreeable to the smell. The wild species adorn the pastures with their white, pink, and purple flowers, while those used as vegetables are cultivated everywhere, and one or other of them forms an ingredient in most Oriental dishes. Three kinds are included in the list of the good things which the Israelites had enjoyed in Egypt, and which they lusted after in the wilderness. "We remember the fish which we did eat in Egypt freely; the cucumbers, and the melons, and the leeks, and the onions, and the garlick; but now our soul is dried up" (Numb. xi. 5, 6). These are known from profane records to have been favourite vegetables in Egypt. It has been questioned whether the Hebrew *hataeer* (חַטְאֵעַר) is correctly identified with the leek. The word means *green*, and is elsewhere translated "herbs" or "grass," but in the passage now quoted it means an edible plant, like the leek.

Our common sea-sile rush (*Juncus maritimus*, Sm.) grows in clumps along the shores of the Dead Sea, and other British species occur in damp localities in the north of Palestine.

No remarkable species of orchids are met with in Palestine. The plants of this order are terrestrial forms similar to those found in England and the south of Europe.

Several beautiful species of *Amaryllidaceæ* are natives

of the Holy Land. Deserving special notices are the white paneratiiums and the yellow *Operanthis*. The hilly pastures abound with patches of violet ixiolirions, and plains and hills alike are adorned with the bright flowers of the polyanthus narcissus (*N. Tazetta*, Linn.). This plant has been very generally accepted as the "rose" of our Bibles. The etymology of the Hebrew word *chabatatzzeleth* (חַבַּטַּצְזֵלֶת) implies that the "roso of Sharon" was a plant with a bulbous root, and thus necessarily excludes the rose (see page 245). But in a country where bulbous-rooted plants form so large a proportion of its floral vegetation, it is difficult to decide upon a single plant. Lindley thought it was an *Ixiolirion*, Sir J. E. Smith the *Operanthis*, and Rosenmüller the meadow saffron. The majority of critics, however, accept this beautiful narcissus, which is not unfrequent on the plain of Sharon.

Many forms of *Iridaceæ* are found in the plains of Palestine, including species of *Iris*, *Gladiolus*, and *Crocus*. The colouring material saffron is collected in the Holy Land from *Crocus sativus*, Scop., and other species. It consists of the yellow style and stigma of the flower dried in the sun, and pounded to make powdered saffron, or pressed into small tablets to form eake saffron. It is chiefly used for colouring confectionery and giving a tint to liqueurs. A recent traveller says "he found saffron a very useful condiment in travelling cookery, a very small pinch of it giving out not only a rich yellow colour, but an agreeable flavour to a dish of rice or to an insipid stew" (Tristram, *Nat. Hist. of the Bible*, p. 480). In the well-stocked garden to which the bride is compared, saffron is mentioned as having a place (Cant. iv. 14). There is little doubt that the Hebrew *karkom* (כַּרְקוֹם) is here correctly translated "saffron," for the Arabic name for the plant is almost the same; and indeed the Greek *κρόκος* and the Latin *crocus* are derived from the same root as the Hebrew.

The *Cyperaceæ* are not numerous in Palestine, and with one exception none of them are remarkable. A *Cyperus* with an edible tuber (*C. esculentus*, Linn.) is found in the Jordan and other streams. It may be the *achu* (אֲחֻ), translated "flag" in the passage, "Can the rush grow up without mire? can the flag grow without water?" (Job viii. 11); and twice rendered "meadow" in Genesis. "Behold, there came out of the river seven well-favoured kine and fat-fleshed, and they fed in a meadow" (Gen. xli. 2, 18). These passages imply that the *achu* was a water plant suitable for pasture, and in no plants of Palestine are these qualities more strikingly present than in the edible cyperus. The most remarkable plant of Palestine belonging to this order is the famous *Papyrus antiquorum*, Linn., which, though no longer found in its ancient habitat, the lower Nile, still grows in abundance in Lake Merom and the swamps of the Upper Jordan. It has been seen on the shores of the Sea of Galilee, and luxurious specimens were observed by Canon Tristram growing to a height of sixteen feet with stems three inches in diameter, in a marsh at the fountain of Ain et

Tin, a little to the north of the Sea of Galilee. Lake Huleh, the ancient "Waters of Merom," appears to be the present head-quarters of the papyrus north of tropical Africa. Tristram thus describes this locality: "The whole marsh is marked in the maps as impassable, and most truly it is so. I never anywhere else have met with a swamp so vast and so utterly impenetrable. First there is an ordinary bog, which takes one up to the knees in water; then, after half a mile, a belt of deeper water where the yellow water-lily flourishes. Then a belt of tall reeds, the open water covered with white water-lily, and beyond again an impenetrable wilderness of papyrus, extending right across to the east side. A false step off its roots will take the intruder overhead in suffocating peat mud. In fact, the whole is simply a floating bog of several miles square—a very thin crust of vegetation over an unknown depth of water, and if the weight of the explorer breaks through this, suffocation is imminent. Some Arabs who were tilling the plain for cotton assured us that even a wild boar never got through it. We shot two bitterns, but, in endeavouring to retrieve them, I slipped from the root on which I was standing, and was drawn down in a minute, only saving myself from drowning by my gun, which had providentially caught across a papyrus stem" (Tristram, *Land of Israel*, p. 587).

The papyrus has fleshy underground root-stocks, which creep to a great length below the mud, and throw up their tall three-cornered stems, which usually rise to a height of ten or twelve feet. The root-stocks contain a large amount of starch, and were used as an article of food by the ancient Egyptians. Theophrastus says those who wish to eat the byblus dressed in the most delicate way, stew it in a hot pan and then eat it. The long slender bare columns are furnished with a few short leaves near the base, and bear also at the top a few leaves from the centre of which the great tuft of fruit-bearing leaves spring, giving the whole plant the appearance of a huge long-slanked broom. Internally the stems are composed of a loose cellular tissue, from which was manufactured the ancient paper. The green rind or skin of the stem was removed, and the interior divided longitudinally into long thin slices. A number of these slices were placed on a flat board alongside of each other; a second series was laid over the first at right angles, and they were then beaten carefully with a flat wooden mallet, until by the help of the mucilage in the tissues, and some starch, paste, or glue which was added, they were connected together. This pulpy layer was then exposed to the sun, and as soon as it was dried it was ready for use.

The *gome* (גומי), translated in our version "reed" and "bulrush," is, no doubt, the papyrus. This word occurs four times in the Bible. The mother of Moses "took for him an ark of bulrushes, and daubed it with slime and with pitch, and put the child therein; and she laid it in the flags by the river's brink" (Exod. ii. 3). Ethiopia is said to send "ambassadors by the sea, even in vessels of bulrushes upon the waters" (Isa. xviii. 2).

One element in the prophetic illustration of the joyous changes brought about in the Saviour's kingdom is that "in the habitation of dragons shall be grass with reeds and rushes" (Isa. xxxv. 7). And, lastly, Bildad, to enforce his position that destruction must overtake the man that forgets God, asks, "Can the rush grow up without mire? can the flag grow without water? Whilst it is yet in its greenness, and not cut down, it withereth before any other herb" (Job viii. 11, 12). The allusions in the context all accord with what is known of the paper reed. The Egyptians made various articles besides paper from the papyrus. We have the testimony of several ancient writers that boats or canoes were made from it; Bruce found such boats in use among the Abyssinians when he visited them.

The translators of our Authorised Version have introduced "paper-reed" as the rendering of *'aroth* (אֲרוֹת), "the paper-reeds by the brooks . . . shall wither" (Isa. xix. 7), but this is doubtless a mistake. The word is derived from a root meaning to make bare or naked, and it is probably a descriptive term for the meadow pastures by the side of a river.

There are many species of grasses in Palestine, but, unless in exceptional spots, they never form a permanent pasture like what we have in Britain. The herbivorous animals obtain, all the year round, more of their fruit from the young shoots of shrubby plants than from the *Gramineæ*; consequently, in its Bible meaning, "grass of the field" includes a larger variety of plants than the same phrase as we popularly employ it, though with us it covers many fodder plants that are not in the strict sense grasses. Among the grasses of the Holy Land are some of our well-known British forms. Our common species, the annual meadow grass (*Poa annua*, Linn.), a useful plant in pastures, but a troublesome pest in gravel walks and roads, occurs in similar situations in Palestine. Species of *Poa*, *Festuca*, *Agrostis*, *Panicum*, *Bromus*, *Phalaris*, and other British grasses, are met with associated with forms found only in warmer regions. Some are remarkable for their great size, like the *Arundo Donax*, Linn., and a species of *Saccharum*. The *Arundo* is abundant all along the banks of the Jordan, and forms immense brakes on the shores of the lakes through which the river runs, as well as at different places around the Dead Sea. It grows to a height of twelve feet, and supports a magnificent and graceful plume of flowers, easily moved by a slight breath of wind. This plant is the reed of Palestine, and is without doubt the *agmon* (אֲגֹמֹן) and the *kaneh* (קָנֶה) of the Old, and the *κάλυμπος* of the New Testament.

Wheat, barley, millet, and spelt were cultivated by the Jews, and they are still grown in Palestine, with the addition of maize and rice. The great extent to which the whole land was cultivated in former days is seen in the artificial terraces which are everywhere met with. From the insecurity of property in the East, regular farming has been for ages carried on only in the vicinity of towns. The whole of Olivet is cultivated in terraced fields of wheat and barley; scattered trees of olives

occur throughout the fields, and here and there a solitary fig-tree.

CRYPTOGAMIC PLANTS.—Excepting in regard to a few species of ferns growing in the cracks of the rocks, almost nothing is known of the cryptogamous plants of Palestine. Future travellers must remedy

this defect in our knowledge. However, to the Bible student this is of less importance, as no references are made to any of these plants in the Scriptures, unless we hold that the manna was a lichen (BIBLE EDUCATOR, Vol. II., p. 176), or the hyssop was a moss (*l. c.* Vol. I., p. 227).

## THE HISTORY OF THE ENGLISH BIBLE.

### THE AUTHORISED VERSION.

BY THE REV. W. F. MOULTON, M.A. LOND., D.D. EDIN., HEAD MASTER OF THE WESLEYAN HIGH SCHOOL, CAMBRIDGE.

WHEN James I. succeeded to the throne in March, 1603, he found the southern part of his dominions in a state of great uneasiness and disquiet in consequence of the differences between the Puritan party and their opponents in the Church of England. One of the first events in his reign was the presentation of the celebrated "Millenary Petition," subscribed by some hundreds of Puritans, praying for alterations in the Church service, and for greater strictness of ecclesiastical discipline. The king, by no means unwilling to play the part of moderator, resolved to convoke an assembly, in which the discordant opinions of the rival parties might be stated, and be submitted to free discussion. Thus originated the famous Hampton Court Conference, held on the 14th, 15th, and 16th of January, 1604. We are not here concerned with the petitions and arguments which mainly occupied the hours of debate; our present interest is in a question which was altogether subordinate at the time, but which the event proved to be the most important and the most fruitful of all the questions raised. At this conference the Puritans were represented by Dr. Reynolds, President of Corpus Christi College, Oxford, Dr. Sparke, Mr. Knewstubs, and Mr. Chaderton; the opposite party by Whitgift, Archbishop of Canterbury, Bancroft, Bishop of London, seven other bishops, and five deans. An account of the sum and substance of the conference, written by Dr. Barlow, Dean of Chester, is our chief authority for the proceedings of this assembly.

In the course of the second day, Dr. Reynolds "moved his Majesty that there might be a new translation of the Bible, because those which were allowed in the reign of King Henry VIII. and Edward VI. were corrupt, and not answerable to the truth of the original. For example, first, Gal. iv. 25, the Greek word *αστροιχει* is not well translated, as now it is; *bordereth* neither expressing the force of the word, nor the apostle's sense, nor the situation of the place. Secondly, Ps. cv. 28, 'They were not obedient,' the original being, 'They were not disobedient.' Thirdly, Ps. cvi. 30, 'Then stood up Phinees and prayed;' the Hebrew hath 'executed judgment.' To which motion there was, at the present, no gainsaying, the objections being trivial and old, and already in print, often answered; only my lord of London well added, that if every man's humour should be followed, there would be no end of trans-

lating. Whereupon his Highness wished that some special pains should be taken in that behalf for one uniform translation (professing that he could never yet see a Bible well translated in English, but the worst of all his Majesty thought the Geneva to be), and this to be done by the best learned in both the universities; after them to be reviewed by the bishops and the chief learned of the church; from them to be presented to the privy council; and lastly to be ratified by his royal authority. And so this whole church to be bound unto it and none other. Marry, withal, he gave this caveat (upon a word cast out by my lord of London), that no marginal notes should be added, having found in them which are annexed to the Geneva translation (which he saw in a book given him by an English lady) some notes very partial, untrue, seditious, and savouring too much of dangerous and traitorous conceits. As, for example, the first chapter of Exodus, and the nineteenth verse, where the marginal note alloweth disobedience unto kings; and 2 Chron. xv. 16, the note taxeth Asa for deposing his mother only, and not killing her."

It is not necessary to defend the Genevan Bible against the royal critic. On the real excellence of the translation enough has been said already, and the two notes quoted as dangerous do not need any apology. The narrative well illustrates the conflicting views of two parties, for the quotations given by Dr. Reynolds are from the Great Bible and the Bishops' Bible, and in each case the rendering is corrected in the Genevan version. On the one side, therefore, the Genevan Bible is the standard by which the translations are tried; on the other, the faults and the dangerous teaching of this same version are taken as the ground for a new translation. It is not improbable that the scheme would have fallen to the ground, had it not harmonised so completely with the king's turn of mind and favourite pursuits. When Convocation met, shortly after the conference, not a word appears to have been said on the subject. A letter from the king to Bancroft, dated July 22nd, 1604, gives us our earliest information, but by this time the plans for the execution of the work seem to have been completely arranged. The king announces that he has chosen (chiefly, we may suppose, on the nomination of the universities) fifty-four translators, to meet in various companies at Westminster, Oxford and Cambridge, under the presidency of the Dean of Westminster and the two Hebrew Professors.

Baneroff is required to take steps, in conjunction with the other bishops, for providing the translators with church preferment in recompense for their labours, and also for procuring from learned men throughout the kingdom criticisms on the earlier translations, and suggestions on difficult passages. Other letters like this bear testimony to the king's earnestness in the prosecution of the work. It is therefore not a little surprising to find that three years passed away before the companies entered on their labours. The difficulty in providing funds to meet necessary expenses, the death of Lively, the Hebrew Professor at Cambridge, and probably of others who had been selected as translators, were, no doubt, amongst the obstacles which retarded the work.

The letter in which the king refers to the fifty-four translators contains no list of names, and no information from other sources enables us to ascertain with exactness on whom the choice had fallen. The lists we possess specify no more than forty-seven. Whether the discrepancy arises from the changes in the composition of the companies which took place (through death or other causes) between 1604 and the completion of the work in 1611, or whether the list of fifty-four included bishops or other scholars, intrusted, not with translation, but with the revision of the work of the six companies, it is impossible to say.

The following statement shows how the work was divided, and gives the names of the chief persons connected with each portion:—(1) Genesis—2 Kings: Bishop Andrews, Dean Overall, Dr. Saravia (the friend of Hooker), Bedwell, the best Arabic scholar of his time, and six others. (2) 2 Chronicles—Ecclesiastes: Lively, Professor of Hebrew at Cambridge, Dr. Chaderton, who had taken a prominent part in the Hampton Court Conference, and seven others. (3) Isaiah—Malachi: Dr. Reynolds, President of Corpus Christi College, the leading representative of the Puritans at the Conference, Dr. Miles Smith, afterwards Bishop of Gloucester, and five others. (4) The Apocrypha: A. Downes, Professor of Greek at Cambridge, and six others. (5) The Gospels, Acts, and Revelation: Dr. Abbot, afterwards Archbishop of Canterbury, Mr. Savile (afterwards Sir Henry), the editor of Chrysostom, and six or seven others. (6) The Epistles. Dr. Barlow, afterwards Bishop of Lincoln, and six others of comparatively little fame.

The duties of the revisers, and the plan of the new work, were defined in the following body of instructions supplied to each company:—

"1. The ordinary Bible read in the Church, commonly called the Bishops' Bible, to be followed, and as little altered as the truth of the original will admit.

"2. The names of the prophets and the holy writers, with the other names of the text, to be retained as nigh as may be, accordingly as they were vulgarly used.

"3. The old ecclesiastical words to be kept, viz., the word *church* not to be translated *congregation*, &c.

"4. When a word hath divers significations, that to

be kept which hath been most commonly used by the most of the ancient fathers, being agreeable to the propriety of the place and the analogy of the faith.

"5. The division of the chapters to be altered either not at all, or as little as may be, if necessity so require.

"6. No marginal notes at all to be affixed, but only for the explanation of the Hebrew or Greek words which cannot, without some circumlocution, so briefly and fitly be expressed in the text.

"7. Such quotations of places to be marginally set down as shall serve for the fit reference of one Scripture to another.

"8. Every particular man of each company to take the same chapter or chapters; and having translated or amended them severally by himself where he thinketh good, all to meet together, confer what they have done, and agree for their parts what shall stand.

"9. As any one company hath dispatched any one book in this manner, they shall send it to the rest to be considered seriously and judiciously, for his Majesty is very careful in this point.

"10. If any company, upon the review of the book so sent, doubt or differ upon any place, to send them word thereof, note the place, and withal send the reasons; to which if they consent not, the difference to be compounded at the general meeting, which is to be of the chief persons of each company at the end of the work.

"11. When any place of special obscurity is doubted of, letters to be directed by authority to send to any learned man in the land for his judgment of such a place.

"12. Letters to be sent from every bishop to the rest of his clergy, admonishing them of this translation in hand, and to move and charge as many as being skilful in the tongues, and having taken pains in that kind, to send his particular observations to the company either at Westminster, Cambridge, or Oxford.

"13. The directors in each company to be the Deans of Westminster and Chester for that place, and the king's professors in the Hebrew or Greek in either university.

"14. These translations to be used when they agree better with the text than the Bishops' Bible; Tindale's, Matthew's, Coverdale's, Whitechurch's, Geneva.

"15. Besides the said directors before mentioned, three or four of the most ancient and grave divines in either of the universities, not employed in translating, to be assigned by the Vice-Chancellor upon conference with the rest of the Heads to be overseers of the translations, as well Hebrew as Greek, for the better observation of the fourth rule above specified."

When each company had completed the allotted task, the several parts were collected for revision. The ninth rule prescribed that every book should be submitted to the judgment of all the companies; but, even had it been possible to carry such a rule into effect, yet much would afterwards remain to be done in the way of arrangement and the harmonising of details. Six of the translators—twelve, according to another account—

one (or two) out of each company, met together at the close to review the work. Boys and Downs, of the Cambridge company, "were sent for up to London, where, meeting their four fellow-labourers, they went daily to Stationers' Hall, and in three-quarters of a year fulfilled their task. All which time they received duly thirty shillings each of them, by the week, from the Company of Stationers;¹ though before they had nothing." Who the "four fellow-labourers" were, we have no means of ascertaining. Bishop Bilson, though not one of the translators, is said to have been connected with the final revision, and the account which is given us of Baneroff's influence on the translation has led some to add his name also. The reader may be surprised to find that so much of the history is involved in obscurity. "Never," says a writer who is our highest authority on the translation of 1611,² "was a great enterprise like the production of our Authorised Version carried out with less knowledge handed down to posterity of the labourers, their method and order of working." The only account which we possess of the procedure of the translators is to be found in Selden's *Table Talk*: it appears to relate to the last revision. "The translation in King James' time took an excellent way. That part of the Bible was given to him who was most excellent in such a tongue (as the Apocrypha to Andrew Downs), and then they met together, and one read the translation, the rest holding in their hands some Bible, either of the learned tongues, or French, Spanish, Italian, &c.: if they found any fault, they spoke; if not, he read on."

In 1611, seven years after the Hampton Court Conference, the new translation was given to the world. The title-page of the volume (a folio printed in black-letter by R. Barker), contains the statements with which we are all familiar, and the Dedication which follows is equally well known. It is otherwise with the Translators' Preface, which is not to be found in modern Bibles. This is a document of considerable length (equal to about nine pages of the *BIBLE EDUCATOR*), written by Dr. Miles Smith, in which the translators justify the demand for a new translation of the Scriptures, and explain the principles which have guided their own action. We have not space for quotations, but must content ourselves with urging our readers to make themselves acquainted with this learned and very interesting document.³ Besides a Calendar, Table of Lessons, and other matter, belonging rather to the Prayer-book than to the Bible, there are given elaborate Tables of Genealogies, drawn up by John Speed, the celebrated historian. The Table of the Books of Scripture agrees in almost all respects with that contained in our present Bibles.

The statements on the title-page are of importance.

¹ Mr. Anderson makes it very probable that the money was furnished by the printer, R. Barker.

² Dr. Scrivener, *Introduction to the Cambridge Paragraph Bible*, p. 12.

³ The reprint of this Preface (issued by Macintosh) can be procured for sixpence.

What we are to understand by the notice that the version is "appointed to be read in churches," it is hard to say. "No evidence has yet been produced to show that the version was ever publicly sanctioned by Convocation or by Parliament, or by the Privy Council, or by the king. It gained its currency, partly, it may have been, by the weight of the king's name, partly by the personal authority of the prelates and scholars who had been engaged upon it, but still more by its own intrinsic superiority over its rivals. Copies of the 'whole Bible of the largest volume and latest edition' are required to be in churches by the Visitation Articles of Laud, 1622 (St. Davids), 1628 (London). In the Scotch Canons of 1636 it is said still more distinctly that 'the Bible shall be of the translation of King James' (cap. 16, § 1). . . . The printing of the Bishops' Bible was at once stayed when the new version was definitely undertaken. No edition is given in the lists later than 1606, though the New Testament from it was reprinted as late as 1618 (or 1619). So far ecclesiastical influence naturally reached. But it was otherwise with the Geneva Version, which was chiefly confined to private use. This competed with the King's Bible for many years, and it was not till about the middle of the century that it was finally displaced."<sup>4</sup>

On the other question, the relation between the Authorised Version (so called) and earlier translations, the reader shall judge for himself. On the following pages are given two passages, from the Old Testament and the New, respectively, as they appear in the most important of our English versions. An examination of these specimens will show how far the translators of 1611 were indebted to their predecessors. In that part of the Old Testament from which our specimen is taken the true line of succession begins with Coverdale's Bible. The three versions which precede (those of Wycliffe, Purvey, and the Douai Bible), all derived from the Latin Vulgate, can have exercised but little influence on our present translation. The Douai Old Testament, it will be remembered, was not published until 1610. In the New Testament, on the other hand, the eight versions are connected together by strict relationship. It will be observed that Tyndale's work really occupies two columns, the first of these containing his earliest translation (1526), the third his last revision, which was incorporated in the Bible of "Thomas Matthew." The quotations are made from the earliest editions of Coverdale's Bible, the Rhemish Testament, and the Authorised Version; from the second edition of Matthew's Bible, and of the Douai Version; from the Great Bible of May, 1541, the Geneva Bible of 1578, and the Bishops' Bible of 1575. The versions not given are of secondary importance. Taverner does not materially differ from Tyndale and Coverdale; the Geneva Bible usually contains the improvements introduced into the Testament of 1557; and Tomson's revision can hardly be regarded as a distinct work.

<sup>4</sup> Westcott, *History of English Bible*, p. 123.

## WYCLIFFE.

ISAIAH liv. 11—17.

11 Thou porelet, with tempest al to-pallid, with oute any counfort, lo! I schal araise by order thi stoness and founde thee in safires;

12 And I schal sette jasp thy pyacles and thi gates in to graun steues, and alle thi termes in to desirable steues.

13 Alle thi soness tagt of the Lord, and multitude of pes to thi soues,

14 And in rightwisnesse thou shalt be foundid. Go aweil aferr fro challenge, for thou shalt not drede, and fro inward ferd, for it schal not neghe to thee.

15 Lo! an earth tiliere schal come, that was not with me; thi comelng sumtyme apassid schal be ioyned to thee.

16 Lo! I shop a smyth blowende in the fyr coles, and bringende ferth a vessel in to his werk; and I shop the sleere to destroyed.

17 Eche vessel that is maad agen thee, schal not be rigt reulid; and eche tunge withstandende to thee, in dem thou shalt deme. This is the eritage of the seruauns of the Lord, and the rightwisnesse of hem ament me, seith the Lord.

## PURVEY.

ISAIAH liv. 11—17.

11 Thou litle and pore, drawun out bi tempest, with outen eay counfort, lo! Y schal strewe thi stoonys bi ordre, and Y schal founde thee in safiris;

12 And Y schal sette jaspis thi touris and thi gatis in to graun stoonys and alle thi cendis in to desirable stoonys.

13 Y schal make alle thi soness tagt of the Lord; and a multitude of pes to thi soues,

14 And thou schalt be foundid in rightfulnessse. Go thou aweil fer fro fals caleng, for thou schalt not drede; and fro drede, for it schal not neghe to thee.

15 Lo, a straunger schal come, that was not with me; he that was sum tyme thi comelng schal be ioyned to thee.

16 Lo! Y made a smyth blowyng coolis in fier, and briagynge ferth a vessel in to his werk; and Y haue maad a sleere, for to leese.

17 Ech vessel which is maad agaynst thee, schal not be dressid; and in the doom thou schalt deme ech tunge agenstondyng thee. This is the eritage of the seruaunts of the Lord, and the rightfulnessse of hem at me, seith the Lord.

## DOUAI BIBLE.

ISAIAH liv. 11—17.

11 Poore litle one shaken with tempest without al comfort, behold I will lay thy stoness in order and wil found thee in sapphires.

12 And I wil put the jasper stone for thy munitions, and thy gates into graun stoues, al thy borders into stoness werthie to be desired.

13 Al thy children taught of our Lord; and a multitude of peace to thy children.

14 And in justice thou shalt be founded, depart far from calumnie, because thou shalt not feare; and from drede, because it schal not approach to thee.

15 Behold, the borderer schal come, which was not with me, thy stranger sometime schal be ioyned to thee.

16 Behold I have created the smith that bloweth the coles in the fire, and briugeth ferth a vessel for his werke and I created the killer to destroy.

17 Euerie vessel that is made agaynst thee schal not prosper and euerie tongue resisting thee in judgement thou shalt judge. This is the inheritance of the seruaunts of our Lord, and their justice with me sayth our Lord.

## COVERDALE. (MATTHEW.)

ISAIAH liv. 11—17.

11 Beholde, thou poore, vexed and despised, I will make thy walles of precious stoness and thy foundacion of Sapphires,

12 Thy windowes off Cristall, thi gates of fyne cleare stoness and thy borders of pleasaut stoness.

13 Thy children schal all be taught of God, and I will geue them plenteuousnes of peace.

14 In rightuousnesse shalt thou be grounded, and be farre from oppression: for the which thou nedest not be afraied nether for hynderaunce, for it schal not come nye thee.

15 Beholde the aleaunt that was farre from the schal dwell with the, and he that was sometyme a straunger vnto the schal be ioyned with the.

16 Beholde I make the smyth that bloweth the coles in the fyre & he maketh a weapon after his hondy werke. I make also the waister to destroye:

17 But all the weapons that are made agaynst the schal not prospere. And as for all tungen that schal resiste the in judgment thou shalt overcome them & condemne them. This is the heretage of the Lordes seruauntes and the rightuousnesse that thy schal haue of me seieth the Lorde.

## TYNDALE.

ROMANS xii. 6—15.

6 Seynge that we haue diuers gyftes accordyng to the grace that is geuen vnto vs, yf any man haue the gyft of prophesie lett hym haue it that it be agreynge vnto the fayth.

7 Let hym that hath an office, wayte on his office. Let hym that teacheth take hede to his doctryne.

8 Let hym that exhorteth geue attendaunce to his exhortacion. Yf any man geue, lett hym do it with syngleness. Let hym that ruleth do it with diligence. Yf any man shewe mercy lett hym do it with cherfulness.

9 Let loue be without dissimulacion. Hate that which is euill and cleave vnto that which is good.

10 Be kynde one to another with brotherly loue. In geuyng honoure goo one before another.

11 Let not that busynes which ye haue in hande be tedious to you. Be feruent in the sprete. Apply yourselves to the tyme.

12 Reioyce in hope. Be pacient in tribulacion, continue in prayer.

13 Distribute vnto the necessite off the saynctes.

14 Blesse them which persecute you, blesse them with curse nett.

15 Be mery with them that are mery, wepe with them that wepe.

## COVERDALE.

ROMANS xii. 6—15.

6 And (we) haue dyuers gyftes accordyng to the grace that is geuen vnto vs. Yf any man haue the gyfte of prophesie let it be accordyng to the fayth.

7 Let him that hath an office wayte vpon the office, let him that teacheth take hede to his doctryne.

8 Let him that exhorteth geue attendaunce to the exhortacion. Yf any man geue let him geue with syngleness. Let him that ruleth be diligent. Yf any man shewe mercy let him do it with cherfulness.

9 Let loue be without dissimulacion. Hate that which is euell. Cleue vnto that which is good.

10 Be kynde one to another with brotherly loue. In geuyng honoure go one before another.

11 Be not slouthfull in the busynesse that ye haue in hande. Be feruent in the sprete. Apply yourselves vnto the tyme.

12 Reioyce in hope. Be pacient in trouble. Continue in prayer.

13 Distribute vnto the necessities of the sayntes. Be glad to harbour.

14 Blesse them that persecute you. Blesse and curse not.

15 Be mery with them that are mery and wepe with them that wepe.

## MATTHEW'S BIBLE.

ROMANS xii. 6—15.

6 Seynge that we haue diuers gyftes, accordyng to the grace that is geuen vnto vs. Yf any man haue the gyfte of prophesie, let hym haue it that it be agreynge vnto faythe.

7 Let hym that hath an office, wayte on his office. Let hym that teacheth take hede to his doctryne.

8 Let hym that exhorteth geue attendaunce to his exhortacion. Yf any man geue let him do it with syngleness. Let hym that ruleth do it with diligence. Yf any man shewe mercy, let him do it with cherfulness.

9 Let loue be without dissimulacion. Hate that which is euell and cleave vnto that which is good.

10 Be kynd one to another with brotherly loue. In geuyng honoure go one before another.

11 Let not the husyness which ye haue in hande be tedious vnto you. Be feruent in the spire. Apply yourselves to the tyme.

12 Reioyce in hope. Be pacient in tribulacion. Continue in prayer.

13 Distribute vnto the necessities of the Saynctes, be diligent to harbour.

14 Blesse them which persecute you; blesse but curse not.

15 Be mery with them that are mery. Wepe with them that wepe.

## GREAT BIBLE.

ROMANS xii. 6—15.

6 Seynge that we haue dyuers gyftes accordyng to the grace that is geuen vnto vs: yf any man haue the gyfte of prophesie let him haue it that it be agreynge vnto ye fayth.

7 Let hym that hath an office wayte on his office. Let hym that teacheth take hede to his doctryne.

8 Let hym that exhorteth geue attendaunce to his exhortacion. If any man geue, let hym do it with syngleness. Let hym that ruleth do it with diligence. If any man shewe mercy, let him do it with cherfulness.

9 Let loue be without dissimulacion. Hate yt which is euill and cleave vnto yt which is good.

10 Be kynde one to another with brotherly loue. In geuyng honoure go one before another.

11 Be not slouthful in the busyness which ye haue in hande. Be feruent in the sprete. Apply yourselves to the tyme.

12 Reioyce in hope. Be pacient in tribulacion. Continue in prayer.

13 Distribute vnto the necessities of the sayntes: be ready to harbour.

14 Blesse them which persecute you; blesse (I say) and curse not.

15 Be mery with them that are mery. Wepe also with them that wepe.

## GREAT BIBLE.

ISAIAH liv. 11—17.

11 Beholde the poore overwhelmed with tempest and without conforte, I will make thy walles of precyous stones and thy foundacyon of Saphires.

12 Thy wyndowes of Chrystal, thy gates of fyne cleare stones and all thy borders of pleasaut stones.

13 Thy chyldren shal all be taught of god, and I will gene them plenteousnes of peace.

14 In ryghteousnes shalt thou be grounded & be farre from oppresyon for the whiche thou needest not be afrayde, nether for hynderaunce for it shall not come nye the.

15 Beholde, the aleaunt that was farre from me shal dwel with the, and he that ioyneth batayle agaynst the shal perysh.

16 Beholde, I make the smyth that bloweth the coles in the fyre, and he maketh a weapen after his handy worcke, I make also the waster to destroye:

17 But all the weapons that are made agaynst the shal not prosper. And as for all tonges that shal reyst the in iudgement thou shalt overcome them & condempne them. This is the herytage of the Lordes seruauntes & theyre ryghteousnes cometh of me sayth the Lorde.

## GENEVAN BIBLE.

ISAIAH liv. 11—17.

11 O thou afflicted and tossed with tempest that hast no comfort, beholde, I will lay thy stones with the carbuncle and laye thy foundation with saphirs.

12 And I will make thy windowes of emeraudes, and thy gates shining stones, and all thy borders of pleasant stones.

13 And all thy children shall be taught of the Lorde and much peace shalbe to thy children.

14 In righteousnesse shalt thou be established and be farre from oppresion; for thou shalt not feare it: and from feare, for it shall not come neere thee.

15 Beholde the enemie shall gather himselfe but without me: whosoever shall gather himselfe in thee, against thee shall fall.

16 Behold, I have created the smith that bloweth the coles in the fyre, and him that bringeth forth an instrument for his worke: and I have created the destroyer to destroy.

17 But all the weapons that are made against thee shall not prosper; and euery tongue that shall rise against thee in judgement, thou shalt condemme. This is the heritage of the Lords servants and their righteousnes is of me, saith the Lord.

## BISHOPS' BIBLE.

ISAIAH liv. 11—17.

11 Beholde, thou poore vexed and despised, I will make thy walles of pretious stones and thy foundation of Saphires.

12 Thy windowes of Chrystal, thy gates of fyne cleare stone, and all thy borders of pleasaut stones.

13 Thy children shal be all taught of God, and I will give thee plenteousnesse of peace.

14 In righteousnesse shalt thou be grounded and bee farre from oppresion for the which thou needest not to be afrayde, neyther for hinderaunce, for it shall not come nigh thee.

15 Loe, who so gathereth together against thee doth it without me, and who so within me dothe ioyne together against thee shall surely fall.

16 Beholde, I make the smyth that bloweth the coales in the fyre, and he maketh a weapon after his handie worcke: I make also the waster to destroy.

17 But all the weapons that are made against thee shall not prosper: and as for all tongues that shall resist thee in judgement, thou shalt overcome them and condemme them: this is the heritage of the Lordes seruauntes and their righteousnesse cometh of me sayth the Lorde.

## AUTHORISED VERSION.

ISAIAH liv. 11—17.

11 Oh thou afflicted, tossed with tempest and not comforted, behold I will lay thy stones with faire colours and lay thy foundations with Saphires.

12 And I will make thy windowes of Agates, and thy gates of Carbuncles, and all thy borders of pleasant stones.

13 And all thy children shall be taught of the Lord, and great shall be the peace of thy children.

14 In righteousnesse shalt thou be established: thou shalt be farre from oppresion, for thou shalt not feare; and from terrour, for it shall not come neere thee.

15 Behold, they shall surely gather but not by me, whosoever shall gather together against thee, shall fall for thy sake.

16 Behold I have created the smith that bloweth the coales in the fire and that bringeth forth an instrument for his worke, and I have created the waster to destroy.

17 No weapon that is formed against thee shall prosper, and euery tongue that shall rise against thee in judgement thou shalt condemme. This is the heritage of the seruants of the Lord and their righteousnesse is of me, saith the Lord.

## GENEVAN BIBLE.

ROMANS xii. 6—15.

6 Seeing then that we haue giftes that are diuers, according to the grace that is giuen vnto vs whether we haue prophesie, let us prophesie according to the proportion of faith:

7 Or an office let vs waite on the office: or hee that teacheth on teaching.

8 Or he that exhorteth on exhortation: hee that distributeth let him do it with simplicitie: he that ruleth with diligence: hee that sheweth mercie with chearefulness.

9 Let loue be without dissimulation. Abhorre that which is euill, and cleaue vnto that which is good.

10 Be affectioned to loue one another with brotherly loue. In giuing honour goe one before another,

11 Not slothful to doe seruice: feruent in spirit seruing the Lord.

12 Reioycing in hope, patient in tribulation, continuing in prayer.

13 Distributing vnto the necessities of the Saintes, giuing your selues to hospitalitie.

14 Blesse them which persecute you; blesse I say and curse not.

15 Reioyce with them that reioyce, and weepe with them weepe.

## BISHOPS' BIBLE.

ROMANS xii. 6—15.

6 Seeing that we haue diuers giftes according to the grace that is giuen vnto vs eyther prophesie, after the measure of fayth,

7 Eyther office, in administration: or he that teacheth, in teaching.

8 Or he that exhorteth, in exhorting: he that giueth in singlenesse, he that ruleth in diligence: hee that is mercifull in chearefulness.

9 Lone, without dissimulation, hating euil, cleauing to good.

10 Affectioned one to an other with brotherly loue, in giuing honour, goyng one before another.

11 Not lyther in businesse, feruent in spirite seruing the Lord.

12 Reioycing in hope, patient in trouble, instant in prayer.

13 Distributing to the necessities of saintes, giuen to hospitalitie.

14 Blesse them whiche persecute you, blesse, and curse not.

15 Reioyce with them that doe reioyce, and wepe with them that weepe.

## RHEIMS TESTAMENT.

ROMANS xii. 6—15.

6 And hauing giftes, according to the grace that is giuen vs, different, either prophesie according to the rule of faith,

7 Or ministerie in ministring, or he that teacheth in doctrine.

8 He that exhorteth in exhorting, he that giueth in simplicitie, he that ruleth in carefulness, he that sheweth mercie in chearefulness.

9 Lone without simulation. Hating euil, cleauing to good.

10 Loning the charitie of the brotherhood one toward an other. With honour prenenting one an other.

11 In carefulness not slothful. In spirit feruent. Seruing our Lord.

12 Reioycing in hope. Patient in tribulation. Instant in praier.

13 Communicating to the necessities of the saintes. Pursuing hospitalitie.

14 Blesse them that persecute you: blesse and curse not.

15 To reioyce with them that reioyce, to weepe with them that weepe.

## AUTHORISED VERSION.

ROMANS xii. 6—15.

6 Having then gifts, differing according to the grace that is giuen to vs, whether prophesie, let vs prophesie according to the proportion of faith.

7 Or ministry, let vs wait on our ministring: or hee that teacheth on teaching.

8 Or he that exhorteth, on exhortation: he that giueth let him doe it with simplicitie: hee that ruleth, with diligence: hee that sheweth mercy with cheerefulness.

9 Let loue bee without dissimulation: abhorre that which is euill, cleaue to that which is good.

10 Bee kindly affectioned one to another with brotherly loue, in honour preferring one another.

11 Not slothfull in busines: feruent in spirit, seruing the Lord.

12 Reioycing in hope, patient in tribulation, continuing instant in prayer.

13 Distributing to the necessities of Saints: giuen to hospitalitie.

14 Blesse them which persecute you, blesse and curse not.

15 Reioyce with them that doe reioyce, and weepe with them that weepe.

The passage from the Old Testament (Isa. liv. 11—17) is one which most will confess to be well translated in our ordinary Bibles. One or two points of interpretation are still undecided, but there are not a dozen words in the seven verses which an exact translator would now find it necessary to change. What light, then, does the comparison of versions cast upon this result? The passage contains 182 words, of which about 86 have remained unchanged during all the fluctuations represented by the five (or six) versions given above. If we set these aside, and consider only the variable element, consisting of 96 words, we shall find on comparison that in more than 60 of the 96 the Authorised Version agrees with the Genevan Bible, whereas its agreement with the Bishops' Bible does not extend to more than twelve out of the same number. Hence, though the Bishops' Bible nominally furnished the basis for the new translation, it is clear that the Genevan exercised a much more powerful influence. Indeed, a glance will show that the five translations divide themselves into two classes—the Bibles of Coverdale, Crammer, and the Bishops standing on one side, the Genevan and Authorised Version on the other. In the few places in which the Authorised Version differs from the Genevan, the change (which is but rarely suggested by any other version) is usually for the better, the new rendering being more literal or idiomatic, better in style or rhythm.

It must not be supposed, however, that any one example will adequately illustrate the character of our translation of the Old Testament. Taking a chapter from the historical books (1 Kings xix.), we find that, whilst thirty or forty renderings from the Genevan Bible were preferred by the translators, this version was deserted by them twice as frequently; they depart from the Bishops' Bible on an average four times, and from the Genevan three times, in every verse, and many of the renderings do not appear to be suggested by any earlier version. On the other hand, a section to which we have often referred (Numb. xxiv. 15—24) contains very little that is not found either in Tyndale or in Coverdale, or in the Genevan Bible.

We have not room for detailed remarks on the New Testament passages, but the reader will find it an interesting and useful occupation to trace for himself the manner in which the structure now so familiar was gradually built up. In earlier chapters we have pointed out passages which have been retained with comparatively little change, in one version after another; this passage rather shows how far alteration may extend, not more than one-third of the words having remained untouched. It will be found that very little in the last translation of these verses is absolutely new. The translators show much tact and skill in selection, combination, and arrangement, but the number of words first introduced by them does not amount to four in a hundred. It is obvious that the Genevan and Rhemish versions have exercised much greater influence than the Great and Bishops' Bibles. The Rhemish Testament was not even named in the instructions furnished to the trans-

lators, but it has left its mark on every page of their work.

An inquiry into the exact relation in which the Authorised Version stands to earlier English translations, to the various foreign versions of Scripture, and to the chief critical authorities of the time, is of course impossible in these pages. For more detailed information the reader is referred to Professor Westcott's most valuable work,<sup>1</sup> so often quoted already. By an analysis of passages of the translation and of the alternative renderings offered in the margin, it is shown that the authorities most frequently followed by our translators were Beza in the New Testament (both for text and for interpretation), and in the Old the Latin versions of Junius and Tremellius, Münster, Leo Juda, and Pagninus. The influence of the Vulgate was exercised mainly through the Rhemish version.

When all critical helps and sources of influence have been taken into account, the student whose analysis has been most complete will find most to admire in the work of our translators. The praise he will award will not be indiscriminate eulogy. He will discover that much that they have transmitted to us was inherited by them from others; the execution of different parts of the work will prove to be unequal—the Epistles, for example, standing far below the Pentateuch in accuracy and felicity of rendering; many flaws and inconsistencies will reveal themselves; occasionally it will be found that better renderings have been deliberately laid aside and worse preferred; but, notwithstanding, every successive paragraph will bear new testimony to the tact, care, diligence, and faithfulness of the men to whom, in God's providence, we owe the version of the Scriptures which has come down to us consecrated by the associations of 250 years.

If we compare one of our modern Bibles with a copy of the first edition, we find that the differences are by no means few or slight. There is a history of the text which it is very interesting to trace. In Dr. Scrivener's Preface to the Cambridge Paragraph Bible, which embodies the results of many years of labour, the reader will find this history carefully and fully narrated. We content ourselves with calling attention to the most important facts. The first issue of the present version was a folio volume (printed in black-letter), bearing date 1611. It has recently been discovered by Mr. Fry and Dr. Scrivener that two editions were issued in that year, and it is not yet decided to the satisfaction of all which edition can claim to be the first. In 1833 the delegates of the Oxford University Press published a reprint of the Bible of 1611, and it is by means of this volume that the peculiarities of the earliest editions can most conveniently be studied. Probably this reprint represents the second, not the first issue of the year. Both issues are incorrectly printed; the earlier, for example, reads in Matt. xxvi. 36. "Then cometh Judas;" whilst in the later, twenty words of Exod. xiv. 10 are given twice over. There are also

<sup>1</sup> *History of the English Bible* (2nd edit.), pp. 267—289.

differences of text which are not misprints. In Matt. xiii. 45, for example, the earlier edition reads "good," the later "goodly" (pearls); in Acts iv. 27 the two editions have "the" and "thy" (Holy Child); and in 1 Peter i. 22 they read "your souls" and "yourselves." Many copies of each issue are still preserved. In 1612 appeared an octavo edition, in Roman type; other editions quickly followed, in 1613, 1617 (black-letter), and 1616 (Roman). The earliest edition in which the Apocryphal books are omitted is that of 1629 (London). In the same year appeared the first Cambridge edition, a work of considerable importance. Some revision and correction had been attempted in 1616, but the two Cambridge books of 1629 and 1638 were the first in which the text was examined with care and accurately printed. In many instances the changes introduced in these two editions were clear improvements, and as such they have maintained their ground. Thus in 1 John v. 12 the words "of God" were omitted until 1629, and in 1 Tim. i. 4 the word "godly" until 1638; on the other hand, in Matt. xii. 23 the edition of 1638 led all subsequent editions into error by the insertion of "not" in the question, "Is this the son of David?" The amount of correction introduced was of course relatively very small (perhaps thirty changes in all being made in Genesis, for instance, and six in the Epistle to the Romans); but, to say nothing of the correction of misprints, the examples just quoted are sufficient to show the value of the revision.

The only other editions which we can mention particularly are three which have exerted great influence on all modern Bibles. Bishop Lloyd's Bible (London, 1701) is remarkable as being the first that contains the marginal dates, mostly derived from Archbishop Ussher. In the Cambridge Bible of 1762, edited by Dr. Paris, and the Oxford edition of 1769, edited by Dr. Blayney (afterwards Professor of Hebrew), considerable labour was expended in the effort to improve the ordinary editions. These editors sought to apply with greater consistency the principle of denoting additions to the original texts by italic type, substituted ordinary forms of words for such as had, in their opinion, become obsolete, and made very large additions to the number of marginal references, which in our present Bibles are said to be seven times as numerous as in the edition of 1611. The chief increase in the marginal notes also is due to Dr. Paris and Dr. Blayney. These notes are an essential characteristic of the Authorised Version, though by a wise rule restricted within very narrow limits, and therefore rendered wholly unlike the commentary with which Matthew's, the Genevan, and the Bishops' Bibles had been furnished. It has been computed that 8,418 marginal notes were inserted by the original translators, that 35 in all were added between 1611 and 1762, 383 more by Dr. Paris, 76 only by Dr. Blayney. Unhappily, each of these editions was disfigured by errors, which maintained their place in the text until a very recent period.

Some of the differences in text between various editions of the Authorised Version have excited so

much attention as to call for special notice. In Acts vi. 3, "ye may appoint" (for "we") found its way into many editions between 1638 and 1682; in 1 Tim. iv. 16, "thy doctrine" took the place of "the doctrine" between 1629 and 1769; in 2 Cor. xii. 2, "about" was substituted for "above" by Dr. Blayney: "unto me" for "under me" in Ps. xviii. 47, and "abide" for "abide still" in Rom. xi. 23, are mistakes from the same source. Some editions have owed their celebrity to faults more or less serious, as the "Vinegar Bible," so called from a misprint of *vinegar* for *vineyard* in one of the Gospels. The "Pearl Bible" of 1653, and other editions of about the same date, some imported from abroad, some from the press of the privileged printers, are notorious for scandalous blunders, such as *righteousness* for *unrighteousness* (Rom. vi. 13). In 1632 Laud inflicted a fine of £300 on the king's printers for an edition of the Bible in which "not" was omitted in the Seventh Commandment. Negligence gross as this belonged to an unsettled age, but as late as 1830 Bibles were often printed with serious want of accuracy. The last forty years have witnessed a considerable improvement, and recent editions have left little to be desired. The Cambridge Paragraph Bible is the classic edition of the Authorised Version, and is a monument of minute accuracy and unsparing labour.

Such matters as the use of italics, punctuation, and the division of the text into paragraphs, cannot be considered here. With questions of English, peculiar forms of words, changes in orthography, &c., readers of the BIBLE EDUCATOR have already been made familiar in the papers on "Bible Words." The headings of chapters must not be passed over without a word, especially as they proceed from the hands of the original translators. There are, Dr. Scrivener informs us,<sup>1</sup> only twelve variations between our present headings and those of 1611, "the only one of importance being that prefixed to Psalm cxlix," where "that power which he hath given to the Church to rule the consciences of men" is discreetly curtailed in the edition of 1762 by the omission of the last six words, that of 1769 further amending by substituting "his saints" for "the church," which latter some modern Bibles still retain.

The revision of 1611 was not at once received with general favour. Romanists complained (as Romanists still complain) of unfairness in the translators' treatment of controverted passages; and Puritans clung tenaciously to the translation and commentary furnished in the Genevan Bible. On the whole, however, the opposition seems to have been but faint; and though for half a century the rival versions circulated side by side, the later steadily gained ground. It could not altogether escape the perils of those troublous times. In 1652 the Long Parliament made an order that a Bill should be brought in for a new translation of the Bible, and four years later the House directed "that it be referred to a committee to send for and advise with Dr.

<sup>1</sup> Preface to Paragraph Bible, p. lxxv.

Walton, Mr. Hughes, Mr. Castle, Mr. Clerk, Mr. Peulk,<sup>1</sup> Dr. Cudworth, and such as they should think fit, and to consider of the translations and impressions of the Bible, and to offer their opinions therein."<sup>2</sup> The care of this business was especially commended to White-locke, and at his house in Chelsea the committee often met, "and had the most learned men in the Oriental tongues to consult with on this great business; and divers excellent and learned observations of some mistakes in the translations of the Bible in English, which yet was agreed to be the best of any translation in the world." "I took pains in it," adds Whitelocke, "but it became fruitless by the Parliament's dissolution."

About the same time appeared the only work of that age in which any detailed criticism of the Authorised Version was attempted.<sup>3</sup> The author, Dr. Gell, who had been chaplain to Archbishop Abbot, complains that the last translation is wrested and partial, speaking the language of one sect or party (the Calvinistic), and that the better renderings have usually been relegated to the margin. Many of his criticisms are of little worth, but in some instances (as in Gal. v. 17) he exposes serious mistakes.

Shortly after the Restoration, the Book of Common Prayer once more underwent revision, and in 1662 was issued in its present form. The changes which were made at once declared and established the supremacy of the last translation of the Scriptures. As we have already seen, the Psalter of the Great Bible was left undisturbed, but in the Epistles and Gospels, and in all the longer portions of Scripture which are read in the occasional services (as 1 Cor. xv. 20—53; Acts vi. 2—7; xx. 17—35, &c.), the version of 1611 was uniformly adopted. The Psalms which are interspersed amongst the various services naturally agree in almost every point with the Prayer-book Psalter. Perhaps the only variations which exist are—xcviii. 9 (*is come*), lxxvii. 5 (*yea*), xli. 1 (six words in the former part of the verse), exxxviii. 2 (*labour*), lxxi. 5 (*alway be*), xxxix. 11 (*by means*), xc. 12 (*O teach*), exvi. 4 (*found, called*), li. 9 (*away*). The translations of the *Benedicite*, *Benedictus*, *Magnificat*, the Offertory sentences, and the "Comfortable Words" in the Communion Service, stand by themselves, agreeing in many renderings with some of the older versions (especially the Great Bible), but in many others with none. The *Benedicite*, for example, agrees almost verbally with the Great Bible in the first part of each verse; but where the Great Bible has *speake good of and set him up*, we find *bless ye and magnify him* in the Prayer-book. The verses from Job xiv. in the Burial Service and from Deut. xxvii. in the Communion Service come very near the Great Bible. The translation of Rev. xiv. 13 is peculiar to the Prayer-book, and the same may be said of the Lord's Prayer

and the Ten Commandments. Other passages agree with the Authorised Version, with a few slight variations, such as the insertion of *but* in 1 John i. 9, *to be* in Luke ii. 32, and the reading *acceptable unto* in 1 Tim. ii. 3. Now and then the language of a prayer or exhortation recalls an old or peculiar rendering of a passage of Scripture, as "not *considering* the Lord's body" (1 Cor. xi. 29), "pastors and doctors" (Eph. iv. 11), and the quotation from Matt. xxv. 35 in the Burial Service. These details will show that the Book of Common Prayer, whilst it enshrines fragments of our various English versions, has largely contributed to establish and render familiar the translation of 1611.

In 1856 the subject of revision was brought by Professor Selwyn before the Lower House of Convocation of the Province of Canterbury, but his proposals met with little favour. The desirableness of the appointment of a Royal Commission was urged upon the House of Commons, but without effect. Meanwhile the general interest in Biblical studies was continually advancing. The merits of our translation, on the one hand, and on the other the amount of improvement absolutely required, became more fully understood from year to year. Some specimens of a revised version by five clergymen (the present Bishops of Gloucester and Salisbury, the late Dean Alford, the Rev. W. G. Humphry, and Dr. Barrow), published about this time, showed that reverent regard for the Authorised Version might coexist with an earnest desire for its improvement, and helped to prepare the way for the remarkable change in public opinion which has recently taken place.

In February, 1870, both Houses of the Convocation of Canterbury unanimously passed a resolution to the following effect:—"That a Committee of both Houses be appointed, with power to confer with any Committee that may be appointed by the Convocation of the Northern Province, to report upon the desirableness of a revision of the Authorised Version of the Old and New Testaments, whether by marginal notes or otherwise, in all those passages where plain and clear errors, whether in the Hebrew or Greek text originally adopted by the translators, or in the translation made from the same, shall, on due investigation, be found to exist." The mover and seconder of the resolution in the Upper House (the late Bishop of Winchester and the Bishop of Gloucester and Bristol) had limited their proposal to the New Testament, but on the motion of the Bishop of Llandaff it was at once agreed to extend the inquiry so as to include the whole Bible. Eight members of the Upper and sixteen of the Lower House were appointed the Committee of the Convocation of Canterbury. The Northern Province declined to co-operate with the Southern in this inquiry, on the ground that the time was not favourable for revision, and that the risk was greater than the probable gain. Early in May the Committee presented a report recommending that a revision of the Authorised Version of the Holy Scriptures should be undertaken, on the principle of departing as little as possible from the general style and language of the existing version, and "that Convocation

<sup>1</sup> Probably Samuel Clark and Matthew Poole. See Westcott, *History*, p. 124.

<sup>2</sup> Lewis, *History of Translations*, p. 354.

<sup>3</sup> *An Essay toward the Amendment of the last English Translation of the Bible*, by Robert Gell (London, 1659).

should nominate a body of its own members to undertake the work of revision, who shall be at liberty to invite the co-operation of any eminent for scholarship, to whatever nation or religious body they may belong." A Committee was accordingly appointed, consisting of eight members of each house, and the first meeting was held on the 25th of May. It was then resolved that two companies should be formed for the revision of the Authorised Version of the Old Testament and the New Testament respectively; that the company for the revision of the Authorised Version

of the Old Testament should consist of the Bishops of St. David's, Llandaff, Ely, Lincoln, and Bath and Wells, Archdeacon Rose, Professor Selwyn, Canon Jebb, and Dr. Kay, together with eighteen scholars and divines, who should be invited to join in the work; and that the company for the revision of the Authorised Version of the New Testament should consist of the Bishops of Winchester, Gloucester and Bristol, and Salisbury, the Prolocutor, the Deans of Canterbury and Westminster, and Canon Blakesley, together with nineteen invited scholars and divines.

## BOOKS OF THE NEW TESTAMENT.

### SECOND EPISTLE TO TIMOTHY.

BY THE REV. S. G. GREEN, D.D., PRESIDENT OF RAWDON COLLEGE, LEEDS.

**T**HE Second Epistle of St. Paul to Timothy purports to have been written from Rome very near the close of the Apostle's life. The evidence for his second imprisonment in the imperial city has been so fully given in our introduction to the two preceding "pastoral epistles," that little need be added here. The expositors who reject this hypothesis find themselves involved in the greatest difficulties, not only by the personal and local references, which have already been noted, but by the connection of this Second Epistle to Timothy with those to the Philippians and Colossians. The references to Mark (chap. iv. II), to Timothy (chap. iv. 9), and to Demas, are absolutely inexplicable except on the hypothesis of a second imprisonment. Easier, on the whole, is it to declare the spuriousness of the pastoral epistles altogether; and this, as we have seen, is the alternative most recently adopted.

2. It is undoubtedly far from easy to trace the course of the Apostle Paul's last missionary journey. That it embraced Crete and Ephesus has already been shown, with the high probability that the last winter of St. Paul's freedom was spent at Nicopolis in Epirus. Here, as some think, he was arrested,<sup>1</sup> and again taken to Rome. The weight of evidence, however, seems to point to a subsequent circuit; and the conditions of the case are best satisfied by supposing that in the spring of the year A.D. 67 or 68 he quitted Nicopolis for Corinth and Ephesus, being apprehended in the latter city or its neighbourhood, and conveyed to Rome. It would further appear that when St. Paul visited Ephesus, Timothy was absent from that city. The route thus suggested harmonises the visit to Corinth implied in chap. iv. 20, the arrival in Asia, probably at Troas (iv. 13), the absence of Timothy from Ephesus, the Apostle's arrest, and other facts stated or implied, into a fully consistent whole.

*St. Paul's Voyage to Rome.*—At the very first stage of the journey, Trophimus, the long-trying companion of

the Apostle, quite breaks down. He is "left behind at Miletus, sick." It is quite impossible, as was shown in the introduction to the First Epistle, to assign this fact to any period of the Apostle's earlier journeys. The suggestion that the verb ἀπέλιπον should be rendered "they left behind," referring not to the Apostle but to others; or that the "leaving behind" meant *sending forward* from Myra (Acts xxvii. 5), or some other point in St. Paul's earlier travels, scarcely deserves refutation.

Having traced the Apostle's course thus far, we have to think of his position at Rome during his second imprisonment, and of those who were his chief companions there. Titus had proceeded northward to Dalmatia. Luke is there still to strengthen and to cheer him; possibly, indeed, had attended him (with Tycheus also) all through those later journeys; but of this we know nothing. Concerning Crescens, we have no further information but that, having been with the Apostle for a while, he had departed "to Galatia," or Gaul. Demas had apostatised. Friends, indeed, there were—members of the Roman Church—but they could not be what St. Paul's older friends had been to him. His circumstances had changed. Instead of dwelling in "his own hired house"—a well-known spot, the resort of many—he is consigned to some obscure abode, probably to a prison, where the friend who has travelled from Ephesus has to "seek him out very diligently" before finding him. The last scene has nearly arrived. No longer does the Apostle doubt what the issue shall be, whether deliverance or death; the "time of" his "departure is at hand."

*The Contemporary History.*—A great change had meanwhile taken place in the relation of Christians to the Empire. When St. Paul was first sent to Rome it was simply as a disturber of the peace. The proconsul who sent him "had no certain thing to write" concerning him to the imperial tribunal. This may account both for the lenity of his treatment at the first, and for the fact that, even under the sway of the infamous Tigellinus, he was released. But in the Apostle's absence from Rome that great event

<sup>1</sup> Conybeare and Howson, vol. ii., p. 482.

had taken place which led to the first general persecution of the Church. The burning of the city, with the false accusation of the Christians, occurred A.D. 64, the year after the date we have assigned to the Epistle to the Philippians. St. Paul was then already on his way to Spain, or to the East, when the disciples of Christ were for the first time proscribed by Roman law as *malefici*; and on his return he would experience the full effect of the Emperor's malignant cruelty. Escape was hopeless; there remained for the servant of Christ only the martyr's crown.

3. Yet before he died the Apostle earnestly desires the presence and comfort of his former companion, Timothy. This, above all, was the object of the Epistle, which commences with the earnest longing, "greatly desiring to see thee," and closes with the request, repeated in its urgency, "Do thy diligence to come shortly unto me," "Do thy diligence to come before winter."<sup>1</sup> That Timothy had returned to Ephesus is tolerably clear from several references. He was to "salute the household of Onesiphorus,"<sup>2</sup> who, we know, was an Ephesian; Priscilla and Aquila, mentioned in the same verse, appear to have settled in Ephesus, and to have had a church in their house. Alexander of Ephesus is pointed out to Timothy as a man to be guarded against; so with Hymenæus, the teacher of false doctrine in the same city. From the words, "Tychicus I have sent to Ephesus," it has, indeed, been concluded by some that Timothy could not have been in the city at the time, or would he have needed the information? But rightly interpreted, the words rather support our view. The form ἀπέστειλα, "I sent," is best explained as the epistolary aorist "I send him *with this letter*,"<sup>3</sup> so completing the Apostle's loneliness. Tychicus, in bearing the letter to Timothy, would doubtless undertake his charge so as to set the latter free to rejoin St. Paul in Rome.

<sup>1</sup> If this is to be taken as a note of time, we must place the winter at Nicopolis in the year 66-7; the Second Epistle to Timothy in 67; the winter in Rome, 67-8. Nero died in June, A.D. 68.

<sup>2</sup> It has been supposed, from chap. i. 16; iv. 19, that Onesiphorus himself was now deceased; and chap. i. 18 has been quoted as authorising prayer for the dead, a practice which, even granting the premises, it certainly does not sustain (see Hammond, *in loc.*).

<sup>3</sup> Chap. iv. 12. See BIBLE EDUCATOR, Vol. IV., p. 39, note 1.

After an earnest personal appeal, which occupies from chap. i. 1 to ii. 14, a special caution is added against one evil to which the Asiatic churches were most prone, the "striving about words;" "profane and vain babblings." Here the false doctrine of Hymenæus and Philetus<sup>4</sup> is selected for reprobation. There can be little doubt that the error was some early form of Antinomianism. Taking advantage of the Apostle's frequent representation of the Christian as possessor of a new life "risen with Christ," these men drew the inference that the resurrection was already past, and that the believer was no longer subject to the ordinary laws and restraints of earthly life. Already was he judged, saved, glorified; and therefore was free to live as he listed. Monstrous as the doctrine was, we know that it often disturbed the peace of the early Church, and that St. Paul's indignant protest against it was not out of place. Yet, while clear from complicity with these forms of evil, Timothy was meekly and wisely to instruct even the votaries of error, "that they might return to soberness out of the snare of the devil (by whom they are now held captive) to do the will of God" (chap. ii. 14-26).

In the names of Pudens, Linus, and Claudia it is interesting to be able, on not unreasonable grounds, to imagine some connection between the Apostle's labours and our own Britain. The point is one which we cannot discuss at length: only it is more than likely that Claudia was the daughter of a British king, married after the date of this Epistle to Pudens, who had served as a soldier in Britain. Linus appears to have afterwards become chief bishop of the church in Rome.<sup>5</sup>

<sup>4</sup> "Hymenæus and Alexander" are mentioned (1 Tim. i. 20) as excommunicated heretics. An argument has been founded upon the mention of Hymenæus in both Epistles for the priority of the Second. Otherwise his excommunication would be mentioned first (1 Timothy) and his heresy afterwards (2 Timothy). But the argument is altogether too slender for the conclusion. It is not certain that the Hymenæus was the same; and granting that he was, there are far stronger reasons for the accepted order of the two Epistles. It seems, indeed, impossible candidly to compare them as a whole, and to doubt which of the two preceded the other.

<sup>5</sup> See "Excursus on Pudens and Claudia," in Alford's *Greek Test.*, introduction to 2 Timothy; Conybeare and Howson's *St. Paul*, vol. ii., p. 500 (note on 2 Tim. iv. 21); BIBLE EDUCATOR, Vol. III., p. 245.

#### ERRATA.

Vol. I., p. 55, col. 1, line 25, for ὑπερφαινει read ὑπερφαίνει.  
 " p. 55, col. 2, note, for "Heineke" read "Heinichen."  
 " p. 110, col. 1, in table, "Sacrifice on Mount Moriah," for Abraham's age read "125," and insert a blank for Jacob's age. Under the head "Flight of Jacob," for = substitute a semicolon in each case.  
 Vol. II., p. 106, col. 1, for "Orders XII.—XIV." read "XII.—XV."  
 " p. 125, inscription, for "octavo edition" read "quarto."  
 Vol. III., p. 364, col. 2, make the following corrections:—

For 4741   30 0 2 read 30 0 3	For 4773   30 4 6 read 30 4 7
" 4745   30 0 6 " 30 0 7	" 4775   30 5 1 " 30 5 2
" 4747   30 0 7 " 30 1 2	" 4779   30 5 5 " 30 5 6
" 4770   30 4 2 " 30 4 4	" 4823   31 4 6 " 31 5 1

Vol. III., p. 364, col. 2 (continued).  
 Under the Year 4809 omit "A.D."  
 Insert "A.D." before the year of banishment of Archelaus—6.  
 For A.D. 34 read 37; for A.D. 52 read 54; for A.D. 93 read 95.  
 Vol. IV., p. 92, col. 2, line 29 from the top, for "thoroughly" read "thoughtlessly."  
 " p. 126, col. 1, lines 3 and 5 from the bottom, for τοῖσιν read τοῖς.  
 " p. 127, col. 1, line 8 from the top, for "probably" read "properly."  
 " p. 127, col. 2, line 19 from the top, for "this part" read "sins past."



INDEX OF SCRIPTURE REFERENCES.

xxvii. 1-8, I. 53; xxxvii. 2, I. 49; xxxvii. 7, 8, I. 77; xxxvii. 10, 11, III. 369; xxxvii. 10, 11, IV. 20; xxxvii. 12, I. 263; xxxvii. 24, I. 248; xxxvii. 31, I. 53, 260; xxxvii. 31, II. 241; xxxvii. 33, IV. 19; xxxvii. 35, III. 251; xxxvii. 37, III. 253.  
 xxxvii. 2, I. 29, 110, 117, 267; xxxvii. 2-1, I. 53; xxxvii. 3, I. 269; xxxvii. 4, I. 309; xxxvii. 10, I. 309; xxxvii. 14, I. 309; xxxvii. 17, IV. 120; xxxvii. 19, 20, I. 310; xxxvii. 20, I. 348; xxxvii. 20-29, III. 36; xxxvii. 25, I. 243, 318; xxxvii. 25, II. 41, 151, 152; xxxvii. 25, IV. 194; xxxvii. 30, II. 22; xxxvii. 33-35, I. 269; xxxvii. 34, IV. 333; xxxvii. 35, I. 116; xxxvii. 36, I. 5.  
 xxxviii. I. 294; xxxviii. III. 258; xxxviii. 12, II. 46; xxxviii. 18, III. 343.  
 xxxix. 9, I. 310.  
 xl. 1, IV. 109; xl. 8, IV. 274; xl. 9-11, IV. 131; xl. 11, I. 5.  
 xli. 1, III. 351; xli. 2, IV. 373; xli. 2, 18, IV. 373; xli. 12, 15, IV. 274; xli. 16, I. 310; xli. 18, IV. 373; xli. 34-35, I. 322; xli. 40, III. 236; xli. 42, II. 328, 348; xli. 42, III. 190; xli. 43, I. 167, 310, 366; xli. 43, IV. 87; xli. 46, I. 110, 267; xli. 48, I. 322; xli. 49, I. 321; xli. 49, IV. 15; xli. 53, I. 110; xli. 55, I. 322; xli. 56, I. 322; xli. 57, I. 321.  
 xlii. 1, 2, I. 278; xlii. 5, 6, I. 104; xlii. 7, I. 349; xlii. 11, II. 238; xlii. 13, I. 348; xlii. 13, II. 23; xlii. 13, 32, 36, II. 23; xlii. 16, I. 348; xlii. 21, xlii. 22, I. 348; xlii. 23, I. 357; xlii. 25, III. 177; xlii. 32, II. 22; xlii. 36, I. 278, 289; xlii. 36, II. 22; xlii. 37, 38, I. 278.  
 xliiii. 7, IV. 210; xliiii. 1, I. 243; xliiii. 11, II. 41, 152, 157; xliiii. 11, IV. 87, 193, 245; xliiii. 29, 30, I. 348; xliiii. 31, I. 348; xliiii. 34, II. 227. 348; xliiii. 34, xliiii. 5, II. xliiv. 5, I. 349; xliiv. 5, II. 347; xliiv. 6, IV. 34; xliiv. 15, I. 349; xliiv. 30, I. 349.  
 xlv. 1-6, I. 45; xlv. 1-7, I. 349; xlv. 6, I. 110, 114; xlv. 6, III. 384; xlv. 11, I. 349; xlv. 16, IV. 272; xlv. 23, I. 199; xlv. 26, I. 278; xlv. 28, I. 278.  
 xlvi. 1, III. 321; xlvi. 3, I. 278, 347; xlvi. 3, 4, I. 278, 349; xlvi. 5, I. 77; xlvi. 20, II. 237; xlvi. 26, I. 349; xlvi. 28, I. 349; xlvi. 29, I. 104; xlvi. 30, I. 279; xlvi. 33, 34, I. 350; xlvi. 34, I. 321; xlvi. 34, II. 304.  
 xlvii. IV. 365; xlvii. 6, I. 350; xlvii. 6, IV. 364; xlvii. 7-10, I. 267; xlvii. 8, I. 279; xlvii. 9, I. 110, 114; xlvii. 9, III. 351; xlvii. 10, I. 279; xlvii. 13, I. 322; xlvii. 14 et seq., I. 322; xlvii. 15-21, I. 322; xlvii. 17, I. 167; xlvii. 27, I. 279, 280; xlvii. 29-31, I. 350.  
 xlviii. I. 267; xlviii. 5, I

280; xlviii. 7, I. 269; xlviii. 8, I. 280; xlviii. 14, IV. 213; xlviii. 15, 16, I. 280, 350; xlviii. 16, IV. 167; xlviii. 21, 309, 339, 350.  
 xlix. II. 17, 308; xlix. 1, I. 293; xlix. 5, 6, 7, I. 268; xlix. 6, IV. 87; xlix. 9, III. 219; xlix. 10, I. 98, 172, 293; xlix. 10, IV. 87; xlix. 11, IV. 132; xlix. 13, I. 373; xlix. 17, IV. 103; xlix. 18, I. 293; xlix. 20, IV. 74; xlix. 21, II. 134, 135; xlix. 22, IV. 119; xlix. 23, 24, I. 350; xlix. 27, I. 57; xlix. 27, II. 244; xlix. 29, I. 293; xlix. 29, 30, 31, I. 293; xlix. 30, I. 293; xlix. 31, I. 293; xlix. 33, I. 267, 295.  
 l. 1, I. 294; l. 1-13, I. 267; l. 7, 9, 13, 18, I. 293; l. 9, I. 293; l. 11, I. 293; l. 11, IV. 333; l. 24, I. 86; l. 25, I. 350.  
 Exodus.  
 i.-xix. I. 76; i. 8, I. 77, 123; i. 9, I. 123; i. 10, III. 234; i. 11, III. 234, 295; i. 14, I. 104; i. 14, 295; i. 14, IV. 14; i. 19, IV. 329.  
 ii. 3, I. 29; ii. 3, IV. 18, 374; ii. 4, I. 212; ii. 5, I. 4; ii. 5-10, I. 133; ii. 6, 8, I. 29; ii. 10, II. 365; ii. 11, I. 133; ii. 12, IV. 14; ii. 15, I. 241; ii. 16, 17, 18, 19, II. 50; ii. 21, II. 237; ii. 23, 24, II. 2.  
 iii. 6, III. 101, 102; iii. 8, II. 19; iii. 11, I. 134; iii. 12, I. 135, 198; iii. 14, I. 134.  
 iv. 6, IV. 176, 174; iv. 10, 26, I. 246; iv. 19, I. 134, 363; iv. 22, 23, I. 363; iv. 24-26, I. 129.  
 v. I. 135; v. 4, IV. 112; v. 6, III. 235; v. 6-19, I. 2; v. 7, IV. 14; v. 8, IV. 211; v. 8, 18, IV. 211; v. 18, IV. 211; v. 19, I. 133; v. 21, III. 28.  
 vi. 3, I. 28, 51, 135; vi. 3, II. 39; vi. 6, IV. 62; vi. 14, II. 305; vi. 15, I. 337; vi. 16-20, I. 76; vi. 26, I. 133.  
 vii. 1, II. 318; vii. 18, 21, IV. 167.  
 viii. IV. 145; viii. 16-18, IV. 292; viii. 19, I. 135; viii. 27, I. 158.  
 ix. 3, I. 318; ix. 3, IV. 365; ix. 6, I. 52; ix. 9, I. 52; ix. 20, I. 52; ix. 31, II. 328, 329; ix. 31, III. 55.  
 x. IV. 293; x. 3, II. 274; x. 5, I. 79; x. 6, IV. 295; x. 12, 15, IV. 295; x. 23, I. 158.  
 xi. 1-6, I. 135; xi. 3, I. 78; xi. 31, 33, I. 136.  
 xii. I. 305; xii. 1-28, IV. 122; xii. 6, I. 307; xii. 7, I. 131; xii. 15, I. 341; xii. 18, I. 341; xii. 22, I. 226; xii. 26, I. 135; xii. 27, I. 306; xii. 33, 34, 39, I. 342; xii. 35, III. 178; xii. 37, II. 305; xii. 38, II. 236; xii. 39, I. 342; xii. 40, I. 82, 124, 132; xii. 40, II. 304; xii. 40, III. 350; xii. 40, 41, I. 76; xii. 41, III. 350, 351; xii. 42, I. 135, 305; xii. 46, I. 306.  
 xiii. 2-10, I. 48, 59; xiii. 5, I. 85; xiii. 7, I. 341; xiii. 8, I. 47; xiii. 8, 9, I.

342; xiii. 9, II. 181; xiii. 10, IV. 96; xiii. 11-16, I. 48, 59; xiii. 17, I. 340; xiii. 17, III. 198; xiii. 17, 18, II. 305; xiii. 17, 18, I. 340; xiii. 21, IV. 34.  
 xiv. 7, 11, 36; xiv. 10, 11, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000.

xxii. 3, III. 236; xxii. 8, I. 51; xxii. 20, III. 95; xxii. 25-27, I. 239.  
 xxiii. II. 209; xxiii. 10, 11, II. 322, 323; xxiii. 11, I. 239; xxiii. 11, II. 323; xxiii. 11, III. 12; xxiii. 11, 24, III. 12; xxiii. 12, III. 13; xxiii. 14, IV. 180, 181; xxiii. 15-17, II. 170; xxiii. 16, II. 42, 43, 112, 113, 170; xxiii. 19, II. 103; xxiii. 24, III. 12; xxiii. 28, III. 349; xxiii. 28, IV. 349; xxiii. 28-31, III. 197; xxiii. 29, 30, III. 197; xxiii. 33, II. 17, 138; xxiii. 49, III. 188.  
 xxiv. 3, 4, I. 158; xxiv. 4, I. 2; xxiv. 5-8, III. 342; xxiv. 7, IV. 317; xxiv. 9, 10, II. 3; xxiv. 10, I. 99; xxiv. 10, II. 159; xxiv. 12, 13, II. 3; xxiv. 13, I. 160; xxiv. 13, II. 3; xxiv. 14, II. 3; xxiv. 15, IV. 217; xxiv. 16, IV. 34; xxiv. 17, IV. 321; xxiv. 29, IV. 213.  
 xxv. IV. 195; xxv. 2, I. 130; xxv. 4, II. 328; xxv. 4, IV. 313; xxv. 5, I. 91; xxv. 7, IV. 128; xxv. 8, III. 43; xxv. 8-11, I. 126; xxv. 9, III. 42; xxv. 10-16, III. 259; xxv. 11-24, III. 301; xxv. 12, III. 301; xxv. 16, IV. 37; xxv. 17, III. 261; xxv. 17, 21, III. 261; xxv. 18, I. 945; xxv. 18-20, I. 284; xxv. 18-20, III. 290; xxv. 20, I. 340; xxv. 20, III. 291, 292; xxv. 21, III. 260, 261; xxv. 22, I. 135, 295; xxv. 22, III. 260, 261, 292; xxv. 23-30, III. 152; xxv. 30, III. 153; xxv. 31-40, III. 149; xxv. 37, III. 150, 369.  
 xxvi. IV. 313; xxvi. 1, I. 294; xxvi. 1, III. 40, 43, 329; xxvi. 1, 31, 14, III. 329; xxvi. 1, 31, 36, II. 43; xxvi. 3, IV. 218; xxvi. 4, 31, IV. 218; xxvi. 6, IV. 211; xxvi. 6, 11, 33, IV. 211; xxvi. 7, 11, 101; xxvi. 7, III. 43; xxvi. 11, IV. 71, 211; xxvi. 14, I. 91; xxvi. 14, III. 43; xxvi. 19, II. 43; xxvi. 31, III. 329; xxvi. 31, 32, III. 43; xxvi. 31, IV. 218; xxvi. 31, III. 148; xxvi. 36, II. 329; xxvi. 37, III. 301; xxvi. 51, II. 305.  
 xxvii. IV. 195; xxvii. 1, 2, III. 121; xxvii. 1, 2, 4, 5, 8, III. 121; xxvii. 2, III. 290; xxvii. 3, III. 124; xxvii. 4, 5, III. 121; xxvii. 8, III. 121; xxvii. 16, III. 40; xxvii. 20, II. 264; xxvii. 29, III. 150; xxvii. 20, IV. 311.  
 xxviii. 4, II. 228; xxviii. 4, IV. 128; xxviii. 4, 31, 34, II. 228; xxviii. 5, 6, 8, 15, 33, IV. 313; xxviii. 9, II. 152; xxviii. 9, 20, II. 152; xxviii. 11, IV. 128; xxviii. 13, IV. 128; xxviii. 17, II. 347; xxviii. 20, II. 152; xxviii. 29, II. 151; xxviii. 30, I. 361; xxviii. 30, III. 277; xxviii. 30, IV. 34, 35; xxviii. 30, 31, IV. 36, 37; xxviii. 31, II. 228; xxviii. 32, IV. 70; xxviii. 33, II.

313; xxviii. 33, 34, IV. 246; xxviii. 34, II. 228; xxviii. 36, I. 60.  
 xxix. 4, 5, IV. 365; xxix. 5, III. 228; xxix. 5, III. 277; xxix. 7, I. 99; xxix. 7, 21, I. 99; xxix. 13, IV. 70, 149; xxix. 13, 22, IV. 70; xxix. 14, I. 380; xxix. 14, 36, I. 380; xxix. 20, I. 99; xxix. 21, I. 99; xxix. 22, IV. 70; xxix. 36, I. 380; xxix. 38-42, II. 45; xxix. 40, III. 384; xxix. 42, 43, III. 44; xxix. 45, III. 43.  
 xxx. 1, I. 330; xxx. 1-6, III. 226; xxx. 6, III. 227; xxx. 7, 8, III. 226, 228; xxx. 19, I. 329; xxx. 10, III. 308; xxx. 13, III. 71; xxx. 18-21, III. 123; xxx. 22-29, III. 308; xxx. 23, I. 244, 245; xxx. 25, II. 151; xxx. 25, IV. 372; xxx. 24, I. 245; xxx. 30, III. 308; xxx. 31, III. 308; xxx. 34, II. 151, 152, 153; xxx. 34, IV. 217, 310, 311; xxx. 34-36, I. 928; xxx. 34-36, III. 227; xxx. 35, III. 228; xxx. 36, III. 308; xxx. 37, 38, I. 329; xxx. 38, III. 227.  
 xxxi. 2-4, I. 162; xxxi. 2-7, III. 42; xxxi. 7, I. 99; xxxi. 13, III. 12; xxxi. 15, III. 12; xxxi. 17, III. 12; xxxi. 18, II. 3; xxxi. 18, III. 306; xxxi. 18, III. 305; xxxi. 4, I. 299; xxxi. 4, III. 190; xxxii. 4, 5, I. 380; xxxii. 7, 8, 11, 3; xxxii. 13, I. 86; xxxii. 16, III. 176; xxxii. 17, II. 3; xxxii. 18, I. 4; xxxii. 20, I. 157; xxxii. 25, III. 4; xxxii. 30, 31, I. 159; xxxii. 32, I. 98, 158.  
 xxxiii. 7, I. 135; xxxiii. 7, 8, II. 4; xxxiii. 10, III. 231, 232; xxxiii. 11, I. 135; xxxiii. 11, II. 4; xxxiii. 11, III. 263; xxxiii. 14, I. 159; xxxiii. 14-16, I. 159; xxxiii. 18-23, I. 190; xxxiii. 19, III. 155; xxxiii. 20, I. 345; xxxiii. 22, III. 156; xxxiii. 22, IV. 155.  
 xxxiv. 6, I. 159; xxxiv. 6, 7, II. 94; xxxiv. 6, 7, III. 275; xxxiv. 11, IV. 331; xxxiv. 14, IV. 323, 355; xxxiv. 15, IV. 355; xxxiv. 18, I. 341; xxxiv. 18, 22, I. 341; xxxiv. 22, I. 112, 170; xxxiv. 23, II. 227; xxxiv. 26, II. 306; xxxiv. 26, III. 103; xxxiv. 27, I. 2; xxxiv. 28, III. 260; xxxiv. 29, I. 159; xxxiv. 33, I. 159

xxxviii. 17, III. 225; xxxviii. 25, 26, III. 70.  
xxxix. 10, II. 347; xxxix. 16, IV. 128; xxxix. 18, IV. 128; xxxix. 22, II. 228; xxxix. 23, IV. 70; xxxix. 25, II. 313; xxxix. 27, 28, II. 329; xxxix. 33, III. 177.  
xl. 17, IV. 181; xl. 5, III. 227; xl. 5, 26, III. 227; xl. 9, I. 382; xl. 10, III. 305; xl. 11, I. 382; xl. 19, III. 232; xl. 26, III. 227; xl. 34, III. 43; xl. 34, 35, IV. 34.

LEVITICUS.

i. 3, I. 380; i.—vi. 7, I. 129; i. 9, IV. 149; i. 10, II. 45; i. 14, III. 7.  
ii. 1, IV. 311; ii. 1, 2, I. 329; ii. 1, 2, 15, 16, I. 329; ii. 11, I. 342; ii. 11, III. 152; ii. 13, III. 153, 167, 228; ii. 13, IV. 70; ii. 15, 16, I. 329.  
iii. 3, IV. 70; iii. 3, 9, 14, IV. 70; iii. 7, II. 45; iii. 9, I. 190; iii. 9, II. 51; iii. 9, IV. 70; iii. 14, IV. 70; iii. 16, III. 123.  
iv. 3, I. 350; iv. 3, III. 321; iv. 3, 5, 16, II. 321; iv. 3—7, III. 311; iv. 3—7, 13—18, III. 311; iv. 3, 14, I. 380; iv. 5, II. 321; iv. 7, I. 329; iv. 7, III. 227, 230, 309; iv. 7, 18, III. 227; iv. 8, IV. 70; iv. 13—18, III. 311; iv. 14, I. 380; iv. 16, II. 321; iv. 18, III. 227, 230; iv. 31, I. 99; iv. 32, II. 45.  
v. 1, I. 82; v. 6, II. 45; v. 7, III. 7; v. 11, I. 329, 330; v. 15, II. 45; v. 15, 18, II. 45; v. 16, I. 99; v. 18, II. 45.  
vi. 10, II. 329; vi. 13, III. 123; vi. 14, 15, III. 309; vi. 15, I. 329; vi. 16, III. 154; vi. 25, 26, I. 130; vi. 27, III. 206.  
vii. 13, I. 275, 342; vii. 16—18, I. 341; vii. 23, IV. 112.  
viii. 7, II. 228; viii. 8, IV. 35; viii. 14—17, I. 380; viii. 18, II. 45; viii. 18, 22, II. 45; viii. 22, II. 45.  
ix. 2, II. 45; ix. 3, II. 99; ix. 3, 15, II. 99; ix. 4, II. 45; ix. 4, 18, II. 45; ix. 6, IV. 34; ix. 6, 23, IV. 34; ix. 15, II. 99; ix. 18, II. 45; ix. 23, IV. 34.  
x. 1, 2, III. 226; x. 5, II. 202; x. 16, II. 99.  
xi. 5, I. 82; xi. 5, II. 201; xi. 9—12, IV. 169; xi. 13, II. 242, 295; xi. 14, II. 247, 295; xi. 15, II. 361; xi. 16, II. 297, 344, 347, 363; xi. 18, III. 201; xi. 17, I. 82; xi. 17, II. 346; xi. 17, IV. 8; xi. 17, 22, 29, 30, I. 82; xi. 18, II. 250; xi. 18, III. 328; xi. 18, IV. 8, 69; xi. 19, I. 138, 140; xi. 19, II. 363; xi. 19, III. 327; xi. 19, IV. 7; xi. 20, I. 356; xi. 20, 23, 41, 42, I. 366; xi. 21, I. 238; xi. 21, 22, IV. 295; xi. 21—23, IV. 292; xi. 22, I. 82; xi. 22, IV. 84, 293; xi. 23, I. 366; xi. 23, IV. 293; xi. 29, I. 82, 92, 108; xi. 29, IV. 56, 58; xi. 30, I. 82, 91, 107; xi. 30, III. 328; xi. 30, IV. 58, 59, 60, 217; xi. 36, I. 136; xi. 41,

IV. 55; xi. 41, 42, I. 366; xi. 42, IV. 169; xi. 44, 45, I. 90.  
xii. 2—4, I. 30; xii. 6, II. 245; xii. 6, III. 7; xii. 6, 7, 8, II. 45; xii. 6, 8, III. 7; xii. 8, I. 142; xii. 8, III. 7.  
xiii. 12, 13, IV. 174, 176; xiii. 30, 31, IV. 208; xiii. 46, IV. 174; xiii. 47, &c., IV. 176; xiii. 47, II. 46; xiii. 48, xiv. 7, 76, 77, 78, 175.  
xiv. 4, IV. 319; xiv. 4—7, I. 226; xiv. 10, II. 45; xiv. 10, III. 384; xiv. 10, 21, III. 384; xiv. 21, III. 384; xiv. 25, I. 99; xiv. 31, &c., IV. 176; xiv. 37, IV. 150; xiv. 54, IV. 112, 208.  
xv. 1, II. 292; xv. 2, I. 380; xv. 3, II. 45; xv. 3, 6, II. I. 380; xv. 4, II. 274, 276; xv. 4, 32, II. 276; xv. 5, II. 45, 276; xvi. 5, 6, III. 342; xvi. 6, I. 131, 380; xvi. 7, II. 276; xvi. 8, I. 131; xvi. 8, II. 100, 275, 276; xvi. 8, 10, I. 131; xvi. 8, 10, 26, II. 100, 275; xvi. 10, I. 131; xvi. 10, II. 100, 275, 276; xvi. 11, I. 380; xvi. 11, 12, II. 275; xvi. 12, III. 226, 230, 309, 310, 311; xvi. 12, 13, I. 329; xvi. 12, 18, III. 230; xvi. 14, 15, I. 99; xvi. 15, 19, I. 99; xvi. 16, II. 276; xvi. 17, III. 230; xvi. 18, III. 230; xvi. 18, 19, II. 275; xvi. 19, I. 99; xvi. 21, II. 275; xvi. 21, IV. 219; xvi. 22, I. 97; xvi. 26, II. 100, 275; xvi. 29, II. 285; xvi. 32, II. 276; xvi. 33, II. 276.  
xvii. 6, I. 131; xvii. 7, II. 99; xvii. 7, IV. 355; xvii. 10—14, I. 366; xvii. 14, I. 131.  
xviii. 1, 373; xviii. 21, I. 359.  
xix. 2, I. 99; xix. 3, I. 153, 154; xix. 9, 10, I. 239; xix. 9, 10, III. 258; xix. 12, II. 209; xix. 17, I. 100; xix. 18, I. 99; xix. 19, I. 201; xix. 19, II. 380; xix. 21, II. 45; xix. 24, III. 241; xix. 28, I. 69; xix. 28, IV. 333; xix. 32, II. 207; xix. 35, IV. 112.  
xx. 5, I. 99; xx. 7, I. 99; xx. 7, 26, I. 99; xx. 9, I. 153; xx. 20, I. 99; xx. 27, IV. 310.  
xxi. 5, II. 306; xxi. 16—24, III. 293.  
xxii. 27, II. 46.  
xxiii. 2, 3, III. 13; xxiii. 3, III. 12; xxiii. 4, I. 341; xxiii. 5, I. 341; xxiii. 9—14, I. 343; xxiii. 10, I. 341; xxiii. 17, II. 43; xxiii. 24, II. 121; xxiii. 27, II. 274; xxiii. 27, 34, 32, II. 274; xxiii. 28, II. 276; xxiii. 30, II. 274; xxiii. 32, II. 274; xxiii. 40, III. 218; xxiii. 40, IV. 213, 357; xxiii. 40—42, II. 112; xxiii. 42, 43, IV. 273.  
xxiv. 2, III. 150; xxiv. 4, III. 150; xxiv. 5, III. 152; xxiv. 6, III. 152; xxiv. 7, I. 329; xxiv. 7, III. 152, 309; xxiv. 8, III. 153, 153; xxiv. 9, III. 153, 308; xxiv. 10, II. 236, 237; xxiv. 16, I. 134; xxiv. 16, III. 336.  
xxv. II. 365; xxv. 1—7, II.

332; xxv. 2, II. 323; xxv. 3—5, I. 322; xxv. 4, II. 323; xxv. 4, 23, II. 323; xxv. 5, II. 323; xxv. 5, IV. 271; xxv. 6, I. 239; xxv. 6, II. 322; xxv. 6, 7, II. 323; xxv. 8, II. 305; xxv. 10, II. 365; xxv. 10, III. 236; xxv. 12, II. 367; xxv. 13, I. 238; xxv. 13—24, I. 238; xxv. 13—27, I. 238; xxv. 14, 17, II. 366; xxv. 17, II. 367; xxv. 19, II. 322; xxv. 20, 21, II. 322; xxv. 21, II. 367; xxv. 21, II. 365; xxv. 23, II. 323, 337; xxv. 23—42, III. 335; xxv. 23, 42, II. 367; xxv. 24, III. 176; xxv. 24, 32, III. 176; xxv. 25, I. 239; xxv. 25, III. 258; xxv. 26, 27, I. 234; xxv. 29, I. 238; xxv. 29, 30, II. 366; xxv. 29, 30, IV. 96; xxv. 29—31, I. 238; xxv. 30, I. 238; xxv. 31, I. 239; xxv. 31, II. 366; xxv. 31, 32, II. 366; xxv. 32, III. 176; xxv. 33, I. 239; xxv. 35—37, I. 239; xxv. 39—54, I. 239; xxv. 39, III. 236; xxv. 39—41, II. 367; xxv. 42, II. 367; xxv. 42, 55, II. 367; xxv. 44, III. 236; xxv. 48, 49, I. 239; xxv. 55, I. 253; xxv. 55, II. 367.  
xxvi. III. 93; xxvi. II. 142; xxvi. 3, 4, 5, 6, 11, 12, 14, 16, 17, 19, 20, 33, 36, 38, 39, 40, 42, 44, II. 142; xxvi. 3—6, II. 142; xxvi. 9, III. 193; xxvi. 11, 12, II. 142; xxvi. 11, 12, III. 43; xxvi. 12, IV. 47; xxvi. 14, II. 142; xxvi. 16, 17, II. 142; xxvi. 19, 20, II. 142; xxvi. 33, II. 142; xxvi. 36, II. 142; xxvi. 38—40, II. 142; xxvi. 42, II. 142; xxvi. 44, II. 142.  
xxvii. 3—8, I. 155; xxvii. 9—25, I. 155; xxvii. 14—21, II. 366; xxvii. 16, II. 381; xxvii. 28, III. 128; xxvii. 28, 29, III. 63; xxvii. 30, III. 217.  
xxviii. 17, 18, 19, II. 42; xxviii. 27, II. 45.  
xxix. 27—29, IV. 329.

NUMBERS.

i. 1, I. 228; i. 1, 18, IV. 181; i. 2, 18, 20, 22, IV. 148; i. 3, II. 305; i. 3, III. 126; i. 16, I. 240; i. 46, II. 305; i. 47, I. 179.  
ii. 2, II. 305.  
iii. 1, II. 18; iii. 10, I. 329; iii. 47, I. 30; iii. 47, IV. 148.  
iv. 3, II. 38; iv. 3, 23, 47, II. 38; iv. 6, I. 91; iv. 6, IV. 218; iv. 7, III. 259; iv. 8, I. 91; iv. 10, I. 91; iv. 14, I. 91; iv. 15, III. 261; iv. 15, IV. 215; iv. 23, II. 38.  
v. II. 61; v. I. 134; v. 8, II. 45; v. 13, IV. 112; v. 15, I. 339; v. 18, II. 134.  
vi. 2, II. 17; vi. 10, II. 245; vi. 10, III. 7; vi. 12, 14, II. 45; vi. 14, 17, II. 45; vi. 17, II. 45; vi. 24, 25, 26, II. 63.  
vii. 3, I. 366; vii. 13, III. 225, 371; vii. 13, 19, III. 372; vii. 15, II. 45; vii. 19, III. 372; vii. 21, II. 45; vii. 27, II. 45; vii. 28, I. 135, 295; vii. 29, III. 261, 292.

viii. 3, 4, III. 140; viii. 12, &c., I. 380.  
ix. 4, III. 260; ix. 10, II. 17, 99; ix. 15, 16, IV. 34; ix. 17, III. 232; ix. 18, III. 232; ix. 21—23, I. 177; ix. 22, IV. 96.  
x. 2, II. 232, 233; x. 3, II. 151; x. 5, 6, II. 181; x. 7, II. 180; x. 8—10, I. 99; x. 10, II. 180, 181; x. 14, II. 305; x. 25, IV. 149; x. 29, I. 230; x. 30, I. 177; x. 33, I. 372; x. 33, III. 259, 260; x. 35, III. 289; x. 35, 36, III. 260.  
xi. II. 4; xi. 1, II. 237; xi. 1—3, I. 177; xi. 4, II. 236; xi. 5, II. 4; xi. 5, IV. 167, 246, 364; xi. 5, 6, IV. 373; xi. 7, IV. 310; 244; xi. 7, I. 70; xi. 10—14, II. 4; xi. 11, IV. 215; xi. 11, II. 177; xi. 12, I. 178; xi. 17, II. 4; xi. 22, I. 230; xi. 25, II. 4; xi. 26, II. 4; xi. 27, II. 4; xi. 28, II. 4; xi. 28, 29, II. 4; xi. 29, I. 177; xi. 31, III. 88; xi. 31—34, IV. 189; xi. 32, III. 89; xi. 34, II. 4; xi. 34, III. 88.  
xii. 1, II. 236; xii. 5, I. 177; xii. 6, II. 100; xii. 6, III. 370; xii. 8, I. 177; xii. 10, IV. 76, 174, 189; xii. 12, IV. 175.  
xiii. 2, II. 4; xiii. 2, 8, 16, II. 4; xiii. 8, II. 2; xiii. 17, II. 2; xiii. 17, I. 177; xiii. 23, IV. 131, 246, 343; xiii. 27, &c., I. 340; xiii. 28, II. 4; xiii. 29, I. 338; xiii. 32, IV. 225; xiii. 33, IV. 293.  
xiv. 2, I. 229; xiv. 3, I. 46; xiv. 6—10, II. 1; xiv. 7—9, II. 1, 5; xiv. 9, I. 177; xiv. 10, II. 5; xiv. 11, 12, I. 177; xiv. 13—18, I. 178; xiv. 20, I. 178; xiv. 21, III. 316; xiv. 24, II. 17, 189; xiv. 25, I. 180; xiv. 29, I. 179; xiv. 29, II. 5; xiv. 33, iv. 355; xiv. 34, I. 179; xiv. 37, 58, II. 5; xiv. 40, I. 231; xiv. 40, 44, I. 231; xiv. 42, I. 178; xiv. 43—45, I. 276; xiv. 44, I. 231.  
xv. 4, III. 384; xv. 6, III. 384; xv. 9, III. 384; xv. 24, I. 380; xv. 24, II. 99; xv. 24, 27, II. 99; xv. 27, I. 98, 99; xv. 30, I. 130; xv. 37—41, IV. 223, 239; xv. 38—40, I. 47; xv. 38—41, I. 46.  
xvi. I. 329; xvi. 38, III. 301; xvi. 41, I. 179.  
xvii. III. 150; xvii. 10, IV. 180; xvii. 10, III. 260.  
xviii. 16, I. 30; xviii. 19, III. 167; xviii. 19, IV. 18.  
xix. III. 188; xix. 1, 22; xix. 2, II. 103; xix. 22, III. 209.  
xx. I. 269; xx. 1, I. 178; xx. 1, IV. 181; xx. 2—5, I. 179; xx. 3, I. 179; xx. 5, IV. 131, 246; xx. 10, I. 180; xx. 10, II. 126; xx. 12, I. 180; xx. 14, I. 211; xx. 17, II. 17; xx. 21, 27, &c., 28, IV. 35; xx. 29, IV. 33.  
xxi. I. 230, 337; xxi. 1—3, I. 229, 276; xxi. 6, I. 295; xxi. 6, IV. 105; xxi. 7, I. 180, 295; xxi. 8, I. 295; xxi. 8, IV. 105; xxi. 9, III. 193; xxi. 9, IV. 102;

xxi. 14, I. 211; xxi. 14, 15, II. 62; xxi. 14, IV. 318; xxi. 17, 18, I. 231; xxi. 17, 18, II. 62; xxi. 20, I. 225; xxi. 21, II. 17; xxi. 24—26, II. 17; xxi. 27—30, II. 62; xxi. 29, I. 120; xxi. 33—35, IV. 248.  
xxii. III. 251; xxii. 1, I. 315; xxii. 4, II. 241; xxii. 4, IV. 294; xxii. 5, I. 180; xxii. 5, III. 253; xxii. 7, II. 267; xxii. 22, I. 202; xxii. 28—30, I. 202; xxii. 29, 30, I. 202; xxii. 35, I. 202.  
xxiii. 7, III. 247; xxiii. 8, IV. 183; xxiii. 10, II. 166; xxiii. 18, II. 343; xxiii. 19, II. 321; xxiii. 22, II. 26.  
xxiv. 2, IV. 251; xxiv. 5, I. 231; xxiv. 5, IV. 273; xxiv. 6, I. 243; xxiv. 8, I. 362; xxiv. 8, II. 26; xxiv. 15—19, III. 266; xxiv. 15—24, II. 306; xxiv. 15—24, IV. 65, 84, 87, 269, 329, 338, 380; xxiv. 16, IV. 296; xxiv. 16—19, II. 302; xxiv. 17, I. 142, 172, 180; xxiv. 17, II. 343; xxiv. 18, IV. 266; xxiv. 18, 19, IV. 107; xxiv. 20, I. 228, 340; xxiv. 20, II. 45; xxiv. 21, I. 229; xxiv. 22, II. 283; xxiv. 22, IV. 266.  
xxv. III. 251; xxv. 1, &c. seq., I. 359; xxv. 1, II. 138; xxv. 6—15, III. 68; xxv. 17, II. 241; xxv. 17, III. 188; xxv. 18, II. 241; xxv. 1, I. 228; xxv. 7—9, III. 157; xxv. 51, II. 18; xxv. 52—56, II. 367; xxv. 55, IV. 37; xxv. 59, I. 76.  
xxvii. 18—21, II. 5; xxvii. 21, IV. 35.  
xxviii. 3—8, II. 45; xxviii. 9, 10, III. 13; xxviii. 9—15, II. 180; xxviii. 11, I. 380; xxviii. 11, II. 45, 180; xxviii. 11—14, II. 45; xxviii. 11, 19, 27, &c., I. 380; xxviii. 11, 19, 27, II. 45; xxviii. 16, 17, I. 341; xxviii. 19, I. 380; xxviii. 19, II. 45; xxviii. 26, II. 43; xxviii. 27, I. 380.  
xxix. 1, II. 180; xxix. 1—6, II. 180; xxix. 2, II. 180; xxix. 8—11, II. 275; xxix. 11, II. 99.  
xxx. 2, II. 17, 209.  
xxxi. II. 241; xxxi. III. 251; xxxi. 2, II. 241; xxxi. 6, II. 305; xxxi. 9, I. 46; xxxi. 17, I. 46; xxxi. 21—24, III. 188; xxxi. 22, III. 290; xxxi. 26, III. 236; xxxi. 47, III. 235; xxxi. 50, III. 179, 190; xxxi. 52, III. 180.  
xxxii. 1, II. 216; xxxii. 3, IV. 253; xxxii. 3, 34, IV. 253; xxxii. 11, II. 86; xxxii. 12, II. 45; xxxii. 16, II. 50; xxxii. 19, I. 315; xxxii. 33, II. 108; xxxii. 34, I. 125, 126; xxxii. 34, IV. 253; xxxii. 34—38, I. 126; xxxii. 36, IV. 41; xxxii. 38, I. 125, 126; xxxii. 42, IV. 248.  
xxxiii. I. 230; xxxiii. IV. 67, 86; xxxiii. 2, I. 276; xxxiii. 30—36, I. 276; xxxiii. 36, I. 230; xxxiii. 36, 37, I. 231; xxxiii. 49, III. 343; xxxiii. 51—53, III. 197; xxxiii. 52, IV. 80; xxxiii. 54, II. 367;

xxxiii. 54, IV. 37; xxxiii. 55, III. 197; xxxiii. 8, IV. 183.
xxxiv. 2-12, IV. 231; xxxiv. 9, IV. 306; xxxiv. 11, IV. 306.
xxxv. 1-8, I. 239; xxxv. 12, IV. 62; xxxv. 13, 14, I. 372.
xxxvi. 7, et seq., II. 367; xxxvi. 7, III. 335.

DEUTERONOMY.

i.-xxx. I. 273; i. 1, I. 231, 276, 315; i. 1, II. 312; i. 2, I. 177; i. 4, I. 123; i. 5, I. 315; i. 5, IV. 253; i. 6-18, I. 276; i. 12, III. 893; i. 16, 17, IV. 293; i. 19, I. 229, 276; i. 20, I. 231; i. 22, I. 276; i. 22, II. 4; i. 36, II. 17; i. 37, I. 178; i. 38, II. 5; i. 44, IV. 349, 350.
ii. 1, 179; ii. 4-7, I. 179; ii. 7, I. 179; ii. 8, III. 342; ii. 10, I. 339; ii. 10, 20, I. 339; ii. 12, I. 340; ii. 13, 14, IV. 29; ii. 20, I. 339; ii. 23, I. 339, 340; ii. 26, II. 17; ii. 34, I. 46.
iii. 5, I. 374; iii. 6, I. 46; i. 17, I. 276; iii. 11, III. 298; iii. 11, I. 339; iii. 13, I. 349; iii. 14, IV. 302; iii. 17, III. 342; iii. 22, II. 47; iii. 26, I. 178.
iv. 9, I. 47; iv. 11, IV. 185; iv. 12, I. 134; iv. 12, IV. 186; iv. 15, I. 134; iv. 15, et seq., I. 359; iv. 18, IV. 173; iv. 19, II. 321; iv. 19, IV. 117; iv. 20, III. 298; iv. 21, I. 178; iv. 31, III. 342.
v. 12, III. 12; iv. 14, III. 15; v. 15, III. 15; v. 16, I. 153, 154; v. 20, II. 209; v.-xxvi., I. 277.
vi. 4, I. 47, 326; vi. 4-9, I. 48, 59; vi. 5, I. 54, 99; vi. 7, I. 47; vi. 7-9, IV. 318; vi. 1-9, IV. 223, 239; vi. 9, I. 2; vi. 10, II. 1, 374; vi. 11, IV. 131; vi. 13, II. 209; vi. 13-22, I. 48; vi. 16, I. 197; vi. 20, I. 372; vi. 23, I. 133.
vii. 2, II. 17; vii. 2, III. 138; vii. 3, II. 138; vii. 3, I. 111, 89; vii. 16-26, II. 17; vii. 20, IV. 349; vii. 26, I. 372.
viii. 2, II. 274, 305; viii. 3, II. 175; viii. 8, I. 280; viii. 8, IV. 139, 246, 311, 342; viii. 9, III. 192, 237; viii. 15, I. 295; viii. 15, IV. 15, 103, 105, 351.
ix. 1, II. 19, 149; ix. 9, I. 159, 253; ix. 9, III. 260; ix. 15, III. 341; ix. 18, I. 159; ix. 18, 25, I. 159; ix. 20, I. 159; ix. 21, I. 157; ix. 21, IV. 185; ix. 21, I. 180; ix. 25, I. 159; ix. 29, I. 288.
x. 1, I. 159; x. 6, 7, I. 276, III. 111, 93; x. 10, 11, IV. 361; xi. 11, I. 343; xi. 11, 13, 14, I. 343; xi. 13, IV. 229; xi. 13-21, IV. 223, 239; xi. 13-23, I. 59; xi. 18, I. 59; xi. 19, I. 47; xi. 20, I. 2; xi. 21, IV. 222; xi. 30, IV. 85, 358.
xi. 1 et seq., I. 277; xii. 3, II. 17; xii. 8, II. 113; xii. 13, 14, III. 120; xii. 15, II. 135; xii. 15, 33, II. 135; xii. 22, II. 133; xiii. 1, III. 370; xiii. 6-10, III. 95; xiii. 10, III.

158; xiii. 12-13, III. 117; xiii. 16, III. 63; xiii. 17, I. 372.
xiv. 1, I. 253; xiv. 1, II. 247; xiv. 1, IV. 333; xiv. 4, 5, II. 134; xiv. 5, II. 247, 106, 135, 137, 167; xiv. 7, I. 136; xiv. 7, II. 201; xiv. 12, II. 294, 295; xiv. 13, II. 247, 296; xiv. 13, IV. 69; xiv. 15, II. 297, 347, 363; xiv. 15, III. 201; xiv. 16, II. 344, 346; xiv. 16, III. 328; xiv. 17, II. 290; xiv. 17, IV. 8, 69; xiv. 18, I. 138; xiv. 18, II. 363; xiv. 18, III. 327; xiv. 18, IV. 7; xiv. 21, II. 103; xiv. 25, III. 98; xiv. 26, IV. 269; xiv. 28, 29, I. 239.
xv. 1, IV. 112; xv. 1, II. 323; xv. 1-11, II. 322; xv. 2, I. 2, II. 323; xv. 2, II. 323; xv. 4, II. 323; xv. 7, 8, I. 239; xv. 11, I. 238; xv. 12, III. 236; xv. 13-15, II. 367; xv. 22, II. 135.
xvi. 3, I. 332; xvi. 5, 6, II. 172; xvi. 11-14, I. 239; xvi. 11-15, II. 171, 172; xvi. 13, 14, II. 114; xvi. 14, 15, II. 113; xvi. 16, II. 172, 227.
xvii. 1-7, III. 95; xvii. 3, I. 358; xvii. 3, II. 321; xvii. 5, III. 158; xvii. 8, II. 64; xvii. 13, III. 55; xvii. 14, III. 126; xvii. 14-20, III. 34; xvii. 15, II. 146; xvii. 16, I. 167; xvii. 16, IV. 365; xvii. 18, I. 2, 273.
xviii. 9-12, IV. 316; xviii. 15, I. 273; xviii. 15, II. 318; xviii. 15, 18, I. 273; xviii. 15, 18, II. 318; xviii. 18, I. 98, 273; xviii. 18, II. 318; xviii. 22, III. 370.
xix. 5, III. 293; xix. 5, IV. 70.
xx. 14, I. 46; xx. 16, II. 128.
xxi. 4, III. 834; xxi. 17, I. 399; xxi. 17, III. 116; xxi. 18-21, I. 153; xxi. 19, 20, I. 154; xxi. 20, I. 154; xxi. 26, IV. 318.
xxii. 6, II. 245; xxii. 6, 7, II. 104; xxii. 10, I. 199, 200, 366; xxii. 11, II. 46, 247, 286; xxii. 12, I. 46; xxii. 16, IV. 355; xxii. 21, IV. 355; xxii. 22, II. 132; xxii. 23, 24, II. 132; xxiii. 1, II. 309; xxiii. 3, II. 138, 293; xxiii. 4, III. 253; xxiii. 7, II. 138; xxiii. 7, 8, II. 138; xxiii. 8, II. 239; xxiii. 15, I. 359; xxiii. 21, 23, I. 155; xxiii. 22, I. 155; xxiii. 23, II. 209; xxiii. 24, 25, I. 239.
xxiv. 1, I. 2; xxiv. 1, III. 90; xxiv. 1, IV. 270; xxiv. 1, II. 132; xxiv. 3, I. 2; xxiv. 6, IV. 127; xxiv. 13, I. 239; xxiv. 19, III. 258; xxiv. 19-21, I. 239.
xxv. 2, IV. 273; xxv. 4, I. 366; xxv. 7, III. 258; xxv. 18, II. 2; xxv. 18, IV. 188.
xxvi. 5, I. 133; xxvi. 5, IV. 219; xxvi. 12, 13, I. 239; xxvi. 15, IV. 219.
xxvii. 1, 372; xxvii. 1, IV. 16; xxvii. 2-8, II. 187; xxvii. 2-8, IV. 15; xxvii. 5, III. 298; xxvii. 16, I. 153; xxvii.-xxx., I. 277.
xxviii. II. 142; xxviii. III. 93; xxviii. I, II. 142; xxviii. 1, 16, 17, 18, 38,

39, 40, 41, 42, 47, 48, 49, 50, 51, 52, 63, 64, 65, 66, 67, II. 142; xxviii. 16, 17, 18, II. 142; xxviii. 22, I. 275; xxviii. 23, III. 193; xxviii. 27, IV. 68; xxviii. 30, I. 275; xxviii. 30, 39, I. 275; xxviii. 35, IV. 276; xxviii. 38, IV. 293; xxviii. 38-42, II. 142; xxviii. 39, I. 353; xxviii. 42, IV. 295; xxviii. 47-52, II. 142; xxviii. 48, III. 298; xxviii. 49, I. 164; xxviii. 49, II. 247; xxviii. 53, IV. 210; xxviii. 53, 55, 57, IV. 210; xxviii. 55, IV. 210; xxviii. 57, IV. 210; xxviii. 63-67, II. 142.
xxix. 13, I. 86; xxix. 18, I. 275; xxix. 23, III. 167, 359; xxix. 23, IV. 18.
xxx. 10, I. 157; xxx. 20, I. 86.
xxxi. 1, 273, 277; xxxi. 7, 8, II. 5; xxxi. 9-11, I. 2; xxxi. 10-13, II. 322; xxxi. 12, I. 46; xxxi. 12, II. 323; xxxi. 12, 13, I. 47; xxxi. 14, I. 181; xxxi. 14, 15, II. 5; xxxi. 19, II. 5; xxxi. 21, I. 353; xxxi. 24, I. 157; xxxi. 26, I. 2; xxxi. 29, III. 344; xxxi. 26, IV. 316.
xxxii. 1, 273, 277; xxxii. II. 63; xxxii. 1, II. 17, 341; xxxii. 1, 2, II. 342; xxxii. 3, II. 17; xxxii. 4, II. 73; xxxii. 4, 15, III. 78; xxxii. 4, 18, 30, 31, II. 321; xxxii. 7, II. 267; xxxii. 9, II. 267; xxxii. 11, 12, III. 289; xxxii. 13, IV. 350; xxxii. 15, III. 11, 46; xxxii. 17, II. 99; xxxii. 18, I. 321; xxxii. 32, 30, 31, II. 321; xxxii. 32, IV. 246; xxxii. 33, IV. 103; xxxii. 39, II. 321; xxxii. 41, IV. 272; xxxii. 44, II. 5; xxxii. 46, I. 47; xxxii. 48, I. 181; xxxii. 49, IV. 251; xxxii. 52, I. 181.
xxxiii. I. 273; xxxiii. II. 17; xxxiii. 2, I. 270; xxxiii. 2, II. 17; xxxiii. 8, IV. 35; xxxiii. 8, 9, IV. 35; xxxiii. 12, IV. 35; xxxiii. 13-15, IV. 119; xxxiii. 17, II. 24, 26; xxxiii. 18, 19, IV. 14; xxxiii. 19, IV. 74; xxxiii. 21, II. 135; xxxiii. 25, II. 113; xxxiii. 28, I. 343; xxxiii. 29, III. 260; xxxiv. 1, 273; xxxiv. 2, IV. 251; xxxiv. 2, IV. 251; xxxiv. 3, II. 149; xxxiv. 3, III. 343; xxxiv. 5-7, I. 181; xxxiv. 6, I. 277; xxxiv. 7, I. 134, 274; xxxiv. 7, IV. 185; xxxiv. 8, IV. 333; xxxiv. 10-12, I. 181.
Joshua.
i. 2, II. 17; i. 5, I. 372; i. 2-9, I. 369; i. 5, II. 17, 19; i. 8, I. 372; i. 8, IV. 273; i. 12, III. 199; i. 16, II. 17; i. 17, II. 17; ii. 6, II. 328; ii. 10, I. 372; ii. 23, 24, II. 18.
iii. 1, II. 1; iii. 2, IV. 181; iii. 3, I. 372; iii. 3, II. 18; iii. 5, II. 18; iii. 7, II. 19; iii. 9, I. 370; iii. 10, II. 19; iii. 12, I. 370; iii. 15, II. 18; iii. 15, III. 53; iii. 16, 17, 18.

iv. 3, I. 370; iv. 7, II. 181; iv. 9, I. 370; iv. 9, IV. 15; iv. 10, II. 18; iv. 13, III. 199; iv. 14, I. 370; iv. 14, II. 5, 19; iv. 18, II. 19; iv. 19, IV. 181; iv. 21, I. 372.
v. I. 372; v. 1, I. 337, 338, 369; v. 1, II. 19; v. 1, 12, I. 387; v. 2 (margin), II. 19; v. 2, II. 189; v. 2-5, I. 129; v. 11, I. 129, 178; v. 9, I. 370; v. 9, II. 19; v. 10, II. 19; v. 12, I. 337; v. 13, 369; v. 13-15, II. 149; v. 14, II. 321; v. 14, IV. 273; v. 14, 15, I. 191.
vi. II. 231; vi. II. 149; vi. 1, IV. 210; vi. 2, II. 149; vi. 4, 5, II. 46; vi. 5, II. 181; vi. 9, 13, IV. 149; vi. 17, III. 128; vi. 17, III. 128; vi. 18, I. 372; vi. 19, III. 128; vi. 20, II. 150; vi. 21-26, II. 150; vi. 22, III. 128; vi. 22, 24, III. 128; vi. 24, II. 150; vi. 24, III. 128; vi. 25, I. 370; vi. 25, II. 1.
vii. 1, I. 76; vii. 3, III. 198; vii. 5, II. 150; vii. 6-9, IV. 219; vii. 9, II. 150; vii. 11, II. 150; vii. 13, III. 150; vii. 16, II. 150; vii. 16, 17, II. 100; vii. 18, II. 150; vii. 21, I. 263, 374; vii. 21, II. 55, 151, 209; vii. 22, II. 151; vii. 25, II. 1, 151; vii. 26, I. 370; vii. 26, II. 151.
viii. 1, II. 151; viii. 4, I. 370; viii. 9, I. 370; viii. 9, 12, I. 370; viii. 10-29, II. 151; viii. 12, I. 370; viii. 4-9, I. 370; viii. 5, I. 371; viii. 9, I. 2; viii. 10, II. 1; viii. 10, II. 1; viii. 10, II. 1; viii. 12, I. 371; viii. 17, IV. 102; viii. 21, III. 343; viii. 23, I. 339.
ix. 12, II. 102, 165; ix. 5, III. 226; ix. 10, I. 339, 372; ix. 16, II. 165; ix. 19, II. 165; ix. 23, II. 1; ix. 23-26, II. 165; ix. 27, I. 369; ix. 27, III. 235; ix. 29, II. 1.
x. 2, II. 165; x. 2, III. 198; x. 5, I. 302; x. 6, II. 165; x. 8, II. 165; x. 9, II. 1; x. 10, I. 229; x. 10, IV. 102; x. 10, 11, III. 83; x. 11, II. 166, 242; x. 11, et seq., II. 166; x. 12, II. 135, 166; x. 12, 13, II. 166; x. 13, I. 211; x. 13, IV. 318; x. 13, 14, II. 166; x. 14, II. 166; x. 16, 17, II. 166; x. 25, II. 166; x. 27, I. 370; x. 27, II. 166; x. 40-42, II. 166; x. xi, I. 372; x. xi, III. 198.
xi. 1, III. 199; xi. 2, III. 312; xi. 3, III. 198; xi. 4, II. 166; xi. 6, II. 166; xi. 7, I. 167; xi. 7, II. 1; xi. 8, III. 198; xi. 10, I. 302, 358; xi. 13, II. 167; xi. 18, II. 167; xi. 19, II. 165; xi. 21, 22, I. 310; xi. 21, 22, III. 198; xi. 22, IV. 225; xi. 23, I. 370; xi. 23, II. 167; xi. 23, III. 197.
xii. 1, 370; xii.-xiv., I. 372; xii. 4, I. 120; xii. 6, I. 372; xii. 7, I. 370; xii. 7, III. 217; xii. 23, IV. 237.
xiii. 1, I. 371; xiii. 1, II. 188; xiii. 2 et seq., III. 197; xiii. 2-3, I. 371.

xiii. 3, III. 198; xiii. 6, III. 197; xiii. 6, IV. 37; xiii. 9, I. 125; xiii. 11-13, IV. 302; xiii. 13, I. 370; xiii. 16-19, I. 126; xiii. 17, I. 125, 126; xiii. 18, I. 125; xiii. 19, IV. 41, 125; xiii. 19, IV. 41; xiii. 29, I. 371; xiii. 29, 30, 31, II. 16; xiii.-xxi., I. 370.
xiv. 1, I. 179; xiv. 2, II. 100; xiv. 6, II. 188; xiv. 9, II. 188, 200; xiv. 9, 10, 11, 12, 13, 14, II. 17; xiv. 10-12, II. 188; xiv. 12, I. 339; xiv. 13, I. 370; xiv. 13, II. 188; xiv. 14, I. 370; xiv. 15, I. 339, 370; xiv. 15, III. 362.
xv. 6, IV. 15; xv. 13, I. 339, 370; xv. 13, II. 16; xv. 13-19, I. 371; xv. 14-19, II. 16; xv. 14-19, 13, 63, II. 16; xv. 15, I. 9; xv. 19, IV. 127; xv. 33, IV. 349; xv. 34, III. 217; xv. 39, IV. 314; xv. 53, III. 217; xv. 58, III. 33; xv. 63, I. 369, 370, 371; xv. 63, II. 16, 188.
xvi. 1, 53; xvi. 1, III. 346; xvi. 10, I. 369, 370, 371; xvi. 10, II. 16.
xvii., xviii., I. 372; xvii. 8, III. 217; xvii. 11, I. 371; xvii. 11, IV. 237; xvii. 12, II. 16; xvii. 14-18, II. 188; xvii. 14, 15, 16, 17, 18, II. 1; xvii. 16, III. 197, 298; xvii. 16, 18, III. 298; xvii. 18, III. 298.
xviii. II. 1; xviii. 1, I. 80, 369, 370, 371; xviii. 1, 3, I. 370; xviii. 3, I. 370, 371; xviii. 3, II. 188; xviii. 4-9, I. 370; xviii. 5, I. 371; xviii. 9, I. 2; xviii. 10, II. 1; xviii. 10, II. 1; xviii. 11, II. 1; xviii. 12, I. 371; xviii. 17, IV. 102; xviii. 21, III. 343; xviii. 23, I. 339.
xix. 12, IV. 88, 90; xix. 24, I. 337; xix. 29, I. 379; xix. 29, II. 16; xix. 29, 31, II. 16; xix. 31, II. 16; xix. 31, II. 16; xix. 35, III. 283; xix. 38, IV. 75; xix. 47, I. 260, 371, 372; xix. 47, II. 16, 318; xix. 49, 50, II. 1, 189; xix. 51, I. 370; xix. 51, II. 189.
xx. 1, 372; xx. 7, IV. 71.
xxi. 5, II. 226; xxi. 5, 20-26, II. 226; xxi. 20-26, II. 226; xxi. 36, I. 125; xxi. 43, III. 351; xxi. 44, III. 350, 362; xxi. 45, III. 197; xxi., xxii., II. 189; xxi.-xxiv., I. 372.
xxii. 2, I. 371; xxii. 2 et seq., I. 370; xxii. 3, I. 370; xxii. 4, I. 370; xxii. 6, III. 198; xxii. 17, I. 370; xxii. 30-34, II. 189; xxii. 34, III. 324.
xxiii. 3, II. 1; xxiii. 5, 12, I. 371; xxiii. 7, I. 371; xxiii. 8, 9, I. 370; xxiii. 13, III. 197; xxiii. 14, II. 189; xxiii. 16, II. 16; xxiii., xxiv., I. 370; xxiii., xxiv., II. 189.
xxv., II. 1; xxv. 2, I. 94; xxv. 2-15, I. 370; xxv. 12, IV. 349; xxv. 13, 14, II. 189; xxv. 14, I. 371; xxv. 14, II. 368; xxv. 14, 21, I. 371; xxv. 15, II. 189; xxv. 15-23, III. 197; xxv. 18, II. 189; xxv. 19-23, I. 370; xxv.



xxii. 13, IV. 34; xxii. 14, III. 129; xxii. 15, IV. 34; xxii. 18, II. 144; xxii. 19, I. 30.

xxiii. 1, III. 127; xxiii. 2, 4, IV. 34; xxiii. 6, 9-12, IV. 38; xxiii. 9, III. 277; xxiii. 9-12, IV. 38; xxiii. 25, IV. 17.

xxiv. 2, II. 104; xxiv. 3, II. 50; xxiv. 3, IV. 17; xxiv. 3-15, II. 320; xxiv. 5, II. 11, 228; xxiv. 6, 10, II. 321; xxiv. 10, II. 321; xxiv. 10, III. 139; xxiv. 10, IV. 227; xxiv. 13, II. 228; xxiv. 13, IV. 213; xxiv. 14, III. 325; xxiv. 14, IV. 292; xxiv. 16, III. 257; xxiv. 19, IV. 272; xxiv. 22, II. 208.

xxv. 1, II. 227; xxv. 1, III. 65, 362; xxv. 10, III. 258; xxv. 11, II. 46; xxv. 18, II. 46; xxv. 18, IV. 348; xxv. 36, II. 46; xxv. 5, III. 224; xxv. 7-12, II. 320; xxv. 9, III. 126; xxv. 11, 12, 16, III. 283; xxv. 12, 25, II. 321; xxv. 16, III. 383; xxv. 16, IV. 273; xxv. 19, II. 111, 130; xxv. 19, II. 111, 321; xxv. 19, 20, III. 130; xxv. 20, II. 246; xxv. 20, III. 73; xxv. 20, IV. 292; xxv. 25, II. 321.

xxvii. 6, II. 319; xxvii. 10, IV. 150.

xxviii. 1, II. 319; xxviii. 1 seq., IV. 227; xxviii. 3, II. 227; xxviii. 3, III. 65; xxviii. 5, III. 131; xxviii. 6, I. 191, 361; xxviii. 6, III. 277; xxviii. 6, IV. 35; xxviii. 14, II. 228; xxviii. 15, III. 131; xxviii. 16-19, III. 65; xxviii. 20, III. 132; xxviii. 24, I. 367.

xxix. 1, IV. 90; xxix. 2 seq., III. 131; xxix. 2, IV. 149.

xxx. 1, II. 319; xxx. 4, III. 257; xxx. 8, IV. 34; xxx. 12, IV. 343; xxx. 14, 16, I. 175, 349; xxx. 17, I. 318; xxx. 25, II. 319; xxx. 25, III. 384.

xxxi. 1, II. 319; xxxi. 1, III. 139; xxxi. 1-6, II. 320; xxxi. 3 seq., III. 132; xxxi. 5, III. 129; xxxi. 12, 13, I. 330; xxxi. 13, II. 174.

2 SAMUEL.

I. IV. 332; i. ii. II. 319; i. 1-16, II. 320; i. 6, I. 166; i. 17-27, II. 79; i. 18, I. 211; i. 18, II. 319; i. 18, IV. 318; i. 18-27, II. 166; i. 19, III. 81; i. 19-27, II. 63, 319; i. 19-27, III. 52, 125; i. 23, II. 247; i. 25, III. 128; i. 24, IV. 313; i. 27, II. 319; i. 27, III. 81.

ii.-xxiv. II. 319; ii. 1, IV. 34; ii. 5, III. 257; ii. 9, III. 132; ii. 9, IV. 287; ii. 10, III. 36; ii. 10, IV. 287; ii. 11, III. 362; ii. 12-17, II. 165; II. 18, III. 135, 136; ii. 23, III. 132; ii. 29, III. 361; ii. 32, IV. 332.

iii.-v. 5, II. 319; iii. 1, III. 132; iii. 1, IV. 287; iii. 8, I. 56; iii. 9, 35, III. 257; iii. 27, III. 132; iii. 33, 34, II. 79, 319; iii. 33, 34, III. 50; iii. 35, 34, IV. 333;

iii. 35, III. 257; iii. 35, IV. 334; iii. 38, III. 132; iii. 38, IV. 287; iii. 39, IV. 272.

iv. 2, III. 132; iv. 3, II. 319.

v. 1-10, II. 320; v. 2, IV. 287; v. 4, II. 321; v. 4, III. 36; v. 5-9, I. 369; v. 6, IV. 278; v. 6-x, II. 319; v. 6-9, II. 15; v. 9, IV. 287; v. 11, IV. 287; v. 11-23, II. 320; v. 19, 23, IV. 34; v. 21, I. 359; v. 23, IV. 34; v. 23, 24, IV. 356.

vi., II. 144; vi. 1-11, II. 320; vi. 2, I. 295; vi. 2, II. 144; vi. 2, III. 292; vi. 5, II. 313; vi. 5, IV. 359; vi. 8, II. 319; vi. 12-23, II. 320; vi. 14, 16, IV. 288; vi. 15, II. 231; vi. 20, IV. 288.

vii., II. 320; vii. III. 139; vii. 8, II. 50; vii. 8, IV. 223; vii. 10-16, II. 321; vii. 14, II. 321; vii. 16, III. 4.

viii., II. 320; viii. III. 139; viii. 1, III. 147; viii. 2, I. 126; viii. 2, IV. 253; viii. 3, 4, I. 250; viii. 3, 8, III. 254; viii. 4, I. 167; viii. 5, IV. 302; viii. 6, IV. 309; viii. 7, III. 190; viii. 8, III. 254; viii. 10, III. 178, 190; viii. 12, III. 254; viii. 15-18, II. 320; viii. 15 seq., III. 234; viii. 18, III. 236.

ix., II. 320; x., III. 139; x. 6, IV. 392; x. 6, 16, III. 254; x. 16, III. 252, 254; x. 18, I. 167; x. 18, III. 36.

xi., xii. II. 319; xi. 1, II. 320; xi. 1, IV. 288; xi. 2, II. 16, 321; xi. 2, II. 16, 321.

xiii.-xx., II. 319; xiii. 1-4, III. 220; xiv. 4, II. 46; xiv. 11, IV. 289; xiv. 14, IV. 288; xiv. 15-23, IV. 332; xiv. 24, 25, IV. 355; xiv. 25, I. 47; xiv. 25, III. 362; xiv. 25, IV. 214; xiv. 26, II. 320; xiv. 26, 30, 31, II. 320; xiv. 28, IV. 288; xiv. 30, III. 71, 190; xiv. 30, 31, II. 320; xiv. 31, III. 298; xiv. 31, IV. 14; xiv. 31, IV. 271.

xviii. 1, IV. 372; xviii. 6, 8, IV. 268; xviii. 18, II. 228, 319; xviii. 28, II. 46; xviii. 29, I. 249; xviii. 39, III. 64.

xiv. 6, 7, II. 321; xiv. 26, IV. 128; xiv. 27, IV. 372.

xv., xvi., IV. 289; xv. 8, IV. 392; xv. 12, IV. 289; xv. 19, III. 236; xv. 19-21, IV. 289; xv. 23, 26, IV. 290; xv. 31, IV. 289.

xvi. 10, IV. 290; xvi. 18, I. 298; xvi. 23, IV. 289.

xvii. 8, I. 90; xvii. 18, 19, III. 36; xvii. 28, IV. 194.

xviii. 9, I. 249; xviii. 18, II. 319; xviii. 33, IV. 290.

xix. 5, IV. 290.

xx. 4-13, II. 165; xx. 8, IV. 15; xx. 15, III. 59; xx. 19, II. 321; xx. 23, III. 236; xx. 24, III. 234.

xxi., I. 369; xxi. 1, IV. 34; xxi. 1, III. 139; xxi. 1-14, II. 319; xxi. 2, II. 321; xxi. 2, III. 235; xxi. 3, II. 321; xxi. 10, III. 132; xxi. 10, III. 132; xxi. 12-14, III. 132; xxi. 15-22, II. 319; xxi. 16-22, II. 320; xxi. 18-22, I. 340; xxi. 19, III. 198.

xxii., II. 319, 321; xxii., xxii. 1-7, II. 79; xxii.-xxiii. 7, II. 319; xxii. 2-5, II. 315; xxii. 4, IV. 273; xxii. 11, I. 295; xxii. 11, III. 124; xxii. 32, III. 79; xxii. 34, II. 134; xxii. 35, III. 298.

xxiii. 1, II. 78; xxiii. 1, IV. 290; xxiii. 1-7, II. 319; xxiii. 1-7, III. 315; xxiii. 1-7, IV. 338; xxiii. 2, I. 207; xxiii. 3, III. 65; xxiii. 3-5, I. 81; xxiii. 4-7, II. 80; xxiii. 5, I. 82; xxiii. 5, III. 110; xxiii. 7, III. 298; xxiii. 8-39, II. 319, 320; xxiii. 11, IV. 194; xxiii. 14, IV. 224; xxiii. 15, IV. 227; xxiii. 23, 37, III. 236; xxiii. 39, I. 339; xxiii. 39, III. 236.

xxiv., II. 319, 320; xxiv. III. 139; xxiv. 5, III. 361; xxiv. 6, 7, I. 337; xxiv. 7, III. 234; xxiv. 8, IV. 182; xxiv. 9, III. 234; xxiv. 14, IV. 210; xxiv. 18, I. 369; xxiv. 18, III. 234; xxiv. 18, IV. 4; xxiv. 25, III. 37.

1 KINGS.

i., III. 3; i.-xi., III. 3; i. Kings i.-2 Kings xxi., III. 2; i. 9, IV. 15; i. 15-22, IV. 214; i. 19, II. 46; i. 27, IV. 344; i. 33, I. 250; i. 39, II. 47; i. 40, II. 8; i. 50, III. 122; i. 52, IV. 273.

ii., iii., III. 3; ii. 1-9, III. 3; ii. 10, III. 3; ii. 12-xi., III. 3; ii. 15-xi., III. 3; ii. 23, II. 209; ii. 23, III. 257; ii. 28, II. 144; ii. 28-34, II. 165; ii. 28, III. 122; ii. 39, III. 234.

iii. 4, II. 144; iii. 4, III. 37; iii. 4-14, II. 165; iii. 16, III. 3.

iv.-xx., III. 3; iv. 11, IV. 237; iv. 20, 25, III. 234; iv. 21, I. 94; iv. 21, 24, I. 126; iv. 23, I. 367; iv. 23, II. 46, 47, 134, 135, 167, 244; iv. 23, III. 134; iv. 24, I. 94, 95, 126; iv. 24, III. 254; iv. 25, III. 234; iv. 25, Ac. IV. 349; iv. 26, I. 166, 167; iv. 28, I. 166; iv. 30, III. 366; iv. 30, IV. 214; iv. 31, III. 324; iv. 31, IV. 215; iv. 31-33, IV. 355; iv. 32, I. 211; iv. 32, II. 160; iv. 32, IV. 214, 318; iv. 33, I. 226; iv. 33, IV. 359.

v.-ix. 9, III. 3; v. 6, IV. 219; v. 11, II. 147; v. 14, III. 11; v. 13, III. 234, 235; v. 14, 16, II. 177; v. 14, III. 234, 235; v. 16, II. 177.

vi., IV. 311; vi. 1, I. 123; vi. 1, III. 5, 234, 351, 362; vi. 1, IV. 184; vi. 6, IV. 127; vi. 7, III. 298; vi. 7, IV. 15, 282; vi. 15, 34, IV. 359; vi. 20, III. 301; vi. 22, II. 190, 227; vi. 23, IV. 344; vi. 25-25, I. 294; vi. 29-25, IV. 372; vi. 34, IV. 359.

vii. 2, III. 234; vi. 2, IV. 359; vii. 13, II. 237; vii. 14, III. 234; vii. 14, IV. 184; vii. 19, III. 225; vii. 23, III. 234; vii. 27, 37, I. 295; vii. 29, I. 291, 262; vii. 45, III. 191; vii. 45, III. 139; vii. 2, II. 113; viii. 5, II. 47; viii. 8, III. 2; viii. 8, III. 259;

viii. 9, II. 177; viii. 9, III. 260; viii. 10, IV. 34; viii. 21, III. 260; viii. 22-53, III. 6; viii. 28, IV. 293; viii. 37, IV. 295; viii. 38, I. 192; viii. 40, III. 3; viii. 50-53, III. 6; viii. 51, III. 298; viii. 63, II. 113; viii. 63, III. 6-9.

ix. 6-9, III. 3; ix. 11, IV. 71; ix. 14, III. 190; ix. 15-20, III. 235; ix. 16, I. 369; ix. 17, IV. 127; ix. 18, I. 351; ix. 18, III. 253; ix. 20, III. 234; ix. 21, III. 2; ix. 22, III. 236; ix. 25, II. 343; ix. 26, III. 252; ix. 27, 28, III. 189; ix. 28, III. 252; ix. 30, IV. 211.

x. 1-10, III. 253; x. 2, I. 318; x. 2, 10, III. 189; x. 5, III. 106, 234; x. 7, IV. 272; x. 11, III. 189, 190; x. 11, III. 189, 227, 252; x. 11, 12, I. 243; x. 11, 22, III. 252; x. 12, I. 18, 21; x. 14, 25, III. 3; x. 15, III. 252; x. 15, 25, III. 237; x. 17, III. 70; x. 18, III. 190; x. 21, III. 170; x. 22, I. 16; x. 22, II. 168, 199; x. 22, III. 138, 190, 237, 252; x. 24, III. 3; x. 25, I. 250; x. 25, III. 237; x. 26, I. 167; x. 26, III. 36; x. 27-29, III. 3; x. 28, II. 330; x. 28, III. 234; x. 28, 29, III. 237; x. 28, 29, IV. 365; x. 29, III. 178, 198.

xi., III. 141; xi. 1, III. 234, 237; xi. 2, III. 3; xi. 4, II. 237; xi. 4, IV. 97; xi. 7, I. 126; xi. 7, III. 3; xi. 11, III. 34; xi. 12, III. 141; xi. 13, III. 3; xi. 14-26, III. 141; xi. 19, III. 236; xi. 20, III. 254; xi. 25, IV. 309; xi. 26, II. 226; xi. 26, III. 3; xi. 31, III. 3; xi. 33, III. 3; xi. 34-36, III. 141; xi. 35, IV. 323; xi. 4, III. 141; xi. 4, 14; xi. 4, IV. 318; xi. 17, III. 362.

xii.-xxii., III. 3; i. Kings xii.-2 Kings xvii., III. 3; ii. 6, II. 267; xii. 9, 10, IV. 315; xii. 11, IV. 352; xii. 19, III. 2; xii. 20, III. 362; xii. 21-24, III. 3; xii. 25-33, III. 75; xii. 28, I. 296, 380; xii. 28, III. 190; xii. 31, III. 75; xii. 32, IV. 182.

xiii., III. 5, 70; xiii. 1-32, IV. 138; xiii. 2, IV. 315; xiii. 24, I. 23; xiii. 32, III. 121; xiii. 32, IV. 118.

xiv. 1-18, III. 75; xiv. 3, III. 383; xiv. 13, III. 81; xiv. 19, III. 15; xiv. 19, III. 20, III. 362; xiv. 21, III. 368; xiv. 25, III. 3; xiv. 25, III. 362; xiv. 25, IV. 318; xiv. 25, 26, III. 5; xiv. 29, III. 1, 2, 74; xiv. 30, III. 3.

xv. 1, III. 362; xv. 2, III. 362; xv. 7, III. 5; xv. 7, 16, III. 3; xv. 16-22, III. 142; xv. 18, III. 336; xv. 18-20, I. 127; xv. 18-20, III. 283; xv. 23, III. 2, 141; xv. 24, IV. 139; xv. 25, III. 362; xv. 26, III. 305; xv. 26, III. 3; III. 2; xv. 33, III. 362.

xvi. 5, 11, 20, 27, III. 2;

xvi. 8, 15, III. 362; xvi. 14, I. 1, 2; xvi. 15, III. 362; xvi. 16-18, III. 333; xvi. 20, III. 2; xvi. 21, 22, III. 332; xvi. 22, 23, III. 5; xvi. 27, III. 2; xvi. 28, III. 362; xvi. 30-33, III. 75; xvi. 31, II. 237; xvi. 32, III. 334; xvi. 33, III. 333, 334; xvi. 34, III. 333.

xvii., II. 361; xvii.-xix., III. 5, 7; xvii. 1, III. 93; xvii. 3-5, III. 346; xvii. 12, 14, 16, III. 383.

xviii., III. 77; xviii. 1, III. 94; xviii. 4, 13, IV. 177; xviii. 7, IV. 109; xviii. 10, III. 334; xviii. 13, IV. 17; xviii. 17, III. 94; xviii. 19, III. 334; xviii. 20-40, IV. 119; xviii. 21, II. 255; xviii. 21, III. 96; xviii. 24, III. 96; xviii. 25, 26, I. 358; xviii. 26, I. 358; xviii. 28, III. 21; xviii. 41, III. 335; xviii. 46, I. 127; xviii. 46, II. 216.

xix., IV. 338, 380; xix. 1-3, III. 335; xix. 2, III. 154; xix. 4, III. 77; xix. 4, IV. 360; xix. 4, 5, IV. 194; xix. 6, III. 383; xix. 6, IV. 338; xix. 9, I. 214; xix. 9, III. 155, 156; xix. 12, III. 159, 220; xix. 12, 13, IV. 338; xix. 15, 16, III. 116; xix. 15, IV. 338; xix. 16, I. 187; xix. 16, 17, III. 304, 305; xix. 17, III. 157; xix. 18, III. 34; xix. 19, I. 366; xix. 19, II. 3; xix. 19-21, III. 5.

xx., III. 5; xx. 1, I. 127; xx. 1, III. 336; xx. 5, III. 334; xx. 7, III. 336; xx. 10, III. 336; xx. 11, III. 336; xx. 16-21, III. 336; xx. 23, I. 167, 168; xx. 26, I. 127; xx. 26-30, IV. 247; xx. 27, III. 337; xx. 28, III. 337; xx. 29-34, I. 127; xx. 32, III. 337; xx. 33, 34, III. 337; xx. 34, I. 127; xx. 35, 41, III. 318; xx. 35-43, IV. 140; xx. 36, I. 23; xx. 40, II. 22; xx. 41, II. 318; xx. 42, III. 337.

xxi. 1, I. 127; xxi. 3, II. 367; xxi. 3, III. 335; xxi. 4, III. 335; xxi. 7, III. 306; xxi. 8, III. 15; III. 336; xxi. 17-29, III. 5; xxi. 19, I. 55; xxi. 20, III. 158; xxi. 20, III. 305; xxi. 20, III. 305; xxi. 21, IV. 87; xxi. 23, 24, I. 55; xxi. 25, III. 335; xxi. 25, IV. 97; xxi. 26, I. 359; xxi. 27, III. 119, 158, 336; xxi. 27-29, IV. 140; xxi. 42, III. 362.

xxii., III. 77; xxii. IV. 139; xxii. 1, I. 127, 128; xxii. 1-4, III. 338; xxii. 2-32, III. 3; xxii. 4, IV. 140; xxii. 5, III. 338; xxii. 5, 7, IV. 34; xxii. 6, II. 33; xxii. 6, IV. 140; xxii. 6-23, II. 318; xxii. 7, IV. 34; xxii. 8, IV. 140; xxii. 17, III. 338; xxii. 19, II. 321; xxii. 21, 22, IV. 118; xxii. 24, II. 193; xxii. 36, III. 338; xxii. 38, IV. 136; xxii. 39, II. 169; xxii. 39, III. 333; xxii. 42, III. 36; xxii. 48, II. 348; xxii. 48, III. 189; xxii. 48, 49, III. 3; xxii. 49, IV. 140; xxii. 51, 49, I. 362.

2 KINGS.

i., III. 5; i. iii., III. 7; i. xvii. 6, III. 3; i. I. 1, 125, 126; i. 2, IV. 351; i. 7, 8, I. 364; i. 8, III. 119; i. 17, IV. 139; i. 18, III. 1.

x. 21, 22, 26, 27, III. 331; x. 22, I. 358; x. 23-37, IV. 136; x. 24, III. 307; x. 26, III. 307, 362; x. 26, 27, I. 359; x. 26, 27, III. 334; x. 27, III. 384; x. 30, III. 307; x. 31, III. 4; x. 32, 33, I. 127.

283; xviii. 13-16, I. 187, 190; xviii. 13-xx. 19, III. 2; xviii. 14, II. 331; xviii. 14, IV. 99; xviii. 14-16, I. 188; xviii. 14-16, III. 2; xviii. 15, 16, IV. 99; xviii. 16, IV. 98; xviii. 17, I. 186, 189; xviii. 17-19, I. 190; xviii. 22, III. 324; xviii. 22, IV. 99; xviii. 23, I. 168; xviii. 24, I. 168; xviii. 26, II. 203; xviii. 34, III. 247, 251, 253; xviii. 34, IV. 306.

III. 140; ii. 6, III. 324; ii. 6-9, III. 140; ii. 10, III. 11; ii. 17, II. 237.

13, IV. 230; xxi. 18, I. 369; xxi. 25, III. 71, 190.

2 CHRONICLES.

i.-ix., III. 140; i. 3-13, II. 165; i. 14, I. 167; i. 15, III. 190.

I CHRONICLES.

i., III. 137; i.-ix., III. 140; i. 4, I. 187; i. 29, III. 255.

xx. 1-3, II. 320; xx. 3, III. 298.

xxi. 1-27, III. 139; xxi. 1-27, II. 320; xxi. 5, III. 234; xxi. 6, III. 231; xxi. 7, III. 101; xxi.



vii. 1-8, IV. 258; vii. 4, IV. 257; vii. 9, II. 218.  
 viii. 2, II. 218; viii. 2, 8, 10, II. 218; viii. 6, IV. 257; viii. 8, II. 218; viii. 9, II. 218; viii. 9, IV. 181; viii. 9-II, IV. 256; viii. 10, I. 166, 329; viii. 10 II. 218; viii. 10, III. 25; viii. 10, 14, I. 166; viii. 11, I. 46; viii. 14, IV. 257; viii. 14, I. 166; viii. 15, II. 329; viii. 15, IV. 218, 258.  
 ix. 2, III. 22; ix. 3, III. 25; ix. 3, IV. 256; ix. 4, IV. 258; ix. 5-16, IV. 253; ix. 13, IV. 257; ix. 19, III. 26; ix. 19, IV. 259; ix. 20-22, III. 29; ix. 20, 32, IV. 258; ix. 24, III. 29; ix. 32, III. 2; ix. 32, I. 258.  
 x. 2, II. 217; x. 2, III. 2; x. 2, IV. 258.

Job.

i. IV. 88; i. ii. IV. 19; i. 1, IV. 19; i. 1, 8, IV. 69; i. 3, I. 318; i. 5, IV. 19; i. 8, IV. 19, 69; i. 9, IV. 20; i. 11, IV. 20; i. 14, 15, I. 366; i. 15, III. 253; i. 21, IV. 20, 85.  
 ii. 3, IV. 69; ii. 7, IV. 275; ii. 8, IV. 14, 276; ii. 10, IV. 20; ii. 11, II. 240; ii. 11, III. 366; ii. 11-13, IV. 20; ii. 12, 13, IV. 333.  
 iii. III. 365; iii.-xiv., IV. 19, 20; iii. 1, IV. 20; iii. 3, 4, 7, 8, 10, IV. 20; iii. 8, IV. 56; iii. 9, III. 357; iii. 10, IV. 20; iii. 26, IV. 20.  
 iv. 4, IV. 21; iv. 2, IV. 21; iv. 19, IV. 351.  
 v. 5, III. 51; v. 7, III. 167, 222; v. 8, IV. 21; v. 12-22, III. 17; v. 24, IV. 269.  
 vi. 3, IV. 14; vi. 9, 10, IV. 21; vi. 12, III. 193; vi. 14, IV. 21; vi. 14-21, III. 183; v. 29, III. 367.  
 vii. 5, IV. 352, 353; vii. 5-15, IV. 20; vii. 8, II. 22; vii. 19, IV. 22; vii. 20, IV. 21, 22; vii. 21, II. 22.  
 viii. 3, IV. 21; viii. 4, IV. 21; viii. 6-19, IV. 21; viii. 11, IV. 373; viii. 11, 12, IV. 374; viii. 11-13, III. 381; viii. 20, IV. 21.  
 ix. 9, IV. 67; ix. 16-18, IV. 22; ix. 19, IV. 22; ix. 20, IV. 22; ix. 21, IV. 22; ix. 24, IV. 22; ix. 26, II. 247; ix. 26, III. 293; ix. 30, 31, III. 124; ix. 33, III. 383.  
 x. 6, 7, 18, 20, 21, IV. 22; x. 20, IV. 276.  
 xi. 12, I. 199; xi. 12, IV. 21, 22; xi. 13, IV. 128; xi. 20, IV. 21.  
 xii. 3, IV. 91; xii. 12, II. 267; xii. 13-16, III. 17.  
 xiii. 8-11, IV. 22; xiii. 13, III. 367; xiii. 15, I. 238; xiii. 16, IV. 22; xiii. 28, IV. 350.  
 xiv. II. III. 365; xiv. 13-15, IV. 62; xiv. 14, 15, IV. 22; xiv. 17, IV. 22.  
 xv.-xxi., IV. 19, 60; xv. 4-6, 13, IV. 69; xv. 12, III. 307; xv. 13, IV. 69; xv. 17, 59, IV. 60; xv. 20-24, IV. 60; xv. 27, 28, IV. 60; xv. 28, III. 47; xv. 33, III. 381; xv. 33, IV. 311.

xvi. 4, III. 367; xvi. 6 seq., IV. 61; xvi. 8, IV. 20; xvi. 13, IV. 149; xvi. 15, III. 122; xvi. 17, IV. 61; xvi. 18, 19, IV. 62; xvi. 18-21, IV. 62; xvi. 19, IV. 62.  
 xvii. 1, IV. 61; xvii. 8, III. 54; xvii. 8, 9, IV. 64; xvii. 13-16, IV. 61; xvii. 14, IV. 352, 353; xvii. 16, IV. 62.  
 xviii. 1-11, III. 300; xviii. 2, IV. 60, 64; xviii. 6-14, IV. 60; xviii. 7, II. 141; xviii. 7 sq., IV. 60; xviii. 12, 28, III. 300; xviii. 15, IV. 18; xviii. 20, III. 54; xviii. 28, III. 300.  
 xix. IV. 62; xix. 13-21, IV. 61; xix. 17, IV. 20; xix. 19, IV. 70; xix. 21, IV. 61; xix. 23, 24, III. 299; xix. 25, III. 258; xix. 25, 26, IV. 338; xix. 25-27, IV. 62; xix. 26, IV. 352.  
 xx. IV. 60, 61; xx. 6-15, IV. 60; xx. 7, IV. 21; xx. 11, IV. 62; xx. 14, IV. 103; xx. 16, IV. 102, 104; xx. 24, III. 192, 298.  
 xxi. 6-13, IV. 61; xxi. 12, II. 187; xxi. 14-18, IV. 61; xxi. 16, IV. 61; xxi. 19-21, IV. 61; xxi. 23-33, IV. 61; xxi. 26, IV. 62, 353; xxi. 32, IV. 61.  
 xxii.-xxvii., IV. 19; xxii.-xxxi., IV. 62; xxii. 5-11, 17-24, IV. 62; xxii. 24, III. 189.  
 xxviii. 3, III. 366; xxviii. 6, 7, IV. 62; xxviii. 8, 9, III. 366; xxviii. 8-17, IV. 62.  
 xxix. 1-8, IV. 63; xxix. 12, IV. 62; xxix. 13-24, IV. 62; xxix. 20, III. 49; xxix. 20, IV. 353.  
 xxx. 2-xxvii. 12, IV. 63; xxxi. 4, I. 209; xxxi. 14, IV. 63.  
 xxxii.-xxxvi., IV. 19; xxxvii., IV. 63; xxxvii. 2-6, IV. 63; xxxvii. 13-23, IV. 63; xxxvii. 15, III. 81; xxxvii. 18, IV. 351.  
 xxxviii., III. 299; xxxviii., IV. 347; xxxviii. 1, IV. 69; xxxviii. 2, III. 192; xxxviii. 3, 4, III. 51; xxxviii. 3, 4, IV. 63; xxxviii. 7, II. 247, 296; xxxviii. 9, IV. 210; xxxviii. 12-23, III. 221; xxxviii. 12 seq., III. 366; xxxviii. 15-17, III. 189; xxxviii. 16, II. 152, 349; xxxviii. 16, III. 189; xxxviii. 18, II. 354; xxxviii. 18, IV. 217; xxxviii. 19, II. 348, 351; xxxviii. 28, IV. 63, 214.  
 xxxix., xxx. IV. 63; xxxix. 11-16, IV. 19; xxxix. 18, IV. 63; xxxix. 26, II. 207.  
 xxx. 1, I. 56; xxx. 1-10, IV. 63; xxx. 1, II. 48; xxx. 3-7, I. 231; xxx. 4, II. 327; xxx. 4, IV. 194; xxx. 7, IV. 63, 343; xxx. 11, IV. 213; xxx. 15, 19, 35-31, IV. 215; xxx. 17, IV. 20; xxx. 19, IV. 215; xxx. 24, IV. 63; xxx. 25-31, IV. 215; xxx. 28, 29, III. 202; xxx. 29, I. 59; xxx. 29, III. 201; xxx. 31, II. 107, 187.  
 xxxi., IV. 19, 63; xxxi. 19, 20, 22, II. 46; xxxi. 22, II. 46; xxxi. 35-37, III. 358; xxxi. 40, I. 313; xxxi. 40, II. 107; xxxi. 40, IV. 311, 372.  
 xxxii.-xxxvii., IV. 64; xxxii. 8, I. 192, 334; xxxii. 8, II. 300.

xxxiii., IV. 80; xxxiii. 23, IV. 85; xxxiii. 23-30, IV. 64.  
 xxxiv. 8, IV. 64.  
 xxxv. 16, IV. 210.  
 xxxvii. 18, III. 192.  
 xxxviii., IV. 64; xxxviii. -xlii. 6, IV. 64; xxxviii. 3, III. 398; xxxviii. 3, IV. 64; xxxviii. 5, 6, 7, II. 343; xxxviii. 7, I. 287; xxxviii. 11, IV. 65; xxxviii. 12-15, 22, 23, IV. 65; xxxviii. 14, IV. 65; xxxviii. 18, IV. 353; xxxviii. 22, 23, IV. 65; xxxviii. 26, IV. 65; xxxviii. 31, III. 383.  
 xxxix., II. 26; xxxix.-xli., IV. 215; xxxix. 1, II. 104, 314; xxxix. 5, I. 202; xxxix. 5-8, I. 203; xxxix. 9-12, II. 26; xxxix. 13, III. 136, 202; xxxix. 13, IV. 7; xxxix. 19-25, I. 170; xxxix. 27-30, II. 257.  
 xl. 15-20, I. 250; xl. 15-24, I. 250; xl. 17, I. 251; xl. 18, III. 299; xl. 19, I. 251; xl. 22, IV. 357.  
 xli. 1, IV. 173; xli. 1, 2, IV. 57; xli. 4, I. 258; xli. 5, II. 245; xli. 6, I. 337; xli. 7, III. 298; xli. 7, IV. 173; xli. 13, IV. 57; xli. 18, III. 357; xli. 18, IV. 57, 127; xli. 20, III. 79; xli. 24, IV. 127; xli. 28, III. 222; xli. 26, IV. 70.  
 xlii. 2, III. 99; xlii. 5, IV. 141, 215; xlii. 10, II. 156; xlii. 12, I. 318.

PSALMS.

i., III. 317, 318; i., ii., x., xxxiii., III. 317; i.-xli., II. 161; i.-xlii., II. 161; i., xliii., xlii., xliii., c., cxvi., cxviii., cxviii., cxviii., cxviii., III. 318.  
 ii., I. 83; ii., III. 317, 318; ii., xx., xxi., xlv., lxxii., ex., III. 318; ii. 3, I. 12; ii. 9, III. 298; ii. 12, III. 34.  
 iii.-xxxii., xxxiv.-xli., li.-lxxv., lxxvii.-lxxx., lxxxvi., c., cxli., cxliii.-cx., cxvii., cxviii., cxviii., cxviii., III. 323.  
 iv., vi., liv., lv., lxxvii., lxxvii., III. 325; iv. 2, IV. 111; iv. 7, I. 343; iv. 8, IV. 267.  
 v., III. 325; v. 1, 2, III. 52; v. 6, IV. 111; v. 7, II. 263; v. 7, III. 323.  
 vi., I. 259; vi., III. 325; vi., IV. 227.  
 vii., II. 80; vii., III. 318, 325, 326; vii., IV. 227; vii., x., xli., xiv., xxxvii., cix., cxviii., III. 318; vii. 2, I. 23; vii. 2, III. 293; vii. 9, IV. 149; vii. 12, IV. 267.  
 viii., III. 315, 317, 325; viii., xix., xxxi., xxxii., lxxv., xciii., civ., cxlv., &c., III. 317; viii. (title), I. 299; viii. 2, I. 29; viii. 2, I. 30; viii. 3-5, I. 287; viii. 7, 8, II. 325.  
 ix., III. 318, 325; ix., x., II. 221; ix., x., III. 317, 318, 323; ix., xiv., xxxv., xxxvi., II. 221; ix., x., xxxv., xxxv., xxxv., xxxv., cxv., cxvii., cxviii., cxviii., III. 317, 326; ix. 15, II. 245; ix. 16, I. 299.

x., III. 113, 317, 318, 323; x., xi., xli., III. 318; x. 1-11, III. 318; x. 6, 12, 14, IV. 211; x. 12, 14, 15, 17, III. 318; x. 21, IV. 211; x. 14, IV. 211; x. 14, 15, III. 318; x. 17, III. 318.  
 xi., 2, IV. 213; xi. 3, IV. 172.  
 xii., III. 325; xii. 6, III. 301; xii. 8, IV. 221, 352.  
 xiv., I. 161; xiv., III. 315, 318; xiv., IV. 267; xiv. 7, II. 221; xiv. 7, III. 323.  
 xv., III. 318, 319, xv., xxiv., lxxvii., lxxv., lxxvii., cxxvii., cxxvii., cxxvii., III. 318; xv. 5, III. 51.  
 xvi., I. 117; xvi., II. 80; xvi., III. 325; xvi. 10, II. 375; xvi. 10, IV. 240.  
 xvii. 8, II. 169.  
 xviii., II. 162, 319, 321; xviii., III. 315; xviii., IV. 227; xviii. 1, 2, II. 79; xviii. 4, IV. 179; xviii. 6, IV. 179; xviii. 7, 8, 10, III. 294; xviii. 9, III. 166; xviii. 10, I. 295, 346, 347; xviii. 10, III. 324, 325; xviii. 11, III. 310; xviii. 31-35, III. 51; xviii. 33, II. 134; xviii. 34, II. 59; xviii. 34, III. 192; xviii. 35, III. 182; xviii. 45, 46, III. 50; xviii. 47, IV. 381; xviii. 50, III. 323.  
 xix., III. 113, 317, 327; xix. 3, III. 101; xix. 5, III. 357; xix. 10, IV. 269; xix. 8-11, III. 17.  
 xx., xxi., III. 318; xx. 7, 8, III. 18; xxi., III. 49; xxi. 1, 2, II. 343.  
 xxii., I. 117; xxii., II. 135; xxii., III. 318, 325; xxii. 1, I. 66; xxii. (title), I. 299; xxii. 1, 2, III. 49; xxii. 3, 4, 5, III. 52; xxii. 6, IV. 353; xxii. 11, 12, III. 293; xxii. 12, I. 367; xxii. 12-16, III. 316; xxii. 13, III. 293; xxii. 14, II. 242; xxii. 16, I. 56; xxii. 19, III. 325; xxii. 21, I. 23; xxii. 21, II. 26.  
 xxiii., I. 45; xxiii., II. 79; xxiii., III. 315, 318; xxiii., IV. 239; xxiii. 1, II. 48, 298; xxiii. 1, 2, 5, I. 46; xxiii. 5, IV. 311.  
 xxiv., III. 81, 318, 319, 326; xxiv., IV. 267; xxiv. 1, IV. 93; xxiv. 1-3, I. 355; xxiv. 3, 4, III. 124; xxiv. 4-10, I. 356.  
 xxv., II. 221; xxv., III. 112, 113, 318; xxv. 4, IV. 71; xxv. 14, II. 193; xxv. 15, II. 246; xxv. 18, 19, III. 318; xxv. 22, III. 323.  
 xxvi., IV. 267; xxvi. 6, III. 124; xxvi. 12, IV. 219.  
 xxvii., III. 113, 326; xxvii. 1-3, III. 49; xxvii. 10-12, III. 316.  
 xxviii., II. 122.  
 xxix., II. 80, 134; xxix., III. 52, 81, 317, 326; xxix. 1, IV. 267; xxix. 6, I. 267; xxix. 6, II. 26.  
 xxx., II. 60; xxx. 5, 6, III. 49; xxx. 11, II. 71.  
 xxxi., III. 326; xxxi. 4, II. 246; xxxi. 6, IV. 179.  
 xxxii., I. 250; xxxii., II. 78; xxxii., III. 325.  
 xxxiii., III. 317, 326; xxxiii. 2, I. 73, 184; xxxiii. 6-9, III. 49; xxxiii. 9, II. 340; xxxiii. 9, III. 289.

xxxiv., II. 221; xxxiv., III. 112, 113, 318; xxxiv., -xli., III. 323; xxxiv., IV. 227; xxxiv. 6, 7, II. 26; xxxiv. 8-10, III. 113; xxxiv. 14, IV. 68, 69, 263.  
 xxxv., III. 113, 318; xxxv., 13, 14, &c., IV. 333; xxxv. 15, IV. 271.  
 xxxvi., I. 6, 286; xxxvi. 6, II. 258; xxxvi. 7, III. 182, 299.  
 xxxvii., III. 112, 113; xxxvii., xlix., lxxii., III. 318; xxxvii. 1-4, III. 50; xxxvii. 2, III. 380; xxxvii. 6, III. 151; xxxvii. 15, II. 78; xxxvii. 25, I. 252; xxxvii. 29, III. 343; xxxvii. 35, IV. 344; xxxvii. 36, II. 229.  
 xxxviii., II. 250; xxxviii., III. 326.  
 xxxix., II. 162; xxxix., III. 315; xxxix. II, IV. 351, 382; xxxix. 12, IV. 267.  
 xl., III. 316; xl., IV. 219; xli., I. IV. 382; xli. 17, III. 19.  
 xlii.-lxxxix., II. 161; xlii., III. 324, 325; xlii. IV. 316; xlii. xliii., III. 82, 318; xlii.-lxxii., II. 161; xlii., xliii., -xlix., lxxxvii., lxxxv., lxxxvii., lxxxvii., III. 324; xlii. 1, II. 134; xlii. 1, III. 182; xlii. 2, II. 194; xlii. 2, III. 182.  
 xliiii., II. 161; xliiii., III. 324, 326; xliiii. 8, IV. 34; xliiii. 5, III. 82.  
 xliiv., II. 222; xliiv., III. 113; xliiv., xlv., III. 325; xliiv.-xlix., III. 324; xliiv., lx., lxxiv., lxxix., lxxx., lxxxii., III. 324; xliiv. 2, 3, I. 369; xliiv. 9, III. 321; xliiv. 10, II. 62.  
 xlv., II. 80, 286; xlv. III. 81, 318, 325; xlv., IV. 356; xlv., lxxv., lxxxvii., xliii., III. 325; xlv. 2, 7, 17, III. 82; xlv. 2, III. 316; xlv. 3, III. 316; xlv. 4, III. 316; xlv. 5, III. 316; xlv. 6, III. 316; xlv. 7, III. 82, 316; xlv. 8, I. 241, 245, 300; xlv. 8, III. 151, 169; xlv. 8, III. 333; xlv. 9, II. 227; xlv. 9, III. 189; xlv. 10, IV. 323; xlv. 13, IV. 323; xlv. 14, IV. 269; xlv. 17, III. 82.  
 xlvi., xlvii., xlviii., II. 161; xlvii., III. 81, 326; xlvii. (title), IV. 98; xlvii. (title), I. 198; xlvii. (title), IV. 329; xlvii. 1, 2, 3, II. 162; xlvii. 4, III. 115; xlvii. 6-10, III. 17; xlvii. 9, IV. 70; xlvii. 10, III. 63.  
 xlviii., IV. 141; xlviii. (title), I. 298; xlviii. 5, II. 231; xlviii. 7, II. 71.  
 xlviiii., II. 61; xlviiii., III. 326; xlviiii., IV. 141; xlviiii. 4-8, III. 49; xlviiii. 6, 7, IV. 141.  
 xlix., III. 82, 318; xlix. 5, 6, 7, II. 341; xlix. 15, II. 375.  
 l., II. 220; l. 1, 12, IV. 93; l. 23, I. 209, 257.  
 li., I. 259; li., II. 78; li., IV. 280; li.-lxxv., III. 323; li. 7, I. 226, 227; li. 9, IV. 382; li. 10, II. 192; li. 11, IV. 67; li. 17, II. 274; li. 18, 19, III. 323.  
 lii., III. 315; lii., IV. 227; lii.-lv., III. 325; lii. 8, III. 381; lii. 8, IV. 311.

INDEX OF SCRIPTURE REFERENCES.

liii., III, 315, 316, 326; liii., 6, III, 323.  
 liv., IV, 227; liv., iv., III, 325; liv., 5, IV, 272.  
 lv., livi., III, 318; lv., 6, III, 7; lv., 15, IV, 149; lv., 17, IV, 222.  
 lvi., III, 80; lvi., IV, 227; lvi., livi., II, 162; lvi., livi., livi., III, 325; lvi., 8, II, 102, 103.  
 lvii., III, 316, 325; lvii., lvii., lx., III, 326; lvii., I, III, 290; lvii., 4, III, 182; lvii., 7-11, III, 316; lvii., 8, I, 73; lvii., III, 318, 322.  
 lviii., 4, IV, 102; lviii., 4, 5, IV, 103; lviii., II, IV, 127, 217; lviii., III, 183.  
 lx., III, 325; lx., lx., IV, 227; lx., IV, III, 182; lx., 14, 15, I, 5, 56.  
 lx., II, 80; lx., III, 113, 324, 325; lx., III, 316; lx., 254; lx., 5-12, III, 316; lx., 6, III, 227, 313; lx., 6, IV, 112.  
 lxi., 4, III, 290.  
 lxii., II, 162.  
 lxiii., II, 80; lxiii., IV, 227; lxiii., 8, III, 290; lxiii., 10, I, 89.  
 lxiv., 3, III, 182.  
 lxv., II, 162; lxv., III, 317, 325.  
 lxvi., II, 61; lxvi., 12, IV, 291; lxvi., 15, I, 330.  
 lxvii., II, 60; lxvii., III, 325; lxvii., IV, 382.  
 lxviii., II, 222; lxviii., III, 315, 318, 326; lxviii., lx., III, 323; lxviii., I, III, 229; lxviii., I, 2, II, 63; lxviii., 4, IV, 267; lxviii., 6, IV, 150; lxviii., 8, 9, II, 16; lxviii., 12-14, I, 369; lxviii., 13, III, 7; lxviii., 14, II, 102; lxviii., 14, III, 7; lxviii., 18, IV, 207; lxviii., 25, I, 298; lxviii., 25, III, 326; lxviii., 25, IV, 210; lxviii., 26, IV, 219; lxviii., 30, I, 367; lxviii., 30, III, 293; lxviii., 33, III, 19; lxviii., 60, I, 80.  
 lxix., III, 147, 316, 325; lxix., 23, III, 53; lxix., 34, III, 358.  
 lxx., III, 316, 326.  
 lxxi., III, 318, 326; lxxi., 5, IV, 382; lxxi., 22, I, 70, 73.  
 lxxii., II, 160, 220; lxxii., III, 316, 318, 323, 325; lxxii., IV, 219; lxxii., I, III, 261; lxxii., I, III, 357; lxxii., 6, III, 380; lxxii., 15, III, 189; lxxii., 18, IV, 111, 316; lxxii., 20, I, 246; lxxii., 20, II, 33.  
 lxxiii., III, 318; lxxiii., IV, 228; lxxiii., lxxiii., III, 323; lxxiii., lxxiii., III, 161; lxxiii., II, IV, 211; lxxiii., 26, IV, 67.  
 lxxiv., II, 222; lxxiv., III, 324, 325; lxxiv., 8, II, 120; lxxiv., 8, III, 324; lxxiv., 13, 14, IV, 59.  
 lxxv., II, 162; lxxv., III, 326; lxxv., 10, III, 122.  
 lxxvi., II, 162; lxxvi., III, 325, 326; lxxvi., I, II, 194.  
 lxxvii., III, 318; lxxvii., lxxvii., II, 60; lxxvii., I, II, 16, III, 342; lxxvii., I, II, 16, III, 342; lxxvii., 16-20, III, 288; lxxvii., 20, II, 49.  
 lxxviii., II, 325; lxxviii., cv., cvii., cxv., III, 317; lxxviii., 12, I, 123, 135; lxxviii., 24, 25, I, 157; lxxviii., 27, II, 192; lxxviii., 28, III, 282; lxxviii., 45, IV, 145, 351; lxxviii., 46, IV, 295;

lxxviii., 54, 55, I, 369; lxxviii., 60, &c., II, 16; lxxviii., 60, 61, III, 240; lxxviii., 60-64, I, 3; lxxviii., 60-64, II, 144; lxxviii., 60, II, 229; lxxviii., 61, II, 229; lxxviii., 63, IV, 269; lxxviii., 67, 68, I, 272; lxxviii., 70, II, 50; lxxviii., 70, 71, IV, 223; lxxviii., 71, III, 65.  
 lxxix., II, 222; lxxix., lxxix., III, 324; lxxix., I, I, 46; lxxix., 1-5, I, 45; lxxix., 2, I, 345; lxxix., 9, III, 262.  
 lxxx., III, 220, 324, 326; lxxx., I, I, 325; lxxx., I, II, 49; lxxx., I [2], II, 268; lxxx., I, III, 292; lxxx., I, III, 82; lxxx., 5, I, 280; lxxx., 8-16, III, 219; lxxx., 10, II, 258; lxxx., 13, I, 280; lxxx., 13, IV, 132; lxxx., 14, III, 82; lxxx., 16, IV, 350; lxxx., 18, IV, 149.  
 lxxxi., III, 325; lxxxi., (title), I, 299; lxxxi., 2, I, 70; lxxxi., 2, I, 73, 74; lxxxi., 3, II, 180, 231; lxxxi., 5, I, 357.  
 lxxxi., IV, 140; lxxxi., I, IV, 221; lxxxi., 5, IV, 71.  
 lxxxiii., III, 324; lxxxiii., 4, II, 19; lxxxiii., 6, II, 240; lxxxiii., 6, IV, 273; lxxxiii., II, 8, 283; lxxxiii., 8, IV, 141; lxxxiii., 13-15, III, 183.  
 lxxxiv., II, 161; lxxxiv., III, 325; lxxxiv., lxxxv., III, 324; lxxxiv., (title), I, 299; lxxxiv., I-13, IV, 6; lxxxiv., 3, II, 245, 362.  
 lxxxv., III, 323; lxxxv., 8, II, 78.  
 lxxxvii., II, 222; lxxxvii., IV, 215; lxxxvii., lxxxviii., III, 324.  
 lxxxviii., III, 318, 323; lxxxviii., lxxxix., III, 325; lxxxviii., III, 325, 365; lxxxviii., 47, IV, 131.  
 lxxxix., II, 220; lxxxix., III, 316, 324; lxxxix., IV, 219; lxxxix., II, IV, 93; lxxxix., 14, III, 262; lxxxix., 15, II, 369; lxxxix., 17, III, 122; lxxxix., 19-37, III, 321.  
 xc., I, 178; xc., II, 63; xc., III, 315, 323; xc., IV, 329; xc., xcv., IV, 84; xc., cvii., II, 161; xc., cl., II, 161; xc., 2, IV, 127; xc., 3, I, 178; xc., 5, III, 380; xc., 7, I, 178; xc., 9, 10, I, 82, 83; xc., 10, I, 178; xc., 12, IV, 382; xc., 13, I, 178; xc., 16, I, 248.  
 xci., III, 326; xci., 4, III, 290; xci., 6, II, 99.  
 xcii., III, 315; xcii., IV, 219; xcii., 3, I, 73; xcii., 4, I, 300; xcii., 10, II, 26; xcii., 12, III, 381; xcii., 13, III, 380.  
 xciii., III, 317, 326; xciii., xcvii., III, 326.  
 xciv., III, 326; xciv., 4, II, 78; xciv., 7, IV, 214; xciv., 11, II, 46; xciv., 12, IV, 371.  
 xc., I, 178; xc., 4, 5, III, 12; xc., 7, IV, 84; xc., 11, III, 14; xc., 11, IV, 84; xc., 11, IV, 84.  
 xcvi., III, 50, 326; xcvi., lxxviii., II, 222; xcvi., 2-7, II-13, III, 316; xcvi., 11, IV, 93; xcvi., 11-13, III, 316.  
 xcvi., III, 326; xcvi., IV, 361; xcvi., 45, II, 355; xcvi., 66, IV, 71; xcvi., 68, III, 19; xcvi., 83, II, 102; xcvi., 100, III, 53; xcvi., 105, III, 151, 182; xcvi., 105,

16; xcvi., 8, IV, 86; xcvi., 10, I, 287.  
 xcvi., II, 222; xcvi., 6, II, 181, 232; xcvi., 7, IV, 93, 209; xcvi., 9, IV, 382.  
 xcix., III, 326; xcix., I, I, 295; xcix., I, III, 202; xcix., 10, III, 292.  
 c., 1-3, III, 52; c., 3, I, 238.  
 ci., III, 318, 323.  
 cii., I, 259; cii., 6, II, 248, 346; cii., 7, II, 362; cii., 25-27, IV, 67.  
 ciii., III, 318, 323; ciii., 5, II, 247; ciii., 5, IV, 63; ciii., 12, II, 101, 277; ciii., 20, 21, 22, I, 346; ciii., 21, II, 321.  
 civ., I, 354; civ., II, 324; civ., III, 317, 326; civ., 2, I, 324; civ., 2, III, 310; civ., 3, I, II, 242; civ., 3, 4, I, 346; civ., 3, III, 293; civ., 6, IV, 359; civ., 10, 12, II, 245; civ., 14, III, 379; civ., 15, II, 114; civ., 17, IV, 7; civ., 18, I, 15; civ., 18, II, 201; civ., 25, 26, IV, 56; civ., 29, 30, II, 11.  
 cv., cvii., III, 317; cv.-cvii., III, 326; cv.-16, III, 316; cv., 15, I, 133; cv., 18, III, 298; cv., 23, 27, IV, 363; cv., 24, I, 133; cv., 27, IV, 363; cv., 28, IV, 375; cv., 29, IV, 167; cv., 30, IV, 145; cv., 31, IV, 292, 351; cv., 34, IV, 293, 294.  
 cvii., cvii., III, 82; cvii., III, 316; cvii., IV, 219; cvii., 24, II, 5; cvii., 30, IV, 375; cvii., 32, I, 178, 180; cvii., 33, I, 180; cvii., 37, II, 99.  
 cviii., I, 355; cviii.-cl., II, 161; cviii., 9, III, 18; cviii., 16, III, 18, 298; cviii., 23, 24, 26, 27, II, 213; cviii., 23-32, III, 358; cviii., 26, 27, II, 213; cviii., 34, III, 167; cviii., 38-42, II, 342.  
 cviii., III, 313, 316; cviii., cx., III, 323; cviii., 2, I, 73; cviii., 7, III, 343.  
 cix., III, 318; cix., 10, I, 252; cix., 18, IV, 149.  
 cx., I, 117; cx., III, 315, 318; cx., 3, III, 229.  
 cxii., IV, 371; cxii., cxii., III, 318; cxii., 1-3, III, 113.  
 cxiii.-cxviii., II, 113, 222; cxiii.-cxviii., IV, 219; cxiii., 7, &c., II, 78; cxiii., 7-9, II, 321.  
 cxiv., III, 317, 326; cxiv., cxviii., I, 47; cxiv., I, I, 357; cxiv., I, III, 287; cxiv., 1-8, III, 289; cxiv., 3, 5, I, 369; cxiv., 4, II, 166; cxiv., 8, IV, 15.  
 cxv., 17, II, 37.  
 cxvi.-cxix., III, 326; cxvi., 4, IV, 382; cxvi., 12, I, 314.  
 cxvii., III, 18, 52.  
 cxviii., I, 117; cxviii., III, 82; cxviii., I, II, 113; cxviii., I, III, 379; cxviii., 12, IV, 349, 350; cxviii., 14, II, 60; cxviii., 22, III, 327; cxviii., 25, II, 113; cxviii., 29, II, 113.  
 cxix., II, 222; cxix., III, 49, 113, 318; cxix., 25, IV, 329; cxix., 25-32, IV, 314; cxix., (quoted 118) 34, IV, 361; cxix., 45, II, 355; cxix., 66, IV, 71; cxix., 68, III, 19; cxix., 83, II, 102; cxix., 100, III, 53; cxix., 105, III, 151, 182; cxix., 105,

IV, 263; cxix., 105, 139, III, 151; cxix., 107, II, 274; cxix., 148, IV, 149.  
 cxx., I, 306; cxx., III, 318; cxx.-cxxxiv., I, 306; cxx.-cxxxiv., II, 221; cxx.-cxxxiv., III, 318; cxx., 4, IV, 194.  
 cxxi., I, 06; cxxi., III, 114, 318, 319; cxxi., 1, 2, III, 319; cxxi., 1-8, I, 45.  
 cxxii., I, 306; cxxii., III, 319, 323, 326; cxxii., 7, 8, II, 172.  
 cxxiii., I, 2, III, 50.  
 cxxiv., III, 323, 326; cxxiv., 3, IV, 149.  
 cxxv., I, 306; cxxv., III, 108, 111; cxxv., IV, 371; cxxv., 2, IV, 276.  
 cxxvi., I, 354; cxxvi., III, 108, 111; cxxvi., IV, 371; cxxvi., I, II, 293; cxxvi., 4, II, 221.  
 cxxvii., I, 306; cxxvii., II, 160; cxxvii., III, 323; cxxvii., cxxviii., III, 318; cxxvii., I, II, 209.  
 cxxviii., III, 111; cxxviii., 2, IV, 382; cxxviii., 3, III, 381.  
 cxxix., III, 108, 111; cxxix., 3, II, 343; cxxix., 3, IV, 3; cxxix., 5-8, III, 182.  
 cxxx., I, 259; cxxx., III, 318; cxxx., 13, IV, 349.  
 cxxxi., III, 318, 323, 326; cxxxi., 2, I, 46.  
 cxxxii., II, 220; cxxxii., III, 318; cxxxii., 4, IV, 167; cxxxii., 4, 5, III, 267; cxxxii., 6, IV, 288; cxxxii., 8, II, 63; cxxxii., II, 209; cxxxii., 13, II, 321; cxxxii., 13, IV, 71; cxxxii., 17, III, 122.  
 cxxxiii., III, 318, 323, 326, 382.  
 cxxxiv., I, 306; cxxxiv., III, 319; cxxxiv., cxxxv., III, 318.  
 cxxxvi., I, 47, 355; cxxxvi., III, 82, 326; cxxxvi., IV, 267; cxxxvi., I-6, III, 51.  
 cxxxvii., II, 222; cxxxvii., III, 318, 326; cxxxvii., IV, 107, 317; cxxxvii., 2, IV, 367; cxxxvii., 2, III, 227; cxxxvii., 7, III, 46; cxxxvii., 7, IV, 196, 110.  
 cxxxviii., III, 323, 326.  
 cxxxix., III, 318; cxxxix., IV, 86; cxxxix., 6, IV, 6; cxxxix., 12, III, 310; cxxxix., 16, I, 238; cxxxix., 24, IV, 86.  
 cxl., 3, IV, 102, 105.  
 cxli., 1, 2, III, 290; cxli., 2, I, 330; cxli., 2, III, 227; cxli., 2, IV, 219.  
 cxlii., III, 325; cxlii., IV, 227.  
 cxliii., I, 259; cxliii., 2, III, 67; cxliii., 5-8, III, 49.  
 cxliv., 5, 6, II, 312; cxliv., 9, I, 73, 184.  
 cxlv., II, 222; cxlv., III, 113, 317, 318, 323; cxlv., IV, 371.  
 cxlvi.-cxlviii., III, 326.  
 cxlvii., 9, II, 361; cxlvii., 15, IV, 101; cxlvii., 16, II, 51; cxlvii., 17, II, 216; cxlvii., 19, III, 151.  
 cxlviii., II, 222; cxlviii., IV, 371; cxlviii., 1-10, I, 345; cxlviii., 2, II, 321; cxlviii., 7-12, III, 16.  
 cl., III, 316; cl., IV, 219; cl., 3, I, 73; cl., 3, II, 231; cl., 4, II, 71, 72, 187; cl., 5, II, 310.

PROVERBS.  
 i.-ix., III, 366; i, 1-7, IV, 214; i, 6, II, 160; i, 7, IV, 214; i, 8-vii., 27, IV, 214; i, 11-19, IV, 214; i, 17, IV, 213; i, 20-33, IV, 214; i, 21, II, 122; i, 24, II, 343; i, 26, 27, II, 62.  
 ii, 16, IV, 214.  
 iii, 11, IV, 322; iii, 13-20, II, 160; iii, 15, II, 354; iii, 34, I, 54.  
 iv, 3, IV, 214; iv, 3, 4, IV, 322; iv, 18, II, 171; iv, 18, III, 151; iv, 23, II, 173.  
 v, 3-23, IV, 214; v, 19, II, 13-14.  
 vi, 1-3, IV, 214; vi, 4, IV, 313; vi, 5, II, 136; vi, 6-8, IV, 313; vi, 8, IV, 350; vi, 16-19, III, 17; vi, 23, III, 151; vi, 23, II, 254; vi, 24-29, IV, 214.  
 vii, 5-27, IV, 214; vii, 9, III, 267; vii, 16, II, 329; vii, 17, I, 242, 243, 245; vii, 19, II, 151; vii, 19, IV, 69.  
 viii., IV, 346; viii., ix., IV, 214; viii., II, 354; viii., 22, I, 83; viii., 22-31, II, 160; viii., 22-35, IV, 338; viii., 23, IV, 137; viii., 25, 80, III, 366; viii., 27-31, III, 220; viii., 30, IV, 215; viii., 34, IV, 222.  
 ix, I, IV, 355; ix, 1-12, IV, 214; ix, 13-18, IV, 214.  
 x, I, III, 18; x, 1-xxii, 16, II, 160; x, 2, I, 239, 252; x, 7, III, 15; x, 1-xxii, 16, IV, 214, 215; x, 5, IV, 313; x, II, IV, 214.  
 xi, 4, I, 239, 252; xi, 22, I, 281; xi, 24, III, 18; xi, 30, IV, 214; xi, 31, IV, 134.  
 xii, 4, III, 259; xii, 4, IV, 268; xii, 18, IV, 214.  
 xiii, 7, III, 18; xiii, 12, IV, 214; xiii, 14, IV, 214; xiii, 17, IV, 214; xiii, 20, III, 18; xiii, 24, III, 18.  
 xiv, 4, I, 367; xiv, 27, IV, 214; xiv, 30, IV, 214; xiv, 31, III, 18; xiv, 32, IV, 216.  
 xv, I, III, 18; xv, 4, IV, 214; xv, 17, I, 367.  
 xvi, 6, I, 253; xvi, 2, III, 18; xvi, 10, IV, 322; xvi, 14, IV, 322; xvi, 22, IV, 214; xvi, 31, II, 267; xvi, 33, II, 100; xvi, 33, III, 18; xvi, 33, IV, 37.  
 xvii, 3, III, 301; xvii, 3, IV, 69, 213; xvii, 12, I, 90.  
 xviii, 22, IV, 269.  
 xix, 2, I, 209; xix, 7, I, 238; xix, 12, IV, 322; xix, 14, IV, 268.  
 xx, 4, IV, 313; xx, 8, IV, 322; xx, 15, II, 354; xx, 21, II, 201; xx, 26, IV, 322; xx, 27, I, 334; xx, 27, II, 264.  
 xxi, 1, I, 253.  
 xxii, 13, I, 23; xxii, 17-xxv, 24, IV, 214.  
 xxiii, 5, II, 247; xxiii, 11, IV, 62; xxiii, 15, 16, III, 59; xxiii, 15, 19, 26, IV, 214; xxiii, 20, I, 154; xxiii, 22, IV, 103; xxiii, 26, IV, 214; xxiii, 32, IV, 102.  
 xxiv, 23-31, IV, 214; xxiv, 30, 31, IV, 355; xxiv, 31, IV, 342.  
 xxv, 1, II, 33, 161; xxv, 1-xxix, 27, IV, 98, 215; xxv, 4, IV, 69; xxv, 11,

III. 190, 218; xxv. 20, IV. 18; xxv. 25, III. 182.  
 xxvi. &c., II. 62; xxvi. 1—12, IV. 215; xxvi. 2, I. 238; xxvi. 9, I. 313; xxvi. 9, IV. 245; xxvi. 11, IV. 134; xxvi. 13—16, IV. 215; xxvi. 26, IV. 214.  
 xxvii. 3, IV. 1; xxvii. 6, III. 17; xxvii. 9, I. 241; xxvii. 16, III. 55; xxvii. 21, IV. 69; xxvii. 22, III. 55; xxvii. 23, II. 46; xxvii. 24—27, IV. 355; xxvii. 27, II. 101; xxvii. 36, II. 46.  
 xxix. 2, 7, 16, IV. 215; xxix. 21, IV. 271; xxix. 24, III. 55.  
 xxx. III. 237; xxx. IV. 215, 246, 355; xxx. 4, IV. 215; xxx. 15, IV. 352; xxx. 17, II. 361; xxx. 19, II. 247; xxx. 19, IV. 103; xxx. 24, III. 357; xxx. 24—31, IV. 255; xxx. 25, IV. 313; 314; xxx. 25, IV. 56; xxx. 27, IV. 295; xxx. 28, IV. 352; xxx. 31, II. 101, 202.  
 xxxi. 1, I. 47; xxxi. 1, IV. 215; xxxi. 1—9, IV. 215; xxxi. 6, IV. 333; xxxi. 10, II. 351; xxxi. 10, III. 259; xxxi. 10, IV. 268; xxxi. 10—31, IV. 215; xxxi. 13, II. 46; xxxi. 13—24, IV. 268; xxxi. 18, IV. 215; xxxi. 20, I. 252; xxxi. 21, IV. 313; xxxi. 22, II. 329; xxxi. 24, II. 329.  
 ECCLESIASTES.  
 i., II. 229; i. 1, 12, IV. 228; i. 14, III. 165.  
 ii. 4—8, IV. 355; ii. 5, III. 234; ii. 9, III. 236.  
 iii. 1, 4, II. 286; iii. 12, 13, IV. 229; iii. 16, 17, IV. 229; iii. 19, 24, IV. 229.  
 iv. 2—7, IV. 229; iv. 6, IV. 93; iv. 13—15, IV. 323.  
 v., vi., IV. 229; v. 1, IV. 323; v. 5, II. 189; v. 6, IV. 228.  
 vii. 1, IV. 229, 323; vii. 9—14, IV. 229; vii. 18, IV. 229; vii. 20, IV. 229; vii. 23—29, IV. 229.  
 viii. 2, IV. 323; viii. II—13, IV. 229.  
 ix. 15, IV. 229.  
 x. 1, IV. 323, 351; x. 4—7, 20, IV. 229; x. 7, II. 179, 355; x. 8, IV. 102; x. 8, IV. 102; x. 11, IV. 102, 103, 355; x. 20, IV. 229.  
 xi. I—6, IV. 230.  
 xii. II. 163; xii. 1—7, IV. 230; xii. 4—6, IV. 355; xii. 5, III. 81; xii. 5, IV. 245, 293; xii. 11, II. 268; xii. 11, III. 18; xii. 12, IV. 318; xii. 13, IV. 63; xii. 13, 14, IV. 230.

SONG OF SOLOMON; OR, CANTICLES.

i. 1, 2, I. 82; i. 4, III. 367; i. 5, II. 47; i. 5, III. 19; i. 5, 10, 11, 17, IV. 355; i. 7, 8, IV. 355; i. 9, IV. 355; i. 10, 11, IV. 355; i. 12, II. 152; i. 12, 14, IV. 355; i. 13, II. 151; i. 14, IV. 246, 355; i. 15, III. 8; i. 17, IV. 355; ii. 1, IV. 245; ii. 2, I. 313; ii. 2, IV. 355; ii. 3, III. 218; ii. 3, 5, IV. 355; ii. 7, 9, 12, 14, 15, 17, IV. 355; ii. 8, II. 136; ii. 9, IV. 355; ii. 11, 12, 12, III. 8; ii. 11, 12, IV. 355; ii. 11—13, III. 381; ii. 11, *et seq.*, III. 48; ii. 12, II. 245; ii. 13, IV. 355; ii. 14, III. 8; ii. 14, 15, IV. 355; ii. 15, I. 89; ii. 15, IV. 133; ii. 17, II. 134; ii. 17, III. 382; ii. 17, IV. 355.  
 iii. 4, IV. 324; iii. 5, IV. 355; iii. 6, I. 241, 330; iii. 9, IV. 355; iii. 10, III. 190; iii. 10, 11, IV. 355; iii. 11, IV. 181, 182, 269.  
 iv. 1, I. 212; iv. 1, III. 8; iv. 1, 2, IV. 355; iv. 3, IV. 246; iv. 8, II. 15; IV. 355; iv. 11, I. 242; iv. 11, IV. 303, 355; iv. 12—15, I. 309; iv. 13, IV. 355; iv. 13, 14, II. 152; iv. 13, 14, IV. 355; iv. 14, I. 243, 244, 245; iv. 14, II. 152; iv. 14, IV. 373; iv. 15, IV. 355; v. 1, II. 270; v. 1, III. 17; v. 2, IV. 324; v. 2—8, IV. 354; v. 3, IV. 324; v. 5, II. 151; v. 10, IV. 356; v. 14, II. 361; v. 12, III. 8; v. 14, IV. 353; v. 14, 15, IV. 355; v. 15, IV. 17; v. 16, III. 277.  
 vi. 2, 3, III. 382; vi. 3, IV. 354; vi. 9, IV. 323; vi. 10, III. 357; vi. 11, IV. 357; vi. 11—viii. 12, IV. 355; vi. 12, IV. 127.  
 vii. 2, 5, IV. 355; vii. 4, II. 170; vii. 4, IV. 172; vii. 5, IV. 355; vii. 7, III. 381; vii. 7, IV. 355; vii. 8, III. 218; vii. 8, 12, 13, IV. 355; vii. 9, IV. 355; vii. 12, 13, IV. 355; vii. 13, IV. 312.  
 viii. 2, IV. 246; viii. 5, IV. 355; viii. 6, III. 207; viii. 6, IV. 323; viii. 7, IV. 325; viii. 8, IV. 324; viii. 9, IV. 355; viii. 14, II. 136; viii. 14, IV. 324, 355.  
 ISAIAH.  
 i., IV. 218; i. 5—8, IV. 340; i. 11, I. 363; i. 11—17, IV. 99; i. 13, II. 180; i. 14, III. 383; i. 18, IV. 313; i. 18, II. 341; i. 25, III. 301; i. 18, I. 46, 54; i. 18, II. 51; i. 5, II. 336.  
 ii., III. 82; ii. 1—8, III. 81; ii. 2, I. 382; ii. 2—4, IV. 295; ii. 3, II. 34; ii. 5, I. 324; ii. 7, I. 167; ii. 7, II. 34; ii. 12—17, II. 68; ii. 17, III. 381; ii. 20, I. 107, 138.  
 iii. 5, I. 363; iii. 14, III. 53; iii. 18, I. 319; iii. 18, III. 55; iii. 18, IV. 24; iii. 18, 20, 24, I. 242; iii. 22, IV. 212; iii. 23, II. 329; iii. 24, I. 242.  
 iv., II. 61; v. 1, 2, IV. 356; v. 1—7, III. 220; v. 2, II. 107; v. 4, II. 107; v. 5, IV. 126; v. 7, II. 107; v. 10, II. 381; v. 10, III. 11; v. 11, 12, II. 8; v. 12, I. 73; v. 12, II. 316; v. 14, III. 220; v. 25, III. 82; v. 27, IV. 71.  
 vi., II. 375; vi. 1, I. 52; vi. 2, I. 295; vi. 2, IV. 212; vi. 2, 6, 7, I. 295; vi. 5, III. 173; vi. 6, III. 227; vi. 6, I. 295; vi. 1, I. 295; vi. 13, II. 34; vi. 13, IV. 194.

vii. 1—16, I. 198; vii. 2, II. 35; vii. 3, 17—20, IV. 100; vii. 10, 11, I. 197; vii. 11, IV. 101; vii. 12, IV. 98; vii. 14, I. 88, 197, 198; vii. 14—16, I. 197; vii. 14, I. 314; vii. 15, 16, I. 198; vii. 15, II. 299; vii. 16, I. 314; vii. 17—20, IV. 100; vii. 18, I. 198; vii. 18, IV. 350, 351; vii. 20—22, I. 198; vii. 21, 22, 23, 24, II. 35; vii. 21, 22, I. 307; vii. 23, III. 222; vii. 23, IV. 200; vii. 23—25, IV. 368.  
 viii., I. 117; viii. 1, 2, I. 198; viii. 1, *et seq.*, I. 314; viii. 1—4, I. 199, 214; viii. 2, IV. 98, 371; viii. 4, I. 198, 199, 314; viii. 7, 8, IV. 100; viii. 8, I. 198, 314; viii. 14, III. 79; viii. 14, IV. 112; viii. 18, I. 198; viii. 19, IV. 128; viii. 20, II. 36; viii. 21, III. 54.  
 ix., I. 47; ix. 1, *et seq.*, I. 314; ix. 1, 2, I. 314; ix. 1, IV. 110; ix. 2, I. 238; ix. 3, I. 314; ix. 4, I. 238; ix. 3, I. 314; ix. 6, I. 238; ix. 7, 8, I. 238; ix. 8—x. 4, II. 36; ix. 12, III. 82; ix. 15, IV. 297; ix. 17, III. 82; ix. 18, III. 381; ix. 21, III. 82.  
 x., 4, III. 82; x. 5, IV. 101; x. 5—xii. 6, II. 36; x. 9, I. 341; x. 9, I. 266; x. 9, III. 247; x. 12, II. 283; x. 14, IV. 128; x. 28, III. 224; x. 28—32, I. 187, 188; x. 28—32, II. 204; x. 34, III. 298.  
 xi., I. 87, 88, 240; xi. 1, IV. 98; xi. 5, II. 261; xi. 8, I. 29, 46; xi. 8, IV. 103, 105; xi. 9, III. 357; xi. 11, I. 263; xi. 13, I. 277; xi. 15, I. 156; xi. 15, IV. 364.  
 xii., II. 302, 307; xii., III. 266; xii., IV. 329; xii. 3, II. 113.  
 xiii., II. 179; xiii., xiv., II. 55; xiii.—xviii., IV. 215; xiii. 2, II. 63; xiii. 9—12, III. 88; xiii. 10, II. 166; xiii. 12, III. 189; xiii. 14, I. 363; xiii. 14, II. 136; xiii. 19, I. 351; xiii. 19—22, II. 178; xiii. 20—22, II. 345; xiii. 21, I. 131; xiii. 21, II. 99, 244; xiii. 21, 22, II. 87; xiii. 23, I. 58; xiii. 22, II. 227.  
 xiv., II. 179, 220; xiv. 2, II. 201; xiv. 4, II. 62; xiv. 6, 16, 17, I. 164; xiv. 9, II. 99, 101; xiv. 16, 17, I. 164; xiv. 23, II. 345, 346; xiv. 23, III. 312; xiv. 25, III. 357; xiv. 29, I. 295; xiv. 29, 31, II. 211; xiv. 29, IV. 105; xiv. 31, II. 211.  
 xv.—xvi., I. 126; xv. 1, IV. 235; xv. 2, I. 125; xv. 3, III. 19; xv. 4, I. 125; xv. 5, I. 125; xv. 6, I. 25; xv. 6, IV. 39; xv. 7, IV. 357; xv. 13, 14, III. 17.  
 xvi. 3, III. 55; xvi. 6, II. 290; xvi., II. IV. 149.  
 xvii., I. IV. 309; xvii. 12, *et seq.*, III. 114.  
 xviii., I. IV. 350; xviii. 2, IV. 112, 374; xviii. 2, 7, IV. 112, 128; xviii. 7, IV. 128.  
 xix., II. 179; xix. 5, I. 156; xix. 5, III. 365; xix. 5—8, IV. 167; xix. 7, IV. 364, 374; xix. 8, III. 53; xix. 8, IV. 173; xix. 10, IV. 172; xix. 11, IV. 367; xix. 19, III. 324; xix. 23, I. 208.

xx. 1, I. 186; xx. 1, 4, II. 283; xx. 1—5, I. 186; xx. 4, I. 186.  
 xxii., I. 162; xxii. 2, III. 107; xxii. 4, III. 382; xxii. 7, I. 166, 319; xxii. 10, IV. 4.  
 xxiii., I. 188; xxiii. 1—7, IV. 99; xxiii. 1—14, I. 188; xxiii. 6, III. 107, 251; xxiii. 13, IV. 99.  
 xxv., II. 179; xxv., 16, I. 21.  
 xxvi. 23, III. 53.  
 xxvi. 3—8, III. 319; xxvi. 4, III. 79; xxvi. 4, 5, III. 114; xxvi. 14, IV. 268; xxvi. 19, II. 375.  
 xxvii., I. IV. 56; xxvii. 9, IV. 16; xxvii. 12, 13, III. 50; xxvii. 13, II. 182.  
 xxviii., I. 117; xxviii. 1—4, III. 183; xxviii. 7, IV. 297; xxviii. 9, I. 46; xxviii. 11, I. 261; xxviii. 14—18, III. 115; xxviii. 16, III. 326; xxviii. 16, IV. 12; xxviii. 21, I. 369; xxviii. 25, IV. 69; xxviii. 25, 27, I. 38; xxviii. 25, 27, IV. 69; xxviii. 25, 27, IV. 310; xxviii. 27, I. 37; xxviii. 27, IV. 69, 310; xxviii. 28, I. 166.  
 xxx. 1, 2, 3, II. 96; xxx. 4, IV. 367; xxx. 6, IV. 104, 105; xxx. 10, IV. 297; xxx. 14, II. 102; xxx. 24, I. 199; xxx. 24, III. 384; xxx. 29, II. 8; xxx. 32, II. 316; xxx. 33, II. 65.  
 xxxi. 1—3, I. 168; xxxi. 3, II. 128; xxxi. 4, I. 23; xxxi. 8, I. 209.  
 xxxii. 14, I. 232; xxxii. 20, I. 199.  
 xxxiii. 4, IV. 293, 295; xxxiii. 9, IV. 236; xxxiii. 21, III. 358.  
 xxxiv. 4, II. 321; xxxiv. 5, II. 241; xxxiv. 6, II. 346; xxxiv. 9, IV. 18; xxxiv. 10, III. 358; xxxiv. 11, I. 91; xxxiv. 11, II. 344, 361; xxxiv. 11, III. 312; xxxiv. 11, IV. 8; xxxiv. 13, I. 313; xxxiv. 13, III. 201; xxxiv. 13, 14, II. 99; xxxiv. 13, IV. 342; xxxiv. 14, I. 58; xxxiv. 14, II. 99, 344, 346; xxxiv. 14, IV. 352; xxxiv. 15, II. 247, 296, 346.  
 xxxv., I. III. 381; xxxv. 1, IV. 245; xxxv. 2, IV. 236, 359; xxxv. 4, II. 299; xxxv. 6, II. 134; xxxv. 7, IV. 374.  
 xxxvi.—xxxix., III. 2, 4; xxxvi. 1, I. 187; xxxvi. 9, I. 168; xxxvi. 11, I. 357; xxxvi. 11, II. 203; xxxvi. 19, I. 311.  
 xxxvii. 12, I. 151, 266; xxxvii. 12, III. 248, 250, 253; xxxvii. 13, III. 253; xxxvii. 13, IV. 306; xxxvii. 16, I. 295; xxxvii. 22, IV. 100; xxxvii. 24, I. 224; xxxvii. 30, I. 198; xxxvii. 30, II. 365, 367; xxxvii. 33, II. 36; xxxvii. 38, I. 232, 233; xxxvii. 38, IV. 296.  
 xxxviii. 9, III. 325; xxxviii. 9—20, II. 161; xxxviii. 9—20, III. 2; xxxviii. 14, II. 362; xxxviii. 14, III. 7, 232; xxxviii. 41, II. 361.  
 xxxix., I. 187; xxxix., II. 179; xxxix., 3, II. 371.  
 xl., IV. 300; xl. 3, III. 38; xl. 3—8, III. 116; xl. 6, III. 380; xl. 13, IV. 275; xl. 19, III. 301; xl. 22, IV. 203.

xli. 1, II. 292; xli. 7, III. 301; xli. 14, IV. 353; xli. 15, 16, IV. 4; xli. 19, IV. 193, 246, 344, 359, 369; xli. 22, 23, II. 37.  
 xlii. 2, III. 156; xlii. 3, II. 328; xlii. 3, III. 381.  
 xliii. 1, IV. 62; xliii. 13, IV. 112; xliii. 16—19, III. 288; xliii. 20, III. 201; xliii. 23, 24, I. 330; xliii. 24, I. 244; xliii. 25, II. 277.  
 xliiv., xlv., II. 179; xlv. 1, II. 38; xlv. 3, II. 39, 114; xlv. 4, IV. 357; xlv. 8, III. 79; xlv. 12, III. 301; xlv. 12—17, III. 181; xlv. 14, II. 358, 359; xlv. 26, II. 37; xlv. 28, II. 86; xlv. 28, III. 25, 162.  
 xlv. III. 82; xlv. 1, III. 25; xlv. 2, III. 294; xlv. 23, II. 269.  
 xlvi., IV. 347; xlvi. 1, I. 95, 352; xlvi. 1, III. 224, xlvii., II. 179; xlvii. 1, III. 222.  
 xlviii. 4, III. 193; xlviii. 17, IV. 62.  
 xlix. 3, I. 363; xlix. 8, IV. 47; xlix. 12, III. 253; xlix. 20, IV. 210; xlix. 22, I. 30.  
 l. 9, IV. 350; l. 10, IV. 221.  
 li., III. 82; li. 1, III. 19; li. 8, IV. 351, 352; li. 9, I. 50; li. 9, III. 221; li. 9, IV. 363; li. 20, II. 24, 137.  
 lii. 7, III. 211; lii. 11, IV. 47; lii. 12, IV. 119; lii. 13, II. 38; lii. 14, III. 54.  
 liii., I. 117; liii. 3, II. 359; liii. 5, IV. 266; liii. 6, IV. 266; liii. 7, I. 97; liii. 7, II. 274.  
 liv. 5, II. 286; liv. 5, IV. 323; liv. 6, II. 299; liv. 11, III. 189; liv. 11—17, IV. 378—380; liv. 12, II. 354.  
 lv. 3, IV. 67; lv. 6, IV. 67; lv. 10, II. III. 182; lv. 11, IV. 263; lv. 12, II. 343; lv. 13, IV. 246, 369.  
 lvi. 9, 11, I. 56; lvi. 10, I. 56; lvi. 26, III. 12.  
 lvii. 5, 6, II. 37; lvii. 9, I. 242; lvii. 14, III. 38; lvii. 19, IV. 126; lvii. 20, IV. 14.  
 lviii. 2—7, IV. 99; lviii. 3—7, IV. 370; lviii. 3, II. 10; lviii. 6, 7, I. 251, 252; lviii. 8, III. 357; lviii. 8, IV. 149; lviii. 10, II. 285; lviii. 13, 14, III. 12; lviii. 13, II. 27.  
 lix. 5, IV. 103, 104, 105, 352; lix. 6, IV. 352; lix. 11, I. 90; lix. 11, III. 7; lix. 20, IV. 62.  
 lx. 1, 3, III. 151; lx. 6, I. 319, 330; lx. 6, III. 188, 237, 248, 253; lx. 7, 47; lx. 8, II. 245; lx. 8, III. 9; lx. 13, IV. 344, 359.  
 lxi. 1, 2, II. 368; lxi. 2, I. 303; lxi. 2, II. 360, 369; lxi. 5, II. 291; lxi. 10, IV. 269.  
 lxii. 4, IV. 101; lxii. 5, I. 29; lxii. 5, IV. 323; lxii. 10, III. 38.  
 lxiii. 1—6, I. 356; lxiii. 3, II. 241; lxiii. 9, I. 238; lxiii. 10—14, III. 288.  
 lxiv. 4, IV. 31; lxiv. 10, II. 38; lxiv. 11, III. 234.  
 lxv. 4, I. 285; lxv. 10, II. 151; lxv. 13, 14,

lxvi. 1, I. 186; lxvi. 1, 4, II. 283; lxvi. 1—5, I. 186; lxvi. 4, I. 186.  
 lxvii., I. 162; lxvii. 2, III. 107; lxvii. 4, III. 382; lxvii. 7, I. 166, 319; lxvii. 10, IV. 4.  
 lxviii., I. 188; lxviii. 1—7, IV. 99; lxviii. 1—14, I. 188; lxviii. 6, III. 107, 251; lxviii. 13, IV. 99.  
 lxviii., II. 179; lxviii. 16, I. 21.  
 lxvii. 23, III. 53.  
 lxvii. 3—8, III. 319; lxvii. 4, III. 79; lxvii. 4, 5, III. 114; lxvii. 14, IV. 268; lxvii. 19, II. 375.  
 lxviii., I. IV. 56; lxviii. 9, IV. 16; lxviii. 12, 13, III. 50; lxviii. 13, II. 182.  
 lxviii., I. 117; lxviii. 1—4, III. 183; lxviii. 7, IV. 297; lxviii. 9, I. 46; lxviii. 11, I. 261; lxviii. 14—18, III. 115; lxviii. 16, III. 326; lxviii. 16, IV. 12; lxviii. 21, I. 369; lxviii. 25, IV. 69; lxviii. 25, 27, I. 38; lxviii. 25, 27, IV. 69; lxviii. 25, 27, IV. 310; lxviii. 27, I. 37; lxviii. 27, IV. 69, 310; lxviii. 28, I. 166.  
 lxxx. 1, 2, 3, II. 96; lxxx. 4, IV. 367; lxxx. 6, IV. 104, 105; lxxx. 10, IV. 297; lxxx. 14, II. 102; lxxx. 24, I. 199; lxxx. 24, III. 384; lxxx. 29, II. 8; lxxx. 32, II. 316; lxxx. 33, II. 65.  
 lxxxi. 1—3, I. 168; lxxxi. 3, II. 128; lxxxi. 4, I. 23; lxxxi. 8, I. 209.  
 lxxxii. 14, I. 232; lxxxii. 20, I. 199.  
 lxxxiii. 4, IV. 293, 295; lxxxiii. 9, IV. 236; lxxxiii. 21, III. 358.  
 lxxxiv. 4, II. 321; lxxxiv. 5, II. 241; lxxxiv. 6, II. 346; lxxxiv. 9, IV. 18; lxxxiv. 10, III. 358; lxxxiv. 11, I. 91; lxxxiv. 11, II. 344, 361; lxxxiv. 11, III. 312; lxxxiv. 11, IV. 8; lxxxiv. 13, I. 313; lxxxiv. 13, III. 201; lxxxiv. 13, 14, II. 99; lxxxiv. 13, IV. 342; lxxxiv. 14, I. 58; lxxxiv. 14, II. 99, 344, 346; lxxxiv. 14, IV. 352; lxxxiv. 15, II. 247, 296, 346.  
 lxxxv., I. III. 381; lxxxv. 1, IV. 245; lxxxv. 2, IV. 236, 359; lxxxv. 4, II. 299; lxxxv. 6, II. 134; lxxxv. 7, IV. 374.  
 lxxxvi.—lxxxix., III. 2, 4; lxxxvi. 1, I. 187; lxxxvi. 9, I. 168; lxxxvi. 11, I. 357; lxxxvi. 11, II. 203; lxxxvi. 19, I. 311.  
 lxxxvii. 12, I. 151, 266; lxxxvii. 12, III. 248, 250, 253; lxxxvii. 13, III. 253; lxxxvii. 13, IV. 306; lxxxvii. 16, I. 295; lxxxvii. 22, IV. 100; lxxxvii. 24, I. 224; lxxxvii. 30, I. 198; lxxxvii. 30, II. 365, 367; lxxxvii. 33, II. 36; lxxxvii. 38, I. 232, 233; lxxxvii. 38, IV. 296.  
 lxxxviii. 9, III. 325; lxxxviii. 9—20, II. 161; lxxxviii. 9—20, III. 2; lxxxviii. 14, II. 362; lxxxviii. 14, III. 7, 232; lxxxviii. 41, II. 361.  
 lxxxix., I. 187; lxxxix., II. 179; lxxxix. 3, II. 371.  
 xl., IV. 300; xl. 3, III. 38; xl. 3—8, III. 116; xl. 6, III. 380; xl. 13, IV. 275; xl. 19, III. 301; xl. 22, IV. 203.

III. 18; lxxv. 21, 22, II. 342.  
lxxvi. 1, II. 349; lxxvi. 2, I. 30; lxxvi. 3, I. 281, 330; lxxvi. 3, IV. 339; lxxvi. 6, I. 37; lxxvi. 17, I. 108, 281; lxxvi. 19, III. 254; lxxvi. 20, I. 319; lxxvi. 20, III. 167; lxxvi. 24, III. 167; lxxvi. 24, IV. 353.

JEREMIAH.

i. 1-4, II. 97; i. 2, III. 4; i. 2, IV. 315; i. 3, II. 97; i. 6, II. 34; i. 7, IV. 368; i. 9, I. 207; i. 10, II. 74; i. 11, II. 74; i. 11, III. 150; i. 11, II. 245; i. 18, III. 298; i. 20, II. 277; i. 39, II. 87; i. 44, II. 18.  
ii. 1, IV. 323; ii. 2, 6, I. 229; ii. 3, III. 277; ii. 8, IV. 297; ii. 8-xxviii. 2, II. 268; ii. 20, I. 319; ii. 22, IV. 18, 342; ii. 23, I. 319; ii. 24, I. 202, 203; ii. 27, II. 122; ii. 30, II. 209; ii. 32, IV. 269.  
iii. 1, IV. 356; iii. 11, IV. 177; iii. 14, II. 286; iii. 15, II. 268; iii. 20, III. 277; iii. 21, II. 23; iii. 24, 25, II. 270.  
iv. 7, I. 122; iv. 7, IV. 109; iv. 13, III. 293; iv. 13 seq., II. 247; iv. 19, II. 181; iv. 27, IV. 341; iv. 30, III. 188; iv. 30, IV. 313.  
v. 6, I. 22, 24, 58; v. 15, I. 357; v. 22, IV. 14; v. 26, 27, II. 246; v. 30, 31, IV. 297.  
vi. 20, I. 244, 330; vi. 20, II. 154; vi. 20, III. 253; vi. 20, IV. 372; vi. 24, IV. 272; vi. 28, III. 193; vi. 29, II. 209; vi. 29, III. 301; vi. 24, IV. 212.  
vii. 12, II. 144; vii. 12, IV. 138; vii. 18, II. 97, 197; vii. 29, II. 23; vii. 34, IV. 269.  
viii. 7, II. 245, 362; viii. 7, III. 8, 282; viii. 7, IV. 7; viii. 9, I. 203; viii. 13, IV. 343; viii. 16, IV. 43; viii. 17, IV. 103, 165; viii. 22, I. 100, 243.  
ix. 11, I. 59; ix. 21, I. 30; x. 4, 9, III. 301; x. 5, IV. 372; x. 9, III. 189, 190, 301; x. 9, IV. 218; x. 21, II. 268; x. 22, I. 59; x. 22, III. 100.  
xi. 3, III. 342; xi. 4, III. 342; xi. 5, III. 342; xi. 19, II. 98; xi. 21, II. 98.  
xii. 5, II. 18; xii. 7, I. 90; xii. 8, I. 90; xii. 9, I. 90; xii. 10, II. 268; xii. 14, IV. 212.  
xiii. II. 76; xiii. 7-9, I. 90.  
xiv. II. 77; xiv. 2-6, II. 131; xiv. 6, I. 59, 203; xiv. 9, III. 54; xiv. 14, II. 196.  
xv. 2, IV. 109; xv. 10, II. 228; xv. 12, III. 298, 299; xv. 16, II. 74; xv. 17, 18, II. 75; xv. 20, II. 75; xv. 29, III. 193.  
xvi. 4, IV. 269.  
xvii. 1, II. 348; xvii. 6, IV. 18; xvii. 7, IV. 333; xvii. 8, IV. 369; xvii. 11, III. 73; xvii. 15-18, II. 228; xvii. 16, II. 268; xvii. 21, 22, III. 12; xvii. 26, I. 330.  
xviii. 2, 3, III. 118; xviii. 3, IV. 14; xviii. 21, I. 29.  
xix. 1, III. 53; xix. 2, III.

149; xix. 4, 5, I. 359; xix. 10, IV. 5; xix. 13, I. 358.  
xx. 7, II. 75; xx. 14-18, III. 365; xx. 15, I. 30; xx. 18, II. 75.  
xxi. II. 179.  
xxii. II. 179; xxii. 4, IV. 370; xxii. 9, III. 342; xxii. 13-19, II. 75; xxii. 15, 16, IV. 316; xxii. 18, III. 81; xxii. 22, II. 268; xxii. 24, III. 208.  
xxiii. II. 268; xxiii. 1, 2, II. 263; xxiii. 1-4, II. 268; xxiii. 2, II. 268; xxiii. 5, I. 87, 88; xxiii. 24, IV. 92; xxiii. 33-38, IV. 215.  
xxiv. 1, III. 300; xxiv. 2, II. 96; xxiv. 2, III. 370; xxiv. 5, IV. 333.  
xxv. II. 97, 179; xxv. 1, III. 347, 351; xxv. 11, III. 351, 363; xxv. 11, 12, III. 347; xxv. 12, IV. 43, 108; xxv. 20, III. 366; xxv. 23, IV. 64; xxv. 26, II. 76, 179; xxv. 30, IV. 133.  
xxvi. 6, II. 16; xxvi. 6, 9, I. 3; xxvi. 6-9, II. 144; xxvi. 9, I. 3; xxvi. 18, II. 34; xxvi. 18, IV. 98; xxvi. 18, 19, IV. 296; xxvi. 20-23, II. 75; xxvi. 23, III. 372.  
xxvii. II. 97; xxvii. 3, II. 95; xxvii. 9, II. 196; xxvii. 22, IV. 108.  
xxviii. II. 77, 95; xxviii. 1, II. 196; xxviii. 1, III. 351.  
xxix. II. 179; xxix. 1-8, II. 96; xxix. 2, III. 300; xxix. 6, 10, III. 351; xxix. 8, II. 196; xxix. 10, III. 165, 347, 351; xxix. 10, IV. 43, 108; xxix. 17, II. 96; xxix. 20-32, II. 96.  
xxx. 1, 9, 33, IV. 47; xxx. 4, II. 71; xxx. 9, 33, IV. 47; xxx. 15, II. 22, 23; xxx. 17, II. 22; xxx. 18, I. 367; xxx. 23, IV. 269; xxx. 29, IV. 213; xxx. 31-34, IV. 320; xxx. 31-35, III. 341; xxx. 33, IV. 47, 355; xxx. 33, 34, IV. 321; xxx. 34, II. 23.  
xxxii. 1, III. 351; xxxii. 9, 10, III. 191; xxxii. 12, IV. 347; xxxii. 14, IV. 14; xxxii. 15, II. 98; xxxii. 33, II. 122; xxxii. 38, I. 47; xxxii. 39, II. 356.  
xxxiii. 11, III. 82; xxxiii. 11, IV. 219; xxxiii. 15, I. 87; xxxiii. 16, I. 88; xxxiii. 31, IV. 64.  
xxxiv. 5, IV. 317; xxxiv. 8, III. 363; xxxiv. 8 et seq., III. 236.  
xxxv. 4, &c., II. 3; xxxv. 4, 10, IV. 347; xxxv. 5, II. 76.  
xxxvi. -xxxix., II. 97.  
xxxviii. -xliv., II. 2; xxxviii. 4, II. 95; xxxviii. 6, IV. 14; xxxviii. 6-13, III. 39; xxxviii. 7, III. 236; xxxviii. 7, 13, II. 95; xxxviii. 11, 12, III. 229.  
xxxix. 3, 13, II. 372; xxxix. 6, 7, II. 95; xxxix. 8, 9, II. 23; xxxix. 13, II. 372.  
xl. xl. IV. 315; xl. 1, II. 23; xl. 2, 3, II. 23; xl. 7, I. 29, 46; xl. 7, 11, IV. 109; xl. 11, IV. 109; xl. 9, III. 39; xl. 17, II. 96.

xliv. 5-10, IV. 367; xliiii. 6, I. 46; xliiii. 6, II. 97; xliiii. 9, IV. 14, 271; xliiii. 13, IV. 367; xliiii. 14, I. 103.  
xlv. 7, I. 29, 30; xlv. 12, III. 147; xlv. 17, I. 358; xlv. 17-19, II. 197; xlv. 26, II. 209.  
xlvi. II. 98; xlv. 5, II. 98.  
xlvii. II. 179; xlv. 2, I. 95; xlv. 2, III. 22, 247, 350, 363; xlv. 4, III. 100; xlv. 11, I. 100, 243; xlv. 19, IV. 367; xlv. 21, I. 367; xlv. 23, IV. 265.  
xlvii. II. 179; xlv. 1, 4, I. 340; xlv. 2, IV. 93; xlv. 6, 7, III. 221.  
xlviii. I. 129; xlviii. 1, 22, I. 125; xlviii. 3, 34, I. 125; xlviii. 18, I. 125, 126; xlviii. 18, IV. 253; xlviii. 19, I. 125; xlviii. 21, I. 125; xlviii. 23, I. 125; xlviii. 23, 24, IV. 253; xlviii. 28, III. 8; xlviii. 29, II. 290; xlviii. 34, I. 125; xlviii. 35, 36, II. 8; xlviii. 38, II. 8; xlviii. 41, I. 126.  
xlix. 7, III. 366; xlix. 7-18, III. 46; xlix. 7-22, IV. 106; xlix. 8, III. 248; xlix. 16, II. 247; xlix. 19, I. 22; xlix. 19, II. 118; xlix. 22, III. 293; xlix. 33, IV. 109; xlix. 34, III. 107; xlix. 35, III. 107.  
l. II. 53, 179; l. 8, II. 99; l. 11, III. 293; l. 21, III. 251, 253; l. 24, II. 90; l. 37, I. 58.  
li. II. 99; li. 1, II. 76; li. 8, I. 200, 243; li. 14, 27, IV. 294; li. 15, 16, II. 179; li. 26, III. 327; li. 27, I. 232, 233, 234; li. 27, II. 169; li. 27, II. 247; li. 27, IV. 294; li. 31, II. 90; li. 33, IV. 4; li. 38, II. 179; li. 41, II. 76, 179; li. 58, II. 178; li. 64, II. 87.  
lii. 15, 13, IV. 109; lii. 27, II. 22; lii. 30, III. 363; lii. 30, IV. 109; lii. 31, III. 363.  
LAMENTATIONS.  
i. 1, IV. 109; i. 1, 2, III. 3, 51; i. 4, IV. 109; i. 6, II. 134; i. 13, II. 246.  
ii. 1, I. 20; ii. 16-22, III. 113; ii. 19, II. 242; ii. 20, I. 29; ii. 42, IV. 210.  
iii. 1-6, III. 114; iii. 10, II. 169; iii. 13, II. 169; iii. 40, IV. 331; iii. 58, IV. 62; iii. 62, I. 299.  
iv. III. 113; iv. 3, I. 59; iv. 3, III. 392; iv. 4, I. 29, 30; iv. 5, II. 95; iv. 7, II. 354; iv. 21, III. 368; iv. 22, IV. 110.  
v. 15, II. 70; v. 18, IV. 169.

LAMENTATIONS.

vi. 1, IV. 109; vi. 1, 2, III. 3, 51; vi. 4, IV. 109; vi. 6, II. 134; vi. 13, II. 246.  
vii. 1, I. 20; vii. 16-22, III. 113; vii. 19, II. 242; vii. 20, I. 29; vii. 42, IV. 210.  
viii. 1-6, III. 114; viii. 10, II. 169; viii. 13, II. 169; viii. 40, IV. 331; viii. 58, IV. 62; viii. 62, I. 299.  
ix. III. 113; ix. 3, I. 59; ix. 3, III. 392; ix. 4, I. 29, 30; ix. 5, II. 95; ix. 7, II. 354; ix. 21, III. 368; ix. 22, IV. 110.  
x. 15, II. 70; x. 18, IV. 169.  
EZEKIEL.  
i. -xxiv. II. 196; i. 1, II. 195, 280; i. 1, III. 247, 373; i. 1, IV. 181; i. 2, II. 195; i. 3, II. 91; i. 4, III. 192; i. 4, 7, 27, III. 191; i. 4, 7, III. 192; i. 5, I. 295; i. 5, III. 291; i. 5-24, I. 295; i. 6-10, III. 291; i. 7, III. 191, 192; i. 10, I. 295; i. 12, 14, 20, I. 346; i. 18, I. 294; i. 20, 21, I. 346; i. 24, I. 295; i. 26, II.

350; i. 27, III. 191, 192; i. 27, II. 195.  
ii. 6, IV. 373.  
iii. 9, II. 348; iii. 15, III. 254, 247; iii. 16, IV. 181; iii. 26, 27, II. 196.  
iv. 3, IV. 126; iv. 9, IV. 69, 195; iv. 14, II. 197; iv. 17, III. 54; iv. 20, I. 346.  
v. 12, IV. 109.  
vi. 6, IV. 109.  
vii. 26, III. 53.  
viii. 1, II. 195; viii. 1, IV. 182; viii. 2, III. 191, 192; viii. 11, III. 53; viii. 11, 12, II. 197; viii. 16, II. 122; viii. 17, II. 305.  
ix. 2, 11, I. 2; ix. 4, I. 60; ix. 4, III. 54; ix. 4, IV. 209; ix. 6, I. 60; ix. 11, I. 2.  
x. II. 375; x. 1-22, I. 295; x. 5, III. 291; x. 8, III. 291; x. 14, I. 295; x. 17, I. 346; x. 20, I. 294, 295, 340; x. 20, III. 291; x. 21, I. 294.  
xi. 19, 20, II. 44; xi. 22, III. 292.  
xii. 2, II. 196; xii. 13, II. 246; xii. 19, IV. 93.  
xiii. 3, II. 196; xiii. 11, IV. 217.  
xiv. II. 196; xiv. 1, II. 195; xiv. 14, IV. 19; xiv. 14, 20, II. 373.  
xv. 3 seq., IV. 323; xvi. 4, I. 30; xvi. 4, IV. 210; xvi. 10, I. 91; xvi. 10, 13, II. 329; xvi. 12, IV. 329; xvi. 13, II. 329; xvi. 18, I. 359; xvi. 33, IV. 118.  
xvii. II. 332; xvii. 5, IV. 357.  
xviii. II. 197; xviii. 2, IV. 213; xviii. 7, I. 252; xviii. 25, II. 196.  
xix. 1, 9, II. 146; xix. 7, IV. 93; xix. 8, 9, I. 23; xix. 9, II. 146.  
xx. II. 196, 197; xx. 1, II. 195; xx. 1, IV. 182; xx. 6, 7, II. 305; xx. 8, 8, 2; xx. 11, I. 273; xx. 11, 25, II. 197; xx. 13, III. 12; xx. 13, 16, III. 12; xx. 16, III. 12; xx. 25, I. 273; xx. 25, II. 197; xx. 31, II. 196.  
xxi. 19, IV. 212; xx. 21, IV. 34; xxi. 21-23, IV. 34.  
xxii. 18, III. 193; xxii. 18-20, III. 301; xxii. 25, I. 273; xxii. 27, I. 58; xxii. 27, II. 244.  
xxiii. 5, II. 305; xxiii. 6, IV. 218; xxiii. 6, 12, I. 166; xxiii. 14, 15, II. 208; xxiii. 20, I. 201; xxiii. 23, III. 251, 253; xxiii. 25, II. 122; xxiii. 42, III. 253.  
xxiv. II. 196; xxiv. 16, II. 196; xxiv. 17, 23, IV. 211; xxiv. 18, IV. 183; xxiv. 23, IV. 211.  
xxv. 6, IV. 251; xxv. 12, IV. 110; xxv. 13, II. 241.  
xxvi. -xxviii., I. 373; xxvi. -xxviii., xxviii. II. 179; xxvi. 1, IV. 181; xxvi. 5, IV. 171; xxvi. 14, IV. 171.  
xxvii. 1, 296; xxvii. 11, 197; xxvii. 5, IV. 359; xxvii. 6, II. 169; xxvii. 6, IV. 344, 358; xxvii. 7, IV. 329; xxvii. 7, IV. 218; xxvii. 7, 21, IV. 218; xxvii. 9, III. 53; xxvii. 10, III. 23; xxvii. 12, III. 190, 192, 299; xxvii. 13, III. 200; xxvii. 13, III. 251, 294; xxvii. 14, I. 166, 235, 250; xxvii.

15, II. 198, 199; xxvii. 15, III. 248; xxvii. 15, IV. 311; xxvii. 16, II. 329, 354; xxvii. 16, IV. 353; xxvii. 17, I. 243; xxvii. 17, II. 147; xxvii. 17, III. 237; xxvii. 17, IV. 310; xxvii. 18, II. 46; xxvii. 18, IV. 306, 307; xxvii. 19, I. 244; xxvii. 19, III. 298; xxvii. 20, III. 248; xxvii. 21, II. 47; xxvii. 22, III. 189, 252; xxvii. 22, 23, III. 253; xxvii. 23, I. 151; xxvii. 23, III. 247, 248; xxvii. 24, IV. 218.  
xxviii. II. 197; xxviii. 5, II. 373; xxviii. 6, I. 295; xxviii. 13, I. 151; xxviii. 13, II. 152, 348; xxviii. 13-17, I. 346; xxviii. 24, IV. 373.  
xxix. 1, II. 196; xxix. 3, I. 50, 59; xxix. 3, IV. 56; xxix. 4, IV. 173; xxix. 5, IV. 173; xxix. 10, IV. 363; xxix. 17, II. 196; xxix. 17, III. 350, 363; xxix. 17, IV. 181; xxix. 18, IV. 128.  
xxx. 4, IV. 127; xxx. 12, IV. 93; xxx. 13, IV. 367, 368; xxx. 14, IV. 367; xxx. 15, IV. 367; xxx. 16, IV. 367; xxx. 17, IV. 367; xxx. 20, III. 363; xxx. 20, IV. 181.  
xxxi. III. 219; xxxi. 1, IV. 181; xxxi. 3, II. 283; xxxi. 8, I. 357; xxxi. 8, 9, 16, 18, I. 151; xxxi. 14, IV. 127; xxxi. 14, 16, 18, IV. 127; xxxi. 16, I. 151; xxxi. 16, IV. 127; xxxi. 18, I. 151; xxxi. 18, IV. 127.  
xxxii. 1, IV. 183; xxxii. 2, I. 50, 59; xxxii. 15, IV. 93; xxxii. 17, IV. 183; xxxii. 18, 24, IV. 127; xxxii. 24, III. 107; xxxii. 24, IV. 127.  
xxxiii. II. 197; xxxiii. -xlvi., II. 196; xxxiii. -xxxix., II. 196; xxxiii. 21, III. 348, 350; xxxiii. 21, IV. 183; xxxiii. 26, II. 132; xxxiii. 32, IV. 298.  
xxxiv. 5, 8, 23, II. 268; xxxiv. 6, 7, IV. 177; xxxiv. 8, II. 268; xxxiv. 17, IV. 333; xxxiv. 23, II. 268; xxxiv. 23, 24, III. 118.  
xxxv. 10, IV. 110; xxxv. 15, II. 357.  
xxxvi. 1, 4, 6, III. 358; xxxvi. 5, IV. 110; xxxvi. 6, III. 358; xxxvi. 18, II. 132; xxxvi. 25, II. 29, 116; xxxvi. 33, IV. 100; xxxvi. 33-36, IV. 110.  
xxxvii. 1-14, II. 375; xxxvii. 12, II. 198; xxxvii. 24, 25, III. 118; xxxvii. 26, 27, IV. 47; xxxvii. 27, 28, III. 45.  
xxxviii. II. 198; xxxviii. -xxxix., I. 382; xxxviii. 2, III. 251; xxxviii. 5, III. 23, 24; xxxviii. 23, IV. 19, 217; xxxviii. 2, 3, III. 254.  
xxxix. 1, III. 251, 254; xxxix. 6, III. 251.  
xl. -xli., IV. 372; xl. 3, III. 328; xl. 1, IV. 181.  
xli. 18, I. 296; xli. 18, 20, 23, I. 294, 294; xli. 25, I. 294.  
xlii. 2, II. 264; xliii. 16, III. 167; xliii. 24, IV. 18.  
xliv. 17, II. 328; xlv. 20, IV. 128; xlv. 30, IV. 269.



ii. 18, 19, III. 207; ii. 19, III. 206; i. 21-23, III. 207; ii. 23, III. 207.

ZACHARIAH.

i. 1, II. 190; i. 1, III. 351; i. 1, IV. 45; i. 1-6, IV. 368; i. 1, 12, III. 347, 351; i. 7, IV. 183; i. 7-17, IV. 369; i. 8, I. 170; i. 8, IV. 246; i. 18-II. 13, IV. 369. ii. 4, IV. 368. iii. 4, IV. 369; iii. 1, IV. 42; iii. 8, I. 87. iv. IV. 369; iv. 2, 3, III. 151; iv. 6, I. 315; iv. 6-10, II. 190; iv. 7, III. 327; iv. 9, IV. 42; iv. 10, IV. 44; iv. 14, IV. 45. v. 1-4, IV. 369; v. 3, IV.

369; v. 5-11, IV. 369; v. 7, III. 299; v. 9, IV. 7; v. 11, I. 263. vi. 1-8, IV. 369; vi. 2, I. 170; vi. 8, IV. 369; vi. 9-15, IV. 369; vi. 12, I. 87. vii., viii., IV. 368, 370; vii. 1, IV. 182; vii. 3, 5, II. 120; vii. 5, IV. 182; vii. 12, II. 348; vii. 12, IV. 318. viii. 8, IV. 47; viii. 16-19, IV. 370; viii. 19, II. 120; viii. 19, IV. 180, 181, 182. ix.-xi., IV. 368, 370; ix.-xiv., IV. 368, 370; ix. 9, I. 199; ix. 10, I. 94; ix. 11, III. 365; ix. 14, II. 299; ix. 14, 16, II. 182. x. 2, III. 277; x. 2, IV. 34; x. 3, II. 99.

xi. 12, III. 147; xi. 12, 13, III. 148; xi. 13, III. 146, 147, 148; xi. 15, 16 et seq., II. 268. xii. 11, IV. 90, 314; xii. 1, IV. 368; xii. 11-14, IV. 317. xiii. 1, II. 39; xiii. 7, IV. 370; xiii. 9, III. 301. xiv. 5, III. 371; xv. 18, IV. 364; xiv. 20, I. 60; xiv. 20, II. 312; xiv. 20, 21, II. 172.

MALACHI.

i. 1-4, III. 31; i. 2, III. 31; i. 2, II. 241; i. 2, 3, III. 46, 47; i. 2-5, III. 45; i. 4, III. 47; i. 5, III. 48; i. 6, III. 109;

i. 6, 7, III. 66; i. 6-II. 9, III. 31; i. 8, III. 31; i. 8-11, III. 67; i. 9, III. 67; i. 10, III. 67; i. 11, I. 129; i. 11, III. 228; i. 12, III. 109; i. 12, 13, III. 67; i. 14, III. 67. ii. 2, III. 68; ii. 2, 3, III. 67; ii. IV. III. 68; ii. 5, III. 68; ii. 5-7, III. 31; iii. 1, II. 6, III. 69; ii. 6, 7, III. 68; iii. 7, III. 69; iii. 7, IV. 228; iii. 8, III. 69; iii. 9, III. 69; iii. 10, III. 91, 109; iii. 10-16, III. 31, 89; iii. 12, III. 91; iii. 13, III. 92; iii. 14, III. 92; iii. 15, III. 92; iii. 17-III. 5, III. 108; iii. 17-iv. 4, III. 31, 108.

iii. 1, III. 38, 115, III. 119; iii. 1, 2, III. 38, 118; iii. 2, IV. 67, 342; iii. 2, 3, III. 301; iii. 3, IV. 213; iii. 3, 4, III. 117; iii. 3, 5, 10, 11, III. 118; iii. 5, III. 116, 118; iii. 6-12, III. 109; iii. 7, III. 110, 116; iii. 10, III. 117; iii. 10, 11, III. 118; iii. 13, IV. 3, III. 110; iii. 14, II. 209; iii. 16, III. 108, 111; iii. 17, III. 111. iv. 1, III. 111; iv. 1, 2, III. 119; iv. 1-6, III. 118; iv. 2, I. 367; iv. 4, III. 116; iv. 4-6, III. 32, 115, 119; iv. 5, III. 37, 38, 74, 115; iv. 5, 6, III. 38, 119; iv. 6, III. 116, 119.

APOCRYPHAL BOOKS.

1 ESDRAS.

i. 32, IV. 314. iv. 31, IV. 345; iv. 50, IV. 110. v., IV. 43.

2 ESDRAS.

v. 7, IV. 23. xiii. 40-48, IV. 345. xiv. 38-48, IV. 345; xiv. 39-48, IV. 318.

TOBIT.

i.-iii., IV. 329, 345; i. 9, II. 227; i. 9, IV. 268; i. 14, III. 23; i. 16, 17, IV. 345. ii. 10, III. 107; ii. 11, IV. 268; ii. 12, 15, III. 365. iv. 3, IV. 345; iv. 15, IV. 345; iv. 16, IV. 345. vi. 1, I. 101. vii. 1, III. 23; vii. 13, IV. 269. viii. 4, 13, IV. 268; viii. 7, IV. 345; viii. 13, IV. 268. xi. 1, I. 101. xi. 9, I. 253. xiv. 11, IV. 345; xiv. 12, 14, III. 23; xiv. 15, II. 283, 331; xiv. 15, III. 22; xiv. 14, III. 23.

JUDITH.

i. 2, III. 23; i. 5, III. 23; i. 6, III. 107. iv. 3, IV. 346. v. 18, 19, IV. 346; v. 6, 7, I. 362. viii. 6, II. 171. THE WISDOM OF SOLOMON. ii. 18, IV. 346. iii. 3-7, IV. 319; iii. 9, IV. 346. v. 18-20, IV. 319. vii. 22-24, IV. 346; vii. 25-27, I. 192; vii. 25-27, IV. 67; vii. 26, IV. 319, 346. x., xi., IV. 346; x. 7, III. 167. xi. 2, III. 383; xi. 6, I. 157. xii. 8, IV. 349. xiii., xv., IV. 319. xv., IV. 319; xv. 7, IV. 319. xvi. 20, II. 174. xix. 10, IV. 145.

THE WISDOM OF JESUS THE SON OF SIRACH, OR ECCLESIASTICUS.

i. 25, 26, IV. 119. ii. 9-II. 1, 47. v. 11, IV. 319. viii. 11, IV. 272. ix. 30, II. 249; ix. 30, III. 73. xxi. 20, IV. 128. xxv. 20, II. 349. xxvi. 1, IV. 268.

xxxviii. 24, I. 47; xxxviii. 27, 28, III. 300. xxxix. 1, I. 47; xxxix. 13, 14, III. 228. xli. 16, 24, IV. 209. xlvi. 8, I. 179; xlvi. 13-20, III. 66. xlvii. 8, I. 354; xlvii. 8, II. 79. xlviii. 1, III. 93; xlviii. 1-14, III. 74; xlviii. 10, III. 38. xlix. 1, IV. 314; xlix. 4, IV. 314; xlix. 9, III. 365; xlix. 12, 13, IV. 347.

BARUCH.

i. 3, II. 77. iii. 12, IV. 347; iii. 20, I. 81. iv. 30, IV. 347. v. 9, IV. 347. vi. 22, I. 26, 138; vi. 23, IV. 327.

SUSANNAH.

Ver. 4, II. 77; 29, 63, IV. 268.

1 MACCABEES.

i., ii., IV. 348; i. 12, II. 377; i. 17, I. 170; i. 17, 18, II. 168; i. 20-24, II. 235; i. 21, 22, 40-50, III. 28; i. 24-28, II. 235; i. 30, III. 364; i. 33, II. 235; i. 39, II. 235; i.

40-50, III. 28; i. 54, II. 236; i. 54, IV. 182; i. 60-63, II. 236. ii. 1, IV. 144; ii. 15-29, III. 82; ii. 40, III. 83. iii., III. 201; iii. 10-12, III. 83; iii. 13-24, III. 83; iii. 35, III. 83; iii. 39, I. 170; iii. 46-53, III. 83. iv. 29, 34, III. 83; iv. 34, III. 83; iv. 38, III. 83. iv. 52, 53, 55-58, III. 28; iv. 59, III. 28; iv. 59, IV. 183. v. 3, IV. 41; v. 20-23, IV. 110; v. 21-23, III. 83; v. 52, IV. 143; v. 65, 68, III. 255. vi. 1, III. 107; vi. 18, 19, III. 83; vi. 30-34, II. 168; vi. 43, 46, II. 168. vii. 1-14, III. 84; vii. 16, III. 324; vii. 40-49, III. 84. viii., IV. 348; viii. 14, IV. 349; viii. 17, IV. 144. ix. 19-21, III. 84; ix. 73, III. 84. x. 21, III. 86; x. 25-45, III. 86; x. 65, III. 86; x. 80, IV. 128. xi., III. 86; xi. 30-37, III. 86; xi. 38, IV. 128; xi. 65, 66, III. 86. xii. 21, IV. 349; xii. 37-52, III. 86. xiii. 27, III. 87; xiii. 41, 42, III. 87. xiv. 1-III. 87; xiv. 21, III. 87; xiv. 27-44, III. 87; xiv. 29, IV. 144; xiv. 32, III. 86.

xv. 6, III. 87, 99, 191. xvi. 14-16, III. 87; xvi. 24, IV. 348.

2 MACCABEES.

i. 1-16, IV. 349; i. 20-36, IV. 349. ii. 1-8, II. 56; ii. 1-8, IV. 349; ii. 9-14, IV. 349; ii. 13, II. 370; ii. 13, IV. 318; ii. 19, IV. 349; ii. 23, IV. 349. iii., IV. 348; iii. 3, II. 234; iii. 3, 6, II. 234; iii. 19, I. 47; iii. 24, II. 234; iii. 24-35, IV. 349. iv. 9-15, II. 377; iv. 11 seq., IV. 355; iv. 14, II. 234; iv. 19, 20, II. 234; iv. 27-35, II. 235; iv. 29, II. 235. v. 1, 2, IV. 349; v. 6, II. 235; v. 9, II. 235; v. 22, II. 235; v. 24-26, II. 235. vi., vii., II. 236; vi., vii., IV. 349; vi. 2, II. 6; vi. 3-7, II. 236; v. 18, IV. 319; vi. 23, I. 192. viii. 27, I. 30; viii. 42, IV. 319. viii., III. 201; viii. 11, III. 200. ix. 1-12, IV. 349; ix. 2, III. 103; ix. 2, 3, III. 24. xii. 29, IV. 143; xii. 44, IV. 85, 86. xiv. 3, III. 84. xv. 12, 13, IV. 349; xv. 13-16, II. 96.

BOOKS OF THE NEW TESTAMENT.

ST. MATTHEW.

i., II. 258; i. 1, I. 187; i. 5, III. 325; i. 8, IV. 139; i. 11, IV. 328; i. 18, II. 302; i. 22, 23, I. 196; i. 22, I. 108, 363; i. 23, I. 87, 197. ii. 1, I. 143, 330; ii. 1, 2, I. 142; ii. 1-3, III. 368; ii. 2, II. 31; ii. 2, III. 194; ii. 3, I. 144; ii. 5, 6, I. 240; ii. 9, 7, 143; ii. 11, I. 331; ii. 11, II. 151; ii. 11, III. 368; ii. 13-23, II. 16; ii. 14, 15, I. 362; ii. 15, I. 87, 133, 363; ii. 15, II. 23; ii. 16-18, III. 368; ii. 17, II. 12; ii. 17, 18, II. 22; ii. 20, I. 363; ii. 22, I.

144; ii. 22, II. 23, 31; ii. 23, I. 87, 144, 262, 314; ii. 23, II. 23. iii. 2, II. 171; iii. 2, III. 119; iii. 2, IV. 296; iii. 3, I. 87; iii. 4, I. 364; iii. 4, III. 119; iii. 4, IV. 295; iii. 7-10, III. 119; iii. 9, II. 240; iii. 9, IV. 125; iii. 11, III. 119; iii. 11, 12, III. 167; iii. 12, III. 119; iii. 14, II. 39; iii. 16, II. 117; iii. 16, III. 38; iii. 15, II. 40; iii. 17, I. 191. iv. 4, II. 258; iv. 5, II. 369; iv. 13, I. 315; iv. 13, III. 186, 193; iv. 13-16, I. 314; iv. 15, I. 87; iv. 15, III. 186; iv.

15, 16, I. 314; iv. 18, IV. 172; iv. 23, II. 119. v. et seq., II. 259; v. 3, I. 327; v. 3, IV. 240; v. 8, II. 194; v. 12, I. 69; v. 13, III. 166; v. 13, IV. 18, 208; v. 14, II. 264; v. 14, III. 151; v. 11, IV. 76; v. 17, I. 1; v. 17, I. 305, 325; v. 17, III. 261; v. 17, IV. 81; v. 17-18, I. 325; v. 18, IV. 211; v. 20, III. 261; v. 21, 22, I. 64; v. 22, I. 43; v. 23, 24, III. 123; v. 25, III. 213, 214; v. 27, 28, II. 131; v. 27, 33, III. 11, 64; v. 29, II. 132; v. 31, II. 132; v. 31, 32, II. 131; v. 32, II. 133; v. 33, II. 64; v. 33-37.

II. 209, 210; v. 34, I. 326; v. 34, IV. 117; v. 37, I. 326; v. 37, II. 211; v. 38, II. 64; v. 41, IV. 212; v. 43, I. 333. vi. 2, I. 252; vi. 2, 5, II. 119; vi. 5, IV. 223, 239; vi. 12, III. 167; vi. 13, I. 334; vi. 13, IV. 221; vi. 19, I. 327; vi. 19, IV. 351; vi. 24, I. 326; vi. 26, IV. 117; vi. 28, I. 36; vi. 38, 286; vi. 28, IV. 373; vi. 39, I. 38; vi. 33, I. 286; vi. 34, I. 326. vii. 1, I. 326; vii. 2, III. 11; vii. 2, IV. 112; vii. 3, II. 309; vii. 6, I. 281; vii. 6, II. 309; vii. 6, IV. 217; vii. 7-11, IV. 144; vii. 11, I. 327; vii. 11, II.

258; vii. 12, I. 1; vii. 12, II. 259; vii. 12, IV. 210; vii. 13, 14, IV. 124; vii. 14, II. 310; vii. 15, II. 244; vii. 16, I. 335; vii. 16, III. 216; vii. 16, IV. 363; vii. 16, III. 381; vii. 26, I. 327. viii. 2, IV. 76; viii. 2, 3, IV. 77; viii. 2-4, II. 258; viii. 2-4, IV. 174; viii. 5, III. 184; viii. 6, III. 53; viii. 11, III. 309; viii. 14, I. 300; viii. 14, IV. 162, 163; viii. 20, I. 89; viii. 20, III. 51; viii. 20, IV. 117; viii. 24, IV. 161; viii. 28, I. 281; viii. 28, II. 259; viii. 28, III. 285; viii. 28, IV. 259; viii. 32, III. 284.

ix. 1, III. 284; ix. 9, III. 184, 194; ix. 13, III. 286; ix. 13, IV. 240; ix. 14, III. 286; ix. 14—17, III. 285; ix. 15, IV. 270, 324; ix. 16, III. 226; ix. 16, IV. 93; ix. 20, I. 47; ix. 23, III. 186; ix. 23, IV. 332; ix. 24, II. 8; ix. 32, II. 259; ix. 34, IV. 118; ix. 35, II. 119.

x. 9, 10, IV. 221; x. 19, IV. 209, 273; x. 13, IV. 273; x. 16, I. 58; x. 16, III. 8; x. 16, IV. 102; x. 17, III. 119; x. 19, 20, I. 207; x. 19, 20, IV. 274; x. 28, I. 327; x. 29, II. 362; x. 33, III. 383; x. 37, I. 154; x. 39, I. 308.

xi. 3, III. 119; xi. 5, IV. 326; xi. 7, 8, III. 30; xi. 10, 14, III. 119; xi. 11, I. 178; xi. 13, IV. 318; xi. 14, III. 119; xi. 18, 19, I. 87; xi. 28—30, II. 355; xi. 35, III. 44.

xii. 1, III. 334; xii. 1, I. 239; xii. 9, *et seq.*, II. 119; xii. 12, III. 14; xii. 20, III. 329; xii. 23, 24, II. 259; xii. 23, IV. 381; xii. 24, II. 259; xii. 24, IV. 118; xii. 31, III. 333; xii. 31, 32, II. 382; xii. 32, III. 382; xii. 32, IV. 116; xii. 36, 37, I. 327; xii. 36, 37, III. 384; xii. 37, II. 355; xii. 39, 40, IV. 177; xii. 40, IV. 178; xii. 42, I. 330; xii. 46, I. 326; xii. 50, I. 258.

xiii. 1, III. 325; xiii. 1—15, II. 232; xiii. 1—14, III. 262; xiii. 20, III. 54; xiii. 21, III. 384; xiii. 22, IV. 116; xiii. 25, III. 381; xiii. 30, III. 134; xiii. 32, IV. 117; xiii. 45, IV. 381; xiii. 45, 46, IV. 217; xiii. 47, IV. 172; xiii. 52, III. 195; xiii. 54, II. 119; xiii. 55, IV. 135; xiii. 57, IV. 273.

xiv. 1, I. 82; xv. 8, III. 225; xv. 10, III. 63; xv. 12, III. 133; xv. 19, IV. 161; xv. 20, I. 292; xv. 26—33, IV. 326; xv. 36, I. 47.

xv. 3—6, IV. 127; xv. 4—6, I. 154, 155; xv. 6, I. 154; xv. 15, IV. 162; xv. 17, III. 384; xv. 22, I. 337; xv. 37, I. 292.

xvi. 19, III. 80; xvi. 3, IV. 117; xvi. 9, 10, I. 292; xvi. 13, I. 47; xvi. 13, III. 353; xvi. 16—18, IV. 15; xvi. 17, III. 60; xvi. 17—19, III. 195; xvi. 18, 19, III. 78; xvi. 23, IV. 208; xvi. 27, IV. 272.

xvii. 2, II. 159, 274; xvii. 3, III. 131; xvii. 5, I. 159; xvii. 10—12, III. 37; xvii. 10—13, III. 119; xvii. 12, III. 120; xvii. 12, IV. 112; xvii. 15, II. 259; xvii. 20, I. 2; xvii. 21, II. 259; xvii. 25, IV. 149; xvii. 26, I. 327; xvii. 27, IV. 173.

xviii.—xix., II. 301; xviii. 6, I. 200; xviii. 18, III. 80; xviii. 21, III. 195; xviii. 25, IV. 268; xviii. 26, IV. 273.

xix., II. 133; xix. 3—9, I. 325; xix. 4, IV. 323; xix. 7, II. 132; xix. 8, I. 158, 333; xix. 8, III. 90, 235; xix. 9, II. 133; xix. 19, I. 327; xix. 19, IV. 273; xix. 24, I. 364; xix. 28, I. 182; xix. 28, III. 195.

xx. 11, IV. 69; xx. 27, IV. 163; xx. 23, I. 182; xx.

23, II. 261; xx. 23, IV. 329; xx. 28, 29, I. 43; xx. 30, III. 346.

xxi., II. 263; xxii. 5, III. 195; xxii. 12, III. 7, 180; xxii. 21, IV. 343; xxii. 22, I. 327; xxii. 23, II. 301; xxii. 31, IV. 212; xxii. 33, IV. 126, 388; xxii. 38, IV. 339.

xxii. 1—14, II. 286; xxii. 2, IV. 324, 356; xxii. 6, IV. 87; xxii. 7, IV. 339; xxii. 12, III. 269; xxii. 12, IV. 87; xxii. 16, II. 29; xxii. 16, 17, II. 30; xxii. 17, IV. 162; xxii. 17—22, I. 47; xxii. 31, III. 102; xxii. 31, 32, III. 101; xxii. 32, III. 102; xxii. 34, IV. 87; xxii. 39, I. 327; xxii. 40, I. 1.

xxiii. 5, I. 60; xxiii. 5, IV. 326; xxiii. 6, II. 119, 263; xxiii. 10—23, II. 210; xxiii. 17, II. 65; xxiii. 18, III. 123; xxiii. 23, II. 259; xxiii. 23, IV. 314, 312; xxiii. 24, I. 364; xxiii. 24, IV. 351; xxiii. 27, II. 258; xxiii. 27, III. 185; xxiii. 34, II. 119; xxiii. 34, IV. 322; xxiii. 35—37, II. 298; xxiii. 37, III. 134, 289.

xxiv., I. 384; xxiv., II. 81; xxiv., III. 38; xxiv., IV. 300; xxiv., I. IV. 206; xxiv., 9, I. 182; xxiv. 14, I. 381; xxiv. 14, 29, 30, 36, II. 81; xxiv. 15, IV. 286; xxiv. 15—27, III. 133; xxiv. 26, IV. 211; xxiv. 27, III. 133; xxiv. 28, III. 133; xxiv. 28, III. 133, 247; xxiv. 28, 30, 31, II. 81; xxiv. 31, II. 299; xxiv. 36, I. 382; xxiv. 36, II. 81; xxiv. 43, IV. 69.

xxv., III. 151; xxv., IV. 3; xxv., I. IV. 269; xxv., 1—10, IV. 324; xxv. 3, IV. 311; xxv. 8, IV. 363; xxv. 17, 18, 20, 22, IV. 363; xxv. 21, IV. 363; xxv. 22, IV. 363; xxv. 27, IV. 363; xxv. 31, III. 133, 374; xxv. 35, IV. 382; xxv. 45, III. 231.

xxvi., III. 147; xxvi. 2, IV. 160; xxvi. 3, IV. 363; xxvi. 6, IV. 174; xxvi. 7, IV. 17; xxvi. 12, IV. 331; xxvi. 14—16, 147; xxvi. 15, III. 147; III. 247; xxvi. 15, III. 147; III. 247; xxvi. 25, IV. 363; xxvi. 26, IV. 363; xxvi. 27, 29, IV. 34; xxvi. 28, III. 341; xxvi. 30, III. 222; xxvi. 30, IV. 363; xxvi. 34, III. 134, 135; xxvi. 34, IV. 298; xxvi. 36, IV. 380; xxvi. 39, IV. 221; xxvi. 48, 49, III. 147; xxvi. 49, IV. 363; xxvi. 52, III. 47; xxvi. 56, IV. 163; xxvi. 58, III. 214; xxvi. 63, IV. 149; xxvi. 63, IV. 363; xxvi. 73, III. 55.

xxvii. 6, III. 147; xxvii. 6—10, III. 147; xxvii. 9, IV. 371; xxvii. 26, III. 63; xxvii. 28, IV. 313; xxvii. 33, IV. 163; xxvii. 51, III. 53; xxvii. 51, III. 133; xxvii. 52, III. 133; xxvii. 56, IV. 163; xxvii. 58, 59, III. 133; xxvii. 66, IV. 15, 332.

xxviii. 3, II. 274; xxviii. 13, IV. 2; xxviii. 18, 19, II. 116; xxviii. 19, 20, I. 207; xxviii. 20, III. 146; xxviii. 20, IV. 207.

St. MARK.

i. 2, 3, III. 116; i. 6, I. 364; i. 6, IV. 295; i. 7, IV. 71; i. 13, II. 101; i. 13, IV. 161; i. 16, IV. 161, 172; i. 20, III. 54; i. 21, II. 119; i. 23, II. 119; i. 29, IV. 162; i. 29, 30, IV. 163; i. 30, III. 54; i. 31, III. 184; i. 34, III. 184; i. 36, III. 195; i. 40, IV. 73; i. 40—45, IV. 174; i. 45, IV. 210.

ii. 1—12, III. 187; ii. 2, III. 54; ii. 3, III. 184; ii. 4, I. 195; ii. 6, IV. 91; ii. 15, II. 285; ii. 21, IV. 93; ii. 22, III. 54; ii. 23, I. 239; ii. 25, I. 207; ii. 25, 26, II. 321.

iii. 1, II. 119; iii. 4, III. 14; iii. 5, I. 84; iii. 5, IV. 161; iii. 6, II. 29, 30; iii. 17, I. 195; iii. 17, II. 147; iii. 17, IV. 146; iii. 22, IV. 118; iii. 25, II. 383; iii. 29, III. 384; iii. 30, III. 383; iii. 31, I. 326.

iv. 13, IV. 116; iv. 24, IV. 119; iv. 26—29, III. 196; iv. 31, 32, I. 119, 121; iv. 32, I. 117; iv. 35, IV. 162; iv. 38, IV. 196; iv. 38, IV. 161.

v. 1, III. 265, 359; v. 1—5, IV. 161; v. 3, IV. 17; v. 3—6, I. 195; v. 9, I. 195; v. 37, III. 195; v. 41, I. 195; v. 41, III. 45; v. 41, III. 196; v. 42, III. 54.

vi. 2, II. 119; vi. 3, III. 196; vi. 13, I. 109; vi. 14, II. 82; vi. 20, II. 82; vi. 25, 28, III. 225; vi. 27, I. 195; vi. 28, III. 225; vi. 34, IV. 161; vi. 39, IV. 161; vi. 39, 40, I. 195; vi. 39, 40, III. 196; vi. 43, I. 292; vi. 45, III. 170, 186; vi. 53, III. 186.

vii. 3, 4, I. 325; vii. 4, 8, I. 195; vii. 9—13, I. 155; vii. 10—13, I. 154, 155; vii. 11, 12, 13, III. 84; vii. 17, IV. 162; vi. 19, III. 384; vii. 26, I. 327; vii. 34, I. 195; vii. 34, III. 196; vii. 36, III. 384.

viii. 1, I. 292; viii. 12, IV. 161; viii. 20, IV. 93; viii. 27, III. 353; viii. 27—30, I. 48; viii. 33, III. 195; viii. 33, IV. 208; viii. 38, III. 383.

ix. 5, IV. 273; ix. 7, I. 159; ix. 12, III. 39; ix. 12, 13, I. 207; ix. 13, IV. 112; ix. 14, III. 54; ix. 43—48, III. 166, 167; ix. 44, IV. 353; ix. 48, III. 167; ix. 49, III. 167; ix. 49, 50, III. 166; ix. 49, 50, IV. 18.

x. 4, II. 132; x. 5, I. 333; x. 5, III. 90; x. 6, IV. 268; x. 6—8, I. 28; x. 11, 12, II. 133; x. 19, IV. 127; x. 21, IV. 161; x. 23, I. 365; x. 25, I. 365; x. 29, 30, I. 154; x. 35, IV. 163; x. 45, I. 196; x. 46, I. 195, 237; x. 46, III. 346; x. 48, III. 384.

xi. 4, IV. 161; xi. 15, III. 180; xi. 21, III. 195; xi. 30, II. 69.

xii. 1, IV. 69, 126; xii. 10, IV. 15; xii. 13, II. 29; xii. 14, IV. 162; xii. 15, I. 195; xii. 25, IV. 330; xii. 26, 27, IV. 330; xii. 29, II. 263; xii. 36, I. 207; xii. 38—40, III. 196; xii. 39, II. 119; xii. 40, IV. 240; xii. 41, III. 99;

xii. 42, I. 195; xii. 42, IV. 329.

xiii., III. 38; xiii. 1, II. 29; xiii. 1, IV. 201; xiii. 1, 2, IV. 206; xiii. 3, III. 195; xiii. 9, III. 119; xiii. 11, I. 207; xiii. 34, III. 196; xiii. 35, III. 134.

xiv. 3, II. 152; xiv. 3, IV. 17, 174; xiv. 11, III. 147; xiv. 14, IV. 69; xiv. 14—16, I. 305; xiv. 24, III. 332; xiv. 26, II. 222; xiv. 27, I. 207; xiv. 30, III. 134, 135; xiv. 36, III. 196; xiv. 51, 52, II. 329; xiv. 54, III. 213, 214; xiv. 59, IV. 161; xiv. 65, III. 213, 214; xiv. 70, III. 194.

xv. 3, IV. 339; xv. 7, II. 84; xv. 15, I. 195; xv. 16, I. 195; xv. 21, I. 194; xv. 21, IV. 49; xv. 22, IV. 163; xv. 28, III. 196; xv. 33, II. 151; xv. 39, 44, 45, I. 195; xv. 40, IV. 163; xv. 44, IV. 161; xv. 44, 45, I. 195; xv. 46, IV. 332.

xvi. 2, IV. 328; xvi. 3, 4, IV. 161; xvi. 7, IV. 162; xvi. 9—20, I. 334; xvi. 9—20, III. 196; xvi. 15, II. 171; xvi. 17, III. 208.

St. LUKE.

i. 1, I. 145; i. 1—4, IV. 1, 328; i. 2, I. 145; i. 2, III. 214; i. 2, IV. 1, 334; i. 2, 3, III. 146; i. 3, IV. 2, 162; i. 4, IV. 162; i. 5, IV. 268; i. 9, 10, III. 227; i. 9, 10, IV. 221; i. 15—17, III. 118; i. 16, 17, III. 116, 117; i. 17, III. 38; i. 26, IV. 162; i. 31, I. 198; i. 32, 69, I. 198; i. 44, II. 39; i. 46, 47, II. 163, 343; i. 53, III. 18; i. 59, 60, I. 30; i. 69, I. 198; i. 69, III. 122; i. 73, I. 86; i. 76, III. 38; i. 78, I. 315; i. 79, I. 145; i. 80, IV. 212; i. 81, I. 423; ii. 3, IV. 144; ii. 4, IV. 206; ii. 6, 7, III. 368; ii. 7, I. 30; ii. 7, 12, IV. 210; ii. 8, &c., II. 50; ii. 12, IV. 210; ii. 14, I. 145; ii. 14, III. 368; ii. 21, I. 144; ii. 22, I. 30; ii. 24, I. 142; ii. 24, III. 7; ii. 25, II. 23; ii. 26, II. 321; ii. 28, III. 205; ii. 32, I. 125; ii. 32, II. 31; ii. 32, IV. 382; ii. 36, II. 227; ii. 38, II. 31; ii. 39, I. 143, 144; ii. 40, III. 228; ii. 40, IV. 92; ii. 42, I. 48; ii. 46, I. 47; ii. 52, II. 228; ii. 52, III. 228; ii. 52, IV. 88.

iii.—ix. 50, IV. 3; iii. 1, II. 146; iii. 1, IV. 247, 248, 307; iii. 14, II. 83; iii. 15, IV. 91; iii. 16, IV. 71; iii. 23, II. 29, 38; iii. 38, I. 145.

iv. 4, II. 258; iv. 6, IV. 117; iv. 14, II. 44; iv. 15, II. 119; iv. 16, I. 61; iv. 16, 17, II. 263; iv. 17—20, III. 213; iv. 18, III. 151; iv. 19, I. 309; iv. 20, III. 214; iv. 21, I. 368; iv. 25, III. 94; iv. 28, 29, IV. 88; iv. 31, IV. 162; iv. 33—36, II. 259; iv. 38, IV. 162, 163; iv. 39, IV. 163; iv. 40, I. 100; iv. 44, II. 119.

v. 1, IV. 161; v. 5, IV. 172; v. 6, III. 168; v. 6, IV. 167; v. 10, IV. 163; v. 12, IV. 76; v. 12—16, IV. 174; v. 17, III. 94; v. 39, II. 286.

vi. 1, I. 239; vi. 3, 4, II. 321; vi. 6, II. 119; vi. 11, II. 30; vi. 13, II. 259; vi. 17, II. 63; vi. 17, *et seq.*, II. 259; vi. 20—49, II. 63; vi. 24—26, IV. 3; vi. 38, IV. 112; vi. 44, IV. 339.

vii. 4, 5, III. 184; vii. 10, I. 100; vii. 11—15, IV. 332; vii. 24, 25, II. 30; vii. 25, IV. 271; vii. 28, I. 178; vii. 36—50, II. 145; vii. 37, IV. 17.

viii. 1, IV. 336; viii. 2, 3, IV. 336; viii. 3, I. 147; viii. 5, IV. 117; viii. 17, IV. 330; viii. 21, II. 258; viii. 22, IV. 161; viii. 23, III. 284; viii. 26, III. 284, 359; viii. 43, III. 60.

ix. 10, III. 170; ix. 15, IV. 161; ix. 29, II. 259; ix. 39, II. 259; ix. 49, 54, IV. 163; ix. 51—xxviii. 14, IV. 3; ix. 53, IV. 119; ix. 54, IV. 163; ix. 58, IV. 117.

x. 1, I. 145; x. 1, IV. 1, x. 1—37, I. 145; x. 3, I. 58; x. 7, I. 146; x. 19, IV. 351; x. 21, II. 44; x. 25, I. 47; x. 29—47, IV. 111; x. 30, IV. 189; x. 34, I. 100; x. 40, III. 383.

xii. 1, IV. 240; xii. 4, III. 167; xii. 12, IV. 351; xii. 13, II. 258; xii. 14, II. 259; xii. 15, IV. 118; xii. 39—52, III. 196; xii. 41, I. 147, 253; xii. 42, II. 259, 269; xii. 42, III. 217; xii. 43, II. 119, 264; xii. 44, II. 258; xii. 49, IV. 322.

xiii. 6, II. 362; xiii. 9, II. 383; xii. 10, III. 383, 384; xii. 10, III. 18; xii. 11, II. 119; xii. 11, III. 231; xii. 11, 12, I. 207; xii. 11, 20, III. 231; xii. 14, III. 279; xii. 16—21, I. 147; xii. 20, III. 231; xii. 22, 23, III. 49; xii. 24, II. 361; xii. 29, IV. 87; xii. 33, I. 147; xii. 33, III. 267; xii. 33, IV. 212; xii. 33, 34, III. 17; xii. 39, IV. 69; xii. 41, III. 279; xii. 48, IV. 273; xii. 49, III. 279; xii. 49, 50, IV. 279; xii. 52, 53, III. 279; xii. 53, I. 154; xii. 56, IV. 117; xii. 58, IV. 70.

xiii. 1, II. 84; xiii. 4, II. 84; xiii. 7, III. 383; xiii. 10, II. 119; xiii. 19, IV. 117; xiii. 24, IV. 210; xiii. 29, III. 369; xiii. 32, I. 89; xiii. 34, III. 134, 182.

xiv. 1, III. 15; xiv. 10, IV. 273; xiv. 13, I. 147; xv. 27, I. 308; xiv. 28, 29, 30, II. 84; xiv. 31, 32, II. 83; xiv. 32, II. 336; xiv. 34, III. 166; xiv. 34, IV. 18.

xv., xvi., IV. 266; xv. 7, 10, III. 231; xv. 8—32, I. 145; xv. 10, III. 231; xv. 13, IV. 65; xv. 15, II. 281; xv. 16, IV. 195; xv. 29, 30, II. 101.

xvi. 1—12, I. 147; xvi. 4, III. 231; xvi. 6, III. 11; xvi. 8, II. 299; xvi. 9, IV. 116; xvi. 9, III. 230, 231; xvi. 11, IV. 212; xvi. 17, IV. 211; xvi. 18, II. 133; xvi. 19, II. 329; xvi. 19, IV. 218; xvi.



xix. 10, IV. 202, 242; xix. 19, IV. 210; xix. 21, IV. 113, 158, 203; xix. 21, 22, IV. 242; xix. 22, IV. 242, 243; xix. 23, IV. 48, 134; xix. 24, III. 190; xix. 28, III. 212; xix. 29, III. 243, 302; xix. 29, IV. 148; xix. 33, IV. 51; xix. 33, 34, IV. 244; xix. 34, II. 250; xix. 37, IV. 271.

xx., IV. 11; xx., IV. 205; xx.—xxviii., IV. 335; xx., x. 1, 145; xx. 1, IV. 46, 203; xx. 1, 4, III. 302; xx. 2, III. 269; xx. 2, IV. 80, 81; xx. 3, III. 269; xx. 4, III. 243, 302; xx. 4, IV. 48, 114, 148, 242, 243; xx. 4, 5, IV. 1; xx. 5, 6, IV. 189; xx. 6, 1, 148; xx. 6, III. 301; xx. 6, IV. 243; xx. 6—12, IV. 157; xx. 16, IV. 30, 181; xx. 17, 1, 182; xx. 17, 28, III. 268; xx. 17—35, IV. 382; xx. 17—38, IV. 157, 203; xx. 18—35, III. 301; xx. 25, IV. 241; xx. 28, 1, 182; xx. 28, II. 288; xx. 30, IV. 147; xx. 31, IV. 242; xx. 35, 1, 147; xx. 36, 37, IV. 50; xx. 38, III. 160.

xxi., 1, 1, 145; xxi. 2, IV. 260; xxi. 3—5, IV. 157; xxi. 7, IV. 236; xxi. 8, II. 266; xxi. 8, IV. 243, 335; xxi. 8—14, IV. 157; xxi. 8, 16, III. 352; xxi. 15, III. 224, 225; xxi. 16, 1, 148; xxi. 16, III. 352; xxi. 16, IV. 335; xxi. 17, II. 267; xxi. 18, I. 100; xxi. 18, IV. 124; xxi. 20, I. 326; xxi. 20, IV. 124; xxi. 23, 24, IV. 125; xxi. 24, II. 146; xxi. 28, 29, III. 212; xxi. 29, III. 244; xxi. 29, IV. 48, 243; xxi. 40, III. 194; xxi. 40, IV. 330.

xxii., 2, III. 194; xxii. 4, IV. 134; xxii. 20, I. 182; xxii. 21, I. 146; xxii. 23, IV. 117.

xxiii., 5, IV. 48, 213; xxiii. 12, 13, III. 352; xxiii. 23, I. 170; xxiii. 23, 33, III. 352; xxiii. 26, IV. 162; xxiii. 30, III. 102; xxiii. 31—33, IV. 237; xxiii. 33, III. 352.

xxiv., 2, IV. 273; xxiv. 3, I. 145; xxiv. 3, IV. 162; xxiv. 5, 1, 88; xxiv. 16, III. 175; xxiv. 17, III. 207; xxiv. 22, IV. 134; xxiv. 23, IV. 158; xxiv. 24, II. 145, 148.

xxv., 1, 4, 6, 13, III. 352; xxv. 11, IV. 158; xxv. 13, II. 145; xxv. 13, III. 352; xxv. 25, II. 250.

xxvi., 2, 26, II. 148; xxvi. 5, IV. 272; xxvi. 16, III. 214; xxvi. 25, IV. 162; xxvi. 26, II. 148; xxvi. 29, 28, II. 148; xxvi. 29, II. 210; xxvi. 31, IV. 273.

xxvii., IV. 67; xxvii.—xxviii., I. 145; xxvii. 1, IV. 143; xxvii. 2, III. 302; xxvii. 3, IV. 157, 202; xxvii. 3, IV. 68; xxvii. 5, IV. 383; xxvii. 7, 21, IV. 260; xxvii. 9, IV. 274; xxvii. 9, IV. 87, 182, 328; xxvii. 21, IV. 260; xxvii. 23, III. 249.

xxviii., I. II. 250; xxviii. 3, IV. 104; xxviii. 8, I. 149; xxviii. 15, I. 151; xxviii. 16, I. 150; xxviii. 16, 20, IV. 158; xxviii. 16—31, III. 210; xxviii. 20, III. 210;

xxviii. 20, IV. 158; xxviii. 22, IV. 40, 113; xxviii. 30, III. 210, 269.

ROMANS.

i. 2, I. 192; i. 3, 4, I. 146; i. 6, 13, IV. 114; i. 7, IV. 203; i. 8, III. 124, 270; i. 8, IV. 203; i. 8—11, IV. 158; i. 9, IV. 158; i. 11, IV. 113; i. 13, IV. 112; i. 14, 14, 15, IV. 113; i. 15, IV. 114; i. 16, IV. 114; i. 17, IV. 80; i. 18, III. 301; i. 18, IV. 115; i. 19, 20, I. 334; i. 19—31, IV. 115; i. 20, III. 101; i. 20—32, IV. 319; i. 25, I. 358; i. 29, IV. 92.

ii., IV. 115; ii. 1, 17, 21, IV. 114; ii. 9, II. 349; ii. 14, 15, I. 334; ii. 14, 27, IV. 177; ii. 15, III. 174; ii. 15, IV. 91, 275; ii. 17, IV. 114; ii. 18, IV. 158; ii. 21, IV. 114; ii. 27, IV. 177; ii. 28, IV. 158, 191; ii. 29, I. 206; ii. 29, III. 211.

iii., I—8, IV. 66; iii. 1—10, IV. 115; iii. 2, 1, 207; iii. 2, II. 370; iii. 2, III. 102; iii. 4, 6, III. 271; iii. 9, IV. 92; iii. 20, I. 130; iii. 20, IV. 80, 115; iii. 22, 26, IV. 92; iii. 23, III. 262; iii. 25, I. 324; iii. 25, III. 262; iii. 25, IV. 115; iii. 26, IV. 92; iii. 28, IV. 125; iii. 31, III. 261.

iv., IV. 115; iv. 1, IV. 114; iv. 3, 10, 11, 17, IV. 80; iv. 10, 11, IV. 80; iv. 11, I. 87; iv. 13, 14, 16, IV. 80; iv. 15, III. 269; iv. 16, IV. 80; iv. 17, 11, 183, 287; iv. 17, IV. 52, 80.

v., II. 128; v., IV. 115; v. 9, I. 324; v. 10, IV. 126; v. 11, IV. 158.

vi., I—13, IV. 47, 115; vi. 2—4, III. 271; vi. 2, 15, III. 271; vi. 3, IV. 80; vi. 4, 1, 344; vi. 4, IV. 160; vi. 5, IV. 158; vi. 6, 8, IV. 80; vi. 6, 7, 10, 11, IV. 12; vi. 9, I. 344; vi. 10, 11, IV. 12; vi. 13, IV. 12, 381; vi. 14, I. 344; vi. 14, III. 124; vi. 14—23, IV. 115; vi. 15, III. 271; vi. 21, IV. 158.

vii., I—6, IV. 115; vii. 1—25, IV. 115; vii. 5, IV. 127; vii. 6, I. 206; vii. 6, II. 286; vii. 6, IV. 126; vii. 7, 13, III. 271; vii. 7, 12, III. 8, 9, 1, 210; vii. 13, III. 271; vii. 15, III. 125; vii. 21, III. 174; vii. 21—23, II. 355; vii. 23, 25, IV. 80; vii. 24, III. 124; vii. 25, III. 174.

viii., IV. 54, 115; viii. 1—17, IV. 115; viii. 2, I. 344; viii. 3, II. 40; viii. 3, IV. 126; viii. 6, IV. 339; viii. 7, IV. 126; viii. 10, IV. 160; viii. 11, IV. 149; viii. 14—17, IV. 80; viii. 15, II. 369; viii. 16, III. 44; viii. 18, IV. 339; viii. 18—25, IV. 115; viii. 19—21, II. 368; viii. 19—23, I. 49; viii. 20, 21, III. 294; viii. 21, IV. 53, 363; viii. 26, II. 193; viii. 26, 27, IV. 115; viii. 28, II. 173; viii. 28—30, IV. 115; viii. 29, I. 363; viii. 29, 30, IV. 53; viii. 31—39, IV. 47, 115; viii. 37, II. 115; viii. 38, III. 339.

ix., II. 306; ix. 1, II. 210; ix. 1, IV. 262; ix. 1—5, IV. 115; ix. 3, I. 158; ix. 6—33, IV. 115; ix. 14, III. 271; ix. 21, IV. 319; ix. 25, III. 276; ix. 31, 32, IV. 158; ix. 33, IV. 12.

x., IV. 115; x. 1, I. 158; x. 1, IV. 114; x. 2, IV. 221; x. 3, IV. 158; x. 4, IV. 160; x. 5, IV. 80; x. 10, II. 390; x. 15, III. 211.

xi., I, IV. 115, 158; xi. 1, 2, II. 321; xi. 1, II. 111, 271; xi. 2—6, IV. 115; xi. 5, III. 277; xi. 7—10, IV. 115; xi. 8, IV. 339; xi. 11, III. 271; xi. 11—15, III. 354; xi. 11—16, IV. 115; xi. 12, IV. 93; xi. 13, IV. 114; xi. 15, II. 34; xi. 17, IV. 311; xi. 17—24, IV. 115; xi. 22, IV. 80; xi. 23, IV. 381; xi. 23—26, I. 146; xi. 25, II. 356; xi. 25, IV. 93; xi. 25—33, IV. 115; xi. 26, IV. 62; xi. 29, II. 238; xi. 29, III. 109; xi. 30, 31, II. 355; xi. 32, II. 355; xi. 33—36, IV. 115; xi. 34, IV. 275.

xii., I, IV. 158, 191; xii. 1—3, IV. 115; xii. 2, IV. 116; xii. 3, IV. 208; xii. 4—13, IV. 115; xii. 6—15, IV. 378, 379; xii. 10, IV. 158; xii. 11, IV. 328; xii. 14—21, IV. 115; xii. 16—19, IV. 158.

xiii., I, IV. 261; xiii. 1—4, IV. 117; xiii. 1—7, IV. 115; xiii. 8—10, IV. 80; xiii. 8—14, IV. 115; xiii. 10, IV. 93; xiii. 12, IV. 12; xiii. 13, III. 225; xiii. 14, IV. 80; xiii. 16, IV. 329.

xiv., IV. 50; xiv. 1—13, IV. 115; xiv. 9, 11, IV. 158; xiv. 14, IV. 50; xiv. 14—23, IV. 115.

xv., I—7, IV. 115; xv. 8—13, IV. 115; xv. 14, IV. 92; xv. 14—21, IV. 116; xv. 15, 16, IV. 114; xv. 19, IV. 46; xv. 20, IV. 113; xv. 22—32, IV. 116; xv. 25—27, IV. 33; xv. 26, III. 267; xv. 29, IV. 93; xv. 31, IV. 114; xv. 33, IV. 114, 116.

xvi., III. 210; xvi., IV. 113; xvi. 1, IV. 114; xvi. 1, 2, IV. 116; xvi. 3—16, IV. 116; xvi. 3—20, IV. 114; xvi. 5, IV. 49, 203; xvi. 5—17, IV. 115; xvi. 7, IV. 49, 113; xvi. 9, I. 151; xvi. 11, II. 82; xvi. 11, III. 244; xvi. 11, IV. 49; xvi. 13, IV. 49; xvi. 16, IV. 91; xvi. 17—20, IV. 115; xvi. 18, IV. 158; xvi. 20, 24, IV. 114; xvi. 21, IV. 114, 243; xvi. 21—23, IV. 115; xvi. 21—24, IV. 114; xvi. 22, III. 270; xvi. 23, IV. 29, 49, 114, 118; xvi. 24, IV. 114, 115; xvi. 25—27, IV. 114, 115; xvi. 27, IV. 114.

II. 378; i. 20, IV. 116; i. 23, III. 311; i. 31, I. 262.

ii., 2, II. 273, 380; ii. 3, IV. 29; ii. 4, III. 304; ii. 6, 8, IV. 116; ii. 7—10, IV. 274; ii. 8, IV. 116; ii. 9, I. 262; ii. 9, IV. 31, 298; ii. 10, III. 172; ii. 11, II. 193; ii. 12 et seq., II. 193; ii. 12—16, IV. 274; ii. 13, I. 207; ii. 13, IV. 274; ii. 14, 15, II. 193; ii. 14—16, III. 172; ii. 16, IV. 127.

iii., 1, 2, II. 380; iii. 6, IV. 291; iii. 10, IV. 291; iii. 10—13, II. 378; iii. 11, III. 79; iii. 11—15, IV. 291; iii. 13, III. 167; iii. 14, 15, IV. 291; iii. 22, III. 339.

iv., I, III. 214; iv. 1, IV. 31; iv. 3, III. 384; iv. 3, 4, III. 304; iv. 4, III. 101; iv. 17, IV. 243.

v., I, IV. 31; v. 1—13, IV. 30; v. 3, III. 304; v. 5, IV. 31, 50; v. 7, I. 307; v. 7, II. 378; v. 7, IV. 30; v. 7, 8, I. 343; v. 8, II. 171; v. 9, III. 369; v. 9, IV. 30; v. 11, IV. 30; v. 11, I. 83.

vi., I, IV. 31; vi. 1—9, IV. 30; vi. 3, IV. 31; vi. 9—30, IV. 30; vi. 11, III. 124; vi. 15, III. 271; vi. 19, III. 373, 379.

vii., IV. 31; vii. 7, IV. 272; vii. 26, III. 339; vii. 29—32, II. 286; vii. 33, 34, IV. 117; vii. 37, IV. 91.

viii., ix., x., IV. 50; viii. —xi., I, IV. 32; viii. 3, IV. 91.

ix., 5, I. 300; ix. 7, II. 46; ix. 7, IV. 32; ix. 9, 10, 13, 14, IV. 32; ix. 10, III. 384; ix. 12, IV. 32; ix. 13, 14, IV. 32; ix. 15, IV. 30; ix. 22, IV. 51; ix. 24—27, II. 377; ix. 26, IV. 117; ix. 27, II. 298.

x., I. 179; x. 1—15, IV. 32; x. 2, II. 138; x. 4, I. 157; x. 13, IV. 32; x. 16—22, IV. 32; x. 23—xi. 1, IV. 32; x. 28, III. 102; x. 31, II. 172, 193.

xi., III. 341; xi. 1, III. 304; xi. 1, IV. 32; xi. 2—16, IV. 32; xi. 6, IV. 128; xi. 10, IV. 32; xi. 17, 22, IV. 32; xi. 17—24, IV. 32; xi. 21, II. 172; xi. 23, IV. 32; xi. 23—25, I. 146; xi. 23—25, IV. 31; xi. 23—27, III. 341; xi. 29, IV. 382; xi. 30, IV. 31, 32; xi. 32, IV. 117.

xii., —xiv., II. 273; xii. 1—6, IV. 32; xii. 1—xiv. 40, IV. 32; xii. 1, II. 298; xii. 3, II. 273; xii. 3, IV. 147; xii. 7—20, IV. 32; xii. 9, 10, I. 101; xii. 10, III. 208; xii. 11, II. 4; xii. 21—30, IV. 32; xii. 28, IV. 207; xii. 29, 30, III. 215; xii. 31—xiii. 40, IV. 32.

xiii., I. 210; xiii., II. 301; xiii., III. 304; xiii., I. 312, 314; xiii. 1—13, IV. 47.

xiv., III. 208; xiv. 1—5, II. 300; xiv. 1—22, IV. 33; xiv. 9, IV. 117; xiv. 23—40, IV. 33; xiv. 26, II. 378; xiv. 27, 28, III. 215.

xv., I. 147; xv., I. 263; xv., II. 128; xv. 1, I. 146; xv. 1—7, I. 146; xv. 1—11, IV. 33; xv.

1—58, IV. 33; xv. 3, I. 147; xv. 5, I. 147; xv. 7, IV. 124; xv. 10, III. 174; xv. 12—34, IV. 33; xv. 14, IV. 33; xv. 20, III. 44; xv. 20—58, IV. 382; xv. 21, II. 210; xv. 25, III. 221; xv. 32, II. 380; xv. 32, IV. 203; xv. 33, IV. 261; xv. 35, II. 379; xv. 35, 36, IV. 33; xv. 35—58, IV. 33; xv. 36, III. 380; xv. 36—44, I. 330; xv. 46, II. 10, 126; xv. 47, II. 128; xv. 51, III. 380; xv. 51, 52, III. 273; xv. 54, II. 129; xv. 55, I. 210; xv. 56, IV. 127; xv. 58, IV. 191, 192.

xvi., I, IV. 82; xvi. 1—3, II. 267; xvi. 1—4, IV. 33; xvi. 2, III. 267; xvi. 3, III. 269; xvi. 5, IV. 33, 46; xvi. 8, II. 378; xvi. 8, IV. 39; xvi. 8, 9, IV. 203; xvi. 10, IV. 243, 260; xvi. 11, IV. 259; xvi. 15, IV. 49, 203; xvi. 17, IV. 29; xvi. 19, IV. 502, 266; xvi. 22, III. 270.

2 CORINTHIANS.

i., I, IV. 10; i. 1, IV. 243; i. 1—11, IV. 46; i. 8, IV. 48, 202; i. 8, I. 149; i. 12, I. 334; i. 12—ii. 4, IV. 46; i. 15, III. 304; i. 15, IV. 30; i. 18, 23, II. 210; i. 23, II. 210.

ii., I, IV. 30, 48; ii. 4, IV. 30; ii. 5—11, IV. 47; ii. 5—11, IV. 82; ii. 7, IV. 31; ii. 12, I. 148; ii. 12—16, IV. 47; ii. 13, IV. 260; ii. 13, 14, IV. 46; ii. 14—16, II. 379; ii. 16, IV. 208; ii. 17, II. 379; ii. 17, IV. 46; ii. 17—vii. 16, IV. 47.

iii., I—6, IV. 47; iii. 3, I. 334; iii. 3, II. 44; iii. 6, I. 206, 333; iii. 6, II. 65; iii. 7, I. 159; iii. 7—iv. 6, IV. 47; iii. 8, III. 151; iii. 9, IV. 80; iii. 13, 14, 47; iii. 14, IV. 321.

iv., 6, III. 151; iv. 7, II. 36; iv. 7—v. 10, IV. 47; iv. 9, II. 113; iv. 10, I. 149; iv. 10, IV. 47; iv. 17, III. 271.

v., I, IV. 330; v. 4, II. 193; v. 10, II. 11, 70; v. 10, 11, IV. 47; v. 14, III. 270; v. 14, IV. 12, 47; v. 15, III. 271; v. 16, III. 268; v. 17, III. 174; v. 18—21, IV. 47; v. 19, III. 205; v. 21, II. 40; v. 21, IV. 80.

vi., I—vii. 3, IV. 47; vi. 7, IV. 12; vi. 8, II. 321; vi. 9, I. 149; vi. 12, IV. 70; vi. 13, IV. 30; vi. 13—vii. 1, IV. 47; vi. 14, I. 200; vi. 14—vii. 1, IV. 30; vi. 16, II. 182; vi. 16, III. 45.

vii., 2, IV. 30; vii. 4—16, IV. 47; vii. 6, III. 304; vii. 6, IV. 46; vii. 6, 13, 14, IV. 260; vii. 8, IV. 47; vii. 12, IV. 31; vii. 13, 14, IV. 260; vii. 15, IV. 260.

viii., ix., IV. 82; viii. 1, IV. 212; viii. 1—5, IV. 190; viii. 1—8, IV. 47; viii. 1—ix. 15, IV. 47; viii. 2, I. 148; viii. 4, 14, II. 267; viii. 4, II. 267; viii. 9, IV. 47; viii. 10—

1 CORINTHIANS.

i., 1—9, IV. 30; i. 2, IV. 10; i. 7, III. 270; i. 9—17, II. 262; i. 10—iv. 21, IV. 30; i. 11, IV. 30; i. 12, IV. 30, 333; i. 13, IV. 30; i. 14, IV. 114, 148; i. 17, IV. 31; i. 18,

15, IV. 47; viii. 14, III. 267; viii. 16-24, IV. 47, 260; viii. 18, I. 148; viii. 18, IV. 46, 47; viii. 22, IV. 46, 48.

ix. 1-5, IV. 48; ix. 1, 12, III. 267; ix. 5-7, III. 267; ix. 6-11, IV. 48; ix. 12, III. 267; ix. 12-14, IV. 48; ix. 15, IV. 48.

x.-xiii., IV. 48; x. 1-7, IV. 48; x. 1-xii. 10, IV. 48; x. 4, IV. 12; x. 8-18, IV. 48; x. 10, III. 378; x. 10, III. 268; x. 10, IV. 48; x. 16, IV. 274; x. 20, III. 271.

xii. III. 269; xi. 1-15, IV. 48; xi. 5, IV. 212; xi. 8, I. 148; xi. 9, I. 148; xi. 9, IV. 190; xi. 16-33, IV. 48; xi. 22, IV. 48; xi. 23-31, IV. 48; xi. 28, IV. 81; xi. 31, II. 210; xi. 32, IV. 309; xi. 32, 33, IV. 48; xi. 33, IV. 307.

xiii. I, IV. 299; xii. 1-4, IV. 238; xii. 1-10, IV. 48; xii. 2, IV. 381; xii. 2, 4, IV. 117; xii. 4, I. 151; xii. 4, IV. 117; xii. 7, I. 149; xii. 7, III. 20; xii. 7, IV. 79; xii. 9, II. 98; xii. 9, IV. 48; xii. 9, 10, III. 115; xii. 11-xiii. 10, IV. 48; xii. 13, IV. 48; xii. 14, IV. 30; xii. 16, IV. 48; xii. 18, IV. 259, 260; xii. 19, III. 210; xii. 21, IV. 342.

xiii. I, IV. 30, 240; xiii. 2, IV. 30.

GALATIANS.

i., ii., IV. 81; i. 1, IV. 81; i. 1-5, IV. 81; i. 1, 12, IV. 3; i. 2, IV. 81; i. 4, III. 339; i. 4, IV. 116; i. 6, IV. 80; i. 6-10, IV. 81; i. 6-11, 21, IV. 81; i. 9, IV. 79; i. 11, 12, IV. 81; i. 12, IV. 3; i. 13, 14, IV. 81; i. 15-17, IV. 81; i. 18, I. 146; i. 18-20, IV. 81; i. 21-24, IV. 82.

ii. 1, IV. 29; ii. 1, 3-5, IV. 260; ii. 1-10, IV. 82; ii. 2, 9, IV. 125, 129; ii. 3, IV. 51; ii. 3-5, IV. 290; ii. 7-9, IV. 113; ii. 9, I. 146; ii. 9, IV. 125, 129, 146, 172; ii. 10, III. 267; ii. 10, III. 267; ii. 11, I. 207; ii. 11, IV. 113, 120; ii. 11-21, IV. 82, 305; ii. 12, I. 326; ii. 12, IV. 124; ii. 14, I. 146; ii. 14, IV. 333; ii. 16, IV. 80; ii. 16, 20, IV. 92; ii. 17, III. 271; ii. 19, 20, IV. 160; ii. 20, III. 271; ii. 20, III. 271; ii. 21, IV. 12, 47, 80, 92.

iii. 1, I. 205; iii. 1, III. 21; iii. 1, IV. 81; iii. 1-5, IV. 82; iii. 6-9, IV. 80, 82; iii. 8, II. 303; iii. 10-14, IV. 82; iii. 11, IV. 80; iii. 12, IV. 82; iii. 13-19, I. 333; iii. 15-18, IV. 80, 82; iii. 17, I. 76, 124; iii. 17, III. 304; iii. 19, I. 158; iii. 19, III. 260; iii. 19, IV. 335; iii. 19, 20, IV. 82; iii. 21, III. 271; iii. 21-23, IV. 82; iii. 23, IV. 80, 92; iii. 24, III. 12; iii. 24-iv. 7, IV. 82; iii. 25, IV. 207; iii. 27, IV. 80; iii. 28, III. 203; iii. 28, IV. 205, 208.

iv. 3, IV. 117, 160; iv. 4, I. 191; iv. 4, II. 203; iv. 4, IV. 93; iv. 5-7, IV.

80; iv. 8, IV. 81; iv. 8-20, IV. 82; iv. 9, I. 333; iv. 9, IV. 79, 91; iv. 10, III. 21; iv. 10, II. 286; iv. 13, I. 149; iv. 13, IV. 79, 80; iv. 14, I. 149; iv. 14, IV. 79; iv. 15, I. 149; iv. 15, III. 20; iv. 15, IV. 48; iv. 15, 16, IV. 79; iv. 21-31, IV. 82; iv. 24, III. 287; iv. 24, IV. 82; iv. 25, IV. 375.

v. 1, I. 333; v. 1, IV. 82; v. 2-6, IV. 82; v. 6, IV. 82, 204; v. 7-12, IV. 82; v. 10, IV. 82; v. 12, III. 21; v. 13-18, IV. 82; v. 14, IV. 80; v. 17, I. 308; v. 17, III. 124; v. 17, IV. 80, 382; v. 17-21, IV. 13; v. 19-21, IV. 82; v. 22-26, IV. 82.

vi. 1-5, IV. 82; vi. 6-10, IV. 82; vi. 11, III. 270; vi. 11, IV. 30, 48; vi. 11-18, IV. 82; vi. 14, IV. 114; vi. 17, IV. 80.

EPHESIANS.

i., IV. 54; i. 1, IV. 10; i. 1, IV. 203, 204; i. 3, IV. 11; i. 3-14, IV. 52; i. 3, 20, IV. 117; i. 4, IV. 53; i. 4-6, IV. 52; i. 5, IV. 53; i. 5, 6, IV. 52; i. 7, I. 83; i. 7, IV. 205; i. 7-12, IV. 53; i. 8-10, IV. 53; i. 9, IV. 53; i. 10, I. 118; i. 10, IV. 93, 205, 206; i. 11, IV. 52; i. 11, 12, IV. 53; i. 13, 14, III. 308; i. 13, 14, IV. 53; i. 14, IV. 53; i. 15, III. 270; i. 15, IV. 18-20, IV. 91; i. 20, III. 5; i. 20, IV. 52, 117; i. 21, IV. 116, 206; ii. 1, IV. 93; i. 22, 23, IV. 92, 93; i. 23, II. 115; i. 23, III. 45; i. 23, IV. 93.

ii. 1, 5, III. 271; ii. 2, IV. 116, 117; ii. 5, III. 271; ii. 5, IV. 12; ii. 6, III. 11; 374; ii. 6, IV. 52, 117; ii. 12, IV. 117; ii. 13, IV. 126; ii. 14, III. 212; ii. 14, 15, IV. 126; ii. 17, IV. 126; ii. 20-22, IV. 15; ii. 21, IV. 206, 208.

iii., III. 301; iii. 1, III. 210; iii. 1, IV. 158; iii. 2, IV. 205; iii. 2, IV. 206; iii. 10, IV. 52, 117, 206; iii. 12, IV. 92; iii. 14, IV. 206; iii. 15, III. 231; iii. 15, IV. 206, &c.; iii. 19, IV. 93.

iv., IV. 205; iv. 1, III. 210; iv. 1, IV. 157, 158; iv. 2-4, IV. 205; iv. 3, II. 173; iv. 5, IV. 208; iv. 7, IV. 207; iv. 7-16, IV. 339; iv. 8, II. 115; iv. 10, IV. 92; iv. 11, II. 268; iv. 11, IV. 207, 382; iv. 12, IV. 208; iv. 13, IV. 93; iv. 13, 14, IV. 207; iv. 14, IV. 208; iv. 15, IV. 208; iv. 16, IV. 206; iv. 22-24, IV. 206; iv. 24, IV. 363; iv. 24, 25, IV. 206; iv. 26, II. 64; iv. 32, IV. 206.

v. 2, III. 123; v. 6-8, IV. 206; v. 8, III. 299; v. 8, III. 151; v. 11, I. 262; v. 15, 16, IV. 206; v. 16, IV. 329; v. 19, IV. 205; v. 20, II. 300; v. 20-22, IV. 206; v. 22-vi. 9, IV. 205, 206; v. 26, 27, III. 124; v. 28, IV. 270; v. 32, III. 286; v. 32, IV. 324.

vi. 2, IV. 127; vi. 10-24, IV. 205; vi. 11, II. 299; vi. 11, 12, III. 211; vi. 11-17, IV. 12; vi. 12, IV. 13, 117; vi. 13, III. 211; vi. 13-17, IV. 319; vi. 14, III. 211; vi. 14, IV. 70; vi. 15, III. 211; vi. 16, 17, III. 211; vi. 17, III. 211; vi. 19, 20, IV. 158, 206; vi. 20, IV. 158; vi. 21, III. 210; vi. 21, IV. 48, 157; vi. 23, IV. 204.

PHILIPPIANS.

i. 1, I. 182; i. 1, IV. 11; i. 1-11, IV. 191; i. 3, 4, 7, 8, IV. 158; i. 3-8, IV. 190; i. 4, IV. 191; i. 7, 8, IV. 158; i. 10, IV. 158; i. 11, IV. 92, 243; i. 12, 13, IV. 191; i. 12-30, IV. 191; i. 13, 14, III. 210; i. 14, IV. 212; i. 18, IV. 191; i. 19, IV. 208; i. 21, IV. 192; i. 21-25, IV. 191; i. 22, IV. 213; i. 23, III. 209; i. 23, III. 278; i. 23, IV. 158, 192, 210; i. 25, IV. 191, 192; i. 25-27, IV. 243; i. 27, IV. 191, 192.

ii. 1-7, IV. 191; ii. 2-4, IV. 158; ii. 5-11, IV. 192; ii. 8-11, IV. 158; ii. 9, I. 132; ii. 9, II. 1; ii. 9, III. 294; ii. 10, II. 301; ii. 17, 18, IV. 191; ii. 19, IV. 243; ii. 19-31, IV. 192; ii. 21, IV. 190; ii. 22, III. 210; ii. 24, III. 210; ii. 24, IV. 243; ii. 25, III. 211.

iii., IV. 192; iii. 1, IV. 192; iii. 2, III. 21; iii. 2, IV. 192; iii. 2, 3, IV. 192; iii. 3, IV. 158; iii. 4, 5, IV. 158; iii. 5, I. 158; iii. 5, II. 236; iii. 7-11, 20, 21, IV. 191; iii. 9, IV. 191; iii. 9-11, 21, IV. 158; iii. 10, II. 1; iii. 10, II. 1, IV. 191; iii. 11, IV. 207; iii. 13, I. 305; iii. 13, 14, III. 378; iii. 18, IV. 192; iii. 19, IV. 158; iii. 20, I. 323; iii. 20, IV. 52; iii. 20, 21, IV. 191; iii. 21, IV. 158; iv. 1, IV. 191; iv. 1-9, IV. 192; iv. 2, IV. 191, 192; iv. 3, 2, I. 148, 150; iv. 3, I. 150; iv. 3, IV. 191, 192; iv. 4, IV. 191; iv. 4, IV. 191; iv. 6, IV. 192, 363; iv. 8, III. 229; iv. 8, IV. 158, 192; iv. 10-14, IV. 190; iv. 10-23, IV. 192; iv. 15, II. 272; iv. 15, 16, I. 148; iv. 15, 16, III. 302; iv. 18, IV. 191; iv. 19, IV. 192; iv. 22, IV. 115, 191, 192.

COLOSSIANS.

i. 1, IV. 243; i. 1-12, IV. 160; i. 2, IV. 203; i. 3, III. 309; i. 3-18, IV. 191; i. 4, III. 270; i. 4, IV. 159; i. 7, III. 211; i. 7, IV. 159; i. 9, IV. 203; i. 9-17, III. 262; i. 9-17, III. 266; i. 13, IV. 117; i. 13-17, I. 82; i. 13-29, IV. 160; i. 14, I. 83; i. 14, II. 263; i. 14, IV. 205; i. 15, IV. 160; i. 17, II. 263; i. 18, IV. 93; i. 19, IV. 93, 160; i. 19, 20, III. 294; i. 20, I. 118; i. 20, IV. 160, 205, 206; i. 21, IV. 126; i. 22, IV. 126; i.

24, III. 263; i. 24, IV. 158; i. 25, IV. 205.

ii. 1, IV. 159; ii. 1-iii. 4, IV. 160; ii. 3, IV. 320; ii. 4, 8, IV. 160; ii. 8, IV. 117, 160; ii. 9, IV. 93, 160; ii. 10, III. 123; ii. 10, IV. 92; ii. 11, II. 19; ii. 12, IV. 92; ii. 12, 13, IV. 20; ii. 13, IV. 338; ii. 14, IV. 127; ii. 16, II. 180; ii. 18, III. 55, 212; ii. 18, IV. 160; ii. 19, IV. 160, 206; ii. 21, IV. 160; ii. 23, IV. 13, 160.

iii. 1-3, III. 271; iii. 3, IV. 12, 52; iii. 3, 4, II. 299; iii. 5-iv. 6, IV. 160; iii. 6-8, IV. 206; iii. 9, 10, IV. 206; iii. 12-15, IV. 206; iii. 13, IV. 206; iii. 13, 19, IV. 13; iii. 16, IV. 160, 205; iii. 17, 18, IV. 206; iii. 18-iv. 1, IV. 206; iii. 19, IV. 13.

iv. 3, 4, IV. 158, 206; iv. 5, IV. 206; iv. 7, 9, III. 210; iv. 7-9, IV. 157; iv. 7-18, IV. 160; iv. 9, III. 210; iv. 10, I. 193; iv. 10, III. 196, 210, 269, 302; iv. 10, 14, III. 210; iv. 10-14, IV. 157; iv. 12, IV. 159; iv. 13, IV. 159; iv. 14, I. 150; iv. 14, III. 210; iv. 14, IV. 1, 190; iv. 16, III. 212, 269; iv. 16, IV. 11, 13, 204; iv. 17, IV. 157, 301; iv. 18, IV. 158.

1 THESSALONIANS.

i., III. 303; i. 1, IV. 249; i. 3, II. 297; i. 3, III. 304; i. 4, 5, II. 297; i. 5, III. 304; i. 6, II. 272, 297; i. 6, III. 304; i. 6, IV. 243; i. 7, 8, III. 303; i. 9, III. 302; i. 9, 10, III. 304; i. 14, II. 301.

ii. 1, 2, III. 303; ii. 3, II. 297; ii. 3-5, III. 303; ii. 4, III. 304; ii. 4, 5, III. 272; ii. 5-12, III. 302; ii. 6-8, III. 303; ii. 8, II. 297; ii. 9, III. 302, 303, 340; ii. 9-12, III. 303; ii. 10-12, III. 303; ii. 11, III. 302; ii. 13, III. 341; ii. 14, II. 272; ii. 14, III. 303; ii. 15, 16, II. 297; ii. 16, III. 304; iii. 10, II. 272.

iv. 1-8, III. 303; iv. 4, II. 298; iv. 5, III. 293; iv. 6, II. 298; iv. 6, III. 303; iv. 9, II. 299; iv. 11, II. 272, 299; iv. 11, III. 339; iv. 13, II. 299; iv. 13-18, III. 303; iv. 15, III. 273; iv. 15, III. 303; iv. 15, IV. 149; iv. 17, II. 299; iv. 17, IV. 117.

v. 1, II. 299; v. 1-11, III. 303; v. 5, III. 151; v. 6, II. 299; v. 7, 8, III. 52; v. 8, III. 304; v. 8, IV. 112; v. 10, II. 299; v. 12, III. 302; v. 12, 13, 304; v. 13, III. 304; v. 14, II. 299; v. 14-28, III. 304; v. 17, II. 299; v. 17, 18, III. 298; v. 18, II. 300; v. 19, II. 300; v. 19, 20, III. 273; v. 21, II. 273; v. 23, III. 191, 192, 300; v. 27, II. 300; v. 27, IV. 13.

2 THESSALONIANS.

i., III. 339; i. 1, III. 338; i. 1, IV. 243; i. 3, III. 270; i. 4, II. 272; i. 7, III. 16; i. 11, 12, III. 341; ii., IV. 298; ii. 1-12, III. 339; ii. 2, II. 273, 300; ii. 2, III. 339; ii. 2, IV. 80; ii. 2-4, I. 382; ii. 3, III. 339; ii. 4, III. 339; ii. 7, IV. 112; ii. 8, III. 340; ii. 9, III. 339, 340; ii. 13, IV. 92; ii. 13, 14, II. 297; ii. 13, 14, IV. 53; ii. 16, 17, III. 341.

iii. 1, II. 341; iii. 5, III. 341; iii. 6, III. 272; iii. 6, 14, III. 341; iii. 7-9, III. 272; iii. 7-10, III. 339, 340; iii. 11, II. 272; iii. 11, III. 339; iii. 14, III. 341; iii. 15, III. 339; iii. 17, III. 267, 270, 339; iii. 17, IV. 13, 204.

1 TIMOTHY.

i. 1, IV. 262; i. 1, 2, IV. 244; i. 2, III. 270; i. 3, IV. 242, 243, 260; i. 3-7, III. 213; i. 3-10, IV. 244; i. 4, IV. 381; i. 7, IV. 51; i. 10, IV. 111, 262; i. 11-17, IV. 244; i. 13, IV. 272; i. 15, IV. 262; i. 18-20, IV. 244; i. 18-vi. 10, IV. 244; i. 19, II. 164; i. 19, 20, I. 383; i. 20, IV. 50, 384; i. 30, IV. 31.

ii. 1, IV. 263; ii. 1-8, IV. 244; ii. 2, IV. 262; ii. 3, IV. 262, 382; ii. 7, IV. 262; ii. 9, IV. 12, 209, 217; ii. 9-15, IV. 244.

iii. 1, IV. 262; iii. 1-7, IV. 244; iii. 1, 8, I. 182; iii. 2-7, IV. 261; iii. 8, I. 182; iii. 8-13, IV. 244; iii. 9, II. 164; iii. 14, 15, IV. 242; iii. 14-16, IV. 244; iii. 16, IV. 126, 147, 262.

iv. 1, IV. 135; iv. 1-11, IV. 244; iv. 2, III. 294; iv. 4, IV. 51; iv. 7, 8, IV. 262; iv. 8, 9, IV. 262; iv. 10, IV. 262; iv. 11, IV. 263; iv. 12, I. 182; iv. 12, IV. 51, 213; iv. 12-16, IV. 244; iv. 14, II. 268; iv. 16, IV. 381.

v. 1, I. 244; v. 3-16, IV. 244; v. 4, IV. 262; v. 11, IV. 271; v. 17, 18, IV. 244; v. 18, I. 146; v. 19-21, IV. 244; v. 21, IV. 51; v. 22, IV. 51, 80; v. 22, 24, 25, IV. 244; v. 23, IV. 204, 244; v. 24, 25, IV. 244.

vi. 1, III. 212; vi. 1-5, IV. 244; vi. 3, 6, II. 19, 262; vi. 4, IV. 262; vi. 5, 6, IV. 262; vi. 6-12, IV. 244; vi. 11, IV. 262; vi. 13, 14, IV. 51; vi. 13-21, IV. 244; vi. 14, IV. 262; vi. 15, 16, I. 324; vi. 15, 16, IV. 244; vi. 16, III. 310; vi. 17, III. 267; vi. 17, IV. 116; vi. 17-19, IV. 244.

2 TIMOTHY.

i. 1-ii. 14, IV. 384; i. 2, III. 270; i. 4, IV. 50; i. 5, I. 193; i. 5, II. 268; i. 6, IV. 51; i. 10, IV. 262; i. 13, IV. 262; i. 14, IV. 51; i. 15, IV. 50, 130, 202; i. 16, IV. 384; i. 18, IV. 50, 384.

ii. 8, I. 146; ii. 9, IV. 271;

ii. 11, IV. 12; ii. 14—26, IV. 384; ii. 17, IV. 50, 262, 384; ii. 17, 18, I. 383; ii. 17, 18, IV. 244; ii. 18, IV. 384; ii. 22, IV. 51, 243.  
 iii. 1, III. 339; iii. 4, III. 55; iii. 5, IV. 262; iii. 8, I. 135; iii. 10, II. 243; iii. 12, IV. 262; iii. 15, I. 192; iii. 15, 16, I. 207; iii. 18, IV. 320.  
 iv. 1, 8, IV. 262; iv. 3, IV. 262; iv. 7, II. 378; iv. 8, IV. 262; iv. 9, IV. 383; iv. 10, III. 302; iv. 10, IV. 82, 116, 190; iv. 11, I. 149, 193; iv. 11, IV. 262, 383; iv. 12, IV. 384; iv. 13, IV. 52, 320; iv. 13, 20, IV. 243; iv. 14, III. 193; iv. 14, IV. 51, 244, 272; iv. 17, I. 23; iv. 17, II. 145; iv. 19, IV. 384; iv. 20, IV. 114, 243, 283; iv. 21, III. 245; iv. 21, IV. 261.

TITUS.

i. 1, IV. 262; i. 1—5, IV. 261; i. 1—9, III. 213; i. 4, IV. 260, 262; i. 5, II. 268; i. 5, IV. 242, 243, 261; i. 5, 7, I. 182; i. 5, II. 268; i. 6—9, IV. 261; i. 7, I. 182; i. 8, II. 268; i. 9, IV. 262; i. 10—16, IV. 261; i. 12, IV. 67; i. 12, 13, IV. 260; i. 15, 16, IV. 262.  
 ii. 1—10, IV. 261; ii. 2, IV. 262; ii. 10—14, IV. 262; ii. 11—14, IV. 261; ii. 12, III. 154; ii. 12, IV. 262; ii. 13, IV. 262; ii. 14, II. 336; ii. 15, IV. 260.  
 iii. 1—11, IV. 261; iii. 2, IV. 261; iii. 3—7, IV. 261, 262; iii. 5, III. 124; iii. 7, 8, IV. 262; iii. 12, IV. 48, 243, 269; iii. 12—15, IV. 261; iii. 13, IV. 52; iii. 14, IV. 261.

PHILEMON.

Ver. 1, IV. 158, 243; 2, IV. 157; 3—7, IV. 301; 8, 9, IV. 301; 9, 10, IV. 301; 10, IV. 158, 391; 10—12, IV. 157; 13, 14, IV. 301; 15, IV. 301; 18, 19, IV. 301; 19, IV. 30, 301; 22, III. 210; 22, IV. 158; 301; 23, III. 211, 23, IV. 159; 23, 24, IV. 157; 24, I. 150, 193; 24, III. 210.

HEBREWS.

i. 1, I. 191, 327; i. 1, II. 243; i. 2, IV. 117; i. 3, I. 191; i. 3, IV. 319, 346; i. 5, II. 321; i. 6, III. 374; i. 9, III. 261.  
 ii. 5, III. 294; ii. 7, III. 374; ii. 9, III. 294.  
 iii. 1, III. 213; iii. 7, I. 207.  
 iv. 3, 4, III. 14; iv. 3—5, III. 14; IV. 8, I. 372; iv. 9, I. 180; iv. 9, III. 16; iv. 12, III. 163, 300; iv. 12, III. 211; iv. 12, IV. 149; iv. 12, 13, IV. 316; iv. 14, III. 45; iv. 14, II. 278.  
 v. 6, I. 166; v. 7, II. 278; v. 7, IV. 3; v. 14, II. 273.

vi. 2, II. 39; vi. 4, II. 382, 383; vi. 4, 5, 6, II. 333; vi. 4—6, II. 383, 384; vi. 8, III. 216; vi. 13, I. 86.  
 vii. 19, II. 287; vii. 26, I. 343; vii. 26, II. 1, 277; vii. 27, I. 131.  
 viii. III. 341; viii. 2, III. 232; viii. 5, I. 160; viii. 5, III. 26, 42; viii. 11, 12, II. 23.  
 ix., III. 341; ix., x., II. 276; ix. 3, I. 82; ix. 3, III. 40, 230; ix. 3, 4, III. 229; ix. 4, II. 177; ix. 5, I. 340, 345; ix. 5, III. 262, 294; ix. 7, III. 230; ix. 9, III. 339; ix. 10, II. 39; ix. 11, III. 45; ix. 12, II. 40, 277; ix. 15, IV. 321; ix. 15, 17, 19, 341, 342; ix. 19, I. 159; ix. 19, III. 342; ix. 19—22, I. 225, 226; ix. 22, I. 99; ix. 23 et seq., I. 324; ix. 24, III. 45; ix. 25, IV. 126; ix. 26, I. 343; ix. 26, 28, II. 277; ix. 28, II. 277.  
 x., III. 341; x. 2, II. 277; x. 16, III. 228; x. 14, 15, 16, II. 44; x. 16, II. 277; x. 19, III. 312; x. 19, IV. 126; x. 19, 20, 22, III. 45; x. 26—31, II. 383, 384.  
 xi., II. 300; xi., IV. 346; xi. 4, IV. 329; xi. 9, I. 197; xi. 9, III. 231; xi. 9, IV. 273; xi. 10, I. 87; xi. 10, II. 193; xi. 10, III. 102; xi. 14, II. 181; xi. 16, II. 18; xi. 16, III. 102; xi. 19, I. 86; xi. 23, IV. 273; xi. 24—26, I. 133; xi. 26, I. 133, 181; xi. 29—34, II. 262; xi. 31, I. 372; xi. 31, II. 263; xi. 32, II. 16; xi. 34, 35, IV. 319; xi. 37, II. 34, 47.  
 xii. 1, I. 182; xii. 1, II. 378; xii. 5, IV. 322; xii. 5—11, IV. 331; xii. 14, I. 99; xii. 18—24, III. 289; xii. 21, I. 158; xii. 22, III. 16; xii. 22, 23, III. 374; xii. 23, III. 231; xii. 24, II. 117; xii. 24, III. 231; xii. 28, 29, II. 182.  
 xiii. 5, I. 372; xiii. 10, III. 123; xiii. 11, 12, I. 132, 226; xiii. 14, IV. 339; xiii. 15, I. 367; xiii. 15, II. 278; xiii. 16, II. 325; xiii. 25, I. 232.

JAMES.

I. 206; i. 1, I. 325; i. 1, IV. 124, 130; i. 4, 5, I. 54; i. 5, IV. 363; i. 6, I. 31, 327; i. 6, IV. 363; i. 8, I. 326; i. 10, III. 380; i. 12, I. 327; i. 17, I. 207; i. 18, I. 344; i. 18, IV. 130; i. 19, IV. 319; i. 21, IV. 363; i. 22, I. 327; i. 25, I. 327; i. 26, I. 327; i. 26, 27, IV. 272; i. 27, IV. 331.  
 ii. 1, I. 31; ii. 1—9, I. 326; ii. 1—9, III. 267; ii. 2, I. 326; ii. 2, IV. 125; ii. 2—4, I. 264; ii. 5, I. 327; ii. 7, IV. 273; ii. 8, I. 327; ii. 13, I. 98; ii. 19, I. 326; ii. 23, I. 87; ii. 24, IV. 125; ii. 25, I. 372.  
 iii. 1, II. 355; iii. 1—14, I. 326, 327; iii. 3, I. 170; iii. 4, IV. 112; iii. 8, II. 355.

iv. 2, II. 302; iv. 4, I. 326; iv. 4—6, I. 53; iv. 4, IV. 126; iv. 5, IV. 12; iv. 7, 8, III. 17; iv. 11, I. 326; iv. 12, I. 327; iv. 13, 14, I. 326; iv. 13—17, I. 326; iv. 13—17, III. 267; iv. 13—17, I. 54; iv. 15, I. 54; iv. 15, II. 11.  
 v. 1, I. 54; v. 1—3, I. 327; v. 1—5, III. 267; v. 1—6, I. 326; v. 6, I. 54; v. 11, I. 66, 227; v. 11, IV. 19; v. 12, I. 326; v. 12, IV. 351; v. 14, I. 101; v. 14, 15, I. 109; v. 15, I. 31; v. 17, III. 156; v. 18, IV. 117; v. 20, IV. 130.

1 PETER.

i., IV. 69; i. 1, I. 325; i. 1, IV. 202; i. 2, IV. 134; i. 3, IV. 11; i. 6, 7, IV. 319; i. 7, III. 167; i. 7, IV. 134; i. 10, 11, I. 171; i. 10—12, II. 359; i. 10—12, IV. 134; i. 11, I. 117, 207; i. 11, II. 54; i. 11, IV. 130; i. 12, IV. 129; i. 18, I. 30; i. 18, IV. 117; i. 18, 19, I. 324; i. 19, IV. 130, 134; i. 21, IV. 92; i. 22, II. 194; i. 22, IV. 381; i. 23, IV. 130.  
 ii., II. 301; ii., iii., IV. 130; ii. 4—8, IV. 15; ii. 5, III. 79; ii. 6, III. 79; ii. 6—8, IV. 12; ii. 8, III. 327; ii. 9, II. 173, 303; ii. 9, III. 154; ii. 9, IV. 134; ii. 10, III. 276; ii. 11, II. 194; ii. 12, I. 323; ii. 12, IV. 130, 134; ii. 13, IV. 261; ii. 18—25, III. 212; ii. 22, I. 343; ii. 24, I. 324.  
 iii. 1, III. 244; iii. 3, IV. 130; iii. 3—5, IV. 12; iii. 11, IV. 68, 69; iii. 12, IV. 134; iii. 15, IV. 130; iii. 18, IV. 123; iii. 18, 19, I. 117; iii. 19, IV. 129; iii. 20, I. 52, 118; iii. 20, IV. 134; iii. 22, III. 294.  
 iv. 1, IV. 126; iv. 3, I. 325; iv. 5, I. 181; iv. 6, I. 181; iv. 6, IV. 129; iv. 8, IV. 130; iv. 12, III. 167; iv. 12, IV. 28, 130, 291; iv. 17, IV. 28; iv. 18, IV. 134.  
 v. 1, I. 182; v. 1—5, II. 268; v. 2, IV. 130, 263; v. 2—4, I. 182; v. 2—4, IV. 134; v. 3, I. 287; v. 5, I. 182; v. 8, I. 23; v. 8, IV. 130; v. 12, IV. 134; v. 12, 13, I. 134; v. 13, I. 193, 300; v. 14, II. 3; v. 13, III. 146, 196; v. 15, IV. 113, 130, 134.

2 PETER.

i. 1, IV. 134; i. 2, IV. 134; i. 2, 3, 8, IV. 135; i. 3, IV. 134; i. 4, II. 164; i. 4, IV. 134; i. 8, IV. 135; i. 14, IV. 134, 165; i. 14, 15, I. 195; i. 15, II. 189; i. 15, 16, IV. 134; i. 16, IV. 135; i. 19, IV. 135; i. 19—21, IV. 134; i. 21, I. 100, 171, 297.  
 ii., IV. 133; ii. 2, IV. 134; ii. 4, I. 301; ii. 5, IV. 134; ii. 6, III. 359; ii. 13, IV. 271; ii. 20, IV. 117, 135; ii. 22, I. 281; ii. 22, IV. 134.  
 iii. 2, IV. 134; iii. 4, IV. 133; iii. 6, IV. 134; iii.

13, III. 294; iii. 14, IV. 134; iii. 15, IV. 129, 134; iii. 15, 16, IV. 11; iii. 16, I. 335; iii. 16, IV. 13; iii. 18, IV. 25.  
 v. 13, IV. 129.

1 JOHN.

i., I. 325; i. 1, I. 83; i. 1, IV. 147; i. 3, II. 45; i. 1—3, IV. 163; i. 3, 5, I. 324; i. 5, I. 324; i. 5, III. 151, 310; i. 5, IV. 165; i. 7, I. 99, 323, 324; i. 7, IV. 147; i. 9, IV. 382; ii. 2, I. 99, 147; ii. 2, II. 147; ii. 10—17, I. 389; ii. 12—14, IV. 147; ii. 14, IV. 30; ii. 18, I. 382; ii. 18, III. 339, 340; ii. 19, IV. 147; ii. 19, I. 383; ii. 19, IV. 147; ii. 20, I. 99; ii. 20, III. 151; ii. 22, I. 383; ii. 23, IV. 266.  
 iii. 3, IV. 165; iii. 5, I. 324; iii. 12, I. 99; iii. 15, IV. 165; iii. 24, II. 118; iii. 24, IV. 147.  
 iv. 1, I. 383; iv. 1, II. 300; iv. 1, IV. 118, 147; iv. 1, 6, IV. 118; iv. 3, I. 383; iv. 3, IV. 146, 147; iv. 6, IV. 118; iv. 8, II. 182; iv. 8, IV. 165; iv. 10, I. 324; iv. 13, II. 118; iv. 18, III. 173.  
 v. 6, II. 40, 117; v. 6, IV. 147; v. 6, 7, 8, II. 116; v. 6—8, II. 118; v. 7, I. 334; v. 7, II. 117, 118; v. 7, IV. 147; v. 7, 8, II. 116, 117, 302; v. 8, II. 118; v. 9, II. 117; v. 10, II. 117; v. 12, IV. 381; v. 16, I. 99; v. 16, II. 1, 333, 383; v. 16, 17, II. 384; v. 16, IV. 31, 147; v. 19, IV. 117; v. 20, IV. 147; v. 21, IV. 147.

2 JOHN.

Ver. 1, IV. 148; 7, IV. 148; 13, IV. 148.

3 JOHN.

Ver. 5, IV. 148; 9, I. 383; 9, 10, IV. 148.

JUDE.

Ver. 3, II. 126; 7, III. 359; 9, III. 183; 11, III. 51; 12, IV. 87, 330; 17, IV. 135; 19, III. 175; 23, IV. 291.

REVELATION.

i., ii., iii., I. 29; i. 5, I. 343, 363; i. 5, II. 44; i. 6, IV. 38; i. 8, 17, I. 28; i. 9, IV. 146; i. 10, I. 171; i. 12, III. 151, 291; i. 12, 20, III. 151; i. 13, I. 98; i. 13, IV. 356; i. 14, II. 51; i. 15, 141, 191, 192; i. 17, I. 28; i. 20, III. 151; i. 20, IV. 66.  
 ii., iii., IV. 356; ii. 1—7, IV. 11; ii. 3, IV. 66; ii. 6, 15, I. 383; ii. 7, I. 28; 151, 153; ii. 13, I. 182; ii. 15, I. 383; ii. 17, I. 98; ii. 17, IV. 38; ii. 18, 141, 191, 192; ii. 20, IV. 160; ii. 26, 27, III. 241.  
 iii. 1, 15, IV. 160; iii. 3, I.

98; iii. 7, III. 80; iii. 7, IV. 66; iii. 14, I. 28; iii. 14, III. 373; iii. 15, IV. 160; iii. 20, IV. 324, 354.  
 iv., II. 353; iv. 3, I. 99; iv. 3, II. 348, 351, 353; iv. 4—6, III. 292; iv. 5, III. 151; iv. 6, III. 292; iv. 7, I. 295; iv. 7, III. 291, 293; iv. 8, I. 346; iv. 8, III. 295; iv. 11, I. 346; iv. 11, IV. 273.  
 v. 1, IV. 320; v. 4, III. 227; v. 5, I. 23; v. 6, I. 99; v. 6, III. 294; v. 8, I. 99, 330; v. 8, III. 227; v. 8, IV. 219; v. 9, III. 295; v. 10, I. 99; v. 10, IV. 38; v. 11, I. 29; v. 13, III. 294; v. 13, 14, I. 346.  
 vi. 1, 3, 5, 7, III. 294; vi. 2, I. 170; vi. 11, II. 274; vii. 1, I. 29; vii. 4—8, I. 99; vii. 9, II. 274; vii. 11, III. 292.  
 viii. 1—4, IV. 221; viii. 2, I. 29, 99; viii. 3, 4, I. 330; viii. 3, 4, III. 227; viii. 5, I. 99; viii. 11, IV. 311; viii. 13, III. 293.  
 ix. 2, IV. 117; ix. 3, 10, IV. 351; ix. 5, IV. 351; ix. 7, 17, I. 170; ix. 9, III. 294; ix. 9, IV. 70, 295; ix. 10, IV. 351; ix. 13, III. 227; ix. 17, I. 170.  
 x. 2, IV. 320.  
 xi. 5, 6, III. 39; xi. 8, I. 99; xi. 8, IV. 249.  
 xii., I. 28; xii. 5, I. 29; xii. 6, IV. 300; xii. 9, I. 28; xii. 13, 17, I. 29; xii. 17, I. 29.  
 xiii., III. 339; xiii. 3, 12, III. 82; xiii. 5, IV. 300; xiii. 16—18, I. 60.  
 xiv. 1, II. 302; xv. 2, 3, I. 354; xv. 3, III. 288; xv. 8, II. 55; xv. 9—11, I. 60; xv. 11, III. 358; xv. 13, III. 16; xv. 13, IV. 382; xv. 14—18, II. 158; xv. 15—18, III. 51; xv. 19, IV. 5.  
 xv. 3, I. 99; xv. 6, II. 329; xv. 7, III. 294.  
 xvi. 2, I. 60; xvi. 13, IV. 145; xvi. 15, IV. 324, 354; xvi. 17, IV. 117.  
 xvii. 4, IV. 217, 218, 313; xvii. 5, IV. 299, 300; xvii. 6, I. 182; xvii. 14, II. 325.  
 xviii. 2, 10, 21, II. 55; xviii. 6, IV. 272; xviii. 7, IV. 271; xviii. 9, IV. 271; xviii. 10, II. 55; xviii. 11—13, I. 331; xviii. 12, IV. 112, 360; xviii. 13, I. 245; xviii. 21, II. 55.  
 xix. 1—4, III. 294; xix. 7, I. 324; xix. 7, II. 286; xix. 8, 14, II. 329; xix. 10, II. 318, 369; xix. 10, IV. 3; xix. 11—13, I. 28; xix. 12, II. 39; xix. 13, II. 118; xix. 14, I. 170; xix. 14, II. 274, 329; xix. 15, IV. 5; xix. 17, IV. 117; xix. 20, I. 60; xix. 20, IV. 16.  
 xx. 4, I. 60; xx. 10, IV. 18.  
 xxi. 1, III. 358; xxi. 1—4, II. 159; xxi. 1—15, III. 232; xxi. 2, II. 358; xxi. 3, 4, II. 359; xxi. 8, IV. 18; xxi. 11, II. 353; xxi. 14, III. 80; xxi. 16, III. 43, 309; xxi. 18—21, II. 348; xxi. 19, IV. 291; xxi. 21, IV. 217; xxi. 27, II. 18.  
 xxii. 2, II. 159; xxii. 1—3, I. 28; xxii. 17, II. 343; xxii. 20, IV. 324.



# INDEX OF SUBJECTS.

## A

- Aaron and Miriam's Opposition to Moses, I. 177  
 — and People forgiven for Golden Calf, I. 159  
 — Death, I. 189  
 — makes Golden Calf, I. 159  
 — Place of his Death, I. 276
- Abana, IV. 303
- Abarim, Mount, IV. 250
- Abel slain, I. 51  
 — Tomb of, IV. 307
- Abihu and Nadab, Death of, I. 230
- Abimelech and Isaac, I. 112, &c.  
 — High Priest, slain by Saul, III. 130  
 — son of Gideon, II. 14
- Abiram, I. 179
- Abiekt, IV. 271
- Abner, his support of Ishbosheth, IV. 287
- Aborras (Habor), III. 250
- Abraham, I. 10, 39, 62, 74, 84  
 — and Lot, their Separation, I. 49  
 — blessed by Melchizedek, I. 64  
 — buys Cave of Machpelah and buries Sarah, I. 42  
 — Call of, I. 52, 75  
 — commanded to Sacrifice Isaac, I. 85  
 — Death and Burial, I. 53, 86, 175  
 — entertains Three Angels: intercedes for Sodom and Gomorrah, I. 41, 42, 85  
 — Friend of God, I. 74  
 — God of, III. 101  
 — God's Covenant with, I. 75  
 — his Faith, I. 85  
 — his Influence on Hebrew Music, I. 18  
 — his Relations with Canaanites, I. 62  
 — his Religion, I. 62  
 — his Wealth in Cattle, I. 39  
 — in Canaan, I. 62  
 — in Domestic Life, I. 39  
 — in Intercourse with God, I. 74  
 — in Public Life, I. 62  
 — Instrument of God for Special Purpose of Grace, I. 74  
 — leaves Haran with Sarah and Lot, I. 39  
 — Legends of, I. 75  
 — Migration of, III. 303  
 — Mission of his Seed, II. 304  
 — Personal Character, I. 39, 62, 74  
 — presents Sarah as Sister: Motives, I. 62, 63  
 — Promise of Seed, I. 12, 84
- Abraham, Promise of Seed renewed, I. 49  
 — rescues Lot, I. 63  
 — Table of Incidents in Life of, I. 11  
 — Tomb of, IV. 200
- Absalom, Death of, IV. 290  
 — his Rebellion, IV. 289
- Accacia, I. 80; IV. 195
- Acco (Accho), IV. 236
- Accuracy of Chinese, Egyptian, and Assyrian Records, III. 330
- Achan, Ingot secreted by, III. 178
- Achan, his Theft and Punishment, II. 150
- Achmetha, III. 23
- Acres of Barley, Value, III. 224
- Acree (Accho), IV. 236
- Actiæc Era, III. 240
- Acts of Apostles, Authorship, IV. 333  
 — Chronology of, IV. 27  
 — compared with Paul's Epistles, IV. 334  
 — Difficult Passages Explained, III. 208, 267  
 — History of Expansion of Christian Church, I. 146  
 — Inquiry as to Sources whence Compiled, and Historical Character of Book, IV. 335, 336  
 — its Missionary Spirit, IV. 335  
 — Purposes: Position among Evidences of Christian Faith, IV. 333, &c.  
 — Table of Chronology, IV. 28  
 — Value of: Introduction to Paul's Epistles, and beginning of History of Christian Church, IV. 334
- Acts of Solomon, Book of, III. 1, 74
- Adam, Tomb, IV. 200
- Adar, First Sabbath, III. 240
- Sepulchres washed on 15th, III. 240
- Adarkonim, III. 71, 178
- Adder, IV. 103
- Administration, Synagogal, III. 212
- Admonition, Final (in Malachi), III. 115
- Adonai, III. 115
- Adultery and Divorce, our Lord's Words on, explained, II. 131  
 — Different Forms of, II. 133
- Adullam, David in Cave of, IV. 224
- Advent, Second, III. 303  
 — Use of, by False Teachers to Thessalonians, III. 339
- Æginetan Drachma, III. 179
- Ænon, near Salim, IV. 121
- Æra: see Era.
- Affliction and Joy, II. 297
- Agada, III. 179
- Agag, III. 63
- Agate, II. 352
- Ages of Men, I. 51
- Agora, III. 180
- Agora, III. 99
- Agrippa I., Coins of, III. 175, 176, 180  
 — II., Coins of, III. 175, 180  
 — see Herod Agrippa.
- Agur, Proverbs of, IV. 215
- Alah, Alliance with Jehoshaphat: Character: Marriage: Daughter Athaliah married to Jehoshaphat's son Jehoram, IV. 140  
 — and Naboth's Vineyard, III. 335  
 — Apostasy from Worship of Jehovah, III. 334  
 — Blood licked by Dogs, according to Prophecy of Elijah, III. 338  
 — Character, III. 75, 333
- Ahab defies Elijah, III. 94  
 — Denunciation on him for releasing Benhadad, III. 337  
 — Disguised; Death, IV. 140  
 — Drought, III. 94  
 — Famine, III. 94  
 — his Baal Worship, III. 75  
 — his Culture and Renement, III. 333  
 — his Wives, III. 334  
 — Marriage with Jezebel, III. 75, 333  
 — more Wicked than Predecessors, III. 333  
 — Murder of Naboth, III. 76  
 — seizes Naboth's Vineyard, III. 158  
 — slain in Battle at Ramoth-gilead, III. 338  
 — Syrian Wars, III. 336, &c.  
 — Victories over Benhadad II., III. 336, 337
- Alasurus identified with Xerxes, II. 218
- Alaya (Hit), III. 247
- Alaz, Dangers in his Reign to Jerusalem; his Sign, I. 197  
 — Dial of, III. 238
- Alaziah, Death of, III. 159  
 — sends to consult Baalzebub at Ekron as to his Recovery, III. 159  
 — slain, III. 306
- Alhijah, Prophecy of, III. 141
- Aboliab and Bezaleel, Source of their Skill, II. 4
- Ai, II. 151; IV. 197
- Aijeletshahar, Aijeletshe-shahar, I. 299; III. 325
- Ain Aysheh, III. 183  
 — Barideh (Fountain), III. 282  
 — et Tin (Fountain of the Fig-tree), III. 279, 280  
 — Mudawarah (Fountain), III. 279, 281  
 — Zany, III. 183
- Aker-kuf, or Nimrod's Tower, I. 264
- Alabaster, IV. 17
- Alac, III. 250
- Alamoth, I. 298; III. 325
- Aleppo (Berœa), IV. 306
- Amse, IV. 310
- Alexander I., Coins, III. 180  
 — II., Coins of, III. 100, 180  
 — Herod's son, executed, III. 355
- Alexander Jannæus, III. 255  
 — attacks the Outlying Parts of Kingdom, III. 256  
 — Coins of, III. 100  
 — from the Wars and Death, III. 256  
 — his Widow reigned nine years at Jerusalem, III. 272
- Alexander, son of Aristobulus II., escapes on way to Rome, III. 272  
 — surrenders to Antipater the Idumean, III. 273  
 — taken Prisoner by Pompey, III. 273
- Alexander, the Copper-smith, IV. 51
- Alexander the King, Coins of, III. 190
- Alexandria, IV. 367  
 — Coins, III. 180  
 — the Queen, Coins of, III. 100  
 — Widow of Alexander Jannæus reigned nine years at Jerusalem, III. 272
- Alfred, King, his Graduated Candles to mark Time, III. 238
- Algum, I. 243
- "All to," III. 53
- Alleged Violation of the Sabbath by our Lord, III. 14
- Allegory in Hebrew Poetry, III. 219
- Alligator, IV. 58
- Almagist of Ptolemy, III. 238, 239
- Almanack, Bible Almanack, IV. 180—183
- Almond, IV. 245
- Almoner, Three, of Synagogue, II. 266
- Almsgiving, I. 252  
 — Duty of, IV. 46, 47  
 — Parables on, I. 253  
 — Sounding of Trumpet Explained, II. 259
- Aloe, Lign, I. 243
- Altar, Assyrian, I. 141  
 — Brazen, III. 120  
 — built on old Site in Temple, III. 163  
 — Fulfilment of Brazen, III. 124  
 — God's Directions for, III. 120  
 — Golden, III. 226, &c.  
 — Horns of, III. 121, 226  
 — of Incense, III. 226, 229  
 — of Incense, Position of, I. 329  
 — of Incense, Import of to Israelites: Fulfilment to Christians, III. 227, 228  
 — of Incense, Difficulty connected with it Explained, III. 229  
 — Sloping Approach to Brazen, III. 121  
 — Tabernacle and Offerings therein, III. 399
- Alt-taschith, III. 326
- Amalek, Saul's Victory over, III. 128
- Amalekites subdued by David, III. 189
- Amauensis used by Paul in writing Epistles, III. 270
- Amethyst, II. 352
- Amenophis, son of Amosis, I. 77
- Ammi, III. 277
- Ammonites subdued by David, III. 189
- Amorite, I. 339
- Amos, Herdsman of Tekoa, III. 370, 371  
 — his Education, III. 371  
 — his Declaration of God's Judgments on Israel, III. 372  
 — his Promise of Restoration for Israel through Judah, III. 373  
 — his Rebukes of Sin and Idolatry, III. 371, 372  
 — References to Deuteronomy, I. 275
- Amosis, the Pharaoh who oppressed Israel, I. 77
- Amphibia, IV. 55, 145, &c.
- Ananias and Sapphira, III. 267
- Anastatica, or Roses of Jericho, I. 119
- Ancients, III. 53
- Anemones, I. 38
- Angel of Congregation, III. 213
- Angels Ascending and Descending on Son of Man, Explained, III. 373

- Angels, Daniel's Doctrine of, II. 375  
— that sinned, I. 301  
— Worship of, III. 212
- Angulus, III. 239
- Angles, III. 53
- Anglo-Saxon Versions of Bible, I. 43
- Animals for Sacrifice to Baal, Tariff of Prices (Phœnician), I. 357  
— now extinct in Palestine, I. 15  
— of the Bible, I. 14, 22, 55, 71, 88, 107, 136, 166, 199, 248, 280, 315, 364, 368, 379; II. 24, 45, 98, 106, 134, 135, 167, 168, 198, 201, 244, 247, 294, 344, 360, 362, 363; III. 7, 134, 201, 232, 312, 327; IV. 7, 54, 102, 145, 166, 216, 292, 313, 349  
— Superior in Strength to Man, IV. 65
- Announcements of Division of Day, III. 233
- Anointing with Oil, I. 100
- Anphak (measure), III. 10, 12
- Ant, IV. 313
- Antelope, II. 24, 135, 167
- Anthozoa, IV. 353
- Antichrist, I. 382, &c.; III. 339, &c.  
— Renan on, II. 81
- Antigonus and Aristobulus, sons of John Hyrcanus, besiege and take Samaria, III. 255  
— assassinated, III. 256  
— Coins of, III. 100, 180  
— King of Judæa, mutilates and banishes Hyrcanus, III. 320  
— Last of Asmonean Line beheaded, at Antioch, III. 321  
— son of Aristobulus II., taken Prisoner to Rome by Pompey: Escapes, III. 272  
— subdues Itureans, III. 255
- Antimony (Pîch) as a Feminine Ornament, III. 188
- Antioch, IV. 305
- Antiochus Cyzicenus helps Samaria against Hyrcanus, but is defeated, III. 257  
— Sidetes besieges Jerusalem, III. 254
- Antipater, Sons of, III. 319  
— supreme in Judæa: takes part with Julius Cæsar in Egyptian war: made Procurator of Judæa; his Policy, III. 274  
— the Idumean, begins to acquire power in Judæa, III. 273  
— with Hyrcanus, besieges Jerusalem: Forced by Searus, general of Pompeius, to raise Siege, III. 272
- Antipater, with Romans, forces Alexander, son of Aristobulus II., to surrender, III. 273
- Antiphonal Singing, IV. 219
- Antithesis in Poetry, III. 17
- Apamea Cibotás, City of Phrygia, I. 33
- Ape, I. 16
- Apes, I. 16
- Apocalyptic Literature which followed Writings of Daniel, II. 375
- Apocalyptic Prophecies of Daniel, II. 374
- Apocrypha and Old Testament Canon, IV. 317
- Apocrypha, Books of, IV. 345  
— History of Term, IV. 320
- Apollo, IV. 52
- Apostacy, III. 339, &c.
- Apostle of Congregation, III. 213  
— of Legate of Congregation, III. 212
- Appearances of Christ after Resurrection, I. 147
- Apple of Sodom, IV. 312
- Apples, III. 217, 218
- Approach, Sloping up to Brazen Altar, III. 121
- Apricot, III. 218
- Aquamaria (Beryl), II. 351
- Aqueduct at Jerusalem, Remains of, IV. 199
- Ar, IV. 253
- Arabab, III. 342
- Arabia, Horses of, 170
- Arabians in Palestine, IV. 109
- Aram, III. 247, 250, 251
- Aramaean (Aramaic), Language of Judæa and Galilee, spoken by our Lord, III. 194
- Aram-Naharaim, III. 251
- Ararat, I. 35, 232
- Arbela, Caves of, III. 281
- Archa, Robinson's, IV. 279
- Archelaus, Coins of, III. 175, 176  
— Ethnarch, Coins, III. 180  
— marries Brother's Wife, II. 32  
— son of Herod the Great, II. 31
- Architecture, Chaldean, II. 208  
— of Synagogues, III. 184
- Area, Hebrew Measures of, II. 380
- Aretas, helping Hyrcanus II., defeats Aristobulus II., III. 272
- Aristobulus appointed High Priest: Drowned at Jericho, III. 322  
— and Antigonus, sons of John Hyrcanus, besiege and take Samaria, III. 255  
— I., Coins of, III. 100, 180  
— Defeated by Aretas, III. 272  
— II., escapes from Rome, but re-captured, III. 273  
— Herod's son, executed, III. 355  
— reigned a year, and died, III. 256  
— seized Kingdom on death of John Hyrcanus, killed Mother, and imprisoned Brothers, III. 255  
— succeeded Queen Alexandra, displacing brother Hyrcanus, III. 272
- Aristobulus taken Prisoner by Pompey to Rome, III. 273
- Ark at Kirjath-jearim, II. 242  
— in Synagogue, II. 263, 265  
— Noah's, I. 52
- Ark of the Covenant, II. 114; III. 259, &c.  
— Covering of, III. 261  
— Fulfillment of, to Christians, III. 261  
— History of, II. 144  
— Instructions for, I. 80  
— its Wanderings, I. 80  
— Materials of, I. 80  
— Material, Dimensions, Covering, &c., III. 259
- Ark, Meaning of, to Israelites, III. 260  
— Purpose of, Contents, &c., III. 260  
— wanting in Second Temple, III. 205
- Armenia, Geography of, I. 94, 234
- Armour, &c., Assyrian, III. 296  
— of God, III. 211; IV. 205
- Arms for Temple Guard, III. 97
- Artaxerxes forbids Rebuilding of Jerusalem and of Temple, II. 155
- Artificial Horology, III. 239
- As, III. 222
- Asa, his Religious Reforms, III. 142
- Asaph, Author of Psalms, III. 323  
— Poetry of, II. 220
- Ascalon, IV. 238
- Ascanius (Ashkenaz), III. 247
- Ashkelon, IV. 238
- Ashkenaz (Ascanius), III. 247
- Ashtaroth, III. 76  
— Worship of, established by Jezebel, III. 334  
— Worship of, in Canaan, I. 358
- Asian Coins, III. 180
- Asmonean Coins, III. 100  
— Dynasty, Fortunes of, III. 255, 256  
— Line, Antigonus, last of, beheaded at Antioch, III. 321  
— Princes, Coins, III. 180
- Asmoneans, The Last of the, III. 272
- Aspen, III. 180
- Asps, IV. 103
- Ass—Wild Ass, I. 199
- Assarion, III. 97, 98, 179, 180
- Asshur, I. 264
- Assistant Ruler of Synagogue, II. 266
- Assyria, Astronomically accurate Record of, III. 330  
— Decay of Power, IV. 101  
— Description of Region, II. 282  
— Early History of, II. 331
- Assyrian Altar, I. 141  
— Inscriptions recording Deluge, I. 232  
— Inscriptions, see Monuments
- Astarte, III. 76  
— Four Hundred Priests of, III. 75
- Astology, III. 54
- Astronomy, III. 239
- Astronomical Coincidences, III. 348, 349
- Ataroth, IV. 253
- Athaliah married to Jehoram, IV. 140
- Attonement, Day of, II. 273, &c.  
— Great Day of, I. 131  
— Great Day of, Consequence of Error in Day itself, II. 278  
— Great Day of, Warning and Fulfillment, II. 276, &c. See also Day, Great
- Attendance, Early, at Sanctuary, II. 119, 263, &c.; III. 212
- A. U. C. Rome Founded, Kal. Maii, 4957, III. 210
- Augustus, Name of, conferred on Octavius, III. 352
- Aulon (Jordan Valley), III. 342
- Aulus Claudius and his wife Pomponia Græcina, III. 246  
— Pudens, III. 245
- Aureus or Gold Piece, III. 69, 96, 97, 178, 180
- Authors of Books of Bible, I. 260  
— Characteristics of, I. 290, &c.
- Author of Books of Kings, III. 1  
— Object of, III. 3
- Ava (Ivah), III. 247
- B
- Baal, III. 76  
— and Ashtaroth, Worship of, in Canaan, I. 358  
— Four Hundred and Fifty Priests of, III. 76  
— Offering to, at Carmel, III. 95  
— Priests of, slain at Kishon, III. 335  
— Tariff of Prices of Animals for Sacrifice (Phœnician), I. 357  
— Temple of, at Kades, IV. 75  
— Test of Godhead at Carmel, III. 95  
— Worship established by Ahab, III. 75  
— Worship established by Jezebel, III. 334  
— Worship, Fatal Blow to, at Carmel, III. 95
- Ealbek (Heliopolis), IV. 304, 306
- Baasha, his Succession to Throne, III. 75
- Babel, II. 55
- Baboon, I. 16
- Babylon and Rome, IV. 269
- Babylon, Church at, explained, I. 300  
— Dimensions of, II. 177, &c.  
— Doom of, I. 220  
— Geography of, II. 55, 87, 177.  
— Plan of, according to Herodotus and Ctesias, II. 91  
— Plan of Ruins, II. 90  
— Second Dynasty, Median Kings, commences, III. 240  
— Site and Remains of, II. 55  
— Sketch of History, II. 178, 179
- Babylonia, Fatherland of Jews, II. 206
- Babylonian Coins, III. 180  
— Talent, III. 178
- Babylonians in Judæa, IV. 109  
— Intemperance of, I. 221  
— Rapacity of, I. 222, 223  
— Woe to the, I. 222
- Badger, I. 91
- Bagdad, II. 280, &c.
- Bagdad, Jewish Community at, III. 212  
— Ten Colleges or Congregations of Jews at, III. 212
- Bagpipe, II. 229
- Balaam, I. 231  
— guided by Spirit, and his Ass under same influences, II. 11
- Balen, I. 243
- Banias, III. 59  
— Governed at, from which Jordan issues, III. 56  
— Fountain of, III. 279
- Baptism of Christ, II. 38
- Baptism of John the Baptist, II. 38, &c.  
— of Proselytes, II. 58  
— with which our Lord was to be Baptised, III. 273
- Barabbas, Preference of Multitude for, explained, II. 81
- Barak, II. 14
- Barberry, I. 65
- Barclay's Gateway, IV. 280
- Barley, IV. 374  
— Value of, III. 222
- Barleycorn, II. 278—80
- Barada, River, IV. 303
- Baruch, Jeremiah's Servant, Disappointment, and Fidelity, II. 98  
— writes God's Denunciation of the Land in Rolls, II. 76
- Bashan, Cities of, I. 374  
— Geography of, IV. 247
- Bas-reliefs. See Monuments.
- Bat, I. 138
- Batanea, IV. 247, 248
- Bath (Measure), II. 381; III. 10, 11, 12
- Bathsheba, IV. 280
- Battalim, or Men of Leisure, III. 212
- Bay Trees, IV. 344
- Bdellium, I. 244
- Bean, IV. 194, 195
- Bear, I. 90
- Bearded Vultures, II. 249  
— (Lämmergeier), II. 294
- Beast, Number of the, IV. 300  
— of Prey, I. 22, 23, 57, 58, 88, 89, 90, 92; IV. 54
- Bedawin of Sinai, IV. 153
- Bee, IV. 294, 313
- Bees, IV. 350
- Beer-sheba, I. 114  
— Origin of name, I. 63
- Beetles, IV. 292
- Beggars, I. 237
- Behemoth, I. 251
- Beirut, IV. 234
- Beka, III. 97, 180
- Bel and the Dragon, IV. 347, 348
- Belik, III. 250
- Bells, II. 312
- Benevolence and Charity, Deeds of, I. 237, 251
- Benhadad II. Conquered by Ahab, III. 306, 337
- Benjamin and Joseph, I. 348
- Berea, IV. 306
- Bernice, sister of Herod Agrippa II., II. 147, &c.
- Berthai, III. 254
- Beryl, II. 351
- Bestead, III. 54
- Beth, III. 254
- Beth-Adim, III. 248
- Bethel, IV. 122  
— and Dan, Golden Calves at, III. 75  
— Events which happened at, IV. 138  
— Jacob's Vision at, I. 213
- Bethel, School of Prophets at, III. 76  
— The Nameless Prophet of, Idolatry at, IV. 138, 139
- Bethesda, Pool of, IV. 282
- Bethlehem, Character of, as a Village, IV. 224  
— Children slain by Herod, III. 368, 269  
— Christ's Birthplace, I. 240  
— Geographical Position, IV. 193  
— Jesus Christ born at, III. 368

Bethsaida, III. 170  
 Beth-shemesh, IV. 202, 367  
 Betrothal and Marriage, Interval between, IV. 269  
 Betser (Gold), III. 189  
 Between the Books, II. 203, 205, 233, 234; III. 82, 254, 272, 319, 352, 368  
 Bewray, III. 55  
 Bezaleel and Aholiab, Source of their Skill, II. 11  
 Bible, Lloyd's, 1701; Cambridge, 1762; Oxford, 1769, IV. 373  
 — Almanack, IV. 180—183  
 — and Testament (Genevan), Relation between, IV. 328.  
 — Anglo-Saxon Version of, I. 43  
 — Animals, III. 7, 71, 88, 134, 201, 205, 312, 327; IV. 7, 54, 102, 145, 166, 216, 232, 313, 349  
 — Authorised Version of, the, under James I., IV. 375  
 — Biographies. See Abraham, Isaac, Jacob, Joseph, Moses, &c.; II. 1, 17, 149, 165, 187, 226, 242, III. 32, 62, 74, 93, 125, 154, 304, 333; IV. 97, 139, 223, 314  
 — Bishop's, IV. 336, &c.  
 — Character of, Epitome of God's Truths, I. 191  
 — Chronology, III. 362—364  
 — Coincidences, I. 26, 97, 145, 193, 292, 325; III. 19, 210; IV. 49  
 — Coins, &c., III. 242  
 — Contrasts, IV. 161  
 — Different Readings in various Works, IV. 266  
 — Discrepancies in, how Reconcilable, I. 261  
 — Diseases of, IV. 76, 174, 275  
 — Eastern Geography, I. 93, 102, 151, 232, 263, 359; II. 55, 87, 177, 211, 280, 330; III. 247, &c.  
 — English, History of, I. 12, 43, 68, 81, 257; II. 19, 122, 260, 300, 306; III. 267; IV. 65, 83, 262, 323, 336, 361, 375  
 — Ethnology, I. 337, 356, 373; II. 206, 236, 303; III. 197, 233; IV. 108, 142  
 — Genevan, IV. 326, &c.  
 — Geography, II. 55, 87, 177, 211, 280, 330; III. 22, 56, 103, 168, 183, 247, 279, 342, 358; IV. 23, 38, 71, 87, 118, 136, 150, 183, 196, 230, 247, 276, 302, 363  
 — Great, The, Copies of, where existing, IV. 267; of 1539, IV. 262, &c.; Reduced Facsimiles of Title-pages, IV. 263, 265  
 — Illustrations from Coins, Medals, and Inscriptions, I. 29, 46, 59, 153, 237, 251; II. 85, 155, 190, 217; III. 242  
 Bible, Illustrations from Eastern Manners and Customs, I. 29, 46, 59, 153, 237, 251  
 — Inspiration, I. 190, 205, 260, 333  
 — Known by Translation, I. 333  
 — Manners and Customs, III. 212  
 — Measures, Weights, and Coins, II. 278, 330;

III. 10; III. 66, 96, 175, 222, 238, 330, 347, 361; IV. 27, 180  
 Bible Metals, III. 188  
 — Minerals, II. 347; III. 188, 295; IV. 13  
 — Modes of Reckoning, III. 331  
 — Music, I. 17, 70, 183, 215, 296; II. 6, 70, 183, 229, 310; III. 374  
 — Musical Instruments of, I. 19  
 — Narratives of the, Fragmentary, I. 261  
 — Natural History, I. 14  
 — Other Versions of, I. 42—46  
 — Perfumes, I. 241, 328, 374; II. 151, 153  
 — Plants, I. 6, 36, 65, 118, 275; II. 40—42, 106, 107, 173, &c., 326, 327; III. 215; IV. 131, 193, 245, 310, 342, 356, 372  
 — Poetry, I. 209, 286, 353; II. 58, 77, 159, 219, 269, 339; III. 16, 48, 80, 113, 151, 219, 286, 356, 373; IV. 4  
 — Printed under Edward VI., IV. 326  
 — Psychology, I. 289; II. 10, 126, 162, 191; III. 171  
 — Relation between Authorised Version and Earlier Translations, IV. 377  
 — Relation of Psalms to, III. 316  
 — Revision of Authorised Version, IV. 382, 383  
 — Translators of, I. 12, 269  
 — Translators of the Authorised Version; their duties and plan of the work, IV. 376  
 — Two Passages quoted from the several principal Versions, IV. 378, 379  
 — Versions and Editions of, I. 258, &c.  
 — The word, IV. 320  
 — Words, III. 53, 109, 224, 383; IV. 68, 111, 127, 148, 208  
 — Division II., IV. 271  
 Biblical Imagery, Source of, III. 286  
 — Poetry, Outlines of History of, II. 58, 77, 159, 219  
 — Psychology, I. 289  
 Bildad, IV. 20, &c., 62  
 Binding and Loosing, III. 80  
 Biographies, II. 1, 17, 149, 165, 187, 226, 242  
 — of Bible, see Abraham, Isaac, Jacob, Joseph, Moses, &c.; III. 32, 62, 74, 93, 125, 154, 304, 333; IV. 97, 139, 223, 287, 314  
 Bird-headed Idols, II. 139  
 Birds, II. 24; III. 7  
 Birds of the Bible, II. 244, 247, 294, 344, 360, 362  
 — of Prey, II. 247, 294, 344, 360; IV. 8  
 — of Prey, Nocturnal, II. 344, 360  
 — Perching, II. 360, &c.  
 Birs-Nimroud, II. 56  
 Birth of Hebrew Children, I. 29  
 Bishop, Qualifications for, III. 213  
 Bishops' Bible, IV. 336  
 — compared with Cranmer's, IV. 338  
 — Distribution of Books of Bible among Revisers, IV. 377

Bible, Marginal Notes, IV. 339  
 Bison, II. 25.  
 Bissexiles, Cycles, III. 240  
 Briar, IV. 245, 373  
 Brickmaking, IV. 14  
 — in Egypt, I. 105  
 Brigandines, III. 190  
 Brimstone, IV. 18  
 Bronze, III. 191  
 — used for Arms, Vessels of Temple, Domestic Vessels, Fetters, Ornaments, III. 192  
 Brook Cherith, Elijah's Retreat, III. 93  
 Broom, Butcher's, IV. 373  
 — Spanish, IV. 194  
 Brother, Duty of to a Childless Widow, III. 258  
 Bruit, III. 101  
 Bryony, Wild, IV. 246  
 Buckthorn, IV. 193, 344  
 Bulrush, IV. 374  
 Bull, Cow, Calf, &c., I. 379, &c.  
 — Heifer, Calf, I. 366, &c.  
 — Winged, I. 344, &c.  
 Bullock offered on Great Day of Atonement, II. 275  
 Bunsen discredit the History of Elijah, III. 74  
 Burial among Jews, Spices used at, I. 330  
 — Customs at, IV. 331  
 Burnt Offerings, I. 130  
 Bush, Moses at, III. 102  
 But (in special sense), III. 101  
 Butcher's Broom, IV. 373  
 Buteiha, III. 286  
 By (in special sense), III. 101  
 C  
 Cab, Cabi (Measure of Law), II. 381  
 Cahus (Measure), III. 12  
 Cadmia, III. 191  
 Cæsar, Julius, Assassinated, III. 319  
 — Octavius, named Augustus, III. 352  
 Cæsarea, IV. 237  
 Cæsarea Philippi, III. 59  
 — Population in time of our Lord, IV. 143  
 Cain slays Abel, I. 51  
 Calamine (Carbonate of Zinc), III. 191  
 Calamus, I. 244  
 — Sweet, IV. 372  
 Caleb and Joshua, of spies, faithful, II. 5  
 — as spy, I. 177  
 — Hebron allotted to him, II. 288  
 — his connection with Tribe of Judah, I. 76  
 Calendar, Construction of prohibited to Jews, III. 330  
 — Forbidden to Jews, III. 239  
 — Repressed by Pope Gregory III. 331  
 — Substitute for in division of year, III. 239  
 Calif, I. 366, &c.  
 — Object of worship, III. 75  
 Half-headed Idols, II. 139  
 Callipie Period, III. 249  
 — as Lunar Cycle, III. 240  
 Calneh, I. 266  
 Calneh (Caneh), III. 247  
 Calves, Golden, III. 190  
 Camel, Dromedary, I. 315, 364  
 — Go through the Eye of Needle, I. 365

Brazen Serpent, Worship of, III. 4  
 Breast-plate of High Priest, Stones of, III. 349  
 Briar, IV. 245, 373  
 Brickmaking, IV. 14  
 — in Egypt, I. 105  
 Brigandines, III. 190  
 Brimstone, IV. 18  
 Bronze, III. 191  
 — used for Arms, Vessels of Temple, Domestic Vessels, Fetters, Ornaments, III. 192  
 Brook Cherith, Elijah's Retreat, III. 93  
 Broom, Butcher's, IV. 373  
 — Spanish, IV. 194  
 Brother, Duty of to a Childless Widow, III. 258  
 Bruit, III. 101  
 Bryony, Wild, IV. 246  
 Buckthorn, IV. 193, 344  
 Bulrush, IV. 374  
 Bull, Cow, Calf, &c., I. 379, &c.  
 — Heifer, Calf, I. 366, &c.  
 — Winged, I. 344, &c.  
 Bullock offered on Great Day of Atonement, II. 275  
 Bunsen discredit the History of Elijah, III. 74  
 Burial among Jews, Spices used at, I. 330  
 — Customs at, IV. 331  
 Burnt Offerings, I. 130  
 Bush, Moses at, III. 102  
 But (in special sense), III. 101  
 Butcher's Broom, IV. 373  
 Buteiha, III. 286  
 By (in special sense), III. 101  
 C  
 Cab, Cabi (Measure of Law), II. 381  
 Cahus (Measure), III. 12  
 Cadmia, III. 191  
 Cæsar, Julius, Assassinated, III. 319  
 — Octavius, named Augustus, III. 352  
 Cæsarea, IV. 237  
 Cæsarea Philippi, III. 59  
 — Population in time of our Lord, IV. 143  
 Cain slays Abel, I. 51  
 Calamine (Carbonate of Zinc), III. 191  
 Calamus, I. 244  
 — Sweet, IV. 372  
 Caleb and Joshua, of spies, faithful, II. 5  
 — as spy, I. 177  
 — Hebron allotted to him, II. 288  
 — his connection with Tribe of Judah, I. 76  
 Calendar, Construction of prohibited to Jews, III. 330  
 — Forbidden to Jews, III. 239  
 — Repressed by Pope Gregory III. 331  
 — Substitute for in division of year, III. 239  
 Calif, I. 366, &c.  
 — Object of worship, III. 75  
 Half-headed Idols, II. 139  
 Callipie Period, III. 249  
 — as Lunar Cycle, III. 240  
 Calneh, I. 266  
 Calneh (Caneh), III. 247  
 Calves, Golden, III. 190  
 Camel, Dromedary, I. 315, 364  
 — Go through the Eye of Needle, I. 365

Camel, Swallow, and Strain at Gnat, I. 360  
 Camphire, Camphor, IV. 246  
 Cana of Galilee, supposed Locality of, IV. 76  
 Canaan. See Holy Land  
 — Character of Inhabitants in Abraham's Time, I. 62  
 — Conquest of, by Joshua, II. 17, &c.  
 — Famine in, I. 278  
 — Geological Characteristics, III. 298  
 — Geography of, III. 168, 183  
 — Inhabitants at Time of Exodus, I. 333  
 — Nations of, driven out, III. 197  
 — Possession of, by Israel only gradual, II. 188  
 — Report of, by Spies, I. 230  
 Canaanites, I. 339  
 — Civil Institutions and Government, I. 358  
 — Pedantry among, I. 258, &c.  
 — Israel's Wars with, III. 198  
 — Intermarriage of Israelites with, III. 199  
 — Religion of, I. 358  
 Candlestick, Golden, III. 148  
 — Golden, and its Lights, III. 309  
 — Golden, Emblematical, III. 151  
 — Golden, fulfilled in Christ and His Church, III. 151  
 Cane, Sweet, I. 244; IV. 372  
 — (Measure), II. 278—283  
 Cankerworm, IV. 292, 294  
 Canna (Measure), II. 278—280  
 Caneh (Calneh), III. 247  
 Canon of Jews of Palestine closely corresponding with our Bible, IV. 319  
 — of Old Testament and Apocrypha, IV. 317  
 Canticles, IV. 321  
 — and Proverbs compared, IV. 358  
 — Answer to Renan's Arguments on, IV. 324  
 — Authorship, IV. 321, &c., 355  
 — Commentaries on, IV. 356  
 — Conception of Christ in, IV. 354  
 — Imagery of Book, IV. 353, 354  
 — Various Interpretations of, IV. 354  
 — Uses in Reading; its Doctrines; Parallel Imagery in other parts of Scripture, IV. 356  
 — Wrong Interpretations of; Charm of the Book for Devout Persons, IV. 325  
 Capacity, Measures of, III. 10  
 Caper (Plant), I. 225  
 Capernaum, III. 170  
 — as the Scene of many of our Lord's Deeds and Miracles, III. 184  
 — Authorities for identification with Tell Hinn, III. 186  
 — Ruined Synagogue at, built by Centurion, III. 183—185  
 — Plan of Synagogue, III. 184  
 — Reasons for identifi-

- ing with Tell Hum, III. 186
- Capernaum, Tombs and Buildings at, III. 185
- Capharnaum, Formation of, III. 279
- Cappereh, III. 261
- Captivity, Poetry of the Return from, II. 221
- Strange Marriages of Hebrews during, III. 90
- Time of, IV. 108
- Captivities under Sidenians, Syrians, Philistines, &c., IV. 108
- Carat, III. 97, 224
- Carbonate of Zinc, III. 191
- Caruncles, II. 352
- Carcases and Eagles explained, III. 133
- Carchemish, III. 247
- Carmel, Mount, IV. 236
- described, IV. 119
- Elijah at, III. 76, 94, 95
- Test of Godhead at, III. 334
- Carpet—Weeds, II. 107
- Carraha, III. 250
- Carriage—Carriages, III. 224
- Casiphia, III. 247
- Cassia, I. 245; IV. 344
- Cassius, Pro-consul of Syria, laid Judaea under Tribute, III. 319
- Castor-oil Plant, IV. 344
- Cat, I. 26
- Caterpillar, IV. 292, 293
- Catholic Epistles, Difficult Passages explained, I. 31, 53, 66, 100, 117, 171, 181, 287, 300, 323, 382
- Cattle, Domestic, I. 366, 379, &c.
- Domestic and Wild, I. 366, &c.
- Plague (of Egypt), I. 78
- Wild, II. 24
- Cave of Machpelah, IV. 199
- Cavern at Banaias, III. 56
- of Palestine, IV. 16
- Caves of Arbelah, III. 281
- Cedar, IV. 358, 359
- of Lebanon, IV. 358
- Celsins, Olaf, on Scripture Plants, I. 7
- Cembalo, I. 219
- Census, III. 180
- Centurion's Synagogue in ruins at Capernaum, III. 183—185
- Cerastes, IV. 103, &c.
- Chabora, III. 250
- Chaboras, III. 250
- Chenix (Measure), III. 11
- Chain of Sacred Reckoning, III. 351
- Paul's, III. 210
- Chalach (Halah), III. 250
- Chalanny, I. 266
- Chalcedony, II. 352
- Chalcitiss, III. 250
- Chaldea, Fatherland of the Jews, II. 206
- Aspect of Country, II. 208
- Interior, Religion of, II. 209
- Chaldean Architecture, II. 208
- Collection in British Museum, II. 209
- Great Year, III. 240
- Notation, Influence of, on later Metrical Systems, III. 223
- Scale of Time, III. 238
- Chaldeans, Early History obscure, II. 208
- Woe to the, I. 222
- Chalol (Pipes), II. 6
- Chalka, III. 179
- Chambering, III. 225
- Chameleons, IV. 59
- Chamois, II. 106
- Chapiter, III. 225
- Chapman, III. 225
- Charchemish, III. 247
- Charcoal, Principal Traffic of Peninsula of Sinai, I. 228
- Charger (Dish), III. 225
- (Horse), Value of, III. 224
- Chariot, War, Cost of, III. 97
- Chariots, Four, Vision of, in Zechariah's Prophecy, IV. 369.
- Charity and Benevolence, Deeds of, I. 237, 251
- Charman (Chilhad), III. 248
- Charmande, III. 248
- Charon, III. 250
- Charran, III. 248, 250
- Chârûz (Gold), III. 189
- Chashmal, III. 192
- Chazan, equivalent to Sexton, Beadle, and Apparitor, III. 213
- equivalent to Imam of Mosque, III. 214
- of Synagogue: his Duties, Qualification, &c., III. 213
- Chebar (River), Ezekiel's Dwelling-place, II. 196, 280
- (River), (Khabour), III. 247
- (River), Scene of Ezekiel's Vision, II. 195
- Chedorlaomer (Name), I. 68
- Chelonia, IV. 54, &c.
- Cherith (Brook), Elijah's Retreat, III. 93
- (Brook): its Position, III. 346
- Chernub, Form of, I. 295
- Origin of Word, I. 346
- Cherubim and Seraphim, I. 294, 344
- Form of, III. 291
- Fulfilment for Christians, III. 294
- Human Element predominant in, III. 291
- Meaning for Israel, III. 292
- of Ezekiel, III. 291
- of Ezekiel's Vision, II. 195
- of Mercy-seat, III. 290
- on Mercy-seat, III. 261
- Swiftmess of, III. 291
- Chewing the Cud, Test of Cleanliness in Animals, II. 292
- Chichester, Inscription found at, A.D. 1723, connected with New Testament, III. 244—245
- Chickens, III. 134
- Chief Ruler of Synagogue, II. 264, &c.
- Cheke, Sir John, his Translation of St. Matthew, IV. 326
- Child of Twelve presented to the Lord, I. 48
- weaned, I. 46
- Childless Widow, Claim on husband's brother or kinsman, III. 258
- Children of Disobedience, Spirit working in, IV. 116, &c.
- Hebrew, Birth, Education, Schools, I. 29
- Chilhad (Charman), III. 248
- China, Astronomically Accurate Records of, III. 330
- first Cycle of 60 years, III. 240
- first Historic Cycle, III. 240
- Chinureth, III. 283
- Chea (measure), III. 10
- Choral Services of Temple ordered by David, III. 140
- Cherazin, III. 170
- other Buildings at, III. 187
- Ruined Synagogue at, III. 187
- Christ, see Jesus.
- and St. Peter and St. John in the Sanhedrim, II. 250
- Inheritance in, IV. 52
- Christ's Example, II. 270
- Christian Era, A.D. 1, III. 240
- Different Calculations as to place in age of World, III. 30
- Chronicles, Authorship discussed, III. 138
- Books of, III. 137
- divisible into Four Main Portions, III. 140
- Ezra, Author of, III. 138, 139
- Ezra's object in writing, III. 139
- Genealogies in, III. 140
- Genealogy of Descendants of David, Valuable, III. 140
- Objects of Writer, III. 142
- of David, Book of, III. 1
- of Israel, III. 2
- of Kings of Israel, Book of, III. 1, 74
- of Kings of Judah, Book of, III. 1, 2, 74
- State of Jewish Nation when written, III. 139
- Valuable as Supplement to Kings, III. 141
- Chronological Table of Paul's Epistles, III. 269
- Chronology, III. 238
- Jewish, III. 330, &c.
- Jewish, Light on, from Epitaphs in Crimea, III. 331
- of Acts of Apostles, IV. 27
- of Bible, III. 362, 364
- of Book of Exodus, I. 76
- of Books of Kings, III. 5
- Scaliger's System of, III. 331
- Chronometry, III. 233
- Chrontaxis, III. 238
- Chrysolite, II. 351
- Church, IV. 271
- at Babylon exhorted, I. 300
- Early Community of Goods, III. 267
- Early State of Society in, III. 267
- Founded on Rock, III. 78
- in Rome, IV. 113
- of the Holy Sepulchre, IV. 284
- Cicir, III. 97
- (Gold), III. 97
- Cinnamon, I. 245; IV. 344
- Circumcision, I. 30
- Renewed, after forty years' wandering, II. 19
- The True, III. 21
- Cithara, I. 296
- Cities of Plain, site of, III. 359
- Citole, I. 218
- Citron, III. 217
- Claudia, IV. 384
- Wife of Pedeus, III. 245
- Clavicytherium, I. 218
- Clavichord, I. 218
- Clay, IV. 14
- Cleansing by Christ, II. 40
- Clement, fellow-traveller with St. Paul, I. 150
- Clepsydra sent to Charlemagne and Haroon al Raschid, III. 238
- Clerus, and words derived from it, I. 207
- Climate, influence on Poetry, III. 382
- of Palestine, III. 382
- Climax, III. 251
- Clout—Clouted, III. 226
- Cloth, Linen, II. 329
- Cobra, Egyptian, IV. 103, 104
- Cock, in connection with St. Peter's Denial, III. 134
- Cock-crow, marks Division of Night, III. 238
- Cock-crowing, indicating definite Portion of Time, III. 134
- Cockatrice, IV. 105
- Cockle (meisone weed), IV. 372.
- Codex Sinaiticus, wants but twelve verses of Mark's Gospel, III. 196
- Cohen, I. 30
- (Priest, Descendant of Aaron), I. 61
- Coinage, Tables of, III. 180.
- Coincidences, Astronomical, III. 348, 349
- Coincidences of Scripture, I. 26, 97, 145, 193, 292, 325; III. 19, 210; IV. 49
- Coincident Modes of reckoning Time among Jews, III. 347, &c.
- Coins, III. 10, 175, 222, 238
- Cyprian, of time of Claudius, Inscriptions on, III. 243
- illustrating Scripture, III. 242
- Measures, and Weights, IV. 180
- Medals, and Inscriptions, II. 85, 155, 190, 217
- Medals, and Inscriptions illustrating New Testament, III. 242
- Coin of Apameia representing Deluge, I. 34
- Coins of Bible, III. 69, 97, 330, 347, 361; IV. 27
- Samaritan, I. 157
- Weights, and Measures of Bible, II. 278, 380
- Colleges, Ten, of Jews at Bagdad, III. 212
- Colocynth, IV. 246
- Colossians, Authenticity of Epistle to, IV. 159
- Characteristic Contents of Epistle, IV. 157, 158
- Epistle to, III. 210; IV. 157
- Warnings of Epistle to, against False Teaching, IV. 160
- Colouring, Local, of St. Paul's Epistles, II. 271, 376; III. 19, 210; IV. 49
- Column, Form of Two Corner Columns at north end of all Synagogues, III. 184
- Coming of the Lord (in Malachi), III. 109, 115
- Commandment, Fourth, a Witness, III. 15
- Commandments, Ten, given, I. 80.
- King Alfred's Version of, I. 14
- Commemorative Piles, IV. 15
- Commerce of Israel with other Countries, III. 237
- Common Prayer, Book of, Revision of, IV. 382
- Community of Goods in Early Church, I. 147
- Extent of, how arose, how long lost, &c., III. 267
- not Compulsory, III. 267
- Its Object, III. 267
- Complex Parallels in Structure of Verses in Poetry of Bible, III. 48
- Couder, Lieut., R. E., Survey of Jordan Valley, III. 343
- Coney, II. 201
- Confession of Sin, IV. 220
- Congregation, Legate or Apostle of, III. 212, 213
- Tabernacle of, III. 44
- Congregations, Ten, of Jews at Bagdad, III. 212
- Conscience, God revealed in, I. 334
- Contrasts of Scripture, II. 257; IV. 161
- Convulsus, IV. 312
- Copper, Brass, Bronze, Tin, III. 191
- Copper Vessels, III. 191
- Cor (Measure), III. 11
- Coracinus (Fish), III. 279
- Coral, IV. 353
- Corban, I. 155; III. 98
- Coriander, IV. 310
- Corinth, Description of, II. 376
- Its Games, II. 377
- State of Church, IV. 30
- Second Epistle to Thessalonians written from, III. 338
- Corinthians, First Epistle, IV. 29
- Second Epistle, IV. 46
- Paul's Epistles to, II. 376, &c.
- Corinthians, Special Character of their Scepticism, II. 379
- Cormorant, III. 312; IV. 8
- Corn, Value of, III. 222, &c.
- Corner-stones, Quotation explained, III. 326
- Corus (Measure), III. 12
- of Land, III. 222
- Cossae, III. 248
- Costigan, his Attempt to Explore the Jordan, III. 343
- Cotes, III. 383
- Cotton, II. 328
- Cotyle (Measure), III. 10
- Countries for Gold, Havilah, III. 189
- Ophir, III. 189
- Parvaim, III. 189
- Raamah, III. 189
- Uphaz, III. 189
- Course of Jordan, III. 57
- of this World explained, IV. 116, &c.
- Courses of Priests in Temple, Worship arranged by David, III. 149
- of the Priests, The, III. 241
- Court of Tabernacle, III. 40
- Covenant, See Ark.
- Ark of, II. 144; III. 259, &c.
- Book of the, I. 153
- New, III. 342
- Covenant between God and Israelites, Ratification of, I. 159
- Covenant between Israelites and their God at Sinai, I. 80
- Covenant between Jacob and Laban, I. 254
- Coverdale, Bishop, his work for the Bible in Paris, IV. 262
- Characteristics of his Translation of Bible, IV. 66, &c.

Coverdale, Miles, Bishop of Exeter, Work on the Bible, Copies of his First Edition existing, IV. 68  
 — his Communication with Sir T. More, III. 263  
 — his Translation of Bible, IV. 65  
 — his Version of Bible compared with Tyndale's and others, IV. 65, &c.  
 — made Rector of St. Magnus Martyr, London Bridge, and died, III. 265  
 — Notice of, III. 363  
 — Translation of Bible, II. 65  
 — writes to Thomas Cromwell, III. 263  
 — Bishop of Exeter, and deprived, III. 264  
 — Bible, Second and Third Editions, III. 264  
 — Prologue to Bible, III. 265  
 — translates Bible, III. 263, 264  
 Coverings of Tabernacle, I. 80  
 Craze, III. 292  
 Cranmer, Archbishop, Burned, IV. 326  
 — First Public Employment, III. 264  
 — made Archbishop of Canterbury, III. 264  
 — Preface to Great Bible, IV. 264  
 Cranmer's Bible, IV. 336  
 Crassus. See *Marcus Crassus*  
 Creation, I. 49, &c.  
 Cretans, their Character as given by Epimenides, IV. 261  
 Crete, State of Church in time of Titus, IV. 260  
 Crocodile, IV. 54, &c.  
 Crocus, IV. 373  
 Cromwell, Thomas, and Miles Coverdale, their Intercourse, III. 263  
 — executed, III. 264  
 — his Work in connection with translation of Bible, and his Death, IV. 262, 263  
 Crow, Hooded, II. 360, 364  
 Crowing of Cock, indicating definite portion of Time, III. 134  
 — mark division of Night, III. 238  
 Crown of Thorns, IV. 193  
 Crucifers (Bible Plants), I. 118  
 Crucifixion, certain data from which others can be reckoned, IV. 27  
 Cruse, III. 383  
 Cubit, II. 278, 280  
 Cuckoo, II. 363  
 Cucumber, Bitter (*Colocynthis*), IV. 246  
 — Squirting, IV. 246  
 Cud, Chewing, a Test of Cleanliness in Animals, II. 292  
 Cumber, III. 383  
 Cumberance, III. 383  
 Cumim, IV. 310  
 Cuneiform Epitaphs in their Light on Jewish Chronology, III. 331  
 — Inscriptions not thoroughly mastered, II. 298  
 Cup, New Testament, &c., III. 341  
 Curfew, III. 239  
 Currency, Jewish, at different Periods, III. 180  
 Curses on Disobedience of Israel, II. 142  
 — on Ebal, IV. 122  
 Cursings and Blessings at Ebal and Gerizim, II. 187  
 Cash, III. 248  
 Cushman, III. 248

Customs, Illustrations from Eastern Manners and, I. 29, 46, 59, 153, 237, 251  
 — Eastern, and Manners, II. 119, 233  
 — Eastern, and Manners, Illustrations from, III. 212  
 — Illustrations of Eastern Manners and, IV. 212, 239, 267, 330  
 Cuth (Cuthab), III. 248  
 Cuthah (Cuthab), III. 248  
 Cuthas, III. 248  
 Cycle of Seven Years, III. 331  
 — of Nineteen Years, III. 331  
 — of Twenty-four Orders, III. 240  
 — of Forty-nine Years, III. 331  
 — Dominican, of Twenty-eight Years, III. 331  
 — Metonic, III. 351  
 — Metonic of Nineteen Years, III. 331  
 — of Indiction, III. 240  
 — of Jewish Years, Septennial, III. 240  
 — of the Indiction of Fifteen Years, III. 331  
 Cycles, Coincidences between, which are determinatives as to dates, III. 240  
 — of Time, III. 241  
 — Sabbatic, III. 241  
 Cymbals, II. 310  
 Cypress, IV. 359  
 Cyprian Coins of time of Claudius, Inscription on, III. 243  
 Cypros, Herod's Mother, influences him against Mariamme, III. 352  
 Cyrus, edict to Jews to return to Jerusalem, III. 161  
 — his Decree to restore Jews to country and to rebuild Temple; its Monotheistic character; light thrown on by inscription, II. 85  
 — Tomb of, III. 23, 24

D

Daily Sacrifice, I. 130  
 — Restored, III. 163  
 Damascus, IV. 307  
 Dan and Bethel, Golden Calves at, III. 75  
 Dana, III. 180  
 Daniel, II. 369  
 — appointed Master of the Magi, II. 372  
 — Authenticity of his Prophecy, II. 370  
 — Coupled by Ezekiel with Noah and Job, II. 373  
 — Divisions of his Prophecy, and Proofs of authenticity in the language in which several parts were written, II. 373  
 — Dr. Arnold's View of his Prophecy, II. 369  
 — his Apocalyptic Prophecies, II. 374  
 — his Doctrine of Angels, II. 375  
 — Language of his Prophecy, II. 373  
 — Personal History; interprets Nebuchadnezzar's Dream of Images, II. 371  
 — Question whether present when Nebuchadnezzar set up Image in Plain of Dura, II. 372  
 — View of his Prophecy by the Jews, II. 369

Darcon, III. 97, 180  
 Darc, III. 96, 173, 179  
 — Golden, III. 71  
 Darius, his Gifts for Service of Sanctuary, III. 205  
 — Prosperity of Persian Empire under, III. 205  
 Darkness, Plague of, I. 79  
 Darknooth, III. 71, 178  
 Date of Crucifixion certainly known, from which others may be reckoned, IV. 27  
 Date-tree, IV. 372  
 Dates reckoned from Crucifixion, IV. 27  
 Daughter of Zion Mourning, II. 67  
 David anointed by Samuel, III. 64; IV. 225  
 — anointed King, III. 129  
 — arranged System of Temple Worship, III. 140  
 — as Lyric Poet, II. 77, &c.  
 — as Shepherd, and playing before Saul, IV. 234  
 — at Naioth, III. 65  
 — at Ziklag, III. 130  
 — Author of Psalms, III. 323  
 — Biography of, IV. 2-7  
 — Book of Chronicles of, III. 1  
 — Character of, IV. 223  
 — Character of Writings, drawn by Campbell, poet, II. 80  
 — Circumstances in Youth, IV. 224  
 — collected Materials for Temple, III. 140  
 — dancing and leaping before the Lord, IV. 288  
 — His influence on Hebrew Poetry, II. 77, &c.  
 — His longing for the water of Bethlehem, IV. 227  
 — His prosperity, III. 140  
 — His sins, IV. 288, 289  
 — Imagery in his Poetry, II. 78  
 — in Cave of Adullam, III. 130; IV. 224  
 — Kingdom at first Judah only; its extension, IV. 257, 288  
 — Lamentation for Absalom, IV. 290  
 — Life of, IV. 223  
 — Life thrice attempted by Saul, III. 130  
 — Light on History from Book of Ruth, III. 257  
 — Master of all Countries round Canaan, Syrians, Moabites, Ammonites, Philistines, Amalekites, III. 189  
 — Mourning for Saul, IV. 227  
 — Name in different forms, II. 78  
 — Number of Psalms written by, II. 79  
 — plays on harp to Saul, III. 129  
 — Preparations for Temple, III. 140  
 — Rebellion of Absalom, IV. 289  
 — Reign of, III. 140  
 — Saul's armour-bearer, IV. 226  
 — Saul's jealousy and hatred of, IV. 226  
 — Silver abouts, III. 190  
 — slays Goliath and gives Israel, IV. 225  
 — succession to throne, IV. 267

David, The Moabite element in his Genealogy, III. 238  
 — Victories over Philistines, Edomites, Moabites, and Syrians, IV. 288  
 — when outlawed, IV. 226  
 David's Harp, Legend of Rabbis, III. 238  
 Day, Divisions of, III. 238  
 — of Atonement, I. 131; II. 273  
 — of Atonement, meaning and Fulfilment, II. 276, &c.  
 — of Expiation, III. 240  
 — of Judgment not to unsettle Mind, II. 299  
 — of Judgment predicted by Joel, II. 158  
 See also *Atonement, Great*  
 — of Rest provided for observance of us to Limits of Time, III. 239  
 — of the Lord, II. 68  
 — of the Lord (*du Malachi*), III. 108  
 Days of Prophetic Visions, IV. 300  
 Day's Journey, II. 280  
 Daysman, III. 383  
 Dend, A Gospel to, I. 181  
 — Christ preaching to, I. 117, 181  
 — Resurrection of, IV. 33  
 — State of, III. 303  
 Dead Sea, III. 56, 359  
 — and its Minerals, IV. 17  
 — Characteristics of Water, IV. 23, 24  
 — Fruit, IV. 312  
 — Geography of, IV. 23, 38  
 — Geology of, IV. 25  
 Deal, III. 384  
 Death, Customs at, IV. 331  
 Debir, IV. 200  
 Deborah (Rebekah's maid), her influence, her death, I. 268  
 — Song of, II. 61  
 Debts, Cancelling of, in Year of Jubilee, II. 367  
 Decalogue, King Alfred's Translation of, I. 14  
 Decennial Periods of Regnal Years, for Jewish reckoning by, III. 330  
 Décimètre, III. 10  
 Dedan (Cushite), III. 248  
 — (Semitic), III. 248  
 Dedication, Feast of, III. 27  
 Deeds of Charity and Benevolence, I. 237, 251  
 Deer, Red, II. 135  
 Degrees of Dial, III. 238  
 Degrees, Songs of, II. 221; III. 318  
 Delicately, IV. 271  
 Deliciously, IV. 271  
 Delitzsch on Order of Minor Prophets, III. 275  
 Deliverance from Egypt, its Influence on Hebrew Poetry, III. 287  
 Deluge, I. 33, 52, 232  
 — Geography of, I. 234  
 Demetrius, Silver Shirines, III. 190  
 — Silversmith, IV. 51, 52  
 Denarius, III. 12, 177, 179, 222  
 — Gold, III. 71, 223  
 — Silver, III. 223  
 Departed, State of, III. 303  
 Deputies of People represented division corresponding to Priests in Course, III. 241  
 Desert Partridge, III. 72  
 Deuteronomy, I. 273

Deuteronomy, Authenticity of, I. 273  
 — Discrepancies explained, I. 276  
 — Discrepancies of Objectors, I. 273  
 — References to in Amos, I. 275  
 — to whom Authorship has been attributed, I. 273  
 Dhab, IV. 56, 58  
 Dial, Degrees of, III. 238  
 Diana, Silver Shirines, III. 190  
 Diapason, I. 298  
 Diban, Ruins of, II. 139  
 Diban, IV. 253  
 Diogenes, wife of Narcissus, significance of her name, III. 244  
 Ditrachma, III. 97, 180  
 Difficult Passages. See also *Explanation*  
 — Explained, III. 37, 133, 146, 166, 208, 267, 326, 341, 373; IV. 91, 116, 126, 206, 274  
 — in Catholic Epistles, I. 31, 53, 66, 100, 117, 171, 181, 287, 300, 323, 382  
 — in Gospels—Matthew, I. 87, 142, 196, 240, 314, 362  
 Difficulties. See *Difficult Passages, Explanation*  
 Difficulty, Time of Visit of Magi, I. 143, 144  
 Digit, II. 278—280  
 Dil, IV. 310  
 Dinah, her Defilement, I. 268  
 Dinar (Gold), III. 97  
 — Golden, III. 71  
 Diocæsarea, IV. 87  
 Diocletian Era, III. 240  
 Directions, God's, for making Altar, III. 120  
 Disciples of John the Baptist and of Christ, Question of Fasting, II. 285  
 Discrepancies in Bible, how reconcilable, I. 261  
 — in Deuteronomy explained, I. 276  
 — in Joshua explained, I. 370  
 — of Objectors to Deuteronomy, I. 273  
 Disease of Job, IV. 273  
 — of Saul, 276  
 Diseases of Bible, IV. 76, 174, 275  
 Disobedience, Spirit working in Children of, IV. 116, &c.  
 District of Jordan, III. 183  
 Division, Legal, of Years, Septennial, III. 241  
 — of Day, Announcements of, III. 238  
 — of Land among the Tribes, II. 188  
 — of Night marked by Cock-crow, III. 238  
 — of People corresponding to Courses of Priests, III. 241  
 — of Time, Day, Hours, III. 238  
 — of Year, III. 239  
 Divorce and Adultery, Our Lord's Words on, explained, II. 151  
 Divorce, Hebrew Laws of, IV. 270  
 — Grounds for Punishment of, II. 132  
 — in Mosaic Law, II. 132  
 Dofar, III. 251  
 Dog, I. 55  
 Dogs, Different Breeds of in Palestine, I. 56

- Doher, III. 239  
 Domestic and Wild Cattle, I. 366, &c.  
 — Cattle, I. 366, 379  
 — Fowls, III. 134  
 Dominant Cycle, III. 240  
 — Cycle of 28 Years, III. 331  
 Domitian, Coins of, III. 175, 177  
 Doom of Babylon, I. 220  
 Dothan, I. 179; IV. 120  
 Douai and Rheinish Versions of Bible, IV. 361  
 Dove, III. 7  
 Drachma, III. 10  
 Drachms of Gold, III. 178  
 Dragoman, III. 215  
 Drama, I. 355, &c.  
 Dramatic Poetry, I. 355, &c.  
 Draught House, III. 384  
 Drink-offering, I. 130  
 Dromedary, I. 315, 319, 364  
 Drought in Night of Ahab, III. 94  
 Drum, II. 314, &c.  
 Drusilla, Wife of Felix, II. 148, &c.  
 Dulcimer, I. 215  
 Dura, Plain of (Iman Dour), III. 248  
 Duration of our Lord's Ministry, III. 27  
 Dure, III. 384
- E
- Eagle, Booted, II. 294  
 — (Gier-Eagle), IV. 69  
 — Golden, II. 294  
 — Imperial, II. 294  
 — (Sea-Eagle or Osprey) II. 295  
 — Short-toed, II. 294  
 — Spotted or Rough-footed, II. 294  
 Eagles gathered where Carcases, explained, III. 133  
 Ear, III. 384  
 Early Attendance at Sanctuary, II. 119, 263; III. 212  
 Early Church, Community of Goods, III. 267  
 — State of Society in, III. 267  
 Earth, IV. 13  
 Easter, Greek, Holy Fire at, IV. 285  
 Eastern Geography of the Bible, II. 55, 87, 177, 211, 280, 330; III. 22, 56, 247, 252  
 — Map to Illustrate, III. 249  
 Eastern Manners and Customs, Illustrations from, II. 119, 263; III. 212  
 — Illustrations of, IV. 218, 239, 267, 330  
 Eating, Quantity of Water for Hands before, III. 12  
 Ebal, Curses, IV. 122  
 — Solomon's recognition of the Law at, II. 187  
 Ebenezer, II. 242  
 Echatana, III. 22-25  
 Ecclesiastes and Proverbs Compared, IV. 322  
 — Authorship of, IV. 228  
 — Contents and Character of Book, IV. 229  
 — or Preacher, IV. 228  
 — Solomon's Penitence in, IV. 322  
 — Teaching of, IV. 230  
 Ecclesiastical, Book of, IV. 346  
 Echalard, III. 222
- Eclipse Cycle, III. 240  
 — Table, III. 233  
 Eclipses, III. 238, 239  
 — Recurrence of, III. 239  
 — Chronological Value of, III. 347, &c.  
 Eden, I. 151  
 — Garden of, Situation, I. 151  
 — (in Thellassar), III. 248  
 — Question whether History not rather allegorically than locally descriptive, I. 153  
 Edessa, I. 254; III. 250  
 Edrei, IV. 248  
 Education of Hebrew Children, I. 29, 46  
 Edward VI., Bible printed during his Reign, IV. 326  
 — Influence of his Accession for Good, IV. 326  
 — Prayer Book, IV. 326  
 Eginetan Drachma, III. 179  
 Egypt, astronomically accurate Record of, III. 330  
 — Geography of, IV. 363  
 — Jewish Deliverance from, its Influence on Hebrew Poetry, III. 287  
 — Magician, I. 78  
 — Map of, IV. 365  
 — Natural Features, Produce, &c., IV. 364  
 — Other Names for, IV. 363  
 — Plagues of, I. 78, 79, 135  
 — The Flight into, I. 362  
 — Times of, IV. 366  
 Egyptian Coins, III. 180  
 — Inscriptions. See Monuments  
 — Money, III. 190  
 — Second Monarchy, Accession of Eighteenth Dynasty, III. 240  
 — Vultures, 248, 250  
 — Year, vague, III. 240  
 Ehud, II. 14  
 Ekron, IV. 238  
 Elae, III. 250  
 Elam, III. 25  
 Eldad and Medad, II. 4  
 Elders chosen for Official Posts in Synagogue, II. 267  
 — of Church to be called for, I. 100  
 — of Israel require Samuel to give way to a King, III. 32  
 — Reverence for, II. 267  
 Eleasar, I. 266  
 Eleazar, I. 359  
 — Friend of Joshua, his Death, II. 190  
 — Priest, Coms of, III. 99  
 — invested as High Priest, I. 180  
 Election, in 1 Thess., II. 297  
 Electrum, III. 192  
 Eleutheropolis, IV. 202  
 Elephant, II. 168, 198  
 El-Ghor (Jordan Valley), III. 342  
 Eh, Priesthood of, II. 228  
 — his Warning and Submission, II. 228  
 Elias the Restorer, III. 37  
 Eliezer, his Journey for Isaac's Wife, I. 111  
 Elibu, IV. 64  
 Elijah, III. 74, 93, 154  
 — and Elisha. Objections to History of, III. 6  
 — at Carmel, III. 76  
 — at Carmel, his Sacrifice, III. 94, 95  
 — at Horeb, III. 155
- Elijah before Ahab, III. 93  
 — brings down Fire from Heaven, III. 159  
 — casts Mantle on Elisha, III. 157  
 — commanded to anoint Hazael, Jehu, and Elisha, III. 156  
 — compared with John Baptist, III. 77  
 — denounces Ahab in Naboth's Vineyard, III. 336  
 — denounces evil against Ahab in Naboth's Vineyard, III. 158  
 — fed by Ravens, III. 94  
 — defied by Ahab, III. 94  
 — divides Jordan with Mantle, III. 160  
 — his Character, III. 77, 94  
 — his Despondency, and Miraculous Refreshment, III. 155  
 — his Flight from Jezebel, III. 154  
 — his Mission, III. 76  
 — his only Letter, III. 159  
 — History of, discredited by Ewald and Bunsen, III. 74  
 — meeting with Obadiah, III. 334  
 — denounces Drought on Ahab and Land, III. 334  
 — Messenger of the Lord to come in Spirit and Power of, III. 116  
 — ministering with Elisha, III. 159  
 — Prayer and Sacrifice, III. 335  
 — Purpose of his Miracles, III. 74  
 — Rebukes Ahaziah's Messengers, III. 159  
 — sought Three Days in vain, III. 161  
 — slays Prophet of Baal, III. 335  
 — taken up into Heaven, III. 159, 160  
 — Test at Carmel, III. 335  
 — Threat fulfilled on Ahab, "as Naboth's Word, so thine," III. 338  
 Ehim, Israelites at, IV. 187  
 Eliphaz, IV. 20, &c., 61  
 Elisha and the Minstrel, IV. 142  
 — called by Elijah, III. 157  
 — catches Elijah's Mantle, divides Jordan with it, III. 161  
 — Elijah ministers with, III. 159  
 — his Death, III. 307  
 — Work in Israel in Jehu's Time, III. 307  
 Elkana, Samuel's Father, II. 226, 227  
 Elm, IV. 344  
 Emblem of God's care, Wings, III. 289, 290  
 Emerald, II. 350  
 Emerod, IV. 68  
 Emma, I. 339  
 Emmaus, IV. 202  
 Ender, IV. 90  
 — Witch of, III. 131  
 Endurance, Happiness of, I. 66  
 English Bible, History of, I. 12, 43, 68, 81, 257; II. 19, 122, 260, 300, 306; III. 263; IV. 65, 83, 262, 326, 336, 361, 375  
 — Silver Penny, III. 222  
 — Version of Bible, I. 12
- Enquiring of the Lord, IV. 34  
 Ensus, IV. 68  
 Entreat, IV. 68  
 Epanetus, IV. 203  
 Epaphroditus, III. 211  
 — and Paul, IV. 190  
 Epaphras, IV. 190  
 Epha (Cubic Measure), II. 381  
 Engraving on Precious Stones, II. 348  
 Eudodas and Syntyche, Paul's Exhortation to, IV. 191  
 Ephah, III. 248  
 Ephesians, Epistle to, IV. 10, 53, 292, 296  
 — Authenticity of, IV. 203-205  
 — Compared with other Epistles, IV. 203  
 — Dedication of, IV. 10  
 — Division of, IV. 205  
 — Paul's Relations with, IV. 203  
 Ephesus, Foundation of Chreh at, IV. 202  
 Ephraim and half Manasseh, their Claim for Land, and how met, II. 188  
 Epic Poetry, I. 354, &c.  
 Epimenides, Paul's Quotation from, to Titus, IV. 161  
 Epistle of James, IV. 123  
 — of Jeremy, IV. 347  
 — of Paul's First Imprisonment, III. 210  
 — to Colossians, III. 210; IV. 157  
 — to Ephesians, III. 210; IV. 202, 206  
 — to Galatians, III. 19; IV. 79  
 — to Jude, IV. 135  
 — to Philemon, IV. 301  
 — to Philippians, III. 210; IV. 189  
 — to Romans, IV. 49, 113  
 — (First) to Timothy, IV. 241  
 — to Titus, IV. 259  
 Epistles. See Names by which they are known.  
 — Catholic or General, Difficult Passages Explained, I. 31, 53, 66, 100, 117, 171, 181, 287, 300, 323, 382  
 — of St. Paul, III. 268, 301, 338  
 — of Paul all Written in but Fifteen or Sixteen Years of Life, III. 268  
 — Authenticity of, III. 269  
 — Chronological Order of, III. 269  
 — Features common to, III. 269  
 — Paul's Introduction to, III. 301  
 — Lasting Effects of, III. 271  
 — Paul's Local Colouring of, II. 271, 376; III. 19, 210  
 — Not all his Writings, III. 268  
 — Notes of Places appended to, III. 269  
 — Order in Bible, III. 269  
 — Salutation and Benediction in all, III. 269  
 — Style, Reflex of his Character, III. 270  
 Epistles Written by Ammannius, III. 270  
 — Written for Special Purposes, III. 270  
 — Pastoral, IV. 50  
 — Paul's to Corinthians, II. 376, &c.  
 — 1 Peter, IV. 129  
 — 2 Peter, IV. 133
- Epistles, St. John, IV. 146  
 — to Thessalonians, II. 271  
 — First, to Thessalonians, Difficulties Explained, II. 297  
 Epitaphs in Crimea, their Light on Jewish Chronology, III. 331  
 Era, Christian, Different Calculations as to Place in World's Age, III. 330  
 Eras, Table of, III. 240  
 Erasmus, his Revisions of Text of Bible, IV. 266  
 Erch, I. 264  
 Erodium, III. 215  
 Er Riba (Jericho), III. 346  
 Esau and Jacob born, I. 111  
 — Difference of Character, I. 112  
 — Anger at Jacob's Deception of Isaac, I. 213  
 — his Anger with Jacob, I. 116  
 — his Red Pottage, IV. 194  
 — Reconciled to Jacob, I. 267  
 — Sells Birthright, I. 211  
 Eschew, IV. 69  
 Esdraelon, Plain of, IV. 72, 88, 119, 251  
 Esdras, Books I. and II., IV. 345  
 Eshbaal (Ishbosheth), his Opposition to David, and Death, III. 132  
 Esther, Author of Book of, IV. 258  
 — Book of, IV. 254  
 — Character of, IV. 257  
 — Characteristics of Book, IV. 258  
 — Date of Book, IV. 258  
 — Fast of, III. 26  
 — Book of, Objections and Difficulties, IV. 254  
 — Objections to untenable, IV. 256  
 — Position in Bible Community of, IV. 253  
 — Rest of Book of, IV. 346  
 Ethan the Ezrabite, Author of Psalm lxxxix., III. 324  
 Ethics, relation to Scripture, I. 289  
 Ethnology of Bible, I. 337, 356, 373; II. 206, 236, 303; III. 197, 233; IV. 108, 142  
 Et Tabigah, Bay of, III. 279  
 Et Tell, III. 286  
 Euphrates, I. 94  
 — Geography of, I. 94  
 Euthalius, Deacon of Alexandria, affixed Notes of Places to Paul's Epistles, III. 269  
 Ever, or Ever, IV. 127  
 Everlasting Habitations, III. 231  
 Ewald discredits History of Elijah, III. 74  
 Ewes' Milk, II. 46  
 Example of Christ Exodus, I. 76  
 — 15, Abih falling on, 28; Pharmath, III. 249  
 — Chronology of, I. 76  
 — Inhabitants of Canaan at time of, I. 333  
 Expiration, Day of, III. 240  
 Explanation of Difficult Passages. See Difficult Passages Explained.  
 Explanation of Difficult Passages. See Epistles, Gospels.  
 Eye of Needle and Camel, I. 365  
 Ezekiel, II. 195  
 — Antecedents, II. 195  
 — Cherubim of Vision—his Name, II. 195

Ezekiel, Divisions of his Prophecy, II. 195, &c.  
 — His Bread, IV. 195  
 — His Influence, II. 196  
 — His Interpretations of and Comments upon the Mosaic Law, II. 197  
 — Measurements of Book of, II. 382  
 — on Trade of Tyrus— Prophecy of Captivity, II. 197  
 — Vision of Bones, II. 198  
 — Vision of Gog and Magog at War with God's People, II. 198  
 Ezion-Geber, III. 252  
 Ezra, Book of, IV. 42  
 — as Author of Chronicles, III. 138, 139  
 — his Book, III. 138  
 — his Pulpit, II. 263  
 — Book of, separate from Nehemiah, IV. 42  
 — Subjects of his Book, III. 143

**F**

Fables in Bible Poetry, III. 219, 220  
 — of Nathan and Jonathan, III. 220  
 Faith and Works, I. 31  
 — Unity of, IV. 207  
 — Work of, II. 297  
 Falcon, II. 294  
 Falconidae, II. 294  
 Fall of Man, I. 51  
 Fame, IV. 271  
 Family in Heaven and Earth, IV. 205  
 — explained, IV. 206  
 — Prayer among the Jews, IV. 239  
 Famine, Causes of, III. 206  
 — in Canaan, I. 278  
 — in time of Ahab, III. 94  
 Fardel, III. 225  
 Fartling, III. 179  
 Fast of Esther, III. 23  
 Fasti Apostolici, Table of Chronology of Acts, IV. 28  
 Fasting of Pharisees and of John's Disciples, II. 285  
 Fasts of Jews, IV. 180  
 Fat (for Vat), IV. 69  
 Fatherland of the Jews, II. 206  
 Feast, Marriage, IV. 270  
 — of Dedication, III. 27  
 — of Harvest, II. 42  
 — of Passover, I. 305, 341  
 Feasts of Israel, Characteristics of, II. 171  
 — Relation to each other, II. 170  
 — of Purim, III. 26  
 — of Tabernacles, II. 112  
 — of Tabernacles Typical of Christ's Work; Fulfilment of, II. 114  
 — of Unleavened Bread, I. 341; II. 42  
 — of Weeks, II. 42  
 — Great, IV. 180  
 Feeding of Five Thousand and Four Thousand, Coincidence, I. 292  
 Felix and Drusilla, II. 148, &c.  
 Feunel (F. Corvus), I. 33  
 Festivals, Great, IV. 180  
 — Greek and Jewish at Full Moon, III. 239  
 Fidelity of Obadiah to true God, III. 76  
 Field-Mouse, I. 108  
 Field, Potter's: how

bought with Thirty Pieces, &c., III. 146  
 Field-vole, I. 108  
 Fiftieth Year not Contentious with Septennial Cycles, II. 241  
 Figs, III. 218  
 Fig-tree, IV. 343  
 — and Vine (in Joel), II. 66  
 Figurative Language of Bible Poetry, III. 181, 219  
 Fine, IV. 96  
 Finer, IV. 69  
 Fir, IV. 359  
 Fire, Holy, at Greek Easter, IV. 285  
 — ever burning in Altar, III. 123  
 — Sated with, III. 166  
 — to be kindled on Earth by our Lord, III. 278  
 First-born of Egypt slain, I. 79, 135  
 First Sabbath: first Sabbath of Adar, III. 249  
 First-second Sabbath, III. 240  
 Fish, IV. 166  
 — in Sea of Galilee, III. 168; IV. 167  
 — Modes of Catching, IV. 172, 173  
 Fisher, Bishop of Rochester, executed, III. 264  
 Fishing, IV. 167  
 Fitches (Vetches), IV. 69  
 Five Thousand and Four Thousand Feeding of, Coincidence, I. 292  
 Flag, Sweet, IV. 372  
 Flax, III. 327  
 Flea, IV. 292  
 Flesh offered to Idols, IV. 32  
 Flies, IV. 351  
 — Plague of, I. 78  
 Flight into Egypt, I. 362  
 Flood, I. 33, 55, 232  
 Flute, II. 6, &c., 71  
 Flute-Pipes, III. 70  
 Forgery of Jewish Money, III. 177  
 Fort of Caver, III. 123  
 Fortifications erected by Solomon, III. 234  
 Foundation, Jesus Christ, IV. 291  
 — of Church of Christ, III. 78  
 Four Thousand and Five Thousand, Feeding of, Coincidence, I. 292  
 Fourth Commandment, a Witness, III. 15  
 Fowls, III. 134  
 Fox, I. 88  
 Fraeolin, III. 72  
 Frankincense, I. 374, &c.  
 — set on Shewbread, III. 309  
 Friendship of World Enmity with God, I. 53  
 Friends, Job's, IV. 20, 21  
 — of Mammon of Unrighteousness, III. 231  
 Frog, IV. 145, &c.  
 Frogs, Plague of, I. 78  
 Fruit, Dead Sea, IV. 312  
 Fulfilment of Golden Candlestick, III. 151  
 — of Brazen Altar and Laver with its foot, III. 124  
 — of Old Testament in New, I. 305, 341; III. 12, 26, 39, 148, 226, 259, 290, 308  
 — of Table of Shewbread, III. 153, 154  
 Full Moon, Period for Greek and Jewish Festivals, III. 239  
 Fulness of Christ, IV. 207  
 — of Him that filleth all in all, IV. 92

Furlong, Jewish, II. 279  
 — (Resab), II. 280  
 Furniture and Arrangement of Synagogue, II. 263  
 Furniture of Tabernacle anointed with Holy Oil, III. 308  
 — of Temple prepared by David, III. 149

**G**

Gabrinus, Prefect of Syria, III. 273  
 — recalled from Syria and exiled, III. 274  
 Gadaru (Una Keis), III. 285  
 Galatin, Account of, IV. 79  
 Galatians and Romans, Connection between Epistles to, IV. 80  
 — Divisions of Epistle to, IV. 81  
 — Epistle to, III. 19; IV. 79  
 — Their Kindness to Paul, I. 149  
 Galbanum, II. 151  
 Galeed, I. 254; IV. 250  
 Galileans, Roman influence on, II. 85  
 Galilee, Fish in Sea of, IV. 167  
 — Geography of, IV. 71, 87  
 — Hiram's Cities in, IV. 71  
 — Localities of interest, IV. 75  
 — Map of, IV. 72  
 — Natural Characteristics of, IV. 74  
 — New Testament Divisions of, IV. 71  
 — Sea of, III. 168, 169, &c.  
 — Sea of, Climate, III. 170  
 — Tribes among which divided, IV. 74  
 Galilee on Truth, I. 289  
 Gallinule, Purple, III. 327, 328  
 Gamal (weaned Child), I. 46  
 Gamala, III. 283  
 — Storms at, III. 284  
 Games, The Isthmian, II. 377  
 Garden of Gethsemane, IV. 280, 286  
 Garmes, III. 97, 176, 180  
 — Silver, III. 71  
 Garnet, II. 252  
 Gate, Golden, IV. 282  
 Gates of Jerusalem, IV. 282  
 Gateway, Barclay's, IV. 280  
 Gath, IV. 238  
 Gaulonitis, Province of, IV. 247  
 Gauzamis, III. 249, 250  
 Gazelle, II. 135  
 Geba, IV. 197  
 Gebal, IV. 234  
 Gecko, IV. 59  
 Gedahab Assassinated by Ishmael, II. 96  
 — Governor of Depopulated Palestine, II. 96  
 Gehazi, Leprosy, IV. 174, 175  
 Geier-Eagle, IV. 69  
 Genealogies in First Book of Chronicles, I. 76  
 — of New Testament, Contents in, II. 257  
 — of Christ in St. Luke I. 145  
 — of Joshua, I. 76  
 Genesis, I. 49  
 — and Revelations, Coincidences, I. 27

Genesis, Records of, how preserved, I. 49  
 — Through Reckoning of Book of, III. 349, &c.  
 Genevan Bible, IV. 326, &c.  
 — New Testament, IV. 327  
 — Testament and Bible, Relation between, IV. 328  
 Gennesaret, Lake of, III. 168, 169  
 — Lake of, Climate, III. 170  
 — Plain of, III. 279  
 Geography. See Names of Places.  
 — Eastern, of Bible, I. 103; II. 55, 87, 177, 211, 280, 330; III. 56, 247  
 — Eastern, of Bible, General Outline Map of, III. 252  
 — Eastern, of Bible, Map to Illustrate, III. 249  
 — of Bablylon, II. 55, 87, 177  
 — of Bible, III. 22, 168, 183, 279, 342, 358; IV. 25, 38, 71, 87, 118, 136, 150, 183, 196, 230, 247, 276, &c., 302, 363  
 — of Dead Sea, IV. 38  
 — of Egypt, IV. 363  
 — of Gilead, IV. 250  
 — of Judaea, IV. 196  
 — of Jerusalem, IV. 276  
 — of Media and Persia, III. 103  
 — of Moab, IV. 253  
 — of Nineveh, II. 280, 330  
 — of Palestine, II. 211, &c.; III. 168, 183, 358; IV. 23, 38, 118, &c., 150, 196  
 — of Paradise and the Deluge, I. 234  
 — of Phenicia, Philistia, and the Maritime Plain, IV. 230, &c.  
 — of Samaria, IV. 118, &c.  
 — of Syria, IV. 302  
 Geology of Bible. See Minerals.  
 Gern, III. 71, 97  
 — Half; Quarter, III. 180  
 Geranium, III. 215  
 Gergesa, III. 283, 284  
 Gerizim, Blessings, IV. 122  
 Gethsemane, Garden of, IV. 280, 286  
 Ghemara, III. 179  
 Ghuweir (Gennesareth), Plain of, III. 279  
 Gibeab, Saul's probable Birthplace, III. 125  
 Gibeon, IV. 198  
 Gibeonites, their Device to secure Alliance with Israel; Condition of sparing their Lives; Consequences of the Alliance, II. 165  
 — slain by Saul, III. 130  
 Gideon, II. 14  
 Gift of Tongues at Pentecost, what was it? III. 208  
 Gifts, Spiritual, IV. 32  
 Gilead, Geography of, IV. 259  
 — Mount, III. 250  
 Gilgal, School of Prophets at, III. 76  
 Gittith, I. 299; III. 325  
 Gla, III. 250  
 Gladiolus, IV. 373  
 Gleaner, Right of, III. 258  
 Glede, IV. 69  
 Glory after Christian Sufferings prophesied by Haggai, III. 205

Glory of God manifested, I. 270, &c.  
 — of Second Temple, III. 204  
 Gnat, IV. 292  
 — Strain at, and swallow Camel, I. 366  
 Gnats, IV. 351  
 Goat chosen with Scapegoat for Sacrifices, I. 131  
 — (Sespegoat), I. 131  
 Goat-skin Bottles, II. 102  
 Goats, II. 46, 47  
 — two for Great Day of Atonement, II. 275  
 — Wild, II. 98  
 God, Directions for making Altar, III. 120  
 — of Living, III. 101  
 — of Abraham, Isaac, and Jacob, III. 101  
 — Whole Armour of, III. 211  
 God's Heritage, Lords over, explained, I. 287  
 Gods, Laban's, stolen by Rachel, I. 254  
 Goel, III. 258  
 Gog, III. 248, 251  
 — and Magog, Ezekiel's Vision of, II. 198  
 Gogarene, III. 251  
 Golan, City of, IV. 247  
 Gold, III. 189  
 — Countries, III. 251  
 — Havilah, III. 109  
 — Ophir, III. 189  
 — Parvaim, III. 189  
 — Raamah, III. 189  
 — Uphaz, III. 189  
 — Drachms of, III. 178  
 — employed in Tabernacle, III. 97  
 — employed in Temple, III. 97  
 — Enormous Quantities, in Time of David and Solomon, III. 189  
 — first mentioned for buying, III. 190  
 — in Time of Solomon, III. 190  
 — not common Medium of Exchange and Commerce, III. 190  
 — Pieces (Aureus), III. 69  
 — used for Idolatrous Worship, III. 190  
 — used in Figures of Speech to explain Elegance, &c., III. 191  
 — Value of, III. 222 et seq.  
 — Wedge of (Achan), Weight of, III. 224  
 Golden Altar, III. 226, &c.  
 — Calves, III. 190  
 — at Dan and Bethel, III. 75  
 — Candlestick, III. 148  
 — and its Lights, III. 309  
 — Emblematical, III. 151  
 — fulfilled in Christ and Church, III. 151  
 — Dario, III. 71  
 — Denarius, III. 71  
 — Dinar, III. 71  
 — Gate, IV. 282  
 — Image of Nebuchadnezzar, III. 190  
 — Lamp of Tabernacle, III. 69  
 — Number, III. 331, 351  
 — Piteher, III. 12  
 — Shield taken from Hadad-zer, III. 190  
 — Vessels of Lot, III. 190  
 Goliath slain by David, IV. 225  
 Gomer, Wife of Hosea, III. 276  
 Gomor (Measure of Land), II. 351  
 Good Salt, III. 166

- Goods, Community of, in Early Church, III. 267  
 Goodman, IV. 69  
 Gopher, IV. 360  
 Gospels, II. 22, 33, 63, 131, 209, 285, 382; III. 144; IV. 1. 163  
 — Characteristics of, III. 144  
 — Common Source of, III. 145  
 — compared with Epistles, III. 144  
 — Difficulty of Harmonising, III. 144  
 — Difficult Passages Explained, I. 87, 142, 196, 240, 314, 362; III. 37, 78, 101, 133, 146, 166  
 — Discrepancies, III. 145  
 — Fragmentary Character of, III. 144  
 — Introduction, III. 144  
 — of Matthew and Luke, III. 192  
 — Power and Influence of, III. 144  
 — Qualification for learning and receiving, IV. 274  
 — Silence of, III. 144  
 — Teaching, Substance of, IV. 274  
 — the Synoptic, III. 145  
 — to Dead, I. 181  
 — Unity of Purpose, III. 144  
 Gourd, IV. 246  
 Gozan, III. 248, 250  
 Gradual Psalms, III. 318, 319  
 Grapes, Wild, II. 107  
 Grasses, IV. 374  
 Grasshopper, IV. 293  
 "Graves which appear not," explained, II. 258  
 Great Day of Atonement, I. 131; II. 273  
 — Meaning and Fulfilment, II. 276, &c.  
 — Year, Chaldean, III. 240  
 Greek, Early Study of, at Oxford, I. 258  
 — Easter, Holy Fire at, IV. 235  
 — Festivals at Full Moon, III. 239  
 — Partridge, 71  
 Griffon (Vulture), II. 247  
 Grouse, Land, III. 72, 73  
 Groves, 400 Priests of, III. 76  
 Guard of Temple, Arms for, III. 97  
 Guitar, I. 296  
 Gum Tragacanth, IV. 194  
 Gypsum, IV. 18
- H
- Habakkuk, I. 161, 220, 245, 260, 301  
 — denounces Woe to Israel for sin, and to their scourge, the Chaldeans, I. 220, &c.  
 — Divisions of his Prophecy, I. 163  
 — his Prayer, I. 245  
 — Legends of, I. 162  
 — Name, Date, What is known of him, I. 161  
 — the Judgment on Judah, I. 163  
 — Theophany of his Prophecy, I. 269, &c.  
 — Vision of, I. 302  
 — Vision of, from Watch-tower, I. 220  
 Habergeon, IV. 70  
 Habitations, Everlasting, III. 231  
 Habor, III. 248, 250  
 Hadadezer, Golden Shields taken from, III. 100  
 Hadres, III. 71, 180  
 Hagar, Flight of, I. 11  
 Hagar mocks Sarah, I. 40  
 — Route of her Flight; Site of Well, I. 174  
 — Strife with Sarah, I. 41  
 Haggai, III. 161, 203  
 — accurate in Dating his Writings, III. 163  
 — First Prophecy, III. 163  
 — his Character, III. 163  
 — his Encouragement to Builders of Temple, III. 162, 164, 166, 204, 205, 206  
 — Introduction, III. 161  
 — Object of his Prophecy, III. 203, 208  
 — Prophecies Glory of Christ after Suffering, III. 205  
 — Psalms attributed to him, IV. 371  
 — Reproves Delay in Rebuilding Temple, III. 165  
 — Second Prophecy, III. 203  
 — Style inferior to other Prophets and Poets, III. 162, 163  
 — Third Prophecy, III. 205  
 — Traditional Author of Psalms, III. 324  
 Hagiographa, III. 257  
 Hag-gittith, I. 229  
 Hail, Plague of, I. 79  
 Halacha, III. 238  
 Halah, III. 250  
 Hale (verb), IV. 70  
 Half Gera, III. 180  
 Half Shekel, III. 176  
 Half Stater, III. 180  
 Hair (Pipe), II. 6  
 Hallel, The, IV. 219  
 Hallelujah, IV. 371  
 Hamadan, III. 24, 25  
 Hamah (Hamath), IV. 306  
 Haman and Mordecai, IV. 255, 256  
 Hamath Coins, III. 180  
 Hamamath (Warm Springs), III. 283  
 Hampton Court Conference, IV. 375  
 Hand, Jeroboam's withered, III. 76  
 Hands, Quantity of Water for, before Eating, III. 12  
 Hanitz, III. 176, 180  
 Hannah, Samuel's Mother, II. 227  
 Happiness of Endurance, I. 66  
 Haran, III. 250  
 Hare, I. 136  
 Haroun al Raschid sent Clepsydra to Charlemagne, III. 238  
 Harp, I. 71  
 — Rabbinical Legend of David's, III. 238  
 Harpsichord, I. 219  
 Harrán, III. 250  
 Harrán-el-Awámid, III. 250  
 Hart and Hind, II. 134  
 Harvest, Feast of, II. 42  
 Hashany, River, III. 59  
 Hasselquist on Plants of Palestine, I. 7  
 Havilah, Gold, III. 189  
 Hawk, II. 295  
 — Fishing Hawk or Osprey, II. 295  
 Hazor, Ruins of, IV. 75  
 Hawk-off ring, I. 130  
 Hebrew Children: Birth, Education, and Schools, I. 29  
 — Law of Matrimony, Sins against, III. 89  
 — Linear Measures, Tables of, II. 280  
 — Measures of Area, II. 380  
 — Measures of Capacity, III. 10  
 Hebrew Money, III. 97, 180  
 — Records, Abaence of, III. 330  
 — Youth, Main Duties of, I. 153  
 — Youth, Duties of, I. 237. See also *Israeli, Jews, Jewish, &c.*  
 Hebrews, Domestic Life among, to this Day, IV. 267  
 — Marriage among the Ancient, IV. 267  
 — National Poetry of, II. 222  
 — Strange Marriages during Captivity, III. 90  
 — Vocal Music of, III. 374, &c.  
 Hebron, IV. 199  
 — allotted to Caleb, II. 188  
 — Jacob's Burial-place, I. 293  
 Hedgehog and Porcupine, I. 92  
 Hegira, III. 240  
 — Year of, III. 240  
 Heifer, I. 366, &c.  
 — Red, I. 131, 132  
 Helam, III. 254  
 Helhon, IV. 309  
 Heliopolis, IV. 306  
 Helve, IV. 70  
 Heman the Ezrahite, Author of Ps. lxxxviii., III. 323  
 Hemlock, IV. 310  
 Hen, Care for Young, mentioned by our Lord, III. 134  
 Herod, Alarm at "King of Jews," III. 338  
 — Approach of Death—names Antipas successor (son by Malthace), III. 355  
 — Coins of, III. 175, 176, 180  
 — executes Sons Aristobulus and Alexander, III. 355  
 — fetches Sons Alexander and Aristobulus from Rome, and entertains Agrippa, III. 354  
 — his Cruelties, III. 352  
 — his Dangers in his Government, III. 322  
 — his Death, III. 370  
 — his Fortresses, III. 352  
 — his Victims, III. 309  
 — in Possession of Judæa, III. 321  
 — Married to Mariamne, III. 321  
 — places Golden Eagle over Principal Gate of Temple, III. 369  
 — Plot to assassinate, III. 352  
 — punts Mariamne to Death, III. 352  
 — Rebuilds Temple, III. 353  
 — Remorse for Mariamne, III. 352  
 — removes Innovations in Jerusalem to please Augustus Cæsar, III. 352  
 — slays Children, &c., III. 368, 369  
 — slays his Son Antipater, III. 370  
 — Temple, Description of his, III. 353  
 — Victory at Philadelphia, III. 322  
 — Visit of Magi to, III. 368  
 Herod Agrippa I., II. 145  
 — Coins of, III. 175, 180  
 — Ruler of Thierias, Imprisoned; appointed Tetrarch of Iturea, afterwards of Abilene, II. 145, 146  
 Herod slays James, and executes Guards on Peter's Escape; eaten by Worms, II. 147  
 — leaving Paul; his Death, II. 148  
 Herod Antipas, II. 82  
 — an Essene, II. 83  
 — declared successor to Father, III. 355  
 — Enmity with Pilate explained, II. 84  
 — his Fear and Observance of John Baptist, II. 82, &c.  
 — his incestuous Marriage, II. 83  
 — slain, III. 370  
 Herod Archelaus succeeds Herod, III. 370  
 — Ethnarch, Coins of, III. 175  
 — Philip, Tetrarch of Trachonitis, Coins of, III. 175  
 Herod, son of Antipater, Ally of Mark Antony, King of Judæa, III. 320  
 — Confirmed in Government, III. 320  
 — Idumean, Governor of Galilee, flies to Damascus, III. 319  
 — Idumean, made Tetrarch of Galilee, III. 274  
 Herod, Tetrarch, Coins, III. 180  
 Herod the Great, Coins of, III. 175, 176  
 — his Coin current in Palestine at Advent of the Lord, III. 178  
 — Life of, II. 29  
 — punts his Sons to Death, II. 30, &c.  
 — Visit of Magi and its results, II. 31  
 Herodian Family, II. 29, 82, 145  
 Herodians (Sect), Growth of, II. 29  
 Herodias: her incestuous Marriage and its Results; her Character, II. 83  
 Hereth Jerusalem, III. 98  
 Heritage, Lord's over God's, explained, I. 287  
 Hermon, IV. 309  
 — Mount, III. 60  
 — Scene of Transfiguration, III. 60  
 Heron, III. 232, 327  
 Heruth, III. 176  
 Heshbon, IV. 251, 353  
 Hezekiah and Sennacherib, I. 188  
 — and the Babylonian Ambassadors, IV. 102  
 — as a Poet, II. 161  
 — breaks Brazen Serpent; rebels against Sennacherib, but submits, IV. 94  
 — his Influence on Literature, II. 161  
 — defeats Sennacherib, IV. 101  
 — Life of, IV. 97  
 — to Captivity, Poetry from, II. 219  
 — sickens; Sign; Recovery; Marriage, IV. 101  
 — Piety; Succession to Throae; Character; Restoration of Temple Worship, and Reforms, IV. 98  
 — Trust in God returns; defies Rahshakch and Sennacherib; spreads Litter, &c., IV. 100  
 Higgarrion, I. 299  
 High Priest, his Duties on Great Day of Atonement, II. 274. See *Priests.*
- High Priests "between the Books," II. 204  
 Hill Country of Palestine, II. 214  
 Hin (Measure), III. 12  
 Hind, II. 134  
 — let loose, explained, II. 134  
 Hindrance of Paul by Satan, explained, II. 298  
 Hinnom, Valley of, IV. 286  
 Hippopotamus, I. 250  
 Hippias, III. 284  
 Hiram: his Cities in Galilee, IV. 71  
 — Relations with Solomon, IV. 235  
 — Tomb of, IV. 235  
 — Trade with Solomon, III. 237  
 — Son of Widow of Naphtali, IV. 74  
 History, God revealed in, I. 334  
 — Jewish, Influence on Jewish Poetry, III. 287, 288, 289  
 — English Bible, I. 12, 43, 68, 81, 257; II. 19, 122, 260, 300, 306; III. 263; IV. 65, 83, 262, 326, 336, 361, 375  
 — of Susanna, IV. 347, 348  
 Hit (Ahava), III. 247  
 Holy Fire at Greek Easter, IV. 285  
 — Ghost, Blasphemy against, explained, II. 382, &c.  
 — Land, See *Palestine, Israel, &c.*  
 — Geography of, III. 168, 183; IV. 23, 38  
 — of Hobes, III. 40, 43, 259  
 — its Darkness; its Contents, I. 80  
 — Furniture of, III. 290  
 — Place; contents, I. 80  
 — Place, The, of Tabernacle, III. 40  
 — Sepulchre, Church of, IV. 284  
 — Spirit: its Operation, II. 11  
 Homer (Measure), II. 381; III. 11, 12  
 Hoof, Division of, a Test of Cleanliness in Animals, II. 202  
 Hoopoe, II. 363  
 Hope, Patience of, II. 297  
 Hophni and Phinehas, II. 228  
 — their Death, II. 229  
 Horn (Trumpet), II. 231, &c.  
 Horned Cattle, I. 366, &c.  
 Hornet, IV. 313, 349  
 Horns, announced by the Frogs, III. 238  
 — Four, Vision of, in Zachariah's Prophecy, IV. 369  
 — of Altar, III. 121, 236  
 Horology, Natural, III. 239  
 Horse, Slight Mention of, in New Testament, I. 170  
 Horse-leech, IV. 352  
 Horses, I. 166  
 — Roan, and Riders, Vision of, in Zachariah's Prophecy, IV. 369  
 — (Troop Horse), Cost of, III. 97  
 — War (Charger), Value of, III. 224  
 Hosea, III. 274  
 — Book covers 62 Years, III. 276  
 — commanded to marry an unchaste Woman, III. 276

Hosea, his Book a complete Poem, written at the Time near close of Life, III. 276  
 — his Poetry, II. 219  
 — his Wife Gomer, III. 276  
 — longest in Prophetic Office, III. 274  
 — more than 62 Years' Ministry, III. 276  
 — Prophecy of Flight into Egypt, I. 352  
 — Prophet under Uzziah, Jotham, Ahaz, and Hezekiah, Kings of Judah, III. 275  
 — real Teaching of Book, III. 277  
 — Son of Beeri, Tribe Ephraim; and thus of Ten Tribes, III. 274  
 — under Jeroboam II., III. 274  
 Hours, Twenty-four, of Day, III. 238  
 House of Rummon, probable Site of, IV. 307  
 Household Gods, Laban's, stolen by Rachel, I. 254  
 — of Narcissus, III. 244  
 Huggab, Rigab, or Ugab, II. 71  
 Huldah (Prophetess), her probable Influence on Josiah, II. 223  
 — Gate of Temple, IV. 283  
 — her Prophecy fulfilled, IV. 317  
 — her Warning to Judah, II. 224, 225  
 Huleb, Lake, III. 58, 168  
 — Plain of, III. 58  
 Husband, Duties of, IV. 270  
 Husbandmen and Vine-dressers Mourning, II. 67  
 Huss, John, I. 257  
 Hutchinson's Theories on Biblical Science, I. 289  
 Hyacinth (Jacinth), II. 352, 353  
 Hyena, I. 89  
 Hymenæus, his false Doctrine, IV. 384  
 Hyêretes, III. 214  
 Hyrcanus pronounced High Priest and Ethnarch by Pompey, but not King, III. 273  
 Hyrcanus I., Coius, III. 180  
 Hyrcanus II. and Antipater besiege Jerusalem, III. 272  
 Hyrcanus II. fled to King Aretas for Help, III. 273  
 — in possession of Jerusalem on Flight of Aristobulus II., III. 273  
 — made High Priest; placed on Throne by Pharisees on Death of Alexandra; displaced by Brother, Aristobulus II., III. 272  
 — mutilated and exiled, III. 320  
 Hyrcanus, John, besieged in Jerusalem, III. 254  
 — besieges and takes Samaria, III. 255  
 — Coins of, III. 99  
 — died, and bequeathed Kingdom to Wife, III. 255  
 Hyssop, I. 225, &c.; IV. 375

I

Ibis, Sacred, III. 328, 329  
 Iddo, Vision of, III. 141  
 Idol Worship, Silver used for, III. 190

Idolatry among Canaanites, I. 358  
 — Paul's Condemnation of, IV. 32  
 Idols, Bird-headed and Calf-headed, II. 139  
 — Flesh offered to, IV. 32  
 — of Moab, II. 133  
 Idumean Family, III. 255  
 — Princes, Coins, III. 180  
 — Series of Coins, III. 176  
 Illustrations from Eastern Manners and Customs, II. 112, 263; III. 212; IV. 218, 249, 267, 330  
 — of Holy Scripture from Coins, Medals, and Inscriptions, I. 33, 67, 103, 124, 140, 186, 208, 311, 336, 351; II. 85, 153, 190, 217; III. 242  
 Image, Golden, of Nebuchadnezzar, III. 190  
 Imagery, Biblical, The Source of, III. 286  
 — from Nature, in Poetry of Bible, III. 356, 379  
 — in Poetry, IV. 4  
 Images for Consultation (Teraphim), IV. 34  
 Imam Dour (Plain of Dura), III. 248  
 — of Mosque, III. 214  
 Implements, with Yoke of Oxen, Value, III. 224  
 Imprisonment, Epistles of St. Paul's first, III. 210  
 Incense, Altar of, III. 228, 229  
 — Altar of, Difficulty connected with it explained, III. 329  
 — Altar of, Import of, to Israelites: Fulfilment of, to Christians, III. 227, 228  
 — Altar of, Position of, I. 329  
 — burned on Altar of Incense, III. 227  
 Incense in Corinthian Church, IV. 31  
 — rebuked by Paul, forgiven on repentance, IV. 47  
 Indiction, Cycle of, III. 240  
 — Cycle of the of Fifteen Years, III. 331  
 Ingot of Gold (Achan), Weight of, III. 224  
 — of Gold taken by Achan, III. 178  
 Inheritance in Christ, IV. 52  
 — Riches of Glory of Christians explained, IV. 91  
 Injurious, Murder of, III. 368, 369  
 Inscription in the Collection of Orelli, III. 242  
 — on Triumphal Arch at Saloniki (Thessalonica), III. 343  
 — of Behistun, II. 190  
 — on Cyprian Coins of time of Claudius, III. 243  
 — on Moabite Stone, III. 258  
 — Stone of Old Temple, III. 244  
 Inscriptions. See Monuments.  
 — (Assyrian) recording Deluge, I. 232  
 — Cuneiform, not thoroughly mastered, II. 208  
 — from Lachish, IV. 238, 239  
 — &c., Illustrating New Testament, III. 242

Inscriptions Illustrating Scriptures, III. 242  
 — Phœnician, I. 357  
 Insects, IV. 332, &c.  
 Inspiration, I. 171; III. 1  
 — of Revelation, I. 192  
 — of Holy Scripture, I. 190, 205, 260, 333  
 — Supernatural View of, I. 262  
 — Theories of, I. 205, &c.  
 Instructions for Tabernacle and Furniture, I. 80  
 Instruments, Musical, of Bible, I. 19  
 — of Percussion, II. 310  
 — String, I. 19, 70, 183, 215, 296  
 — Wind, II. 6, 70, 183, 229  
 Intemperance of Babylonians, I. 222, 223  
 Internarrative of Israelites with Canaanites, III. 199  
 Interpreter, III. 215  
 — of Synagogues, Duties, &c., III. 214  
 Invitation to act as Minister, III. 212  
 Inward (adj.), IV. 70  
 Inwards (subst.), IV. 70  
 Irbid, Ruins of, III. 282  
 Iris, IV. 373  
 Iron and Steel, III. 205  
 — for what used, III. 298  
 — Metaphorical meanings, III. 298  
 Isaac, I. 110, 113, 173  
 — Abraham's command to Sacrifice, I. 85  
 — Age at Births of Jacob and Joseph respectively, I. 115  
 — Age at commanded Sacrifice, I. 110  
 — Alarm of Philistines at, I. 113  
 — and Ishmael bury Abraham in Cave of Machpelah, I. 175  
 — at Beersheba in Old Age, I. 175  
 — Born, I. 53  
 — Date of Birth of, I. 110  
 — received, blesses Jacob, afterwards Esau, I. 212, 213  
 — deceived by Jacob, I. 115  
 — God of, III. 101  
 — Grief at Mother's death, marries Rebekah, and is consoled, I. 110  
 — his Character, Death, I. 117  
 — his Marriage, I. 86  
 — his Prosperity, I. 113  
 — his Wells, and their significance as to right of Land, I. 113  
 — re-opens Wells of Abraham, I. 174  
 — says, Rebekah is his Sister, I. 112  
 — Table of Incidents of Life, I. 110  
 — Tomb of, IV. 200  
 — yields himself willingly for Sacrifice, I. 86  
 Isaiah, II. 32  
 — and Ahaz, I. 197  
 — encourages Hezekiah, IV. 99  
 — his Early Writings, II. 33  
 — his Poetry, II. 219  
 — his Rank in Jerusalem, II. 33  
 — his Relation to Micah, II. 34  
 — Sketch of his Prophecy, II. 35, &c.  
 — Sons, I. 198  
 — State of Hebrew Literature in his days, II. 33

Isaiah, State of Prophecy in his days, II. 32, &c.  
 — Vision calling him to Prophetic Offices, II. 34  
 Ishhosheth, his Opposition to David, and Death, III. 132  
 — his Claim to the Throne, IV. 287  
 Ishmael assassinated Gedaliah, II. 96  
 — born, I. 40  
 — Generations of, I. 53  
 — with Isaac buries Abraham in Cave of Machpelah, I. 175  
 Ishmaelites, Ethnology, II. 240  
 Israel. See Holy Land.  
 — Book of Chronicles of, III. 1  
 — Changes of Character as Warriors, I. 230  
 — Chief Nurse of Prophets, not Judea, II. 33  
 — Chronicles of Kings, III. 2, 74  
 — Coins, III. 180  
 — Commerce with other Countries, III. 237  
 — Defeated by King of Arad, I. 229  
 — Depressed Condition of, in time of Haggai, III. 203, 205  
 — Division of Land among Tribes, II. 188  
 — Early History of Nation, II. 303  
 — Elders of, demand a King, III. 32  
 — First King of, chosen by lot at Mizpeh, III. 32  
 — in Egypt, I. 76  
 — in Wilderness of Sinai and Paran, I. 228  
 — Name of, given to Jacob, I. 256  
 — National Love of Past History, III. 288  
 — Population of, under Solomon, III. 234  
 — Prosperity under Solomon, III. 233, &c.  
 — Races of Land of, from Conquest to Christian Era, III. 197  
 — Restored according to Prophecy of Zephaniah, II. 356  
 — the People of Canaan at Joshua's Death, III. 199  
 — under Saul, invaded by Philistines, III. 131  
 — under Solomon, III. 233, &c.  
 — Vicissitudes of Kingdom, I. 274  
 — Victories over Sihon and Og, I. 231  
 — Vow to destroy whole Region of Arad, I. 239  
 — Wars with Canaanites, III. 198  
 — Wars with Syria under Ahab, III. 336, &c.  
 — Widowed, and to remain so till they accept Christ, III. 277  
 Israelites attempt to force Entrance to Promised Land, I. 178  
 — Change of Condition in Egypt, I. 133  
 — Danger to Egypt from their Increase, I. 77  
 — Disarmed by Philistines, III. 35  
 — Inquire of Priests, III. 206  
 — leave Egypt, I. 136  
 — leave Egypt, cross Red Sea, I. 79  
 — Lineage, II. 236  
 — Military Character of, I. 77

Israelites Murmuring against Moses, I. 156  
 — Numbered, I. 177  
 — Placed in Goshen, I. 77  
 — Receive Moses; Increased Oppression by Taskmasters; Straw, Stubble, I. 155  
 — Route after crossing Red Sea, IV. 157  
 — Route from Egypt to Sinai, IV. 187  
 — Route from Sinai, IV. 189  
 — Settled in Egypt, I. 53  
 — Strangers in Egypt, I. 124  
 Isthmian Games, II. 377.  
 See Hebrew Jews, Jewish, &c.  
 Iturea, Province of, IV. 247  
 Ivah, III. 251  
 — (Ava), III. 247  
 Ivory, II. 198

J

Jabesh-Gilead, Saul's Victory at, III. 127  
 Jabin, King of Canaan, II. 14  
 Jacinth, II. 352, 353  
 Jaakal, I. 58  
 Jacob, I. 211, 235, 254, 267, 278, 293; IV. 200  
 — and Esau, Difference of Characters, I. 112  
 — and Laban: Covenant; Pillar; Mizpeh; Galed; Jegar-sahadutha, I. 254  
 — Arrival of Family in Egypt, I. 103  
 — blesses Ephraim and Manasseh, I. 280  
 — born, I. 111  
 — buried at Hebron, I. 293  
 — Cruelty of his Sons to Joseph, I. 269  
 — buys Birthright of Esau, I. 211  
 — Death, I. 53, 293  
 — embalmed, I. 294  
 — erects Pillar at Bethel, I. 214  
 — flies from Esau, I. 213  
 — flies from Laban; pursued by Laban, I. 254  
 — Generations of, I. 53  
 — Aid of, III. 101  
 — God's Promises to, at Bethel, I. 214  
 — goes into Egypt, I. 279, 349  
 — his Character, I. 267  
 — his Deceit of his Father, I. 115  
 — his Device for multiplying his own Share of Laban's Sheep, I. 237  
 — his first Meeting with and Love for Rachel, I. 235  
 — his Birthright from Esau, I. 115  
 — his fourfold Marriage and Children, I. 236  
 — his Grief at Loss of Joseph, I. 269  
 — his Grief at Rachel's Death, I. 269  
 — his Life after wrestling at Peniel, I. 267  
 — his Sons go to Egypt for Corn, I. 278  
 — his Vow at Bethel, I. 215  
 — his Well, IV. 121  
 — History of, I. 235  
 — Laban's Dealings with, I. 235  
 — named Israel, I. 256  
 — obtains Esau's Blessing, I. 212

- Jacob reconciled to Esau, I. 237  
— sends Benjamin to Egypt, I. 278  
— settles at Shechem, I. 268  
— settles at Succoth, I. 237  
— Table of Incidents of his Life, I. 267  
— wrestles with Angel, I. 253  
— Vision at Bethel, I. 213  
— visits Bethel (where God again appears to him) and sets up Pillar, I. 263  
— visits Isaac at Hebron, I. 269  
Jael, Wife of Heber, the Kenite, II. 14  
James, Epistle of, IV. 123  
— and Matthew, Conversion, I. 325  
— Author of Epistle; his connection with our Lord; afterwards with the Apostles; his work in the Church; Legend of his Death, IV. 124  
— Authorship of Epistle, IV. 123  
— Difficult Passages Explained, I. 31, 53, 66, 100  
— Teaching of his Epistle; earliest book of New Testament, IV. 125  
— the Less, Authenticity of Epistle, I. 32  
— (the Less or Just), his relation to our Lord, I. 31  
— I., authorises new Translation of Bible, IV. 375  
Jasper, II. 352  
Jamaeus, Alexander, III. 255  
— attacks outlying parts of kingdom, III. 256  
— Coins of, III. 100  
— further Wars, and Death, III. 253  
— Widow reigned nine years at Jerusalem, III. 272  
Japhia, IV. 88  
Jebb, Rev. J., D.D., on Psalms, I. 293  
Jecoonia, Apocryphal Legends of, II. 77  
— son of Jehoiakim, succeeds him; carried Captives to Babylon, II. 77  
Jegar-saludutha, I. 254  
Jehoiakim burns Roll containing God's denunciations, II. 76  
— Death, II. 77  
— denounced by Jeremiah, II. 75  
— God's Chastisements in his reign, II. 76  
— his Persecution of Jeremiah, II. 76  
Jehonadab, his connection with Jehu, III. 306, 307  
Jehoram married to Athaliah, IV. 140  
— alliance with Jehoshaphat, and victory over Moab, IV. 142  
Jehoshaphat, alliance with Ahab, IV. 139  
— alliance with Jehoram, and Victory over Moab; Death, IV. 142  
— Defeat at Ramoth-Gilead; return home; Commercial Alliance with Ahaziah; Failure, IV. 140  
— Life, IV. 139  
— his Promotion of Education, Repression of Idolatry, Re-organisation of Army, IV. 139  
Jehoshaphat's Parentage; Characteristics of Reign; Want of Growth, IV. 139  
— son Jehoram married to Athaliah, IV. 140  
— Victory over Moab, Ammon, and Edom; Gebal, Amalek, Hagarrenes, &c., IV. 141  
— with Alab at Ramoth-Gilead, III. 338  
Jehu, III. 304  
— and Jehonadab destroy Baal Worship, III. 306, 307  
— anointed King, III. 305  
— first King of Israel who paid Tribute to Assyrian King, III. 307  
— gained Army, and in Possession of Jezreel, III. 303  
— his Belief in his own Mission to destroy House of Ahab, III. 306  
— his Character, III. 307  
— Kingdom cut short by Syrian Invasion, III. 307  
— no real Love of God, III. 307  
— Promises for, and Denunciation on, III. 307  
— slays forty-two of Ahaziah's and seventy of Ahab's House, III. 306  
— slays Joram, III. 305  
— steps to secure the Kingdom, III. 305  
— Worship of Golden Calves, III. 307  
Jephthah, II. 14  
Jerba, I. 109  
Jeremiah, II. 74, 95  
— as Author of Books of Kings, III. 1  
— Confusion in which his Writings have come to us favours Idea of violent Death, II. 97  
— Deliverer of Jewish Nation, II. 96  
— hides from Jehoia- kim; Prophecy of Linen Girdles, II. 76  
— his Style, Mind, Commission, II. 74  
— Legends of, II. 93  
— of priestly Family of Anathoth; his Sufferings; Types of Christ, II. 98  
— Prediction of Restoration of Jews after seventy Years' Captivity, II. 95  
— Return to Jerusalem on Death of Jehoia- kim, II. 95  
— scourged by Pashur; denounces Jehoia- kim, II. 75  
— Source of his Influence, II. 196  
— traditional Author of Psalms, III. 324  
— Voice in Rama, &c., explained, II. 22, &c.  
— warns Jews not to go into Egypt, but goes with them, rebuking their sin; End of History; Tradition that he was stoned, II. 97  
Jeremy, Epistle of, IV. 347  
Jericho, III. 346  
— taken, II. 150  
Jeroboam I., Hand withered, III. 76  
— his Golden Calves at Dan and Bethel, III. 75  
— his Idolatry, I. 274  
Jews, Calendar prohibited to, III. 330  
Jerusalem besieged by Antiochus Sidetes, III. 254  
— City Walls,  
— Coins, III. 180  
— Dangers to, in Time of Ahab, I. 197  
— Desecration of, IV. 278  
— Gates of, IV. 282  
— Geographical Position of, IV. 198  
— Geography of, IV. 276, &c.  
— Geological Features, IV. 278  
— Hereth Jerusalem (Stamp on Coins), III. 98  
— Influence of its Fall, II. 196  
— Money, III. 176  
— Plan of, IV. 277  
— Remains of Temple, IV. 283  
— re-peopled by Nehemiah, IV. 96  
— Walls rebuilt, IV. 95  
Jeshua recovers Sacred Vessels, IV. 43  
— with Zerubbabel, restores Temple, IV. 43  
Jesus Christ. See Christ  
— Baptism of, II. 38  
— Birthplace of, I. 240  
— Blood cleansing from Sin, I. 323  
— born at Bethlehem, III. 368  
— Duration of His Ministry, III. 27  
— Force of Rebuke on Tribute Money, III. 179  
— Fulfiller of Righteousness, II. 33  
— Glory after Suffering prophesied by Haggai, III. 205  
— Glory of Second Temple, III. 205  
— Inheritance in, IV. 52  
— Language that He spoke, III. 194  
— Object of His Mission, III. 278  
Jesus, Son of Sirach, Wisdom of; or, Ecclesiastical, IV. 346  
Jethro, Guide to Israel in Wilderness, I. 229  
— his Offerings, I. 130  
— rejoins Moses and confesses God, I. 137  
Jewish Chronology, III. 330, &c.  
— Chronology, Light on, from Epitaphs in Crimea, III. 331  
— Community at Bagdad, III. 212  
— Currency at different Periods, III. 180  
— Festivals at Full Moon, III. 239  
— Furlong, II. 229  
— History, Influences on Jewish Poetry, III. 287-289  
— Mile, II. 279  
— Money, III. 10, 63, 96, 97, 175, 180, 222, 238, 330, 347, 361  
— Money, Forgery of, III. 177  
— Poetry, Influence on, of Jewish History, III. 287-289  
— Proselytes, Baptism of, II. 38  
— Reckonings by Decennial Periods of Regnal Years, III. 330  
— Year, Cycle of Septennial, III. 241  
— Year, Lunar, III. 239  
Jerusalem, Canon of the Scripture, IV. 319  
Jews, Change in Language, II. 203  
— Family Prayer of, IV. 239  
— Fasting, at Joel's Entreaty, II. 108  
— Fatherland of the, II. 206  
— forbidden to keep Calendars, to prevent Astrology, III. 239  
— Internarriages with Foreigners, II. 237  
— National Poetry of, II. 222  
— once United, Scattered, II. 203  
— Religious Tendencies, II. 239  
— their Hatred of the Samaritans, IV. 119  
— Seventy Years' Captivity and Return to Jerusalem, II. 96  
— under Asmonæan Princes; under Herodian Family; under Romans, II. 203  
— under Kings of Egypt, II. 205  
— under Kings of Syria, II. 233, 234  
— under the Persian Monarchs, II. 203  
— Waiting Places, IV. 280, 281  
— Wealthy, prefer remaining in Babylon after Return; under Ezra, but send rich Gifts to Jerusalem, IV. 369. See Hebrew, Israel, Israelites, &c.  
Jezebel, Ahab's Evil Genius, III. 333  
— and Naboth's Vineyard, III. 335  
— her Character, III. 76  
— her Establishment of Worship of Baal and Ashteroth, III. 334  
— Marriage to Ahab, III. 75, 333  
— Murder of Naboth, III. 76  
— persecutes Worshipers of True God, III. 334  
— slain, III. 306  
— urges Ahab to seize Naboth's Vineyard, III. 158  
— uses Antimony (Pâch), III. 188  
Jezreel, IV. 90  
— Hosea's Son, III. 276  
Johanna, Wife of Chuza, Herod's Steward, II. 82  
Joash, his Testimony to Elisha, III. 307  
Job, a Semitic not Hebrew work, III. 366  
— Authorship unknown; Supposition as to Author, III. 365  
— Book of, IV. 19, 69  
— Calamities and Temptations, IV. 19, 20  
— Character, IV. 19  
— Discase of, IV. 275  
— First of Five Poetical Books, III. 365  
— his Conversations with his Friends, III. 367  
— impatient, IV. 53  
— plan of Poem, III. 367  
— Prologue, IV. 19  
— Question of reception into Canon of Scripture, III. 265  
— Three Friends, IV. 20  
Joel, II. 52, 65, 92, 108, 140, 156  
— Description of Judgment on Land, II. 54  
Joel entreats Jews to fast and repent, II. 108  
— Gathering of Nations in the Valley of Jehoshaphat, II. 156  
— his Poetry, II. 219  
— Judgment on Land, II. 65  
— on Resurrection, Judgment, and Outpouring of Spirit, III. 274  
— Promises of Divine blessing on Repentances, in grateful ram and Outpouring of Spirit, II. 100, &c.  
— Promise of Mercy on Repentance, II. 54  
— Prophecy fulfilled at First Pentecost after Circumcision, II. 111  
— Prophecy of Day of Judgment, II. 158  
— Times of Refreshing, Outpouring of Spirit, II. 156  
— what Joel learned from Moses, II. 140  
— what known of, and date, II. 52  
Johanan, captain of Gedaliah, II. 96  
— High Priest, Coins of, III. 99, 189  
John and Pentateuch, Concidence, I. 97  
— and Peter at Sanhedrim, and our Lord, II. 259  
— Authenticity of Writings, IV. 146  
— Authorship of Gospel, its Importance, Testimonies to, IV. 164, &c.  
— Basis of Teachings respecting the Last Times, II. 81  
— Characteristics of Gospel, IV. 163  
— Reference to Canticles in Revelation, IV. 324  
— Contents of First Epistle, IV. 147  
— Courage by going to High Priest's Palace; care of the Virgin; Beloved Disciple, IV. 163  
— his Disciples, IV. 146  
— Disputed Passage in 1 John v. 7, II. 116, 333  
— Epistles, IV. 146  
— Epistles of, Difficult Passages Explained, I. 323, 382; II. 81, 116, 333  
— External Evidence of Authorship of Gospel, IV. 164, 165  
— Gospel, IV. 163  
— Gospel of, Difficult Passage Explained: "Angels Ascending and Descending on Son of man," III. 373  
— his care of the Virgin; at Patmos; at Ephesus, IV. 146  
— Identity of Author of Revelation with Author of Gospel, IV. 299  
— Internal Evidence of Authorship of Gospel, IV. 166  
— Position in Canon of First Epistle, IV. 146  
— Revelation, IV. 298  
— Scanty Records and Traditions; Higher Social Position than Other Disciples, IV. 146  
— Second and Third Epistles; Contents; to whom addressed, IV. 147, 148  
John the Baptist, Fasting of his Disciples and of our Lord's Disciples, II. 285

- John the Baptist, Messenger of Malachi, III. 17  
— Reference to Canticles, IV. 324  
John Hyrcanus besieged in Jerusalem, III. 254  
— bests, and takes Samaria, III. 255  
— Coins of, III. 99  
— dies, having bequeathed Kingdom to his wife, III. 255  
Jonah, Authenticity; Teachings and Miracles of Book; his Prayer, IV. 178  
— Book of, IV. 177  
— Christ's Resurrection, III. 275  
— History; Typical Character of Book, IV. 177  
— of Ten Tribes, III. 275  
— Tradition that it was he who anointed Jehu King, III. 305  
— under Jeroboam II., III. 275  
Jonathan, his Death, III. 12  
— High-priest, Coins of, III. 200, 189  
— Maccabæus, III. 84  
— the King, Coins of, III. 100  
Joppa, IV. 234, 237  
Jeram slain by Jehu, III. 305  
Jordan, an important Boundary, III. 58  
— Attempts to Explore, III. 343  
— Course of, III. 57  
— Derivation of Name, III. 56  
— District, Geography of, III. 279  
— District, The, III. 183  
— Fish of, IV. 170  
— Geography of, III. 168  
— Geography of Country East of, IV. 247  
— Overflow of, III. 58  
— Source of, III. 56  
— Valley, II. 214  
— Valley and Dead Sea, III. 56  
— Valley, Geography of, III. 342, &c., 358  
— Valley, Map of, III. 344  
— West Bank of, III. 343  
Joseph, I. 309, 321, 347  
— and Benjamin, I. 348  
— and Brethren in Egypt, I. 347  
— Birth; Boyhood; Dreams; Coat of Many Colours; goes to Dothan to Brothers, I. 309  
— Buries Jacob at Hebron, I. 293  
— Cruelty of his Brothers, I. 269  
— Date of Birth, I. 114  
— Governor of Egypt, I. 278  
— his Character, I. 269  
— his Policy in Famine, I. 322, 323  
— his Tomb, IV. 121  
— in Prison, I. 278  
— places Israelites in Goshen, I. 77  
— Ruler; Seven Years of Plenty; Seven Years of Famine, I. 321  
— sends for Jacob, I. 349  
— sold to Midianites, I. 269  
— sold to Midianites; in Egypt; in Prison; Interprets Dreams; Prosperity; called Zaphnath-paaneah, I. 310, 311  
Josephus, Authority for identifying Tell Hum with Capernaum, III. 185  
Joshua, II. 1, 17, 149, 165, 167  
— and Gibeonites, II. 165  
— appointed Successor to Moses, II. 5  
— as Spy, I. 177  
— Authenticity of Book, I. 369  
— Birth and Life in Egypt; names Oseha and Hoshea, II. 2  
— Book of, I. 369  
— Book of, its bearing on Deuteronomy, I. 275  
— Character, &c., II. 1  
— commands the Sun and Moon to stand still; Victory over Amorites; succeeding Victories over Thirty-one Kings in all, II. 166, 167  
— Conquest and Settlement of Canaan, II. 17, &c.  
— Contents of Book, I. 369  
— Crosses Jordan, II. 18  
— Differences of Style in, I. 371  
— Disbanded Army, III. 199  
— Discrepancies in, explained, I. 370  
— Genealogy of, I. 76  
— his faithfulness (of spies), II. 5  
— his Last Days, Charge to the People, and Death, II. 189  
— Last Acts of his Ministry, II. 187, &c.  
— Life in Wilderness, Battles, &c., on the Mount with Moses, II. 2  
— Races of Israel in Time of, III. 197  
— Reference to Book in New Testament, I. 372  
— Renewed Assurances of God's Protection by "Captain of the Lord's Host," II. 149  
— renews Circumcision, and celebrates Passover on crossing Jordan, II. 19  
— sends Spies to Jericho, II. 18  
— succours Gibeon against Amorites, II. 156  
— takes Jericho and Ai, II. 150, 151  
— Timnath-serah allotted to him, II. 189  
— Victories of, III. 197  
Joshua (High Priest). See *Jeshua*.  
— helps Rebuild Temple, III. 162  
— Vision in Zechariah's Prophecy for his encouragement, IV. 369  
Josiah, and Destruction of Idolatry, IV. 315  
— Antecedents, Piety, Accession, IV. 314  
— Death a Fulfilment of Huldah's Prophecy, IV. 317  
— Discovery of Book of Law under, IV. 316  
— his Reformatory Measures, IV. 315  
— his Fulfilment of Prophecy of Nameless Prophet of Judah, IV. 315  
— his Influence on Religion, II. 223, 224  
— Public Reading of the Law under, IV. 316  
— repairs Temple, II. 224  
— slain, II. 75  
Jotham, Fable or Parable of, III. 229  
Journey, Day's, II. 290  
— Sabbath Day's, II. 279, 280. See *Route*.  
Joy and Affliction, II. 297  
Jubal, I. 17  
— Discoverer of Music, III. 295  
Jubilee, Year of, II. 365, &c., III. 240  
— Year of: 1. Land fallow; 2. Land to revert to original Owners; 3. Slaves free; 4. Debts cancelled, II. 366, 367  
— Year of, Meaning and Fulfilment, II. 368  
— Year of, not contemporary with Septennial Cycles, III. 241  
— Year of, Observance of, III. 241  
Judæa, Divisions of, IV. 193  
— Geography of, IV. 196  
— invaded by Sennacherib, IV. 99  
— Map of, illustrating Wars of the Maccabees, III. 85  
— mourning, II. 67  
— Towns of, IV. 197, 202  
— Wilderness: Mountain; Valleys, IV. 196  
Judah, Book of Chronicles of, III. 1  
— Chronicles of Kings, III. 2, 74  
— High Priest, Coins, III. 180  
— Kings of, Coins, III. 180  
— purified from the Curse, and Cause of Curse removed, Visions of, in Zechariah's Prophecy, IV. 369  
Judas and Matthias and others remove Eagle from the Temple Gate, and are buried alive, III. 309  
— High Priest, Coins of, III. 100  
— Maccabæus, III. 83  
Jude, Epistle, IV. 135  
— his Identity; characteristics and contents of his Epistle; object, difficulties, IV. 135, 136  
Judgment Day not to unsettle Mind, II. 299  
Judgments foretold by Zephaniah, II. 251, &c.  
Jude, Book of, its bearing on Deuteronomy, I. 275  
— Book of, II. 13  
— Date of Book, II. 14, &c.  
— Depressed Condition of Israel under, III. 200  
— extended over 450 years, II. 25  
— Israel in time of, III. 199  
Judgment, Last, predicted by Joel, II. 155  
— Mercy in, II. 94  
Judith, Book of, IV. 345  
Julian Era, III. 240  
— Period, III. 240, 331  
Julias (modern name for Bethsaida), III. 170  
Juniper, IV. 194, 358
- K  
Kades, Plain of, IV. 75  
Kalai, III. 250  
Kalhon, III. 180, 240  
Kalwadda, III. 248  
Kasr, The, II. 87  
Kadesh-naphtai, City of Refuge, allotted to Levites under rule of Barak, IV. 75  
Kedron, Valley of, IV. 286  
Kefr Birim, Synagogue at, III. 184  
— IV. 75  
Keli, III. 178  
Kerak (Taricheæ), III. 283  
Kerazeh (Chorazim), III. 187  
— Ruined Synagogue at, III. 187  
Kerioth, IV. 253  
Keshita, III. 178  
Kethem (Gold), III. 189  
Keys, Power of, III. 80  
Khabour, III. 250  
— River, III. 247  
Khan Minyeh, III. 284  
Khera (Gergesa), III. 283, 284  
Kibroth-hattaavah, I. 230  
Kichares, III. 70  
Kid, not to Seethe in Mother's Milk, II. 103  
Kilaim, III. 222  
Kilogramme, III. 10  
King (Saul) Chosen by Lot, III. 32  
Kings, Books of, III. 1  
— Chronology of Books of, III. 5  
— of Israel, Books of, Chronicles of, III. 1, 74  
— of Judah, Books of, Chronicles of, III. 1, 74  
King's Dale, place of Meeting of Abraham and Melchizedek, I. 64  
Kinsman, Duty of, to a Childless Widow, III. 258  
Kir, III. 251  
Kiriathaim, IV. 253  
Kite, II. 295  
Knop, IV. 70, 71  
"Knowledge of them that they had been with Jesus," in "Coincidences of Scripture," II. 250  
— of the Son of God, IV. 207  
Koa, III. 251  
Kolhon, III. 179  
Kontrinek, III. 180  
Kor, III. 223  
— (Measure of Land), II. 351  
— (Measure), III. 10  
— of Land, III. 222  
Korah, Dathan, and Abiram rebel, I. 179  
— Sons of, in Titles of Psalms, III. 324  
Korban, I. 98  
Kupha, III. 98  
Kur, III. 251  
Kurr Hattin (Horns of Hattin), III. 281
- L  
Laban and Jacob, Covenant, Pillar, Mizpeh, Gabeed, Jegar-sahudutha, I. 254  
— his desire for Music, I. 17  
— pursues Jacob, I. 254  
Laban's Dealings with Jacob, I. 236  
— Teraphim stolen by Rachel, I. 254  
Labiath, IV. 312  
Labour employed by Solomon, Cost of, III. 234, 235  
— of Love, II. 297  
— Value of, III. 222, et seq.  
Labourer, General Wages of, at Christian Era, III. 223  
— at Repairs of Temple, Wages, III. 223  
Lachish, IV. 238  
— Inscriptions from, IV. 238, 239  
Lake Huleh, III. 56, 58, 168  
— of Gennesaret, III. 168, 169  
Lamb for Sacrifice, II. 45  
— Paschal, I. 306  
Lamech, first Metal Artificer, III. 295  
— Address to his Wives, II. 53  
Lammergeier, or Bearded Vulture, II. 249, 294  
Lamp before Ark in Synagogue, II. 264  
— Golden, of Tabernacle, III. 69  
Land, Division among Tribes, II. 188  
— Holy, see *Holy Land*.  
— Holy, Geography of, III. 168, 183  
— lay Fallow in time of Jubilee, II. 366  
— of Canaan, Geography of, III. 168, 183  
— of Israel, see *Israel*.  
— of Israel, Races of, from Conquest to Christian Era, III. 197  
— of Promise. See *Holy Land*.  
— reverted to original Owners in year of Jubilee, II. 366  
— Value of, III. 222 et seq.  
Language, Figurative, of Bible Poetry, III. 181, 219  
— of Bible, I. 261  
— of our Lord, III. 194  
— of St. Matthew's Gospel, III. 194  
Lapis Lazuli, II. 352, &c.  
Larissa, I. 359  
Larrah, III. 239  
Lason, III. 178, 224  
"Last Times" and Antichrist, I. 382  
— Basis of St. John's Teaching on, II. 81  
Latchet, IV. 71  
Lavacrum (Measure), III. 12  
Lavender, Sea-lavender, IV. 311  
Laver and its Foot, III. 123  
— Fulfilment of, III. 124  
Law and Prophets, Manner of Reading, I. 61  
— Book of, The Character always Sacred, IV. 318  
— Cause of, III. 260  
— given at Sinai, I. 158  
— of Gleaning, III. 258  
— of Matrimony, Hebrew, Sin against, III. 89  
— of Moses, Ezekiel's Interpretations of, and Comments on, II. 197  
— of Property, Illustrated in Book of Ruth, III. 258  
— Oral, its Prohibitions, III. 330  
— Ratification of, Scene of, IV. 122  
— Solemn Recognition of, at Ebal and Gerizim, II. 187  
— The Levirate, III. 258  
— written by hand of Moses wanting in second Temple, III. 205  
Laws on Sale of Property, I. 238  
Layard, his Researches at Nineveh, II. 330  
Layard's Assyrian Discoveries as to Abundance of Iron, III. 295

- Least, for what Used, III. 29  
 Leaguer in Public Worship, III. 215  
 Leah, IV. 206  
 Learn (Verb act.), IV. 71  
 Leasing, IV. 111  
 Lebanon, Cedar of, IV. 358  
 Lebehah (Measure), III. 11  
 Ledaah, III. 59  
 Leelah, IV. 352  
 Legal Division of Years, Septennial, III. 241  
 Legate or Apostle of Congregation, III. 212, 213  
 Legends of Habbakuk, I. 162  
 — Talmudic, of Messiah, I. 173  
 — Rabbinical, of David's Harp, III. 238  
 Leguminous Plants, IV. 193, 194  
 Le Herith, III. 176  
 "Leisure, Ten Men of," III. 212  
 Lemuel, The Words of, in Proverbs, IV. 215  
 Length of Time of our Lord's Ministry, III. 27  
 Lentil, IV. 194  
 Leopard, I. 23—25  
 Lepers at Gate of Samaria, Four, IV. 174  
 Leprosy, IV. 76  
 — Cases in Old Testament, IV. 174  
 — Different Phases of and Names for, IV. 77, 78  
 — its Etymology, IV. 77  
 Lepton, III. 179  
 Let (Verb act.), IV. 111  
 Leteah, IV. 59  
 Letek (Measure), III. 12  
 Levi and Simeon and the Shechemites, I. 77  
 — slay the Shechemites, I. 268  
 Levi (St. Matthew), his History, III. 193  
 Leviathan (Liviyathan), IV. 56  
 Levirate Law, The, III. 258  
 Levites, Forty-eight Cities allotted to, II. 189  
 Leviticus, I. 129  
 — Revelation of Laws in it to Moses, I. 177  
 Lice, IV. 292  
 — Plague of, I. 78  
 Light and Love, IV. 205  
 — in Darkness explained, I. 314, 315  
 — Walking in, I. 323  
 Lign Aloes, I. 243  
 Lignulath Coins, III. 176  
 "Lilies of the Field," I. 38; IV. 373  
 Lily, I. 65  
 — Water, I. 65  
 Lime-stone, IV. 16  
 Linear Measures, II. 278  
 — Table of, II. 289  
 — taken from Human Figure, II. 279  
 Linden, II. 327  
 Linen, II. 329  
 Linnaeus, I. 7  
 Linus, IV. 384  
 Lion, I. 22  
 List (Verb intrans.), IV. 112  
 Literature of Jews, Remnants of, I. 172  
 — Phœnician, I. 357  
 Liturgy, First Element of, IV. 246  
 — Oldest Portions of, IV. 222  
 Lives, see *Biographies*.  
 Living Creatures of Ezekiel's Vision, II. 195  
 Living, God of, III. 101  
 Liviyathan (Leviathan), IV. 56  
 Lizard, IV. 58  
 Lo-ammî, Hosea's son, III. 276  
 Local Colouring of St. Paul's Epistles, II. 271, 376; III. 19, 210; IV. 49  
 Localities in which Tin has been found in Modern Times, III. 192  
 Loenst, as Curse, prophesied of by Moses and Joel, II. 142  
 — Different Names of, IV. 292  
 — Tree, IV. 195  
 Locusts, IV. 292, 295  
 — Devastation by, in time of Joel, II. 66  
 — Plague of, in Joel, II. 93  
 — Plague of, in Jer., II. 93  
 Lodestone, Discovery of, III. 293  
 Log (Jewish Liquid Measure), III. 10, 12, 224  
 Losing, III. 89  
 Lord, see *Jesus*.  
 — Day of (in Malachi), III. 103  
 "Lords over God's Heritage" explained, I. 287  
 Lord's Prayer, The, IV. 240  
 — Supper, IV. 32  
 — Supper, Relation to Passover, I. 308  
 Loricata, IV. 54, &c.  
 Lo-ruhamah, Hosea's daughter, III. 276  
 Lot and Abraham, their Separation, I. 49  
 — his Wealth in Cattle, I. 39  
 — Leaves Haran with Abraham, I. 39  
 — rescued by Abraham, I. 63  
 Lotts-ily, I. 66  
 Love and Light, IV. 205  
 — for the Law, III. 269  
 — Labour of, II. 297  
 Luke, and Mark, Contrasts between, IV. 161  
 — and Matthew, Contrasts between, II. 257, &c.  
 — and St. Paul, Coincidences, I. 145  
 — as Companion of St. Paul, I. 147, 148  
 — Author of Acts, IV. 1  
 — Characteristic of Gospel, IV. 2  
 — Dedication of Gospel, IV. 2  
 — Difference of Gospel from Matthew and Mark, IV. 3  
 — Difficult Passages explained in, III. 230, 278, 326  
 — Evangelist of Gentiles, II. 257  
 — Genealogy of Christ in, I. 145  
 — Gospel of, IV. 1  
 — Life and Hebrew Traditions of, IV. 1  
 — Name, IV. 1  
 — only Narrator of some Gospel Incidents, I. 145  
 — Paul's Amanuensis, III. 270  
 — sent with Titus to Corinth, I. 148  
 — Travelling Companion of St. Paul, III. 391  
 Luke's Gospel, Gospel of Gentiles, I. 145  
 Lunar Cycle, III. 240  
 — Months, IV. 199  
 — Months, reconciled with Solar Year, III. 241  
 — Reckoning of Bible, IV. 180  
 — Year observed by Jews and Greeks, III. 239  
 Lupine, IV. 194  
 Lute, II. 71  
 Luther, his Version of Bible, I. 269; IV. 65  
 Luz, IV. 122, 138  
 — (Bethel), I. 213  
 Lydda, IV. 237  
 Lydia, the Purple-seller of Thyatira, III. 243  
 Lynch, Lieut.—Survey of Jordan and Dead Sea, III. 343  
 Lyre, I. 17, 19, 293  
 Lyric Poetry, I. 354
- M
- Maah, III. 71, 97  
 Maaser Shenti, III. 98, 177  
 Maccabees I. and II., IV. 348, 349  
 — Jonathan Maccabæus, III. 84  
 — Judas Maccabæus, III. 83  
 — Map illustrating Wars of, III. 85  
 — Rise of, III. 82  
 — Simon, III. 86  
 Maccabæus, Simon, Coins of, III. 99  
 Macedonian Coins, III. 180  
 Machol or Makhol, II. 70  
 Machpelah, Cave of, IV. 199  
 Mævius Pudens, III. 245  
 Magdala, Site of, III. 281  
 Magdareh, Egyptian Ruins at, IV. 154  
 Magi, I. 142  
 — Difficulties as to Time of their Visit, I. 143, 144  
 — return another Way to own Country, III. 363  
 — their Country; their Offerings, I. 143  
 — visit Herod and Jesus Christ, III. 368  
 Magicians of Egypt, I. 78  
 Magnet, Discovery of, III. 296  
 Magog, III. 251  
 — and Gog, Ezekiel's Vision, II. 193  
 Mahalath or Macherlath, II. 70; III. 326  
 Maimonides, III. 179, 223  
 — on Measures, Coins, &c., I. 10, 69, 70, 71, 97, 98, 117  
 — as Authority in Measurements of Time, III. 241  
 Maize, IV. 374  
 Malachi, III. 39, 45, 66, 89, 108, 115  
 — on his Preface to his Prophecy, III. 45  
 — Priests, Sins of, Denounced by, III. 66  
 — tells of Forerunner, and closes Old Testament, III. 275  
 Mallows, II. 326  
 Mammou of Uprighteousness explained, III. 230  
 Man, Ages of, at Different Periods, I. 51  
 — Body, Soul, and Spirit, Component parts of, II. 192  
 Manna, II. 30  
 — Foster Brother of Herod Antipas, II. 82  
 Manasseh, Half Tribe, and Ephraim, their claim for land, and how met, II. 188  
 Manasses, Prayer of, IV. 348  
 Mandrake, IV. 312  
 March, III. 69, 97, 178, 224  
 — Year observed by Manna, I. 157, 229; II. 174; IV. 375  
 Manna, Pot of, wanting in Second Temple, III. 295  
 Manner (subst.), IV. 112  
 Manners and Customs, Eastern, II. 119, 263  
 — and Customs, Eastern, Illustrations of, III. 212; IV. 218, 239, 267, 330  
 Map, General Outline Map of Eastern Geography of Bible, III. 252  
 — of Eastern Geography of Bible, III. 249  
 — of Course of Jordan, III. 57  
 — of Egypt, IV. 365  
 — of Jordan Valley, III. 344  
 — of Judæa, illustrating Wars of the Maccabees, III. 85  
 — of Galilee, IV. 72  
 — of Modern Jerusalem, IV. 277  
 — of Palestine, II. 213  
 — of Samaria, IV. 120  
 — of Syria, Palestine, Arabia, Sinai, Egypt, &c., II. 215  
 Marah, Israelites at, IV. 187  
 Marble, IV. 17  
 Marcus Crassus Plunders Jerusalem, III. 274  
 — Prefect of Syria, III. 274  
 — Slain in Battle of Carrhæ, III. 274  
 Mariamme, Executed by Herod, III. 352  
 — Sons of, resolve to Avenge her, III. 354  
 — Wife of Herod, III. 321  
 Mark, and Luke, Contrasts between, IV. 161  
 — Brevity of his Gospel from large omissions, III. 196  
 — Characteristics of his Gospel, I. 194, 195  
 — Connection of Gospel with Matthew's, III. 195  
 — Details in his Gospel, III. 196  
 — Difficult Passages explained, III. 163  
 — Gospel, III. 193  
 — Gospel: last twelve verses omitted in Codex Sinaiticus and Vaticanus, good authority for, III. 196  
 — his Narrative taken from the lips of an Eyewitness, III. 196  
 — leaves Paul and Barnabas, I. 193  
 — Omissions in his Gospel, III. 195, 196  
 — Paul, and Peter, Coincidences, I. 193  
 — wrote for Gentiles, III. 196  
 Marler, Anthony, Printer of the Bible, IV. 264  
 Marriage after Divorce, II. 133  
 — between Unequals in Age, IV. 269  
 — Feast, IV. 270  
 — Hebrew Rites, IV. 269  
 — St. Paul on, IV. 31  
 — the Hebrew View of, IV. 269  
 Marriages among the Ancient Hebrews, IV. 267, &c.  
 — of Israelites with Canaanites, III. 199  
 — Strange, of Hebrews during Captivity, III. 90  
 Married Life, Duties of, IV. 270  
 Mary, Mother of John Mark, possessing Property, III. 267  
 Mary, Troubles in her Reign, IV. 327  
 Maschil, II. 71; III. 325  
 — in Psalms, III. 317  
 Masonite, III. 251  
 Mastick Tree, IV. 193  
 Mastigree, IV. 1, 58  
 Materials for Temple collected by David, III. 149  
 Matrimony, Sins against Hebrew Law of, III. 89  
 Mattathiah, High Priest: Coins, III. 189  
 Matthew and James: Coincidence, I. 325  
 — and Luke, Contrasts between, II. 257, &c.  
 — Connection of Gospel with Mark's, III. 195  
 — Difficult Passages explained, I. 87, 142, 196, 240, 314, 362; III. 37, 78, 133, 146  
 — Early Chapters, Messianic Prophecies of, I. 196; II. 22, &c.  
 — Evangelist of Jews, II. 257  
 — Gospel, III. 293  
 — Gospel, Characteristics of, III. 195  
 — Gospel, Style of, III. 195  
 — his Double Name, III. 194  
 — his History, III. 193  
 — Jewish Character of his Gospel, III. 194  
 — original Language of his Gospel, III. 194  
 — Sir John Cheke's MS. of Gospel, IV. 326  
 — wrote for Jews, III. 196  
 — Thomas, his Transcription of Bible, IV. 83  
 — Thomas, his Version of Bible compared with "Lynchale's," IV. 84  
 Meal, Quantity of Water for Hands before, III. 12  
 "Measure of the Stature of the Fulness of Christ," IV. 207  
 Measures, Larger, of Time, III. 330, 347, &c.; IV. 180, &c.  
 — Linear, II. 278  
 — Linear, Hebrew Table of, II. 280  
 — Linear, taken from Human Figure, II. 279  
 — of Area, Hebrew, II. 380  
 — of Capacity, III. 10  
 — of Time, III. 238, 361; IV. 27  
 — Weights, and Coins of Bible, II. 278, 389; III. 10, 69, 99, 175, 222, 238, 339, 347, 361; IV. 27, 180  
 Meat-offering, I. 130  
 Medals illustrating New Testament, III. 242  
 — illustrating Scriptures, III. 242  
 Medal and Eldad, II. 4  
 Media, Geography of, III. 22  
 — and Persia, Geography of, III. 103  
 Medimnus (Measure), III. 10  
 Meeting, Tent of, III. 44  
 Megriddo, IV. 90  
 Mejdol, III. 231  
 Melancholy of Saul, IV. 276  
 Melchisedek blesses Abraham, I. 64  
 — his Character, I. 64  
 Melon and Water Melon, IV. 246  
 Memorials to the Dead, Origin of, IV. 15  
 Memphis founded by Menes, III. 240

- Men of Leisure, "Ten Men of Leisure," III. 212  
 Menahem, II. 30  
 Mence rounds Memphis, III. 249  
 Merathaim, III. 251  
 Mercy in Judgment, II. 94  
 Mercy-seat, III. 261  
 — Fulfillment of, to Christians, in Jesus Christ, and in Christians, III. 263  
 — Meaning of, to Israelites, III. 262  
 — not Lid of Ark, III. 231  
 — Place of God's Communications to People, III. 261  
 — Sprinkled with Blood on Great Day of Atonement, III. 262  
 — Throne of God, III. 261  
 Mesch (Meshech), III. 251  
 Mesha, III. 251  
 Meshech, III. 251  
 Mesopotamia, I. 263, 359; III. 247  
 — Geography of, I. 103, 151, &c., 261, 359, &c.  
 Message of Malachi, Prophecy of, fulfilled in John Baptist, III. 117  
 Messenger of the Lord (in Malachi), III. 116  
 Messial, Reference to Christ, II. 375  
 — as foretold by Daniel, II. 375  
 Messianic Prophecies of Early Chapters of Matthew, I. 196; II. 22, &c.  
 Metallurgy, III. 188  
 Metals, Mining, and Metallurgy, III. 188, &c., 295  
 — of Bible, List of, III. 188  
 Metaphor in Bible Poetry, III. 181, 219  
 Mete, IV. 112  
 Meteoric Stones, III. 296  
 Meteorites, III. 296  
 Metonic Cycle, III. 351  
 — Cycle of Nineteen Years, III. 331  
 — Era, III. 240  
 Metres (measure), III. 10  
 Metrical Systems generally, Influence of Chaldean Notation on, III. 223  
 Meturgeman, or Interpreter of Synagogue: Duties, &c., III. 214  
 Micah, IV. 295  
 — Date of Prophecy, IV. 296  
 — Divisions and Subjects of Prophecy, IV. 297  
 — his Poetry, II. 219  
 — reveals Place of Christ's Birth, III. 275  
 — Style, IV. 298  
 Micaiah foretells Defeat at Ramoth-Gilead, IV. 140  
 — his Prophecy of Expedition to Ramoth-Gilead, III. 338  
 Michmash, IV. 197  
 — Saul's Victory at, III. 127  
 Michtam, III. 325  
 — in Psalms, III. 317  
 Middle Wall of Partition, III. 244  
 Midian, III. 251  
 Midianites, Ethnology, II. 240  
 Midianitish Spoils enwreathed Tabernacle, III. 189  
 Mignonette, II. 40  
 Mile, Jewish, II. 279  
 Milk, Ewe's, II. 46  
 — of Camel, I. 364  
 Millet, IV. 374  
 Mina, III. 69  
 Money, III. 103  
 Minaret, Derivation of, III. 103  
 Mincha, First and Second, III. 249  
 Mineral Substances, Miscellaneous, IV. 13  
 — Wealth of Peninsula of Sinai, IV. 155  
 Minerals, III. 188  
 — of Bible, III. 347; III. 188, 295; IV. 13  
 — of the Dead Sea, IV. 17  
 Mines of Biblical Antiquity, III. 300  
 Mining, III. 188  
 — and Metallurgy, III. 299  
 Minister, Invitation to act as, III. 213  
 — Qualification for, III. 213  
 Ministry of our Lord, Duration of, III. 27  
 Mimi, I. 233  
 Minium, I. 300  
 Minor Prophets, Delitzsch on Order of, III. 275  
 — Earliest and Latest, III. 275  
 — more quoted by Apostles than Greater, III. 275  
 — originally in One Book, III. 274  
 — word Minor refers only to Bulk, not Importance, III. 275  
 Mistrust and Elisha, IV. 142  
 Miyan (ten male persons), III. 213  
 Miracles of Ehjah, their purpose, III. 74  
 Miriam, and Moses, Song of, II. 69  
 — Death, I. 180  
 — Leprosy, IV. 174, 175  
 — Opposition to Moses; Leprosy; Healed at Moses' Intercession, I. 177  
 — watching Moses, I. 133  
 Miscellaneous Mineral Substances, IV. 13  
 Mission of the Lord's Messenger (in Malachi), III. 116  
 Mites, III. 179  
 Mizpah, I. 254; IV. 198  
 — Saul chosen King at, III. 32  
 Mizraim (Egypt), IV. 363  
 Moab, Geography of, IV. 233  
 — Idols of, II. 138  
 Moabite Stone, II. 138; III. 258; IV. 253  
 Moabites Subdued by David, III. 189  
 Modes, Coincident, of Reckoning Time among Jews, III. 347  
 — of Reckoning used in Bible, III. 331  
 Modius (Measure), II. 381; III. 10, II. 107  
 Mole, I. 107  
 — Rat, I. 108  
 Mollusks, IV. 216, &c.  
 Moloch, II. 139  
 Molyneux, Lieutenant, R.N., Exploration of the Jordan, III. 343  
 Moneta Sicanata, III. 97  
 Moneys, Bible, III. 10, 69, 96, 175, 222, 238, 330, 347, 361  
 Money, Change in Value under Roman Empire, III. 222  
 — Coined, III. 97  
 — Egyptian, III. 190  
 — Hebrew, III. 97, 190  
 — Jewish, III. 97  
 — not Hebrew, III. 180  
 Money not Jewish, III. 177  
 — Signed, III. 97  
 — Unsigned, III. 98  
 — Weighed, III. 190  
 Monkey, I. 16  
 Months, Lunar, IV. 180  
 — Reconciled with Solar Years, III. 241  
 Monuments, &c., Assyrian, I. 23, 24, 57, 137, 139, 168, 169, 184, 200, 201  
 — Egyptian, I. 73, &c., 104, 105, 186, 208  
 — Inscriptions on, I. 157  
 — Inscriptions on Assyrian, I. 128  
 — &c., Assyrian, I. 189  
 — Bus-Rehets, Inscriptions, &c., Egyptian, I. 16, 20  
 Moon, Full, period for Greek and Jewish Festivals, III. 239  
 — Lunar Reckonings, IV. 189  
 — New, Ceremonies at, II. 189  
 — New, Deciding the beginning of Month, III. 240  
 Mordecai, and Haman, IV. 255, 256  
 — Character of, IV. 257  
 More, Sir Thomas, and Miles Coverdale, III. 263  
 — Executed, III. 26  
 — made Lord Chancellor, III. 264  
 Morning Prayer, III. 238  
 Mosiac Law, Ezekiel's Interpretation of, and Comments on, II. 197  
 — Ritual, Symbolism of, III. 290  
 Moses, I. 122, 132, 156, 177  
 — Aaron and Miriam's opposition to him; Miriam's Leprosy; Moses' intercession, I. 177  
 — and Miriam, Song of, II. 69  
 — Anoints Eleazar High Priest, I. 180  
 — Arrangements preparatory to his Death, I. 277  
 — assisted by Joshua in Government, I. 177  
 — at the Bush, III. 102  
 — at Transfiguration, I. 159  
 — Author of Psalm xc., I. 178; III. 323  
 — Author of Pentateuch, I. 2-5  
 — Birth and Preservation of, I. 27  
 — Born, Exposed, Rescued, I. 133  
 — breaks Tables of Law, I. 159  
 — Burning Bush, I. 135  
 — Death and Burial, I. 180, 181, 277  
 — Ecstasy at End of Life, I. 273  
 — Farewell Blessings, I. 277  
 — First Address to Israelites, I. 276  
 — Flight into Wilderness, I. 79  
 — foresaw the faithful "remnant" among fallen Israel, II. 14, &c.  
 — forfeited Promised Land for People's sake, I. 178, 180  
 — hews new Tables of Stone; Law renewed; Veil on Face; Instructions for Tabernacle, I. 159  
 — his Divine Commission; "I am;" Return to Egypt, I. 134  
 — his Education and Choice of Life, I. 133  
 Moses, his Faith, I. 133  
 — his precautions against Pauperism, I. 238  
 — his Retirement to the Midianites and Marriage with Zipporah, I. 134  
 — his Song, I. 277  
 — Hymn of Promise after Passage of Red Sea, I. 156  
 — Intercession for Israel, I. 178  
 — Law in Leviticus imparted to him, I. 177  
 — Laws on Sale of Property, I. 238  
 — Leprosy, IV. 174, 175  
 — Mediator of Law, I. 158  
 — no Intercourse with People till Forty Years of Age, I. 133  
 — no record of Thirty-eight Years of Life, I. 178  
 — requests to see God's Glory; his Interview, I. 190  
 — Second Address to Israelites, I. 277  
 — Second Marriage with nameless Cushite Woman, I. 177  
 — sends Twelve Spies, I. 177  
 — signs of God's presence, and his Return to Egypt, I. 78  
 — strikes Rock at Horeb, I. 137  
 — strikes Rock (but speaks), I. 180  
 — Truthfulness of, I. 229  
 — View of God's goodness, I. 159  
 — visits his People; slays the Egyptian, I. 134  
 — Wife leaves him and Returns to Midian, I. 134  
 — Wife rejoins him, I. 157  
 Mosque, Imám of, III. 214  
 Most Holy Place, Furniture of, III. 290  
 — (Holy of Holies), III. 259  
 Most, City, II. 282  
 Moths, IV. 350, 351  
 Mount of Olives, IV. 280, 288  
 Mourning, Customs in, IV. 332, 333  
 Mouse, I. 107  
 Mozoreb, III. 239  
 Muezzin, III. 193  
 Mujebbeh, The, II. 87  
 Mulberry, IV. 343, 344  
 Mule, I. 248  
 Mundane Era, III. 240  
 Murder of Naboth, III. 76  
 Murex, IV. 218  
 Music, Abraham's Influence on, I. 18  
 — of Temple, Services ordered by David, III. 140  
 — of the Bible, II. 6, 70, 183, 229, 310; III. 374  
 — of the Temple, I. 246  
 — Vocal, of the Hebrews, III. 374, &c.  
 Musical Instruments, I. 19, 70, 183, 215, 296  
 — of Bible, I. 19  
 Muses, III. 189  
 Mustard-seed, I. 119  
 Muth-Labben, III. 325  
 Muza, III. 252  
 Myddonia, III. 250  
 Myddonus, III. 250  
 Myrrh, I. 151, II. 41, 151  
 Myrtle, IV. 245  
 N  
 Naaman, Leprosy, IV. 174, 175  
 Nablus (the Ancient shechem), IV. 123  
 Nabouassar, III. 240  
 Nabonnedus, Inscription of, I. 336  
 Naboth, his Murder, III. 76  
 — Stoned, III. 336  
 — Vineyard, III. 158, 335  
 Nadab and Abihu, Death of, I. 239  
 Naharain, III. 217  
 Nahr-al-Huali, III. 250  
 Nahr-malcha, III. 248  
 Nahum, Antecedents, Subject and Contents of Prophecy, IV. 340, &c.  
 Naioth, Retreat of Samuel and David, III. 65  
 Name of Jordan, Derivation of, III. 56  
 Names in First Three Centuries of Church's Life, III. 244  
 Naming of whole Family in Heaven and Earth, IV. 266  
 Naomi, her care for Ruth, III. 239  
 Narcissus, Household of, III. 244  
 Nathan, Book of, III. 141  
 — Fable or Parable of, III. 229  
 Nature, God revealed in, I. 334  
 — Imagery from, in Poetry of Bible, III. 356, 379  
 Natural Horology, III. 239  
 Naturalists, Bible, I. 14  
 Nazarene, Jesus called, Explanation of, I. 87  
 Nazareth, Christ residing at, I. 144  
 — Description of, IV. 88  
 — Jews dwelling at, I. 87  
 Nazarite, Samuel's Vow of a, II. 227  
 Nebel (Musical Instrument), I. 70  
 Nelo, IV. 250  
 Neluchadzezar executing God's Will, II. 75  
 — Golden Image of, III. 190  
 — Inscriptions of, I. 351  
 Nechosheth, III. 191  
 — Káid, III. 192  
 "Needle's Eye" and Camel, I. 365  
 Neesing, IV. 127  
 Neginoth, I. 299; III. 325, 326  
 Nehemiah, Cup-bearer of Artaxerxes Longimanus, IV. 95  
 — Authorship of Book of, IV. 94  
 — Book of, IV. 94  
 — his Administration; visits Court of Persia, IV. 96, 97  
 — rebuilds City Walls of Jerusalem, IV. 95  
 — re-peoples Jerusalem, IV. 95  
 — Subject Matter of, IV. 95  
 Nelnoth, III. 325  
 Nero, Coins of, III. 175  
 Nether, IV. 127  
 Nethinim, III. 235  
 Nettie, IV. 342  
 New Moon, Ceremonies at, II. 180  
 — Moon deciding the Beginning of Month, III. 340  
 — Style, III. 331  
 — Testament and Bible (Genevan), Relation between, IV. 328  
 — Books of, III. 144, 193, 268, 301, 338; IV. 79, 113, 123, 202, 241, 259, 298, 311, 333, 383  
 — Chronological Order of Parts of, III. 263

- New Testament, Geneva, IV, 327  
 — Illustrated from Coins, Medals, and Inscriptions, III, 242  
 — in Cup at Last Supper, III, 341  
 — Old Testament Fulfilled in, I, 305, 341; II, 42, 112, 170, 179, 273, 322, 365; III, 12, 26, 39, 148, 226, 259, 290, 308  
 — Psychology of, II, 162, 191  
 — Tyndale's Translation of, II, 260, &c., 300, &c.  
 "New Testament," The Words, IV, 320, 321  
 Niffar, III, 247  
 Night, Division of, marked by Cock Crow, III, 238  
 — Watches of, III, 238  
 Nile, Rise and Fall of, IV, 364  
 — turned into Blood, I, 78  
 — Valley of, IV, 364  
 Nimrod's Tower, I, 264  
 Nineveh, I, 264  
 — Capture and Destruction of, II, 331  
 — Geography, II, 280, 330  
 — its Fall, IV, 341, 342  
 — Site of, II, 282, 332  
 Ninus hunting Lions, I, 23  
 Nisan, Month, beginning of Regnal Year, III, 240  
 Nisibis, I, 264; III, 250  
 Nitre, IV, 18  
 — Generations of, I, 52  
 Nob, Priests of, slain by Saul, III, 130  
 Nobleman of John iv, 46, II, 82  
 Nocturnal Birds of Prey, II, 344, 369  
 Noon, Observations of, III, 238, 239  
 Northerner (Northern Army) (Joel ii, 2), to whom it refers, II, 108  
 Number of the Beast, IV, 300  
 — Golden, III, 331  
 Numbering of Israelites, I, 177  
 Numbers, I, 228  
 — Golden, III, 351
- O
- Oak, IV, 357  
 Oaths, II, 209  
 — Lawfulness of, II, 210  
 Obadiah, his Relation to Jeremiah; account of his Prophecy, IV, 106, 107  
 — Places which he Denounced, and Fulfillment of his Prophecy, IV, 107, 108  
 — Prophecy of, IV, 94  
 Obadiah, his Fidelity to True God, III, 76  
 — meets Elijah, III, 334  
 — saves 200 Prophets, III, 77  
 Obed, III, 257  
 Object of Writer of Kings, III, 3  
 Objections to Histories of Elijah and Elisha, III, 6  
 Obolus, III, 71, 240  
 Obsolete Words and Phrases, III, 53, 100  
 Octave, III, 180  
 Octavius Cæsar, named Augustus, III, 352  
 (Eme (Measure), III, 12  
 (Enochoe, III, 99  
 (Epha (Measure), III, 12  
 Offerings, I, 129, &c.  
 — to Idols, IV, 32
- Officers of Synagogue, II, 264  
 Og, Israel's Victory over, I, 231  
 Oil, Anointing with, I, 100  
 — for anointing Tabernacle and Furniture, III, 308  
 — Tree, IV, 344  
 Old Testament, I, 228, &c.  
 — Books of, III, 39, 45, 137, 161, 203, 257, 323, 365, 370; IV, 94, 106, 177, 213, 228, 254, 295, 321, 340, 353, 368  
 — Canon and Apocrypha, IV, 317  
 — Fulfilled in New, I, 305, 341; II, 42, 112, 170, 179, 273, 322, 365; III, 12, 26, 39, 148, 226, 259, 290, 308  
 — how Quoted by our Lord and Apostles, I, 262  
 — its Divisions, I, 1  
 — Psychology of, II, 126  
 — Tyndale's Translation of, II, 306  
 "Old Testament," The Words, IV, 320, 321  
 Olel Olelum, I, 30  
 Olives, IV, 311  
 — Mount of, IV, 280, 286  
 Olivet, IV, 286  
 — Cultivation of, IV, 374  
 Olympiads, III, 240  
 Omer, III, II, 71  
 Omissions by St. Mark, III, 195  
 Omri; his Character, III, 75  
 — his Reign, III, 333  
 Oneness in Christ, IV, 205  
 Oneness, III, 211  
 — Paul's Appeal for, to Philemon, IV, 301  
 Onion, IV, 373  
 Onyeha, II, 152  
 Onyx, II, 351  
 Ophidia, IV, 55, 202, &c.  
 Ophir, III, 251, 252  
 — Gold, III, 189  
 — identical with Uphaz, III, 189  
 — Locality, III, 189  
 "Or ever," IV, 127  
 Oral Law; its Prohibitions, III, 330  
 Orange, III, 217  
 Orchestra of the Temple, I, 246  
 Orelli, Inscription in Collection of, III, 244  
 Ores of Zinc, III, 191  
 Organ, II, 72, &c., 183  
 Orichalcum, III, 191  
 Osiris, Judgment of, I, 235  
 Osprey, II, 295  
 Ostrich, III, 201  
 Othniel, II, 14  
 — his Connection with Tribe of Judah, I, 76  
 Otho Celsius on Scripture Plants, I, 7  
 Ouches, IV, 128  
 Owl, II, 344, &c.  
 Ox; Wild Ox, II, 25  
 Oxen, I, 366, &c., 380, &c.  
 — Yoke of, and Implements; Value, III, 224  
 Oyster; Pearl Oyster, IV, 218
- P
- Padan-aram, III, 250, 251, 253  
 Palace, "Shshan the Palace," III, 103  
 Palaces, &c., of Solomon, III, 234  
 Palestine. See Holy Land.
- Palestine, Explorers Botanical of, I, 7  
 — Botanical and Geographical Divisions of, I, 8  
 — Caverns of, IV, 16  
 — Climate of, III, 216, 382  
 — Divisions of, II, 211  
 — Extent, II, 213  
 — Fertility of Vineyards, II, 381  
 — Geography of, II, 211, &c.; III, 168, 183, 342, &c., 358; IV, 23, 38, 71, 118, &c., 150, &c., 196, 239, 247  
 — Geological Characteristics, III, 298  
 — Hill Country, Jordan Valley, II, 214  
 — how Populated in Time of our Lord, IV, 142, &c.  
 — Indigenous Plants of, I, 6  
 — Inhabitants at Time of Exodus, I, 335  
 — Map of, II, 212  
 — Mapping Relation of, to other Countries, II, 215  
 — Other Names for, II, 211  
 — Peopled by Babylonians, Phœnicians, Syrians, and Arabians, IV, 109, &c.  
 — Physical Features, Position, II, 213  
 — Primitive Inhabitants of, I, 337, 356, 373  
 — Races of, from Conquest to Christian Era, III, 197, 233, &c.; IV, 108, &c., 142, &c.  
 — Rivers, Springs, II, 216  
 — Trees of, III, 380  
 Palm (Measure), II, 278—280  
 Palm Tree, IV, 372  
 Palm Turtle Dove, III, 8, 9  
 Palmerworm, IV, 292  
 Palmyra, III, 253  
 Pan's Pipe, II, 71  
 Panther, I, 25  
 Papacy, III, 240  
 Papyrus, IV, 373, 374  
 Parable in Bible Poetry, III, 219  
 — of Unjust Steward, III, 230, &c.  
 Parables on Almsgiving, I, 253  
 Paradise and Deluge, Geography of, I, 234  
 Parallelism, Complex, in Structure of Verse in Poetry of Bible, III, 48  
 — in Hebrew Poetry, II, 339  
 — in Structure of Verse in Poetry of Bible, III, 16  
 Paran, Wilderness of, I, 228, &c.  
 Parents, Respect, Veneration for, I, 153  
 Paris, Great Edition of Bible in, IV, 262, 263  
 Parker, Archbishop, Share in English Bible, IV, 336  
 Parnas, Chief Shepherd or Presbyter of Congregation, III, 213  
 Partition, breaking down of Wall explained, IV, 126  
 — Wall of, III, 244  
 Partridge, Desert, III, 72  
 — Eastern mode of Hunting and Killing, III, 73  
 — Greek, III, 71  
 — Sand, III, 72  
 Partridges, III, 71  
 Parvaim, Gold, III, 189
- Parvaim, Locality indeterminate, III, 189  
 Paschal Lamb, I, 306  
 — Supper, I, 341  
 Pasha, III, 163  
 Pashur scourges Jeremiah, II, 75  
 Passage of Red Sea, I, 79  
 Passage of Red Sea, Birthday of Israel, III, 288  
 Passages, Difficult, Explained, III, 37, 133, 146, 166, 208, 267, 326, 341, 373; IV, 91, 116, 126, 206, 274  
 Passover, I, 135, 156  
 — a Commemorative and a Sacrificial Rite, I, 306  
 — Fulfillment of, I, 308, 343  
 — its National Character, I, 307  
 — its Objects and Lessons, I, 312  
 — Mode of Celebrating, I, 305  
 Pastor, Title of Ruler of Synagogue, II, 268  
 Pastoral Epistles, IV, 50  
 — their Authenticity, IV, 241  
 Patience of Hope, II, 237  
 Patriarchs. See Abraham, Isaac, Jacob, Joseph, Moses, &c.  
 Patriarchs, I, 10, 235  
 Paul. See Epistles, St. Paul.  
 — Advice to Timothy, IV, 243  
 — and Luke: Coincidence, I, 145  
 — and Silas driven from Thessalonica, III, 302  
 — Associations with Timothy, IV, 242  
 — at Rome, III, 210  
 — a True Son of Israel, III, 271  
 — Authenticity of Epistles to Timothy and Titus, IV, 241  
 — before Herod Agrippa II, and before Felix, II, 148  
 — Chain, III, 210  
 — Courage in preaching Gospel, III, 210  
 — Course of last Missionary Journey, IV, 383  
 — date of Martyrdom, IV, 243  
 — dealing with Corinthian Scepticism, II, 379  
 — dealing with Question of Slavery, IV, 302  
 — desires to see Timothy before his Death, IV, 284  
 — Differences with Peter, IV, 82  
 — driven from Philippi, III, 301  
 — Epistles of, III, 268, 301, 338  
 — Epistles, Introduction to, III, 301  
 — Epistle to Colossians, IV, 157  
 — Epistle to Corinthians, II, 376, &c.; IV, 29, 46  
 — Epistle to Ephesians, IV, 10, 52, 202, 206  
 — Epistle to Galatians, IV, 79  
 — Epistle to Philemon, IV, 301  
 — Epistle to Philippians, IV, 189  
 — Epistle to Romans, IV, 49, 113  
 — Epistle to Thessalonians, II, 271  
 — Epistle (First) to Timothy, IV, 241  
 — Epistle (Second) to Timothy, IV, 333
- Paul, Epistle to Titus, IV, 259  
 — Epistles, Local Colouring of, II, 271, 376; III, 210; IV, 49  
 — First and Second Visits to Galatia, IV, 75  
 — forgives Incest on Repentance, IV, 47  
 — founds Church at Philippi, IV, 189  
 — Labours at Thessalonica, III, 302  
 — Hebraic in Style of Writing, III, 271  
 — Hindrance by Satan explained, II, 298  
 — his Bonds, and Hope of Liberation, IV, 241  
 — his Character, III, 271  
 — his Desire to visit Rome, IV, 113  
 — his use of Metaphor, II, 377, 378  
 — Interview with Ephesian Elders, and Relations with Ephesian Church, IV, 203  
 — Kindness of Philippians; Friendly Relations with Philippians, IV, 190  
 — lasting Influence of, III, 271  
 — Mark, and Peter: Coincidences, I, 193  
 — Needs supplied by Philippian Church, III, 302  
 — not chargeable to Rich or Poor, II, 272  
 — Offerings to, from Philippi, II, 272  
 — on Flesh offered to Idols: Lord's Supper; Spiritual Gifts; Resurrection of the Dead, IV, 32, 33  
 — on Incest and Marriage, IV, 31  
 — on Resurrection to Corinthians, II, 380  
 — possible Connection between his Labours and Britain, IV, 354  
 — release from first Roman Imprisonment, IV, 242  
 — relieved by Christians at Thessalonica, I, 148  
 — Scene of his Conversion, IV, 307  
 — Thorn in Flesh, IV, 48  
 — Thorn in Flesh: probably a Disease relieved by Luke, I, 149  
 — Uproar against, at Jerusalem, III, 244  
 — urges Almsgiving, IV, 47  
 — used Amanuensis for Epistles, III, 270  
 — vindicates himself, IV, 48  
 Pauperism, Precautions of Moses against, I, 238  
 Pâz (Gold), III, 189  
 Pea, IV, 193  
 Peace-offerings, I, 130  
 Peace only through Division, III, 279  
 Peacock, III, 136, 137  
 Pearl, IV, 217  
 Pechâh, III, 163  
 Peep, IV, 128  
 Pekod, III, 253  
 Pelican, IV, 8, &c.  
 Pella, Refuge of Christians, III, 361  
 Peniel, Jacob wrestles with Angel at, I, 256  
 Peninnah, her Jealousy of Hannah, II, 227  
 Penny, III, 179  
 — English Silver, III, 222

Pentateuch, I. 1-5, 49, 76, 121, 223, 273  
 — and St. John, Coincidences, I. 97  
 — Authorship, I. 2  
 — Truthfulness of, I. 229  
 Pentecost, II. 42  
 — Gifts of Spirit, Fulfillment of Joel's Prophecy, II. 111  
 — Gift of Tongues at, III. 208  
 People, Division of, corresponding to Courses of Priests, III. 241  
 Peor, IV. 250  
 Perching Birds, II. 360, &c.  
 Percussion, Instruments of, II. 310  
 Perfume burned on Altar of Incense, III. 227  
 Perfumes of Bible, I. 241, 328, 374; II. 151-153  
 Periwinkle (Plant), IV. 311  
 Persepolis and Susa, III. 103  
 Persecutions of Christians, IV. 250  
 Persia, Geography of, III. 22, 103  
 — Prosperity of under Darius, III. 205  
 Persian Coins, III. 180  
 — Empire shaken under Xerxes, III. 205  
 Personification, III. 221  
 — in Bible Poetry, III. 219, 220  
 Pestilences (Korah, &c.), 14,700, I. 179  
 Peter and John at Sanhedrim, and our Lord, II. 250  
 — Apostle of the Circumcision, IV. 130  
 — Authenticity of Writings of, IV. 129, 133  
 — Causes of his Writings, IV. 129  
 — Characteristics of Second Epistle, IV. 133  
 — Claims of Writer of Second Epistle, IV. 134  
 — Coincidences bearing on his Personal History, IV. 130  
 — delivered from Prison, I. 193  
 — Difficult Passages Explained, I. 117, 171, 181, 287, 300  
 — Eye-witness of Facts recorded by Mark in Gospel, III. 196  
 — First Epistle, IV. 129  
 — his Authority in connection with St. Mark's Gospel, III. 195  
 — his Error, withstood by Paul, IV. 82  
 — his Exhortation to Fellow-Elders, I. 181  
 — his Expectation of Christ's coming, IV. 130  
 — his Revelations and Character, IV. 129  
 — his Warnings by own Experiences, IV. 130  
 — in Gospel and Acts, and of his own Epistles respectively, IV. 129  
 — Mark, and Paul, Coincidence, I. 193  
 — Parallelism of Second Epistle with that of Jude, IV. 133  
 — Points of Resemblance and Difference of First and Second Epistles, IV. 134  
 — Reputed Site of House at Tiberias, III. 282  
 — (Rock), III. 78

Peter, Second Epistle, IV. 133  
 Pethor, III. 253  
 Perutha (Coin), IV. 260  
 Phœnicia, Geography of, IV. 230, &c.  
 — Natural Features of, IV. 231  
 — only nominally Israelite Territory in Time of Joshua, III. 197  
 — Relations with Israel, IV. 74  
 Phœnician Coins, III. 180  
 — Inscriptions, I. 357  
 — Language essentially identical with Hebrew, I. 357  
 — Words in Bible, I. 357  
 — Words in Greek and Latin Authors, I. 357  
 Phœnicians, I. 338  
 — Fate of Literature and Language, I. 357  
 — in Palestine, IV. 109  
 Pharaohs, Difficulty of Identifying, I. 122  
 Pharaoh sends Israelites out of Egypt, I. 136  
 — (Thotmes II.): Influence of his Wife, Hatason, over him; Interviews with Moses and Aaron, I. 28  
 — who first oppressed Israel in Egypt, Amosis, I. 77  
 — Manetho's Lists of, I. 123  
 Pharez, House of, III. 257  
 Pharisee and Publican in Illustration of Prayer, IV. 240  
 Phases, Fasting of, and Fasting of John the Baptist's Disciples, II. 225  
 Pharpur, IV. 303  
 Phasael the Elder, son of Antipater the Idumean, appointed Governor of Judæa, III. 274  
 Phasael, his Death, III. 320  
 Philemon, Paul's Epistle to, III. 210; IV. 301  
 — Value of Epistle to, IV. 302  
 Philatus, his False Doctrines, IV. 384  
 Philip, Tetrarch, Coins, III. 180  
 — Tetrarch of Trachonitis, Coins of, III. 175  
 Philippi and Thessalonica, Cradle of European Christianity, III. 301  
 — first Place where Gospel was preached in Europe; Scene of Earliest Gentile Persecution, IV. 189  
 — Paul driven from, III. 301  
 Philippians, Contents and Divisions of Epistle, IV. 191, 192  
 — Paul's Epistle to, III. 210; IV. 189  
 — Joyous Tone and Spirit of Epistle, IV. 190, 191  
 — Kindness to Paul; friendly Relations with him, IV. 190  
 — Period of Epistle, IV. 190  
 — Purpose of Epistle, IV. 190  
 — Sketch of Church, IV. 189  
 — supply Paul's Needs, III. 302  
 — their Liberality, I. 148  
 — their Offerings to Paul, II. 272

Philistia, II. 211  
 — Geography of, IV. 237, &c.  
 — not Conquered in Time of Joshua, III. 197  
 Philistines, I. 339  
 — Character of, IV. 236  
 — Envy of Isaac, I. 113  
 — more Powerful in Time of Judges, III. 199  
 — Saul's Victory over, III. 123  
 — Invaded by David, III. 189  
 Phinehas and Hophni, II. 228  
 — Death, II. 229  
 Phorminx, I. 296  
 Phrases in Ruth, affinity with Samuel and Kings, III. 257  
 — Obsolete, III. 53  
 Phylatory, I. 59  
 Pieces of Silver, Thirty, III. 146  
 Pigeon, III. 7  
 Pilate and Herod, Enmity explained, II. 84  
 Pilate, Bloodshed of Galileans (Luke xiii. 1), explained, II. 84  
 Pile (verb act.), IV. 123  
 Pillar of Fire and Cloud, I. 156  
 Pillars, Commemorative, IV. 15  
 Pine, IV. 358  
 Pink (Flower), II. 106  
 Pipe, II. 6  
 Pipe (Flute), II. 70  
 Pisgah, IV. 250  
 Pistachio Trees, IV. 193  
 Pithem, Golden, III. 12  
 Pithem, IV. 365  
 Place, Most Holy (Holy of Holies), III. 259  
 Place of Wealing, Jews, IV. 250, 281  
 — The Holy, of Tabernacle, III. 40  
 Places, Sacred, III. 39, 120; III. 226, 259, 290, 308  
 Plagues of Egypt, I. 78, 79, 135  
 Plain of Huleh, III. 58  
 Plan of Temple, I. 329  
 — of Synagogue at Capernaum, III. 184  
 Plants of Bible, I. 6, 36, 65, 118, 225; II. 40-42, 106, 173, 326-330; III. 215; IV. 131, 193, 245, 310, 342, 356, 372, &c.  
 Platform for Reading the Law, II. 263  
 Pneuma and Psyche, Difference between, II. 192  
 — contrasted with Psyche, III. 171  
 Poet, Office of the, I. 287  
 Poetic Character and Nature of Hebrews, I. 210  
 Poetical Books of Bible, I. 210, 211  
 Poetry, III. 181  
 — Biblical, Outlines of History of, II. 58, 77, 159, 219  
 — Characteristics of, I. 353  
 — Dramatic, I. 355, &c.  
 — Epic, I. 354, &c.  
 — Imitation of Nature, I. 286  
 — Jewish, Influence of Jewish History on, III. 287, 288, 289  
 — Lyric, I. 354, &c.  
 — Mission of, I. 287  
 — of Bible, I. 209, 286, 353; II. 58, 77, 159, 219, 269, 339; III. 16, 48, 80, 112, 181, 219, 283; IV. 4  
 — of Bible, Structure of the Verse, II. 269, 339  
 — of Primitive Times, II. 58  
 — of the Mosaic Age, II. 60

Poetry, Origin and Action of, I. 286  
 — Principles to which referable, I. 286  
 — Synthesis and Antithesis in, III. 17  
 Poll (subst.), IV. 148  
 — (verb act.), IV. 128  
 Pollex (Measure), III. 10  
 Polyantus Narcissus, IV. 373  
 Pomegranate, IV. 246, 343  
 Pompey fled to Egypt, and was assassinated after Battle of Pharsalia, III. 274  
 — on taking Jerusalem abstains from spoiling Temple, III. 272  
 — successfully takes part of Hyrcanus II. against Aristobulus II., III. 272  
 — takes Aristobulus II. and Children prisoners to Rome, III. 273  
 — takes Jerusalem by Siege, III. 273  
 — Victories of, III. 272  
 — War with Mithridates and Tigranes, III. 272  
 Pomponia Græcia, Wife of Aulus Plautius, III. 246  
 Pondion, III. 97, 180  
 Pontifical Indiction, III. 240  
 Pool of Bethesda, IV. 282  
 Poplar, IV. 311, 356  
 Poppy, I. 66  
 Population of Israel under Solomon, III. 234  
 Porcupine, I. 92  
 "Possession of vessel" explained, II. 298  
 Pot (Fining-pot), IV. 69  
 — of Manna wanting in Second Temple, III. 205  
 Potage, Jacob's, I. 211  
 — Ked, Esau's, IV. 194  
 Potter's Field, how bought with Thirty Pieces, &c., III. 146  
 — Wheel, IV. 14  
 Præco crying the Hours, III. 238  
 "Pray without ceasing" explained, II. 300  
 Prayer; Family Prayer among the Jews, IV. 239  
 — after the Shema, IV. 239  
 — Intercessory, IV. 220  
 — in the Streets, IV. 240  
 — Morning, III. 234  
 — Morning and Evening, IV. 223  
 — No allusion to, in Worship instituted by Moses, IV. 219  
 — of Hebrew Worship, IV. 218, &c.  
 — of Manasses, IV. 348  
 — Perseverance in, IV. 240  
 — Public and Private, IV. 218, &c.  
 — Relation of Sacrifices to, IV. 219  
 — The Lord's, IV. 240  
 — Tone in which to be said, IV. 222  
 — True Spirit of, IV. 240  
 — Two Elements of, IV. 220  
 Prayer Books of Edward VI., IV. 326  
 Prayer Book, Revision of, IV. 382  
 Preaching of Christ to Dead (Spirits in prison), I. 117, 181  
 Precious Stones, II. 347  
 — in High Priest's Breastplate, II. 349  
 Predestination, IV. 52, &c.  
 Preparation for Temple by David, III. 140

Presbyter of Congregation, III. 213  
 Press, Wine, IV. 133  
 "Prevent," The Word explained, IV. 149  
 Prey, Beasts of, I. 22, 57, 58, 88, 89, 90, 92; IV. 54  
 — Birds of, II. 247, 294, 344, 366  
 — Nocturnal Birds of, II. 344, 360  
 Priests and Multitude exploring mercy, II. 67  
 — Courses of, III. 241  
 — Courses of, in Temple Worship arranged by David, III. 140  
 — High, "Between the Books," II. 204  
 — Israelites inquire of, III. 206  
 — of Baal (450), III. 76  
 — of Baal slain at Kishon, III. 335  
 — of Nob slain by Saul, III. 130  
 — Share in Offerings, I. 130  
 — of the Groves, III. 76.  
 See *High Priest*.  
 "Prince of Power of Air," explained, IV. 116, &c.  
 Princes, Asmonean, Coins, III. 180  
 Printing, Origin and Progress of, I. 258  
 Prisoners, Cruel Treatment of, by Assyrians, I. 313  
 Procurators, Coins, III. 180  
 Prohibitions of Oral Law, III. 330  
 Promise, Land of. See *Holy Land*.  
 Proper, IV. 272  
 Property, Laws on Sale of, I. 238  
 Prophecies, Acted (Types) and Written, I. 197  
 — Messianic, of early Chapters of Matthew, I. 196; II. 22  
 Prophecy of Messiah, I. 171  
 Prophetic Orders, The Decline of, IV. 206  
 — Visions, IV. 300  
 Prophets, IV. 295  
 — See *Habakkuk, Isaiah, Joel, Jeremiah, Ezekiel, Zephaniah, Daniel*, &c.  
 — Activity of, III. 5  
 — Minor. See *Minor Prophets*.  
 — Schools of, II. 32; III. 76  
 — Schools of, Founded by Samuel, III. 64  
 Property, Law of, Illustrated in Book of Ruth, III. 258  
 Proselytes, Jewish, Baptism of, II. 35, &c.  
 Protection, God's, Wings an Emblem of, III. 289, 290  
 Proverbs, explanation of Word, IV. 213  
 — and Ecclesiastes compared, IV. 322  
 — Book of, IV. 213  
 — Instances of, IV. 213  
 — of Agur, IV. 215  
 — of Solomon, II. 160  
 — of Solomon: Number of; Title of Book; Introduction; Division of, IV. 214  
 Prutha, III. 180  
 Psalms, Age of, III. 324  
 — Authors of, III. 315, 323  
 — Book of, III. 314  
 — Dates of, III. 316  
 — different Characteristics of, III. 317, 318  
 — Division of, III. 316, 317

- Psalms, Division of Books of, II. 161  
 — Gradual, or of Degrees, III. 318, 319  
 — Influence of, II. 77  
 — Number written by David, II. 79  
 — Poetry of, II. 220  
 — Relation to Bible, III. 316  
 — Spiritual Teaching, Value of, III. 314  
 — their Relation to each other, III. 316  
 — Titles of, III. 314, 325  
 — Traditions of, III. 315  
 — Variations of Titles in Septuagint, III. 325  
 Psalter, I. 73, 215  
 Psalterin, I. 215  
 Psyche contrasted with Pnuma, III. 171  
 — and Pnuma, Difference between, III. 192  
 Psychology, II. 10, 126, 162, 191  
 — Biblical, I. 289; III. 171  
 — of Bible, I. 289  
 — of New Testament, II. 162, 191  
 — of Old Testament, II. 126  
 — of Scripture Progression, II. 10  
 Ptolemy (Almagest), III. 239  
 — as an Astronomer and Measurer of Time, III. 238  
 — Anletes made King of Egypt, III. 273  
 — his Astronomical Observations, III. 239  
 Public Worship, Leader in, III. 213  
 Publican, III. 193  
 — and Pharisee in Illustration of Prayer, IV. 240  
 Púch (Antimony), as Feminine Ornament, III. 188  
 Pudens, III. 245; IV. 384  
 — and Claudia, mentioned both by St. Paul and Martial, III. 245  
 Pudenciana, daughter of Pudens, III. 246  
 Pulpit, Ezra's, II. 263  
 Pulse, I. 195  
 Purim, Feast of, III. 26  
 Purple, IV. 217  
 — Gallinule, III. 327, 328  
 Purtenance, IV. 149  
 Pyropus, III. 192
- Q
- Quadrans (Measure), III. 12  
 — III. 179  
 Quail, III. 88  
 Quails given to Israelites, I. 157, 230  
 Quantity of Water for Hands before Eating, III. 12  
 Quartarins, III. 223  
 — (Measure of Land), II. 381  
 — of Land, III. 222  
 Quarter Gera, III. 180  
 Quassiads, IV. 131  
 Quick (Adj.), IV. 149  
 Quicken, IV. 149  
 Quince, III. 218
- R
- Raamah, III. 253  
 — Locality, III. 189  
 — Gold, III. 189  
 Rabbis, Legends of David's Harp, III. 238  
 Rabbath-ammon, IV. 251  
 Rabshakeh, Defiant Message and Reply he received, IV. 190  
 Races in Land of Israel, from Conquest to Christian Era, III. 233, &c.  
 — of Palestine, from Conquest to Christian Era, III. 197  
 Rachel, Death, I. 269  
 — first Meeting with Jacob, I. 235  
 — her Character, I. 269  
 — steals Laban's Teraphim, I. 254  
 — Tomb, IV. 199  
 — Weeping for her Children explained, II. 22  
 Rahab, Ancestor of our Lord, II. 237  
 — conceals the Spies, II. 18  
 — Mother of Boaz, III. 258  
 Rahabab, III. 253  
 Rakka, III. 250  
 Ramah, Samuel buried at, III. 65  
 — Saul anointed King at, III. 32  
 — Samuel required to resign at, III. 32  
 — Voice in, II. 22, &c.  
 — School of Prophets at, III. 76  
 Ramesses, IV. 366  
 Rapacity of Babylonians, I. 222  
 Raphael, Angel, II. 375  
 Ras-el-Ain, III. 259  
 Ras Sufsefah (Mount Sinai), IV. 186  
 Ratification of the Law, IV. 122  
 Raven, II. 360, &c.  
 Ravens feeding Elijah, III. 94  
 Razappa, III. 253  
 Rebah, III. 180  
 — (Measure of Land), II. 381  
 Rebecca. See *Rebekah*.  
 Rebekah, her Meeting Eliezer, and Marriage with Isaac, I. 111  
 — her Plot, I. 115  
 — Tomb of, IV. 208  
 Rebekah's Device for Jacob, I. 212  
 Rebuilding of Temple, III. 161 et seq.  
 Reckoning, Jewish, by Decennial Periods of Regnal Years, III. 330  
 — Modes of, used in Bible, III. 331  
 — Sacred, Chain of, III. 351  
 — Through Reckoning of the Book of Genesis, III. 342, &c.  
 — Time among Jews, Coincident Modes of, III. 347, &c.  
 Recognition of the Law, IV. 122  
 Record Offices in Persia attached to Palace, II. 191  
 Records, Hebrew, Absence of, III. 330  
 — of China, Egypt, and Assyria astronomically accurate, III. 330  
 — of Jews, III. 5  
 Red Deer, II. 135  
 — Heifer, I. 131, 132  
 — Pottage, Jacob's, I. 211  
 — Pottage of Esau, IV. 194  
 — Sea, Passage of, I. 79, 156  
 — Sea, Passage of, Birthday of Israel, III. 258  
 — Sea, Route of Israelites from, IV. 157  
 "Redeemer liveth," Real Meaning of Passage, III. 258  
 Redemption of Hebrew Children with Money, I. 30  
 — of Objects of Vows, I. 155  
 Reed, IV. 374  
 Refine (Fi el), IV. 69  
 Refiner (Finer), IV. 69  
 Reformation of Calendar by Pope Gregory XIII., III. 331  
 Refrain, III. 80  
 Regnal Year, III. 332  
 — Years, Jewish Reckoning by Decennial Periods of, III. 330  
 Rehoboam, Reign of, III. 141  
 Rehoboth-ir, II. 332  
 Rehoboth by the River, III. 253  
 Reims, IV. 149  
 Religion, IV. 272  
 — of Chaldea, II. 209  
 Re-marriage after Divorce, II. 133  
 Renan on Song of Solomon, and Answer to his Arguments, IV. 324  
 Repairs of Temple, Wages of Labourers, III. 225  
 Repentance, Call, Motives, and Need, in Zephaniah, II. 287, &c.  
 — Need, II. 336, &c.  
 Rephaim, I. 339  
 Rephidim, I. 229; IV. 187, 188  
 — Rock at, III. 79  
 Reptiles, IV. 54  
 Renewal, IV. 149  
 Resen, II. 332  
 Respect for Parents, I. 153  
 Rest, Day of, Provisions for Observance of, as to limits of Time, III. 239  
 Restorer, Elias, III. 37  
 Resurrection of Dead, III. 303; IV. 33  
 — of Christ, IV. 205  
 — Paul on, to Corinthians, II. 380  
 Return from Captivity, Poetry of the, II. 221  
 Revalta Arabica, IV. 195  
 Revelation and Genesis, Coincidences, I. 27  
 — and Inspiration, I. 192  
 — Authorship, and Period of John's Life, IV. 299  
 — Book of, IV. 298  
 — its Office, I. 289  
 — of God, Manner of, I. 199  
 — of St. John, Different Interpretations of, IV. 299, 300  
 — Real Value of Book of, IV. 300  
 Revelations of God to Man, I. 190, 191  
 Reverence for Elders, II. 267  
 Revolt of the Ten Tribes, Cause of, III. 3  
 Roward, IV. 272  
 — for Works, IV. 291  
 Rezech, III. 253  
 Rhemish New Testament, IV. 362  
 Rhoda and Peter, I. 193  
 Rhythm in Poetry of Bible, II. 269  
 Rice, IV. 374  
 Righia, III. 97, 99, 177, 180, 224  
 — (or Stater), III. 180  
 Right of Gleaning, III. 258  
 Rinamon, House of, Probable Site, IV. 307  
 Ring, Bridal, Antiquity of, IV. 269  
 Ring Dove, III. 8  
 Ring-streaked, IV. 149  
 Rings in Lips of Prisoners, I. 313  
 Rise of the Maccabees, III. 82  
 Ritual, Mosaic, Symbolism of, III. 299  
 Rivers. See under respective names.  
 Rizpah, daughter of Aiah, her care for the dead, III. 132  
 Road, IV. 150  
 "Robinson's Arch," IV. 279  
 Rock, III. 79  
 — at Rephidim, III. 79  
 — Church Founded on, III. 78  
 — Salt, IV. 18  
 Rocks and Soils, IV. 13  
 Rogers, John, burned, IV. 326  
 — in connection with History of Bible, IV. 83, 84  
 Roman Empire, change in Value of Money under; Light Coins, III. 222  
 — Coins, III. 189  
 — influence on People of Galilee, II. 85  
 Romans and Galatians, Connection between Epistles to, IV. 89  
 — Authenticity of Epistle, IV. 114  
 — Divisions, and Contents of Epistle, IV. 114, 115, 116  
 — Epistle to, IV. 49, 113  
 — first at Jerusalem under Pompey, &c. 63, III. 273  
 Rome and Babylon, IV. 299  
 — Church in, IV. 113  
 — founded Kal. Maii, 4057, III. 240  
 — Paul living at, III. 210  
 — State of Church in St. Paul's time, IV. 49  
 Rose, IV. 245  
 — of Jericho, I. 119  
 — of Sharon, IV. 373  
 "Rose" of the Bible, IV. 373  
 Rostrum for Reading the Law, II. 263  
 Route of Israelites after crossing Red Sea, IV. 157  
 — of Israelites from Egypt to Sinai, IV. 187  
 — of Israelites from Sinai, IV. 189  
 Rue, III. 216  
 Ruhamah, III. 277  
 Ruined Synagogues at Capernaum built by Centurion, III. 183-185  
 — at Capernaum, Plan of, III. 184  
 — at Chorazin, III. 187  
 Ruler or Chief of Synagogue, II. 264, &c.  
 Rulers, Assistant, of Synagogue, II. 266  
 Runagate, IV. 150  
 Rush, IV. 373  
 — Sea-side, IV. 373  
 Ruth, Ancestress of our Lord, II. 237  
 — Authorship of Book, III. 257  
 — Book of, III. 257  
 — Book of, throwing light on History of David, III. 257  
 — Character of, III. 258  
 — Levirate Law in Book of, III. 258  
 — Phrases in Book of, Affinity with Samuel and Kings, III. 257  
 — Usages in Books of, III. 258  
 Sabbath, III. 12  
 — a Sign, III. 15  
 — Christian, III. 15  
 — Day's Journey, II. 279, 280  
 — First-second, III. 240  
 — Jewish, III. 13  
 — Observance of, III. 241  
 — Our Lord's alleged Violation of, III. 14  
 — Provisions for Observance of, as to Limits of Time, III. 239  
 Sabbatic Cycle, III. 241  
 — Year, II. 322, &c. See Year  
 Sackbut, I. 194; IV. 150  
 Sacred Ibis, III. 328, 329  
 — Places, III. 39, 120, 148, 226, &c., 259, 290, 308  
 — Reckoning, Chain of, III. 351  
 — Seasons, I. 395, 341; II. 42, 112, 170, 179, 273, 322, 365; III. 12, 26  
 Sacrifice, Daily, Restored, III. 163  
 — Morning and Evening, IV. 222  
 — to Idols, IV. 32  
 Sacrifices, I. 129, &c.; II. 45  
 — Meaning of, I. 130, 131  
 — of Ehjah at Carmel, III. 95  
 — Salted with Salt, III. 166  
 — their Relation to Prayer, IV. 219  
 Saffron, II. 152; IV. 373  
 Sâgur (Gold), III. 189  
 St. Katharine, Convent of, at Sinai, IV. 154  
 St. Matthew, Difficult Passages Explained, III. 78, 101  
 St. Paul, Galatians, III. 19  
 St. Paul's Epistles, Local Colouring of, III. 19  
 Sale of Property, Laws on, I. 238  
 Salim, IV. 121  
 Salome, IV. 163  
 — Herod's Sister, Influences him against Mariamme, III. 352  
 Saloniki, Modern Name of Thessalonica, III. 301  
 — (Thessalonica), Inscription on Arch at, III. 243  
 Salt, good, III. 166  
 — Rock-salt, IV. 18  
 — without Saltiness, III. 166  
 Salted with Fire, III. 166  
 — with Salt, III. 166  
 Salvation, Inquiry of Prophets for, I. 171  
 Samaria besieged and taken by John Hyrcanus, III. 255  
 — Geography of, IV. 118  
 — Hill Country of, IV. 119  
 — Limits of Province, IV. 118  
 — Foundation of; Capital of Israel; Temple of Baal at, built by Ahab, destroyed by Jehu; Port of, IV. 136  
 — Map of, IV. 120  
 — taken by Shalmaneser, III. 275  
 Samaritan Coins, I. 157  
 Samaritans hinder rebuilding of Temple, III. 164  
 — Race of, their Relations with Jews, IV. 118, 119  
 Samson, II. 14  
 Sammel, II. 226, 242; III. 32, 62

Samuel and the Pentateuch, I. 3  
 — anoints David, III. 64; IV. 225  
 — anoints Saul, III. 32, 34  
 — anoints Saul second time, III. 35  
 — at Naoth, III. 65  
 — Books of, II. 316  
 — Books of, Authorship and Date of, II. 319; Contents, II. 318; Subject, II. 317  
 — buried at Ramah, III. 65  
 — end of Ministry, II. 242, &c.  
 — foretells God's judgments to Saul at Endor, III. 131  
 — founded Schools of Prophets, III. 64  
 — founder of Schools of Prophets, II. 32  
 — gives last Charge to the People of Israel, III. 34  
 — his Association with Eli, II. 238  
 — his Call, II. 223  
 — his Character, II. 243  
 — his Farewell Address, III. 35  
 — his Lineage and Birth, II. 226  
 — prays for Thunder and Rain, III. 35  
 — prepares way for Kingdom, II. 243  
 — requested by Elders to give way to a King, III. 32  
 — Three Periods of his Life, II. 226  
 — Victory over Philistines—Ebenazer, II. 242  
 Sanctuary, early Attendance at, II. 119, 263; III. 212  
 — Service, Gifts of Darius to, III. 205  
 — Services, how supported, III. 97  
 Sand, IV. 14  
 — Grouse, III. 92  
 — Partridge, III. 92  
 Saphar, III. 251  
 Sapharita, III. 251  
 Sapphira, III. 267  
 Sapphires, II. 350  
 Sarah banishes Hagar and Ishmael, I. 41  
 — dies, I. 42, II. 10  
 — Tomb, IV. 200  
 Sard (Carnelian), II. 351  
 Sarepta, IV. 235  
 — Widow of, her Son, III. 94  
 — Widow of, her Son returned, III. 94  
 — (Zarephath), Elijah's Retreat, III. 94  
 — Widow of, sustains Elijah, III. 94  
 Saros (Eclipse Table), III. 239  
 Satan's Hindrance of Paul Explained, II. 298  
 Saton (Measure of Land), II. 320  
 Saturn (Measure), III. 10, II. 12  
 Saul, III. 125  
 — Accession of, III. 31  
 — "among the Prophets," III. 130  
 — and Witch of Endor, III. 131  
 — anointed and proclaimed King, III. 34  
 — anointed by Samuel, III. 32, 34  
 — anointed second time by Samuel, III. 35  
 — attempts thrice to slay David, III. 130  
 — begs not to be dishonoured before Israel, III. 63

Saul chosen King by lot, III. 32  
 — Disease of, IV. 276  
 — excuses his Disobedience as to Agag and Spoil, III. 62  
 — Forebodings on Mount Gilboa, III. 131  
 — his Death, III. 132  
 — his Escort, III. 129  
 — his Love for his son Jonathan, III. 139  
 — his Personal Appearance, III. 35  
 — his probable Birth-place, III. 125  
 — his Rejection as King, III. 125  
 — his Standing Army, III. 129  
 — House of, extinct, III. 132  
 — Jealous of David, IV. 226  
 — Marks of Royalty, III. 129  
 — Prophecies, III. 130  
 — Rebellious Sacrifice, III. 36, 37, 62  
 — Rejected by Tribes East of Jordan, III. 130  
 — seeking his Father's Asses, III. 33, 126  
 — Sentence of Deposition from Kingdom, III. 122  
 — Seven Sons Hanged, III. 132  
 — slays Abimelech the High Priest and the rest of the Eighty-five Priests of Nob, III. 130  
 — slays Gibeonites, III. 130  
 — soothed by David's Harp, III. 129  
 — spares Agag and Spoil of Amalekites, III. 62  
 — Spirit of the Lord departed from him, III. 129  
 — Victory at Jabesh-gilead, III. 127  
 — Victory at Michmash, III. 36, 127  
 — Victory over Amalek, III. 62, 128  
 — Victory over Philistines, III. 36, 128  
 Sauria, IV. 54, &c.  
 Savour, IV. 208  
 — Salt without, III. 166  
 Savoury Meat, Jacob's, I. 212  
 Sawry, I. 218  
 Scaliger, *De Emendatione Temporum*, III. 238  
 Scaliger's System of Chronology, III. 331  
 Scad, IV. 208  
 Scapgoat, I. 131; II. 275  
 Scavenger (Vulture), II. 248, 250  
 Scepticism of the Corinthians, its Special Character, II. 379  
 Schools, Hebrew, I. 29  
 — of the Prophets, II. 32; III. 76  
 — of the Prophets founded by Samuel, III. 64  
 Science, its Relation to Scripture, I. 280  
 Scorpion, IV. 351  
 Scramble, IV. 269  
 Scrip, IV. 209  
 Scripture Biographies, See *Abraham, Isaac, Jacob, Joseph, Moses*; II. 1, 17, 149, 165, 187, 226, 242; III. 32, 62, 74, 93, 125, 154, 304, 333; IV. 287  
 — Coincidences of, III. 210; IV. 49  
 — Contrasts of, II. 259  
 — Illustrations of, from Coins, Medals, and Inscriptions, III. 242

Scripture, Inspiration of, I. 190, 205, 260, 333  
 Scriptures. See *Bible, Books under their several names, &c.*  
 — known by Translation, I. 333  
 Scruple (of Time), III. 238, 239  
 Sea, Dead. See *Dead Sea*.  
 — Dead, III. 56  
 — (measure of land), II. 380  
 — (measure), III. 10  
 — of Galilee, III. 168, 169, &c.  
 — of Galilee, Fish of, I. 167  
 — of Tiberias, III. 168, &c.  
 — Passage of Red, I. 156  
 — Heath, II. 107  
 — Laveuder, IV. 311  
 Seals made of Clay, IV. 14  
 Sea-side Rush, IV. 373  
 Seasons, Sacred, I. 305, 341; II. 42, 112, 170, 179, 273, 322, 365; III. 12, 26  
 Seba, III. 253  
 Sebustiyeh (Samaria), IV. 123  
 Second Advent, Use of, by False Teachers to Thessalonians, III. 339  
 — Epistle to Thessalonians, III. 338  
 — (of Time), III. 238, 239  
 — Temple, Gifts of Darius to, III. 205  
 — Temple, Glory of, III. 204  
 — Temple more glorious than First, III. 190  
 — Temple to exceed First in Glory, III. 204  
 — Temple, wherein inferior to First, III. 205  
 Seethe, Sod, Soddan, IV. 239  
 Seffariyeh (once Capital of Galilee), by Tradition Home of Joachim and Anna, IV. 87  
 Sela, III. 97, 180  
 — (Coinage), III. 69  
 — (Shekel), III. 97  
 Selah, I. 246, 272; III. 325  
 Seleucia, City, II. 250, 284  
 Selencus, III. 240  
 Semak, III. 283  
 Semiramis hunting Lions, I. 23  
 Semitic Races, Characteristics of, II. 238  
 — Religious Tendencies, II. 240  
 Sonate, Coins, III. 180  
 Senkerah, I. 360  
 Sennacherib and Hezekiah, I. 188  
 Sennacherib's Defeat by Hezekiah, and Death, IV. 101  
 — dwelling at Nineveh; Murder of, I. 311  
 — invades Judaea, IV. 99  
 Separation, Water of, III. 188  
 Sepharad, III. 253  
 Sepharvaim, III. 253  
 Sephoris, IV. 87  
 Septennate, III. 351  
 — and Jubilee, III. 330, &c.  
 Septennial Cycle, III. 240  
 — Division of Years, III. 241  
 Septuagint, Alterations of Text by its Authors, I. 76  
 — Use made of in New Testament, I. 262  
 — Variations of Titles of Psalms in, III. 326  
 Sepulchre, Holy Church of, IV. 284  
 Sepulchres washed on the 15th of Adar, III. 240  
 — Whited, III. 185; Explanation of, II. 258

Seraphim (and Cherubim), I. 294, 344  
 Sergius Paulus, Deputy of Cyprus, III. 242  
 Sermon on the Mount, II. 63, &c.  
 — Matthew's and Luke's Accounts contrasted, II. 259  
 Serpent, Brazen, broken by Hezekiah, IV. 99  
 Serpents, IV. 55, 102, &c.  
 Service, Musical, of the Temple, I. 246  
 — of Sanctuary, Gifts of David to, III. 205  
 Services, Choral, of Temple ordered by David, III. 140  
 — of Sanctuary, how supported, III. 97  
 Seventh Day. See *Sabbath*.  
 Seventy Men share Government with Moses, I. 177  
 Shalmaneser takes Samaria, III. 275  
 Shalom, III. 269  
 Shamefastness, IV. 209  
 Shamgar, II. 14  
 Shammai, Tomb of, IV. 75  
 Sharon, Rose of, IV. 373  
 Shawms, IV. 209  
 Shearing of Sheep, II. 46  
 Sheat-fish, IV. 168  
 Sheba, III. 252, 253  
 — Locality, III. 189  
 Shechem, IV. 123  
 — Jacob's Abode, I. 268  
 — smitten by Simeon and Levi, I. 77  
 Sheep, II. 45  
 — Breeding of, in Palestine, II. 47  
 — Different breeds of, in Palestine, II. 51  
 — Names given to, in Palestine and Greece, II. 49  
 — shearing, II. 46  
 — "Watering the Flocks," II. 50  
 Sheep's Wool, II. 46  
 Shekel, III. 69, 97, 176, 180, 224  
 — Gold, III. 96, 97  
 — (Half-shekel), III. 176  
 — Silver, III. 96, 97  
 Shekinah wanting in Second Temple, III. 205  
 Shem, Generations of, I. 52  
 Shema, III. 238, 239  
 — Prayers after the, IV. 239, 240  
 Sheminith, I. 298; III. 325  
 Shemo, III. 98, 99, 176  
 Shemon (Stamp on Coins), III. 98  
 Shemona, III. 176  
 Shemua, III. 99, 180  
 Shepherd of Congregation, III. 213  
 Shepherds Watching by Night, II. 49  
 Sheshbazzar. See *Zerubbabel*.  
 — Chaldee Name for Zerubbabel, III. 163  
 Shewbread, III. 152, 153, 309  
 — Fulfilled, III. 153, 154  
 Shields of Gold taken from Hadadezer, III. 190  
 Shiggah, II. 80; III. 325  
 Shiggiomoth, III. 325  
 Shigioneth, Shygyonoth, I. 246  
 Shiloh, Ruins of, Events which happened at, IV. 138  
 Shimei, the Benjamite, IV. 290  
 Shinar, Land of, I. 263  
 — identical with Chaldea, II. 207

Ships of Tarshish, III. 189  
 Shishlak, King of Egypt, his Expedition into Palestine, I. 106  
 Shittah-tree, IV. 195  
 Shittim-wood, description of, I. 80; IV. 195  
 Shoa, III. 253  
 Shophar, III. 213  
 Shooshannim, III. 325  
 Shrimas, Silver, Diana, III. 190  
 Shushan (in Psalms), I. 209  
 "Shushan the Palace," III. 103  
 Shushan-Eduth, III. 325  
 Sickness, Customs in, IV. 330  
 Sicius, III. 97  
 Siddim, Vale of, IV. 15  
 Sidon, IV. 234, 245  
 — not conquered in time of Joshua, III. 197  
 Sidonians, I. 339  
 — and their Colonies, I. 373  
 Sigh (Persian), III. 224  
 Signets Engraved, II. 345  
 Sihon, Israel's Victory over, I. 231  
 Sihon, IV. 253  
 Silas, Paul's Amanuensis, III. 270  
 — (Silvanus), Traveling Companion of St. Paul, III. 301  
 — with Paul driven from Thessalonica, III. 302  
 Silvanus (Silas), Traveling Companion of St. Paul, III. 301  
 Silver Abundant, David and Solomon, III. 190  
 — Garnes, II. 71  
 — Mines in Spain, III. 190  
 — Ornaments, Dishes, Vessels, &c., Idol Worship, III. 190  
 — Penny, English, III. 222  
 — Shrine, Diana, III. 190  
 — Thirty Pieces of, III. 146  
 — used in Figures of Speech to express Eloquence, &c., III. 191  
 — Usual Medium of Exchange, III. 191  
 — Value, III. 223, &c.  
 — Weighed, III. 191  
 Silverling, IV. 210  
 Simeon and Levi and the Shechemites, I. 77  
 Simeon and Levi Slay the Shechemites, I. 268  
 Simon Maccabaeus, III. 86  
 — Coins of, III. 89  
 Sin, Confession of, IV. 220  
 — Offering, I. 129  
 — (Pelusium), IV. 367  
 "Sin unto Death" Explained, II. 333  
 Sina, III. 253  
 Sinai, Claims of different Mountains to be Mount Sinai, IV. 185, 186  
 — Israelites at, I. 79  
 — Natural Wealth of Peninsula, IV. 155  
 — Mount of the Law, identified with Ras Suf-afch, IV. 186  
 — Peninsula of, IV. 150  
 — The Bedawin of, IV. 153  
 — Valleys of Peninsula, IV. 151  
 — Various People who have Lived at; Egyptian Remains at Megharah, &c., IV. 154  
 — Water Supply and Climate of Peninsula, IV. 151

- Sinai, Wilderness of, I. 230  
Sinaitic Inscriptions, IV. 155
- Sinin, III. 253
- Sins against Hebrew Law of Matrimony, III. 89
- Sippbara, III. 253
- "Sistrum," II. 313
- Skill, IV. 210
- Slaves set Free in Year of Jubilee, II. 367
- of Jews, III. 235
- of Jews, Nationalities of, III. 236
- Slope up to Brazen Altar, III. 121
- Snaal, IV. 217
- Snaap-dragon, IV. 312
- Snuff-dishes of Caudlestick, III. 149
- Soapwort, IV. 131
- Society, State of, in Early Church, III. 267
- Sod, IV. 295
- Sodden, IV. 209
- Sodom, Apple of, IV. 312
- Vine of, IV. 246
- Soils and Rocks, IV. 13
- Solar Year and Lunar Months reconciled, III. 241
- Solomon, Acts of, III. 74
- Author of Psalms, III. 323
- Book of Acts of, III. 1
- Characteristics of his times found in Proverbs, IV. 322
- Enormous Quantities of Gold, III. 189
- Evidence of his Penitence in Ecclesiastes, IV. 322, 323
- Foreigners at Court of, III. 237
- his Prosperity, III. 141
- his Proverbs and Poetry, II. 160
- his Strange Wives, III. 236, 237
- Magnificence of his Court, III. 234
- makes Musical Instruments, I. 18
- Traces of his Personal Circumstances in Proverbs, IV. 322
- Population of Israel under, III. 234
- Proverbs of, IV. 213, &c.
- Prosperity of Israel under, III. 234
- Public Works under, III. 234
- Reason for omitting Mention of his Sins in Chronicles, III. 141
- Reign of, III. I. 140
- Relations with Hiram, IV. 235
- Silver Abundant, III. 190
- Song of: see *Canticles*
- Trade with Hiram, III. 237
- Wealth in Gold, III. 190
- Wisdom, Book of, IV. 346
- Son of Man, Angels Ascending and Descending on, explained, III. 373
- of Widow of Zarephath Restored, III. 94
- Song of Deborah, II. 61
- of Moses and Miriam, II. 60
- of Solomon: see *Canticles*
- of Songs; or, Song of Solomon, II. 160
- of the Three Holy Children, IV. 347
- of the Well, II. 63
- Songs of Degrees, II. 221; III. 318
- Sons of Korah in Titles of Psalms, III. 324
- of Thunder, IV. 146, 164
- Sothiac Cycle, III. 240
- Soul and Spirit, Difference between, II. 192
- Spirit, and Body, Component Parts of Men, II. 192
- Source of Jordan, III. 56
- Sources of Biblical Imagery, III. 280
- Sovereign (Coin), III. 178
- Spear: Silver Mimes, III. 190
- Spanish Broom, IV. 194
- Sparrow, II. 362
- Speedwell, IV. 312
- Spelt, IV. 374
- Spice-bearing Trees, IV. 344
- Spices of Ishmaelites who Bought Joseph, IV. 194
- used in Burial, I. 330
- Spider, IV. 352
- Spies, Report of Canaan, I. 230
- The, II. 4, 5
- their Unfaithful Report, I. 177
- Spikenard, II. 152
- Spinet, I. 219
- Spirit and Soul, Difference between, II. 192
- in Man lustful to Envy, explained, I. 53
- of Christ in Prophets, I. 171
- of Christ in the Prophets, explained, I. 117
- of God, its operation, II. 11
- of the World, and Spirit which is in God, IV. 274
- Soul, and Body, component parts of Man, II. 192
- that Works in Children of Disobedience, IV. 116, &c.
- Spirits in Prison, Christ Preaching to, I. 117
- Spiritual Gifts, IV. 32
- Springs of Jordan, III. 56
- Spurge-wort, IV. 344
- Squamata, IV. 54, &c.
- Staete, II. 153
- Stag, II. 135
- State Records of Jews, III. 5
- Stater, III. 180
- Stater, Half, III. 180
- Stature of the Fullness of Christ, IV. 297
- Steel and Iron, III. 295
- doubtful if known to Ancient Nations, III. 245
- for what used, III. 298, 299
- Stellio, IV. 59
- Steward, Unjust, Parable of, III. 230
- Stone at Foundation and Head of Building, III. 327
- cut out without hands, III. 327
- of old Temple with Inscription, III. 244
- Moabite, III. 258; IV. 453
- rejected by Builders, passage explained, III. 326
- Stones in High Priest's Breast-plate, II. 349
- Meteoric, III. 296, 297
- Precious, II. 347
- Storax Tree, IV. 311
- Stork, III. 232; IV. 7
- Strain Gnat and swallow Camel, I. 366
- Strait, Straitly, Straitness, IV. 210
- Strange Marriages of Hebrews during Captivity, III. 90
- Strength out of Weakness, IV. 48
- Stringed Instruments, I. 19, 70, 183, 215, 296
- Stropic System and the Refrain, III. 80
- Structure of Verse in Poetry of Bible, II. 269, 332; III. 16, 48, 80, 112
- Style and Language of Scriptures, I. 261, &c.
- New, III. 331
- Substance of Gospel Teachings, IV. 274
- Substitute for a Calendar in Division of Year, III. 239
- Success, IV. 273
- Sueoth, Jacob's Abode, I. 267
- Sulphide of Zinc, III. 191
- Sulphur, IV. 18
- Sun-dial: see *Dial*
- Sunflower, II. 40
- Sunrise, leading image in Poetry of Moses and Habukkuk, I. 170
- Sunset, Observation of, III. 238, 239
- Supper, Paschal, I. 311
- of the Lord, IV. 32
- Susa, III. 103
- Swaddle, IV. 210
- Swallow, II. 362; III. 232
- Swan, III. 328
- "Swear not," II. 209
- Swearing, II. 209—211
- Swine, I. 280
- in connection with Heathen Worship, I. 284
- Sycamore, IV. 343
- Symbology in Bible Poetry, III. 219
- of Mosaic Ritual, III. 290
- Synagogal Administration, III. 212
- Synagogue, Ark of, II. 263, 265
- as illustrating many Passages in New Testament, II. 119
- Assistant Rulers and three Almoners of, II. 266
- Chazan of, his Duties, Qualifications, &c., III. 213
- Meturgeman or Interpreter of, Duties, &c., III. 214
- Officers of, II. 264
- Ruins of, at Capernaum, built by Centurion, III. 183—185
- Ruins of, at Chorazin, III. 187
- Ruler or Chief of, II. 264, &c.
- Synagogues, Account of Customs of, II. 120, &c.
- Architecture of, III. 148
- at Keir Bhrim, III. 184; IV. 75
- built for Prayer, looking towards Jerusalem, III. 214
- First Formation of, in private Houses, II. 264
- Form of two Columns at North end in all Synagogues, III. 184
- Furniture and Arrangement of, II. 263
- Synthesis in Poetry, III. 17
- Syntyche and Eudodia, IV. 191
- Syria, Ahab's Wars with, III. 336, &c.
- Divisions of, IV. 302
- Geography of, IV. 302
- Towns of, IV. 302
- Syrians in Palestine, IV. 109
- Syrians subdued by David, III. 189
- Syro-Chaldea, Language of Judea and Galilee, spoken by our Lord, III. 194
- T
- Taanach, IV. 120
- Taber, IV. 210
- Taberah, I. 230
- Tabernacle, IV. 273
- Altars of, II. 309
- and Furniture, Instructions for, and Materials of, I. 80
- Chambers and Furniture, I. 160
- Coverings of, I. 80
- Dwelling of God with Man, III. 308
- enriched by Midianitish Spoils, III. 189
- Gold employed in, III. 97
- of Testimony, III. 44
- of the Congregation, III. 44
- of Witness, III. 44
- Relation of its Parts and Furniture to each other, III. 308, &c.
- The, III. 39
- True Meaning of, III. 44, 45
- Utensils and Furniture of, anointed with Holy Oil, III. 308
- Tabernaes, Feast of, II. 112
- Reference to Israel and to Gentiles, III. 308
- Tabigah, Plain of, III. 279
- Table of Chronology of Acts, IV. 23
- of Cycles, III. 240
- of Correspondences between Epistles to Ephesians and Colossians, IV. 206
- of Eclipses, III. 239
- of Eras, III. 240
- of Hebrew Dry Measures, III. 14
- of Hebrew Liquid Measures, III. 382
- of Hebrew Liquid Measures, III. 14
- of Incidents in Life of Abraham, I. 11
- of St. Paul's Epistles in Chronological Order, III. 269
- of Shewbread, III. 152, 153
- of Shewbread, prepared, III. 153, 154
- Tables, Chronological, III. 362—364
- of Coinage, III. 180
- of Hebrew Measures of Capacity, III. 14
- of Hebrew Weights, III. 97
- of Stone, Testimony, Covenant of God with Israel, III. 260
- of Stone wanting in Second Temple, III. 205
- of Weights and Measures, III. 12, 97
- Tablet, Votive, with Inscription, found at Chichester in 1723, connected with New Testament, III. 244, 245
- Tabor, Mount, IV. 88
- Tradition of, as Scene of Transfiguration, but not so, IV. 89, 90
- Tabret, II. 396
- Tache, IV. 211
- Tadmor, III. 253
- Tahpanes, IV. 367
- Tale, IV. 211
- Talent, III. 69
- Talabonians, III. 178
- Gold, III. 97
- Talmud, Legend of Mes-siah, I. 173
- Tamarisk, II. 314, &c.
- Tambour, II. 314, &c.
- Taph (weaned child), I. 46
- Tarcab (measure), III. 12
- Targum, III. 215
- Targums, I. 172
- Tariehez, III. 283
- Tariff of Prices of Animals for Sacrifice to Baal (Phœnician), I. 357
- Tarsish, Ships of, III. 189
- Tassels, I. 47
- Taverner, Richard, his connection with History of, and his Edition of Bible, IV. 86
- Teaching of the Gospel; its Substance, IV. 274
- Tebha, III. 180
- Tebhaim, III. 176
- Tel-Abib, III. 254
- Tel-Assur (Thelasar), III. 248
- Tel-Hum, Authority for Identification with Capernaum, III. 186
- (Capernaum), III. 183
- Plan of Synagogue, III. 184
- Reason for Identifying with Capernaum, III. 186
- Tombs and other Buildings at, III. 185
- Tell-Sumrah (Hippus), III. 284
- Temple, First, Richer (Gold) than Second, III. 190
- Gold Employed in, III. 97
- Guard, Arms for, III. 97
- Herod's, Description of, III. 353
- Herod's, Splendours of, III. 190
- much in Ruins, Suffered from War, III. 353
- Music of, Ordered by David, III. 140
- Musical Service of, I. 246
- of Jerusalem, Remains of, IV. 283
- of Solomon Compared with Tabernacle, I. 80
- Orchestra of, I. 246
- Plan of, I. 329
- Preparation to Rebuild, III. 161
- Rebuilt by Josiah, II. 224
- Rele of, III. 243
- Richer (Gold) than Tabernacle, III. 190
- Second exceed First in Glory, III. 204
- Second, Foundation Laid, III. 162
- Second, Gifts of Darius to, III. 205
- Second more glorious than First, III. 190
- Second wherein Inferior to First, III. 205
- Service, Coins with Emblems of, III. 180
- Wages of Labourers Repairing, III. 223
- Worship, System Arranged by David, III. 140
- David's Preparation for, III. 140
- Difficulties in Rebuilding, III. 164
- Furniture prepared by David, III. 140
- Materials for, Collected by David, III. 140
- Water Supply of, IV. 283
- Tem Commandments given, I. 80
- King Alfred's Version of, I. 14

"Ten Men of Leisure," III. 212  
 Ten Tribes, Cause of Revolt, III. 3  
 Tent of Meeting, III. 44  
 Terah, I. 10  
 Teraphim for Consultation, IV. 34  
 — Laban's, stolen by Rachel, I. 254  
 Terebinth (Tree), IV. 193  
 Tertius, Paul's Amanuensis, III. 270  
 Testament: see *Old or New Testament*.  
 Testimony, Tabernacles of, III. 44  
 — Tables of, III. 260  
 Thapsacus, III. 254  
 Thelasar (Tel-Assur), III. 248  
 Theophilus, I. 145, 149  
 — of Luke's Gospel and Acts, IV. 2  
 Theories of Inspiration, I. 205, &c.  
 Therna (Thessalonica), III. 301  
 Thessalonians, Character of, III. 272  
 — First Epistle to, II. 297; III. 301  
 — First Epistle to, Gentleness, Subjects, &c., III. 303  
 — Idleness censured, III. 339  
 — Paul's Epistles to, II. 271  
 — Paul's Epistles to, probably Earliest of New Testament Writings, III. 265  
 — Second Epistle to, III. 338  
 Thessalonica, and Philippi, Cradle of European Christianity, III. 301  
 — Inscription on Arch at, III. 243  
 — Paul and Silas driven from, III. 302  
 — Paul's appeal to Jews of, III. 301  
 — Paul's Labours at, III. 302  
 — the Ancient Therna, III. 301  
 Thirty Pieces of Silver, III. 146  
 Thistle, III. 216; IV. 311  
 Thorn, IV. 245  
 Thorn (Buck-thorn), IV. 193  
 — Christ's Thorn, IV. 48  
 — in Flesh (Paul), IV. 194  
 Thorns, Crown of, IV. 194  
 Thotmes II. and III. as Pharaohs, I. 78  
 Three Children, Song of, IV. 347  
 Threefold Witness explained, II. 116  
 Thumen, III. 177  
 Thumim: see *Urim*.  
 — Urim and, wanting in Second Temple, III. 205  
 Thunder, Sons of, IV. 146, 164  
 Thyatira, Lydia, the Purple-seller of, III. 243  
 — originally a Macedonian Colony, III. 243  
 Tiberias, III. 254  
 Tiberias, founded by Herod Antipas, III. 283  
 — in Time of our Lord, IV. 144  
 — Sea of, III. 168, &c.  
 Tiberias (Tubariyeh), Ruinous Condition of, III. 282

Tigris, I. 102  
 — Geography of, I. 102  
 Timbral, II. 70, 316  
 Time, Coincident Modes of Reckoning, among Jews, III. 347  
 — Larger Measures of, III. 350, &c., 361; IV. 180, &c.  
 — Measures of, III. 238; IV. 27  
 — of our Lord's Ministry, Duration of, III. 27  
 — Smaller Divisions of, III. 238  
 Times of Day, Announcements of, III. 238  
 Timmath-serah allotted to Joshua, II. 189  
 Timotheus, Paul's Amanuensis, III. 270  
 — son of Pudens, III. 246  
 Timothy and Titus, Authenticity of Epistles to, IV. 241  
 Timothy circumcised, IV. 51, 243  
 — Character compared with that of Titus, IV. 260  
 — Divisions of First Epistle to; Character of, from Paul, IV. 241  
 — First Epistle to, IV. 241  
 — his Associations with Paul, IV. 242  
 — his Youth, IV. 243  
 — Mission to Thessalonica, III. 302, 303  
 — Paul's Caution against an Evil in the Asiatic Churches, IV. 384  
 — Paul's Longing towards him before his Death, IV. 384  
 — Paul's Second Epistle to; Date, Subject, contemporary History, IV. 383  
 — Travelling Companion of St. Paul, III. 301  
 — with Paul in last Journey, at Rome; Paul's Advice to him, IV. 243  
 Tin, III. 191  
 Tire, IV. 211  
 Tirsah, III. 254  
 Tirshath, title of Nehemiah, IV. 94  
 Tirzah, IV. 120  
 Tisri, Month, New Moon of, II. 150  
 Titles of Psalms, III. 325  
 — Variations of in Septuagint, III. 328  
 Titles, IV. 211  
 Titus and Timothy, Authenticity of Epistles to, IV. 241  
 — Antecedents, IV. 259  
 — as Bishop of Crete, IV. 260  
 — at Corinth, IV. 46  
 — Character compared with that of Timothy, IV. 260  
 — Coins of, III. 175, 177  
 — Epistle to, IV. 259, &c.  
 — his work in Crete and Dalmatia, IV. 262  
 — Orderly Divisions of Ephraim, IV. 261  
 — his Teachings and Influences, IV. 261  
 — Question of Circumcision, IV. 259  
 — with Paul on third Missionary Journey, IV. 259  
 Toad, IV. 146  
 Toad-flax, IV. 312

Tobiab, the Ammonite, III. 30  
 Tobit, Book of, IV. 345  
 Tocco, III. 239  
 Tagarmah, I. 335  
 Tomb of Cyrus, III. 23, 24  
 Tongs of Candlestick, III. 149  
 Tongues, Gift of, at Pentecost: What was it? III. 208  
 Topaz, II. 351  
 Tortoises, IV. 54, &c.  
 Trachonitis, Province of, IV. 247  
 Trajan, Coins of, III. 177  
 Transfiguration, III. 119  
 Translation of Bible, I. 12, 260  
 Translators of Bible, I. 12  
 Trees: see *Plants*.  
 — of Palestine, III. 380  
 Tresith, III. 180  
 Tribes, Division of Land among, under Joshua, II. 188  
 Tribute-money, Force of Christ's Rebukes, III. 179  
 Tripolis, IV. 234  
 Tristram, Rev. H. B., Botanical Expedition to Palestine, I. 8  
 Troop-horses, Cost of, III. 97  
 Trophimus, IV. 383  
 — Sick at Miletus, IV. 243  
 Trow, IV. 211  
 Truchement, III. 215  
 Trumpet as Mark of Time, III. 238  
 — Blowing at New Moon, II. 183, &c.  
 — Horn, II. 231, &c.  
 — Sounded at Almsgiving, Explanation of, II. 259  
 — Sounded at Collection of Alms, I. 252  
 Truth, Galileo's Views on, I. 289  
 Truthfulness of Pentateuch, I. 229  
 Tubal, III. 254  
 Tubariyeh (Tiberias), III. 282  
 Tubal-Cain, Worker in Metals, III. 295  
 Tung-stone, III. 215  
 Turtles, III. 232  
 Turtle Dove, III. 7, 8, 9  
 Tush, IV. 211  
 Twain, IV. 211  
 Twenty-four Courses of Priests in Temple Worship arranged by David, III. 149  
 Twilight of Palestine, III. 238  
 Tychicus, IV. 190, 384  
 Tyndale, Translator of Bible, III. 263  
 Tyndale's New Testament and Writings Proscribed, III. 264  
 — Translation of Bible, Account of, II. 122  
 — Translation of New Testament, II. 260, 300, &c.  
 — Translation of Old Testament, II. 306  
 — William, Translation of Bible, II. 19, &c.  
 Types, I. 197  
 Tyre, Ezekiel on Trade of, II. 197  
 Tyres, IV. 234, 235

U

Um Keis, III. 285  
 Unbloody Sacrifices, I. 130  
 Uncia (Weight), III. 11  
 Unicorn explained, II. 24

Unity in Christ, IV. 205  
 — of Faith explained, IV. 207  
 Unjust Steward, Parable of, III. 230, &c.  
 Unleavened Bread, Feast of, I. 341; II. 42  
 Unrighteousness, Mamon of, explained, III. 230  
 Uphaz, III. 251  
 — Gold, III. 189  
 — identical with Ophir? III. 189  
 Ur of the Chaldees, I. 266, 359, &c.  
 Uri, II. 25  
 Uriah the Hittite, IV. 289  
 Urim and Thumim, I. 191; IV. 34  
 — Influence and Symbolic Teaching, IV. 38  
 — Nature of, IV. 35  
 — Symbolism of, IV. 37  
 — Theories of, IV. 37  
 — wanting in Second Temple, III. 205  
 Usages in Book of Ruth, III. 258  
 Utensils and Furniture of Tabernacle Anointed with Holy Oil, III. 305  
 Uzziah, Leprosy, IV. 174, 175

V

Vague Egyptian Passages, III. 249  
 Valley of Hinnom, IV. 286  
 — of Jehoshaphat, for gathering of nations, II. 156  
 — of Kedron, IV. 286  
 — of the Jordan, III. 56  
 Value of Land, Labour, Corn, Silver, and Gold, in Bible, IV. 222  
 — of Objects of Vows, I. 155  
 "Vanity of Vanities," IV. 229  
 Vat (Fat), IV. 69  
 Veil, Bridal Antiquity of, IV. 269  
 Veneration for Parents, I. 153  
 Verse, Structure of, in Poetry of Bible, II. 269, 339  
 — Structure of the, in Bible Poetry, III. 16, 48, 80, 112  
 Versions of Bible, I. 43, 46, 68, 70, 81, 84  
 Very (*Adj.*), IV. 212  
 Vespasian, Coins of, III. 175, 177  
 Vesture, Great and Small, III. 239  
 Vessel, Possession of, &c., explained, II. 298  
 — Golden, of Solomon, III. 190  
 Vessels of Copper, III. 191  
 Vetches (Fitches), IV. 69  
 Victories of Joshua, III. 197  
 — of Pompeius, III. 272  
 Vine, IV. 131, &c.  
 — and Fig Tree (in Joel), II. 66  
 — Dressers and Husbandmen mourning, II. 67  
 — of Sodom, IV. 246  
 Vineyard, Naboth's, III. 148  
 Vineyards of Palestine, their Fertility, II. 381  
 Viol, I. 73  
 Violation of the Sabbath by our Lord, Alleged, III. 11  
 Violet, II. 42  
 Viper, IV. 104

W

Wady Amud, III. 281  
 — el-Arabah (Jordan Valley), III. 342  
 — Faria, III. 344  
 — Fasa, III. 345  
 — Fik, III. 284  
 — Hamaam (Valley of Doves), III. 281  
 — Nawameh, III. 345  
 — Rubudiyeh, III. 281  
 — Semakh, III. 284  
 Wages of Labourers in repair of Temple, III. 233  
 Waiting Places, Jews', IV. 280, 281  
 Walking in the Light, I. 323  
 Wall of Partition, III. 244  
 — broken down, explained, IV. 126  
 Walnut, IV. 357  
 War Chariot, Cost of, III. 97  
 — Horse (Charger), values, III. 224  
 — Horses, I. 168, 169  
 Warner, Captain, R.E., Survey of the Banks of Jordan, III. 343  
 War in Canaan, III. 193  
 Wars of Maccabees, Map illustrating, III. 85  
 Watch-tower, Habakkuk's, I. 220  
 Watches of Night, III. 233  
 Water-clock sent to Charlemagne by Haroun-al-Raschid, III. 238  
 — Lily, I. 65  
 — Melon, IV. 246  
 — of Separation, III. 188  
 — Pepper, II. 326  
 — Supply of Temple, IV. 283  
 — Quantity for Hands before eating, III. 12  
 — turned into Blood, I. 78  
 Wave-offering, I. 130  
 Wax (Verb Intransitive), IV. 212  
 Weaned Child, I. 46  
 Weasel, I. 92  
 Week, The, III. 241  
 Weekly Sabbath, III. 12  
 Weeks, Feast of, II. 42  
 Wedge of Gold (Achan), III. 178  
 — Weight of, III. 224  
 Weighing Money, III. 190  
 — Silver, III. 191  
 Weights, III. 10, 175, 222, 238  
 — Measures, and Coins of Bible, II. 278, 330  
 — Measures, Coins, IV. 180  
 — of Bible, III. 330, 347, 361; IV. 27  
 Well, Song of the, II. 63  
 Wheat, IV. 374  
 Wheel, Potter's, IV. 14  
 Whit, IV. 212

- Whited Sepulchres, III. 185  
— explained, II. 258
- Whole Armour of God, III. 211; IV. 205  
— Purity in Heaven and Earth, IV. 206
- Widow, Childless, claim on Husband's Brother or Kinsman, III. 258  
— of Zarephath, her Son, III. 94  
— of Zarephath, her Son restored, III. 94  
— of Zarephath sustains Elijah, III. 94
- Wife, Choice of, among Hebrews, IV. 268  
— (Hebrew), Duties of, IV. 270
- Wild Ass, I. 199  
— Boar, I. 289  
— Bryony, IV. 246  
— Cattle, I. 366, &c.; II. 24  
— Goats, II. 98  
— Grapes, II. 107  
— Ox, II. 25
- Wilderness of Judea, IV. 196  
— of Paran; Fertility in time of Exodus and now, I. 228, &c.  
— of Sinai, I. 230  
— of Sinai, Character of, I. 78
- Willow, IV. 356
- Wilson's Arch, IV. 279, 280
- Wimple, IV. 212
- Wind Instruments, II. 6, 70, 183, 229
- Wine-bibbers without wine-cups, II. 67
- Wine Bottles, Old and New, II. 285  
— Press, IV. 133  
— Old and New, II. 285
- Winged Bull of Assyrian Monuments, I. 344, &c.
- Wings, emblem of God's Protection, III. 239, 290
- Wisdom of Jesus the Son of Sirach, or Ecclesiasticus, Book of, IV. 346, 347  
— of Solomon, Book of, IV. 346
- Wise Men from the East, I. 142
- Wit (Verb Intransitive), IV. 212
- Witch of Endor, III. 131
- Withered Hand, Jeroboam's, III. 76
- Witks, IV. 213
- Witness, Tabernacle of, III. 44  
— Threefold, explained, II. 116
- Wittingly, IV. 213
- Wolf, I. 57
- Wolsey, disgrace, III. 264
- Woman, Man's help: her position in the World and in the Family, IV. 268
- Wood, Shittim, IV. 195
- Wool of Sheep, II. 46
- Words Altered in Meaning, IV. 271  
— Bible (Bible Words), III. 53, 100, 224, 333; IV. 68, 111, 127, 148, 208  
— Elevated in Meaning, IV. 271  
— Obsolete, III. 53  
— of Christ not found in Extant Gospels, I. 147  
— Phœnician, in Bible, I. 357  
— Phœnician, in Greek and Latin Authors, I. 357
- Work, Each Man's, made manifest, IV. 291  
— of Faith, II. 297
- Works and Faith, I. 31
- World, Course of this, explained, IV. 116, &c.
- Worm, IV. 313, 352, 353
- Worship (Verb act., and Subst.), IV. 273  
— Baal, established by Ahab, III. 75  
— Jewish Customs at, II. 264  
— of Angels, III. 212  
— of Idols, Sites used for, III. 190  
— of Temple, System arranged by David, III. 140  
— Public, Leader in, III. 213  
— Worthy, IV. 273
- Worts, St. John's, II. 326
- Writer of Kings, Object of, III. 3
- Wycliffe, his Version of Bible, I. 68
- Wycliffite Versions of Bible, I. 81
- X
- Xerxes, IV. 255  
— Persian Empire shaken under, III. 205
- Xesta (Measures), III. 10
- Y
- Yafa (Japhia), IV. 88
- Year, Chaldean Great, III. 240  
— Division of, III. 239  
— Fiftieth not continuous with Septennial Cycles, III. 241  
— Greek, Lunar, III. 239  
— Jewish, Lunar, III. 239  
— in Relation to Lunar Months, IV. 180  
— of Hegira, III. 240  
— of Jubilee, II. 365, &c.  
— of Jubilee, III. 240  
— of Jubilee, not continuous with Septennial Cycles, III. 241  
— Regnal, III. 332  
— Sabbatic, II. 322, &c.  
— Sabbatic, Characteristics, II. 322, 323  
— Sabbatic, Division of Produce of Soil in, II. 325  
— Sabbatic, Meaning and Fulfilment of Covenant, II. 323  
— Regulations, II. 322  
— See Jubilee  
— Solar, and Lunar Months Reconciled, III. 241  
— Vague Egyptian, III. 240
- Years, Fifteen, Cycle of, III. 331  
— Forty-nine, Cycle of, III. 331  
— Jewish, Septennial Cycle of, III. 241  
— Legal Division of Septennial, III. 241  
— Nineteen, Cycle of, III. 331
- Z
- Zabulon and Nephthaim, Prophecy of, explained, I. 314
- Zadok, the High Priest, IV. 290
- Zabâb (Gold), III. 189
- Zamzumim, I. 339
- Zareab, III. 98
- Zarephath, Elijah's retreat, III. 94  
— IV. 235  
— Widow of, her Son, III. 94  
— Widow of, sustains Elijah, III. 94
- Zechariah, Antecedents, IV. 368  
— encourages building of the Temple, IV. 368  
— encourages re-building Temple, III. 162  
— on Christ's Crucifixion, III. 275  
— Psalms attributed to him, IV. 371  
— Subjects of Prophecy, IV. 368, 370, 371  
— Traditional Author of Psalms, III. 324  
— Vision of his Prophecy, IV. 369
- Zedekiah, Alliance with Egypt; Siege of Jerusalem by Chaldeans; Flight; Eyes put out; prisoner at Babylon, II. 95  
— Name changed from Mattaniah; his Accession, II. 95
- Zephaniah, II. 223, 251, 287, 336, 354  
— Doom on Moab and Ammon, II. 290, &c.
- Zephaniah, Doom of Ethiopia (1), II. 292  
— Doom on Assyria (2), II. 292  
— Doom on Cush and Nineveh, II. 293  
— Doom of Philistines, II. 289  
— his Prophecy, II. 225  
— Motives for Repentance, II. 288  
— the Call to Repentance, II. 287, 336  
— the promised Blessing, II. 354  
— the threatened Judgment, II. 231
- Zerubabel (Jezebel), IV. 90
- Zerubbabel, also called Sheshbazzar, IV. 43  
— Governor of Province of Judah, III. 163  
— leads back Fifty Thousand from Captivity, III. 161  
— rebuilds Temple, III. 162  
— recovers Sacred Vessels, IV. 43  
— restores Temple, IV. 43  
— Vision in Zechariah's Prophecy for his Encouragement, IV. 369
- Zimeed (Measure), II. 381
- Zimri, his Successor to Throne, III. 75
- Zinc first known as metal 16th Century A.D., III. 191  
— Ore of, III. 191  
— unknown anciently as distinct metal, III. 191
- Zion, Coins, III. 180  
— Daughter of, Mourning, II. 67
- Zipporah, D'ah, I. 177  
— leaves Moses and returns to Midian, I. 134  
— married to Moses, I. 134  
— rejoins Moses, I. 157
- Zean, IV. 367
- Zobah, III. 254
- Zofar, III. 251
- Zophar, IV. 20, &c.; IV. 62
- Zurich Version of Bible, IV. 65
- Zuzâ, III. 97, 179, 180, 223

Just ready, complete in Four Vols., price 6s. each; or Two Double Vols., 10s. 6d. each,

# THE BIBLE EDUCATOR.

Edited by the Rev. E. H. PLUMPTRE, M.A.,  
Professor of Exegesis of the New Testament, King's College, London.

With about 400 ILLUSTRATIONS and MAPS.

## CONTRIBUTORS.

- The Right Rev. the LORD BISHOP of DERRY.  
The Very Rev. R. PAYNE SMITH, D.D., Dean of Canterbury.  
The Ven. H. WOOLCOMBE, M.A., Archdeacon of Barnstaple  
Rev. A. S. AGLIN, M.A., Incumbent of St. Ninian's, Aylth, N.B.  
Rev. H. ALLON, D.D., Canonbury.  
Rev. A. BARRY, D.D., Principal of King's College, London, and Canon of Worcester.  
Rev. W. BENHAM, B.D., Vicar of Margate, and Preacher in Canterbury Cathedral.  
W. CARRUTHERS, F.R.S.  
Rev. S. CLARK, M.A., Rector of Eaton Bishop.  
Rev. E. R. CONDER, M.A., Leeds.  
F. R. CONOER, C.E.  
Rev. S. COX, Nottingham.  
Rev. E. H. DEANE, M.A., Fellow of St. John's College, and Vicar of St. Giles, Oxford.  
Rev. G. DEANE, D.Sc., F.G.S., Professor of Old Testament Exegesis and of Natural Science in Spring Hill College, Birmingham.  
Rev. C. J. ELLIOTT, M.A., Vicar of Winkfield, Hon. Canon of Christchurch, Oxford.  
Rev. F. W. FARRAR, D.D., F.R.S., Master of Marlborough College, and Chaplain in Ordinary to the Queen.  
Rev. S. G. GREEN, D.D., President of Rawdon College, Leeds.  
Rev. C. GINSBURG, LL.D.  
Rev. W. HANNA, D.D., LL.D.  
Rev. J. B. HEARD, M.A., Caius College, Cambridge  
Rev. STANLEY LEATHES, M.A., Bampton Lecturer in the University of Oxford, and Professor of Hebrew, King's College, London  
Rev. W. HOUGHTON, M.A., F.L.S., Rector of Preston, Salop.  
Rev. W. LEE, LL.D., Roxburgh.  
Rev. G. F. MACLEAR, D.D., Head Master of King's College School.  
Rev. W. F. MOULTON, D.D., Wesleyan High School, Cambridge.  
Rev. J. P. NORRIS, M.A., Canon of Bristol,  
Rev. H. W. PHILLOTT, M.A., Rector of Staunton-on-Wye, and Praelector of Hereford Cathedral.  
Rev. E. H. PLUMPTRE, M.A., Vicar of Buckley, and Professor of Exegesis of the New Testament, King's College, London.  
Rev. GEORGE RAWLINSON, M.A., Camden Professor of Ancient History in the University of Oxford, and Canon of Canterbury.  
Rev. GEO. SALMON, D.D., F.R.S., Regius Professor of Divinity in the University of Dublin.  
Rev. T. TEIGNMOUTH SHORE, M.A., Incumbent of Berkeley Chapel, Mayfair.  
Rev. H. D. M. SPENCE, M.A., Rector of St. Mary de Crypt, and Chaplain to the Lord Bishop of Gloucester and Bristol.  
JOHN STAINER, M.A., Mus. D. Oxon, Organist of St. Paul's Cathedral.  
Rev. C. J. VAUGHAN, D.D., Master of the Temple.  
Rev. E. VENABLES, M.A., Canon and Precentor of Lincoln Cathedral.  
Major WILSON, R.E., President of the Geographical Section of the British Association, 1874.

"I have no hesitation in saying that I fully approve of the scope of the work, and that, judging from the names of the contributors, I am sure it will be a valuable addition to the literature on the subject."—HIS GRACE THE ARCHBISHOP OF CANTERBURY.

"It seems to be well planned, and likely to be widely useful."—HIS GRACE THE ARCHBISHOP OF YORK.  
"I am very much pleased with the Prospectus, and, as far as I have gone, the execution of the 'Bible Educator,' which promises a rich variety of instructive and interesting matter for all classes of readers, and I hope will have a large circulation."—THE LORD BISHOP OF ST. DAVID'S.

"It is obviously impossible to specify in detail all that claims and deserves favourable notice in the 384 pages of printed matter which lie before us. We have already indicated the great variety of topics which are treated of, and it must suffice to say that for the most part they supply a storehouse of reliable information. The cuts are numerous and well executed, presenting admirable illustrations of the descriptions in the text. Its two chief qualities seem excellence and cheapness. It is a comprehensive and valuable work, giving a great variety of interesting papers, ably written, deep and full enough for students, but at the same time happily 'popular.'—*Recorder*.

"We sincerely wish that every teacher in the land would take the 'Bible Educator' month by month, and master it. Its publication is most timely. Just when there is a general cry that Sunday-school teachers must be better trained, the very book to give them at all events a large portion of the instruction they need offers itself to their notice."—*Church Sunday-school Magazine*.

"We have no hesitation in placing the 'Bible Educator' beyond and above any similar work which has yet appeared in this country, for the value of its authority and varied extent of its information."—*Standard*.

"It should be in the library of every theological student and Sunday-school teacher."—*Churchman's Shilling Magazine*.

"A work which will be indispensable in the study of the minister, and in the libraries of colleges and superior schools, and indeed to all who rejoice to draw water out of the wells of salvation."—*Baptist Magazine*.

☞ The BIBLE EDUCATOR in its Serial issue is Complete in 24 Monthly Parts, price 7d.

# THE QUIVER:

The Illustrated Magazine for Sunday Reading.

## CONTRIBUTORS TO "THE QUIVER."

- |  |  |   |
|--|--|---|
| His Grace the ARCHBISHOP of CANTERBURY.  | Rev. CANON ELLIOTT, M.A.   | WILLIAM GILBERT.                                  |
| His Grace the ARCHBISHOP of YORK.  | Rev. CANON RYLE, M.A.  | EDWARD GARRETT.                                   |
| The Right Rev. the LORD BISHOP of CARLISLE.  | Rev. DANIEL MOORE, M.A., Chaplain to the Queen, and Vicar of Holy Trinity, Paddington. | W. H. G. KINGSTON.                                |
| The Right Rev. the LORD BISHOP of DERRY.   | Rev. P. B. POWER, M.A.   | MATTHIAS BARR.                                    |
| The Right Rev. the LORD BISHOP of GLOUCESTER and BRISTOL.                                  | Rev. W. BOYD CARPENTER, M.A., Vicar of St. James's, Holloway.                          | J. CHURTON COLLINS, B.A.                          |
| The Right Rev. the LORD BISHOP of ROCHESTER.   | Rev. R. MAGUIRE, M.A., Vicar of Clerkenwell.   | F. E. WEATHERLEY, M.A.                            |
| The Very Rev. the DEAN of CANTERBURY.  | Rev. S. J. STONE, M.A.   | JULIA GODDARD.                                    |
| Rev. CANON BARRY, D.D., Principal of King's College, London.                               | Rev. GORDON CALTHROP, M.A.   | The Hon. Mrs. R. J. GREENE.                       |
| Rev. CANON BATEMAN, M.A.   | Rev. C. CARUS-WILSON, M.A.   | The Author of "Poems Written for a Child."        |
| Rev. F. W. FARRAR, D.D., F.R.S., Chaplain to the Queen, and Master of Marlborough College. | Rev. HENRY ALLON, D.D., Islington.   | The Author of "A Trap to Catch a Sunbeam."        |
|  | Rev. W. HANNA, D.D., Edinburgh.  | The Author of "Papers for Thoughtful Girls."      |
|  | Rev. SAMUEL COX, Nottingham.   | The Author of "Mary Powell"                       |
|  | Rev. W. M. STATHAM, Hull.  | The Author of "The Book and its Story."           |
|  | Rev. J. CUMMING, D.D.  | The Author of "The Troubles of Chatty and Molly." |
|  | J. F. WALLER, LL.D.  |   |
|  | DOUGLAS STRAIGHT.  |   |

☞ The QUIVER is published in Weekly Numbers, 1d.; Monthly Parts, 6d.; Yearly Vols., 7s. 6d.

CASSELL PETER & GALPIN: LONDON, PARIS & NEW YORK.

## BIBLES, RELIGIOUS WORKS, &c.

**Cassell's Guinea Illustrated Bible.** With 900 Illustrations, full References, a Concordance, Critical and Explanatory Notes on the New Testament, Family Register, &c. &c. Royal 4to, 1,476 pages. *New Edition.* Cloth gilt, gilt edges, 21s.; or 25s., strongly bound in leather.

"The illustrations are all good examples of art—nothing is omitted that can elucidate the text."—*Art Journal.*

**Cassell's Illustrated Family Bible.** With 900 Illustrations. TONED PAPER EDITION, leather, gilt edges, £2 10s.; full morocco antique, £3 10s.; best morocco, flexible, elegant, £3 15s.

**The Doré Bible.** Illustrated by GUSTAVE DORÉ. Complete in Two very handsome Volumes. Small folio, 1,676 pp.; 230 Illustrations, and Engraved Family Register. Bound in cloth gilt, £8; morocco, gilt edges, £12; best polished morocco antique extra, £15.

\*\*\* *New Edition now publishing, in Monthly Parts at 9d.*

**The Child's Bible.** 830 pp.; 200 Illustrations. Demy 4to. Being a Selection from the Holy Bible, in the Words of the Authorised Version, with large full-page Illustrations, especially designed for Children by the best Artists of the day. Cloth, gilt edges, £1 1s.; with clasps and rims, and in illuminated leather, £1 10s.; best morocco, £2 2s.

"This grand volume, compiled from the Jewish and Christian sacred writings, with due reference for their text and original order, to suit the comprehension of very young readers, is the best of birthday gifts from a parent or guardian."—*Illustrated London News.*

\*\*\* *New Edition now publishing, in Monthly Parts at 6d.*

**The Life of Christ.** By the Rev. F. W. FARRAR, D.D., F.R.S., Master of Marlborough College, and Chaplain in Ordinary to the Queen. Complete in Two Vols., demy 8vo, each containing a Frontispiece by Mr. HOLMAN HUNT. *Twelfth Edition.* Cloth, price 24s.

**Keble's Christian Year,** CASSELL'S ILLUSTRATED EDITION OF. With Engravings on nearly every page. Extra crown 4to, cloth, 7s. 6d.; cloth gilt, gilt edges, 10s. 6d.

"The type is very clear and pleasant; the illustrations are of the highest order; the borders of flowers and other devices are especially beautiful."—*Church Bells.*

**Christus Redemptor:** being the Life, Character, and Teachings of Our Lord, Illustrated in many Passages from the Writings of Ancient and Modern Authors. Selected and Analytically Arranged by HENRY SOUTHGATE, Author of "Thoughts of Many Minds," &c. Extra fcap. 4to, cloth bevelled, gilt edges, 7s. 6d.; morocco gilt, £1 1s.

**Cassell's Bible Dictionary.** With nearly 600 Illustrations; 1,100 pp., imperial 8vo. Complete in One or Two Volumes, cloth, 21s.; in One Volume, in russia or morocco, 40s.

"As a work of reference it will be invaluable both to the student and to the teacher, who will find in it a storehouse of information upon every point connected with the history, interpretation, and criticism of the Bible."—*Educational Times.*

**Matthew Henry's Commentary.** UNABRIDGED EDITION. Demy 4to, 3,308 pp. Cloth lettered, £2 12s. 6d. \*\*\* *New Annotated Edition now publishing, in Monthly Parts at 7d.*

**Daily Devotion for the Household.** Containing a Short Prayer, with Hymn and a Portion of Scripture, for Every Morning and Evening in the Year; with a few Services for Special Family Occasions. With 24 full-page Plates. Royal 4to, cloth, gilt edges, £1 5s.; leather, £1 15s.

\*\*\* *New Edition now publishing, in Monthly Parts at 7d.*

**Cassell's Family Prayer Book.** Demy 4to, 398 pages, bound in plain cloth, 7s. 6d.; handsome cloth, with gilt edges, 9s.; morocco, £1 1s.

**The Book of Sacred Poems.** With about 200 Illustrations. Edited by the Rev. R. H. BAYNES, M.A. *Twentieth Thousand.* Imperial 8vo, 400 pages, cloth, 7s. 6d.; full gilt, 10s. 6d.

**Cassell's Bunyan's Pilgrim's Progress.** Printed on fine Toned Paper, large 8vo, with 100 Illustrations by H. C. SELOUS and PAOLO PRIOLO. Cloth, 7s. 6d.; cloth gilt, 10s. 6d.

**Cassell's Bunyan's Holy War.** With 100 Illustrations. Cloth, 7s. 6d.; cloth gilt, gilt edges, 10s. 6d. Uniform with "THE PILGRIM'S PROGRESS."

**Cassell's Foxe's Book of Martyrs.** Edited by the Rev. W. BRAMLEY-MOORE, M.A. With 181 Engravings by JOHN GILBERT, MORTEN, EDWARDS, &c. &c. Imperial 8vo, 732 pp., bound in plain cloth, 12s.; full gilt cloth, gilt edges, 15s.

## STANDARD ILLUSTRATED WORKS.

*Cassell's Illustrated History of England, from the Earliest Period to the Present Date.* With about 2,000 Illustrations. NEW EDITION, Printed on TONED PAPER. Post 4to, 5,500 pp. Complete in Nine Volumes. (*The Volumes can be had separate.*)

*Cassell's New Popular Educator.* Revised to the Present Date, with numerous Additions. Complete in Six Vols., 412 pp. each, cloth gilt, 6s. each; complete in Three Vols., half-calf, £2 10s.

*Cassell's Technical Educator.* Complete in Four Volumes, containing Coloured Designs and numerous Illustrations. Extra crown 4to, 416 pp. each, cloth lettered, 6s. each; or Two Volumes, half-calf, 31s. 6d.

*\*\* New Edition now publishing, in Monthly Parts at 7d.*

*Cassell's Recreator.* An Illustrated Guide and Key to In-door and Out-door Amusement. Complete in Two Vols. With about 1000 Illustrations and Diagrams. Extra crown 4to, cloth, 6s. each; or in One Volume, cloth, 10s. 6d.

*Cassell's Popular Natural History.* With about 2,000 splendid Engravings and Tinted Plates. Complete in Four Vols., with Coloured Illustrations, cloth, 42s.

*\*\* Also publishing in Monthly Parts at 6d.*

*Cassell's Household Guide.* Furnishing a Guide to Every Department of Practical Life, with numerous Coloured Cookery Plates, and Illustrations on nearly every page. Complete in Four Volumes, with copious Analytical Indices, cloth gilt, price 6s. each; or complete in Two Volumes, half-calf, £1 11s. 6d.

*Old and New London.* A Narrative of its History, its People, and its Places. By WALTER THORNBURY. VOLS. I. and II. now ready, with about 200 Engravings each. Extra crown 4to, 570 pp., cloth, 9s. each.

*\*\* Also publishing in Monthly Parts at 7d.*

*The Races of Mankind.* A Popular Description of the Characteristics, Manners, and Customs of the Principal Varieties of the Human Family. By ROBERT BROWN, M.A., Ph.D., F.L.S., F.R.G.S., Hon. Sec. of the Royal Physical Society, Edinburgh. VOLS. I. and II., with about 100 Illustrations in each. Extra crown 4to, cloth, 6s. each.

*\*\* Also publishing in Monthly Parts at 6d.*

*Illustrated Travels:* A Record of Discovery, Geography, and Adventure. Edited by H. W. BATES, Assistant-Secretary of the Royal Geographical Society. Complete in Six Vols., containing nearly 200 Engravings in each volume. Royal 4to, 15s. cloth, or 18s. cloth, gilt edges, each.

*Cassell's Illustrated Shakespeare.* With 500 Engravings by H. C. SELOUS. Edited by CHARLES and MARY COWDEN CLARKE. Complete in Three Vols., 2,168 pp., cloth lettered, £1 15s.; half-morocco, £2 10s.

*\*\* New Large Type Edition, on royal 4to paper, now publishing in Monthly Parts at 7d.*

*Cassell's Illustrated Readings.* FIRST AND SECOND SERIES. Each Series complete in One Volume. Illustrated by Sir J. GILBERT, H. K. BROWNE, W. SMALL, WEIGAND, LEITCH, CRUIKSHANK, BARNARD, F. GILBERT, &c. &c. Cloth, each, 7s. 6d.; cloth, gilt edges, 10s. 6d.

*Cassell's Biographical Dictionary.* 1,152 pp., imp. 8vo. Illustrated with Portraits. Cloth, 21s.; half-morocco, or calf, 35s.

## MISCELLANEOUS WORKS.

*A Day with Christ.* By the Rev. SAMUEL COX, Author of "The Private Letters of St. Paul and St. John," "The Quest of the Chief Good," &c. &c. Cloth, bevelled, 2s. 6d.; gilt edges, 3s. 6d.

*Pulpit Table Talk.* Containing Remarks and Anecdotes on Preachers and Preaching. By EDWIN B. RAMSAY, M.A., LL.D., F.R.S.E., Dean of Edinburgh. Fcap. 8vo, 168 pp., cloth, 3s. 6d.

*Sermons for Boys.* By the Rev. ALFRED BARRY, D.D., Principal of King's College, London, late Head Master of Cheltenham College. Fcap. 8vo, 294 pp., cloth, 3s. 6d.

*The Child's Bible Narrative:* Being a Consecutive Arrangement of the Narrative and other portions of the Holy Scriptures, in the Words of the Authorised Version. *New and Cheaper Edition.* Cloth, 2s.

*The Child's Book of Song and Praise.* With 250 Illustrations. *Second Edition.* 4to, cloth, 5s.; cloth gilt, gilt edges, 6s. 6d.

*Little Folks.* Vols. I. to VIII. With nearly 500 Pictures in each. Coloured boards, 3s.; cloth gilt, gilt edges, 5s. each.

Cloth limp, 6d. each; cloth bevelled, 1s. each.

*The "Little Gems" Series.*

COMPRISING—

*The Life Eternal.* By the Rev. HENRY ALLON, D.D. (*Just published.*)

*Shall we Know One Another?* By the Rev. Canon RYLE, M.A. *Twenty-fifth Thousand.*

*The Voice of Time.* By J. STROUD. Containing a Meditation on a Verse of Scripture for Every Hour of the Day. *Twenty-fourth Thousand.*

*Home Religion.* By the late Rev. W. B. MACKENZIE, M.A. *Sixteenth Thousand.*

*The Grounded Staff.* *Third Edition.* By the Rev. R. MAGUIRE, M.A.

*Pre-Calvary Martyrs,* and other Papers. By the late Rev. J. B. OWEN, M.A. *Second Edition.*

*Words of Help for Every-day Life.* By the Rev. W. M. STATHAM. *Third Edition.*

*All Men's Place,* and other Selections from the Sermons of the Rev. GEORGE WHITEFIELD.

*God's New World,* and other Selections from the Sermons of the Rev. JOHN WESLEY.

To be obtained of all Booksellers, or post free from the Publishers,

## Cassell Petter & Galpin's Complete Catalogue,

Containing a Complete List of their Works, including:—

Bibles and Religious Literature.  
Children's Books.  
Dictionaries.  
Educational Works.  
Fine Art Volumes.  
History.

Hand-Books and Guides.  
Miscellaneous.  
Natural History.  
Poetry.  
Travels.  
Serials.

## Cassell Petter & Galpin's Educational Catalogue,

CONTAINING

Descriptions of Messrs. CASSELL PETER & GALPIN'S New and Standard Educational Works, suitable for all classes of Schools, and also Lists of their School Materials, including Mathematical Instruments, Water-Colours, Drawing Models and Copies. Drawing Boards, T Squares, Set Squares, Chalks, Crayons, Drawing Pencils, &c. &c. Post free on application.







BS417 .P736 v.4  
The Bible educator.

Princeton Theological Seminary-Speer Library



1 1012 00079 2111