BIBLICAL HISTORY

IN

BIBLICAL LANGUAGE,

WITH

COPIOUS EXTRACTS FROM THE PROPHETICAL AND POETICAL BOOKS, EXPLANATORY NOTES, ONE THOUSAND EXAMINATION QUESTIONS AND NUMEROUS ILLUSTRATIONS.

A BOOK FOR SCHOOLS AND FAMILIES.

BY

DR. SOLOMON DEUTSCH,

AUTHOR OF THE "PRACTICAL HEBREW GRAMMAR," AND "KEY TO THE PENTATEUCH."

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PREFACE.

For years past, the want of an English work which should be an aid in the teaching of Biblical History has been felt and commented upon by the Jewish press and Rabbinical conventions. To what extent the present work answers this desideratum, must be left to the judgment of competent critics. The author is at least conscious of having devoted much earnest thought and effort to the attainment of this end, with the view of embodying in the book all that appeared to him as either necessary or desirable.

The following are the main features of the plan pursued by the author:

First. To give the Scripture narrative with the utmost degree of faithfulness and completeness.

Second. To combine and assimilate the several versions and accounts of events which are frequently met with in various parts or books of the Bible, so as to make them appear connected and of one mould. I take occasion to refer for example to the differing accounts which occur at the very beginning, of the creation in general, and of the creation of man in particular; to the two accounts of the first sojourn of David with Saul; and to the completed accounts of the kings of Judah, as given in the Chronicles and in the Books of the Prophets, particularly in Isaiah and Jeremiah.

Third. To render the Bible narrative as fully as possible in the language of the Bible. First, because none other could replace the charm of its sublime and beautiful diction, and retain at the same time its simple and unadorned purity. Further, because this cannot fail to familiarize the mind of the young with the Holy Book itself, and to arouse and encourage in their hearts a love and reverence for it. That to avoid making the work too voluminous it was frequently necessary to abridge passages, and on various pedagogic

grounds to alter here and there the phraseology, will be generally manifest.

Fourth. By means of copious chronological, archæological, geographical, ethical, religious, and literary notes, more particularly such as have special reference to Bibliology, to facilitate the comprehension of the text of the book, and of the original Bible text as well.

Fifth. To awaken and stimulate in the more advanced pupils a desire for a more intimate knowledge of the original Bible text, and partially at least to acquaint them with the rich intellectual creations of ancient Israel, extracts from the Prophetic and Poetic Books have been interwoven.

Sixth. To render the main thought embodied in a narrative clearly perceptible, the latter is generally concluded, and quite often begun, with one or more suitable Bible quotations.

Seventh. Sentences and utterances in the text which are of especial religious or ethical significance, as well as the names of important personages mentioned for the first time, are distinguished by larger print.

Eighth. To embrace the entire subject within the compass of one volume, it was found necessary to distinguish by larger type those portions of the book that are adapted especially to the use of beginners. It is, however, scarcely to be expected that this class of students will get beyond the period of the death of Moses. The judgment of the teacher will decide which portions of the text in smaller print are suited for the study of his pupils.

Ninth. A sketch of the geography of the Bible, a map of Palestine, and a number of illustrations, chiefly of Biblical antiquities, are added, to promote the more thorough study of the history.

Tenth. One thousand questions have been attached for use in examination, so that the teacher need but specify the numbers of the questions which he may desire answered at each succeeding lesson.

The book, with its varied contents, is thus presented to the public in the expectation that it will do good. May the Lord's blessing accompany it.

DR. S. DEUTSCH.

HARTFORD, SEPTEMBER, 1875.

GENESIS,

WHICH MEANS

THE BOOK OF THE BEGINNING OF ALL THINGS.

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1. THE CREATION.

(1 Mos. 1—2, 3.)

IN THE BEGINNING GOD CREATED THE HEAVEN AND THE EARTH, that is, the whole visible world. The earth was without form and void, and darkness was upon the face of the deep; but the Spirit of God was brooding upon the waters. And God said: LET THERE BE LIGHT, and there was light.[1] And God saw the light that it was good, and God divided the light from the darkness. And God called the light Day, and the darkness He called Night; and it was evening and it was morning; the first day.[2]

And God said: Let there be an expanse in the midst of the water, and let it divide the water from the water. Thus were divided the waters above and the waters beneath; and God called the expanse Heaven; and it was evening and it was morning; the second day.

And God said: Let the water under the heaven be gathered together into one place, and let the ground appear, and it was so. And God called the ground Land, and the gathering together of the waters He called Seas, and God saw that it was good. And God said: Let the earth bring forth grass, herb yielding seed, fruit-trees bearing fruit after their kind. And the land brought forth herbs yielding seed, and trees bearing fruit, and God saw that it was good; and it was evening and it was morning; the third day.

And God said: Let there be lights in the expanse of the heaven, to divide the day from the night; and let them be for signs, and for seasons, and for days, and years, and to

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[1] On the first day God formed light; on the fourth, he caused the sun, moon and stars to be seen as the means of communicating this light to our lower world.

[2] The Hebrews and many other people of antiquity began their day from the evening.

give light upon the earth; and it was so. And God made the two great lights: the great light to rule the day, and the lesser light to rule the night, and the stars. And God saw that it was good; and it was evening and it was morning; the fourth day.

And God said: Let the waters swarm with swarms of living creatures, and let fowl fly above the earth in the expanse of heaven. And God created the great sea monsters, and every living creature that moves in the waters after their kind, and every winged fowl after its kind, and God saw that it was good. And God blessed them, saying: Be fruitful, and multiply, and fill the waters in the seas, and let the fowl multiply in the earth. And it was evening and it was morning; the fifth day.

And God said: Let the land bring forth living creatures, cattle (tame beasts), and creeping things, and beasts of the land (wild beasts), after their kind: and it was so, and God saw that it was good.

And God said: LET US MAKE MAN IN OUR IMAGE AFTER OUR LIKENESS, and let him rule over the fish of the sea, and over the fowl of the skies, and over the cattle, and over all the land, and over every creeping thing that creeps upon the land. So God created man. He formed him from the dust of the ground (hence his name was Adam),[2] and breathed into his nostrils the breath of life; and man became a living soul. And the Lord God said: IT IS NOT GOOD THAT MAN SHOULD BE ALONE: I WILL MAKE HIM A HELPMEET FOR HIM. Then the Lord God caused a deep sleep to fall upon Adam, and took one of his ribs, and closed up the flesh instead thereof. And the rib, which He had taken from man, He built up into a woman, and brought her to the man. And Adam said: This is bone of my bones, and flesh of my flesh: she shall be called Woman,[3] because she was taken out of man. Then God blessed them, and said to them: Be fruitful, and multiply, and fill the earth and subdue it; and rule over the fish in the sea, and over the fowl of the skies, and over every living thing that moves upon the earth. AND GOD SAW EVERYTHING HE HAD MADE: AND BEHOLD, IT WAS VERY GOOD. And it was evening and it was morning; the sixth day.

Thus the heavens and the earth were finished, and all the

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[1] God speaks in the plural as kings do. Likeness means: *intellectual* and *spiritual* likeness, intelligence, moral power, for God is a pure spirit.

[2] אָדָם (Adam) *earthly man* from אֲדָמָה (Adamah) the *ground*.

[3] אִישׁ (Ish) *man* (a man of worth—vir in Latin.)

אִשָּׁה (Ishah) *woman*, prop. *she-man*.

host of them. And on the seventh day God finished His work which He had made. He ceased on the seventh day from all His work which He had made. And God blessed the seventh day and sanctified it: because on it He had ceased from all His work which He had made.

By the word of the Lord were the heavens made; and all the host of them by the breath of His mouth. (Ps. 33, 6.)

O Lord, how manifold are Thy works; in wisdom hast Thou made them all; the earth is full of Thy riches. (Ps. 104, 24.)

2. THE GARDEN OF EDEN. THE COMMAND. SIN AND ITS CONSEQUENCES.

[1 Mos.—2, 3.]

The Lord God then planted a garden in the eastern part of *Eden*;[1] and out of its ground He made grow all kinds of trees that were pleasant to the sight and good for food, and He planted the Tree of Life and the Tree of Knowledge of Good and Evil in the middle of the garden.

Then He took the man, and put him into the garden of Eden, to cultivate and to watch it. And the Lord God commanded him, saying: Of every tree of the garden thou mayest freely eat, but of the tree of the knowledge of good and evil, thou shalt not eat; for in the day that thou eatest thereof thou shalt surely die.

Now the serpent was more subtile than any beast of the field which the Lord God had made, and it said to the woman: Yea, has God said: Ye shall not eat of every tree of the garden? And the woman answered: We may eat of all the trees except the one that stands in the middle of the garden, for if we so much as touch that one—so God told us—we shall die. But the serpent replied: Ye shall not surely die. For God doth know that if you eat of it, your eyes will be opened; and you will be like God, knowing good and evil.

And when the woman saw that the tree was good for food and that it was pleasant to the sight, and to be desired to make one wise, she took of the fruit thereof, and did eat; and gave also to her husband to partake with her, and he did eat.

Then the eyes of them both were opened, and they knew that they were naked; and they sewed fig-leaves and made themselves aprons.

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[1] עֵדֶן (Eden) *delight, loveliness.* The word here is a proper noun, and points to a region, the extent of which is unknown.

Now when they heard the voice of the Lord God in the garden, they hid themselves from His presence amongst the trees of the garden. And the Lord God called to Adam, and said to him, Where art thou? And he said, I heard Thy voice in the garden; and I was afraid, because I was naked, and I hid myself. And He said: Who told thee that thou wast naked? Hast thou eaten of the tree whereof I commanded thee not to eat? Then the man said: The woman whom Thou gavest to be with me, she gave me of the tree and I did eat. Now the Lord God said to the woman: What is this thou hast done? And the woman said: The serpent beguiled me, and I did eat.

And the Lord God said to the serpent: Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life. And I will put enmity between thee and the human race, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.

To the woman He said: I will greatly multiply thy sorrow with thy children; thy desire shall be to thy husband, and he shall rule over thee.

And to Adam He said: Because thou hast hearkened to the voice of thy wife, and hast eaten of the tree of which I commanded thee, saying: Thou shalt not eat of it; cursed is the ground for thy sake, in sorrow shalt thou get food from it all the days of thy life. Thorns also and thistles shall it grow to thee; and thou shalt eat the herb of the field. In the sweat of thy face shalt thou eat bread, until thou return to the soil out of which thou wast taken; for dust thou art, and to dust thou shalt return.

And Adam called his wife's name *Eve*,[1] because she was the mother of all living. Now the Lord God made for Adam and his wife coats of skin, and clothed them. Then He sent him from the garden of Eden, to till the soil from which he was taken.

Who can say, "I have kept my heart clean, I am free from sin?" (Prov. 20, 9.)

If thou eatest of the labor of thy hands, then is happiness thine, and it shall be well with thee. (Ps. 128, 2.)

3. CAIN AND ABEL.—(C. E. 4004.)

(1 Mos.—4.)

To Adam and Eve were born sons and daughters, of whom two sons were called *Cain*[2] and *Abel*.[3] Cain, the elder, was

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[1] חַוָּה, (life-giving.) [2] קַיִן [3] הֶבֶל

a tiller of the ground, but Abel, the younger, was a keeper of sheep.

In process of time it came to pass that Cain and Abel brought offerings to the Lord. They gave of the produce of their labor: Cain of the fruits of the ground, Abel of the first-born of his sheep and goats, especially the fat of these animals. And the Lord looked in mercy to Abel and to his offering; but to Cain and his offering he did not look; and Cain was very angry, and his countenance fell. Then the Lord said to Cain: Why art thou wroth? and why is thy countenance fallen? Canst thou not lift up thy face boldly, if thou do well? But if thou do not well, sin lies in wait for thee at the door, but thou shouldst rule over it.

Cain, however, did not act on this divine counsel; and as soon as the two brothers were in the field together, Cain rose up against Abel his brother, and slew him.

Then the Lord came again to Cain and asked him: Where is thy brother? And Cain answered: I know not; am I my brother's keeper? But the Lord replied: What hast thou done? thy brother's blood cries to Me from out of the ground. And now: Be thou cursed and cast out from the land which has opened its mouth to take up thy brother's blood which thou hast spilt. When thou tillest the ground, it shall not put forth its strength to serve thee. For thee it shall be unfruitful, a fugitive and a vagabond shalt thou be on the earth.

Then Cain, terrified by this curse, cried out: The punishment is too hard to bear! See, Thou hast banished me from this land, and wilt never think of me again, and it shall come to pass that any one that happens to meet me will kill me. But the Lord answered him: No, whosoever slays Cain, vengeance shall be taken on him sevenfold. And the Lord gave a sign to Cain, lest any finding him should kill him.

As soon as this sentence was pronounced, Cain left this region, and after journeying eastwards, settled in *Nod* (the land of wandering).

There his wife bore him a son, after whom he called the town which he founded, *Enoch*. A descendant of Enoch was *Lamech*. Now Lamech took two wives, called *Adah* and *Zillah*, whose children were very celebrated men. Adah's sons were *Jabal* and *Jubal*, the first of whom instituted the wandering shepherd life, while the second was the discoverer of various musical instruments, such as the lyre and the pipe. Zillah gave birth to *Tubal-Cain*, the copper and iron smith, and his sister, *Naamah*. Then Lamech comforted his wives with the assurance that, with the aid of the bronze and iron instruments, he could kill any one who injured him:

Adah and Zillah! hear my voice,
Ye wives of Lamech, hearken to my speech!

For I slay a man if he woundeth me,
Even a young man, if he hurteth me,
Lo! Cain would be avenged seven-fold,
But Lamech seventy-and-seven fold!

When Adam had lived a hundred and thirty years, he had another son, and called him *Seth*. After his birth he lived eight hundred years. So altogether Adam was nine hundred and thirty years old. Then he died. The men of this time in general reached a great age. *Methuselah*, the greatest, for he was nine hundred and sixty-nine years old when he died.

The sacrifice of wicked ones is an abomination to the Eternal; but the prayer of upright ones is His delight. (Prov. 15, 8.)

For God shall bring every work into judgment concerning every secret thing, whether it be good or whether it be evil. (Eccl. 12, 14.)

4. THE HISTORY OF NOAH. THE FLOOD.—C. E. 2948–1998.

(1 Mos.—6, 7.)

God saw that the wickedness of man was great, and all the purposes and thoughts of his heart only evil continually, and He said: I will destroy man whom I have created from the face of the earth. But *Noah*,[1] who was a just and perfect man in his times, and walked with God, found grace in the eyes of the Lord, and He therefore commanded him to build an ark, saying to him: The end of all flesh comes up before Me; for the earth is filled with violence. And behold, I do bring a flood of water upon the earth, to destroy all flesh, wherein is the breath of life; all that is in the land shall expire. But with thee will I establish my covenant; and thou shalt go into the ark, thou and thy sons, *Shem*,[2] *Ham*,[3] and *Japheth*,[4] and thy wife, and thy sons' wives with thee. And of the animals, of all kinds, two of each shalt thou bring into the ark, to keep alive with thee; they shall be male and female. Now therefore make thee an ark of resinous timber, and cover it outside and in with pitch. It shall be three hundred cubits[5] long, fifty broad, and thirty high. Divide it into three stories, and sub-divide it into chambers. Moreover, make an opening in it, to let in the light and the air, and a door. Then take to thee of all food that is eaten, and gather it to thee; in order that it shall be for food for thee and for them. Thus did Noah; according to all that God commanded him, so did he.

In seven days[6] the waters of the flood were upon the land.

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[1] נֹחַ [2] שֵׁם, [3] חָם, [4] יֶפֶת

[5] A *cubit* was probably the length from the elbow to the end of the hand.

[6] The flood began on the 17th of the second month and subsided on the 17th of the seventh month, so that it lasted five months, and as the five months are said to have consisted of 150 days, a Noachic year numbered 360 days, corresponding with the old Egyptian year.

All the fountains of the great deep were broken up, and the windows of the skies were opened, and the waters fell upon the earth in torrents forty days and forty nights. And when the waters increased, they bore up the ark, and it was raised above the earth. And the waters prevailed and increased greatly upon the earth, overtopping by fifteen cubits all the high mountains. Thus all flesh expired that moved upon the land, both of fowl, and of cattle, and of beast, and of every creeping thing, and every man. But Noah and his family were safe in the ark, and with them all the creatures, quadrupeds, reptiles, and birds, which had come in to them. And the waters prevailed upon the earth one hundred and fifty days.

God searcheth all hearts, and understandeth all the imaginations of the thoughts: if thou seek Him He will be found of thee; but if thou forsake Him, He will cast thee off forever.—1 Chron. 28, 9.

5. THE END OF THE FLOOD.

(1 Mos. 8, 9.)

Now God remembered Noah, and every living thing that was with him in the ark, and He caused a strong wind to pass over the earth, and the waters began to abate. Little by little the waters returned from off the land; and after one hundred and fifty days they were abated, and the ark rested upon the mountains of *Ararat.*[1] At the end of forty days, Noah opened the window of the ark, and sent forth a raven, which went to and fro until the waters were dried up from the earth. After the raven he sent forth a dove from him, to see if the waters were abated from off the face of the ground. But the dove found no rest for the sole of her foot, and she returned to him into the ark, for the waters were on the face of the whole land; and he put forth his hand, and took her into the ark. He waited yet other seven days; and again he sent forth the dove. And she came in to him in the evening, and lo, in her mouth was a fresh olive leaf; so Noah knew that the waters were abated from off the land. And he waited yet other seven days, and sent forth the dove, which returned not again to him any more.

Now Noah removed the covering of the ark and looked, and behold, the face of the ground was dry. And he went forth, and his sons, and his wife, and his sons' wives with him. Every beast, and creeping thing, and every fowl, went forth out of the ark.

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[1] The highlands of Armenia. The mountain which we call Ararat is denominated by the natives *Massis.*

Then Noah built an altar to the Lord, and offered burnt-offerings on the altar. And the Lord said, I will not again curse the ground any more for man's sake. While the earth remains, seed-time and harvest, and cold and heat, and summer and winter, and day and night, shall not cease.

And God blessed Noah and his sons, and said to them: Be fruitful and multiply and replenish the earth and reign over all its animals. Fear of you shall come upon all the animals. Every moving thing that lives shall be food for you. Only flesh in which there is still its soul, its blood, shall you not eat.[1] But your blood shall I demand from any one who sheds it. Whether it be a beast or one of your fellow men. I shall avenge the soul of a man which he has taken away. Whoever sheds the blood of man, by man shall his blood be shed, for God made man after His likeness.

Furthermore God spoke to Noah, and to his sons with him, saying: behold, I establish my covenant with you, and with your seed after you. There shall not be again a flood to destroy all flesh; and this is the token of the covenant: I have set my bow[2] in the clouds. Now when I bring a cloud over the earth, and the bow shall be seen in the cloud, then I will remember My covenant, which is between Me and you, and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh.

And the sons of Noah that came forth from the ark were Shem, and Ham, and Japheth, and of them was the whole earth overspread. Noah was a husbandman, and he was the first who planted a vineyard. Once he drank too freely of the juice of the grape, and became intoxicated. His son Ham, the father of *Canaan*, finding him in this condition treated him with indignity; but his two brothers, moved with filial regard, covered their father with a mantle. When Noah awoke from his wine, and was conscious of the conduct of Ham, in punishment he pronounced a curse upon Canaan the son of Ham, and his posterity, but his other sons he blessed.

Offer to God thanksgiving; and pay thy vows to the Most High.—Ps. 50, 14.

6. THE TOWER OF BABEL. (C. E. 2348—1996.)

(1 Mos. 11.)

At that time the whole land was of one language, and of one speech. And it came to pass, as they journeyed from the land of Ararat eastward, that they found a plain in the land of *Shinar*,[3] and they dwelt there. Now they said one to another: Go to, let us make brick and burn them thoroughly, and let us build us a city, and a tower, whose top may be in the sky; so will our name be known, and we shall

[1] This is one of the seven precepts of Noah, as they are called, the observance of which was required of all Jewish proselytes. The other six are: the prohibition of murder, the recognition of civil authority, the prohibition of idolatry, of blasphemy, of incest and of theft. The Jewish Rabbins say that this prohibition against blood was made on account of an ancient custom of eating flesh of living animals, cut or torn from them and devoured while reeking with the warm blood.

[2] Not that the rainbow did not before exist, but, from that time, whenever we looked on it, we were to remember what God had said to Noah.

[3] The country around Babylon, especially the southern district of Mesopotamia.

not be scattered all over the earth. But when the Lord had seen the undertaking, He said: Behold the people is one, and they have all one language; and this is the beginning of their deeds, and now nothing will be impossible to them, which they have imagined to do. Go to, let us confound their language, that they may not understand one another's speech. So the Lord scattered them thence over all the earth; and they left off to build a city. Therefore is the name of this city called *Babel*.[1]

Among those that journeyed from the East was also a descendant of Shem, whose name was *Terah*, who had three sons: *Abram*,[2] *Nahor*, and *Haran*. This latter was the father of *Lot*. Now Haran died before his father Terah in the land of his birth, in *Ur*,[3] *of the Chaldees*. Abram and Nahor took them wives; the name of Abram's wife was *Sarai*, and of Nahor's *Milcah*, the daughter of Haran. But Sarai had no child. And Terah took Abram his son, and Lot the son of Haran his son's son, and Sarai his daughter-in-law, and went forth with them from Ur of the Chaldees, to go into the land of Canaan; and they came to *Haran*,[4] and dwelt there. Here Terah died at the age of two hundred and five years.

God that formed the earth and made it, He formed it to be inhabited.—Isa. 45, 8.

I [the Lord] will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible.—Isa. 13, 11.

PATRIARCHAL HISTORY.

FROM THE BIRTH OF ABRAHAM TO THE DEATH OF JOSEPH.

C. E. 1996—1635.

7. CALL OF ABRAM. SEPARATION FROM LOT.

(1 Mos. 12, 13.)

Now the Lord said to Abram: get thee out of thy country, and from thy kindred, and from thy father's house, to a land that I will show thee: And I will make of thee a great nation, and bless thee, and make thy name great, and thou shalt be a blessing: I will bless them that bless thee, and curse him that curses thee; AND IN THEE SHALL ALL THE FAMILIES OF THE EARTH BE BLESSED.

So Abram departed, when he was 75 years old, and he took Sarai his wife, and Lot his brother's son, and all their substance that they had gathered, and the persons whom they had gotten in Haran; and they went forth to go to the land

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[1] בָּבֶל [confusion.] [2] אַבְרָם

[3] *Ur*, by the most ancient traditions identified with the city of *Orfah* in the highlands of Mesopotamia.

[4] *Haran* or Charran, east of the Euphrates, celebrated among the Romans under the name of Charrae, where Crassus fell. A recent writer places Haran near Damascus.

of Canaan.[1,2] And he journeyed, going on still towards the south, and in his journey Abram maintained publicly the worship of the one true God.

A famine breaking out in the land, he went down into Egypt to sojourn there. Thence, however, he soon returned again into the south of Canaan.

Abram was very rich in cattle, in silver, and in gold. Lot also, who went with Abram, had flocks and herds, and tents. But the land did not bear them to dwell together; for their substance was great, and the *Canaanites* and *Perizzites* had possession of a great deal of the land; so it became too small for them. Thus a strife arose between the herdmen of Abram's cattle and the herdmen of Lot's cattle about pasturage and watering places. And Abram said to Lot, let there be no striving, I pray thee, between me and thee, and between my herdmen and thy herdmen; for we are near kinsmen. Is not the whole land before thee? Separate thyself, I pray thee, from me; and if thou wilt take the left hand, then I will go to the right; or if thou depart to the right hand, then I will go to the left. And Lot lifted up his eyes, and beheld all the plain of the *Jordan*—the main river of Canaan, that it was well watered everywhere: the southern portion especially, where the *Dead Sea* now is, but where *Sodom* and *Gomorrah* then lay, was a true "garden of God,' a paradise, like Egypt in fruitfulness. And he chose him all this plain and journeyed east. Thus they separated themselves the one from the other. Abram dwelt in the land of Canaan, and Lot in the cities of the plain, moving his tent towards Sodom. But the men of Sodom were wicked and sinners before the Lord exceedingly.

I have called thee by thy name; thou art mine.—Isa. 43, 1.
Depart from evil, and do good; seek peace and pursue it.—Ps. 34, 14.

8. ABRAM RESCUES LOT. ABRAM'S DISINTERESTEDNESS.

(1 Mos. 14.)

In the plain of the Jordan there were five old cities, *Sodom* where Lot lived, *Gomorrah*, *Admah*, *Zeboim* and *Bela*, or *Zoar*. For twelve years these cities served *Chedorlaomer*,

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[1] Leaving Haran, Abram must have crossed the river Euphrates, from which crossing it is very commonly supposed the name Hebrew, [עִבְרִי from עָבַר to pass over] is derived.

[2] Canaan lies between the Mediterranean west, mountains of Arabia east, those of Lebanon and Phœnicia north. Length, from Dan to Beersheba, 200 miles; breadth, from Mediterranean to eastern borders, 90 miles.

the powerful King of *Elam*,[1] to the east of the Tigris, but then they threw off his yoke. Hardly had a year gone by, however, before this prince appeared with three neighboring kings to reduce them once more to submission. The king of Sodom and his allies advanced to meet him—five against four. But in spite of this, they were defeated and dispersed, while numbers of fugitives fell into the wells of asphalt,[2] of which the valley was full, and the rest escaped to the hills. Thereupon the eastern kings went into the houses and carried off all that was worth having; they also took some of the people. Lot lost all that he had, and was carried off with all his family as captives.

When Abram heard of it, he instantly resolved upon Lot's rescue. He summoned *Mamreh* and his two brothers, *Aner* and *Eshcol*, who were his confederates, and armed his 318 own home-born, tried and faithful servants. With this force Abram set out in pursuit of the foreign princes. Overtaking them at *Dan*, one of the most northern points of Canaan, he divided his men into three companies, fell upon the enemy from different quarters by night, fought with them, and God gave him the victory. Thus he brought back the whole spoil of the enemy, both in men and goods, and also Lot, his brother's son, and his goods. Now when he returned from the victory, the king of Sodom went out to meet him.

Melchizedek also, king of *Salem*,[3] brought forth bread and wine; he was a priest of the most high God. And he blessed him, and said: Blessed be Abram of the most high God, possessor of heaven and earth; and blessed be the most high God, who has delivered thy enemies into thy hand. And Abram gave him a tithe of all.

And the king of Sodom implored Abram to be content with the cattle and the other booty he had seized from the enemy, but to give their liberty to the captives that had fallen into his hands. Whereupon Abram said to the king of Sodom: I have lifted up my hand[4] to the Lord, the most high God, the possessor of heaven and earth, that I will not retain anything, not the least thing, from a thread even to a shoe-latchet! for thou shalt never be able to say: I have made Abram rich. Save only that which the young men have eaten, and the portion of the men who went with me, Aner, Eshcol, and Mamreh: let them take their portion.

He that pursueth righteousness and mercy, findeth life, righteousness, and honor.—Prov. 21, 21.

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[1] Elamites, who dwelt from the Persian Gulf to the Caspian Sea; at a later day they were absorbed by the Persians.

[2] A liquid of a pitchy nature, which still abounds in those parts.

[3] *Salem.* Abbreviation for Jerusalem.

[4] First example of an oath with the uplifted hand, in solemn appeal to God.

9. DIVINE PROMISES TO ABRAHAM. BIRTH OF ISHMAEL.

(1 Mos. 15, 16.)

After these things, the word of the Lord came to Abram in a vision, saying: Fear not, Abram! I am thy shield; thy reward shall be exceeding great. And Abram said: Lord God, what wilt thou give me, seeing I go continually childless, and the heir of my house is *Dammesek Elieser!* Behold, to me thou hast given no seed, and lo, one born in my house shall be my heir. But the Lord said to him: This shall not be thy heir; but thy own son shall be thy heir. And he brought him forth abroad, and said: Look now towards heaven, and tell the stars, if thou be able to tell them, and He said to him: So shall thy seed be. And Abram believed in the Lord, and He counted it to him for righteousness. And He said to him: I am the Lord that brought thee out of Ur of the Chaldees, to give thee this land to inherit it.

Sarai, Abram's wife, had a handmaid, an Egyptian, whose name was *Hagar*, and despairing of children herself, she gave Hagar to her husband Abram as a secondary wife, intending, should she have any children, to adopt them as her own. But afterwards Hagar displeased Sarai, her mistress; and being harshly treated, she left the tents of her master, and set out for her own country. But she had not got far on her journey, before the Lord's messenger met her by a well, on the way to the wilderness of *Shur*,[1] and he said to her: Hagar, Sarai's maid, whence art thou come, and whither art thou going? And she replied, from the face of Sarai, my mistress, I am fleeing. But the divine messenger said: "Go back to thy mistress and humble thyself before her. Moreover, he predicted to her that she should have a son whose name should be *Ishmael*;[2] he would be a wild man; his hand will be against every man, and every man's hand against him, and he would dwell to the east of all his brethren. So Hagar went back to Abram, and soon saw the divine promise fulfilled, for she gave birth to a son and called him Ishmael. And the Lord appeared to Abram again when he was ninety-nine years old, and said to him: I AM THE ALMIGHTY GOD; WALK BEFORE ME, AND BE PERFECT. AND I WILL MAKE MY COVENANT BETWEEN ME AND THEE, AND MULTIPLY THEE EXCEEDINGLY, AND THOU SHALT BE A FATHER OF A MULTITUDE OF NATIONS. Neither shall thy name any more be called ABRAM;[3] but thy name shall be ABRAHAM;[4] for a father of many nations have I made thee, and kings shall come out of thee. And I will establish My covenant between Me and thee, and thy seed after thee, in their generations, for an everlasting covenant, to be a God to thee and to thy seed after thee. And I will give to thee, and to thy seed after thee, the land of thy sojourning, all the land of Canaan, for an everlasting possession;[5] and I will be their God. And My covenant shall be in thy and thy descendants' flesh for an everlasting covenant. And as for Sarai, thy wife, thou shalt not call her name SARAI,[6] but SARAH[7] shall her name be. And I will bless her, and give thee a son of her: yea, I will bless her and she shall be a mother of nations; kings of people shall be of her.

Thou, O Lord wilt bless the righteous; with favor wilt thou compass him as with a buckler.—Ps. 5, 13.

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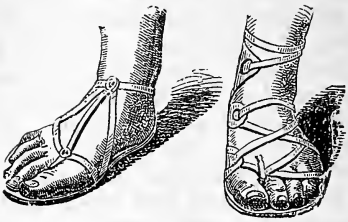
[1] Now D'schifar, the north-western part of the desert of Arabia, bordering upon Egypt.

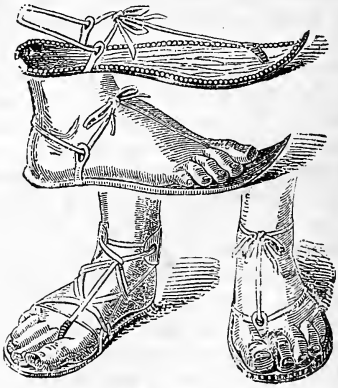
[2] יִשְׁמָעֵאל (that is: God hears.) [3] אַבְרָם (Ab-ram, exalted father.)

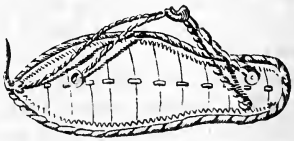
[4] אַבְרָהָם (Ab-raham, Father of a multitude; raham, in Arabic, being a vast number, a great multitude. [5] Upon condition of their obedience to God.

[6] שָׂרַי (my princess, a phrase of courtesy.)

[7] שָׂרָה (princess; absolutely—mother of kings.)







Sandals (p. 17, Note).

Water Skin-Bottle (p 20).

Levy Type Photo-Eng. Co., Baltimore.

10. ABRAHAM AND THE THREE HEAVENLY VISITORS. ABRAHAM'S INTERCESSION FOR SODOM.

(1 Mos. 18.)

Abraham was sitting, about mid-day, when the sun was hot, in the door of his tent, and he saw at a little distance before him three men approaching. He hastened to meet them, and bowing himself to the ground he said : My Lords, if now I have favor in your sight, pass not away, I pray you, from your servant. Let a little water now be fetched, and wash your feet,[1] and rest yourselves under the tree. And I will fetch a morsel of bread, and comfort your hearts; afterwards you shall pass on; for therefore are you even come to your servant. And they said: Do, as thou hast spoken.

Now Abraham hastened into the tent to Sarah, and said: Hasten with the finest flour, knead it, and make cakes. He himself ran to the herd, and fetched a calf tender and good, and ordered a lad to dress it hastily; and a plentiful meal of cakes and meat, with fresh and curdled milk, was soon prepared. Abraham waited on his guests himself. After their meal they said to him: Where is Sarah, thy wife? And he said: She is in the tent. And one of them said: I shall surely come again to thee at the return of this season, and behold, Sarah thy wife shall then have a son. And Sarah heard it behind the tent door. Now Abraham and Sarah were old, far gone in age; therefore Sarah laughed within herself, saying: After I am waxed old shall I have still delight, my lord being old also? And the man said to Abraham: Wherefore did Sarah laugh? Is any thing too hard for the Lord?

Then the three men rose and looked toward Sodom: and Abraham went with them to escort them. And the Lord said: Shall I hide from Abraham that which I will do; seeing that Abraham shall surely become a great and mighty nation and all the nations of the earth shall be blessed in him? For I have foreknown and chosen him, that he may command his children and his house after him, and they shall keep the way of the Lord, to do justice and judgment. So he said: The cry over Sodom and Gomorrah is great, and their sin indeed is very grievous. I will go down now and

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[1] In some of the hot countries people wear sandals, or soles with straps to them, that go over the top of the foot to keep them on. After a journey it is very refreshing to wash the feet to make them clean and cool.

see their deeds that I may know what I must do. When Abraham heard this, he was grieved for the people of Sodom. He did not know it was so very wicked a place as it was ; and as we should always think as kindly as we can of everybody, Abraham hoped there might be some good people there, for whose sake God would spare the wicked cities. He, therefore, besought God for them, and said: Wilt Thou destroy the righteous with the wicked ? Suppose there be fifty righteous within the city, wilt Thou destroy and not spare the place for the fifty righteous that are therein ? Shall not the Judge of all the earth do right ? The Lord promised that to him and said: If I find in Sodom fifty righteous, then I will spare all the place for their sakes. But Abraham answered and said: Behold now, I have taken upon me to speak to the Lord, who am but dust and ashes: Suppose there shall lack five of the fifty righteous, wilt Thou destroy all the city for five? And He said: If I find there forty and five, I will not destroy it. And he spoke to Him yet again and said: Mayhap there shall be forty found there. And He said, I will not do it for forty's sake. And he said, Let not the Lord be angry, and I will speak: Mayhap there shall be thirty, or twenty or ten righteous ? And He said, I will not destroy it for ten's sake; and Abraham returned to his place.

Let thy doors be wide open as a refuge ! [Sayings of the Fathers 1,5.]
O Thou that hearest prayer, to Thee shall all flesh come.—Ps. 65, 3.

11. THE DESTRUCTION OF SODOM AND GOMORRAH.

(1 Mos. 19.)

The two messengers of judgment came to Sodom at even; and Lot sat in the gate of Sodom; and when he saw them, he rose up to meet them; and bowed himself with his face to the earth. And he said: Behold now, my lords, turn in, I pray you, into your servant's house, and tarry all night, and to-morrow you may go on your way. And they said: Nay; we will abide in the street all night. But he pressed upon them greatly, and they entered into his house; and he made them a feast, and they did eat. But before they lay down, the men of Sodom compassed the house round, both old and young, all the people from every quarter. And called to Lot, and said to him: Where are the men who came in to thee this night ? Bring them out to us. Now Lot came out to them, and shut the door after him, and said: I pray you, brethren,

Do no harm to these men, for therefore came they under the shadow of my roof. But they said: Stand back! This man is come in to sojourn, and he will needs be a judge; now will we deal worse with thee than with them. And they pressed sore upon Lot, and drew near to break the door. But the men put forth their hand, and pulled Lot into the house to them, and smote the men that were at the door with blindness, both small and great; so that they wearied themselves to find the door. Then the men said to Lot: Hast thou here any besides? Bring all thy kinsmen out of this place. For we will destroy it, because the outcry of their sins is waxen great before the Lord. And Lot went out and spoke to his sons-in-law, and said: Up, get you out of this place, for the Lord will destroy this city; but he was as a mocker in their eyes. When the morning arose, the angels urged Lot, saying: Arise, take thy wife, and thy two daughters, lest thou be consumed in the iniquity of the city. But still he lingered, till seizing all by their hands, the Lord being merciful to them, they brought them forth, and set them without the city. Now they said: Escape for thy life; look not behind thee, neither stay thou in all the plain: escape to the mountain, lest thou be consumed. Then the Lord rained upon Sodom and Gomorrah brimstone and fire.[1] And He overthrew those cities, and that which grew upon the soil. But his wife, whose heart was still clinging to the lusts of Sodom, so that she followed unwillingly, looked back from behind him, and she became a pillar of salt.[2]

Behold, the righteous man is requited on earth; much more the wicked man and sinner!—Prov. 11, 31.

12. BIRTH OF ISAAC. EXPULSION OF HAGAR.

(1 Mos. 21.)

The Lord remembered Sarah as He had spoken, and at ninety years of age she bore a son, and he was called *Isaac*,[3] that is every *one* who hears of it *will laugh*.

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[1] By this rain of fire and brimstone even the soil, which abounded in asphalt, [compare page 15] was set on fire, so that the entire valley was burned out and sank, and the Dead Sea took its place. The Dead Sea [usually called by the Israelites, יַם הַמֶּלַח, the Salt Sea] in the south-east of Palestine, very near to Jerusalem, is about forty miles long, and, on an average, nine miles broad. It is surrounded on all sides by hills. The strand is bald and sterile, and everything on it is covered with a crust of saltpetre. This is the result of the exhalations of the waters of the sea. At the south-west corner a rock of salt, about five miles long, but not very high, rears itself. It is called "*the hill of Sodom.*"

[2] Aben-Ezra supposed that she was not actually turned into one, but having been killed and afterwards encrusted with salt, she resembled an actual statue of salt; just as even now, from the saline exhalation of the Dead Sea, objects near it are quickly covered with a crust of salt.

[3] יִצְחָק.

When the child had grown and was weaned, Abraham made a great feast. And Sarah saw Ishmael, the son of Hagar, now a youth about sixteen years old, mocking Isaac. Sarah displeased with him, went in anger to her husband, and said: Drive out this bondwoman and her son; for the son of this bondwoman shall not be heir with my son, even with Isaac. Abraham was grieved by this demand. But in the night God spoke to him and told him to do what Sarah had said. Abraham then rose up early in the morning, took bread and a bottle of water, and gave it to Hagar for the journey through the desert, and she departed, and wandered in the wilderness of Beer-sheba. She pursued her way until the water was all gone, and she laid the lad under one of the shrubs and left him there fainting and prostrate, threw herself down a bow-shot off, so as not to hear his cries, and lifted up her voice and wept. Then an angel of God called to Hagar out of heaven, and said to her: What ails thee, Hagar? fear not; for God has heard the voice of the lad where he is. Arise, lift up the lad, and hold thy hand upon him, for I will make him a great nation. And now God opened her eyes, and she saw a well of water; and she went, and filled the bottle with water, and gave the lad drink. And God was with the lad; and he grew, and dwelt in the wilderness, and became an archer. His mother took him a wife out of the land of Egypt.

Call upon Me in the day of trouble: I will rescue thee, and thou shalt glorify Me.—Ps. 50, 15.

13. ABRAHAM PROVED.

(1 Mos. 22.)

And it came to pass after these things, that God tempted Abraham, and said to him, Abraham! and he said: Behold, here I am. And God said: Take now thy son, thy only one, whom thou lovest, Isaac, and get thee into the land of Moriah,[1] and offer him there for a burnt-offering upon one of the mountains of which I will tell thee. And Abraham rose up early in the morning, saddled his ass, took two of his lads with him, and Isaac his son, prepared the wood for the burnt-offering, and rose up, and went to the place of which God had told him. On the third day Abraham lifted up his eyes, and saw the place afar off. Then he said to his lads: Abide you here with the ass; my son and I will go yonder and worship, and return to you. The two went on together, Isaac bearing the wood that was to consume the sacrifice, the father with the fire and the knife. So the two went up the mount, till Isaac broke the silence all at once, by crying in surprise: My father! And he said: Here am I, my son. Behold the fire and the wood, said the lad, but where is the lamb for the sacrifice? Our God will provide Himself a lamb, my son, was the father's answer. So the two went on together. When they had

[1] The place on which Jerusalem stands was originally called *the land of Moriah.*

reached the top of the mountain, Abraham built an altar, laid the wood in order, bound Isaac his son, and laid him on the pile. But as he stretched out his hand to slay him, the angel of the Lord called to him out of heaven, and said: Abraham! Abraham! And he said: Here am I. And He said: Lay not thy hand upon the lad,[1] nor do him any harm; for now I know that thou fearest God, seeing, thou hast not withheld thy son, thy only one, from Me.

And Abraham lifted up his eyes, and, lo! in the background he perceived a ram, with his horns entangled in the brushwood. And Abraham went and took the ram and offered it in place of his son. Then the angel of the Lord called to Abraham out of heaven the second time, and said: By Myself have I sworn, saith the Lord, because thou hast done this thing, and hast not withheld thy son, thy only one, that I will bless thee, and I will multiply thy seed as the stars of heaven, and as the sand which is upon the sea-shore, and all the peoples of the earth shall bless themselves in the name of thy descendants.

Then Abraham returned to his lads, and they rose up and went together to Beer-sheba, and Abraham dwelt there.

Wherewith shall I come before the Lord,
and bow me before the high God?
Shall I come before him with offerings,
with bullocks of one year old?
Will the Lord be pleased with thousands of rams,
with countless rivers of oil?
Shall I give my first-born for my sin,
my own child to obtain forgiveness?
No! He has shown thee, O man, what is good,
and what the Lord requires of thee.
It is to do right, to hold justice dear,
and to walk humbly with thy God.
Micah. 6, 6, 7.

14. SARAH'S DEATH AND BURIAL IN THE CAVE OF MACHPELAH.

(1 Mos. 23.)

Sarah was 127 years old, when she died in *Kirjath-arba*, the same is *Hebron* in the land of Canaan; and Abraham mourned and wept for her.

Then he spoke to the chiefs of the Hethites, to whom the country belonged: I dwell among you as a stranger, and therefore possess no land; but let me have a burying-place among you to bury my dead.

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[1] Josephus thinks Isaac was now twenty-five years old.

This request was favorably received by the Hethites. Hear us, my Lord, they said, thou art a mighty prince among us: in the choice of our sepulchres bury thy dead; for there is not one of us who would refuse thee his.

Touched by their kindness Abraham bowed down before the people of the land. But he said, If it be your mind that I should bury my dead out of my sight, hear me, and entreat for me Ephron, the son of Zohar, that he may give me the *Cave of Machpelah*, which he has, for as much money as it is worth for a burying-place among you.[1]

Now Ephron being himself in the audience, answered at once in the hearing of all present:

Nay, my lord, hear me: the field give I thee, and the cave that is therein, I give it thee; bury thy dead.

But Abraham bowed down himself and spoke to Ephron: I pray thee, hear me: I will give thee money for the field: take it of me, and I will bury my dead there.

Upon which Ephron made the courtly answer: My lord, hearken to me: the land is worth four hundred shekels[2] of silver; what is that betwixt me and thee? bury therefore thy dead.

So Abraham learned the value of the land, and at once weighed out to Ephron the silver which he had named, four hundred shekels of silver, and so became the owner of the cave, and he made it his family burying-place, and there he buried Sarah.

He who is greedy of gain troubles his own house; but he who hates gifts shall live.—Prov. 15, 27.

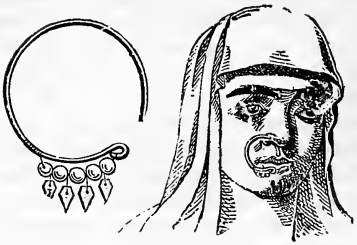
15. REBEKAH—ABRAHAM'S DEATH.

(1 Mos. 24.)

Abraham was an old man, far gone in days; and the Lord had blessed him in all things. One day he said to Eliezer, his chief servant, who had the superintendence of all his affairs: I will make thee swear by the Lord, the God of heaven, and the God of the earth, that thou shalt not take a wife to my son of the daughters of the Canaanites among whom I dwell: But to my land and to my kindred shalt thou go and take thence a wife for him. And the servant said to him: Peradventure the woman will not be willing to follow me to this land: must I needs bring back thy son to the land from whence thou camest? Abraham answered and said to him: Beware thou, that thou bring not my son thither back. The Lord God of heaven, Who took me from my father's house, and Who spoke to me saying: To thy seed will I give this land, He shall send His angel before thee and will provide for this too. In case the woman do not wish to follow thee, then thou shalt be clear from this my oath. The servant then swore to him concerning that matter and set out on his journey, taking ten camels laden with goods, and

[1] The burial of the dead in caves was customary in this Eastern land.

[2] The shekel was originally a weight, not a coin; 400 shekels = about $218.



Nose, Ear, and Head Ornaments (p 23).

Levy Type Photo-Eng. Co Balto.

went to Mesopotamia[1] to the city of Nahor. There he made the camels kneel down, without the city by a well of water, at the time of the evening when the maidens that draw water come out. And he said: O Lord, God of my master Abraham, I pray Thee, send me good speed this day, and show kindness to my master Abraham. Here I am standing by the well of water, and the daughters of the men of the city are coming out to draw water; let it come to pass that the damsel to whom I shall say: Let down thy pitcher, I pray thee, that I may drink; and she shall say: Drink, and I will give thy camels drink also; let the same be she that Thou hast appointed for Thy servant Isaac, and by her shall I know that Thou hast shown kindness to my master.

God heard the prayer, for the last words were still on Eliezer's lips when lo, REBEKAH came out, who was born to BETHUEL, the son of Nahor, Abraham's brother, with her pitcher upon her shoulder. And the damsel was very fair to look upon, unmarried; she went down to the well, and filled her pitcher, and came up. Now the servant ran to meet her, and said: Let me now drink a little water out of thy pitcher. And she said: Drink, my lord! and she hasted, and let down her pitcher upon her hand, and gave him drink. As soon as he was refreshed she saw the camels and said: I will draw water for thy camels also, until they have done drinking. And she hasted, and emptied her pitcher into the trough, and ran again to the well to draw water, and drew for all his camels. Eliezer, wondering at her, stood silent, to know whether the Lord had made prosperous his way or not. After the watering of the camels was over, he took a golden nose-ring of half a shekel, and two golden armlets of ten shekels weight, and placed them upon her in return for her kindness. He then addressed her again: Tell me maiden, Whose daughter art thou? is there now room in thy father's house for us to lodge in? And she said to him: I am the daughter of Bethuel, the son of Milcah and Nahor. She said, moreover, to him: We have both straw and provender enough, and room to lodge in. And the man bowed down his head, worshipped the Lord, and said: Blessed be the Lord God of my master Abraham, who has not withdrawn from him His mercy and His truth: I being in the way, the Lord led me to the house of my master's relations. And the damsel hastened home to tell them all that had happened.

Rebekah had a brother whose name was LABAN. When

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[1] Mesopotamia the country *between the two rivers*, Euphrates and Tigris.

he saw the ring and bracelets upon his sister's hands, and when he heard the words of Rebekah his sister, saying: Thus spoke the man to me; he hurried to the well and found Eliezer with his subordinates and camels still waiting there. Then he said: Come in, thou blessed of the Lord, wherefore standest thou without? for I have prepared the house, and room for the camels. Eliezer accepted his hospitality. He was soon in Bethuel's house, and when there was set meat before him to eat, he said: I will not eat until I have told my errand. And he related about his master's wealth, and that he had a son born in his old age, and what had passed between him and his master about Isaac's marriage, and what he had prayed for, and what happened at the well. And in conclusion he said: Now if you will deal kindly and truly with my master, tell me; and if not, tell me; that I may turn to the right hand, or to the left. Then Laban and Bethuel answered and said: The thing proceeds from the Lord: we cannot speak to thee bad or good. Behold, Rebekah is before thee, take her, and go, and let her be wife to thy master's son, as the Lord has spoken. On receiving this reply, Eliezer fell down upon the earth to give God thanks. Then he opened all his treasures and distributed costly gifts to the bride, and to her brother and mother. Then they took their evening meal.

On the next morning, Rebekah was blessed by her relatives, and, attended by her nurse and maids, she followed Eliezer, who related to Isaac the strange history of his journey. Whereupon Isaac brought Rebekah in to his mother Sarah's tent, and she became his wife; and he loved her: and Isaac was comforted after his mother's death.

Abraham had attained the good old age of 175 years when he died. The two brothers, Isaac and Ishmael, buried their father by the side of Sarah in the cave of Machpelah.

Grace is deceitful, and beauty vain; but the woman that fears the Lord, she shall be praised.—Prov. 31, 30.

The memory of the just is blessed.—Prov. 10, 7.

16. JACOB AND ESAU.

(1 Mos. 25, 26.)

Isaac was forty years old, when he took Rebekah to wife. After twenty years there were born to them twin sons: Esau[1] and Jacob.[2] Esau received his name from his being

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[1] עֵשָׂו [2] יַעֲקֹב

at his birth covered, as it were, with a HAIRY cloak. When Esau and Jacob grew up to be men Esau was a man of the field, a hunter; but Jacob, whose name means the HEEL-HOLDER, SUPPLANTER, was a sedate, peaceful man, living in his tents like a shepherd. Esau was the favorite of his father, who was fond of venison; and Rebekah loved Jacob. One day when Esau came home hungry from the chase, he found Jacob busy with the preparation of some red-looking lentil porridge. Esau asked for it, and said: Let me, I pray thee, devour some of that red, for I'm tired! Therefore was his name called "*Edom*,"[1] that is *red*. But Jacob said: Sell me to-day thy birth-right.[2] Esau, longing for the food, said in reply: I may be dead to-morrow! Why should I trouble myself about my birth-right? And when Jacob said: Swear to me this day, Esau swore to him; thus he sold his birth-right to Jacob. Then Jacob gave Esau bread and pottage of lentils; and he did eat and drink, and rose up, and went his way: thus Esau despised his birth-right.

Isaac led a wandering life, like his father Abraham. He went into the land of the Philistines[3] and dwelt in Gerar. But by the jealousy of the Philistines he was obliged to leave Gerar, and he journeyed to Beer-Sheba, where he lived unmolested. Here the Lord appeared to him, and said, I am the God of Abraham thy father: fear not, for I am with thee, and will bless thee, and multiply thy seed for my servant Abraham's sake. And he built an altar there, and called upon the name of the Lord.

There is a way which seems right to a man, but its end is the way to death.—Prov. 14, 12.

17. THE BLESSING OF ISAAC.

(1 Mos. 27.)

When Isaac had grown old, and his eyes were dim in seeing, he called Esau, his elder son, and said: My son, behold now, I am old, I know not the day of my death. Take, therefore, I pray thee, thy weapons, thy quiver and thy bow,

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[1] אֱדוֹם

[2] To the first-born son belonged many privileges: he was next to his parents the head of the family; he had a double portion of the inheritance. Esau was then by right of birth, the head of the *chosen* family; on him devolved the blessing of Abraham, that "in his seed all families of the earth should be blessed."

[3] *Philistia*, a narrow strip of land along the sea-coast, in the south-west of Canaan; Gerar was one of its cities.

and go out to the field, and hunt for me some venison, and make a savory dish, such as I love, and bring it to me, that I may eat, that my soul may bless thee before I die. So Esau went out to hunt. But Rebekah had listened when Isaac spoke. She related to Jacob what she had heard and then she said: Now, my son! obey my voice, according to that which I command thee. Go to the flocks, and fetch me thence two good kids of the goats; and I will make of them a savory dish for thy father, such as he loves. And thou shalt bring it to him, that he may eat, and bless thee before his death. Jacob objected to that, saying to his mother: Behold, Esau my brother is a hairy man, and I am a smooth man: My father peradventure will feel me, and I shall be in his eyes a deceiver; and I shall bring a curse upon me, and not a blessing. But his mother removed this scruple by saying: May the curse fall upon me, my son! only do as I tell thee. So Jacob allowed himself to be persuaded. The meal was soon ready. Now Rebekah took goodly garments of her elder son Esau, and put them upon Jacob her younger son: Moreover she put the skins of the kids of the goats upon his hands, and upon the smooth of his neck; and gave him the savory dish.

Thus prepared, he came to his father, and said: My father! And he said: Here am I, my son. Who art thou? And Jacob said: I am Esau, thy first-born; I have done as thou badest me: rise, I pray thee, sit and eat of my venison, that thy soul may bless me. But how is it that thou hast found it so quickly, my son? asked Isaac. Because the Lord thy God prospered me. Come near, said the blind man, suspiciously, and let me feel thee, to be sure that thou really art Esau. And he felt him and said: The voice is Jacob's voice, but the hands are Esau's hands. And again, doubting still, he asks: Art thou indeed my son Esau? And Jacob answered: I am: Now when he had thus been assured, he ate of his meal and drank of his wine. Then he said to Jacob, Come near, now, and kiss me, my son! And he came near and kissed him: and he smelled the odor of the hunter's garments,—all his doubts disappeared, and he blessed him, saying:

"God shall give thee of the dew of heaven,
And of the fatness of the earth,
And abundance of corn and wine!
Peoples shall be thy servants,
Nations shall bow before thee!
Be thou thy brother's ruler,
Let thy mother's son fall down before thee.
He who curses thee shall be cursed;
He who blesses thee blessed."

Jacob had hardly gone out from his father's presence when

Esau came in. He also had made a savory dish and bringing it to Isaac, said: Let my father rise and eat of his son's venison, that thy soul may bless me. Who art thou? exclaimed the old man. I am thy son, thy first-born, Esau, was the reply. And Isaac trembled exceedingly, and said: Who then was he, that has hunted venison and brought it me, and I have eaten of all before thou camest, and blessed him? yea, he shall be blessed! When Esau heard the words of his father, he cried with an exceeding great and bitter cry and said to his father: Bless me too, my father! Alas! exclaimed Isaac, Thy brother has come with subtlety, and has taken away thy blessing. And Esau cried out: Has he received the name *deceiver* (Jacob) from the fact that he has twice deceived me? First he took my birth-right, and now he has taken my blessing? O my father, he went on, hast thou but one blessing, hast thou no blessing left for me? O father! bless me too! As Esau burst into tears, his father laid his hand upon his head and said:

Away from the fatness of earth shall thy home be,
Away from the dew of heaven.
By thy sword shalt thou live,
And thy brother shalt thou serve;
But it shall be, when thou rovest about,
Then thou shalt break his yoke.

And Esau hated his brother for what he had done, but he loved his father and determined to wait until after his death and then to destroy his brother. But when Rebekah was told of it, she sent and called Jacob and said to him: Behold, thy brother Esau comforts himself concerning thee, purposing to slay thee. Now therefore, my son, obey my voice: Fly to Laban my brother, to Haran; and tarry with him some time, until thy brother's anger turn away from thee, and he forget that which thou hast done to him: then I will send and fetch thee thence. Why should I lose both my sons at once? Isaac approved the plan, and before Jacob left he bade him farewell, and gave him a charge, not to take one of the Canaanite women for a wife. He finally renewed his blessing at parting.

Ye shall not deal falsely, neither lie one to another.—3 Mos. 19, 11.

Thou shalt not hate thy brother in thy heart, thou shalt not avenge, nor bear any grudge against the children of thy people.—3 Mos. 19, 17, 18.

18. JACOB'S JOURNEY TO MESOPOTAMIA.

(1 Mos. 28.)

Jacob journeyed from Beer-sheba, and came to a place near the Canaanite city *Luz*. Here he had to spend the night, for

the sun went down, so he took one of the stones of the place, put it for his pillow, fell asleep and dreamt. In his dream he saw a ladder resting upon the earth, with the top reaching to heaven; and upon it angels of God going up and down, and the Lord himself standing above it, and saying: I am the LORD GOD of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed; and thy seed shall be as the dust of the earth; and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed. And behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee until I have done that which I have spoken to thee of. When Jacob awoke from his sleep he said: What an awful place is this! It is no less than a house of God! it is a gate of heaven! Surely the Lord is in this place; I knew not that.

And Jacob rose up early in the morning, and took the stone that he had put under his head, and set it up for a pillar,[1] and poured oil upon the top of it. And he called the name of that place which had hitherto been known as Luz, *Beth-El*, that is, *God's House*. At the same time he made a vow, saying: If God will be with me, and will keep me in the way that I go, and will give me bread to eat, and raiment to put on, if I return to my father's house in peace, and the Lord will be my God, then shall this stone, which I have set for a pillar be God's house: and of all that Thou shalt give me, I will surely give the tenth to Thee.[2]

From heaven the Lord looks down, He sees all the children of men. —Ps. 33, 13.

Give me neither poverty nor riches; feed me with the food which is needful for me.—Prov. 30, 8.

19. JACOB'S SOJOURN WITH LABAN. HIS MARRIAGE.

(1 Mos. 29-30, 24.)

Then Jacob went on gladly to Haran, or the Land of the children of the East, as it lay east of Canaan. When he reached it, he came upon some flocks of sheep and goats pasturing round a well in a plain. Upon the well's mouth was a great stone, to keep the water clean; and when all the

[1] A pillar was probably the most ancient and simplest remembrancer of a religious vow.

[2] Devote it to holy purposes, help the poor and sick, build altars, etc.

flocks were gathered thither they rolled the stone from the well's mouth and watered the sheep. On coming near this well, Jacob addressed civilly the shepherds and asked them, where they came from. We are men of Haran, was the reply. Know you Laban, the grandson of Nahor? We know him. Is he well? He is well, and behold, RACHEL his daughter is just coming with the sheep. Then Jacob said: Lo, it is yet high day, neither is it time that the cattle should be gathered together: water the sheep, and go and feed them. And they said; We cannot, until all the flocks be gathered together, and till they roll the stone from the well's mouth, and then we water the sheep. He was still talking with them, when behold Rachel drew near with her father's flocks. No sooner did Jacob see her than he went near to the mouth of the well and rolled away the stone and then watered the flocks. Rachel looked on in amazement, which soon made way, however, for surprise, when the stranger came up to her greeting her with a kiss, and bursting into tears of joy, made himself known as her cousin, the son of Rebekah. She ran and told her father.

And it came to pass when Laban heard the tidings of Jacob his sister's son, that he hastened to meet him, embraced him, kissed him, and brought him to his house. And after having abode with Laban the space of a month, the latter said to Jacob: Because thou art my kinsman shouldest thou therefore serve me for nought? tell me, what shall thy wages be? Now as Laban had two daughters, Jacob offered to serve him seven years for Rachel, the younger of them, whom he loved and who was far more beautiful than her sister LEAH, whose eyes were dull. Laban agreed. He would rather give his daughter to him than to a stranger.[1] Jacob served seven years for Rachel; and he valued the labor of so long a time, as though it were that of but a few days, so great was his love to her.

Now Jacob said to Laban: give me my wife, for my days are fulfilled. And Laban gathered together all the men of the place, and made a wedding-feast. And it came to pass, that Laban taking advantage of the long and close veil worn by the eastern maidens on their marriage day, brought Leah to him instead of Rachel. And Laban gave to his daughter Leah, Zilpah his maid, for a handmaid. And in the morning Jacob said to Laban: What is this thou hast done to me? did not I serve with thee for Rachel? wherefore then hast thou deceived me? And Laban said: It must not

[1] It is still the custom with some Eastern tribes, to prefer marrying among their own kindred.

be so done in our country, to give the younger before the first-born. Celebrate the marriage feast for a week with Leah, and after that I will give thee Rachel also for the service which thou shalt serve with me yet seven other years. And Jacob did so, and he gave him Rachel his daughter to wife also[1] and gave to Rachel, Bilhah to be her maid.

Leah had six sons: REUBEN, SIMEON, LEVI, JUDAH, ISSACHAR, and ZEBULUN, and, last of all, a daughter, DINAH. Moreover, the two maids, BILHAH and ZILPAH, bore children to Jacob; the sons of Bilhah were DAN and NAPHTALI; those of Zilpah, GAD and ASHER. After a long time God remembered Rachel and gave her a son, whom she called JOSEPH.[2]

He that works with a slack hand becomes poor; but the hand of the diligent makes rich.—Prov. 10, 4.

20. JACOB'S FLIGHT. LABAN'S PURSUIT AFTER HIM.

(1 Mos. 30-31.)

And it came to pass, when Rachel had borne Joseph, that Jacob said to Laban: Send me away, that I may go to my own place, and to my country. And Laban answered: I pray thee, if I have found favor in thine eyes, tarry; for I have learned by experience that the Lord has blessed me for thy sake. And he said further: Appoint me thy wages, and I will give it. Jacob now declared that though he was quite aware that while he had had charge of his uncle's flocks they had increased greatly, yet he would be content with but a small reward,—all the speckled and spotted sheep and goats should be his share. Laban agreed, and as soon as the animals were sorted, he separated his flocks so far from those of his son-in-law that it was impossible they should get mixed. And Jacob's flocks grew to be a great many, so that after a while, he was rich, and he had men-servants and maid-servants, camels and asses and herds of cattle of which his sons took care. But Laban's sons could not bear the sight of Jacob's prosperity, and he heard them speaking unkindly of him. They said: Jacob has taken away all that was our father's; and of that which was our father's has he gotten all these riches. Jacob also beheld the countenance of Laban, and behold, it was not toward him as formerly. Then the Lord said to Jacob: Return to the land of thy fathers, and to thy house; and I will be with thee.

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[1] It became unlawful to have two sisters for wives at the same time.

[2] יוֹסֵף

So Jacob made ready to go, and one day, when Laban was gone away to shear his sheep, Jacob set his wives and children upon camels and fled with all that he had. He arose, and passed over the river Euphrates, and set his journey toward the Mount Gilead.[1] On the third day it was told Laban, that Jacob was fled. Forthwith he took his kinsmen with him, and pursued after him seven days' journey; and they overtook him in the Mount Gilead. But God came to Laban in a dream by night, and said: Take heed that thou speak not to Jacob either good or bad.

And Laban said to Jacob: What hast thou done, that thou hast stolen away unawares to me, and carried away my daughters, as captives of the sword? Wherefore didst thou flee away secretly, and steal away from me, and didst not tell me, that I might have given thee a convoy with mirth, and with songs, with tabret, and with harp? Neither hast thou suffered me to kiss my grandchildren and my daughters; thou hast now done foolishly in so doing. And Jacob answered, and said to Laban: What is my trespass? what is my sin, that thou hast so hotly pursued after me? For twenty years I have served thee, taking care of thy sheep and goats. That which was torn of beasts, I brought not to thee; I must make satisfaction of it; of my hand didst thou require it, whether stolen by day, or stolen by night. Thus I was; in the day the drought consumed me, and the frost by night; and my sleep departed from my eyes.[2] Thus have I been twenty years in thy house: I served thee fourteen years for thy two daughters, and six years for thy cattle: and thou hast changed my wages ten times. Except the God of my father, the God of Abraham, and the Fear of Isaac[3] had been with me, surely thou hadst sent me away now empty. God has seen my affliction and the wearisome labor of my hands and judged thee yesternight. And Laban answered, and spoke kindly to Jacob: Come thou, let us make a covenant of peace, I and thou, and let it be for a witness between me and thee. And Jacob took a stone, and set it up for a pillar. And Jacob said to his kinsmen: Gather stones; and they took stones, and made a heap. After that Jacob prepared a feast in celebration of the covenant. Early in the morning Laban rose up, and kissed his sons and his daughters, and blessed them; and Laban departed, and returned to his place.

When a man's ways please the Lord, He makes even his enemies to be at peace with him.—Prov. 16, 17.

21. THE NAME ISRAEL. MEETING AND RECONCILIATION WITH ESAU.

(1 Mos. 32.)

Jacob sent messengers before him to Esau his brother, to the land of Seir,[4] the country of Edom. And he commanded them, saying: Thus shall ye speak to my lord Esau: Thy ser-

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[1] At some distance east of the Jordan.

[2] In the East it is common for extremely hot days to be succeeded by very cold nights.

[3] The object of Isaac's religious fear and veneration.

[4] A mountain to the south and south-west of the Dead Sea, in the land of Edom.

vant Jacob says thus: I have sojourned with Laban, and stayed there until now; and I have oxen, and asses, flocks, and men-servants, and women-servants; and I have sent to tell my lord, that I may find grace in thy sight. And the messengers returned to Jacob, saying: We came to thy brother Esau, and also he comes to meet thee, and four hundred men with him. By this information Jacob was greatly afraid, and distressed. He then divided the people that were with him, and the flocks, and herds, and the camels, into two bands; for he thought, even if Esau attacks and destroys one of them, yet the other may escape.

When he had completed these precautionary arrangements, he prayed: O God of my father Abraham, and God of my father Isaac, LORD who saidst to me: Return to thy country, and to thy kindred, and I will deal well with thee: I am unworthy of the least of all the mercies, and of all the truth, Thou hast shown to Thy servant; for with my staff alone I crossed this river Jordan and now I have grown into two companies. O rescue me from the power of my brother, from the hand of Esau; for I fear him, lest he will come and smite me, and the mother with the children.

Next morning he prepared a rich present for Esau his brother, in order to appease him. This present consisted of numerous droves of cattle, flocks of sheep and goats, camels with their young, herds of bulls and cows, and asses with their foals.

Hundreds of them were separated into droves, following one another at intervals. The servants under whose charge these herds were placed, were bidden to respond to Esau's inquiry in the same words: They are thy servant Jacob's; it is a present sent to my lord Esau, and behold, he is also behind us.

When it was night again, Jacob caused his wives and his children to pass over the ford of Jabbok.[1] He remained to the last, that he might see all his family pass safely through the ford; thus he was left alone; and lo! there wrestled a man with him, until the breaking of the day. And when he saw that he could not overcome the patriarch, he grasped his hip, twisted it out of joint as he wrestled with him, and said: Let me go; for it is day already. But Jacob answered: No! not till thou hast blessed me. Then his adversary asked him: What is thy name? and on being told that it was Jacob, he said: Henceforward thou shalt no longer be called Jacob, but ISRAEL[2] (striver-of-God), for thou hast striven with

[1] A brook on the east of Jordan, falling into it a little south of the Sea of Tiberias. It is now called *Zerka*, i. e., *blue*.

[2] יִשְׂרָאֵל.

God and man and given proof of thy might. Then Jacob asked him, and said: Tell me, I pray thee, thy name. And he said: Wherefore dost thou ask after my name? And he blessed him there. And Jacob called the name of the place Peniel, that is, Face-of-God; for, said he, I have seen God face to face, and my life is preserved. And as he passed over the Jabbok the sun rose upon him, and he halted upon his thigh. Therefore the children of Israel eat not of the hip sinew of any animal.

When Jacob had reached the further side of the Jabbok, he saw Esau, and with him four hundred men, drawing near. Then he passed over before his wives and children, and bowed himself to the ground seven times, until he came near to his brother. Esau ran to meet him, embraced him, fell on his neck, kissed him: and they wept. Who are those with thee? asked Esau, glancing at Jacob's wives and their children. These are the children whom God has graciously given thy servant, was Jacob's humble answer. Then the handmaidens came near, they and their children, and they bowed themselves. And Leah also with her children came near, and bowed themselves; and after came Joseph near and Rachel, and they bowed themselves. What meanest thou by all this drove which I met? It is a present for thee, answered Jacob, that thou mayest be gracious to me. I have enough, my brother, replied Esau; keep what thou hast to thyself. Jacob said: I pray thee if now I have found grace in thy sight, then receive my present at my hand: for I have seen thy face, as though I had seen the face of God, and thou receivest me so kindly. Take, I pray thee, my blessing that is brought to thee; because God has dealt graciously with me, and because I have enough: and he urged him, and he took it.

Then Esau returned on his way to Seir, and Jacob came safely to *Shechem*.[1] From here Jacob journed toward Bethel, where he built an altar, and offered up a sacrifice to the Lord. Hence he journeyed southwards, and when there was but a little way to come to *Ephrath*, which is *Beth-lehem*,[2] Rachel bore him another son, whose name was called *Benjamin*. But before they came to Beth-lehem Rachel died, and they buried her on the way there. And Jacob set a pillar upon her grave, which pillar stood there for hundreds of years.

At length Jacob reached the old station of Mamre beside Hebron. Here Isaac died at the age of one hundred and

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[1] *Shechem*, city in Mount Ephraim, about seven miles south of Samariah. Now *Nablous*, or *Nablûs*.

[2] About six miles south of Jerusalem.

eighty years, old and full of days, and his sons, Jacob and Esau, buried him.

Say not, "As he has done to me, so will I do to him; I will render to the man according to his doings."—Prov. 24, 29.

22. JOSEPH SOLD INTO EGYPT. C. E. 1729.

(1 Mos. 37.)

Israel's son *Joseph*, a lad of seventeen, was feeding the flock with his brothers, and he occasionally told their father, when they did anything wrong. Israel loved Joseph more than all his children, because he was born to him in his old age; and he made him a coat of many colors. On account of all that his brothers hated him, and could not speak a friendly word to him.

Once Joseph had a dream which he told his brothers. I dreamt, said he, that we were all binding sheaves in the field; and lo! my sheaf arose, and stood upright; and all your sheaves came round it and fell down before it. Indeed! exclaimed his brothers, Shalt thou reign over us? Shalt thou have the rule over us? Shortly after that he had yet another dream, and told it his brothers, saying: I have dreamt a dream more; and behold, the sun and the moon and the eleven stars made obeisance to me. He told this dream to his father too, but even he rebuked him and said: What! shall I and thy mother,[1] and thy brothers—shall we come to do homage to thee? But while his brothers envied and hated him the more, his father guarded the words, and pondered over them deeply.

Now once upon a time his brothers went to feed their father's flock in Shechem. And Israel said to Joseph: Go, I pray thee, see whether it be well with thy brothers, and well with the flocks, and bring me word again. So he went and found his brothers in *Dothan*.[2] When they saw him afar off, they conspired against him to kill him. There's our dreamer coming! said they. Let us kill him, and throw his body down a well, and say that he has been torn by a wild beast. Then we shall see what comes of all his dreams.

But one of them, Reuben, sought to deliver him out of their hands, and said: Shed no blood, but cast him into this well, and lay no hand upon him. Thus he hoped to save his life, and then to bring him back to his father. They concluded to do so, and now when Joseph came, they stript him

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[1] Rachel, who was neither forgotten nor lost.

[2] *Dothan*, about twelve miles to the N. of Sebaste (Samaria).

Joseph Sold into Egypt (p. 34).

Levy Type Photo-Eng. Co., Baltimore.

out of his splendid robe, and threw him down a dry well, where he would die of hunger and thirst.

And they had just sat down to their meal, when they lifted up their eyes and saw a caravan drawing near. It consisted of some Ishmaelites,[1] who were on their way to Egypt with balsam and spices. As soon as he saw them coming Judah cried out: Brothers! what gain is there if we slay Joseph? Remember he is our brother and our flesh after all. Come and let us sell him to these Ishmaelites. All but Reuben, who was just now absent, agreed to this proposition, and accordingly they drew Joseph out of the well, and sold him to the Ishmaelites for twenty pieces of silver,[2] who then departed, taking Joseph with them to Egypt.

When Reuben returned to the well and did not find Joseph there, he was much distressed, and rent his clothes. The lad is not there, he cried, and I, whither shall I go? The others, however, took Joseph's coat, and after dipping it in the blood of a kid, cruelly showed it to their father and said: This have we found. Is it not Joseph's coat? And he recognized it, and cried out in dismay: It is my son's coat! a wild beast has devoured him: Joseph is torn! torn! And Jacob rent his clothes, and put sackcloth[3] upon his loins, and mourned for his son many days. All his sons and daughters stood round him to console him, but he would not accept any comfort, and kept repeating: I shall go down into the grave to my son mourning! Thus was Joseph bewailed by his father.

Many are the afflictions of the righteous; but the Lord delivers him out of them all.—Ps. 34, 19.

23. JOSEPH IN POTIPHAR'S HOUSE AND IN PRISON.

(1 Mos. 39.)

Joseph was brought down to Egypt: and POTIPHAR, an officer of Pharaoh, commander of the royal life-guard, bought him of the hands of the Ishmaelites. But the Lord was with Joseph, and made all that he did prosper in his hand. And when his master saw this, Joseph found grace in his sight; and he made him overseer over his house, and all that he had he put into his hand. Moreover he showed

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[1] Equivalent to Arabs. Called after Ishmael, Abraham's son by Hagar.

[2] The usual price of a slave (3 Mos. 27, 5), about fourteen and a half dollars.

[3] Sack cloth was a dark, coarse kind of cloth which persons wore to show they were in trouble.

himself deserving of this confidence in other respects too by resisting a sore temptation. For Potiphar's wife let her eye fall upon the comely slave and endeavored to persuade him to do wrong. But he refused, saying to her: My master has entrusted all to me, neither has he kept back anything from me, but you, because you are his wife. How should I do such great wickedness, then, and sin against God! It was of no avail. For one day, when Joseph came into the house to do his business, she caught hold of his outer garment, and as he did not wish to be found in company with so wicked a woman, he left his garment in her hand, and fled out of the house. The woman full of rage called to the men of her house and said: See! Potiphar has brought in a Hebrew to us to mock us. He came in to me and attempted to seduce me, and when he heard that I lifted up my voice and cried, he left his garment with me, and fled and got him out. And when his master heard these words of his wife, he took Joseph and put him into the prison, a place where the state prisoners were bound.

But the Lord was also here with Joseph, showed him mercy, and gave him favor in the sight of the keeper of the prison, so that he committed to Joseph's hand all the prisoners that were in the prison. The keeper of the prison looked not to any thing that was under his hand; because the LORD was with Joseph and all that he did, the Lord made it prosper.

Through the fear of the Lord men depart from evil.—Prov. 16, 6.

24. JOSEPH AS INTERPRETER OF DREAMS.

(1 Mos. 40.)

And it came to pass after these things that the butler of the king of Egypt and his baker had offended their lord, the king of Egypt. And Pharaoh was wroth against them and ordered to put them in ward in the house of the captain of the life-guard, the place where Joseph was bound. The captain of the guard charged Joseph with them, to serve them; and they continued a season in ward.

Now in one and the same night both of them dreamt dreams which seemed to them full of significance. When Joseph came in to them in the morning and saw that they were sad, he asked for the cause of their sadness. We have both of us been dreaming, was the reply, and we cannot tell what our dreams mean, or who can interpret them for us. Do not interpretations belong to God? said Joseph.

May not He send you an answer even by my lips? Tell me then, I pray you. Then the butler told his dream to Joseph, and said to him: In my dream, behold, a vinetree was before me, with three branches. I saw it spring up and blossom and form clusters of ripe fruit. And Pharaoh's cup was in my hand: and I took the grapes, and pressed them into Pharaoh's cup, and presented it to the King. And Joseph said to him: This is the interpretation of it: The three branches signify three days. Within three days more Pharaoh will lift up thy head, and restore thee to thy place; then thou shalt deliver again Pharaoh's cup into his hand, after the former manner when thou wast his butler. And then he added: When it is well with thee, think of me and show kindness, I pray thee, to me, and make mention of me to Pharaoh, that he may release me from this place. For indeed, I was carried away secretly and by force out of the land where the Hebrews live, and here also have I done nothing wrong to deserve to be shut up here.

Now when the chief baker saw that the interpretation was good, he said to Joseph: I also had in my dream three baskets of white bread on my head: In the uppermost basket there was of all manner of bake-meats for Pharaoh: and the birds did eat them out of the basket upon my head. And Joseph answered, and said: This is the interpretation thereof: The three baskets are three days: Within three days more Pharaoh will lift up thy head from off thee, and shall hang thee on a tree; and the birds shall eat thy flesh from thee. And it came true, as Joseph said. On the third day, which was Pharaoh's birth-day, he made a feast to all his servants; and he lifted up the head of the chief butler and the head of the chief baker among his servants; and he restored the chief butler to his butlership, so that he gave again the cup into Pharaoh's hand; but he hanged the chief baker, as Joseph had interpreted to them. Yet the chief butler did not remember Joseph, but forgot all about him.

It is better to trust in the Lord than to put confidence in man.—Ps. 118, 8.

25. JOSEPH INTERPRETS PHARAOH'S DREAMS.

(1 Mos. 41.)

Two years more passed away, and still Joseph remained in prison. Then Pharaoh himself dreamt a dream which filled him with wonder and awe. He was standing by the river NILE. And behold, there came up out of the river seven

cows, fine in appearance and fat in flesh, and they grazed in the reedgrass. After them came up out of the river seven other cows, bad in appearance and lean in flesh. The King had never seen their like for badness. And these went up to the fat ones that came out first and ate them up, all seven of them, but yet they were still as thin as ever themselves. And Pharaoh awoke. And he slept and dreamt a second time: and behold, seven ears of corn came up on one stalk, strong and good. And behold, seven ears thin and parched by the east[1] wind sprung up after them. And the seven thin ears devoured the seven strong and full ears. And Pharaoh awoke and behold, it was a dream. Terrified and disturbed, the King next morning summoned all the magicians[2] of Egypt, and all the wise men thereof: and told them his dreams; but not one of them could give an interpretation.

Now the chief butler suddenly bethought himself of Joseph and he said to Pharaoh: I remember my faults this day: Pharaoh was angry with his servants, and put me in ward in the captain of the guard's house, both me, and the chief baker: And we dreamt a dream in one night, I and he. And there was with us a Hebrew youth, a servant to the chief of the guard, and we told him and he interpreted to us our dreams. And as he interpreted to us so it was: me he restored to my office, and him he hanged. Then Pharaoh sent and called for Joseph, and they brought him quickly out of the prison, and he shaved himself,[3] and put on other clothes and came to Pharaoh. Pharaoh said to Joseph: I have dreamt a dream, and there is none who can interpret it: and I have heard of thee that thou understandest a dream to interpret it. Joseph answered, It is not in me ; God shall give Pharaoh an answer of peace. The King then related his dreams, upon which Joseph said: The dream of Pharaoh is one: God has shown to Pharaoh what He is about to do. The seven good cows are seven years; and the seven good ears are seven years: the dream is one. And the seven thin and ill-favored cows that came up after them are seven years; and the seven empty ears, parched by the east wind shall be seven years of famine. This is the thing which I have spoken to Pharaoh: what God is about to do He has shown to Pharaoh. Behold, there come seven years of great plenty throughout all the land of Egypt: and there will arise after them seven years of famine; and all the plenty will be for-

[1] The south-east wind, which blows from the desert of Arabia (Chamsin), is so parching as to destroy the grass entirely, if it blows very long.

[2] Learned priests, who occupied themselves with the sacred arts, the interpretation of dreams, and the foretelling of events.

[3] The Egyptians cut both hair and beard close, unless they were in mourning for relations.

gotten in the land of Egypt; and the famine shall consume the land.

As to the repetition of the dream, it is because the thing is established by God, and God will shortly bring it to pass. Now therefore let Pharaoh look out for an intelligent and wise man, and set him over the land of Egypt. Let him appoint officers over the land, who shall take up the fifth part of the produce in the seven years of plenty, and keep it in store till the years of scarcity, so that the people may not starve. These words were good in the eyes of Pharaoh, and in the eyes of all his servants. And Pharaoh said: Can we find such a one as this is, a man in whom the spirit of God is? And then addressing Joseph, he said: Since God has taught thee all this, there is none intelligent and wise like thyself; thou shalt be over my house, and according to thy word shall all my people be ruled: only in the throne will I be greater than thou. And Pharoah took off his ring[1] from his hand, and put it upon Joseph's hand, and arrayed him in vestures of fine linen,[2] and put a gold chain about his neck. And he made him to ride in the second chariot, and ordered to cry before him: Bow the knee![3] thus he made him ruler over all the land of Egypt. Then the king bestowed upon him the glorious Egyptian name of ZAPHENATH-PANEAH (RESCUER OF THE WORLD), and he gave him to wife ASENATH the daughter of POTI-PHERAH, priest of ON.[4]

Then Joseph went out over all the land of Egypt; he was thirty years old when he stood before Pharaoh, and as he was seventeen when he was sold into Egypt, he had been just thirteen years a slave. In the seven years of plenty Joseph gathered up very much food, until he stopped counting, and laid it up in the cities. In that time Asenath bore to Joseph two sons, whom he called MANASSEH[3] (causing to forget) and EPHRAIM (doubly fruitful).

Now when the seven years of plenty had elapsed, the seven years of famine began to come, according as Joseph had said: and there was famine in all lands; but in Egypt there was bread. For Joseph opened everywhere the store-houses, and sold food to the Egyptians. And the famine waxed sore in all lands, so that people from all countries came into Egypt to buy corn.

The mountains shall depart, and the hills be removed, but My kindness shall not depart from thee, neither shall the covenant of My peace be removed, saith the Lord that has mercy on thee.—(Is. 54, 10.)

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[1] The signet-ring was the indisputable mark of royal power.

[2] The byssus or fine linen was the peculiar dress of the Egyptian priests.

[3] אֶפְרַיִם, מְנַשֶּׁה

[4] ON, HELIOPOLIS, the city of the sun. By this marriage with the daughter of the prince-priest of On, Joseph was united to the priestly caste, the head of the castes into which the people were divided.

26. FIRST JOURNEY OF JOSEPH'S BROTHERS.

(1 Mos. 42.)

Now when Jacob knew that there was corn in Egypt, he said to his sons: Why do you look at each other in that helpless way? Behold, I have heard that there is corn in Egypt: get you down thither, and buy for us from thence; that we may live and not die. So Joseph's ten brothers set out upon their journey to buy corn in Egypt. But Benjamin, Joseph's brother, Jacob sent not with the others, for he said: Lest a misfortune might befall him. When the brothers appeared before Joseph, who superintended the selling of the corn, they bowed down in reverence before him, as the governor of the land. As soon as he saw them, he knew them,[1] but made himself strange to them,[2] and spoke roughly to them, saying: From whence do you come? From the land of Canaan to buy food, was the reply. Now Joseph remembered the dreams he dreamt of them. You are spies, he exclaimed, you have come to see at what point the country is open to attack. No! no! my lord, but to buy food are thy servants come. We are all one man's sons; we are true men; thy servants are no spies. I don't believe you, he replied, you are spies! Thy servants, answered they, are twelve brothers, the sons of one man in the land of Canaan: and behold, the youngest has staid at home with our father, and one is no more. But Joseph said: That is what I spoke to you, you are spies! By the life of Pharaoh! you shall not go home except your youngest brother come hither. Send one of you and let him fetch your brother, and you shall be kept in prison, that your words may be proved, whether there be any truth in you, or else, by the life of Pharaoh, surely you are spies. And he put them all together in prison. On the third day he liberated them and said to them: This do, and live; for I fear God. If you are true men, let one of your brothers be imprisoned in the house of your custody, and you go carry corn for the famine of your houses. But bring your youngest brother to me, then will your words be verified, and you shall not die.

Tortured by their consciences and fearing that now the hour of requital of their evil deeds has arrived, they spoke one to another in their native Hebrew tongue: We have

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[1] But they could not recognise him who had not been seen for 20 years, and who, moreover, had not only become thoroughly Egyptianized, but had risen to be a great lord.

[2] Joseph, to conceal himself, got another to speak for him, who was called on this account an interpreter.

deserved it all! For did we not see our brother's anguish when he begged us for mercy, without being moved by it; therefore has this distress come upon us. And Reuben answered them, saying: Did I not say to you: do not sin against the child, and you would not hear? therefore behold his blood is required. And Joseph understood them, without their knowing it; for he spoke to them by an interpreter. And he left them and wept, but then returned and ordered Simeon to be bound before their eyes. Then Joseph commanded to fill their vessels with corn, and to restore every man's money into his sack, and to give them provision for the way. And they loaded their asses with the corn, and departed thence. On the way as they opened their sacks to give their asses provender, they espied their money, and their heart failed them, and they were afraid, saying one to another: What is this that God has done to us?

And when they came home to Jacob their father, and told him all that befell them, he said: You have bereaved me of my children, Joseph is not, and Simeon is not, and you will take Benjamin away: everything goes against me! And Reuben said: Thou mayest kill my two sons, if I bring him not to thee: deliver him into my hand, and I will restore him to thee. And he said: My son shall not go down with you; for his brother is dead, and he alone is left, if an accident befall him on the way in which you go, then you will bring down my gray hairs with sorrow into the grave.

Of my transgressions I am conscious, and my sin is ever present to me. That Thou mayest appear just when Thou speakest, clear when Thou judgest.—Ps. 51, 5, 6.

27. THE SECOND JOURNEY OF JOSEPH'S BROTHERS TO EGYPT.

(1 Mos. 43.)

And the famine was sore in the land. And when they had eaten up the corn which they had brought out of Egypt, their father said to them: Go again, buy us a little food. But Judah said: The man solemnly protested to us, saying: You shall not see my face except your brother be with you; if thou wilt send our brother with us, we will go down and buy thee food; I will be surety for him; of my hand thou mayest demand him; if I do not bring him to thee, and place him before thee, then let me have sinned against thee for ever. And their father Israel said: If it must be so now, do this; take of the most choice productions of the land, a little balsam, and a little honey, spices, and myrrh,

nuts, and almonds. And take double money in your hand: and the money that was returned in the mouth of your sacks take it back in your hand, perhaps it was an oversight.[1] Take also your brother; and may God Almighty give you mercy before the man, that he may send with you your other brother and Benjamin, and I, as I am bereaved, so am I bereaved!

Thus the men took the present, and double money in their hand and Benjamin; and they rose and went down to Egypt, and stood before Joseph. When Joseph saw Benjamin with them, he said to the steward of the house: Bring these men into the house, and make ready a meal, for they shall dine with me at noon. And the men were afraid, because they were brought into Joseph's house; and they said: On account of the money that was returned in our sacks at the first time, are we brought in; that he may throw himself upon us, and fall upon us, and take us for bondmen. They approached, therefore, the steward of Joseph's house, and spoke with him, and set forth to him the occurrence with the corn-money. But he said: Peace be to you, fear not: your God, and the God of your father, has given you treasure in your sacks; I have received your money. And he brought Simeon out to them. In the meantime they made ready the present for Joseph's coming at noon; for they heard that they should eat a meal there.

When Joseph came home, they brought him the present, and bowed themselves to him to the earth. And he asked them of their welfare, and said: Is your father well, the old man of whom you spoke? Is he still alive? Thy servant our father is in good health, he is still alive, was the reply, and they bowed down their heads and made obeisance. Now he lifted up his eyes, and saw his brother Benjamin, his mother's son, and said: Is this your youngest brother, of whom you spoke? God bless you, my son. Then he hurried away to another chamber; for his love was kindled toward his brother, and he wept there. Then he washed his face, and went out, and restrained himself, and said: Set on the meal! And they set on for him by himself, and for them by themselves, and for the Egyptians who were eating with him, by themselves: for the Egyptians cannot eat a meal[2] with the Hebrews; for that is an abomination to the Egyptians. And they sat before him, all arranged in the order of their ages, to their great amazement. And they ate and drank and were merry with him.

He that covers offences seeks love.—Prov. 17, 9.

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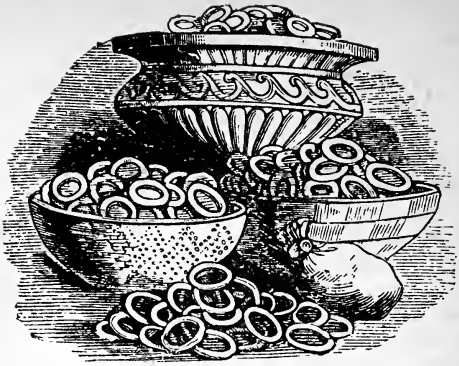
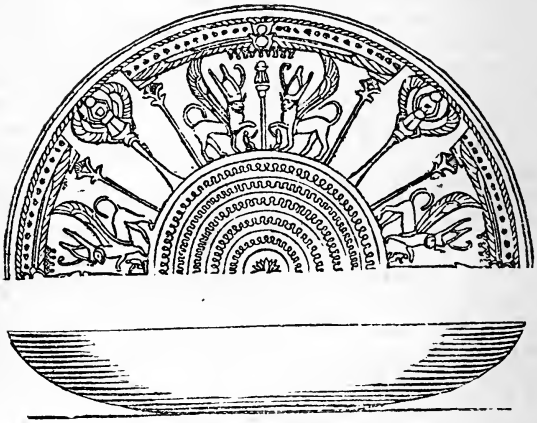
[1] He sent back the money found in the sacks; for he knew it did not belong to him, and good people are always honest.

[2] Because the Hebrews ate some creatures which the Egyptians worshipped as gods.



Egyptian Ring Money.



Egyptian Divining Cup (p. 43).

Egyptian Coffin and Mummies (p. 48).

Levy Type Photo-Eng. Co., Baltimore.

28. THE TRIAL OF THE BROTHERS.

(1 Mos. 44.)

Joseph commanded the steward of his house, saying: Fill the men's sacks with food, as much as they can carry, and put every man's money in his sack's mouth. And put my silver cup into the mouth of the sack of the youngest, and the money of his purchase of corn. And he did in accordance with the word that Joseph had spoken. When morning had come, and the men were sent away and had left the city, Joseph said to his steward: Rise, pursue after them, and when thou overtakest them, say to them: Wherefore have you returned evil for good? Is not this the cup out of which my lord drinks, and whereby he divines?[1] You have done evil in what you did. And he overtook them, and spoke to them those words. And they said: Wherefore does my lord say these words? God forbid that thy servants should do a thing like that. Behold, the money which we found in our sack's mouth, we returned to thee out of the land of Canaan; how then should we steal out of thy lord's house silver or gold? With whomsoever of thy servants it be found let him die, and we also will be bondmen to my lord. And he said: Is it now indeed right according to your words? He with whom it is found shall be my servant, but you shall be blameless. Then they speedily took down every man his sack to the ground, and opened it. And he searched, and began with the eldest, and finished with the youngest; and the cup was found in Benjamin's sack. And they rent their clothes, every man loaded his ass, and returned to the city.

Faithful are the wounds of a friend; but the kisses of an enemy are deceitful.—Prov. 27, 6.

29. JOSEPH MAKES HIMSELF KNOWN TO HIS BROTHERS.

(1 Mos. 45.)

Judah and his brothers came to Joseph's house, for he was still there; and they fell before him to the ground. Then Judah stepped near him, and said: O my lord, let thy servant, I pray thee, speak a word in my lord's ears, and let not thy anger burn against thy servant; for thou art as Pharaoh.

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[1] Divination by cups was frequent in ancient times. It was practised either by dropping gold, silver, or jewels into the water, and then examining their appearance; or simply by looking into the water as into a mirror.

When first we came here, our lord asked his servants: Have you a father or a brother? And we said to my lord: We have a father, an old man, and a child of his old age, a youth, whom his father loves, for his brother is dead, and he alone is left of his mother. And thou saidst: Bring him down to me, that I may set my eyes upon him. But we said to my lord: The youth cannot leave his father; for if he should, his father would die. Then thou saidst to thy servants: Unless your youngest brother come down with you, you shall see my face no more. We told these words of my lord to our father, and he said: You know that my wife bore me two sons; and the one went out from me, and I said: Surely he is torn in pieces; and I saw him not since. If you take this also from me, and an accident befall him, you shall bring down my grey hairs with sorrow into the grave. Now, therefore, when I come to thy servant my father, and the youth be not with us, since his soul is bound up in the youth's soul, we shall make the gray head of our father go down with sorrow to the grave. And now my lord, I have gone surety for him. Let me stay then, instead of him, as a bondman to my lord; and let the youth go up with his brothers. For how could I ever go into my father's presence, if the boy were no longer with us? I could not bear to look upon the anguish which would seize him.

Then Joseph could not refrain himself before all those who stood by him, and he cried: Let every man go out from me! And when there stood no man with him, Joseph made himself known to his brothers. And he wept aloud, and cried: I am Joseph! does my father yet live? His brothers could not answer him, for they were confounded before him. Come near to me, he said, I am indeed Joseph your brother, whom you sold into Egypt. But now be not grieved nor angry with yourselves, that you sold me hither; for God sent me before you for the preservation of life. For these two years has the famine been in the land, and there are yet five years in which there will neither be ploughing nor reaping. And God sent me before you to preserve for you a remnant on earth, and to save your lives by a great deliverance. So, now, it was not you that sent me hither, but God: and He has made me a father to Pharaoh[1] and lord of all his house, and a ruler throughout all the land of Egypt. Hasten, and go up to my father, and say to him: Thus says thy son Joseph: God has made me lord of all Egypt; come down to me, tarry not; and thou shalt dwell in the land of Goshen[2]

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[1] A wise and confidential friend and counsellor.

[2] A very fertile province to the north-east of Egypt, and mainly, if not wholly to the east of the Nile.

and thou shalt be near me, thou, and thy children, and thy children's children, and thy flocks, and thy herds, and all that thou hast; and there will I nourish thee during the years of famine. And, behold, your eyes see, and the eyes of my brother Benjamin, that it is my mouth that speaks to you. And you shall tell my father of all my glory in Egypt, and of all that you have seen: and you shall hasten and bring down my father hither. And he fell upon his brother Benjamin's neck, and wept, and Benjamin wept upon his neck. And he kissed all his brothers, and wept upon them: and after that his brothers spoke to him.

Meanwhile the report was heard in Pharaoh's house, that Joseph's brothers were come; and it pleased Pharaoh and his servants. And Pharaoh said to Joseph: Say to thy brothers: This do; load your animals and go, proceed to the land of Canaan and take your father, and your households, and come to me; and I will give you the good of the land of Egypt, and you shall eat the fat of the land. And Joseph gave them wagons, according to the command of Pharaoh, and gave them provision for the way. To each of them he gave a complete suit of festal garments, and to Benjamin he gave three hundred shekels of silver, and five suits of garments. To his father he also sent rich presents; then he sent the brothers off with the injunction: Do not be angry with yourselves by the way! When they came back to their father and told him: Joseph is still alive, and indeed he is governor over all the land of Egypt, his heart did not respond to this joyful news; for he put no faith in what they said. It was not till they told him all that Joseph had said, and he saw the wagons that he had sent, that the spirit of Jacob their father revived; and he exclaimed: It is enough! Joseph my son is yet alive! I will go and see him before I die.

Love covers all offences.—Prov. 10, 12

30. JACOB'S EMIGRATION WITH HIS FAMILY TO EGYPT.

(1 Mos. 46. 47. 48.)

Jacob took his journey with all that he had, and came to Beer-sheba, and offered sacrifices to the God of his father Isaac. In the visions of the night God spoke to Jacob and said: I am God, the God of thy father; fear not to go down into Egypt; for I will there make of thee a great nation: I will go down with thee into Egypt, and I will also surely bring thee up again, and Joseph shall put his hands upon

thy eyes.[1] And Jacob rose up from Beer-sheba and came with his whole family, seventy persons altogether, into the land of Goshen. Hither Joseph went up to meet his father, and when he appeared before him, he fell on his neck, and wept on his neck a long time. And Israel said to Joseph: Now let me die, since I have seen thy face that thou art yet alive.

Then Joseph came and told Pharaoh, and said: My father and my brothers and their flocks and their herds and all that they have, are come out of the land of Canaan; and behold, they are in the land of Goshen. And he took some of his brothers and presented them to Pharaoh. And Pharaoh said to them: What is your occupation? Thy servants are shepherds, was the reply. And Pharaoh spoke to Joseph, saying: The land of Egypt is before thee; in the best of the land make thy father and brothers to dwell; and if thou knowest any men of activity among them, then make them rulers over my cattle. And Joseph brought Jacob his father to the King, and Jacob blessed Pharaoh. Then Pharaoh said to Jacob: How old art thou? Jacob answered: The years of my pilgrimage are a hundred and thirty years: few and evil have the years of my life been, and have not attained to the years of the life of my fathers in the days of their pilgrimage. Now Jacob blessed Pharaoh a second time and went out from before him.

Joseph supported his father, and his brothers, and all his father's household with bread according to their families. Jacob lived in the land of Egypt seventeen years; then having attained the age of a hundred and forty-seven years, he felt that his end was approaching. He sent for his son Joseph, and said to him: If now I have found grace in thy sight, promise me by a solemn oath to deal kindly and truly with me; do not bury me, I pray thee, in Egypt. I will lie with my fathers, and thou shalt carry me out of Egypt, and bury me in their burying-place. And he said: I will do as thou hast said, and swore it to him.

Some time after this Joseph was told, Behold, thy father is sick: and he took with him his two sons, Manasseh and Ephraim. When Jacob saw them he said: Who are these? Joseph answered: They are my sons, whom God has given me in this place. And he said: Bring them, I pray thee, to me, and I will bless them. But the eyes of Israel were dim from old age, so that he could not see, and he brought them near to him; and Jacob kissed them and embraced them. Then he

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[1] The ancients desired, that their dearest relatives should close their eyes in death.

said: I had not thought to see thy face: and lo, God has shown me also thy seed. Now Joseph took them both, Ephraim in his right hand towards Israel's left hand, and Manasseh in his left hand towards Israel's right hand, and brought them near to him. And Israel stretched out his right hand, and laid it upon Ephraim's head, who was the younger, and his left hand upon Manasseh's head, laying on his hands deliberately, although Manasseh was the first born. And he blessed Joseph in blessing his seed, and said: God, before whom my fathers, Abraham and Isaac walked, the God who was my shepherd from my birth to this day; the angel who redeemed me from all evil, will bless the youths; and let my name, and the names of my fathers, Abraham and Isaac, be put upon them, and they be counted among my immediate sons, and let them increase into a vast multitude in the midst of the land. And when Joseph saw that his father laid his right hand upon the head of Ephraim, it displeased him: and he held up his father's hand, to remove it from Ephraim's head to Manasseh's head. And Joseph said to his father: Not so, my father; for this is the first-born; put thy right hand upon his head. And his father refused, and said: I know it, my son, I know it: he also shall become a people, and he also shall be great; but truly his younger brother shall be greater than he, and his seed shall become a numerous people. And he blessed them on that day, saying: By thee shall Israel bless, saying: God make thee as Ephraim and as Manasseh: and he put Ephraim before Manasseh.

The father of a righteous man shall greatly rejoice; yea, he who begets a wise child shall have joy in him.—Ps. 23, 24.

31. JACOB'S FUNERAL AND JOSEPH'S DEATH.

[1 Mos. 50.]

And Jacob called to his sons and blessed them; every one according to his respective blessing. And he charged them, and said to them: I am to be gathered to my people; bury me with my fathers in the cave that is in the field of Ephron the Hittite. In the cave of Machpelah, which is before Mamre, in the land of Canaan, which Abraham bought for a possession of a burying-place.

When Jacob had finished charging his sons, he gathered his feet into the bed, and expired and was gathered to his people. And Joseph fell upon his father's face, and wept upon him and kissed him. Then he commanded his servants the physicians to embalm[1] his father. And after this

[1] To embalm dead bodies is to fill them with odoriferous and preservative spices and drugs; and after this the corpse is rolled up tightly in linen clothes, and generally put into a coffin of strong wood or stone, finely ornamented.

having been done at the end of forty days, Joseph, with all his brothers, the elders of Pharaoh and of the land of Egypt, and chariots and horsemen as an escort for the journey through the desert, set out for Hebron, and journeyed on till they came to the field of Machpelah. Here they buried Jacob and then returned into Egypt.

Now when Joseph's brothers saw that their father was dead, they said: Joseph will peradventure hate us, and will certainly requite us all the evil which we did to him. And they sent messengers to Joseph with these words: Thy father commanded before he died, saying: So shall you say to Joseph: Forgive, I pray thee now, the trespass of thy brothers, and their sin; for they did to thee evil: and now, we pray thee, forgive the trespass of the servants of the God of thy father. And Joseph wept when these words were spoken to him, and he said to his brothers: Fear not; for am I in God's stead? But as for you, you meant evil against me; but God meant it for good, to bring to pass, as it is this day, to preserve much people. Now, therefore, fear not: I will nourish you, and your little ones. And he comforted them, and spoke kindly to them.

And Joseph dwelt in Egypt, he and his father's house: and he lived a hundred and ten years. Before his death Joseph said to his brothers: I die; and God will surely visit you, and bring you out of this land, to the land which He swore to Abraham, to Isaac, and to Jacob. Then he took an oath of the children of Israel, saying: God will surely visit you, and you shall carry up my bones from hence. So Joseph died, being a hundred and ten years old: and they embalmed him, and he was put in a coffin in Egypt.

The wicked man travails with pain all his days. A dreadful sound is in his ears: in prosperity the destroyer shall come upon him.—Job 15, 20, 21.

Precious in the sight of the Lord is the death of his saints.—Ps. 116, 15.

EXODUS,

WHICH MEANS:

THE GOING OUT:

Because this Book gives an account of the Children of Israel Going out of Egypt.

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32. ISRAEL OPPRESSED IN EGYPT. BIRTH OF MOSES, A. M. 2441, C. E. 1579.

(2 Mos. 1.)

It shall come to pass that at evening time, it shall be light.—Zech. 14, 7.

After the death of Joseph and his brothers, their descendants increased in Egypt abundantly, and the land was filled with them. Now there arose a new king, who had never known Joseph, the benefactor of Egypt. He said to his people: Behold, the people of the children of Israel are more numerous and stronger than we. Come then, let us deal wisely with them, lest they multiply, and when there happens any war, they join with our enemies, fight against us, and go up out of the land. Therefore they set severe task-masters over them, who afflicted them with burdens, and the children of Israel were compelled to build for Pharaoh treasure cities, Pithom and Raamses.[1] But the more they were afflicted, the more they multiplied and spread, until they became a horror to the Egyptians. Hence the Egyptians made the children of Israel to serve with rigor, and made their lives bitter with hard bondage, in mortar, and in brick, and in all manner of service in the field. Moreover the king commanded the Hebrew mid-wives to kill all the new-born sons of the Hebrews, and to let only the daughters live. But the mid-wives feared God, and saved the men children alive.

Now Pharaoh charged all his people, saying: Every son

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[1] These cities were in the land of Goshen. According to Josephus, the Israelites were employed on the famous pyramids, or huge monuments, which remain to this day in Egypt among the greatest wonders of the world.

that is born to a Hebrew woman you shall cast into the river, and every daughter you shall save alive. But there went a man of the house of Levi, whose name was *Amram*, and took to wife *Jochebed*, a daughter of Levi.[1] And the woman bore a son, a beautiful child, and she hid him carefully for three months. But when she could no longer hide him, she took an ark of bulrushes,[2] and in order to make it water-tight, she daubed it with slime and with pitch, put the child therein, and laid it among the flags at the banks of the Nile. *Miriam*, the sister of the child, remained at some distance to see what might happen to him. Now the daughter of Pharaoh[3] came down to wash herself at the river, and her maidens walked along by the river's side. When she saw the ark among the flags, she sent her maid to fetch it. And when she had opened it, she saw the child, and behold, it was a weeping boy, and she had compassion on him. This is one of the Hebrews' children, she exclaimed.

His sister drawing near, as if to see what was found, said to Pharaoh's daughter: Shall I go, and call to thee a nurse of the Hebrew women, that she may nurse the child for thee? Go! was the reply. And the maid went and called the child's mother. And Pharaoh's daughter said to her: Take this child, and nurse it for me and I will give thee thy wages. Jochebed took the child home again and nursed it. But when the child grew, she brought him to Pharaoh's daughter, who adopted him as her son, and called his name Moses,[4] which means *drawn out;* for she said: Because I drew him out of the water.

Wisdom is nothing, and understanding is nothing, and devices are nothing, against the Lord.—Prov. 21, 30.

33. MOSES' FLIGHT FROM EGYPT, AND LIFE IN MIDIAN.

(2 Mos. 2, 11—22).

When Moses came to be forty[5] years old, he went out to his kindred, and looked on their burdens: and he spied an Egyptian smiting a Hebrew, one of his brethren. He looked

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[1] *Levi* means here the tribe of Levi, and not the patriarch.

[2] Ark means a boat, and the bulrushes are a sort of strong, tall reed which grows on the banks of the Nile.

[3] Josephus calls her *Thermuthis.*

[4] מֹשֶׁה from מָשָׁה to draw out. Josephus says: The Egyptians call water Mo, and those who are rescued from the water Uses. The Hebrew name Moshe (Part. active) instead of Moshui has become an unintentional prophecy, for the person drawn out has become, in fact, the *drawer out.*—Kurtz.

[5] Tanchuma, Schemoth, p. 47, and Baba Mezia, p. 100.

this way and that way, and when he saw no one, he slew the Egyptian, and hid his body in the sand. When he went out the second day, behold, two men of the Hebrews were quarrelling together, and he said to the man he saw to be in the wrong: Wherefore smitest thou thy fellow-man? And he said: Who made thee a ruler and judge over us? Intendest thou to kill me as thou killedst the Egyptian? And Moses feared, and said: Surely this thing is known. In fact even Pharaoh was told of it, who tried to slay Moses. But he at once escaped into Midian.[1]

There Moses sat down to rest by a well, and seven maidens came to draw water. They were sisters, the daughters of the priest of Midian. They began filling the troughs to water their father's flock, but other shepherds soon arrived and drove them away. Moses then arose and helped the young women, and watered their flocks for them. When they got home to JETHRO[2] their father, he said: How is it, that you return so soon to-day? And they answered: An Egyptian saved us from the shepherds, and also drew water enough for us, and watered the flocks. Then their father asked: Where is he? Why is it, that you have left the man? Call him, that he may eat bread. So Moses went to the priest's house, who gave him ZIPPORAH his daughter to wife. She bore him a son, and he called his name GERSHOM; for he said: I have been a stranger in a strange land. Another son of Moses, later born, was called ELIEZER, that is, My God is an help.

Deliver him that suffers wrong from the hand of the oppressor.—Lev. 4, 9.

34. MOSES CALLED AND COMMISSIONED.

(2 Mos. 3—4, 19.)

Now when Moses was keeping the flocks of Jethro his father-in-law, he drove them once behind the wilderness and came to the mountain of God, towards Horeb.[3] And the Angel of the Lord appeared to him in a flame of fire out of the midst of a bush,[4] and he looked, and behold, although the

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[1] On the borders of Palestine and Arabia. The portion of the land of Midian where Moses took his abode, was probably the Peninsula of Sinai.

[2] The name of Moses's father-in-law was Jethro (elsewhere called Hobab and Reuel. According to Josephus Reuel was his proper name, and Jether or Jethro, which means "excellency," was his official designation.)

[3] The Red Sea terminates in two narrow gulfs; the western running up to the modern Isthmus of Suez, the eastern extending not quite so far to the north. In the mountainous district between these two forks of the sea stands a remarkable eminence with two peaks, the northeastern is called *Sinai*.

[4] One of the dwarf acacias (seneh) the characteristic vegetation of the desert.

bush was burning, it was not consumed. And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt. But when the LORD saw that he turned aside to see: He called to him out of the midst of the bush, and said: Moses, Moses! and he said: Here am I. Then the LORD said: Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground.[1] Moreover he said: I am the God of thy fathers, the God of Abraham, the God of Isaac, and the God of Jacob. Moses hid his face; for he was afraid to look upon God. But the LORD said: I have surely seen the affliction of My people in Egypt, and have heard their cry by reason of their oppressors; I know their sorrows. Now I am come to deliver them out of the hand of the Egyptians, and to bring them up into a good and a large land, to a land flowing with milk and honey. Come now therefore, I will send thee to Pharaoh, that thou mayest bring forth My people, the children of Israel, out of Egypt. But Moses said to God: Who am I, that I should go to Pharaoh, and that I should bring forth the children of Israel out of Egypt? And God said: Certainly I will be with thee; and this shall be the sign to thee, that I have sent thee: When thou hast brought forth the people out of Egypt, you shall serve God upon this mountain.

Then Moses replied: Behold, when I come to the children of Israel, and shall say to them, The God of your fathers has sent me to you; and they shall say to me, What is his name? what shall I say to them? And God said to Moses: I AM THAT I AM: Thus shalt thou say to the children of Israel, I AM, that is, the eternal God, the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, has sent me to you: this is My name for ever, and this is My memorial to all generations. Go, and gather the elders of Israel together, and say to them, The LORD God of your fathers appeared to me, saying: I have surely visited you, and seen that which is done to you in Egypt; and I will bring you up out of the affliction of Egypt into a land flowing with milk and honey. I am sure, however, that the king of Egypt will not let you go, no, not even by means of a strong hand.

Then I will stretch out My hand, and smite Egypt with all My wonders which I will do in the midst thereof: and after that he will let you go.

And Moses answered and said: But, behold, they will not believe me, nor hearken to my voice; for they will say: The LORD has not appeared to thee. And the LORD said to him: What is that in thy hand? A rod, Moses answered. He said: Cast it on the ground. And he cast it on the ground, and it became a serpent; and Moses fled from before it. Then the LORD said to Moses: Put forth thy hand, and take it by the tail. And he put forth his hand, and caught it, and it became a rod in his hand. The LORD said furthermore to him: Put now thy hand into thy bosom. And he put his hand into his bosom: and when he took it out, behold, his hand was leprous as snow. And He said, Put thy hand into thy

[1] Putting off of shoes, signified reverence. In the Orient no respectable man would enter the house of another without having first taken off his sandals, which are generally left at the door.

bosom again. And when he had done so, behold, it was turned again as his other flesh. Then the LORD said, if they will not believe thee, neither hearken to the voice of the first sign, they will believe the voice of the latter sign. And if they will not believe also these two signs, neither hearken to thy voice, thou shalt take of the water of the river, and pour it upon the dry land: and the water shall become blood upon the dry land. But Moses said to the LORD: O my Lord, I am not eloquent, I neither possess the gift of speech by birth nor have I received it since. Thou hast spoken to Thy servant; but I am slow of speech, and of a slow tongue. And the Lord said to him: Who has made man's mouth? or who makes the dumb, or deaf, or the seeing, or the blind? have not I, the Lord? Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say. Moreover, AARON, thy brother who can speak well, will be at thy side: Behold he comes forth to meet thee: and when he sees thee, he will be glad in his heart.

Now Moses went, and returned to Jethro his father-in-law, and said to him: Let me go, I pray thee, and return to my brethren, who are in Egypt, and see whether they be yet alive. And Jethro said to Moses: Go in peace!

By humility and the fear of the Lord are riches, and honor, and life.—Prov. 22, 4.

The Lord established Moses for the sake of his faithfulness and meekness and chose him out of all men.—Lev. 45, 4.

35. RETURN OF MOSES TO EGYPT.

(2 Mos. 4, 20—6, 12.)

Moses took his wife, and his sons, and returned to the land of Egypt. At Mount Horeb he met his brother Aaron, and when he had kissed him he told him all the words of the Lord and the glorious mission with which he had been entrusted. Both of them returned now to Egypt, and as soon as they arrived there, they assembled all the elders of the children of Israel. And Aaron spoke all the words which the Lord had spoken to Moses, and did the signs in the sight of the people. The people believed, and when they heard that the Lord had visited the children of Israel, and that He had looked upon their affliction, then they bowed their heads and worshipped.

Afterward Moses and Aaron went in, and told Pharaoh: Thus says the Eternal, the God of Israel; Let my people go, that they may hold a feast to Me in the wilderness. Pharaoh replied: Who is the Lord, that I should obey His voice to let Israel go? I know not the Lord, neither will I let Israel go. He said further: Wherefore do you, Moses and Aaron, disturb the people from their works? go you to your burdens. And Pharaoh commanded the same day the taskmasters of the people, and their scribes,[1] saying: You shall no

[1] These were Hebrews, appointed by the Egyptian superintendents and responsible to them for the work.

more give the people straw[1] to make brick, as heretofore: let them go and gather straw for themselves. And the tale of the bricks which they did make heretofore you shall lay upon them; you shall not diminish aught thereof. They are idle; therefore they cry, saying: Let us go and sacrifice to our God. Thus the children of Israel were indeed still more oppressed.

Then the Lord said to Moses: I have heard the groaning of the children of Israel, whom the Egyptians keep in bondage; and I have remembered my covenant. Wherefore say to the children of Israel: I am the Lord, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will redeem you with a stretched-out arm, and with great judgments. And I will take you to Me for a people, and I will be to you a God. And I will bring you in to the land, concerning which I did swear to give it to Abraham, to Isaac, and to Jacob; and I will give it you for an heritage; I, the Lord. And Moses spoke so to the children of Israel: but they hearkened not to Moses, through the discouragement caused by hard bondage.

In my distress I cried to the Lord and He heard me.—Ps. 120, 1.

36. THE TEN PLAGUES.

(2 Mos. 7, 10.)

Now Moses and Aaron were sent by the Lord to speak with Pharaoh again. Moses was eighty years old and Aaron eighty-three, when they stood before Pharaoh. Aaron cast down his rod before Pharaoh, and before his servants, and it became a serpent. And Pharaoh called for his servants, the magicians, or wise men of Egypt. And they came with their rods in their hands, and when they had thrown them down, they were also changed into serpents. But Aaron's rod swallowed up all the other rods. Still Pharaoh remained obstinate, and would not let the people go. The following day Pharaoh went to the river Nile. Here Moses and Aaron again confronted him, as commanded by the Lord.

1. Blood.—And Aaron struck with the rod in his hand the waters, and it was changed into blood, and the fish (which are abundant in the Nile) died, and no man could drink of the river. But when the magicians of Egypt did so with their enchantments, Pharaoh's heart was hardened again.

2. Frogs.—Now the Lord commanded Moses to threaten him with a second plague, which should be *frogs*. And what he said to Pharaoh came to pass. When Aaron held out his rod the frogs came up out of the waters, so many of them that they covered the land. They went into the houses of the Egyptians, into their ovens, and into their kneading-troughs; they went into Pharaoh's house and on his bed. And still Pharaoh hardened his heart.

3. Lice.[2]—Then the Lord commanded Aaron to strike the dust on the ground with his rod. And when he had done so, the dust was changed into *lice*. The magicians tried to do the same, but unable to do it, they were constrained to acknowledge: This is the finger of God.

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[1] Straw was used, to make the clay of the bricks stick faster together.

[2] Probably a small tick, described in Sir S. Baker's travels, which, though itself not larger than a grain of sand, has a marvellous power of suction, and will fill itself with blood till it reaches the size of a hazel-nut.

4. Flies.[1]—Then a grievous swarm of *flies* (gad-flies)[1] came into the house of Pharaoh and into all the land of Egypt: the land was corrupted by reason of them. Pharaoh now was inclined to yield a little; still on the removal of the plague he again hardened his heart.

5. Murrain.—The Lord then brought a *murrain* on the cattle. But none of those belonging to the children of Israel died.

6. Boils.—Still more appalling was the sixth plague, *boils* upon man and beast. They were also upon the magicians.

7. Hail.—This was followed by a seventh plague of hail, which was accompanied by fire, and thunder so terrific, as to destroy the growing crops, to break trees, and smite down men who were exposed to it. Only in the land of Goshen, where the children of Israel were, was there no hail. Pharaoh again in his alarm relented, but hardened once more his heart when the judgment was withdrawn.

8. Locusts.—Scarcely less fearful than any of the preceding plagues was the eighth. An east wind brought *locusts*[2] in vast clouds over the land, more numerous, more terrible, than they had ever been seen before. They descended on the fields, on the trees, and rapidly changed the whole country into an arid desert. Now Pharaoh in haste summoned Moses and Aaron, and said: I have sinned against the Lord your God, and against you. Now, therefore, forgive my sin only this once, and entreat the Lord, that He may take away from me this death only. Moses prayed to God, and the Lord sent a mighty strong west wind, which took away the locusts, and cast them into the Red Sea. And when Pharaoh saw that they were taken away, he would not let the people go.

9. Darkness.[3]—Then followed the ninth plague; a thick *darkness* for three days hung over Egypt. For three days no man could rise from his place; but the Hebrews had light in their dwellings. Great was the obstinate King's alarm. He sent for Moses, bidding him depart instantly with all his people, only leaving their flocks and herds behind as a pledge. But Moses declared: Our cattle shall also go with us, not one hoof shall remain behind; for thereof must we take to serve the Lord our God. Pharaoh hardened his heart as before, and exclaimed to Moses: Go away from me, take heed to thyself, see my face no more; for on that day thou seest my face, thou shalt die. And Moses replied: Thou hast spoken right; I will see thy face no more.

10. Death of the First-Born.—And the Lord said to Moses: Yet will I bring one plague more upon Pharaoh, and upon Egypt; afterwards he will let you go hence. About midnight will I go out into the midst of Egypt, and all the first-born in the land of Egypt shall die, from the first-born of Pharaoh, who sits upon his throne, to the first-born of the maid-servant who is behind the mill,[4] and all the first-born of beasts. And there shall be a great cry[5] throughout all the land of Egypt, such as there was none like it nor shall be like it any more. But against any of the children of Israel shall not a dog move his tongue, against man or beast; that ye may know how that the

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[1] Gad-flies, more venomous and pertinacious than mosquitoes, sometimes appear in Egypt in such masses as to cover the whole country.

[2] They are like a large grasshopper, with wings of green color. They fly in such large bodies that they shut out the light of the sun like a cloud.

[3] A total darkness is caused in Egypt—as travelers describe—by the south-west wind, when, at the vernal equinox, it blows for many days together, from the desert laden with fine sand. So filled is the atmosphere by it, that no man attempts to light a lamp, for the air has lost all its transparency.

[4] The mill consisted of two circular stones, one fixed in the ground, the other turned by a handle. The extremely laborious work was generally performed by women of the lowest rank.

[5] In Egypt, when any one died, the people ran into the streets and howled, and showed their grief in the strongest manner.

Lord distinguishes between the Egyptians and Israel. Then they will come and say: Go out, thou, and all the people that follow thee.

The Lord saved them for His name's sake, that He might make His mighty power to be known.—Ps. 106, 8.

37. THE PASSOVER IS INSTITUTED. DEPARTURE OF THE ISRAELITES. C. E. 1491.

(2 Mos. 12.)

The Lord spoke to Moses and Aaron in the land of Egypt, saying: This month shall be to you the beginning of months: it shall be the first month of the year to you. Speak to all the congregation of Israel, saying: In the tenth day of this month they shall take to them a lamb for each family. You shall keep it up until the fourteenth day of the same month, and kill it between the evenings,[1] and strike of its blood on the two side-posts, and on the upper door-post of the houses, wherein they shall eat it. They shall eat the flesh in that night, roast with fire, and shall eat unleavened bread, with bitter herbs. Thus shall you eat it: with your loins girded, your shoes on your feet, and your staff in your hand; and you shall eat it in haste; it is the LORD'S PASSOVER. For I will pass through the land of Egypt this night, and will smite all the first-born in the land of Egypt, and the blood shall be to you for a sign upon the houses where you are: and when I see the blood, I will pass over you, and the plague shall not be upon you. And this day shall be to you for a memorial; and you shall keep it a feast to the Lord. In the first month, on the fourteenth day of the month, at even, you shall eat unleavened bread. Seven days shall you eat unleavened bread; even the first day you shall put away leaven out of your houses: for whosoever eats leavened bread, from the first day until the seventh day, that soul shall be cut off from Israel. And in the first day there shall be an holy convocation,[2] and in the seventh day there shall be an holy convocation to you: no manner of work shall be done in them, save that which every man must eat, that only may be done of you.[3]

And it came to pass, that at midnight the Lord smote all the first-born in the land of Egypt, from the first-born of Pharaoh, who would sit on his throne, to the son of the prisoner in the prisons.

And Pharaoh rose up in the night, he, all his servants, and all the Egyptians; and there was a great cry in Egypt; for there was not a house where there was not one dead. Then Pharaoh called for Moses and Aaron in that very night, and said to them: Arise, go out from among my people, both you and the children of Israel; and go serve the Lord as you have said, and take your flocks and your herds; and bless me also. The Egyptians also urged the Israelites to accel-

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[1] The time from afternoon, or early eventide, until sunset. Others understand it to mean the interval between sunset and total darkness.

[2] An assembly called by proclamation, for a religious solemnity. The proclamation was made, on some occasions, by the blowing of the silver trumpets.

[3] In this the observance of the festival differed from that of the Sabbath, when the preparation of food was prohibited.

erate their departure, for they said to themselves, we are all exposed to death. This urgency of the Egyptians compelled the Israelites to take the dough, before it was leavened, and also their kneading-troughs[1] bound up in their clothes upon their shoulders.

The afflicted people Thou wilt save: but Thine eyes are upon the haughty, that Thou mayest bring them down.—2 Sam. 22, 28.

38. DESTRUCTION OF PHARAOH AND HIS ARMY IN THE RED SEA.

(2 Mos. 13, 14.)

The children of Israel had dwelt in Egypt for four hundred and thirty years. Guided by Moses and Aaron they marched from *Rameses*[2] to *Succoth*,[3] a host of six hundred thousand armed men, and their wives and children, and a mixed multitude of strangers who followed them: and they carried with them the embalmed remains of their great ancestor, Joseph. And the Lord led them through the way of the wilderness of the Red Sea, and they were guided by a cloud in the air, which was of the shape of a pillar, and which at night was light on their side, but dark on the other. Following this guidance, their next halt was *Etham*, on the edge of the wilderness. From here they did not go straight forward, but turned and encamped on the western shore of the Red Sea, before *Pi-hachiroth*,[4] when suddenly a cry of alarm ran through the vast multitude. For Pharaoh and his servants, recovering from their panic, and receiving intelligence that the Israelites in their flight had no thoughts of return, repented of letting them go, and said: Why have we done this, that we have let Israel go from serving us? Instantly were assembled six hundred chosen war chariots,[5] and the hosts of Egypt, and he pursued after the children of Israel, and overtook them encamping by the sea. On both sides were mountains, before them the sea, and Pharaoh's army behind them. The fear of the Israelites was boundless. They turned to Moses, up-

[1] The troughs were small wooden bowls, such as are now used by the Arabians. The Hebrews used their outer garment, or mantle, in the same way as the Bedouins at present, who make a bag of the voluminous folds of their haiks or burnous.

[2] *Rameses*, the province, was the border land of Egypt towards Arabia.

[3] The site of *Succoth* cannot be found; it was probably some point near the western edge of the bitter lakes, that lay between the Birket Temsah and the Gulf of Suez.

[4] On the west side of the Gulf of Suez.

[5] Each chariot was drawn by two horses, with two men, one bearing the shield and driving, the other fully armed.

braiding him: Because there were no graves in Egypt, they exclaimed, hast thou taken us away to die in the wilderness? Wherefore hast thou done this to us, to lead us forth out of Egypt? Is not this the word that we spoke to thee in Egypt, saying: Let us alone, that we may serve the Egyptians? For it is better for us to serve the Egyptians, than that we should die in the wilderness. But Moses' sure trust in the Divine presence never wavered, and he said to them: Fear not! stand still! and see the salvation of the Lord which he will show you to-day; for the Egyptians, whom you have seen to-day, you shall see them again no more for ever.

Now the cloud began to move, and the children of Israel were commanded to go forward to the very borders of the Red Sea. The cloud came between the camp of the Egyptians and the camp of Israel; and it was a cloud of darkness to the Egyptians, but it gave light by night to the Israelites; so that the one came not near to the other all night.

Now Moses, commanded by the Lord, raised his staff and stretched out his hand over the sea, and throughout the night there blew a strong east wind, which caused the receding tide to go back farther than usual, and made a complete separation between the waters of the gulf and the waters of the Suez lagune. And over that dried ford, the waters forming a barrier on their right hand and on their left, Moses led the Israelites. Before the dawn of the day the Egyptian host attempted to pursue them across the gulf, and when they were in the midst of it, Moses, at the bidding of the Lord, again stretched forth his hand over the sea, and the full spring-tide returned in its strength, overwhelming Pharaoh and his Egyptian host. Thus the Lord saved Israel that day out of the hand of the Egyptians: and Israel saw the Egyptians dead upon the sea-shore. Israel saw that great work which the Lord did upon the Egyptians: and the people feared the Lord, and believed the Lord, and His servant Moses.

Then sang Moses and the sons of Israel this song unto the Lord, and spake, saying:

I will sing unto the Lord, for He hath triumphed gloriously:
The horse and his rider hath He thrown into the sea.
My strength and song is Jah, and He became my salvation:
He is my God, and I will glorify Him;
My father's God, and I will exalt Him.
The Lord is a man of war, the Lord is His name.
Pharaoh's chariots and his army hath He cast into the sea:
And the choice of his knights are drowned in the Red Sea.
The depths have covered them:
They sank into the pools as a stone.
Thy right hand, O Lord, is glorious in power:
Thy right hand, O Lord, crusheth the enemy.

Levy Type Photo-Eng. Co., Baltimore.

And in Thy great triumph Thou overthrowest Thy foes:
Thou sendest forth Thy wrath; it consumes them as stubble.
And with the blast of Thy nostrils, the waters were heaved up:
The floods stood upright as a heap:
The depths were condensed in the heart of the sea.
The enemy said: I will pursue, will overtake,
I will divide the spoil; my lust shall be full of them;
I will draw my sword; my hand shall seize them.
Thou blewest with Thy blast, the sea covered them:
They sank as lead in the mighty waters.
Who is like Thee among the gods, O Lord?
Who is like Thee, glorious in holiness,
Awful in praises, doing wonders?
The Lord shall reign for ever and ever.

And Miriam the prophetess, the sister of Aaron, took the timbrel in her hand; and all the women came forth after her with timbrels and with dances. And Miriam answered them:

Sing ye to the Lord, for He hath triumphed gloriously;
The horse and his rider hath He thrown into the sea.

Some trust in chariots, and some in horses; but we will remember the name of the Lord our God.—Ps. 20, 7.

39. MANNA. CONFLICT WITH AMALEK.

(2 Mos. 16. 17.)

So Moses brought Israel from the Red Sea, and they went out into the wilderness of *Shur*.[1] Thence they came to *Elim*.[2] From there they took their journey again and came to the wilderness of *Sin*,[3] which is between Elim and Sinai, on the fifteenth day of the second month after their departing out of the land of Egypt. Here, in this arid sandy waste, the whole congregation murmured against Moses and Aaron on account of the want of food. What they brought with them from Egypt had been consumed in the thirty days that had elapsed since they came out. In their vexation they exclaimed: Would to God we had died by the last plague which God sent upon Egypt, when we sat by the flesh-pots, and when we ate bread to satisfaction; for you have brought us forth into this wilderness, to kill this whole assembly with hunger. Then said the Lord to Moses: Behold, I shall rain bread from heaven for you; and the people shall go out and gather every day what is sufficient for the day, that I may

[1] The name *Shur* belongs to the whole district between the north-eastern portion of Egypt and Palestine.

[2] All travellers place *Elim* in the valley of Girondel or Gharondel.

[3] The desert tract, called Debbet er Ramleh extending between the limestone district of *El Tih* and the granite of Sinai.

try them, whether they will walk in My law or not. And it will come to pass on the sixth day of the week, that they will prepare what they have brought, and it will be double what they gather daily. And Moses and Aaron said further to the people: At even you shall know that the Lord has brought you out from the land of Egypt; and in the morning you shall see the glory of the Lord. And it came to pass, that at even great numbers of quails[1] came flying up to the camp and covering it, and in the morning, after the dew was dried up, there was left, spread all over the ground, a small, white, round thing, which looked like hoar-frost. When the children of Israel saw it, they exclaimed: What is that? (*Man-hu.*) Moses answered: This is the bread which the Lord has given you to eat.

Gather of it an omer (about three quarts) for every man. But let no man leave of it till the morning. Notwithstanding, they hearkened not to Moses; but some of them left of it until the morning, and it was spoiled and had worms in it.

On the sixth day they gathered twice as much, two omers for one man; and all the rulers of the congregation came and told Moses. And he said to them: This is that which the Lord has said: To-morrow is a rest, a Sabbath holy to the Lord: bake that which you will bake to-day, and seethe that you will seethe; and that which remains over, lay up for you to be kept until the morning. And they laid it up till the morning, as Moses bade; and it was not spoiled, neither was there any worm therein. And the house of Israel called the name thereof Manna; and it was white like coriander-seed, and the taste of it was like wafers made with honey. And Moses told Aaron to take a pot and put into it an omer of manna, and that pot, the Lord said, must be kept, so that the Israelites who should live long afterward might see what kind of food the Lord had given to the children of Israel when He led them through the wilderness to the land of Canaan.

And the children of Israel journeyed from the wilderness of Sin and pitched in *Rephidim.*[2] Here came Amalek[3] and fought with Israel. And Moses said to Joshua: Choose us out men, and go out, fight with Amalek. I will stand on the top of the hill with the rod of God in my hand. So Joshua did, and fought with Amalek; and Moses went up on the top of the hill, and Aaron and Hur[4] went with him. Then Moses held up his hand, and as long as he held it up, Israel prevailed, but whenever he let it down Amalek prevailed. But Moses' hands were tired, and they took a stone, and put it under him, and he sat thereon; and Aaron and Hur supported his hands, the one on the one side, and the other on the other side; and his hands were steady till the going down of the sun. Thus Joshua discomfited Amalek and his people with the edge of the sword. And the Lord said to Moses: Write this for a memorial in a book, and rehearse it in the ears of Joshua; for I will utterly put out the remembrance of Amalek from under heaven.[5]

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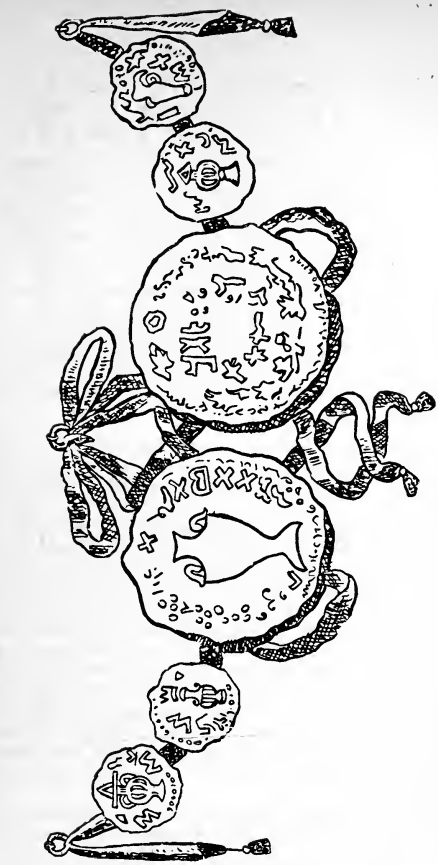
[1] In the spring of the year quails, migratory birds, pass in large flocks over the Arabian peninsula.

[2] The plain before Horeb.

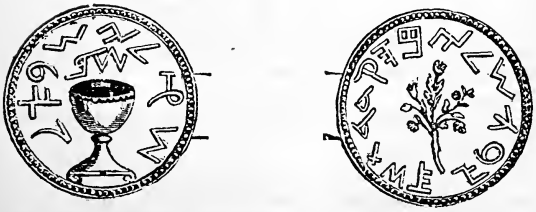
[3] A nation descended from the Idumæans, and claiming Esau as their ancestor.

[4] According to tradition the husband of Miriam.

[5] This command is interesting, as explaining how these records were from the first preserved.



Samaritan Coins; showing the shape of the Manna-Pot (p. 60).



Shekel and Half-Shekel (p. 22.)

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He fed thee with manna, which thou knewest not, neither did thy fathers know; that He might make thee know that man does not live by bread only, but by every word that proceeds out of the mouth of the Lord does man live.—5 Mos. 8, 3.

40. JETHRO IN THE CAMP OF ISRAEL.

(2 Mos. 18.)

When Jethro the priest of Midian heard of all that God had done for Moses, and for Israel, His people, and that the Lord had brought Israel out of Egypt; he took Zipporah, Moses's wife, and her two sons, Gershom and Eliezer, and came with them into the wilderness where Moses encamped at the mount of God. And Moses went out to meet him, bowed himself and kissed him; and then they came into the tent.

When Jethro heard the recital of all that had been done since they parted more than a year before, he rejoiced for all the goodness which the Lord had done to Israel, and said: Now I know that the Lord is greater than all gods. And he offered sacrifice, and held a sacred feast with the elders of Israel.

On the morrow, Moses sat to judge the people; and the people stood by Moses from the morning to the evening, to ask for a decision from God, as to questions in dispute. When Jethro saw this, he said: The thing that thou doest is not good. Thou wilt surely wear away, both thou, and this people that is with thee; for this thing is too heavy for thee; thou art not able to perform it thyself alone. Hearken now to my voice, I will give thee counsel, and God shall be with thee. Thou shalt teach them the ordinances and laws, and shalt show them the way wherein they must walk, and the work that they must do. Moreover, thou shalt provide out of all the people, able men, such as fear God, men of truth, hating covetousness; and place such over them to be rulers of thousands, and rulers of hundreds, rulers of fifties, and rulers of tens. Let them judge the people at all seasons, and it shall be, that every great matter they shall bring to thee, but every small matter they shall judge: so shall it be easier for thyself, and they shall bear the burden with thee. Moses was pleased with Jethro's advice, and did all that he had said. Then Moses let him depart; and Jethro went his way into his own land.

Execute true judgment, and wrong not a widow, or an orphan, a stranger, or the poor.—Zech. 7, 9, 10.

Ben Zoma said: Who is wise? He who is willing to receive instruction from every man.—Sayings of the Fathers, 4, 1.

41. THE REVELATION ON MOUNT SINAI.

(2 Mos. 19, 20.)

In the third month[1] after their departure from Egypt the Israelites arrived at Sinai, proceeding from Rephidim into

[1] The day of the month is not given. The Jewish tradition assigns the giving of the law to the fiftieth day after the Passover.

the desert of Sinai,[1] and encamping there before the mountain.

There Moses went up to God, and the Lord called to him out of the mountain, saying: Thus shalt thou say to the house of Jacob, and tell the children of Israel: You have seen what I did to Egypt, and how I bore you on eagles' wings, and brought you to Myself. Now if you will obey My voice indeed, and keep My covenant, then you shall be a peculiar treasure unto Me above all nations; for all the earth is Mine.

And you shall be to Me a kingdom of priests, and a holy nation.

These are the words which thou shalt speak to the children of Israel. Moses came and called for the elders of the people, and laid before them all these words which the Lord commanded him. And the people answered as if with one voice: All that the Lord has spoken we will do.

Then the Lord said to Moses, Go to the people, and sanctify them to-day and to-morrow, and let them wash their clothes: for on the third day the Lord will come down in the sight of all the people upon Mount Sinai. And thou shalt set bounds to the people round about, saying, Take heed to yourselves, that you go not up into the mount, or touch the border of it: whosoever touches the mount shall be surely put to death.

And it came to pass on the third day, in the morning, that there were thunders and lightnings, and a heavy cloud upon the mountain, and the voice of the trumpet exceedingly strong, so that all who were in the camp trembled. And Moses brought forth the people out of the camp towards God, and they placed themselves at the nether part of the mountain. And Mount Sinai was entirely in smoke, because the Lord descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mountain quaked greatly. And when the voice of the trumpet sounded very much louder and louder, Moses spoke, and God answered him by a voice.

1. I am the Lord thy God, who have brought thee out of the land of Egypt, out of the house of bondage.

2. Thou shalt have no other gods besides Me. Thou shalt not make to thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. Thou shalt not bow down to them, nor serve them; for I the Lord thy God am a zealous God, visiting the in-

[1] The desert of Sinai is in front of Sinai, or the mount of legislation. Horeb was the range of which Sinai was one particular mountain.

iquity of the fathers upon the children to the third and fourth generation, to those who hate Me; and showing mercy to thousands to those who love Me, and keep My commandments.

3. Thou shalt not take the name of the Lord thy God for falsehood; for the Lord will not hold him guiltless who takes His name for falsehood.

4. Remember the Sabbath-day to keep it holy. Six days shalt thou labor, and do all thy work, but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, neither thou, nor thy son, nor thy daughter, thy man servant, nor thy maid servant, nor thy beast, nor thy stranger who is within thy gates: For in six days the Lord made heaven and earth, the sea and all that is in them, and ceased on the seventh day; wherefore the Lord blessed the Sabbath-day, and hallowed it.

5. Honor thy father and thy mother; that thy days may be long in the land which the Lord thy God giveth thee.

6. Thou shalt not murder.

7. Thou shalt not commit adultery.

8. Thou shalt not steal.

9. Thou shalt not bear false witness against thy neighbor.

10. Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his man servant, nor his maid servant, nor his ox, nor his ass, nor anything that is thy neighbor's.

I am the Eternal, thy God who teaches thee to profit, who leads thee by the way that thou shouldst go. O that thou hadst attended to my commandments! then had thy peace been as the river, and thy righteousness as waves of the sea.—Is. 48, 17.

42. CIVIL AND SOCIAL RIGHTS AND COMMANDMENTS.

(2 Mos. 21, 22, 23.)

These are the judgments which thou shalt set before them: If thou buy

a Hebrew servant, six years he shall serve, and in the seventh he shall go out free for nothing.

He who smites a man, so that he die, shall be surely put to death. But whoever has not lain in wait for another's life, and God had caused it to come to his hand to kill the other, then I will appoint thee a place whither he shall flee. But he who acts presumptuously against his neighbor, to slay him with guile; thou shalt take him from My altar that he may die.

He that smites his father, or his mother, shall be surely put to death.

He that steals a man, and sells him, or has him in his hand, he shall surely be put to death.

He that curses his father or his mother shall surely be put to death.

Thou shalt not suffer a witch to live.

He that sacrifices to any god, save to the Lord only, he shall be utterly destroyed.

Thou shalt neither vex a stranger, nor oppress him, for you were strangers in the land of Egypt.

You shall not afflict any widow, or fatherless child. If thou afflict them in any wise, and they cry at all to Me, I will surely hear their cry: and My wrath shall wax hot, and I will kill you with the sword; your wives shall be widows, and your children fatherless.

If thou lend money to any of My people that is poor by thee, thou shalt not be to him as an usurer, neither shalt thou lay upon him usury. If thou at all take thy neighbor's raiment to pledge, thou shalt deliver it to him towards sunset; for that is his only clothing; it serves for a covering to his body; in what shall he wrap himself to sleep? and it shall come to pass when he cries to Me, that I will hear; for I am gracious. Thou shalt not despise God, and the prince among thy people thou shalt not curse. You shall be holy men to Me; neither shall you eat any flesh that is torn to pieces in the field; you shall cast it to the dogs.

Thou shalt not bring out a false report. Do not offer a wicked man thy hand to be an unrighteous witness. Thou shalt not follow the multitude to evil things, nor answer concerning a dispute to incline thyself after many, so as to pervert justice. Neither shalt thou show partiality to a poor man in his cause. If thou meet thy enemy's ox or his ass going astray, thou shalt surely bring it back to him again. If thou see the ass of him that hates thee lying under his burden, beware of leaving it in a helpless condition; thou shalt surely help him, that it may get up again. Thou shalt not pervert the right of the poor in his cause. Keep thee far from a false matter; and the innocent and righteous slay thou not; for I will not justify the wicked.

And thou shalt take no bribes, for the bribe makes seeing men blind and perverts the words of the righteous.

Also thou shalt not oppress a stranger: for you know the heart of the stranger, seeing you were strangers in the land of Egypt. Six years thou shalt sow thy land, and shalt gather in the fruits thereof; but the seventh year thou shalt let it rest and lie still, that the poor of thy people may eat; and what they leave the beasts of the field shall eat. In like manner thou shalt deal with thy vineyard, and with thy oliveyard.

I have sworn, and I will perform it, that I will keep thy righteous judgments.—Ps. 119, 106.

43. THE GOLDEN CALF.

(2 Mos. 32.)

When Moses came and told the people all the words of the Lord and all the judgments, they all answered with one

voice, and said: All the words which the Lord has said will we do.

And the Lord said to Moses: Come up to Me into the mountain and be there, and I will give thee tables of stone, and a law, and commandments which I have written, to teach them. Moses went up and was on the mountain forty days and forty nights. Now when the people saw that Moses delayed to come down out of the mountain, they gathered themselves together to Aaron, and said to him: Rise, make us a god who shall go before us; for as to this Moses, the man who brought us out of the land of Egypt, we do not know what has become of him. Aaron replied: Tear off the golden ornaments which are in the ears of your wives, of your sons, and of your daughters, and bring them to me. And all the people tore off their golden ornaments and brought them to him. He melted the gold and formed it into the shape of a calf. Then the people exclaimed: This is thy God, O Israel, who brought thee out of Egypt. Aaron built an altar before it, and announced: To-morrow is a feast of the Lord. On the morrow they rose up early and celebrated this feast with burnt-offerings and thank-offerings, with sacrificial meals and loud rejoicing and dances. And the Lord said to Moses: Go, get thee down; for thy people, which thou broughtest out of the land of Egypt, have corrupted themselves. They have turned aside quickly out of the way which I have commanded them; they have made them a molten calf, and worshiped it.

Moses came down, bringing in his hands the two tablets of stone on which the Ten Words of the Covenant had been written. Joshua, his devoted servant, awaited him at the foot of the mountain. When he heard the noise of the people as they shouted, he exclaimed: There is a noise of war in the camp. But Moses answered: It is not the sound of the shout of victory, nor the sound of the cry of defeat; the sound of antiphonal songs I hear. But when he came nearer to the camp, and saw the calf and the dancing, his anger burned, and he threw down the tables of the Covenant and broke them at the foot of the mountain, as a sign that Israel had broken the Covenant. Then he proceeded to the destruction of the idol. He seized the calf, burnt it in fire,[1] ground it into powder, strewed it upon the water, and made the children of Israel drink of it. Then Moses stood in the gate of the camp, and said: Who is on the Lord's side? let him come to

[1] The stock of the idol being probably of wood, was burned with the gold plate, which covered it. (According to Isa. 40. 19, the casting of gold for idols consisted merely in casting the metal into a flat sheet, which the goldsmith hammered out and spread into a coating of gold plate.)

me! And all the sons of Levi gathered themselves together to him. And he said to them: Thus says the Lord God of Israel: Put every man his sword at his side, pass on, and return from gate to gate throughout the camp, and slay every man his brother, and every man his friend, and every man his neighbor. The sons of Levi did according to the word of Moses, and there fell of the people that day about three thousand men.

On the morrow Moses said to the people: You have sinned a great sin, and now I will go up to the Lord, peradventure I shall make an atonement for your sin. Now the Lord said to Moses: Hew thee two tables of stone like to the first, and I will write upon them the words that were in the first tables which thou didst break. And be ready in the morning and come up to Mount Sinai, and present thyself there to Me in the top of the mount. Then Moses hewed two tables of stone, like to the first, rose up early in the morning, and went up to Mount Sinai. As he stood on the summit of the mountain, the Lord descended in a cloud, passing before him. He proclaimed:

The Eternal, the Eternal, a God merciful and gracious, long-suffering and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, but who will by no means always leave unpunished, visiting the iniquity of the fathers upon the children, and upon the children's children, to the third and to the fourth generation.

Moses made haste, bowed his head toward the earth, and worshiped. And he said: If now I have found grace in Thy sight, O Lord, let my Lord, I pray thee, go among us (for it is a stiff-necked people), and pardon our iniquity and our sin, and take us for Thy inheritance. The Lord then renewed through Moses, His covenant with the Israelites: Behold, He said, I make a covenant; before all thy people I will do marvels, such as have not been done in all the earth, nor in any nation; and all the people among which thou art shall see the work of the Lord; for it is a terrible thing which I will do with thee.

They had forgotten God their Saviour, who did great deeds in Egypt. Then He thought to exterminate them, had not Moses His chosen one stepped into the breach before Him to calm His wrath, that He should not destroy.—Ps. 106, 21, 23.

44. THE TABERNACLE, ITS FURNITURE, AND VESTMENTS OF THE PRIESTS.

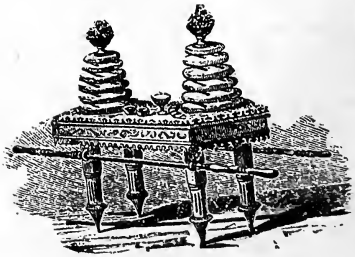
(2 Mos. 25-31.)

Moses stayed again on Mount Sinai forty days and forty nights. There the Lord showed him in a vision a pattern of a holy tabernacle[1] and commanded him to invite the people to bring free-will offerings for its

[1] It was no fixed building like the Temple which was afterwards built in Canaan, but a kind of very grand tent, to move about from place to place as the Israelites moved.

Ark of the Covenant (p. 67).

The Golden Candlestick (p. 67).



Shew-Bread Table (p. 67).

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construction. There the Lord was to be worshipped and He promised to dwell there among the people. The people rejoiced at what they heard from Moses, and were not wanting in diligence according to their ability; but brought their offerings in the most liberal manner, so that Moses soon got more money and material than he wanted, and was obliged to restrain the people from bringing anything more. Now Moses at the command of the Lord appointed architects over the work, especially *Bezaleel* the grandson of *Hur*,[1] and *Aholiab* of the tribe of Dan. These architects and other skilful workmen reared up the tabernacle in the following manner:

The length of the tabernacle was about fifty-five feet, its breadth ten, and its height ten. Its two sides and one end, were of boards of acacia wood, covered with thin plates of gold, and fixed in solid sockets of silver. These boards were fastened together by transverse bars of gilded wood, passing through golden rings. At the entrance were five wooden pillars, ornamented with gold, and fixed in sockets of brass. A richly worked curtain hung on these pillars.

For its ceiling there was a covering of fine linen, magnificently embroidered. The colors of the work were blue, purple, and scarlet. On this ceiling was laid an outside covering made of goat's hair; then upon that another covering of ram's skins, dyed red, and outside was a fourth covering to resist the weather; this was made of some other skins.

This Tabernacle was divided into two apartments. The partition was a splendid curtain adorned with the images of the Cherubim, hung on four wooden pillars, overlaid with gold. The western part was a cube of ten cubits, and was called the Holy of Holies; the eastern was twenty cubits in length and ten in breadth, and was called the Sanctuary, or the Holy. In the Sanctuary there was in the northern part of it:

The Shew-Bread Table, made of acacia wood, and overlaid with gold. Around the top was a moulding of gold. It had four rings of the same precious metal, in which poles were put to carry it from one place to another. There were besides on it, dishes, spoons, covers, and bowls, all made of pure gold. Twelve unleavened cakes, being the number of the tribes of Israel, were placed upon this table in two equal rows, and pure frankincense, a sweet perfume, put upon each row. Every Sabbath they were taken from the table and eaten by the priests, but at once replaced by new ones.

To the south, the Golden Candlestick stood opposite the table. It had seven branches for lights, and ornaments beautifully worked in the shape of flowers. Its lamps were lighted every evening; six burnt from evening to morning, but one from evening to evening.

In the centre the Altar of Incense, made of acacia wood, and completely covered with plates of gold. It had, like the table, four rings of gold into which poles were put to carry it from one place to another. On this altar incense was burned morning and evening.

The Ark, or the Ark of the Covenant, or of the Testimony, was placed inside of the Holy of Holies. This ark had the form of an oblong chest, and was made of acacia wood, plated with fine gold inside and out. Round it was a moulding of gold, encircling it like a crown. It had also gold rings to put gilded poles through to carry it. Inside this ark were placed the two tablets of the Covenant. The covering of the Ark, made of pure gold, was called the Mercy-seat. At the two ends of the Mercy-seat, and forming one whole with it, were placed two golden figures with wings, called Cherubim. They looked down upon the Mercy-seat, with their faces turned toward each other, and stretching forth their wings to cover the lid, over which rested the glory of God, who was thus said to dwell between the Cherubim. Upon the Mercy-seat and before it, the high-priest was to sprinkle the blood of the sin-offerings on the day of atonement.

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[1] Hence according to tradition the grandson of Miriam.

This Tabernacle stood within an open enclosure called the COURT, into which the people were admitted, one hundred cubits in length, and fifty broad. It was formed of pillars, twenty on each side, and ten at each end, raised on brazen or copper sockets, and supporting, on three sides and part of the fourth, curtains of fine-twined white linen yarn, with cords to draw them up when necessary. On the east, the breadth of four pillars was reserved for a central entrance, where an embroidered curtain was suspended from the four pillars. Immediately opposite the entrance was

The great ALTAR OF BURNT-OFFERING, made of acacia wood, and overlaid with plates of brass, to protect it from the fire. It was about three yards in length and as much in breadth, and about five feet and a half high. At every corner it had a spire, or horn. On its top was a brazen grate, through which the ashes of the offering fell into a pan below. Between the Tabernacle and the Altar stood

The LAVER for holding water for the priests to wash their hands and feet before they commenced their sacred duties. It was made of the metal mirrors of the women who served at the door of the Tabernacle, and consisted of a large basin, and a foot, or pedestal. And the Lord told Moses that Aaron and his sons should be MINISTERS or PRIESTS at the Tabernacle, and He commanded: Thou shalt make holy garments for Aaron, thy brother, for glory and for beauty.

The garments peculiar to the HIGH PRIEST were:

The ROBE, (מְעִיל) of woven-work, all blue. It had no sleeves, and was a little shorter than the white linen tunic worn under it, which reached to the ankles. Round the hem at the bottom, there were a number of gold bells, to ring when the High Priest went into the Holy Place,

The EPHOD, (אֵפוֹד) of rich materials, gold, blue, purple, and scarlet, and fine-twined linen of cunning work. It was a short robe covering the upper part of the body, to be fastened to the shoulders by two precious stones, on each of which were engraved the names of six tribes of Israel. A girdle or belt of the same kind was attached to it.

The BREAST-PLATE OF JUDGMENT, (חֹשֶׁן הַמִּשְׁפָּט) of the same rich material as the Ephod. It was to be doubled, and then it would be four-square, a span every way. Upon it were twelve precious stones, in four rows; they were very brilliant, and of different colors, and on these were engraved the names of the tribes, that they might be upon the High Priest's heart. And then in the Breast-Plate of Judgment the URIM and THUMMIM (אוּרִים וְתֻמִּים) were to be put. (We do not exactly know what these meant; they were consulted by the High Priest on important occasions which concerned the welfare of the whole people.)

The MITRE, (מִצְנֶפֶת), a white turban for his head, with a plate of gold fastened by a blue lace to the front, bearing upon it the inscription, קֹדֶשׁ לַיהוָה, HOLINESS TO THE LORD.

All these garments were designed to show the dignity of the High Priest's office, and the purity which ought to belong to it. The vestments of the common priest consisted of LINEN DRAWERS, a WHITE LINEN TUNIC, a COLORED GIRDLE, and a WHITE TURBAN.

When all the work of the Tabernacle was finished, and the different parts of it were ready to be put together, they brought them to Moses, and he looked at all the work, and saw it was done as God had commanded, and Moses blessed them. And it came to pass, in the first month, in the second year, on the first day of the month, that Moses reared up the Tabernacle. Then the pillar of cloud that went before the children of Israel to show them the way, came over the Tabernacle and covered it. And the glory of the Lord filled the inside of the Tabernacle, so that Moses could not go into it.

High-Priest (p. 68).

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LEVITICUS:

OR,

BOOK OF THE LAWS FOR THE LEVITES AND PRIESTS.

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45. DUTIES OF THE PRIESTS. CONSECRATION OF AARON AND HIS SONS. AWFUL JUDGMENT OF NADAB AND ABIHU.

(3 Mos. 8, 9, 10.)

After the Tabernacle was finished, the Lord commanded Moses to bring Aaron and his sons to its door to consecrate them or make them priests. Then Moses brought them, and called all the people that they might come and see what the Lord had commanded him to do. And while they stood around the door of the Tabernacle, he took Aaron and his sons, and washed them with water, and put on Aaron the beautiful garments that had been made for him. Afterwards he poured oil upon his head and anointed him. So Aaron was made *High Priest* (הַכֹּהֵן הַגָּדוֹל), or the *Anointed Priest* (הַכֹּהֵן הַמָּשִׁיחַ),[1] and his sons were made *Common Priests.* The High Priest enjoyed great honors and prerogatives. No other person could enter the Holy of Holies; he sacrificed the sin-offering for himself and the people; he consulted the Urim and Thummim, and all sacred things were under his entire direction. The Common Priests prepared and offered the sacrifices in general. They kept a fire constantly burning on the altar for burnt-offerings, and kept the lamps alive in the golden candlestick.[2] They examined the people as to diseases and practices which made them impure; they were to preserve and teach the law; they were employed as judges and magistrates. In war they carried the ark of the covenant, sounded the silver trumpets, and animated the people to combat, with the words: Hear, O Israel! approach this day to battle against your enemies; let not your hearts faint, fear not, and do not tremble nor be terrified on account of them; for it is the Lord your God who goes with you, to fight with you against your enemies, to save you. They also blessed the people with the words:

The Lord bless thee and keep thee:
The Lord make His face to shine upon thee, and be gracious unto thee:
The Lord lift up His countenance upon thee, and give thee peace.

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[1] According to the Rabbis, there was one second in dignity to the High Priest, whom they call the *Sagan*, and who often acted in the High Priest's room. (Comp. Jer. 52, 24, where Zephaniah is called הכהן המשנה, the priest second in rank.)

[2] During the wanderings of the Israelites, they had to guard the Tabernacle and its utensils; to wrap them up when the journeys were resumed, and to deliver them to the Levites for transport.

For their services they had tithes, and first-fruits, redemption-money,[1] the shew-bread, and portions of many of the sacrifices. In later times, thirteen cities were assigned for their residence.

Moses having consecrated Aaron and his sons, offered the sacrifices which the Lord commanded. And Aaron and his sons did all things that the Lord commanded them; seven days they abode at the door of the tabernacle. On the eighth day, Aaron offered sacrifices as the high-priest. Then he lifted up his hands toward the people, and blessed them: and the glory of the Lord appeared to all the people. A fire came out from before the Lord, and consumed upon the altar the burnt-offering and the fat; which when all the people saw, they shouted for joy and fell on their faces.

Nadab and Abihu the sons of Aaron, took each of them his censer, put fire therein, put incense thereon, and offered strange fire before the Lord, which He commanded them not. But there went out fire from the Lord, and devoured them, and they died. Then Moses said to Aaron, This is it that the Lord spoke, saying: I will be sanctified in them that come nigh Me, and before all the people I will be glorified. And Aaron held his peace.

The Lord gave, and the Lord has taken away; blessed be the name of the Lord.—Job 1, 21.

46. LAWS CONCERNING THE SACRIFICES AND FESTIVALS.

(3 Mos. 1 ff. and 23.)

Divine worship in the Tabernacle of the Lord consisted chiefly of offering sacrifices of oxen, goats, sheep, in some cases also of pigeons and turtle-doves. There were however also bloodless offerings.

The sacrifices were either *national* or *individual*. The national sacrifices were offered in the name of the whole people, and every morning and every evening the smoke of the national burnt-offerings ascended from the great brazen altar.

From individual sacrifices or offerings no one, not even the poorest, was excluded. The sacrifices were partly propitiatory, that is, voluntary acts of reverence, in order to secure the favor of God to the devout worshiper; partly expressive of gratitude for the divine blessings. Of this nature were *the first fruits*. The Israelite might not reap the abundant harvest, or gather in the vintage, without first making an oblation of thanksgiving to God. Lastly, they were expiatory: every sin, either of the nation or the individual, whether committed in ignorance, or from wilful guilt, had its appointed atonement. One day in the year, the tenth day of the seventh month, was set apart for the solemn rite of national expiation. First a bullock was to be slain, and the blood sprinkled within the Holy of Holies itself. Then two goats were to be chosen, lots cast upon them; the one that was assigned to the Lord was to be sacrificed, the other, on whose head the sins of the whole people were heaped by the imprecation of the high-priest, was taken beyond the camp and sent into the desert.

Concerning the festivals in general the Lord said to Moses: These are my appointed times on which you shall call holy convocations.[2]

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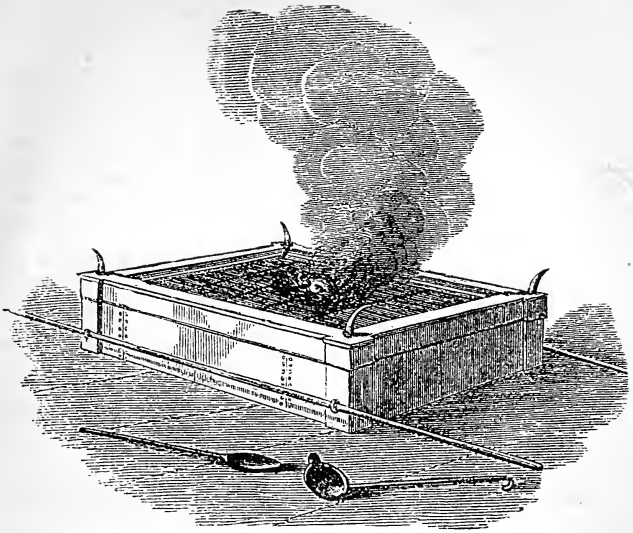
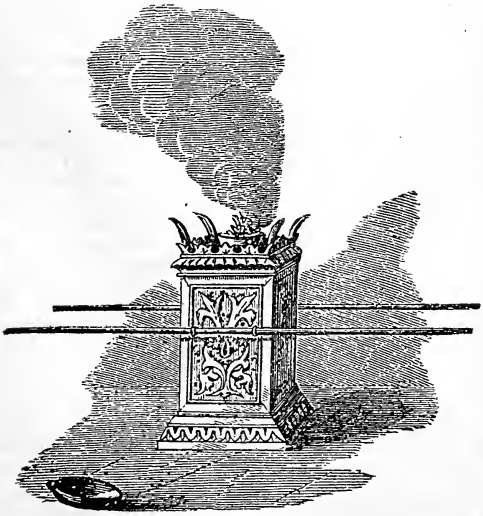
[1] The redemption-money was levied on account of persons, animals, or things devoted to God (Lev. 27), and for the first-born of men and beasts.—Numb. 18, 14, 18.

[2] Meetings called for social worship.



Altar of Burnt-offering (p. 68).



Altar of Incense (p. 67).

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Six days shall work be done; but the seventh day is the sabbath of rest, a holy convocation: you shall do no work therein.

In the fourteenth day of the first month, between the evening (i. e. before sunset) is the Lord's PASSOVER. And on the fifteenth day of the same month is the Feast of UNLEAVENED BREAD to the Lord; seven days you must eat unleavened bread. In the first day and in the seventh day you shall have a holy convocation; you shall do no servile work[1] therein. But you shall offer an offering made by fire to the Lord seven days.

When you shall have come into the land which I give to you, and shall reap the harvest thereof, then you shall bring a sheaf of the first-fruits of your harvest to the priest; and he shall wave[2] the sheaf before the Lord, to be accepted for you: on the morrow after the Sabbath[3] the priest shall wave it.

And you shall count to you from the morrow after the Sabbath, from the day that you brought the sheaf of the wave-offering seven Sabbaths. Even to the morrow after the seventh Sabbath shall you number fifty days; and you shall offer a new meat-offering to the Lord. And you shall proclaim on that day, the FEAST OF WEEKS, a holy convocation to you: you shall do no servile work therein: it shall be a statute for ever in all your dwellings throughout your generations.[4]

In the seventh month, in the first day of the month, shall you have a Sabbath, a MEMORIAL OF THE TRUMPET BLAST, a holy convocation, you shall do no servile work therein; but you shall offer an offering made by fire to the Lord.[5]

Surely on the tenth day of this seventh month there shall be a DAY OF ATONEMENT; it shall be a holy convocation to you, and you shall afflict your souls,[6] and offer an offering made by fire to the Lord. And you shall do no work in that same day; for it is a day of atonement, to make an atonement for you before the Lord your God. For whatsoever soul it be that shall not be afflicted in that same day, he shall be cut off from among his people. And whatsoever soul it be that does any work in that same day, the same soul will I destroy from among his people. It shall be to you a Sabbath of rest, and you shall afflict your souls: in the ninth day of the month at even, from even to even, shall you celebrate your Sabbath.

The fifteenth day of this seventh month shall be the FEAST OF TABERNACLES for seven days to the Lord. On the first day shall be a holy convocation: you shall do no servile work therein. Seven days you shall offer an offering made by fire to the Lord; on the eighth day shall be a holy convocation to you, and you shall offer an offering made by fire to the Lord; it is a solemn assembly; and you shall do no servile work therein. And you shall take to you on the first day the fruit of goodly trees,[7] shoots of

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[1] Servile work signifies occupation in connection with trade or one's social calling.

[2] Present it symbolically to God by the ceremony of waving, acknowledging that we owe the blessing of the harvest to the grace of God.

[3] The morrow after the Sabbath signifies the next day after the first day of the feast of Mazzoth, i. e. the 16th Abib (Nisan). A small minority of Rabbinical interpreters maintain that the Sabbath here mentioned is the weekly Sabbath.

[4] Tradition considers it as a commemoration of the giving of the Law on Mount Sinai.

[5] To call the congregation into remembrance before God, that He might turn towards it His favor and grace. The seventh month of the year, like the seventh day of the week, was consecrated as a *Sabbath* or *Sabbatical month*. According to tradition, it was the first day of the civil year in use before the Exodus, and was observed as the festival of the *New Year*.

[6] To "afflict (bow, humble) the soul," by restraining the earthly appetites, i. e. *to fast*.

[7] According to Josephus and the Rabbinists it denotes specifically the citron.

palms and branches of leafy trees, and willows[1] of the brook; and you shall rejoice before the Lord your God seven days. You shall dwell in booths[2] seven days; all that are Israelites born shall dwell in booths: That your generations may know that I made the children of Israel to dwell in booths, when I brought them out of the land of Egypt: I am the Lord your God. And Moses declared to the children of Israel the feasts of the Lord.

Your new moons and your appointed feasts My soul hateth; they are a trouble to Me; I am weary to bear them. And when you spread forth your hands I will hide Mine eyes from you; yea, when you make many prayers I will not hear; your hands are full of blood. Wash ye, make you clean; put away the evil of your doings from before Mine eyes; cease to do evil.—Isa. 1, 14-16.

47. HOLINESS. CONDUCT TOWARDS GOD AND MAN.

(3 Mos. 19.)

As righteousness tends to life, so he who pursues evil pursues it to his death.—Prov. 11, 19.

And the Lord spoke to Moses, saying, speak to all the congregation of the children of Israel, and say to them: YOU SHALL BE HOLY; FOR I THE LORD YOUR GOD AM HOLY.

You shall fear each man his mother and his father, and keep my Sabbaths: I am the Lord your God.

Turn not to idols, nor make for you molten gods: I am the Lord your God.

And when you reap the harvest of your land, thou shalt not wholly reap the corner of thy field, nor gather the gleanings of thy harvest. And thy vineyard thou shalt not glean, nor gather the leavings of thy vineyard, thou shalt leave them for the poor and stranger: I am the Lord your God.

You shall not steal, neither deal falsely, neither lie one to another.

And you shall not swear by My name to a lie, nor profane the name of thy God: I am the Lord.

Thou shalt not oppress thy neighbor, nor rob him, nor shalt thou keep the wages of a hireling with thee till the morning.

Thou shalt not curse the deaf, nor put a stumbling-block before the blind; but shalt fear thy God: I am the Lord.

You shall not do wrong in judgment, nor respect the person of the poor, nor honor the person of the mighty; in righteousness shalt thou judge thy neighbors.

Thou shalt not go about as a tale-bearer among thy people, nor stand by idly when thy neighbor's life is in danger: I am the Lord.

Thou shalt not hate thy brother in thy heart: thou shalt surely rebuke thy neighbor, and not bear sin on his account.

Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbor as thyself: I am the Lord.

You shall not eat with blood; you shall not take omens,[3] nor use

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[1] According to tradition every Israelite at the feast of Tabernacles carried in one hand a bundle of branches (called *lulab*) and in the other a citron.

[2] *Booth*, according to tradition a structure of boards, covered with boughs.

[3] *Take omens*, observe objects and events, and interpret them as signs of the purpose of heaven. *Use charms*, set forms of words in a mysterious manner, as if they secured the power of a supernatural being to accomplish the end in view.

charms. You shall not make any cuttings in your flesh for the dead, nor print any marks upon you: I am the Lord.[1]

Thou shalt rise up before a hoary head, and honor the face of an old man, and fear thy God: I am the Lord.

And if a stranger sojourn with you in your land, you shall not oppress him. As one born among you shall be to you the stranger, that sojourns with you, and thou shalt love him as thyself; for you were strangers in the land of Egypt: I am the Lord your God. Thou shalt do no wrong in judgment, in mete-yard, in weight, or in measure. Just balances, just weights, a just ephah,[2] and a just hin[2] shall you have: I am the Lord your God who brought you out of the land of Egypt!

The work of righteousness shall be peace; and the effect of righteousness, quietness and assurance forever.—Isa. 32, 17.

48. THE SABBATICAL AND JUBILEE YEARS.

(3 Mos. 25.)

When Israel came into the land which the Lord gave to them they were to sanctify it to the Lord by the observance of a Sabbath. As the nation at large, with its laborers and beasts of burden, was to keep a Sabbath or day of rest every seventh day of the week, so the land which they tilled was to observe a Sabbath to the Lord. Six years they were to cultivate the corn-fields, vineyards, and olive-yards, and gather in their produce; but in the seventh year the land was to keep a Sabbath of rest, a Sabbath consecrated to the Lord; and in this year the land was neither to be tilled nor reaped. The produce arising without tilling or sowing was to be a common good; it was to belong to the poor and needy, but the owner was not forbidden to partake of it also.

At the expiration of the time of seven year-Sabbaths, that is to say, 49 years, the blast of the far-sounding horn (shophar[3]) was to announce to the people the entrance of the year of jubilee. This year was to bring liberty throughout the land to all that dwelt therein, deliverance from bondage, return to their property and family, and release from the labor of cultivating the land. All estates which had been bought were restored to their first owners, so that no family could be finally made poor by a father's selling the property for ever. Slaves, with their wives and children were set free.

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[1] The custom of scratching the arms, hands, and face as tokens of mourning for the dead existed among many oriental peoples, and is practised by the Arabs, Persians, and Abyssinians of the present day. The orientals are also very fond of tattooing.

[2] *Ephah* a measure of grain; *Hin*, a measure of liquids.

[3] The Mishna says that the horn of the wild goat was used on this occasion.—Rosh Hash., III. 5.

NUMBERS,

WHICH MEANS:

THE BOOK OF NUMBERING THE ISRAELITES.

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49. MOSES NUMBERS THE PEOPLE. PURIFICATION AND CONSECRATION OF THE LEVITES.

(4 Mos. 1.—8.)

Thy fathers went down into Egypt with threescore and ten persons; and now the Lord thy God has made thee as the stars of heaven for multitude.—5 Mos. 10, 22.

In the second year after Israel had come out of Egypt, Moses was ordered to number the people. More than a year the camp of the Israelites had been at Mount Sinai. But now the time was near when they should leave this encampment and go on their journey towards the land of Canaan.

As they would have to fight against their enemies when they came into Canaan, the Lord commanded Moses and Aaron to count the men in the different tribes who were able to be soldiers and go out to war.

The men of the tribe of Levi were not numbered with the others, because the Levites were exempted from military service, and numbered separately. The other tribes were twelve in number, each descended from one of the sons of Jacob, or of Joseph. These were their names: the tribes of Reuben, Simeon, Judah, Zebulon, Issachar, Dan, Gad, Asher, Naphtali, Ephraim, Manasseh, and Benjamin.

Moses and Aaron numbered the people, according to the command of the Lord, and the following was the result:

Reuben	46,500
Simeon	59,300
Gad	45,650
Judah	74,600
Issachar	54,400
Zebulon	57,400
Ephraim	40,500
Manasseh	32,200
Benjamin	35,400
Dan	62,700
Asher	41,500
Naphtali	53,400
Total of men capable of bearing arms	603,550

And after the other tribes had been numbered, the Lord said to Moses: Thou shalt bring the Levites before the tabernacle, and gather the whole assembly of the children of Israel together. And the children of Israel shall put their hands upon the Levites, and Aaron shall offer them for an

Common Priest (p. 68).

Levite (p. 75).

Laver (p. 68).

Levy Type Photo-Eng. Co., Baltimore.

offering of the children of Israel, that they may execute the service of the Lord. Instead of the first-born[1] of all the children of Israel have I taken the Levites to Me, and have given them as a gift to Aaron and his sons, to do the service of the tabernacle, and help and wait upon Aaron and his sons. Thus the Levites were separated from among the other tribes, and sanctified in a solemn manner to the service of God, as assistants to the priests. The outward indication of this was given in the intermediate position appointed to them in the encampment. They became the guardians around the tabernacle, which no one else might come near under pain of death. When on the march, no hands but theirs might strike the tent at the commencement of the day's journey, or carry the parts of its structure during it, or pitch the tent once again when they halted. They were to bear all the vessels of the sanctuary, after the priests had covered them with the dark-blue cloth which was to hide them from all profane gaze. They cleansed the sacred vessels. To them belonged also the office of preserving, transcribing and interpreting the law, and in later times that of writing hymns, singing psalms, and playing musical instruments.[2] Their service was to last from thirty[3] years of age to fifty. In return for their services they received tithes or the tenth part of all the produce of the land, both animal and vegetable; but from these they were to set apart a tithe for the priests.[4] There were besides, in later times, abodes assigned to them in forty-eight cities[5] scattered over the tribes on both sides of Jordan.

At the commandment of the Lord the Levites were numbered, and there were found eight thousand five hundred and eighty men, who, after having been installed, went to wait on the priests, and to do the work at the tabernacle. They were divided into three families: the *Kohathites*, the *Gershonites*, the *Merarites*. To each of them their respective duties were assigned.

Now twelve princes came, one of each tribe, bringing presents to the tabernacle. They brought six covered wagons, and twelve oxen to draw them; also dishes, bowls, and spoons, made of silver and gold, to be used at the tabernacle. Then Moses divided the wagons among the Levites, to carry different parts of the tabernacle in, when the children of Israel should go on their journey. To the Gershonites, who had to carry the lighter things, he gave two wagons and two yoke of oxen; when they had loaded these, they must carry the rest, if any remained, upon their shoulders. The Merarites, who had the heavy carriage, or such things as were more solid and weighty, had four wagons and four yoke of oxen. But to the sons of Kohath Moses gave no wagons, for they had the charge of the ark, table, candlestick, altars, and the like, which were to be carried upon their shoulders; for those *sacred things* were not to be drawn by beasts. Now the whole host was divided into four camps, which surrounded the tabernacle during a halt, in the following order:

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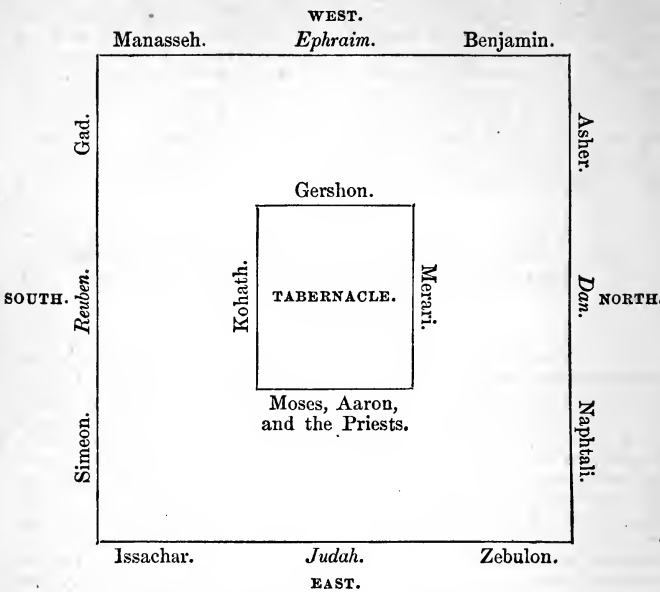
[1] The *First-Born* preserved, when the Egyptian first-born were destroyed, were regarded as holy to the Lord. Now at the census there were found 22,273 first-born of Israel: for these, then, the Levites, nearly equal in number, were to be taken in redemption, five shekels apiece being paid to the priests as redemption-money for the overplus.

[2] In post-exilian times there were inferior servants of the sanctuary, called *Nethinim* (*the given*, *the devoted*), who were subordinate to the Levites.

[3] According to Numb. 8, 24, from twenty-fifth year.

[4] 3 Mos. 27, 30–32; 4 Mos. 18, 20, 32.

[5] The levitical cities did not cease to belong to the tribe within which they were situated; hence the expression: and the Levite in thy gates (5 Mos. 14, 17, 18, 6. 8.) And for the same reason the Levites appear to have been reckoned in some respects at least, to belong to the tribe within which they resided. Judg. 17, 7. (Comp. page 126, Note 2.) And thus the Levites are never reckoned a thirteenth tribe, but are viewed as being absorbed in the 12 tribes among whom they were distributed.



In the same order also they marched. In front of the army the ark was borne. When it was lifted up to precede the advancing army, Moses exclaimed: Rise up, O Lord, and let Thy enemies be scattered, and let them that hate Thee flee before Thee; and when the ark rested he said: Restore, O Lord, the myriads of the hosts of Israel!

In the first place went the standard, or colors, of the camp of *Judah*, and they had for their captain, Nachshon, the son of Aminadab. Then there was the tabernacle, borne by the two families of the Levites, the sons of Gershon and the sons of Merari, with their six wagons. The second squadron was *Reuben's*, with its flag flying, and its captain; and this was followed by the Kohathites, bearing the sacred furniture of the tabernacle. Then, *third* in order after the ark, followed *Ephraim's* squadron; and *last*, the standard of the camp of the children of *Dan* set forward, which was the rear-ward, or *gathering body*, of all the camps throughout their hosts.

And now when the children of Israel were expected to remove, before they marched, the Lord commanded to make two silver trumpets; these, when both were blown, were to call the whole congregation together; and when one only was blown, it was to call the chiefs together. When any alarm was blown, or, instead of one long and continued sound, the notes of one trumpet were made to rattle, the people were to march. These trumpets led the warriors to battle; they were also to be blown on the day of *gladness* and *thanksgiving*, on *solemn days*, or festivals, as the Passover, Pentecost, and Feast of Booths, in the beginnings of their months, especially on the first day of the seventh month, which was a feast of blowing trumpets: and lastly these trumpets were to be blown over the burnt-offerings, and over the sacrifices of their peace-offerings, as expressing joy for the acceptance of them.

On the twentieth day of the second month of the second year, the cloud

was lifted up from the tabernacle. This was the sign of departure. For as long as the cloud abode upon the tabernacle, they rested in their tents; but whenever the cloud was taken up, whether it was in the day or in the night, they went on their journey. As long as the cloud moved they followed, but whenever it stopped they stopped, and made their camp in that place. Now the cloud rose, the alarm was blown by the two silver trumpets, and each of the four camps set forward in its appointed order, and the host followed the cloud into the wilderness of Paran.

We will shout for joy because of Thy help, and in the name of our God will we raise our banners.—Ps. 20, 6.

50. THE PEOPLE CLAMOR FOR FLESH. SEDITION OF MIRIAM AND AARON.

(4 Mos. 11, 12.)

After a three days' march, the Israelites arrived at a resting-place; but the people began at once to be discontented with their situation. The first impulse to this came from the mixed multitude (the mob) that had come out of Egypt along with the Israelites. They felt and expressed a longing for the better food which they had enjoyed in Egypt, and urged on the Israelites to cry out, saying: We remember the fish which we got in Egypt for nothing,[1] the cucumbers, the melons, the leeks, the onions, and the garlic; now our soul is dried away, we see nothing else before us but this manna. When Moses heard the people complaining in all the families in front of every tent, he was greatly displeased, and he brought his complaint to the Lord, and said: Wherefore hast Thou afflicted Thy servant? and wherefore have I not found favor in Thy sight, to lay upon me the burden of all this people? Whence should I have flesh to give to all this people? for they weep to me, saying: Give us flesh, that we may eat. I am not able to bear all this people alone, because it is too heavy for me. And if Thou deal thus with me, I pray Thee kill me out of hand, if I have found favor in Thy sight; and let me not see the calamity to which I must eventually succumb. And the Lord said to Moses: Gather to Me seventy men of the elders of Israel, whom thou knowest as elders and officers of the people, and bring them to the tabernacle of the congregation. And say thou to the people: Sanctify yourselves against to-morrow, and you shall eat flesh. You shall not eat one day, nor two days, nor five days, neither ten days, nor twenty days, but even a whole month; until it come out at your nostrils, and it be loathsome to you: because you have despised the Lord who is among you, and have wept before Him, saying: Why came we forth out of Egypt? Moses then went out, and told the people the words of the Lord, and gathered seventy men of the elders of the people, and set them around the tabernacle. And the Lord came down in a cloud, and spoke to him, and took of the spirit that was upon him, and gave it to the seventy elders; and when the spirit rested upon them, they prophesied. But there remained two of the seventy chosen ones in the camp, *Eldad* and *Medad;* and the spirit rested upon them, and they prophesied in the camp. And Joshua the son of Nun, the servant of Moses from his youth, said: My lord Moses, forbid them. But Moses answered him: Art thou jealous for me? Would that all the people were prophets, and that the Lord would put His spirit upon them. Moses returned with the elders into the camp. Now a wind arose from the Lord, and brought quails over from the sea, and threw them

[1] The abundance of fish in the Nile, is attested by both classical writers and modern travelers.

over the camp, about a day's journey (three thousand five hundred yards) wide on both sides, and about two cubits (three and one-half feet) above the surface.[1] The people gathered eagerly, and ate to their full satisfaction. And while the flesh was yet between their teeth, ere it was consumed, the wrath of the Lord was kindled against them, and the Lord smote them with a very great plague. Hence the place received the name of *Kibroth-hataavah*, that is: graves of greediness. And the people journeyed on again, and rested shortly afterwards in *Hazeroth*.

And Miriam and Aaron spoke against Moses because of the Ethiopian woman whom he had married.[2] And they said: Has the Lord then spoken only by Moses? has He not spoken also by us? And the Lord heard it, and He spoke suddenly to Moses, and to Aaron, and to Miriam: Come out you three to the tabernacle of the congregation. And they came out. And the Lord came down in the pillar of the cloud, and stood in the door of the tabernacle, and called Aaron and Miriam: and they both went forth. And He said: Hear My words: If there be a prophet among you, I the Lord make Myself known to him in a vision, and speak to him in a dream: Not so My servant Moses: he is approved in My whole house. Mouth to mouth I speak to him, visibly, and not in dark speeches; and the similitude of the Lord he beholds: Wherefore then were you not afraid to speak against My servant Moses? After this address, the wrath of the Lord burned against them, and He withdrew Himself. And when the cloud had departed from off the tabernacle, behold, Miriam became leprous, white as snow. And Aaron said to Moses: Alas, my lord, I beseech thee, lay not this sin upon us, for we have done foolishly. Then Moses cried to the Lord, saying: Heal her, O Lord, I beseech Thee. And the Lord said to Moses: If her father had but spit in her face, would she not be ashamed seven days? Let her be shut out from the camp seven days, and after that let her be received in again. And Miriam was shut out from the camp seven days: and the people journeyed not till Miriam was brought in again.

A rebellious man seeks only evil; therefore a cruel messenger shall be sent against him.—Prov. 17, 11.

51. DISPATCH OF THE SPIES TO CANAAN.

(4 Mos. 13, 14.)

They despised the pleasant land, they believed not His word. They murmured in their tents, they hearkened not to the voice of the Lord. Then He lifted up His hand against them to cast them down in the desert.—Ps. 106, 24–26.

The Lord spoke to Moses, saying: Send thou men, that they may search the land of Canaan, which I give to the children of Israel: one from each tribe, every one a ruler among them. And Moses did accordingly, and said to the chosen men: Go up into the mountain and see the land, what it is: and the people that dwell therein, whether they be strong or weak, few or many; and what the land is that they dwell in, whether it be good or bad; and what cities they be

[1] The quails flew about two cubits high, and were easily secured by the people.

[2] Besides Zipporah, or probably after her death, Moses had contracted a second marriage with an Ethiopian woman.

that they dwell in, whether in open unwalled villages, or in strongholds; and what the land is, whether it be fat or lean, whether there be wood therein, or not, and take boldly of the fruit of the land. Now the time was the time of the first ripe grapes. So they went up from the wilderness of Zin,[1] and searched the whole land of Canaan from the south to the north, and came into the neighborhood of Hebron. In the valley of Eshcol they cut down a vine branch with grapes upon it which two men carried upon a pole;[2] and they brought of the pomegranates, and of the figs. After forty days they returned from searching the land, and brought back word to Moses and Aaron and to all the congregation, and showed them the fruit of the land. And they told him, and said: We came to the land whither thou sentest us, and surely it flows with milk and honey; and this is the fruit of it. Nevertheless the people that dwell in the land, are strong and of great stature, and the cities are fortified, and very great: and moreover, we saw there the giants, the children of Anak, and we were in our own eyes and in their eyes as grasshoppers. And all the congregation lifted up their voice and wept. Joshua the son of Nun, however, and *Caleb*, the son of Jephunneh, who were of them that searched the land, said: The land, which we passed through to search it, is an exceedingly good land. If the Lord delight in us, then He will bring us into this land, and give it us; a land which flows with milk and honey. Only rebel not ye against the Lord, neither fear ye the people of the land; for they are our food, their shadow[3] is departed from them, and the Lord is with us: fear them not. But all the congregation bade stone them with stones, and they said one to another: Let us appoint a captain and go back to Egypt. At that moment the glory of the Lord appeared in the tabernacle of the congregation before all the children of Israel.

And the Lord said to Moses: How long will this people provoke Me? and how long will it be ere they believe Me, for all the signs which I have showed among them? I will smite them with the pestilence, and disinherit them, and will make of thee a greater nation and mightier than they. Moses, however, prayed to the Lord, and said: I beseech Thee, show Thyself mighty by verifying Thy word: THE LORD IS LONG-SUFFERING, AND OF GREAT MERCY, FORGIVING INIQUITY AND TRANSGRESSION! Forgive, I beseech Thee, the iniquity of

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[1] The northeastern portion of the wilderness of Paran.

[2] Bunches of grapes are still met with in Palestine, weighing as much as eight, ten, or twelve pounds; the grapes themselves being as large as our smaller plums.

[3] We can swallow them up and easily destroy them. *Shadow*—shelter and protection of God.

this people, according to the greatness of Thy mercy, and as Thou hast forgiven this people from Egypt even until now! And the Lord said: I have pardoned according to thy word: But as truly as I live, and as all the earth shall be filled with the glory of the Lord; all those men who have seen My glory, and My miracles, which I did in Egypt and in the wilderness, and have tempted Me now these ten times, and have not hearkened to My voice; surely they shall not see the land which I swore to their fathers, neither shall any of them that provoked Me see it. Their carcasses shall fall in this wilderness, and all that were numbered from twenty years old and upward, shall not come into the land. Save Caleb the son of Jephunneh, and Joshua the son of Nun, because they had another spirit with them, and followed Me fully, them I will bring into the land, and their seed shall possess it. And your children shall wander in the wilderness forty years. After the number of the days that you have searched the land, forty days shall you bear your iniquity (for each day a year), and know My turning away from you. And those men that brought up the evil report upon the land died shortly afterwards. And the people mourned greatly when they heard all these words of the Lord.

They rose up early in the morning, and went up to the top of the mountain, saying: Lo, we are here, and will go up to the place which the Lord has promised: for we have sinned. And Moses said: Wherefore do you transgress the commandment of the Lord? It shall not prosper. But the people despised the warning of Moses and rushed forward; then the Canaanites came down and smote them and discomfited them.

The righteous shall never be moved; but the wicked shall not dwell in the land.—Prov. 10, 30.

52. REBELLION OF KORAH AND HIS FOLLOWERS.

(4 Mos. 16, 17.)

My son, fear thou God and the King, and associate not with them that are given to change!—Prov. 24, 21.

Now *Korah*, Dathan, Abiram, and On, rose up before Moses, with certain of the children of Israel, 250 princes of the assembly, famous in the congregation, men of renown: and they gathered themselves together against Moses and against Aaron, and said to them: You take too much upon you; for all the congregation are holy, every one of them, and the Lord is among them: wherefore then do you lift up yourselves above the congregation of the Lord? And when

Moses heard it, he fell upon his face: and he spoke to Korah and to all his company, saying: To-morrow the Lord will show who is His and holy, and will let him come near to Him, and he whom He chooses will draw near to Him. This do; Take you censers, Korah, and all his company; and put fire therein, and put incense in them before the Lord to-morrow: and it shall be that the man whom the Lord does choose, he shall be the holy one: you take too much upon you, you sons of Levi!

And Moses said to Korah: Hear me, sons of Levi, is it too little for you, that the God of Israel has separated you from the congregation of Israel, to bring you near to Himself to do the service of the Tabernacle of the Lord, and to stand before the congregation to minister to them? and must you seek the priesthood also? Lastly Moses sent to call Dathan and Abiram, the sons of Eliab: but they said: We will not come up. Is it too little, that thou hast brought us up out of a land that flows with milk and honey, to kill us in the wilderness, that thou wilt be always playing the Lord over us? Moreover, thou hast not brought us into a land flowing with milk and honey, or given us fields and vineyards for an inheritance. Wilt thou put out the eyes of these men? We will not come up. Moses, deeply mortified, said to the Lord: Respect not Thou their offering. I have not taken one ass from them, nor have I done harm to one of them.

On the following morning, Korah and his seditious companions assembled before the Tabernacle, each bearing in his hand a censer filled with incense. The glory of the Lord appeared to all the congregation. And the Lord spoke to Moses and to Aaron, saying: Separate yourselves from among this congregation, I will destroy them in a moment. But they fell upon their faces and exclaimed: God, Thou God of the spirits of all flesh! this one man has sinned, and wilt Thou be wrathful with all the congregation?

And the Lord spoke to Moses, saying: Speak to the congregation, saying: Get you up from about the dwellings of Korah, Dathan, and Abiram. And Moses rose up, and went to Dathan and Abiram; and the elders of Israel followed him. And he spoke to the congregation, saying: Depart from the tents of these wicked men, and touch nothing of theirs, lest you be consumed in all their sins. So they went away from the tabernacle of Korah, Dathan, and Abiram, on every side: and Dathan and Abiram came out, and stood in the door of their tents, and their wives, and their sons, and their little children. And Moses said: Hereby you shall know that the Lord has sent me to do all these works, and that I have not done them of my own mind. If these men die the common death of all men, or if they be punished with the punishment of all men, then the Lord has not sent me. But if the Lord makes a new thing, and the earth open its mouth, and swallows them up, with all that apper-

tains to them, and they go down alive into hell, then shall you understand that those men have despised the Lord. And it came to pass, as he had made an end of speaking all these words, that the ground clave asunder that was under them: And the earth opened its mouth, and swallowed them and their houses, and all the men that appertained to Korah, and all their goods. They, and all that appertained to them, went down alive into the pit, and the earth closed upon them: and they perished from among the congregation. And all Israel that were round about them, fled at the cry of them: for they said: Lest the earth swallow us up also. And there came out a fire from the Lord, and consumed the two hundred and fifty men that offered incense.

Now the Lord ordered Moses to get the twelve rods of the tribes, and to lay them up in the Tabernacle before the Testimony, the rod of the tribe of Levi to be marked with Aaron's name. Moses did so, and when he went on the morrow into the Tabernacle, behold the rod of Aaron was budded, and bloomed blossoms, and yielded almonds. And Aaron's wonderful rod was shown to the people, and at the Lord's command taken back into the sanctuary, and preserved before the Testimony for a sign for the rebellious, to silence their murmurings before God.

The face of the Lord is against the evil doers, to cut off their remembrance from the earth.—Ps. 37, 17.

53. ENCAMPMENT AT KADESH. DEATH OF MIRIAM. AARON'S DEATH.

(4 Mos. 20.)

There is not a just man upon earth, that doeth good, and sinneth not. —Eccl. 7, 20.

They angered Him also at the waters of strife, so that it went ill with Moses for their sakes: Because they provoked his spirit, so that he spoke unadvisedly with his lips.—Ps. 106, 32, 33.

Then came the children of Israel into the desert of Zin in the first month; and the people abode in Kadesh,[1] and Miriam died and was buried there. And there was no water for the congregation: and they gathered themselves together against Moses and against Aaron. And the people chode with Moses, and spoke, saying: Would that we had died when our brethren died before the Lord! Why have you brought the congregation of God into this desert, to perish here with our cattle? Why have you brought us out of Egypt into this evil land, where there is no seed, no fig-trees and pomegranates, no vines, and no water to drink? And Moses and Aaron went from the presence of the assembly to the door of the tabernacle of the congregation and they fell upon their faces: and the glory of the Lord appeared to them.

[1] Kadesh forms part of the desert of Zin on the west.

And the Lord spoke to Moses, saying: Take the rod, and gather thou the assembly together, thou and Aaron thy brother, and speak ye to the rock before their eyes; and it shall give forth its water, and thou shalt bring forth to them water out of the rock: so thou shalt give the congregation and their beasts drink. And Moses took the rod, and he and Aaron gathered the congregation together before the rock and he said to them: Hear now, you rebels; shall we fetch you water out of this rock? And Moses lifted up his hand, and with his rod smote the rock twice,[1] and the water came out abundantly, and the congregation drank, and their beasts also.

And the Lord spoke to Moses and Aaron: Because you have not trusted firmly in Me to sanctify Me before the eyes of the children of Israel, therefore you shall not bring this congregation into the land which I have given them. This is the water of strife, about which the children of Israel strove with the Lord, and He sanctified Himself before them.

And the children of Israel journeyed from Kadesh, and came to Mount *Hor*.[2] And the Lord spoke to Moses and Aaron in Mount Hor, by the coast of the land of Edom, saying: Aaron shall be gathered to his peoples; for he shall not enter into the land which I have given to the children of Israel, because you rebelled against My word at the water of Meribah. Take Aaron and Eleazar his son, and bring them up to mount Hor: And strip Aaron of his priestly garments, and put them upon Eleazar his son: and Aaron shall be gathered to his people, and shall die there. Moses did as the Lord commanded, and Aaron died there on the top of the mount: then Moses and Eleazar came down from the mount. And when all the congregation saw that Aaron had expired, they mourned for Aaron thirty days, even all the house of Israel.

The righteous has hope even in death.—Prov. 14, 32.

54. CONQUEST IN THE EAST OF THE JORDAN. BALAK DISAPPOINTED IN CURSING ISRAEL.

(4 Mos. 21, 4.)

O my people, remember now for what Balak consulted Balaam, and what he answered him; that ye may know the righteousness of the Lord. —Mic. 6, 5.

They journeyed from Mount Hor by the way of the

[1] He struck the rock twice, as if it depended upon human exertion, and not upon the power of God alone.

[2] A peak in the range of Mount Seir, south of the famous town Petra.

Red Sea, to compass the land of Edom:[1] and the soul of the people was much discouraged because of the way, and they spoke against God. And the Lord sent fiery serpents among the people, and they bit them and many of Israel died. Then Moses prayed to the Lord. And the Lord said to him: Make thee a fiery serpent, and set it upon a pole: and it shall come to pass, that every one that is bitten, when he looks upon it, shall live. Thus Moses did. Now when they were about to pass through the land of the Amorites, *Sihon*, their king, gathered all his people together, and went out, and fought against Israel. And Israel smote him with the edge of the sword, and possessed his land. The Israelites then turned towards the north and took the road to Bashan [2] and *Og*, the king of Bashan, went out against them, he, and all his people, to battle at Edrei. But they smote him, and his sons, and all his people, until there was none left him alive: and they possessed his land.

And the children of Israel set forward, and pitched in the plains of Moab, upon the border of the promised land, from which they were only separated by the Jordan. And when *Balak*, the king of this land, saw all that Israel had done to the Amorites, he was sore afraid of the people, and sent messengers, therefore, to *Balaam* the son of Beor, to Pethor,[3] which was on the river of Euphrates, to call him, saying: Behold, there is a people come out from Egypt: behold, they cover the face of the earth, and they abide over against me: Come now, therefore, I pray thee, curse me this people; for they are too mighty for me: peradventure I shall prevail, that we may smite them, and that I may drive them out of the land: for I know that he whom thou blessest is blessed, and he whom thou cursest is cursed. Balaam, however, declined the invitation, for God said to him: Thou shalt not go with them; thou shalt not curse the people; for they are blessed. But when a second and still more imposing embassy of Moabite princes appeared before him, God gave him permission to go with them, on the condition, however, that he should do nothing but what God should tell him. When Balak, therefore, came to meet him, Balaam explained to him, that he could only speak the word which the Lord would put into his mouth. On the morrow Balak took Balaam, and brought him up to the heights sacred to *Baal*,[4] from which he could see the end of the Israelitish camp. There they built seven altars, upon each of which they sacrificed an ox and a ram. And Balaam took up his parable, and said:

From Aram hath Balak brought me,
The king of Moab from the mountains of the East,
Saying: Come, curse me Jacob,
And come, menace Israel.
How shall I curse whom God hath not cursed?
Or how shall I menace whom God has not menaced?

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[1] They went down the Araba, (which runs between steep mountain-walls from the Dead Sea to the Red Sea) to the head of the Elanitic Gulf.

[2] The Kingdom of Og embraced the northern half of Gilead, the modern Jebel *Ajlun*, the modern plain of *Jaulan* and *Hauran*.

[3] A city in Aram or Mesopotamia.

[4] *Baal*, "Lord," "husband," was an idol of the Chaldæans, Phœnicians, and Canaanites. Baal probably represented the sun.

For from the top of the rocks I see him,
And from the hills I behold him:
Lo, it is a people that dwelleth alone,
And that is not reckoned among the nations.
Who can count the dust of Jacob,
And the number of the offspring of Israel?
Let me die the death of the righteous,
And be my end like his.

Whereupon Balak exclaimed: What hast thou done to me? I took thee to curse my enemies, and, behold! thou hast indeed blessed them. Balaam answered and said: Must I not take heed to speak that which the Lord has put in my mouth? He then went to the head of *Pisgah*,[1] where he could see all Israel, and here again Balaam announced, that God would bless this people, because He saw no unrighteousness in them, and that He would dwell among them as their King, making known His word to them, and endowing them with activity and lion-like power. As Balaam ended, Balak exclaimed in dread: Neither curse them at all, nor bless them at all. But Balaam replied again: All that the Lord speaks that must I do.

The king resolved to make another trial. He brought the seer up to the top of Peor. When Balaam looked down and beheld the spreading tents of the Israelites, the Spirit of God came upon him, and he took up his parable and said:

How beautiful are thy tents, O Jacob!
Thy dwellings, O Israel!
Like valleys are they spread out,
like gardens by the stream,
Like aloes,[2] which God has planted,
like cedars by the waters.
Water will flow out of his buckets,
And his seed is by many waters,[3]
And loftier than Agag[4] be his king
And his kingdom will be exalted!
God brought him forth out of Egypt;
He has the swiftness of the buffalo:
He consumes the nations, his enemies,
And crushes their bones, and pierces them
through with his arrows.
He couches, he lies down as a lion and as a lioness;
Who shall stir him up?
Blessed is he that blesses thee,
And cursed is he that curses thee!

And lastly Balaam predicted the rise of a star out of Jacob, and the appearance of a ruler in Israel, who shall smite the corners of Moab, and break to pieces all its foes. And the king could no longer contain his anger, and he smote his hands together and said to Balaam: I called thee to curse my enemies, and, behold, thou hast altogether blessed them these three times. Therefore now flee thou to thy place; I thought to honor thee exceedingly, but, lo, God has kept thee back from honor. And he sent him away without any of the silver and gold which Balaam wanted so much.

Surely there is no enchantment against Jacob, neither is there any divination against Israel.—4 Mos. 23, 23.

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[1] *Pisgah*, a high mountain in Moab, commanding an extensive view of Canaan.

[2] The aloe trees were valued for their fragrant smell; the cedars on account of their lofty growth, and the durability of their wood.

[3] Dwelling in a well-watered land.

[4] Title of the Amalekite kings.

55. TWO AND A HALF TRIBES ASK PERMISSION TO STAY ON THAT SIDE OF THE RIVER.

(4 Mos. 32.)

As a ring of gold, and an ornament of fine gold, so is a wise reprover to an attentive ear.—Prov. 25, 12.

The children of Reuben and the children of Gad had a very great multitude of cattle; and when they saw the land of Gilead[1] that it was peculiarly adapted to flocks, they came and spoke to Moses, Eleazar, and the princes of the congregation, saying: The country which the Lord smote before the congregation of Israel, is a land for cattle, and thy servants have cattle: if we have found favor in thine eyes, let this land be given to thy servants for a possession, and make us not pass over the Jordan.

And Moses said to them: Shall your brethren go to war, and shall you sit here? And wherefore discourage you the heart of the children of Israel from going over into the land which the Lord has given them? But they came near to him, and said: We will build sheepfolds here for our cattle, and towns for our families. But we will also equip ourselves speedily before the children of Israel, and will not return to these towns built and fortified by us against the inhabitants of the land, till the rest of the tribes have all received their inheritance. For we will not inherit with them on yonder side Jordan, or forward; because our inheritance is fallen to us on this side Jordan eastward.

And Moses said to them: If you will do this thing, and will go with the army over the Jordan and assist your brethren in the conquest of the land, then you will be guiltless before the Lord and Israel, and this land shall be your possession before the Lord. And Moses gave to them, even to the children of Gad, and to the children of Reuben, and to half the tribe of Manasseh, the kingdom of Sihon king of the Amorites, and the kingdom of Og king of Bashan, the land, with the cities thereof in the coasts, even the cities of the country round about.

The way of a fool is right in his own eyes; but he that hearkens to counsel is wise.—Prov. 12, 15.

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[1] *Gilead* was the land to the south and north of the Jabbok, the modern provinces of *Belka*, and *Jebel Aylun*. The Bedouins say: *You can find no country like Belka.*

DEUTERONOMY,

WHICH MEANS:

A REPEATING OF THE LAW.

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56. EXPOSITION OF THE TRUE ESSENCE OF THE LAW. ADMONITION TO FEAR AND LOVE GOD.

(5 Mos. 4. 6. 7. 10.)

And it came to pass in the fortieth year, having subdued the kings Sihon and Og, Moses began to declare to the children of Israel the law which the Lord commanded them, and to exhort them to obedience, saying:

Hearken, O Israel, to the statutes and to the judgments which I teach you, for to do them, that you may live, and go in and possess the land which the Lord God of your fathers gives you. You shall not add to the word which I command you, neither shall you diminish aught from it, that you may keep the commandments of the Lord your God which I command you.

The Lord our God made a covenant with us in Horeb. The Lord made not this covenant with our fathers, but with us, even us, who are all of us here alive this day. The Lord talked with you face to face in the mount, out of the midst of the fire, and gave you the ten words (of the covenant) which were written upon two tablets of stone and given to me.

Know, therefore, this day, and consider it in thy heart, that the Lord is God in heaven above, and upon the earth beneath: there is none else. Thou shalt keep, therefore, His statutes and His commandments which I command thee this day, that it may go well with thee, and with thy children after thee, and that thou mayest prolong thy days upon the earth, which the Lord thy God giveth thee.

Hear, O Israel: The Lord our God is one God! And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy might. And these words which I command thee this day, shall be in thy heart: And thou shalt teach them diligently to thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thy hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the door-posts of thy house, and on thy gates.

The Lord thy God brings thee into a goodly land,[1] a land of brooks of water, of fountains and depths that spring out of valleys and mountains, a land of wheat and barley and vines and fig-trees and pomegranates, a land of oil-olive, and honey, a land wherein thou shalt eat without scarceness; thou shalt not lack anything in it; a land whose stones are iron, and out of whose hills thou mayest dig brass. The land whither thou goest is not as the land of Egypt from whence thou camest out, where thou didst sow thy seed and water it with thy foot,[2] as a garden of herbs; but it is a land of hills and valleys, and drinks water of the rain of heaven. And it shall be, when the Lord thy God shall have brought thee into this land to give thee great and goodly cities, which thou buildedst not, and houses full of all good things, which thou filledst not, and wells digged, which thou diggedst not, vineyards and olive-trees, which thou plantedst not; when thou shalt have eaten to fullness; then beware lest thou forget the Lord, who brought thee forth out of the land of Egypt, from the house of bondage. Thou shalt fear the Lord thy God, and serve Him, and shall swear by His name. You shall not go after other gods, of the gods of the people who are round about you: Neither shalt thou make marriages with these peoples; thy daughter thou shalt not give to his son, nor his daughter shalt thou take to thy son. For they will turn away thy son from following Me, that he may serve other gods.

And now, Israel, what does the Lord thy God require of thee, but to fear the Lord thy God, to walk in all His ways, and to love Him, and to serve the Lord thy God with all thy heart and with all thy soul.

57. CONTINUATION.—THE BLESSING AND CURSE IS SET BEFORE THEM. UNITY OF WORSHIP THE RIGHT MODE OF WORSHIPING GOD.

(5 Mos. 11. 12. 27.)

Behold, I set before you this day a blessing and a curse: A blessing, if you obey the commandments of the Lord your God which I command you this day; and a curse, if you will not obey the commandments of the Lord your God, but turn aside out of the way which I command you this day, to go after other gods whom you have not known. And it shall come to pass when the Lord thy God has brought thee into the land whither thou goest to possess it, that thou shalt put the blessing upon Mount *Gerizim*, and the curse upon Mount *Ebal*.[3]

And the Levites shall speak, and say to all the men of Israel with a loud voice: Cursed be the man that makes any graven or molten image, an abomination to the Lord, the work of the hands of the craftsman, and puts it in a secret place: and all the people shall answer and say: Amen.[4] Cursed be he that lightly esteems his father or his mother: and

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[1] The natural richness of Palestine, the variety and excellence of its productions, are attested by all ancient writers.

[2] In Egypt large pumping wheels are still in use, which are worked by the feet, and over which a long endless rope passes with pails attached, for drawing up the water.

[3] The two mountains, *Gerizim* and *Ebal* were opposite to one another, and stood, each about 2,500 feet high, in the very centre of the land. Between the two is *Shechem*, the present *Nâblus*. Gerizim was as barren as Ebal, and was selected for the blessing because it was situated on the south, towards the region of light, and so of life and blessing.

[4] *Amen*, "*true*." The "Amen" attested the conviction of the utterers that the sentences to which they responded were true, just, and certain.

all the people shall say: Amen. Cursed be he that removes his neighbor's land-mark:[1] and all the people shall say: Amen. Cursed be he that makes the blind to wander out of the way: and all the people shall say: Amen. Cursed be he that perverts the judgment of the stranger, fatherless, and widow: and all the people shall say: Amen. Cursed be he that smites his neighbor secretly: and all the people shall say: Amen. Cursed be he that takes reward to slay an innocent person: and all the people shall say: Amen. Cursed be he that confirms not all the words of this law to do them: and all the people shall say: Amen.

And it shall come to pass, if thou shalt hearken diligently to the voice of the Lord thy God, to observe and to do all His commandments which I command thee this day: that the Lord thy God will set thee on high above all nations of the earth: And all these blessings shall come on thee, and overtake thee, if thou shalt hearken to the voice of the Lord thy God. Blessed shalt thou be in the city, and blessed shalt thou be in the field. Blessed shall be the fruit of thy body, and the fruit of thy ground, and the fruit of thy cattle, the increase of thy kine, and the flocks of thy sheep. Blessed shall be thy basket and thy store. Blessed shalt thou be when thou comest in, and blessed shalt thou be when thou goest out. The Lord shall cause thine enemies that rise up against thee to be smitten before thy face: they shall come out against thee one way, and flee before thee seven ways. The Lord shall command the blessing upon thee in thy store-houses, and in all that thou settest thy hand to; and He shall bless thee in the land which the Lord thy God gives thee. The Lord shall establish thee a holy people to Himself, as He has sworn to thee, if thou shalt keep the commandments of the Lord thy God, and walk in His ways. And all the people of the earth shall see that thou art called by the name of the Lord; and they shall be afraid of thee.

Take heed to thyself that thou offer not thy burnt-offerings in every place that thou seest: But in the place which the Lord shall choose in one of thy tribes, there thou shalt offer thy burnt offerings, and there thou shalt do all that I command thee. Notwithstanding, thou mayest kill and eat flesh in all thy gates, whatsoever thy soul lusts after, according to the blessing of the Lord thy God which He has given thee.

You are the children of the Lord your God: you shall not cut yourselves, nor make any baldness between your eyes for the dead.[2] For thou art a holy people to the Lord thy God, and the Lord has chosen thee to be a peculiar people to Himself, above all the nations that are upon the earth.

58. CONTINUATION.—LOVE AND JUSTICE TOWARDS FELLOW-MEN. CITIES OF REFUGE.

At the end of every seven years[3] thou shalt make a release. Every creditor who lends aught to his neighbor shall release it; he shall not exact it of his neighbor; because proclamation has been made of the Lord's release.[4] Of a foreigner[5] you may exact it. If there be among

[1] The land-mark was a great stone and marked the separation of lands from each other. If any one was inclined to be dishonest, he could easily remove the stone, and so by degrees get away a good deal of his neighbor's inheritance.

[2] It was an ancient superstitious custom to cut off the hair at the death of friends, and throw it into the sepulchre on the corpse.

[3] Of the seven years' cycle formed by the Sabbatical year.

[4] As the land was during this year to keep Sabbath, so the debt was to stand over. If no harvest was gathered in, the land-owner could have no income from which to pay his debts. According to most Jewish authorities, however, the release was final and lost in perpetuity to the owner.

[5] נָכְרִי a stranger of another nation. Foreigners could get their ordinary income in the seventh year as well as in any other.

you a poor man, thou shalt not harden thy heart, nor shut thy hand from thy poor brother. But thou shalt open thy hand wide to him, and shalt surely lend him sufficient for his need, in that which he wants. Beware that there be not a wicked thought in thy heart, saying: The seventh year, the year of release, is at hand, when I shall not be able to demand what I have lent, and that thou cherishest ill-will towards him, and givest him not, and he appeals to God against thee, and it becomes sin to thee. Thou shalt surely give him, and thy heart shall not be grieved when thou givest to him; because for this thing the Lord thy God shall bless thee in all thy works, and in all that thou puttest thy hand to.

Three times in a year shall all thy males appear before the Lord thy God in the place which He shall choose; in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles: and they shall not appear before the Lord empty. But every man with sacrificial gifts, according to the blessing which he has received from God.

When thou art come into the land which the Lord thy God gives thee, thou shalt not learn to do after the abominations of those nations. There shall not be found among you any one that makes his son or his daughter to pass through the fire,[1] or that uses divination, or an observer of times, or a snake-charmer, or a sorcerer, or a charmer, or a consulter with familiar spirits, or a wizard, or one who seeks oracles from the dead. For all that do these things are an abomination to the Lord: and because of these abominations the Lord thy God drives the Canaanites out from before thee. THOU SHALT BE PERFECT WITH THE LORD THY GOD.

When the Lord thy God has cut off the nations, whose land the Lord thy God gives thee, and thou succeedest them, and dwellest in their cities, and in their houses; Thou shalt separate three cities for thee in the midst of thy land, and prepare thither a way[2] that every slayer who kills his neighbor ignorantly, may flee thither. Lest the avenger of blood pursue him. And if the Lord thy God enlarge thy coast, then shalt thou add three cities more for thee, beside these three: That innocent blood be not shed in thy land, and so blood be upon thee.

Thou shalt not remove thy neighbor's land-mark,[3] which they of old time have set in thine inheritance, which thou shalt inherit in the land that the Lord thy God gives thee to possess it.

One witness shall not rise up against a man with reference to any crime or sin, but everything is to be established upon the testimony of two or three witnesses.

Thou shalt not abhor an Edomite, for he is thy brother: thou shalt not abhor an Egyptian, because thou wast a stranger in his land.[4]

Thou shalt not deliver to his master the servant who is escaped from his master to thee. He shall dwell with thee wherever he may choose; thou shalt not oppress him.

The fathers shall not be put to death for the children, neither shall the children be put to death for the fathers: every man shall be punished for his own sin.

Thou shalt not pervert the judgment of the stranger, nor of the fatherless, nor take a widow's raiment in pledge: But thou shalt remember that

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[1] To Moloch. Moloch was an old Canaanitish idol. It was represented by a brazen statue, which was hollow and capable of being heated, and formed with a bull's head, and arms stretched out to receive the children to be sacrificed.

[2] The roads that led to the cities of refuge were to be repaired annually. No hillock was left, no river over which there was not a bridge. At cross-roads there were posts bearing the words *Refuge*, *Refuge*, to guide the fugitive in his flight.

[3] Property by which life is supported participates in the sacredness of life itself. The Romans regarded land-marks so sacred, that whoever removed them was to be put to death.

[4] The Edmonite descended from Esau, a twin brother of Jacob. The Egyptians had shown hospitality to Joseph and his brethren.

thou wast a bond-man in Egypt, and the Lord thy God redeemed thee thence: therefore I command thee to do this thing.

Thou shalt not muzzle the ox when he treads out the corn.

Speaking of the Divine injunctions in general Moses characterized them with the following words:

For this commandment which I command thee this day, is not too wonderful (unintelligible) for thee, nor is it too far off. It is neither in heaven, that thou shouldest say: Who shall go up for us to heaven, and bring it to us, that we may hear it, and do it? Neither is it beyond the sea, that thou shouldest say: Who shall go over the sea for us, and bring it to us, that we may hear it, and do it? But the word is very nigh to thee, in thy mouth, and in thy heart, to do it. I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live: That thou mayest love[1] the Lord thy God, and that thou mayest obey His voice, and that thou mayest cleave to Him (for He is thy life and the length of thy days), that thou mayest dwell in the land which the Lord swore to thy fathers, to Abraham, to Isaac, and to Jacob, to give them.

59. DEATH OF MOSES. JOSHUA SUCCEEDS HIM.

(5 Mos. 31-34.)

Let me die the death of the righteous, and let my last end be like his!—4 Mos. 23, 10.

And Moses rose up and spoke the following words to all Israel: I am a hundred and twenty years old this day; I can no more go out and come in; also the Lord has said to me: Thou shalt not go over this Jordan. The Lord thy God, He will go over before thee, and He will destroy these nations from before thee, and thou shalt possess them: and Joshua shall go over before thee, as the Lord has said.

And Moses called to Joshua, and said to him in the sight of all Israel: Be strong and of a good courage: for thou must go with this people to the land which the Lord has sworn to their fathers to give them; and thou shalt cause them to inherit it. And the Lord, He it is that does go before thee; He will be with thee, He will not fail thee, neither forsake thee: fear not, neither be dismayed. Moses then handed over the law which he had written to the Levitical priests who carried the ark of the covenant, and to all the elders of Israel, with instructions to read it to the people at the end of every seven years, during the festal season of the year of release.

At the foreboding of his death, Moses addressed a sublime charge to the people, and having added a beautiful song and blessing, in which he delineated the future destinies of the twelve tribes, he left the children of Israel, to return no more.

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[1] Love stands first as the essential and only source of obedience.

And the Lord spoke to Moses that self-same day, saying: Get thee up into this mountain *Abarim*, to mount *Nebo*,[1] which is in the land of Moab, that is over against Jericho; and behold the land of Canaan which I give to the children of Israel for a possession: And die in the mount whither thou goest up, as Aaron thy brother died in mount Hor; because ye sanctified Me not in the midst of the children of Israel at the waters of Meriba.

So Moses, the servant of the Lord, died at the age of one hundred and twenty years. His eyes had not become dim, and his freshness had not abated. And he was buried in a valley in the land of Moab; but no man knows of his sepulchre to this day. And the children of Israel wept for Moses in the plains of Moab thirty days.

Joshua, the son of Nun, now took Moses' place as the leader of the people, filled with the spirit of wisdom, because Moses had ordained him to his office by the laying-on of hands. And the people obeyed him; but he was not like Moses: For there arose no prophet in Israel like Moses, whom the Lord knew face to face, in all the signs and the wonders which the Lord sent him to do in the land of Egypt, to Pharaoh, and to all his servants, and to all his land, and in all that mighty hand, and in all the great terror which Moses showed in the sight of all Israel.

MOSES APPOINTED US A LAW, AN INHERITANCE FOR THE CONGREGATION OF JACOB. (5 Mos. 33, 4.)

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[1] The mountains of *Abarim* are a limestone range, running north and south through Moab, along the east side of the Dead Sea and the lower Jordan, opposite Jericho. Their highest point was Nebo.

THE BOOK OF JOSHUA.

60. JOSHUA SENDS SPIES INTO JERICHO. C. E. 1450.

(Josh. 1. 2.)

After the death of Moses the Lord spoke to Joshua, the son of Nun, saying: Moses My servant is dead. Now, therefore, do thou rise up and take the children of Israel over Jordan, into that land which I give them. As I was with Moses, so I will be with thee: I will not fail thee, nor forsake thee. Only be thou strong and very courageous, that thou mayest observe to do according to all the law which Moses, My servant, commanded thee: turn not from it to the right hand or to the left, that thou mayest act wisely withersoever thou goest. Then Joshua sent two men as spies over Jordan, to look at the land, before the children of Israel should go into it. And they crossed over the river to JERICHO,[1] and went into the house of a woman, an inn-keeper, named RAHAB. But soon the news reached the King of Jericho, and he at once sent to Rahab, saying: Bring forth the men who are entered into thy house; for they are come to search out all the country. Rahab, however, had brought them up to the flat roof of the house, and concealed them with the stalks of flax,[2] which were spread out to dry there. And she said to the King's messengers: There came men to me: but I knew not whence they were; and about the time of the shutting of the gate, when it was dark, the men went out: whither they went I did not know. Pursue after them quickly, she added, for you shall surely overtake them. After the departure of the royal messengers, Rahab went up to the men on the roof and said to them: I know that the Lord has given you the land, and that your terror has fallen upon us, and that all the inhabitants of the land tremble before you. For we have heard how the Lord dried up the water of the Red

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[1] Jericho, the City of Palms.' The most powerful city near the place where he proposed to cross the Jordan.

[2] The flax in Palestine grew to more than three feet in height, with a stalk as thick as a cane.

sea for you when you came out of Egypt, and what you did to the two kings of the Amorites on the other side Jordan, Sihon and Og, whom you utterly destroyed. And as soon as we had heard these things, our hearts melted, nor did there remain any courage in any man on account of you: for the Lord your God, He is God in heaven above, and on the earth beneath. Now, therefore, I pray you, swear to me by the Lord, since I have shown you kindness, that you will also show kindness to my father's house, and give me a true token; and that you will save alive my father and mother and brothers and sisters, and all that they have, and deliver our lives from death. And the men answered her: May we perish instead of you, if you utter not this our business. When the Lord has given us the land, we will deal kindly and truly with thee. Then she let them down by a cord through the window, over the wall of the city, for her house stood on the city wall. And she said: Get you to the mountain, lest the pursuers meet you. Then the men said: Bind this line of scarlet thread in the window, which thou didst let us down by, and bring thy whole family home to thee. And whosoever shall dare to venture into the street, his blood shall be upon his own head. She was, also, faithfully to keep everything secret which had happened, or to lose their protection. And she said: According to your words, so be it. And the men departed, and hid themselves in the mountains three days, until the pursuers were returned, and they got safe back and told Joshua all things that befell them, and said: Truly the Lord has delivered into our hands all the land; for all the inhabitants of the land tremble before us.

He remembers for ever His covenant, the word which He has established to a thousand generations, saying: Unto thee do I give the land of Canaan, as the line of your inheritance.—Ps. 105, 8, 11.

61. JOSHUA PASSES OVER THE JORDAN.

(Josh. 3. 4.)

The report of the spies decided Joshua to delay no longer, but to profit at once by the existing panic; and he issued his orders for the immediate crossing of the river. The enormous host descended from *Shittim*[1] to the bank of the Jordan. Here they lodged three days before they passed over. And Joshua said to the children of Israel: Come hither and hear the words of the Lord your God. Hereby you shall know that the living God is among you, and that He will without fail drive out from before you the nations of Canaan. Behold, the ark of the covenant passes over before

[1] In the low level of Moab, by the Jordan. Acacia groves (שִׁטִּים) still remain in the vicinity.

you into Jordan, and as soon as the feet of the priests who bear the ark shall rest in the bed of the river, the waters of Jordan above the place of crossing shall be cut off and stand still, so that no more shall flow by, and the waters below shall run away towards the Dead Sea.

So the priests moved forward and stood in Jordan; and the waters dried up as Joshua had foretold, although this happened at the time of harvest, when the river is full up to all its banks, flowing in a full, turbid stream. Now while the priests who bore the ark of the covenant of the Lord stood firm on dry ground in the midst of Jordan, the Israelites, including the warriors of the two and a half tribes, being about forty thousand prepared for war, passed over on dry ground, until all the people were passed clean over Jordan. In commemoration of that event Joshua caused twelve stones, taken from the place where the priests had stood, to be erected in *Gilgal*, in the south-east borders of Jericho. At the same place Joshua circumcised the males of the children of Israel, which had not been done in the desert. And the children of Israel encamped in Gilgal, and kept the passover on the fourteenth day of the month at even, in the plains of Jericho. On the morrow after the passover they ate of the produce of the land, unleavened cakes, and parched corn. And the manna on which they had fed in the desert, ceased after they had eaten of the fruit of the land.

The Lord is wonderful in counsel, and excellent in working.—Isa. 28, 29.

62. THE TAKING OF JERICHO.

(Josh. 6.)

Jericho had, at the approach of the Israelites, closed its gates, so that no one went out and no one came in. In compliance with the Divine command, Joshua marshaled his host for orderly march around the city. First marched the warriors; then, blowing the cornets of jubilee, came the seven priests, preceding the ark, borne on the Levites' shoulders, and guarded by the rearward, an armed detachment which closed the long line. The host marched in silence. The circuit completed, the army returned to their tents. This was done daily, for six days, as commanded, and on the seventh day the procession moved at daybreak. The first circuit was succeeded by a second; the second by a third, a fourth, a fifth, a sixth. At the completion of the seventh circuit, the people who have marched before in silence around the city, raise a battle shout. The trumpets clang. The walls of Jericho fall flat, and the barrier removed, the people go up into the city, every man straight before him, and the city is taken. As the first-fruits of the guilty land, the whole city, with all that was in it, was "devoted" as a sacrifice to the Lord. The whole population was put to the sword, with every living thing the city contained, both man and woman, young and old, and ox, and sheep, and ass. Only the faithful inn-keeper Rahab, with her household, were spared, according to the promise of the spies. The indestructible booty, the silver and gold, and vessels of

brass and iron, were consecrated to the service of the sanctuary. Then the city was burned with fire; and Joshua proclaimed publicly: Cursed be the man before the Lord that raises up and rebuilds the fortifications of this city Jericho. He shall lay the foundation thereof with his first-born, and with his youngest son shall he set up the gates of it.

For by Thee do I scatter troops, and by my God do I leap walls.—Ps. 18, 29.

63. ACHAN'S SIN. CAPTURE OF AI.

(Josh. 7. 8.)

From Jericho Joshua sent men to *Ai*, which is on the east side of Bethel, about twelve miles from Jericho, to search and view it. They did so; and when they returned, they said to Joshua: Make not all the people to labor thither, for they are but few. So there went up about three thousand men; but they fled before the men of Ai, who smote of them about thirty-six men; wherefore the hearts of the people melted, and became as water. Overwhelmed with shame and apprehension, Joshua rent his clothes, fell to the earth upon his face before the ark of the Lord until the eventide, he and the elders of Israel, and put dust upon their heads. And Joshua said: Alas! O Lord God, wherefore hast Thou at all brought this people over Jordan, to deliver us into the hands of the Amorites, to destroy us? O Lord, what shall I say, when Israel turn their backs before their enemies? But the Lord answered: Get thee up: wherefore liest thou thus upon thy face? Israel has sinned;[1] they have transgressed my covenant which I commanded them; for they have taken of the devoted thing, and have also stolen, and dissembled also, and appropriated it to their own use.[2] Therefore the children of Israel could not stand before their enemies, but turned their backs, because they were accursed; neither will I be with you any more, except you destroy the accursed from among you. Joshua rose up early in the morning, and gathered all Israel together by their tribes to determine by resorting to the lot, the guilty party. Gradually the circle narrowed. First the tribe; then the family; then the household; then the man was taken; *Achan*, the son of Zabdi, of the tribe of Judah. And Joshua said to him: My son, give, I pray thee, glory to the Lord God of Israel, and make confession to Him; and tell me now what thou hast done, hide it not from me. Achan answered: Indeed I have sinned against the Lord God of Israel, and this is what I have done. When I saw among the spoils a goodly Babylonish garment, two hundred shekels of silver, and a wedge of gold of fifty shekels weight, then I coveted them, and took them, and behold, they are hid in the earth in the midst of my tent. So Joshua sent messengers, who ran to the tent, and behold, it was hid in his tent. Then Joshua said: Why hast thou troubled us? the Lord shall trouble thee this day. Then the whole congregation led Achan into the valley of *Achor* (Trouble), with his sons and his daughters, and his oxen and his asses. And all Israel stoned the men and beasts to death,[3] and then burned them, together with the tent and the spoil unlawfully taken, with fire.[4]

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[1] In the person of one of the people.

[2] The sin was not theft merely, but sacrilege.

[3] Achan had fallen under the ban, and he and his were treated as were communities thus devoted. It would appear too, that his family must have been accomplices in his sin.

[4] The burning of the body after capital punishment, was prescribed in extreme cases as an aggravation of the penalty.

Ai now fell an easy prey to the Israelites, and Joshua burned it, and made it a heap for ever.

Treasures of wickedness do not profit.—Prov. 10, 2.

64. THE CUNNING OF THE GIBEONITES

(Josh. 9.)

When the inhabitants of *Gibeon*[1] heard what Joshua had done to Jericho and Ai, they worked wilily, and dressed up men like embassadors from a far country, who took old sacks upon their asses, and leathern wine-bottles, old, rent, and bound up again, and old shoes which they had patched, and old garments, worn as by long travelling, and all the bread of their provision was dry and mouldy. And they presented themselves to Joshua, and said: From a very far country thy servants have come, on account of the name of the Lord thy God; for we have heard the fame of Him, and all that He did for Israel! Wherefore our elders, and the inhabitants of our country spoke to us, saying: Take victuals with you for the journey, and go to meet them, and say to them: We are your servants; therefore, now make ye a league with us. This our bread we took hot for our provision out of our houses on the day we came forth to go to you; but now, behold, it is dry, and it is mouldy. And these bottles of wine which we filled, were new, and behold, they are rent, and these our garments and our shoes are become old by reason of the very long journey. And the men took of their victuals, that sacred token of friendship in the east, and asked not counsel at the mouth of the Lord.[2] And Joshua made peace with them, and made a league with them, to let them live; and the princes of the congregation swore to them. Three days later the mortifying truth was discovered. It was found that they were their neighbors, dwelling near at hand. But notwithstanding the murmurings of the people against the princes on account of their culpable negligence, the Lord's oath, though procured by fraud, was not broken. The princes said: We have sworn by the Lord God of Israel; now, therefore, we may not touch them. We will let them live; but let them be hewers of wood and drawers of water, to all the congregation.

That which is gone out of thy lips thou shalt keep and perform.—5 Mos. 23, 23.

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[1] Gibeon, lying to the west of Jericho, twenty-four miles off, was the head of four towns occupied by the Hivites.

[2] I. e., by the Urim and Thummim.

65. JOSHUA WARS AGAINST THE CANAANITES.

(Josh. 10, 19.)

When *Adoni-Zedek*, king of *Jerusalem*,[1] had heard how Joshua had taken Ai, and had utterly destroyed it; and how the inhabitants of Gibeon had made peace with Israel and were among them; he sent to four other kings of the land, to form a league with him, in order to punish the defection of Gibeon, and to arrest the further progress of the invaders. The five allies gathered themselves together, and encamped before Gibeon, and made war against it. Then the men of Gibeon sent to Joshua to the camp at Gilgal, saying: Slack not thy hand from thy servants; come up to us quickly, and save us, and help us: for all the kings of the Amorites are gathered together against us. So Joshua made a forced march, and accomplished in a single night the distance from Gilgal to Gibeon (about fifteen miles in a direct line). He burst upon the Amorite host in the early morning, and discomfited them, and chased the five kings till the evening. There a fierce tempest, accompanied with hail-stones of prodigious size, burst on the fugitives, and completed their discomfiture, and stricken down by the hand of God, they were more who died with hail-stones, than they whom the children of Israel slew with the sword.

This great battle of Gibeon, long famed in Hebrew history, began at day-break and lasted on throughout the day. On that day the Lord delivered up the Amorites before the children of Israel, and Joshua said in the hearing of Israel:

Sun, stand thou still upon Gibeon,
And thou, moon, in the valley of *Ajalon*.[2]

And the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies. Thus it is written in the Book of *Jashar*.[3]

The five defeated kings had escaped and lay concealed in a cave. Joshua gave orders that the mouth of the cave should be blocked by huge stones, and setting a guard over it, pressed the rear of the fugitives, slaying them with a great slaughter till they were nearly consumed, and the few who remained had entered into fenced cities.

The five kings were now brought forth from the cave, and Joshua desired his captains to put their feet upon the necks of the kings, as a token of their complete overthrow. Then he slew them and hanged them on five trees till the evening.

This great battle was followed by the conquest of seven other kings, so that Joshua subdued in this one campaign the southern half of Palestine. After this Joshua turned to the north and gained the victory over *Jabin*, the king of *Hazor*, and other kings, allied with Jabin, at the waters of *Merom*.[4]

Joshua then traversed the land with sword and spear, and smote all the country of the hills, and of the south, and of the vale, and of the slopes, and all their kings. There was not a city that made peace with the children of Israel, save the Hivites, the inhabitants of Gibeon: all others they took in battle.

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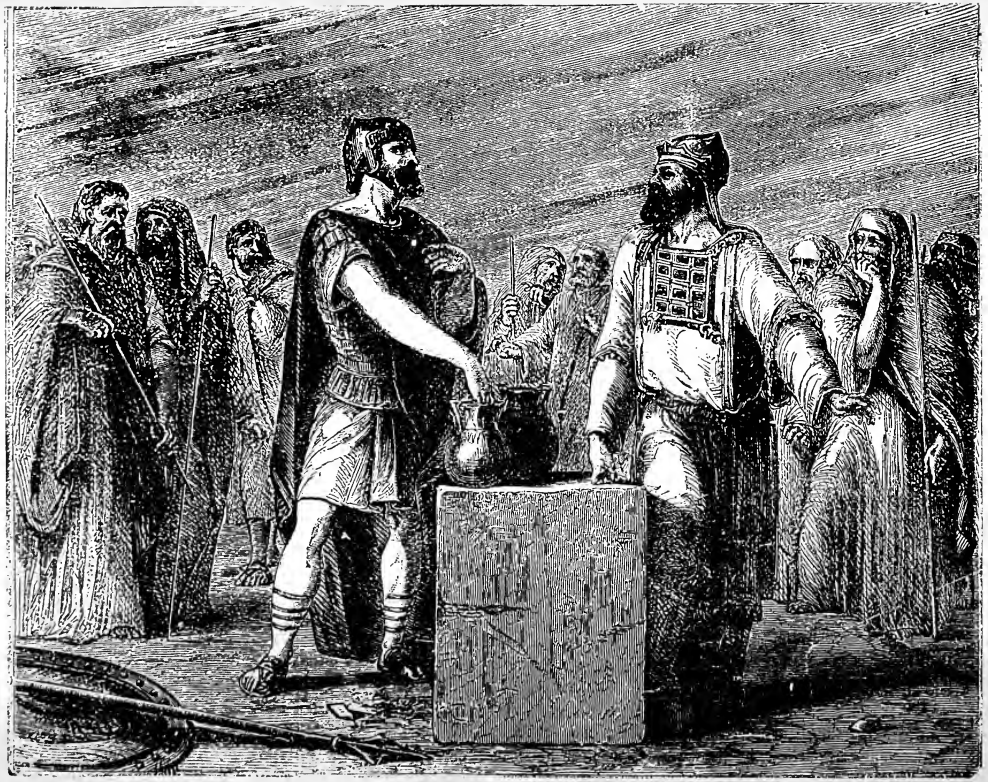
[1] Or *Jebus*, inhabited by the Jebusites, who had a footing in it till the time of David. The name of *Jerusalem* (Foundation of Peace) came into use after the adoption of the city by David, as the metropolis of the nation.

[2] *Ajalon*, *hinds* or *gazelles*, at the present day, a village, Jalu.

[3] *The Book of Right*. Probably a collection of national songs, celebrating the heroes of Israel. *Thus it is written* means: the poet says this; the same poet who has previously put in Joshua's mouth this grand poetical exclamation.

[4] By Josephus it is called *Samechonitis*: it is now Lake *Hûleh*.



Division of the Country by Joshua (p. 99).

Thirty-one kings were thus overcome by Joshua, and these struggles lasted to the very verge of his old age: and yet many places and districts remained to be conquered. Among them, all the territory of the *Philistines*, and of *Geshur*, of the *Avites*, of the *Giblites*, and of all the *Lebanon*.

The Lord is my light and my salvation: He is my counsellor in all my difficulties.—Ps. 27, 1.

66. DIVISION OF THE COUNTRY.

(Josh. 16, 19.)

Now the land was to be divided between nine tribes and a half; the other two and a half (Reuben, Gad and half Manasseh) having already received their allotment, according to their own wish, from Moses on the east of Jordan; and the Levites receiving no inheritance among their brethren, for the sacrifices of the Lord were their inheritance; and there were besides 48 cities—four out of each tribe—assigned to them.

The distribution was made by lot,[1] by which the part of the land to be assigned to each tribe was determined, whether it should be in the north or in the south, in the east or in the west; whereas the magnitude of the portion was fixed according to the population of the tribe.

Previously Caleb, the patriarch of the tribe of Judah, received in the district assigned to his tribe, according to the promise of Moses, the fertile region of the mountain of Hebron.

Then Judah received its inheritance. Its territory embraced the most southern part of the land, so that it touched Edom on the east and in the south had the wilderness of Zin as its border.

The united inheritance of Ephraim and Manasseh includes a pleasant, and, for the most part, fruitful country lying in the middle of western Palestine. It extends from the Jordan, and the eastern declivities of mount Ephraim, across to the sea-shore which borders the beautiful plain of *Sharon*. Of this entire district Ephraim received the southern portion, Manasseh the northern, besides the land which was assigned to the half-tribe of Manasseh beyond the Jordan.

Now the distribution seems to have been interrupted; for we find (Chap. 18) the congregation assembled at *Shiloh*, five hours south of Shechem, where, in the mean time, the Tabernacle had been brought, and where the remaining seven tribes received their inheritance.

But before proceeding to divide the land, 21 men were sent out to survey and describe it. This having been done, Joshua cast lots and distributed the still remaining territory.

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[1] Most probably the lot was taken as the Rabbins have conjectured. There were two urns. In one had been placed little tablets (tickets) with the names of the tribes, and in the other similar tablets with the names of the Districts, and one of each was drawn at the same time.

The Territory of BENJAMIN, in general mountainous, lay between Judah on the south, and the sons of Joseph on the north. SIMEON's inheritance was the south-western part of the maritime plain, with the land bordering on the desert, as far eastward as Beer-sheba. Their western coast lay along the Mediterranean to the north of Ascalon. The bounds of ZEBULUN were: the sea of Gennesaret as the eastern border, Mt. Carmel and the sea as the western.

ISSACHAR touched in the north on Zebulun and Naphtali, in the west on Asher and Manasseh, in the south likewise on Manasseh in part and in part also on Ephraim, in the east on the Jordan. Its most important and most beautiful section of country was the fertile plain of Jezreel. ASHER received its territory on the slope of the Galilean mountains toward the Mediterranean. NAPHTALI's territory was bounded east by the sea of Gennesaret and the Jordan, west by Asher, south by Zebulun and Issachar. The territory of DAN was west of Benjamin, north of Judah, south of Ephraim. Their lot fell to them in pleasant places.—Ps. 16, 6.

According to his desire, Joshua received *Timnath-serah* as a possession on Mount Ephraim. The tribe of LEVI did not receive any land possession, because the sacrifices (or the Priesthood) of the Lord were their inheritance. To the tribes of REUBEN, GAD and HALF-MANASSEH Moses had already assigned their inheritance beyond Jordan.

Thus the Lord gave Israel the land that he had promised their fathers. He gave them rest; there had not failed one word of all His good promise, which He promised by the hand of Moses His servant.

67. JOSHUA'S LAST EXHORTATION TO THE CHILDREN OF ISRAEL.

(Josh. 23, 24.)

A long time after the Lord had given rest to Israel from all their enemies, Joshua called for all Israel, and for their elders, and their heads, and said to them: I am old and stricken in age, and you have seen all that the Lord your God has done to all these nations because of you; for it is the Lord your God who has fought for you. Be ye, therefore, very courageous to keep and to do all that is written in the book of the law of Moses, that you turn not aside therefrom to the right hand or to the left; but cleave to the Lord your God, as you have done to this day. Behold, this day I am going the way of all the earth: and you know in all

your hearts, and in all your souls, that not one thing has failed of all the good things which the Lord your God spoke concerning you; all are come to pass to you, and not one thing has failed thereof. Therefore it shall come to pass, that as all good things are come upon you, which the Lord your God promised you; so shall the Lord bring upon you all evil things, and you shall perish quickly from off the good land which He has given to you, in case you turn away from the Lord. Now therefore fear the Lord, and serve Him in sincerity and in truth; and if it seem evil to you to serve the Lord, choose you this day whom you will serve, whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites in whose land you dwell: but as for me and my house, we will serve the Lord.

The people, with ready enthusiasm, declared and said: God forbid that we should forsake the Lord, to serve other gods; for the Lord our God, He it is who brought us up, and our fathers, out of the land of Egypt, from the house of bondage, and who did those great signs before our eyes, and preserved us in all the way wherein we went, and among all the people through whom we passed.

Hearing their united asseveration Joshua exclaimed: You are witnesses against yourselves that you have chosen you the Lord to serve Him. And they said: We are witnesses. The Lord our God will we serve, and His voice will we obey. So Joshua made a covenant with the people that day, and set them a statute and an ordinance in Shechem. Then Joshua let the people depart, every man to his inheritance. There was no more for Joshua to do. To the end of his heroic and spotless career he had followed the Lord fully, and he could now contentedly go the way of all the earth. Joshua, the son of Nun, the servant of God, died, being 110 years old. And they buried him in the border of his inheritance in *Timnath-serah*, which is in *Mount Ephraim*. And the bones of Joseph which the children of Israel brought up out of Egypt they buried at Shechem, in the parcel of the field which Jacob bought of the sons of Hamor, the father of Shechem. Not long afterwards died Eleazar, the son of Aaron; and they buried him on the hill of Phinehas, his son, which was given him in Mount Ephraim.

But as for me and my house, we will serve the Lord.—Josh. 24, 15.

THE
BOOK OF JUDGES.

THE EARLIER JUDGES TO DEBORAH AND BARAK.

C. E. 1426—1256.

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68. OTHNIEL, EHUD, SHAMGAR.

(Judg. 1—3.)

Israel served the Lord all the days of Joshua, and all the days of the elders that lived many years after Joshua, who had seen all the great works of the Lord, that He did for Israel. But all that generation were gathered to their fathers, and there arose another generation after them, which knew not the Lord, nor the works which He had done for Israel. And they did evil in the sight of the Lord; they forsook Him, became idolaters, and served *Baalim*[1] and *Ashtaroth*.[2] Then the anger of the Lord was hot against Israel; He delivered them into the hands of oppressors, and sold them into the hands of their enemies round about, so that they could not any longer stand before their enemies, and were greatly distressed. Nevertheless when they cried to the Lord and repented of their evil doings, He raised up JUDGES, that is, men endued with wisdom, courage, and strength, who delivered them out of the hand of those that spoiled them. Thus it came to pass that the Lord sold Israel first into the hand of *Chushan-rishathaim*, king of Mesopotamia, and they served him eight years. In their despair they cried to the Lord, and He raised up *Othniel*, Caleb's nephew, to be their deliverer, and the first judge. Under his government the land had rest for forty years.

When Othniel died the children of Israel did evil again in the sight of the Lord; and He strengthened *Eglon*, the king of Moab, against Israel; and they served him and paid him tribute eighteen years. But there was a man of the tribe of

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[1] The numerous images of Baal (supreme god of the Canaanitish and Phœnician nations), which they set up and worshipped.—Comp. page 84, Note 4.

[2] Statues of the principal female deity of the Phœnicians.

Benjamin, whose name was *Ehud*, the son of Gera. He was left-handed; and by him the children of Israel sent a present to Eglon, the king of Moab. Ehud made him a dagger with two edges, as long as his arm, and he fastened it under his garments, upon his right thigh. When he had offered the present he dismissed the people that bore it; but turning himself back, he said to the king: I have a secret errand to thee, O King! The king convinced of Ehud's devotion to him and thinking he had something very important to say, which he wished to hide from Israel, commanded: Silence! And all went out from him. Eglon was sitting in a cool upper story, which was his private apartment. Then Ehud went near to him and said in a low voice: I have a message from God to thee. The king arose out of his seat. At that moment Ehud put forth his left hand, took the dagger from his right thigh, and thrust it into his belly. The thrust was so powerful that the dagger, together with its short handle, buried itself in the fat of the man, and came out behind. The king fell down without uttering a sound. Ehud then locked the doors, and passing quietly by the guards, he got away safely. Having escaped thus to his people he blew the trumpet in the mountains of Ephraim; the children of Israel went down with him from the mountains. Follow me, he said, for the Lord has delivered your enemies, the Moabites, into your hand. They went down after him, and took the fords of Jordan toward Moab, and suffered not a man to pass over. And they slew of Moab at that time about ten thousand men, all lusty men of valor; and there escaped not a man. So Moab was subdued that day under the hand of Israel. And the land had rest four-score years. After him was *Shamgar*, the son of Anath, who slew of the Philistines six hundred men with an ox-goad,[1] and he also delivered Israel.

Let Israel hope in the Lord: for with the Lord there is mercy, and with Him is plenteous redemption.—Ps. 130, 7.

69. DEBORAH AND BARAK DELIVER ISRAEL FROM JABIN.

(Judg. 4.)

The children of Israel falling anew into evil, the Lord sold them into the hands of *Jabin*, king of *Hazor*,[2] and caused

[1] An ox-goad used to be about three yards long, with an iron pike at one end to drive the ox, and a sharp spade at the other end to clean the plough.

[2] Hazor was on the shore of the Samachonite Lake.

them again to cry to Him; for Jabin had 900 chariots of iron and mightily oppressed them twenty years.

At that time *Deborah*, a prophetess, the wife of *Lapidoth*, judged Israel. She sat under a palm-tree and there spoke words of advice and judgment. Seeing the oppression of the people she sent for *Barak*, the son of Abinoam, from *Kedesh-Naphtali*,[1] and said to him: Has not the Lord God of Israel commanded, saying: Go and draw toward *Mount Tabor*,[2] and take with thee 10,000 men of the children of Naphtali and the children of Zebulun? And I will draw to thee *Sisera*,[3] the general of Jabin's army, and his chariots and his multitudes, and I will deliver him into thy hand. And Barak said to her: If thou wilt go with me, then I will go; but if thou wilt not go with me, then I will not go. I will surely go with thee, was Deborah's reply; notwithstanding the expedition on which thou goest, shall not be for thy honor; for the victory will then be ascribed to a woman and not to thee. Nevertheless, Barak insisted on his condition. He would have the conflict sanctified by her presence; and so Deborah arose and went with Barak to Kedesh. When Sisera was informed that Barak had marched with his army to Mount Tabor, he gathered together all his chariots and all the people that were with him to the river of *Kishon*,[4] Now Deborah said to Barak: Arise! for this is the day when the Lord will deliver Sisera into thy hand; behold, the Lord has gone before thee! So Barak went down from Mount Tabor, and 10,000 men after him. And the Lord discomfited Sisera and all his chariots, and all his host before Barak. Far and wide the vast army of the Canaanites fled. In the general panic Sisera himself leapt from his chariot and fled on foot for his life.

He fled to the tent of *Jael*, the wife of *Heber*, the Kenite.[5] She went out to meet him with the accustomed salutation: Turn in, my lord, turn in; fear not. And when he had come into the tent, she covered him with a mantle. Exhausted by his flight, he said to her: Give me, I pray thee, a little water to drink; for I am thirsty. And she opened a bottle of milk, and gave him drink, and covered him. Again he said to her: Stand in the door of the tent, and when any one comes and inquires of thee and says: Is there any man here? thou shalt say: No. Now, when Jael was certain that he was asleep, she took a nail of the tent, and took a hammer in her hand; then advancing softly to the sleeping man, she drove the nail into his temples, and fastened it into the ground. So he

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[1] A city in the far north, now a village, under the name *Kadesh*. It lies on the heights four miles to the northwest of the Lake Huleh.

[2] *Mount Tabor* is situated in the midst of the plain of Galilee.

[3] The great Rabbi Akiba claimed to be descended from him.

[4] *Kishon*, now the *Nahr Mukatta*, flowing through the plain under Mount Carmel, and into the Bay of Acre.

[5] The Kenites were descendants of Hobab, Moses' brother-in-law.

died. And behold, as Barak pursued Sisera, Jael came out to meet him, and said to him: Come, and I will show thee the man whom thou seekest. And when he came into her tent, behold, Sisera lay dead, and the nail was in his temples. So God subdued on that day Jabin, the king of Canaan, before the children of Israel. Then Deborah and Barak the son of Abinoam, sang a song of victory on that day. And the land had rest forty years.

Many daughters have done virtuously, but thou excellest them all.—Prov. 31, 29.

THE JUDGES, FROM GIDEON TO JEPHTHAH.

C. E. 1256—1112.

70. GIDEON'S EXPLOITS.

(Judg. 6-8.)

The children of Israel again did evil, and the Lord delivered them into the hand of MIDIAN[1] seven years. The power of the Midianites bore so heavily on the Israelites, that these made for themselves the clefts which are in the mountains, the caves, and the strongholds to serve as hiding-places for them and as places of concealment and security for their property and the necessaries of life. And when they had sown their fields, the Midianites came up, and the Amalekites, and the children of the East, and destroyed the products of the land, and left no sustenance for Israel, neither sheep, nor ox, nor ass. For they came up with their cattle and their tents like locusts in multitude into the land to destroy it. Thus Israel was greatly impoverished and cried to the Lord.

Now an angel of the Lord appeared to GIDEON, the son of Joash, as he threshed wheat by the wine-press, to hide it from the Midianites. The Lord be with thee, thou mighty man of valor! said the angel to Gideon. But Gideon replied: O my Lord, if the Lord be with us, why then is all this befallen us? Where are all His miracles of which our fathers told us? Now the Lord has forsaken us, and delivered us into the hands of the Midianites. But the Lord turned towards him and said: Go in this thy might, thou shalt save Israel from the hand of the Midianites; have I not sent thee? Then Gideon said: Pardon, my Lord, but wherewith shall I save Israel? behold, my family is the poorest in Manasseh, and I am the youngest in my father's house. Because I will be with thee, and thou shalt smite the Midianites as one man, was the Lord's reply. The same

[1] The Midianites are wandering tribes in the desert of Sinai, answering in a manner to modern Bedouins.

night the Lord said to him: Take thy father's young bullock, and the second bullock of seven years old, and throw down the altar of Baal that thy father has, and cut down the Astarte[1] that is by it; and build an altar to the Lord thy God upon the top of this rock, and take the second bullock, and offer a burnt sacrifice with the wood of the Astarte which thou shalt cut down. Then Gideon took ten men of his servants, and did as the Lord had said to him: and so it was, because he feared the men of the city, that he could not do it by day, that he did it by night. When the men of the city arose early in the morning, they said one to another: Who has done this thing? And when they inquired and asked, they were told: Gideon the son of Joash has done this thing. Then the men of the city said to Joash: Bring out thy son, that he may die, because he has cast down the altar of Baal, and has cut down the Astarte that was by it. And Joash said to all that stood against him: Will you plead for Baal? will you save him? he that will plead for him, let him be put to death, if he be a god, let him plead for himself. Therefore on that day Gideon was called JERUBBAAL, for Joash said: Let Baal plead against him, because he has thrown down his altar.

Now when the Midianites, and the Amalekites, and the children of the East, went over Jordan, and pitched in the valley of Jezreel, the Spirit of the Lord came upon Gideon, and he blew the trumpet; and his father's family, the Abi-Ezrites, were gathered after him. Encouraged by this, he sent messengers throughout all Manasseh, his own tribe, and they too, flocked to his standard. Then he sent messengers to the three northern tribes of Asher, Zebulun, and Naphtali, and also they hastened to join him.

And Gideon said to God: If Thou wilt save Israel by my hand, as Thou hast said, behold, I will put a fleece of wool in the floor,[2] and if the dew be on the fleece only, and it be dry upon all the earth besides, then shall I know that Thou wilt save Israel by my hand, as Thou hast said. And it was so; for he rose up early on the morrow, and thrust the fleece together, and wrung the dew out of the fleece, a bowl-full of water. And Gideon said to God: Let not Thy anger be hot against me, and I will speak but this once: let me prove Thee, I pray Thee, but this once with the fleece; let it now be dry only upon the fleece, and upon all the ground let there be dew. And God did so that night; for it was dry upon the fleece only, and there was dew on all the ground.

71. CONTINUATION OF THE HISTORY OF GIDEON.

(Judg. 7.)

Thirty-two thousand men had answered to Gideon's sum-

[1] The wooden image of Astarte, the female deity of the Canaanites.

[2] The threshing floors were under the open air.

mons, but the Lord said to him: The people that are with thee are too many, lest Israel boast themselves against Me, saying: My own hand has saved me. Therefore proclaim in the ears of the people, saying: Whosoever is fearful and afraid, let him return. And there returned of the people twenty-two thousand, and ten thousand remained. But the Lord said to Gideon: The people are yet too many, bring them down to the water. Every one that laps, as a dog laps, of the water with his tongue, him shalt thou set by himself; likewise every one that bows down upon his knees to drink. And the number of them that lapped, putting their hands to their mouths, were three hundred men; but all the rest of the people bowed down upon their knees to drink water. And the Lord said: By the three hundred men that lapped will I save you, and deliver the Midianites into thy hand; and he sent all the rest of Israel to their tents, and retained those three hundred men.

In the same night Gideon at the order of the Lord went down with PURA, his servant, to the outskirts of the camp of the enemy, to hear what they were saying. And behold, there was a man that told a dream to his fellow, and said: I dreamt a dream, and lo, a cake of barley-bread[1] tumbled into the host of Midian, and came to the tent,[2] and smote it that it fell, and overturned it that it lay along. And his fellow answered, and said: This is nothing else save the sword of Gideon; for into his hand has God delivered Midian, and all the host.

When Gideon heard the telling of the dream, and its interpretation, he prostrated himself, and returned into the host of Israel, and said: Arise! for the Lord has delivered into your hand the host of Midian.

And he divided the three hundred men into three companies, and put trumpets in the hands of all of them, with empty pitchers, and fire brands within the pitchers. And he said to them: Look on me, and do as I do.

So Gideon, and the hundred men that were with him, came to the outside of the camp in the beginning of the middle watch,[3] and they blew the trumpets and broke the pitchers that were in their hands. At the same moment the three companies blew the trumpets, broke the pitchers, and seized with their left hands the firebrands, and with their right hands the trumpets to blow, and they cried: The sword of the Lord and of Gideon. And they remained standing each man in his place round about the camp; and all the host of Midian ran, and cried, and fled. And while the three hundred blew the trumpets, the Lord set every man's sword against his fellow, even throughout all the host; and

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[1] Such a one as could hardly be eaten, it was so vile. (Josephus.)

[2] Probably the tent of the king of Midian, or of the Captain of the host.

[3] The old Jewish division of the night was three watches of four hours each; the beginning of the watch would be about eleven o'clock at night.

the host fled. And the men of Israel were called together out of Naphtali, and out of Asher, and out of all Manasseh, and they pursued after the Midianites. Gideon also sent messengers throughout all mount Ephraim, saying: Come down against the Midianites, and take before them the waters[1] unto *Beth-barah* and Jordan. So they did, and they captured the two princes of the Midianites, OREB and ZEEB; and they slew them, and brought their heads to Gideon on the other side of Jordan.

There is no restraint to the Lord to save by many or few.—1 Sam. 14, 6.

72. MIDIAN SUBDUED.

(Judg. 8.)

The men of Ephraim said to Gideon: Why hast thou served us thus, that thou calledst us not when thou wentest to fight with the Midianites? And they rebuked him sharply. Then he said to them: What have I done now in comparison with you? Is not the gleaning of the grapes of Ephraim better than the vintage of Abi-ezer?[2] God has delivered into your hands the princes of Midian, Oreb and Zeeb; and what was I able to do in comparison with you? Then their anger was abated toward him, when he had said that.

Then the men of Israel said to Gideon: Rule thou over us, both thou, and thy son, and thy son's son also; for thou hast delivered us from the hand of Midian. And Gideon said to them: I will not rule over you, neither shall my son rule over you: the Lord shall rule over you.

And Gideon said to them: I would desire a request of you, that each one would give me the ear-rings of his prey.[3] And they answered: We will willingly give them. And they spread a garment, and every man cast therein the ear-rings of his prey. And the weight of the golden ear-rings that he requested, was a thousand and seven hundred shekels of gold; beside ornaments, and purple raiment that was on the kings of Midian, and beside the chains that were about their camels' necks. And Gideon made an ephod[4] or priestly garment thereof, and put it in his city, even in Ophrah; which thing became a cause of ruin to Gideon, and to his house.

Thus was Midian subdued before the children of Israel, so that they lifted their heads no more. And the country was in quietness forty years in the days of Gideon.

A soft answer turneth away wrath; but harsh words stir up anger.—Prov. 15, 1.

73. ABIMELECH'S CONSPIRACY AND MURDER. JOTHAM'S PARABLE.

(Judg. 9.)

Gideon having died in a good old age, was buried in the

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[1] The streams which run from the mountain-district of Ephraim into the Jordan, forming great pools and marshes.

[2] Gideon belonged to the family of Abiezer.

[3] The Midianites and Ishmaelites wore enormous golden ear-rings, and were remarkable for their great wealth in gold and other metal ornaments, showing their connection with a gold country.

[4] He desired to have an ephod of his own, to be worn by the high-priest whenever he might summon him to inquire of God by Urim and Thummim for him.

sepulchre of Joash his father. After his death the children of Israel turned again and went after the false gods of the heathen; and as for Gideon, they quite forgot him, and showed no kindness to his house, according to all the goodness which he had shown to Israel. Gideon had left seventy sons, who were his heirs, for he had many wives; but he had also one son, whose name was ABIMELECH, by a concubine, whose son was not allowed to inherit or share any part of the property. After his father's death, Abimelech retired to Shechem, to his mother's relations, for she was of that place, and talked with them, saying: Speak, I pray you, in the ears of all the men of Shechem: What is better for you, that seventy persons, all the sons of Jerubbaal, reign over you, or that one man reign over you? And remember that I am your bone and your flesh. And his mother's brethren spoke concerning him in the ears of all the men of Shechem, and their hearts inclined to follow Abimelech; for they said: He is our brother. And they gave him seventy pieces of silver, wherewith Abimelech hired vain and light persons who followed him. And he went to his father's house at Ophrah, and slew his brothers, seventy persons, upon one stone. But there was yet left JOTHAM, the youngest son of Jerubbaal; for he had hidden himself. Then all the men of Shechem gathered together and made Abimelech King.

And when they told it to Jotham, he went and stood on the top of Mount *Gerizim*, which overlooked Shechem, and raised up his voice, and cried, and said to them: Hearken to me, ye men of Shechem, that God may hearken to you. Once[1] the trees went forth to anoint a king over them, and they said to the olive tree: Reign thou over us; but the olive-tree said: Should I leave my fatness, wherewith by me they honor God and man, and go to wave over the trees? Then the trees said to the fig-tree: Come thou, and reign over us; but the fig-tree said: Should I forsake my sweetness, and my choice fruit, and go to wave over the trees? Then said the trees to the vine: Come thou, and reign over us; and the vine said: Should I leave my wine, which cheers God and men, and go to wave over the trees? Then all the trees said to the bramble: Come thou, and reign over us; and the bramble said: If in truth you anoint me king over you, then come and put your trust in my shadow; and if not, let fire come out of the bramble, and devour the cedars of Lebanon. Now, therefore, if you have done truly and sincerely, in that you have made Abimelech king, and if you have dealt well with Jerubbaal and his house, and have done to him as his hands deserve

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This is the oldest fable extant.

—for my father fought for you and exposed his life to the danger, and delivered you out of the hand of Midian: and you have risen up against my father's house this day, and have slain his sons, seventy men, upon one stone, and have made Abimelech, the son of his maid-servant, king, because he is your brother. If you then have dealt truly and sincerely with Jerubbaal and with his house this day, then rejoice you in Abimelech, and let him also rejoice in you; but if not, let fire come out from Abimelech, and devour the men of Shechem, and let fire come out from the men of Shechem, and devour Abimelech.[1] And Jotham ran away, and fled, for fear of Abimelech his brother.

A worthless wretch is the unrighteous man, who walks with a deceitful mouth. Fraud is in his heart, he devises mischief continually.—Prov. 6, 12. 14.

74. JOTHAM'S CURSE IS FULFILLED.

(Judg. 9.)

When Abimelech had ruled three years over Israel, then God sent an evil spirit between Abimelech and the men of Shechem, that the cruelty done to the sons of Jerubbaal might be repaid, and their blood be laid upon Abimelech their brother, who slew them; and upon the men of Shechem, who aided him in doing so. And Abimelech fought against the city, took it, slew the people that were therein, beat down the city, and sowed it with salt. And when all the men of the tower of Shechem heard that, they escaped to a fortified sanctuary of the god Baal-Berith. This was told to Abimelech; and he went up to Mount *Zalmon*, he and all the people that were with him; and he took an axe in his hand, and cut down a bough from the trees, and took it, and laid it on his shoulder, and said to the people that were with him: What you have seen me do, make haste, and do as I have done. And all the people likewise cut down every man his bough, and followed Abimelech, and put them to the sanctuary and set it on fire, so that all the men of the tower of Shechem died also, about a thousand men and women. Then went Abimelech to *Thebez*, and encamped against it, and took it. But there was a strong tower within the city, and thither fled all the men and women, and all those of the city, and shut the doors behind them, and got upon the flat roof of the tower. And Abimelech came to the tower, and fought against it, and went

[1] The application is obvious. The noble Gideon and his worthy sons had declined the proffered kingdom. The vile, base-born Abimelech had accepted it, and it would turn out to the mutual ruin of himself and his subjects.

hard to the door of the tower to burn it with fire. Now a woman cast a piece of a millstone upon Abimelech's head, and crushed his skull. Then he called hastily to the young man, his armor-bearer, and said to him: Draw thy sword and slay me, that men say not of me: A woman slew him. And his young man thrust him through, and he died. And when the men of Israel saw that Abimelech was dead, all of them departed to their places. Thus God rendered the wickedness of Abimelech, which he did to his fathers, in slaying his seventy brothers: and all the evil of the men of Shechem did God render upon their heads: and upon them came the curse of Jotham, the son of Jerubbaal.

He who sows iniquity shall reap calamity, and the rod of his punishment is prepared.—Prov. 22, 8.

75. JEPHTHAH SUBDUES THE AMMONITES. HIS VOW. HE SLAYS EPHRAIM.

(Judg. 10—12.)

After Abimelech, there arose to defend Israel, *Tola* the son of Puah, a man of Issachar; and he dwelt in Mount Ephraim, and judged Israel twenty-three years. And after him arose *Jair*, a Gileadite, and judged Israel twenty-two years. And the children of Israel did evil again in the sight of the Lord, and served strange gods, and forsook the Lord. And the anger of the Lord was hot against Israel, and he sold them into the hands of the Philistines, and into the hands of the children of Ammon. Eighteen years they oppressed the children of Israel that were on the other side of Jordan, in the land of the Amorites, in Gilead. Moreover, the children of Ammon passed over Jordan, to fight also against Judah, and against Benjamin, and against the house of Ephraim; so that Israel was sore distressed. And they cried to the Lord.

Now there was a mighty man of valor, *Jephthah*, the Gileadite;[1] and his brothers thrust him out, and he fled from them, and dwelt in the land of *Tob*,[2] and vain men gathered to him, and went out with him on his expeditions of war or plunder. Now when the children of Ammon made war against Israel, the elders of Gilead went to fetch Jephthah out of the land of Tob, and said: Come, and be our captain, that we may fight with the children of Ammon. Jephthah

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[1] A family of Manasseh; also inhabitants of the territory of Gilead, east of the Jordan.

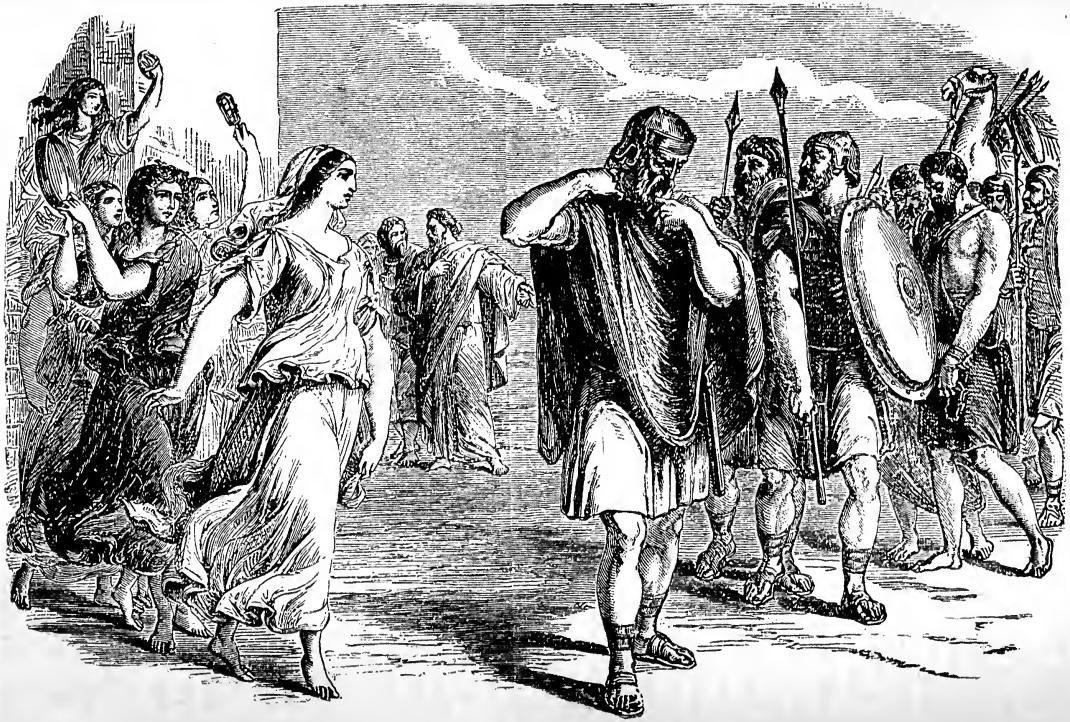
[2] To the north of Gilead, toward Damascus.

replied: Did not you hate me, and expel me from my father's house? and why have you come to me now when you are in distress? And they said: Therefore we turn again to thee now, that thou mayest go with us, and fight against the children of Ammon, and thou shalt become our head over all the inhabitants of Gilead. Then Jephthah went with the elders of Gilead, and the people made him head and captain over them.

Jephthah sent a message to the Ammonite king, complaining of his unjust possession of their land. But that king made excuses about some quarrels which had happened several hundred years before. The negotiation came to nothing. And now the spirit of the Lord came upon Jephthah, and he resolved to meet his foe. But prior to his march, he made a vow to the Lord, and said: If Thou shalt indeed deliver the children of Ammon into my hands, then it shall be, that whatsoever comes forth of the doors of my house to meet me, when I return in peace from the children of Ammon, shall surely be the Lord's, and I will offer it up for a burnt-offering. So Jephthah passed over to the children of Ammon to fight against them; and the Lord delivered them into his hands. And he smote them in the length and breadth of their country, and took twenty cities. Thus the children of Ammon were subdued before the children of Israel. And Jephthah came to Mizpeh to his house, and, behold, his daughter came out to meet him with timbrels, and with dances. She was his only child; beside her he had neither son nor daughter. And when he saw her, he rent his clothes, and said: Alas, my daughter! thou hast bowed me down very low, and thou art one of those that afflict me; for I have opened my mouth to the Lord, and I cannot go back. And she said to him: My father, if thou hast opened thy mouth to the Lord, do to me according to that which has proceeded out of thy mouth; since the Lord has taken vengeance for thee of thy enemies. And she said to her father: Let this thing be done for me: let me alone two months, that I may go down and ascend the mountains, and bewail my virginity, I and my fellows. And he said: Go. And at the end of two months, she returned to her father, who did with her according to his vow which he had made.[1] And it was a custom in Israel, that the daughters of Israel went yearly to lament the daughter of Jephthah the Gileadite, four days in a year.

And the men of Ephraim gathered themselves together, and went northward, and said to Jephthah: Wherefore passedst thou over to fight

[1] Josephus condemns Jephthah with the following words: Offering such an oblation was neither conformable to the law, nor acceptable to God.



Jephthah's Daughter (p. 112).

Levy Type Photo-Eng. Co., Baltimore.

against the children of Ammon, and didst not call us to go with thee? we will burn thy house upon thee with fire. In the same way they had before quarrelled with Gideon; but he had the skill to turn aside their wrath by a soft answer. They then abused the Gileadites, and called them bad names. Whereupon Jephthah gathered together all the men of Gilead, and fought with and smote Ephraim. And the Gileadites took the passages of Jordan before the Ephraimites; and when one of those Ephraimites who were escaped said: Let me go over; the men of Gilead said to him: Art thou an Ephraimite? If he said: Nay; they said to him: Say now Shibboleth,[1] and he said Sibboleth; for he could not frame to pronounce it right. Then they took him, and slew him at the passages of Jordan: and there fell at that time of the Ephraimites forty-two thousand. And Jephthah judged Israel six years; after which he died, and was buried in one of the cities of Gilead.

And after him IBZAN of Beth-lehem judged Israel seven years.

And after him ELON, a Zebulonite, judged Israel ten years.

And after him ABDON, the son of Hillel, a Pirathonite, judged Israel eight years.

Thou shalt not do so to the Lord thy God: for every abomination to the Lord which He hates have they done to their gods; for even their sons and daughters they have burnt in the fire to their gods.—5 Mos., 12, 31.

THE JUDGES SAMSON, ELI, AND SAMUEL.

C. E. 1161—1095.

76. HISTORY OF SAMSON.

(Judg. 13.)

The children of Israel continued to do what was evil in the sight of the Lord, and He delivered them into the hands of the Philistines forty years. And there was a man of ZORAH,[2] of the tribe of Dan, whose name was MANOAH, and his wife had no children. And the angel of the Lord appeared to the woman, and said: Behold, thou shalt bear a son. Now, therefore, beware, and drink neither wine nor strong drink, and eat not any unclean thing, and no razor shall come on thy son's head; for the child shall be a *Nazarite*[3] to God from his birth; and he shall begin to deliver Israel out of the hand of the Philistines. The woman came and told her husband, and he entreated the Lord, and said: O my Lord, let the man of God whom thou didst send, come again to us, and teach us what we shall do to the child that shall be born. God hearkened to the voice of Manoah;

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[1] *Shibboleth* (שִׁבֹּלֶת) means both an *ear* of corn, and also a *stream*.

[2] A town first assigned to Judah, afterwards to Dan. It still exists as a secluded mountain-village named *Sura*.

[3] *Nazarite*, or *one set apart* unto God, who was not to drink wine nor ever have his hair cut, nor come in contact with a dead body.

and the angel of God came again to the woman as she sat in the field; but Manoah her husband was not with her. And the woman made haste, and ran, and told her husband of it. He arose, and went after his wife; and came to the man, and said to him: Art thou the man that spoke to the woman? I am, was the reply. And Manoah said: If now thy words come to pass, what shall be our course with the child, and how shall we do to him? The angel answered: Of all that I said to the woman, let her beware, and all that I commanded her, let her observe. Manoah said: I pray thee, let us detain thee, until we shall have made ready a kid for thee. But the angel said: Though thou detain me, I will not eat of thy bread; but if thou wilt offer a burnt-offering, thou must offer it to the Lord. And Manoah said: What is thy name, that when thy sayings come to pass, we may do thee honor? But the angel of the Lord said: Why askest thou thus after my name, seeing it is Wonderful? So Manoah took the kid with a meat-offering, and offered it upon a rock to the Lord: and the angel did wondrously[1] and Manoah and his wife looked on. And when the flame went up toward heaven from off the altar, the angel of the Lord ascended in the flame of the altar; and Manoah and his wife saw it and fell on their faces to the ground. Then Manoah knew that he was an angel of the Lord. And he said to his wife: We shall surely die, because we have seen a divine being. But his wife said to him: If the Lord were pleased to kill us, He would not have received a burnt-offering and a meat-offering from our hand, nor would He have let us see all these things.

And the woman bore a son, and called his name SAMSON.[2] The child grew, and the Lord blessed him. And the Spirit of the Lord began to move him at times in the camp of Dan, between Zorah and Eshtaol.

The child shall be consecrated to God from his birth.—Judg. 13, 5.

77. SAMSON'S MARRIAGE-FEAST AND RIDDLE.

(Judg. 14.)

And Samson went down to *Timnath*[3] and saw there a woman of the daughters of the Philistines. He came up,

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[1] Probably as the angel that appeared to Gideon had done, bringing fire from the rock.

[2] (שִׁמְשׁוֹן) Josephus interprets it in the sense of strong. Others derive it from שֶׁמֶשׁ, the sun. To the Hebrew conceptions the rising of the sun is an act of victory.

[3] *Timnath*, below Zorah, about three miles S. W. of it.

told his father and his mother, and said: I have seen a woman in Timnath of the daughters of the Philistines; now therefore get her to be my wife.[1] Then his father and his mother said: Is there not a woman among the daughters of thy brethren, that thou goest to take a wife of the profane Philistines? But Samson said: Get her for me, for she pleases me well. His father and his mother knew not that this was of the Lord; for it became an occasion of assailing the Philistines. The parents gave way; at all events, they now first went down, with Samson, to see the maiden, and ascertain more about her. When they were near the vine-hills of Timnathah, and Samson had left his parents a little space and entered into a wilderness skirting the road, a young lion rushed upon him, roaring. And the Spirit of the Lord came mightily upon him, and he rent him as he would have rent a kid, although he had nothing in his hand; but he told not his father or his mother what he had done.[2] After a time Samson and his parents descended the same road again, and when they came to the spot where Samson had the adventure with the lion, he turned aside once more, in order to see what had become of the dead lion. Then he found that there was a swarm of bees and honey in the carcass of the lion.[3] He took some honey in his hands, and went on eating, and came to his father and mother, and gave them, and they did eat; but he told not them that he had taken the honey out of the carcass of the lion. Then his father went down to the woman, to claim her, according to the usage, for his son. And Samson made a wedding-feast, to which he invited thirty of his companions, and which was to last for seven days. Delighting in riddles, Samson said to them: I will now put forth a riddle to you: if you can in any wise tell it me within the seven days of the feast, and find it out, then I will give you thirty garments and thirty changes of raiment:[4] but if you cannot declare it me, then shall you give me thirty sheets and thirty changes of garments. Put forth thy riddle, they said, that we may hear it. And he said: Out of the eater came forth food, and out of the strong came forth sweetness. And they could not in three days expound the riddle. On the seventh day, they

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[1] By paying the requisite dowry and gifts to relations.

[2] Only by the treachery of Samson's wife the thing could be known. This is also mentioned to show Samson's greatness of soul; he makes so little ado about it, that he does not even inform his parents of it, probably in order not to startle them at the thought of the danger to which he has been exposed. (Cassel.)

[3] The skeleton of the lion had been thoroughly dried up by the heat, for which process scarcely 24 hours are required in the East.

[4] Dresses of state, Sunday suit, as we would say—for which the every-day dress may be exchanged.

said to Samson's wife: Persuade thy husband, that he may declare to us the riddle, lest we burn thee and thy father's house with fire: have you invited us to impoverish us? Then she wept before him, and said: Thou dost but hate me, and lovest me not; thou hast put forth a riddle to the children of my people, and hast not told it me. And he said to her: Behold, I have not told it my father nor my mother, and shall I tell it thee? But she wept before him, and on the seventh day he told her, because she had worried him; then she told the riddle to the children of her people. On the seventh day, before the sun went down, they said: What is sweeter than honey? and what is stronger than a lion? If you had not ploughed with my heifer, you had not found out my riddle, he exclaimed.[1]

And the Spirit of the Lord came upon him, and he went down to *Ashkelon*[2] and slew thirty men of them, and took their spoil, and gave change of garments to the expounders of the riddle. And his anger was kindled, and he went up to his father's house.

Whoso keeps his mouth and his tongue, keeps his soul from trouble.—Prov. 21, 23.

78. SAMSON SMITES THE PHILISTINES.

(Judg. 15.)

A while after, in the time of wheat harvest, Samson came back to claim his wife, when her father told him that in his absence she had been given to one of his companions. And Samson said: Now I am free of guilt with respect to the Philistines if I do evil to them! And he went and caught three hundred jackals, tied them two and two by the tails, and inserted a burning brand, or torch, between each pair, and then let them go into the standing corn of the Philistines, and burnt up both shocks and standing corn, as also vineyards and olives.

Then the Philistines said: Who has done this? They answered: Samson, the son-in-law of the Timnite, because he had taken his wife, and given her to his companion. And the Philistines went up, and burnt her and her father with fire. Now Samson said: If you act thus, then will not I cease, till I have taken my full revenge against you. He attacked the Philistines, and made a great slaughter among them. Then he went down and tarried in the cleft of the

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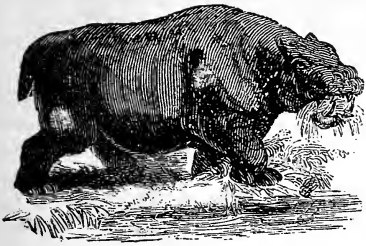
[1] Buried treasures come to light, when the soil is turned by the plough.

[2] One of the five cities of the Philistines on the shore of the Mediterranean.

ANIMALS OF THE BIBLE.



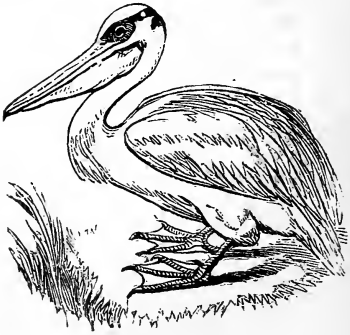
Hippopotamus.

Vulture.

Rhinoceros.

Owl.

Viper.



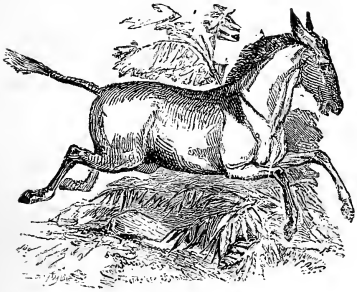
Pelican.

Levy Type Photo-Eng. Co., Baltimore.

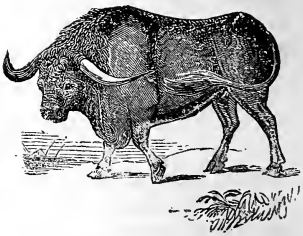
ANIMALS OF THE BIBLE.

Head of a Syrian Ram.

Sheep with Fat Tail.

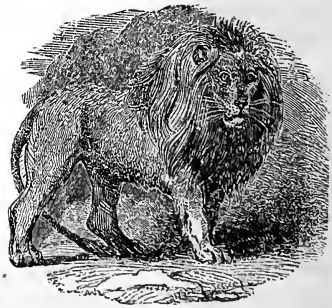


Wild Ass.



Syrian Bull.

Jackal.



Lion.

Levy Type Photo-Eng. Co , Baltimore.

rock *Etam.*[1] The Philistines pursued him and invaded that part of Judah, where they knew that Samson was concealed. And the men of Judah said: Why have you come up against us? To bind Samson have we come up, to do to him as he has done to us, was the reply. Then three thousand men of Judah went to the top of the rock Etam and said to Samson: Knowest thou not that the Philistines are rulers over us? what is this that thou hast done to us? And he said: As they did to me, so have I done to them. They said to him: We have come down to bind thee, that we may deliver thee into the hand of the Philistines. And Samson said: Swear to me, that you will not fall upon me yourselves. They replied: We will bind thee fast, and deliver thee into their hands; but surely we will not kill thee. And they bound him with two new cords, and brought him up from the rock.

So he came to *Lehi*, and the Philistines shouted against him; but now the Spirit of the Lord came mightily upon him, and the cords that were upon his arms became as flax that was burnt with fire, and his bands loosed from off his hands. And he found a fresh jaw-bone of an ass, and put forth his hand and took it, and slew a thousand men therewith. And Samson said:

With the jaw-bone of an ass
A mass, yea masses:
With the jaw-bone of an ass
I slew a thousand men.

Now from the violent exertion of strength in pursuing and slaying his enemies, he was very thirsty, and called on the Lord, saying: Thou hast given this great deliverance into the hand of thy servant: and now shall I die for thirst, and fall into the hands of these unclean Philistines. And the hollow-place which is in *Lehi* opened, and water came thereout; and when he had drunk, his spirit came again, and he revived.

Then Samson went to *Gaza.*[2] And when it was told the Gazites, saying: Samson is come hither; they surrounded the walls and barred the gates, and lay in wait for him in the gate of the city, and were quiet all the night thinking: tomorrow, when it is day, we shall kill him. But Samson guessing their evil designs, arose at midnight, and seized the city gate, and the two posts, and tore them up, with the cross-bar on them, and put them upon his shoulders, and carried them up to the top of the mountain before Hebron.

Wisdom is better than strength.—Eccl. 9, 10.

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[1] In the territory of Simeon.

[2] One of the chief cities of the Philistines; now in Arabic *Ghuzzeh.*

79. SAMSON'S DEATH.

(Judg. 16.)

Afterward, he loved a woman in the valley of *Sorek*,[1] whose name was *Delilah*. And the lords of the Philistines came up, and said to her: Persuade him and see wherein his great strength lies, and by what means we may prevail against him, to subdue him; and we will give thee every one of us eleven hundred pieces of silver.[2] Now Delilah said to Samson: Tell me, I pray thee, wherein thy great strength lies, and wherewith thou canst be bound to subdue thee? Samson at first deluded her, and said: If they bind me with seven wet cords that were never dried, then I shall be as weak as any other man. When he was asleep[3] she bound him, as he had said. In another room of the house, she had placed Philistine lurkers, who were ready, upon notice to seize him. Now suddenly arousing him, she exclaimed: The Philistines are upon thee, Samson! He sprang up and broke the cords, as a thread of tow is broken, when it touches the fire. So the secret of his strength was not known. Again he was beset by her to reveal the secret; and she now added reproaches to her entreaties. Upon which he told her: If they would bind him with new ropes with which no work was ever done, he would be helpless as another man; but when this experiment was also tried, he broke them off his arms as a thread. A third time he deceived her, by saying: If thou weavest the seven locks of my head with the web, I shall be weak as another man. In his sleep she did so and fastened it as he had told her, and cried out again: Samson! The Philistines are upon thee! He awoke, and gave one wrench, and the web tore, his seven locks were free, and he went away as strong as ever.

And she said to him: How canst thou say: I love thee, when thy heart is not with me? Thou hast mocked me these three times, and hast not told me wherein thy great strength lies. And she pressed him daily with her words, and urged him, so that his soul was vexed to death. He, therefore, at length, revealed to her his whole heart, and said: There has not come a razor upon my head, for I have been a Nazarite to God from my birth: if I be shaven, then my strength will go from me, I shall become weak, and be like any other man. Now when Delilah saw that he had told her all his heart, she

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[1] A village to the north of Eleutheropolis, near Zorah.

[2] The number of the princes were five (according to Judges 3, 3), hence the sum pledged amounted to 5,500 shekels, between 3,000 and 3,500 dollars.

[3] And full of drink, says Josephus.

sent and called for the lords of the Philistines, saying: Come up this once, for he has told me all his heart.[1] Then the lords of the Philistines came up to her, and brought the money in their hands. She made him sleep upon her knees: and caused a man to shave the seven locks[2] of his head, and again she cried out: The Philistines are upon thee, Samson! He awoke out of his sleep, and thought: I will go out, as at other times before, and shake myself. For he knew not that the Lord was departed from him. But the Philistines seized him, brought him down to Gaza and bound him with brazen fetters,[3] and he did grind in the prison-house.

But the hair of his head began to grow again after he was shaven. Then the lords of the Philistines gathered together, to offer a great sacrifice to *Dagon*,[4] their god, and to rejoice; for they said: Our god has delivered into our hands Samson our enemy, and the destroyer of our country, who has slain so many of us. And when their hearts were merry, they said: Call for Samson that he may make us sport.[5] And they called for Samson out of the prison-house; and he played for them: and they placed him between the pillars. Then Samson said to the lad who held him by the hand: Suffer me to feel the pillars whereupon the house stands that I may lean upon them. Now the house was full of men and women; and all the lords of the Philistines were there; there were upon the roof about three thousand men and women, that looked on while Samson made sport.[6] And Samson called to the Lord, and said: O Lord God, remember me, I pray thee, and strengthen me, I pray thee, only this once, O God, that I may be at once avenged of the Philistines for my two eyes. And Samson took hold of the two middle pillars upon which the house stood, and on which it was borne up, of the one with his right hand, and of the other with his left. And Samson said: Let me die with the Philistines. And he bowed himself with all his might; and the house fell upon

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[1] Old Jewish expositors say that she knew this, because, "words of truth are readily recognizable, and because she felt sure that he would not take the name of God in vain."

[2] The strength of Samson depended, not on the external locks, but on the consecration of which they were the symbol.

[3] A Jewish expositor (Mishna Sota, cap. 8) observes: By a just judgment of God Samson loses his eyes, and is fettered with chains, because heretofore he followed his eyes too much, and allowed himself to be fettered by the allurements of the senses. The Jewish Rabbis are wont to call this, *measure for measure*.

[4] *Dagon*, the national idol of the Philistines, so called from דָּג (Dag) a fish. It had the human form down to the waist, with that of a fish below.

[5] A people shows its worst side when it heaps mockery and insult on a defenceless foe.

[6] The house being probably in the form of a modern Turkish kiosk, "consisting of a spacious hall, the roof of which rested in front on four columns; two of them standing at the ends, and two close together in the centre."—Faber, Archaeol. p. 444.

the lords, and upon all the people that were therein. So the dead whom he slew at his death were more than they whom he slew in his life.[1] Then his brothers and all the house of his father came down, and took him, and brought him up, and buried him between Zorah and Eshtaol in the burying-place of Manoah his father. And he judged Israel twenty years.

Who is mighty? He who subdues his evil inclination.—Sayings of the Fathers, 4, 1.

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[1] The tragedy ends terribly. Laughter and shout and drunken revel are at their highest, when Samson bends the pillars with great force: they break, the building falls,—a terrific crash, and the temple is a vast sepulchre. O Dagon, where is thy victory? O Gaza, where is thy strength? Princes and priests, together, with cups at their lips, and mockery in their hearts, are crushed by the falling stone. The galleries, with their burdens, precipitate themselves upon the heads of those below. Death was swifter than any rescue; the change from the sounds of rejoicing to groans and the rattle of death, terrible as the lightning. In the midst of them, great and joyous stood the hero and met his death. Since Samson must die, he could not have fallen greater. The blind hero died as the great victor, who, in penitence and prayer, expiated, by suffering and death, the errors of which he had been guilty.—*Cassel.*

BOOK OF RUTH.

80. RUTH, AND NAOMI HER MOTHER-IN-LAW.

(Ruth 1.)

In the days when the judges ruled, there was a famine in the land, and a man of Beth-lehem-judah went to sojourn in the country of Moab, with his wife, and his two sons. The name of the man was *Elimelech*, of his wife *Naomi*, and of his two sons *Mahlon* and *Chilion*. Not long after Elimelech died, and Naomi was left with her two sons. These took themselves wives of the women of Moab; the name of the one was *Orpah*, of the other *Ruth*. Having dwelt there about ten years, Mahlon and Chilion died also; so Naomi was deprived of her two sons and her husband. Now she arose with her daughters-in-law, that she might return from the country of Moab; for she had heard that the Lord had visited his people in giving them bread. But when they went on their way to return to the land of Judah, Naomi said to her two daughters-in-law: Go, return each one to her mother's house; the Lord deal kindly with you, as you have dealt with the dead and with me. The Lord grant you that you may find rest, each of you in the house of her husband. Then she kissed them. They lifted up their voice, and wept, and said to her: Surely we will return with thee to thy people. But Naomi said: Return back, my daughters; why will you go with me? have I any more sons that they may become your husbands? Nay, my daughters, the hand of the Lord is gone out against me. And they lifted up their voice, and wept again. And Orpah kissed her mother-in-law, and departed; but Ruth cleaved to her. But Naomi said: Behold, thy sister-in-law has gone back to her people, and to her gods; return thou after thy sister-in-law. Entreat me not, was Ruth's reply, to leave thee, to return from following thee; for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God. Where thou diest, will I die, and there will I be buried: the Lord do so to me, and more also, if aught but death part thee

and me. When she saw that Ruth was determined to go with her, then she left off speaking to her.

So they went until they came to Beth-lehem. And when they had come, all the city was moved about them; and they said: Is this Naomi? And she said: Call me not Naomi,[1] call me Mara; for the Almighty has dealt very bitterly with me. I went out full, and the Lord has brought me home again empty. So Naomi returned, and Ruth the Moabitess her daughter-in-law with her in the beginning of the barley harvest.

Thou desirest truth in the inward part.—Ps. 51, 6.
Love is strong as death.—Solom. Song, 8, 6.

81. RUTH GLEANING IN THE FIELD OF BOAZ.

(Ruth 2.)

Naomi had a kinsman of her husband's, a man of great wealth, whose name was *Boaz.* And Ruth said to Naomi: Let me now go to the field, and glean ears of corn after any one in whose sight I may find grace.[2] And she said: Go, my daughter. She went, and gleaned in a field after the reapers; and it so chanced that the portion of the field belonged to Boaz.

And behold, Boaz came from Bethlehem, and said to the reapers: The Lord be with you, and they answered him: The Lord bless thee.[3] Then Boaz said to his young man who was set over the reapers: Whose damsel is this? And the young man answered: It is the Moabitish damsel who came back with Naomi out of the country of Moab; for she said: I pray you, let me glean and gather after the reapers among the sheaves; so she came, and has continued from the morning until now; it is but little that she rested in the house. Then Boaz said to Ruth: Hearest thou not, my daughter? Go not to glean in another field, nor go from hence, but abide here close by my maidens. Let thy eyes be on the field that they reap, and go thou after them; behold, I have charged the men that they shall not touch thee: and when thou art thirsty, go to the vessels, and drink. Then she fell on her face, and bowed herself to the ground, and said: Why have I found grace in thy eyes, that thou shouldest take notice of me, seeing I am but a stranger? But

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[1] The meaning of *Naomi* (נָעֳמִי) is, pleasant, sweet, of *Mara* (מָרָה), bitter.

[2] The Israelites were commanded by their law to be merciful to the poor. The corners of the fields were not to be reaped. 3 Mos. 19, 9; 23, 22. If a sheaf should be accidentally left in the field, it was to be allowed to remain there. 5 Mos. 24, 19. This grain in the corners, and these odd sheaves in the field, were for the poor.

[3] These salutations are heard at this day in the East.

Boaz answered and said to her: I have been fully told everything that thou hast done to thy mother-in-law since the death of thy husband; and how thou hast left thy father and thy mother, and the land of thy birth, and hast come to a people which thou knewest not heretofore. May the Lord recompense thy work, and may a full reward be given thee of the Lord God of Israel, under whose wings thou hast come to seek refuge. Then Ruth said: Let me find favor in thy sight, my lord; for thou hast comforted me, and hast spoken friendly to thy handmaid, though I am not like one of thy handmaidens. And Boaz said to her at meal-time: Come thou hither, and eat of the bread, and dip thy morsel in the vinegar. And she sat beside the reapers, and he reached her roasted corn,[1] and she ate, and was satisfied, and had more than enough. And when she rose up to glean, Boaz commanded his men, saying: Let her glean also among the sheaves, and do not vex her; and let also some of the bunches fall on purpose for her, and leave them, that she may glean them, and rebuke her not. So Ruth gleaned in the field until the evening, and beat out what she had gleaned, and it was about an ephah (28 lbs.) of barley.

And she took it, and went into the city; and she brought forth, and gave to her mother-in-law what she had left over after she was satisfied. And Naomi said to her: Where hast thou gleaned to-day? and where didst thou work? blessed be he that took notice of thee. And she said: The man's name with whom I worked is Boaz. And Naomi said: Blessed be the Lord, who has not left off His kindness to the living and to the dead. The man is near of kin to us, one of our next kinsmen. And Ruth said: He said to me also: Thou shalt keep close by my men, until they have ended all my harvest. Then Naomi replied: It is good, my daughter, that thou go out with his maidens, and that they meet thee not in any other field. So Ruth kept close by the maidens of Boaz to glean to the end of the barley-harvest, and of the wheat-harvest; and she dwelt with her mother-in-law.

Deal thy bread to the hungry.—Isa. 58, 7.

82. RUTH MARRIES BOAZ.

(Ruth 3, 4.)

Then Naomi said to Ruth: My daughter, shall I not seek

[1] It is made thus: a quantity of the best ears, not too ripe, are plucked with the stalks attached. These are tied into small parcels, a blazing fire is kindled with dry grass and thorn bushes, and the corn-heads are held in it until the chaff is mostly burned off. The grain is thus sufficiently roasted to be eaten, and it is a favorite article all over the country.—Thomson's The Land and the Book, II. 510.

a resting-place for thee, that it may be well with thee? And now is not Boaz our kinsman? Behold, he winnows barley to-night in the threshing-floor. Therefore, wash, and anoint thyself, and put on thy raiment, and go down to the threshing-floor, but do not make thyself known, until he has finished eating and drinking, and he will tell thee what thou shalt do. And she said: All that thou sayest to me I will do.

And she went down to the floor. When Boaz had eaten and drunk, and his heart was merry, she said to him: I am Ruth, thy handmaid: spread therefore thy protecting wing over thy handmaid; for thou art a redeemer.[1] And he said: Blessed be thou of the Lord, my daughter! I will do to thee all that thou requirest; for all the city of my people knows that thou art a virtuous woman. And now it is true that I am a kinsman: but there is yet one nearer than I. Also he said: Bring thy cloak, and hold it. And when she held it, he measured six measures of barley, and laid it on her, and she went into the city. When she came to her mother-in-law, she told her all that the man had done. And she said: These six measures of barley he gave me: for he said to me: Go not empty to thy mother-in-law. Then Naomi said: Sit still, my daughter, until thou knowest how the matter will turn out, for the man will not rest, until he has finished the matter this day.

Then Boaz went up to the gate[2] and sat down there; and behold, the kinsman of whom Boaz had spoken was passing by, to whom he said: Ho, such a one! turn aside, sit down here. And he sat down. Then Boaz took ten[3] men of the elders of the city, and said: Sit down here, and they sat down. And he said to the kinsman. Naomi who has come back out of the country of Moab, sells a parcel of land, which belonged to Elimelech. And I thought to inform thee, and say: Buy it before the inhabitants, and before the elders of my people. If thou wilt redeem it, redeem it, but if thou wilt not redeem it, then tell me, that I may know, for there is none to redeem it beside thee; and I am after thee. And he said: I will redeem it. Then Boaz said: When thou buyest the field of the hand of Naomi, thou must buy it also of Ruth the Moabitess, the wife of the dead, in order to raise

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[1] It was an ancient law in Israel (Deut. 25, 5) that when a man died without issue, his brother was bound to marry his widow, and to regard the son she bears as heir to the name and possessions of the deceased husband. In accordance with the spirit of this law the obligation passes over to the nearest relatives of the deceased, if there be no brother. And such a relative was called a *Redeemer*.

[2] The gate of the city was in those days the chief place for all public assemblies.

[3] In post-biblical times it was a maxim that an assembly for religious worship must consist of *ten* persons.—Mishna Sanhedrin, 1, 6.

up the name of the dead upon his inheritance. But the kinsman said: I cannot redeem it for myself, lest I mar my own inheritance: redeem thou my right of redemption for thyself, for I can not redeem it.

And Boaz said to the elders, and to all the people: You are witnesses this day, that I have bought all that was Elimelech's, and all that was Chilion's and Mahlon's, of the hand of Naomi. Moreover, Ruth, the Moabitess, the wife of Mahlon, have I acquired to be my wife, to raise up the name of the dead upon his inheritance, that the name of the dead be not cut off from among his brethren, and from the gate of his place; you are witnesses this day. And all the people that were in the gate, and the elders, said: We are witnesses. The Lord make the woman that is come into thy house like Rachel and like Leah, who both built up the house of Israel: and do thou worthily in Ephratah, and be famous in Bethlehem.

So Boaz took Ruth, and she was his wife: and the Lord gave her a son. Now the women said to Naomi: Blessed be the Lord, who has not left thee this day without a kinsman, and his name may be famous in Israel. He shall be to thee a restorer of thy life, and a nourisher of thy old age: for thy daughter-in-law who loves thee, who is better to thee than seven sons, has borne him. And Naomi took the child, and laid it in her bosom, and became nurse to it. And the women her neighbors gave it a name, saying: There is a son born to Naomi; and they called his name Obed: he is the father of Jesse, the father of David.

The woman that fears the Lord, she shall be praised. Give ye her of the fruit of her hands, and let her works praise her in the gates.—Prov. 31, 30, 31.

Hide not thyself from thy own flesh (kindred and countrymen).—Isa. 58, 7.

Many daughters have done virtuously, but thou excellest them all.—Prov. 31, 29.

THE FIRST
BOOK OF SAMUEL.

83. SAMUEL'S CHILDHOOD.

(1 Sam. 1, 2.)

There was a man at *Ramathaim-zophim*[1] in Mount Ephraim, whose name was ELKANAH, an Ephrathite.[2] He had two wives, HANNAH and PENINNAH. Peninnah had children. but Hannah had none. This man went up out of his city yearly to worship and to sacrifice to the Lord of hosts in Shiloh. And when the time was that Elkanah offered and held, as it was customary, a sacrificial repast, he gave to Peninnah his wife, and to all her sons and her daughters, portions of the sacrifice. But to Hannah he gave the most valued portion, for he loved Hannah, although the Lord had withheld children from her. Peninnah, however, provoked her sorely on that account, year by year, whenever he went up to the House of the Lord; therefore, Hannah wept and did not eat. Then Elkanah said to her: Hannah, why weepest thou? and why eatest thou not? and why is thy heart grieved? Am I not better to thee than ten sons?

Once when they were in Shiloh and after they had eaten and drunk, Hannah was again in bitterness of soul and she went into the House of God. Now ELI, the high-priest, sat upon a seat by a post of the Temple of the Lord. Hannah prayed to the Lord and wept much. And she made a vow, and said: O Lord of hosts, if thou wilt indeed look on the affliction of thy handmaid, and remember me, and give me a man-child, then I will give him to the Lord all the days of his life, and there shall no razor come upon his head. And

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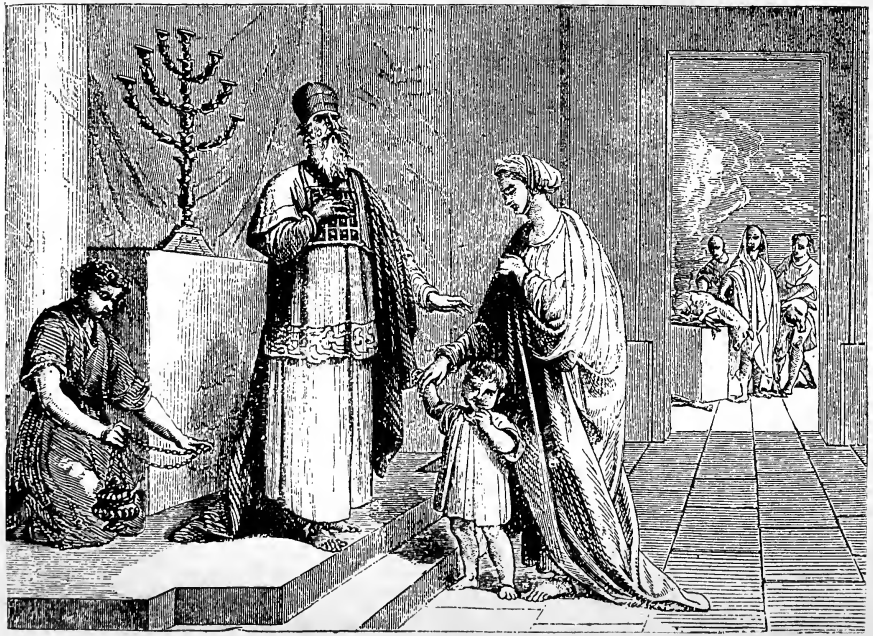
[1] Or *Ramah*, about six miles northward from Jerusalem. It was doubtless built upon two hills, hence the dual form Ramath*aim*.

[2] Samuel was by birth a member of the tribe of Levi, descending from *Kohath*, Levi's second son. (I. Chron. 6, 22, 23.) He is called an "Ephrathite" or an *Ephraimite*, because as far as his civil standing was concerned, he was reckoned to the tribe of Ephraim. The Levites were regarded as belonging to the tribes in which they had their original homes. (Ewald, History, II. 433.)



The Infant Samuel being Dedicated to God (p. 127).

Levy Type Photo Eng. Co., Baltimore.

as she continued praying before the Lord, Eli observed her. Now Hannah spoke in her heart; only her lips moved, but her voice was not heard; therefore Eli thought she was drunk. And he said to her: How long wilt thou be drunk? put away thy wine from thee. Hannah answered and said: No, my lord, I am a woman of a sorrowful spirit: I have drunk neither wine nor strong drink, but have poured out my soul before the Lord. Count not thy handmaid for a worthless woman; for out of the abundance of my grief and misery have I spoken hitherto. Then Eli answered and said: Go in peace! and the God of Israel grant thee thy petition that thou hast asked of Him. And she said: Let thy handmaid find grace in thy sight. So the woman went her way, and did eat, and her countenance was no more sad.

They rose up in the morning early, worshipped before the Lord, and returned to their house at Ramah: and the Lord remembered her. For a son was born to her, and she called him SAMUEL.[1]

And when she had weaned him, she took him up with her, and brought him to Eli, and said: O my lord, as thy soul lives, my lord, I am the woman that stood by thee here, praying to the Lord. For this child I prayed; and the Lord has given me my petition which I asked of Him: Therefore also I have lent him to the Lord; as long as he lives he shall be lent to the Lord.

Then Hannah prayed, and said:
My heart rejoiceth in the Lord;
My horn[2] is exalted in the Lord;
My mouth is enlarged over mine enemies,
Because I rejoice in thy salvation.
There is none holy as the Lord,
For there is none besides Thee;
Neither is there any rock like our God.
Talk no more so exceeding proudly,
Let not arrogancy come out of your mouth;
For the Lord is a God of knowledge,
And by him actions are weighed.
The bows of the mighty men are broken,
And they that stumbled are girded with strength.
They that were full have hired out themselves for bread,
And they that were hungry are at rest:
So that the barren hath borne seven,
And she that hath many children is waxed feeble.
The Lord killeth, and maketh alive:
He bringeth down to the grave, and bringeth up.
The Lord maketh poor, and maketh rich:
He bringeth low, and lifteth up.

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[1] שְׁמוּאֵל, i. e. the *heard* or *asked of God.*

[2] The horn is an emblem of power and of dignity; the exaltation of the horn expresses elevation of privilege and honor, and its depression represents the opposite.

He raiseth up the poor out of the dust,
And lifteth up the beggar from the dung-hill,
To set them among princes,
And to make them inherit the throne of glory;
For the pillars of the earth are the Lord's,
And He hath set the world upon them;
He will keep the feet of his saints,
And the wicked shall be silent in darkness;
For by strength shall no man prevail.
The adversaries of the Lord shall be broken to pieces:
Out of heaven shall He thunder upon them.
The Lord shall judge the ends of the earth.

Wherewithal shall a young man keep his way pure? If he taketh heed according to Thy word.—Ps: 119, 9.

84. SAMUEL IS LEFT AT SHILOH. ELI'S WICKED SONS. SAMUEL IS CALLED BY THE LORD.

(1 Sam. 2. 3.)

Thus Samuel remained with Eli, and ministered to the Lord. The child's dress, an ephod of white linen, the ordinary garb of the priests, marked his dedication to the Lord's service. Moreover, his mother made him a little coat,[1] and brought it to him from year to year, when she came up with her husband to offer the yearly sacrifice.

Samuel grew in stature, and conducted himself so wisely and piously, that he was in favor, both with the Lord, and with men; and the Lord began early to reveal Himself to him. Samuel did not suffer himself to be turned away from the ways of the Lord by the two wicked sons of Eli, *Hophni* and *Phinehas*, whose sins were exceedingly great, and who committed many acts of violence. Their father did indeed speak to them, and said: Why do you do such things? for I hear of your evil dealings by all this people; nay, my sons, for it is no good report that I hear. You make the Lord's people transgress. If a man sin against another, the judge shall judge him, but if a man sin against the Lord, who shall entreat for him?

This reproof was entirely too mild, and seems to have been given at too late a period, for it is assigned as a reason why it took no effect, that the Lord had determined to slay them. These young men ought to have been removed entirely from the service of the altar and the tabernacle. At any rate, his rebukes should have been more seasonable, more frequent, and more severe, for conduct which was so enormously wicked, the more so, as Eli received an admonition and solemn message from an anonymous prophet, who came and said to him: Thus saith the Lord: Did I plainly appear to the house of thy father, when they were in Egypt in Pharaoh's house? And did I choose him out of all the tribes of Israel to be My priest, to offer upon My altar, to burn incense, to wear an ephod before Me? and did I give to the house of thy father all the offerings

[1] מְעִיל (*meîl*) is the same used for the high priest's robe (2 Mos. 28, 4, 31, 34). We find this *meîl* continuing to be Samuel's dress after he was grown up (1 Sam. 15, 27), and the mention of it by the witch of Endor. (1 Sam. 28, 14.)

made by fire of the children of Israel? Wherefore kick ye at My sacrifice and at My offering, which I have commanded in My habitation; and honorest thy sons above Me, to make yourselves fat with the chief of all the offerings of Israel My people? Therefore the Lord God of Israel saith: I said indeed that thy house, and the house of thy father, should walk before Me for ever; but now the Lord saith: Be it far from Me; for them that honor Me I will honor, and they that despise Me shall be lightly esteemed. Behold, the days come, that I will cut off thy arm, and the arm of thy father's house, that there shall not be an old man in thy house. And this shall be a sign unto thee, that shall come upon thy two sons, on Hophni and Phinehas; in one day they shall die both of them. And I will raise Me up a faithful priest, who shall do according to that which is in My heart and in My mind: and I will build him a sure house. And it shall come to pass, that every one who is left in thy house shall come and crouch to him for a piece of silver and a morsel of bread, and shall say: Put me, I pray thee, into one of the priest's offices, that I may eat a piece of bread.

In those days the word of the Lord was precious; and there was no vision promulgated. Some time had elapsed since God's awful message was communicated to Eli by the prophet; and yet no reformation had taken place in his sons.

And it came to pass, at that time, when Eli was laid down in his place, and his eyes had begun to grow dim; he could not see; and ere the lamp of God went out in the temple of the Lord, where the ark of God was, and Samuel was laid down to sleep, that the Lord called Samuel[1] and he answered: Here am I. And he ran to Eli, and said: Here am I; for thou calledst me. And he said: I called not; lie down again. And he went and lay down. And the Lord called yet again: Samuel! And Samuel arose, and went to Eli, and said: Here am I; for thou didst call me. And he answered: I called not, my son; lie down again. Now Samuel did not yet know the Lord, neither was the word of the Lord yet revealed to him. And the Lord called Samuel again the third time. And he arose, and went to Eli, and said: Here am I; for thou didst call me. And Eli perceived that the Lord had called the child. Therefore Eli said to Samuel: Go, lie down: and it shall be, if it happens that thou art called, thou shalt say: Speak, O Lord; for Thy servant hears. So Samuel went and lay down in his place. And the Lord called as at other times: Samuel! Samuel! Then Samuel answered, Speak; for Thy servant hears.

And the Lord said to Samuel: Behold, I will do a thing in Israel, at which both the ears of every one that hears it shall tingle. In that day I will perform against Eli all the things which I have spoken concerning his house; both the beginning and the ending. For I have told him, that I will judge his house for ever, for the iniquity which he knew:

[1] Josephus says that Samuel's call to the prophetic office happened when he had just completed his twelfth year.—Antiq. V. X. 4.

because his sons brought curses upon themselves; they made themselves vile, and he restrained them not. And therefore I have sworn to the House of Eli, that the iniquity of Eli's house shall not be purged with sacrifice nor offering for ever. Samuel lay until the morning, and opened the doors of the house of the Lord. He feared to tell Eli the vision. But Eli called Samuel, and said: Samuel, my son. And he answered: Here am I. And he said: What is the thing that the Lord has said to thee? I pray thee hide it not from me: God do so to thee, and more also (that is, God punish thee too), if thou hide any thing from me of all the things that He said to thee. And Samuel told him every word, and hid nothing from him. When Eli heard it, he said humbly: It is the Lord: let Him do what seems good to Him.

Withhold not correction from a child; if thou beat him with the rod, he will not die.—Prov. 23, 13.

It is the Lord; let Him do what seems good to Him.—1 Sam. 3, 18.

85. THE ISRAELITES DEFEATED BY THE PHILISTINES.

(1 Sam. 4—7.)

And the words which the Lord had spoken to Samuel came true, for the children of Israel went out against the Philistines to battle, and pitched beside *Eben-ezer*.[1] The Philistines made their camp at *Aphek*,[2] and put themselves in array against Israel; and when they joined battle, Israel was smitten; and the Philistines slew of the army in the field about four thousand men. When the army of Israel came back to their camp after the battle, the elders said: Wherefore has the Lord smitten us to-day before the Philistines? Let us fetch the ark of the covenant of the Lord out of Shiloh to us, that, when it comes among us, it may save us out of the hand of our enemies. So the people sent to Shiloh, that they might bring from thence the ark of the covenant. Hophni and Phinehas, the two sons of Eli, came themselves to the camp, bearing the sacred shrine between them. When it was brought into the camp, the people were glad, and the noise sounded far off on every side. The Philistines heard the shouting and were sorely afraid. Woe unto us! they exclaimed, who shall deliver us out of the hands of this mighty god? Then they said to one another: Let us be strong, and fight like men, that we may not be servants to the Hebrews.[3] And they fought again and Israel was smitten, and they fled

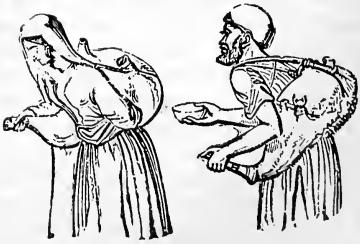
[1] The place afterwards so named by Samuel.

[2] Toward the western frontier of Judah, not very far from Mizpah of Benjamin.

[3] This was the name by which the Israelites were known to foreign nations.

Bearing the Holy Utensils to Rome, from the Arch of Titus.

Dagon (p. 131).



Water-Carriers (p. 97).

Levy Type Photo-Eng. Co., Baltimore.

every man into his tent; and there was a very great slaughter: for there fell of Israel thirty thousand men. And the ark of God was taken; and the two sons of Eli, Hophni and Phinehas, were slain.

And there ran a man of Benjamin out of the army, and came to Shiloh the same day, with his clothes rent, and earth upon his head. While Eli sat upon a seat by the way-side watching, for his heart trembled for the ark of God, he heard a loud wail arise. What does this tumult mean? the old man asked. And the man came in hastily, and told Eli. Now Eli was ninety-eight years old; he could not see. And the man said to Eli: I am he who came out of the army, and I fled to-day out of the army. And he said: What happened there, my son? And the messenger answered and said: Israel has fled before the Philistines, and there has been also a great slaughter among the people, and thy two sons also, Hophni and Phinehas, are dead, and the ark of God is taken. And when he made mention of the ark of God, Eli fell from off the seat backward by the side of the gate, and his neck broke, and he died. He had judged Israel forty years.

Meanwhile the Philistines carried the ark of God to *Ashdod*,[1] and placed it in the temple of their god Dagon. But when they arose early in the morning, behold, Dagon was fallen upon his face to the earth before the ark of the Lord. Then they lifted it up, and set it in its place again. And when they arose early on the next morning, behold, Dagon was fallen upon his face to the ground again before the ark of the Lord; and the head of Dagon, and both the palms of his hands were cut off upon the threshold; only the stump of the idol was left. After that the hand of the Lord was heavy upon the people of *Ashdod*, and smote them with diseases. Therefore they carried the ark to *Gath*.[2] And it was so that the hand of the Lord was also against this city with a very great destruction. Therefore they sent the ark of God to *Ekron*.[3] And the Ekronites cried out, saying: They have brought the ark of the God of Israel to us, to slay us and our people. So the Lords of the Philistines resolved to send back the ark with presents to the Israelites, after it had been with them seven months. They sent it to *Beth-Shemesh*,[4] whence it was brought to *Kirjath-Jearim*[5]

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[1] *Ashdod*, 34 miles west of Jerusalem. It was the property of the tribe of Judah, but the Philistines either retained or retook it.

[2] *Gath* was another city of the Philistines not very far from Ashdod.

[3] *Ekron*, one of the capital cities of the Philistines, 24 miles west of Jerusalem.

[4] *Beth-shemesh* on the border of Judah, one of the cities of the priests.

[5] The modern Kuryet-el-Enab (city of grapes), as Robinson suggests, ten miles from Beth-shemesh.

into the house of ABINADAB, and he sanctified ELEAZAR his son, to keep the ark of the Lord.

Their idols are silver and gold, the work of men's hands. They have mouths, but they speak not; eyes have they, but they see not; they have ears, but they hear not, feet have they, but they walk not, neither speak they through their throat. They that make them are like to them; so is every one that trusteth in them. O Israel, trust thou in the Lord.

86. SAMUEL JUDGES ISRAEL. DEFEAT OF THE PHILISTINES.

(1 Sam. 7, 8.)

Yet twenty years longer the Israelites groaned under the yoke of the Philistines; and all lamented after the Lord and entreated His return. Then Samuel spoke to all the house of Israel, saying: If you do return to the Lord with all your hearts, then put away the strange gods and Ashtaroth from among you, and prepare your hearts to the Lord, and serve Him only, and He will deliver you out of the hand of the Philistines. Then the children of Israel did put away Baalim and Ashtaroth; there was a general return to the worship of God; they destroyed their images and altars, and served the Lord only. And Samuel said: Gather all Israel to *Mizpeh*,[1] and I will pray for you to the Lord, that He may accept your repentance, strengthen your resolutions, and give you deliverance from your enemies.

And they were gathered to Mizpeh, and drew water, and poured it out before the Lord, to denote their grief and deep repentance,[2] and that if their heads were waters, and their eyes fountains of tears, all would be too little to mourn for their aggravated guilt; and they fasted on that day, and said there: We have sinned against the Lord.

And Samuel judged the children of Israel in Mizpeh; he took upon himself the office of a judge from this time forward, and all Israel, even from DAN[3] to BEER-SHEBA knew that Samuel was appointed to be the prophet of the Lord.

And when the Philistines heard that the children of Israel were gathered to Mizpeh, they went up against them, suspecting that they were forming some scheme to throw off their yoke. The Israelites were greatly afraid and said to Samuel: Cease not to cry to the Lord our God for us, that He will save us out of the hand of the Philistines.

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[1] *Mizpeh* in the north of Benjamin.

[2] Thus the Targum; Comp. Ps. 22, 15.

[3] *Dan* being in the extreme north, as *Beer-sheba* was the extreme south, the proverbial expression: "From Dan to Beer-sheba," came into common use to express the whole extent of Palestine.

And Samuel took a sucking lamb, and offered it whole as a burnt offering to the Lord: and he cried to the Lord for Israel; and the Lord answered him. As Samuel was offering up the burnt-offering, the Philistines drew near to battle against Israel: but the Lord thundered with a great thunder[1] on that day upon the Philistines, and discomfited them,[2] and they were smitten before Israel. Then Samuel took a stone and set it between Mizpeh and Shen; he set it up as a memorial of this victory, gained at the same place where they had been vanquished by the Philistines, and the ark taken from them, and called the name of it EBEN-EZER, that is, the stone of help, saying: Hitherto has the Lord helped us; expressing thankfulness for past deliverances, and hope that He would go on and complete the work.

So the Philistines were subdued, and they came no more into the coast of Israel: and the hand of the Lord was against them all the days of Samuel. And the cities which the Philistines had taken from Israel were restored to Israel, from Ekron even to Gath: and the coasts thereof did Israel deliver out of the hands of the Philistines. And there was peace between Israel and the other inhabitants of Canaan. So Samuel judged Israel all the days of his life.[3]

He superintended besides a company of youthful prophets who were receiving an official training in schools or (to adopt a modern term) colleges of Prophets. Such companies we find in his lifetime at Ramah (1 Sam. 19, 20); others afterwards at Bethel, Jericho, Gilgal, and elsewhere. So important was this work wrought by him, that he is classed in Holy Scripture with Moses (Jer. 15, 1; Ps. 99, 6).

In pursuance of his duties as judge he went from year to year in circuit to Bethel, Gilgal, and Mizpeh, and judged Israel in all those places. And his return was to Ramah; for there was his house; and there he built an altar to the Lord. Samuel was the last of the judges, because he was the first who governed all the tribes and thus prepared and made possible the Monarchy. The following 15 judges administered the public affairs of Israel:

1. OTHNIEL.
2. EHUD, the Judge with the double-edged dagger.
3. SHAMGAR, the deliverer with the ox-goad.
4. { DEBORAH, the female Judge and prophetess.
   { BARAK, the military hero.
5. GIDEON, or JERUBBAAL, the Judge who refused to be King.
6. ABIMELECH, the fratricide and thorn-bush King.
7. TOLAH of Issachar.
8. JAIR, the Gileadite.
9. JEPHTHAH, the Judge of the vow.
10. IBZAN, of Bethlehem.

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[1] They interpreted the thunder as the answer to Samuel's prayer.

[2] According to Josephus, there was also an earthquake, so that they fled with great precipitation.

[3] As civil judge. The military leadership belonged to Saul, when he became king.

11. ELON, the Zebulonite.
12. ABDON, the Pirathonite.
13. SAMSON, the Nazarite Judge.
14. ELI, the High-priest.
15. SAMUEL, the last of the Judges and inaugurator of the monarchy.

Come, and let us return to the Lord; for He has torn, and He will heal us; He has smitten, and He will bind us up.—Hos. 6, 1.

87. THE ISRAELITES PETITION TO HAVE A KING.

(1 Sam. 8.)

When Samuel was old and his strength diminished, he appointed his two sons, JOEL and ABIAH, to assist him as judges, and fixed them in the southern parts of the land. But they did not walk in his ways, they turned aside after lucre, and took bribes, and perverted judgment. Then all the elders of Israel gathered together, and came to Samuel to Ramah, and said: Behold, thou art old, and thy sons walk not in thy ways: now make us a king to judge us like all the nations.

But the thing displeased Samuel, and he prayed to the Lord for direction in this case. And the Lord said to Samuel: Hearken to the voice of the people in all that they say to thee; for they have not rejected thee, but they have rejected Me, that I should not reign over them.[1] Yet warn them solemnly, and show them the manner of the king who shall reign over them.

And Samuel told all the words of the Lord to the people that asked of him a king, and said: This will be the manner of the king that shall reign over you: He will take your sons, and appoint them for himself, for his chariots, and for his horsemen; and some shall run before his chariots; and he will appoint for himself captains over thousands, and captains over fifties; and will set them to plough his ground, and to reap his harvest, and to make his instruments of war, and the instruments of his chariots; and he will take your daughters to be confectioners, and to be cooks, and to be bakers; and he will take your fields, and your vineyards, and your olive-yards, even the best of them, and give them to his servants; and he will take the tenth of your seed, and of your vineyards, and give to his officers and to his servants;

[1] God has acted as their King in times past, making their laws, choosing their governors, directing in all difficult cases, making war and peace, and thus ordering all those things, which in other States were left to the King. Thus it appears that their government was a *Theocracy* (government of a State by the immediate administration of God).

and he will take your men-servants, and your maid-servants, and your choicest young men, and your asses, and put them to his work; he will take the tenth of your sheep, and you shall be his servants, and you shall cry out on that day on account of your king whom you shall have chosen for you; and the Lord will not hear you on that day.

Nevertheless the people refused to obey the voice of Samuel; and said: Nay, we will have a king over us, that we may be like all the other nations; and that our king may judge us, and go out before us, and fight our battles.

Samuel then dismissed the people to their homes.

I will be thy King; where is any other that may save thee in all thy cities? I gave thee a king in My anger, and took him away in My wrath.—Hos. 13, 10, 11.

THE REIGN OF SAUL AND EARLY HISTORY OF DAVID.

C. E. 1095—1056.

88. ELECTION OF SAUL.

(1 Sam. 9. 10.)

There was a man of Benjamin, whose name was *Kish*, a mighty man of wealth. He had a son, whose name was *Saul*,[1] a young and handsome man, and there was not among the children of Israel a man handsomer than he: from his shoulders and upwards he was higher than any of the people. It so happened that some asses belonging to Kish had wandered astray and were lost, and that he said to Saul his son: Take now one of the servants with thee, and arise, go seek the asses. The two set out; they passed through Mount Ephraim and several other places, without finding the animals. After a three days' fruitless search, Saul, beginning to fear lest his father's care for his lost property should be changed into solicitude for the safety of his son, proposed to return home, but his servant said: Behold now, there is in this city a man of God, and he is an honorable man; all that he says, comes surely to pass; now let us go thither; peradventure he can show us the way that we should go. Then Saul said to his servant: Well said; come, let us go. And as they went up the hill to the city, they found young maidens going out to draw water, and said to them: Is the seer here? (He that is now called *Prophet*, was beforetime called *Seer*.)

And they answered and said: He is; behold, he is before

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[1] שָׁאוּל

you: make haste now, for he came to-day to the city; for there is a sacrifice of the people to-day in the high place. So the two hastened up the hill, and when they had come into the city, behold, Samuel came out toward them, to go up to the high place. Now the Lord had told Samuel in his ear a day before Saul came, saying: To-morrow, about this time, I will send thee a man out of the land of Benjamin, and thou shalt anoint him to be captain over My people Israel, that he may save My people out of the hand of the Philistines; for I have looked upon My people, because their cry has come to Me. And when Samuel saw Saul, the Lord said to him: Behold the man of whom I spoke to thee! this same shall reign over My people. Then Saul drew near to Samuel in the gate, and said: Tell me, I pray thee, where the seer's house is? And Samuel answered Saul, and said: I am the seer; go up before me to the high place; for thou shalt eat with me to-day, and to-morrow I will let thee go, and will tell thee all that is in thy heart. And as for thy asses that were lost three days ago, set not thy mind on them; for they are found. And on whom is all the desire of Israel? Is it not on thee, and on all thy father's house? What the desire of the nation was at that time could not be unknown to Saul, and, conscious of his own insignificance, he modestly answered and said: Am I not a Benjamite, of the smallest of the tribes of Israel? and my family the least of all the families of the tribe? wherefore then speakest thou so to me? And Samuel took Saul and his servant, and brought them into the hall attached to the sanctuary, and made them sit in the chief place among the thirty persons who were invited to the feast. After the feast Samuel took Saul to the top of his house, which being flat on the roof, was convenient for walking and taking the air; here he communed privately with him.

The next morning, as Saul was leaving Ramah, Samuel went with him, and when they had reached the outskirts of the city, Samuel said to Saul: Bid the servant pass on before us (and he passed on), but stand thou still awhile that I may tell thee the word of God. Then Samuel took a vial of oil, and poured it upon Saul's head, and kissed[1] him, saying: Behold, the Lord has anointed thee to be captain over His inheritance! Then he gave him different signs of events that would happen on his way home. He, moreover informed him that he would encounter a company of prophets and he also would prophesy. And it was so. At *Gibeah*,[2] behold, a company of

[1] To kiss, according to eastern custom, was to proffer homage and service.—Hos. 13, 2; 1 King 19, 18.

[2] The place of Saul's abode when chosen king.

prophets met him, and the spirit of God came suddenly over him, and he prophesied[1] in the midst of them. Then the people said to one another: What is this that has happened to the son of Kish? Is Saul also among the prophets? And this saying passed into a proverb. All the other signs happened also as Samuel had predicted.

Meanwhile Samuel called the people together at Mizpeh, and said to the children of Israel: Thus saith the Lord God of Israel: I brought up Israel out of Egypt, and delivered you out of the hand of the Egyptians, and out of the hand of all kingdoms, and of them that oppressed you: And you have this day rejected your God, who Himself saved you out of all your adversities, and your tribulations; and you have said to Him: Nay, but set a king over us. Now therefore, present yourselves before the Lord by your tribes, and by your thousands. And when Samuel had caused all the tribes of Israel to come near, he proceeded to elect their future ruler by lot. The lot fell first upon the tribe of Benjamin, and then upon the family of Matri, next upon the household of Kish, and lastly upon his son Saul. But he had modestly hid himself among the carts and baggage, and when he was found, and stood among the people, he was higher than any of the people from his shoulders and upward. Now Samuel said to all the people: See ye him whom the Lord has chosen, that there is none like him among all the people? And all the people shouted, and said: God save the king! Then Samuel told the people the manner of the kingdom, and wrote it in a book, and laid it up before the Lord. Then Samuel sent the people away, every man to his house. Saul also went home to Gibeah; many good men paid him the respect that was due to him, but the greater part were evil men who despised and derided him, saying: How shall this man save us? But Saul held his peace.

A man's pride shall bring him down, but the man that is of a humble spirit shall attain to honor.—Prov. 29, 23.

89. SAUL'S FIRST VICTORY.

(1 Sam. 11.)

Nahash, the Ammonite, came up and encamped against *Jabesh-Gilead*,[2] and all the men of Jabesh said to Nahash: Make a covenant with us, and we will serve thee. On this

[1] Prophesy signifies here praising God with instruments of music and singing, or speaking in a sublime manner about divine truths.—1 Chron. 25, 3.

[2] A town lying east of Jordan, and not far from the Sea of Galilee.

condition, he answered, will I spare you, that I may thrust out all your right eyes, and lay it for a reproach upon all Israel. And the elders of Jabesh said to him: Give us seven days' respite, that we may send messengers to all the coasts of Israel, and then, if there be no man to save us, we will come out to thee. Then the messengers came to Gibeah of Saul, and told the tidings in the ears of the people; and all the people lifted up their voices and wept. And behold, Saul came after the herd out of the field; and he said: What aileth the people that they weep? And they told him the tidings of the men of Jabesh. Then the spirit of God came upon Saul when he heard those tidings, and his anger was kindled greatly. And he took a yoke of oxen, and hewed them in pieces, and sent them throughout all the coasts of Israel by the hands of messengers, saying: Whosoever comes not forth after Saul and after Samuel, so shall it be done to his oxen. And the fear of the Lord fell on the people, and they came out with one consent. And when he numbered them, the children of Israel were three hundred thousand, and the men of Judah thirty thousand. And they said to the messengers that came: Thus shall ye say to the men of Jabesh-gilead: To-morrow, by the time the sun is hot, ye shall have help. The messengers came and told it to the men of Jabesh; and they were glad. Therefore the men of Jabesh said: To-morrow we will come out to you, and you shall do with us all that seems good to you.

On the morrow, Saul put the people in three companies; and they came into the midst of the host in the morning-watch, slew the Ammonites until the heat of the day, and gained a complete victory. Pleased with Saul's bravery and success, the people now said: Who is he that said: Shall Saul reign over us? bring the men, that we may put them to death. But Saul said: There shall not a man be put to death this day, for to-day the Lord has wrought salvation in Israel. Then Samuel said to the people: Come, and let us go to Gilgal,[1] and renew the kingdom there. And all the people went to Gilgal; and there they made Saul king, and sacrificed sacrifices of peace-offerings before the Lord; and there Saul and all the men of Israel rejoiced greatly.

And Samuel said to all Israel: Behold, I have hearkened to your voice in all that you said to me, and have made a king over you. And now, behold, I am old and gray-headed; I have walked before you from my childhood to this day. Behold, here I am; witness against me before the Lord, and

[1] At the eastern extremity of the district of Jericho, a place convenient for the inhabitants on both sides of the Jordan.

before his anointed; whose ox have I taken? or whose ass have I taken? or whom have I defrauded? whom have I oppressed? or of whose hand have I received any bribe to blind my eyes therewith? and I will restore it you. And they said: Thou hast not defrauded us, nor oppressed us, neither hast thou taken ought of any man's hand. And he said: The Lord is witness against you, and His anointed is witness this day, that you have not found aught in my hand. And they answered: He is witness. Now Samuel went on, saying: In truth you committed a wrong to ask a king; but if you will fear the Lord, and serve Him, and obey His voice, so as not to rebel against the word of the Lord, and will be, both you and your king who reigns over you, followers after the Lord your God, then you shall be safe and happy under His care. But if you will not obey the voice of the Lord, but rebel against the commandment of the Lord, then shall the hand of the Lord be against you, as it was against your fathers. And do not turn aside after vain things. For the Lord will not forsake His people for His great name's sake: because it has pleased the Lord to make you His people. Moreover as for me, God forbid that I should sin against the Lord in ceasing to pray for you; but I will teach you the good and the right way: only fear the Lord, and serve Him in truth with all your heart: and consider what great things He has done for you. But if you shall still do wickedly, you shall be consumed, both you and your king.

Only fear the Lord, and serve Him in truth with all your heart.—1 Sam. 12, 24.

90. SAUL AND JONATHAN DEFEAT THE PHILISTINES.

(1 Sam. 13, 14.)

Saul chose him 3,000 men of Israel; whereof 2,000 were with him at Michmash[1] and in Mount Bethel, and 1,000 with his son *Jonathan*[2] in Gibeah. Saul had now fully taken the reins of government. The Philistines, perhaps aware of the change in the Hebrew state, and having lost the remembrance of their overthrow at Mizpeh, began to make new en-

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[1] *Mukhmas* on the northern edge of the great Wady Suweinit.

[2] Saul received his authority first of all from the hands of Samuel by a private consecration to his office; afterwards by means of an appeal to the sacred lot. There was a third ceremonial by which the kingdom was practically inaugurated. An interval of several years occurred between these successive steps. At the moment when he first addressed himself to Samuel he was a *bachur*, a young (unmarried) man, and in the third year of his actual reign, he had already a son (Jonathan), who was grown to man's estate.

croachments. Their garrisons already held some of the heights of Israel. And Jonathan smote the Philistines that were in *Geba*.[1] This was the signal for a general war. Saul blew the trumpet throughout the land, saying: Let the Hebrews hear, and called the people together to Gilgal.

And the Philistines gathered themselves together to fight with Israel a great many chariots, six thousand horsemen, and people as the sand which is on the seashore in multitude; and they came up and pitched in Michmash. So large an army terrified the Hebrews and some concealed themselves in caves and thick bushes among the rocks and on the mountains, and in pits in the earth, while others fled over Jordan into the land of Gilead, where the two and a half tribes lived. The few who were left, followed after Saul their king, but they trembled with fear.

Saul came to Gilgal; for Samuel had promised to meet him there, and had commanded him to wait till he should come, that he might offer up burnt-offerings and peace-offerings for the people and ask the Lord to save them from the Philistines. And Saul tarried seven days, according to the time that Samuel had appointed; but Samuel came not, and the people were scattered from Saul. Then Saul said: Bring hither a burnt-offering to me, and peace-offerings. And he offered the burnt-offering. But as soon as he had done it, Samuel came; and Saul went out to meet him, that he might salute him. But Samuel said: What hast thou done? Saul replied: I saw that the people were scattered from me, and that thou camest not within the days appointed, and that the Philistines gathered themselves together at Michmash; therefore, said I, the Philistines will now come down upon me to Gilgal, and I have not made supplication to the Lord; I forced myself therefore, and offered a burnt-offering. And Samuel said to Saul: Thou hast done foolishly, thou hast not kept the commandment of the Lord thy God which He commanded thee; the Lord would have established thy kingdom upon Israel for ever, but now thy kingdom shall not continue: the Lord has selected for Himself a man after His own heart, and the Lord has appointed him to be ruler over His people; Samuel then went to Gibea in Benjamin. Saul numbered the people that were present with him, and found, there were about six hundred men.

Now the Philistines had for a long time made the children of Israel their servants; neither would they let the men of Israel have swords or spears, for fear they might rise up and

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[1] The modern *Jeba*, on the south side of the Wady Suweinit, exactly opposite Michmash.

fight against them. They had also sent the smiths out of the land, lest they should make these things for the people. So when the day for the battle came, it was found that among the children of Israel no man had either a sword or a spear, except Saul and Jonathan.

The Philistines having their camp near to the camp of the children of Israel, Jonathan asked his armor-bearer to go with him over to the camp of the Philistines. For, he said, there is no restraint to the Lord to save by many or by few. And his armor-bearer followed him willingly. Then Jonathan said: Behold, we will pass over to these men, and we will show ourselves to them. If they say thus to us: Tarry until we come to you, then we will stand still in our place, and will not go up to them. But if they say thus: Come up to us, then we will go up; for the Lord has delivered them into our hands, and this shall be the sign to us. And both of them revealed themselves to the garrison of the Philistines, and the Philistines said: Behold, the Hebrews come forth out of the holes where they had hid themselves. And the men of the garrison said: Come up to us, and we will show you a thing. And Jonathan said to his armor-bearer: Come up after me; for the Lord has delivered them into the hand of Israel. And Jonathan climbed up upon his hands and upon his feet, and his armor-bearer after him, and the Philistines fell before Jonathan; and his armor-bearer slew after him. At the first assault twenty men were slain: disorder spread in the camp; there was trembling in the host, in the field, and among all the people.

When Saul had heard by the watchmen of the commotion in the camp of the Philistines and learned that Jonathan and his armor-bearer were absent, he, with all the people that were with him, came to the battle. He was joined by great numbers, who now poured forth from their rocky caverns to take part in the war of deliverance. The Philistines were beaten back from Michmash and hotly pursued till nightfall by Saul. Yet the men of Israel suffered on that day; for Saul had adjured the people, saying: Cursed be the man that eats any food until evening, that I may be avenged on my enemies. So none of the people tasted any food. And they came to a wood where honey was dropping on the ground from the nest in the trees, where the wild bees had made it, and the men were hungry, yet they were afraid to eat. But Jonathan who did not hear his father denounce that curse put forth the end of his rod and dipped it in a honey-comb, and put his hand to his mouth; and his eyes were enlightened. Then one of the people said: Thy father straitly charged the people with an oath, saying: Cursed be the man

who eateth any food this day. Whereupon Jonathan said: My father has troubled the land: see, I pray you, how my eyes have been enlightened, because I tasted a little of this honey; how much more, if haply the people had eaten freely to-day of the spoil of their enemies which they found? for had there not been now a much greater slaughter among the Philistines?

Saul built an altar to the Lord, and then in his impatience proposed an immediate pursuit of the Philistines, but the priest checked his zeal and counseled him to inquire of God. And Saul asked counsel of God· Shall I go down after the Philistines? wilt thou deliver them into the hand of Israel? But He answered him not that day. And Saul said: Draw ye near hither all the chief of the people; and know and see wherein this sin has been this day. For as the Lord lives who saves Israel, though it be in Jonathan my son, he shall surely die. But there was not a man among all the people that answered him. Then said he to all Israel: Be ye on one side, and I and Jonathan my son will be on the other side. And the people said to Saul: Do what seems good to thee. Therefore Saul said: Lord God of Israel, give a perfect lot. And Saul and Jonathan were taken; but the people escaped. And Saul said: Cast lots between me and Jonathan my son. And Jonathan was taken. Then Saul said to Jonathan: Tell me what thou hast done. And Jonathan told him, and said: I did but taste a little honey with the end of the rod that was in my hand, and lo, I must die. And Saul answered: God do so, and more also; for thou shalt surely die, Jonathan. But the people said to Saul: Shall Jonathan die, who has wrought this great salvation in Israel? God forbid: as the Lord lives, there shall not one hair of his head fall to the ground; for he has wrought with God this day. So the people rescued Jonathan, that he died not.

So Saul took the kingdom over Israel, and fought against all his enemies on every side, against Moab, against the children of Ammon, against Edom, against the kings of Zobah, against the Philistines: and withersoever he turned himself, he humbled them.

Behold, the Lord's hand is not shortened, that it cannot save; neither His ear heavy, that it cannot hear.—Is. 59, 1.

91. SAUL SENT TO DESTROY THE AMALEKITES. HIS SECOND OFFENCE.

(1 Sam. 15.)

The Amalekites alone had not been attacked, therefore

Samuel said to Saul: The Lord sent me to anoint thee to be king over His people, over Israel: now hearken thou to the voice of the Lord. Thus says the Lord of hosts: I remember that which Amalek did to Israel, how he laid wait for him in the way, when he came up from Egypt. Now go and smite Amalek, and utterly destroy all that they have, and spare them not. And Saul gathered the people together, and numbered them in *Telaim*,[1] two hundred thousand footmen, and ten thousand men of Judah. When he came to the Kenites, he said to them: depart, and get down from among the Amalekites, lest I destroy you with them: for you showed kindness to the children of Israel when they came up out of Egypt. So the Kenites departed from among the Amalekites. Now Saul smote the Amalekites, took AGAG their King[2] alive, and utterly destroyed all the people with the edge of the sword. He spared the life of the King and, entreated by his men, he saved also the finest flocks and herds, reserving them for offerings to the Lord.

When Samuel heard that, his anger was roused. He at once proceeded to meet the returning King, and at break of day he came to him at Gilgal. When the King saw him, he saluted him, and said: Blessed be thou of the Lord; I have performed the commandment of the Lord. But Samuel replied: What means then this bleating of the sheep in my ears, and the lowing of the oxen which I hear? And Saul said: The people have brought them from the Amalekites; for they spared the best of the sheep and of the oxen, to sacrifice to the Lord thy God; and the rest we have utterly destroyed. Then Samuel said to Saul: Stay, and I will tell thee what the Lord has said to me this night. And he said to him: Say on! And Samuel said: When thou wast little in thy own sight, wast thou not made the head of the tribes of Israel, and the Lord anointed thee king over Israel? And the Lord sent thee on a journey, and said: Go, and utterly destroy the sinners, the Amalekites, and fight against them until they be consumed. Wherefore then didst thou not obey the voice of the Lord, but didst seize upon the spoil, and didst evil in the sight of the Lord? And Saul said to Samuel: Yea, I have obeyed the voice of the Lord, and have gone the way which the Lord sent me. I have utterly destroyed the Amalekites, I have saved alive the King alone, and have brought him to thee, that we may advise together what should be done with him; and the sheep and the oxen were spared by the people for no other purpose than to sacrifice them to the Lord. Whereupon Samuel exclaimed:

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[1] *Telaim*, one of the uttermost cities of Judah, toward the coast of Edom, southward.

[2] Comp. page 85, note 4.

Hath the Lord pleasure in burnt-offerings and sacrifices,
As in obedience to the voice of the Lord?
Behold, obedience is better than sacrifice,
And to follow than the fat of rams!
For disobedience is the sin of heathenism,
Disbelief is idols and devils;
Because thou hast rejected the word of the Lord,
He hath rejected thee also as His king.

For the second time the King acknowledged his guilt. I have sinned! he exclaimed; for I have transgressed the commandment of the Lord, and thy word. But, still unable to bring himself to unconditional confession, he attributed his offence to the wishes of the people: I feared the people, said he, and obeyed their voice; and, thinking far more of himself than of the God he had offended, he implored the prophet not to abandon him publicly and thereby weaken his authority with the people; I pray thee, said he, pardon my sin, and accompany me in worshipping God. I will not return with thee, Samuel replied; for thou hast rejected the word of the Lord, and the Lord has rejected thee from being king over Israel. And as Samuel turned about to go away, Saul laid hold upon the skirt of his mantle, and it rent. Then Samuel exclaimed: The Lord has rent the kingdom of Israel from thee this day, and has given it to a neighbor of thine that is better than thou. Surely the Strength of Israel will not lie nor repent; for He is not a man, that He should repent. Saul repeated again: I have sinned! yet honor me now, I pray thee, before Israel, and turn once more with me, that I may worship the Lord thy God. Samuel, overcome by this renewed entreaty of the now thoroughly humbled monarch, joined him in his sacrifice. Then Agag the King of the Amalekites was summoned before the prophet. Thinking that because Saul had spared him, all danger to his life was over, Agag presented himself almost joyously, promising himself that the bitterness of death was passed. But at once this hope was dispelled by Samuel's stern words: As thy sword has made women childless,[1] so shall thy mother be childless among women. And Samuel hewed Agag in pieces[2] before the Lord in Gilgal. Then Samuel went to Ramah, and came no more to see Saul, until the day of his death; for he mourned for Saul, because the Lord had made him King over Israel; and Saul went up to his house to Gibeah.

Has the Lord pleasure in burnt-offerings and sacrifices, as in obedience to the voice of the Lord?—1 Sam. 15, 22.

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[1] He had been a cruel, bloody tyrant.

[2] He ordered him to be executed on the spot.

92. ANOINTING OF DAVID.

(1 Sam. 16.)

The Lord said to Samuel: How long wilt thou mourn for Saul, seeing I have rejected him from reigning over Israel? Fill thy horn with oil, and go, I will send thee to Jesse the Beth-lehemite; for I have provided for Myself a king among his sons. How can I go? replied Samuel, if Saul hear it, he will kill me. And the Lord said: Take a heifer with thee, and say: I have come to sacrifice to the Lord.[1] And call Jesse to the sacrifice,[2] and I will show thee what thou shalt do: and thou shalt anoint to Me him whom I name to thee. Samuel came to Beth-lehem, and the elders of the town were afraid at his coming,[3] and they said: Comest thou peaceably? And he said: Peaceably. I have come to sacrifice to the Lord. Sanctify yourselves[4] and come with me to the sacrifice. And he called also Jesse, who had eight sons; of whom the youngest was DAVID.[5] Then he went home with Jesse, while the feast of the peace-offering was getting ready, and acquainted him with his business.

When Jesse's sons had come and Samuel saw Eliab, the eldest of them, he thought: Surely the Lord's anointed is before him. But the Lord said to Samuel: Look not on his countenance, or on the height of his stature; because I have refused him; FOR THE LORD SEES NOT AS MAN SEES; FOR MAN LOOKS ON THE OUTWARD APPEARANCE, BUT THE LORD LOOKS ON THE HEART. Then Jesse called Abinadab, and made him pass before Samuel. And he said: Neither has the Lord chosen this. Then Jesse made Shammah to pass by. And he said: Neither has the Lord chosen this. Thus Jesse made seven of his sons to pass before Samuel: and Samuel said to Jesse: The Lord has not chosen these. Are here all thy children? There remains yet the youngest, and behold, he keeps the sheep, was Jesse's reply. And Samuel said: Send and fetch him; for we will not sit down till he come hither. And he sent, and brought him in. Now he was ruddy, and of a beautiful countenance, and goodly to look upon. And the Lord said to Samuel: Arise, anoint him; for this is he. Then Samuel took the horn of

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[1] This Samuel was used to do from place to place to keep up the worship of God.

[2] To feast upon the peace-offering, as friends and neighbors used to do.

[3] Lest he was come to denounce some judgment against them; or to shun Saul's displeasure, and it might be dangerous for them to entertain him.

[4] By washing and other legal purifications.

[5] דָּוִד (the dear one; the beloved).

oil, and anointed him.[1] And the spirit of the Lord came upon David from that day forward. So Samuel rose up and went to Ramah.

Prepare to meet thy God, O Israel.—Amos 4, 12.
The refining-pot is for silver, and the furnace for gold; but God tries hearts.—Prov. 17, 3.

93. DAVID INTRODUCED TO COURT. DAVID AND GOLIATH.

(1 Sam. 16, 17.)

The Spirit of the Lord departed from Saul, and an evil spirit from the Lord troubled him.[2] His servants proposed to find some skilful player on the harp, who, when the evil spirit troubled him, might soothe him with music.[3] So Saul said: Provide for me such a man. Then one of the servants said: Behold, I have seen a son of Jesse the Beth-lehemite who is skilful in playing the harp, and in singing of hymns; and is in other respects deserving of great regard. Therefore Saul sent messengers to Jesse, and told him to send him David his son, who kept the sheep. And Jesse took an ass; and loaded it with bread, and a bottle[4] of wine, and a kid, and sent them by David, as a token of homage, and allegiance. And David came to Saul, and stood before him. Saul finding him to be such a one as was represented, loved him greatly; and made him his armor-bearer, a post of considerable honor. When the evil spirit from God was upon Saul, David took a harp, and played with his hand: so Saul was refreshed and quieted, and the evil spirit departed from him. The Philistines, not very long afterwards, having gathered a great army, made war against the Israelites; and having seized a hilly place between Shochoh[5] and Azekah,[5] they there pitched their camp. The camp of the Israelites was on an opposite hill, so that a valley was between them. And there came out of the camp of the Philistines a man, whose name was *Goliath*, of the City of Gath, of great size; for he was six cubits and a space (11 feet) in height; his weapons also were suited to his stature. He had a helmet

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[1] Probably Samuel explained the meaning of this ceremony to be an appointment to the Kingdom after Saul's death, but not till then.

[2] He grew melancholy, had violent fits of frenzy, and strange agitations of body and mind.

[3] Music is known to have a natural tendency to assuage the passions and compose the mind, and was celebrated for this among the ancients.

[4] Large leathern bottles are still used in the East.

[5] In the *shephelah* or maritime plain, *Shochoh* now *Shuweikeh*, nine miles from Eleutheropolis.

of brass upon his head; and he was clothed with a coat of mail; its weight was five thousand shekels of brass.[1] He had greaves of brass upon his legs, and a target of brass between his shoulders. And the staff of his spear was like a weaver's beam; his spear's head weighed six hundred shekels of iron,[2] and a man bearing a shield went before him. This Goliath stood between the two armies as they were in battle array and spoke with a loud voice, and said to the Israelites: Why have you come out to set your battle in array? Am not I a Philistine, and you servants to Saul? Choose a man for you, and let him come down to me. If he be able to fight with me, and to kill me, then will we be your servants; but if I prevail against him, and kill him, then shall you be our servants, and serve us. I defy the armies of Israel this day; give me a man, that we may fight together, and by single combat decide the day. When Saul and all Israel heard those words of the Philistine, they were dismayed, and greatly afraid. This Philistine drew near morning and evening, and presented himself forty days.

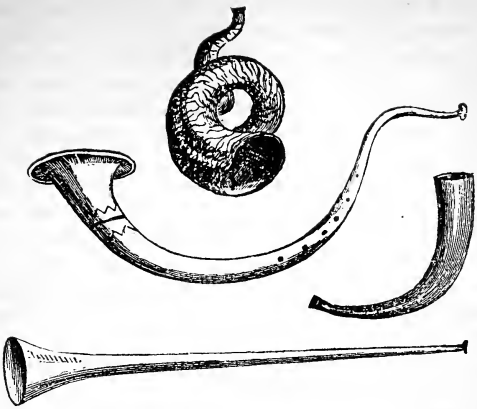
Now while this war between the Israelites and the Philistines was going on, and Saul was in the camp, David had returned home, to feed his father's sheep at Beth-lehem. But the three eldest sons of Jesse had followed Saul to the battle. One day Jesse said to David: Take now for thy brothers an ephah of this parched corn, and these ten loaves, and run to the camp. And carry these ten cheeses to the captain of their thousand and see how thy brothers fare, and bring a token that they are alive and well. David rose up early in the morning, left the sheep with a keeper, and went; and as he came to the place of the baggage the host was going forth to the fight, and shouted for the battle. David left the provisions he had brought in the hand of the keeper of the baggage, and ran into the army, and saluted his brothers. And as he talked with them, behold, the champion, Goliath, came out of the armies of the Philistines and challenged the Israelites as before. And all the men of Israel, when they saw the man, fled from him, and were afraid. And David heard the Israelites say, that if any man would kill this Philistine the king would enrich him with great riches and give him his daughter in marriage and make his father's house free from all taxes and customs. Then David inquired further about the giant and said: Who is this Philistine, that he should defy the armies of the living God. And Eliab his eldest brother heard when he spoke to the men, and his anger was kindled against David, and he said: Why camest thou down

[1] About 150 pounds. [2] About twenty-five pounds.

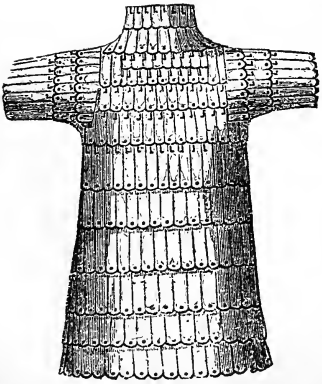
hither? and with whom hast thou left those few sheep in the wilderness? I know thy presumption and the wickedness of thy heart; for thou hast come down that thou mightest see the battle. And David said: What have I now done? Is there not a cause?[1] He turned from him toward another, and spoke after the same manner; and his words were rehearsed before Saul, who sent for him. Now David said to Saul: Let no man's heart fail because of him; thy servant will go and fight with this Philistine. Whereupon Saul answered: Thou art not able to go against this Philistine to fight with him; for thou art but a boy, and he a man of war from his youth. But David replied: Thy servant kept his father's sheep, and there came a lion, and a bear, and took a lamb out of the flock; and I went out after him and smote him, and delivered it out of his mouth: and when he arose against me, I caught him by his beard, and smote him, and slew him. Thy servant slew both the lion and the bear; and this unclean Philistine shall be as one of them, seeing he has defied the armies of the living God. And David said moreover: The Lord, who delivered me out of the paw of the lion, and out of the paw of the bear, He will deliver me out of the hand of this unclean Philistine. And when Saul found him to be a man of so much courage, resolution, and faith, he said to David: Go, and the Lord be with thee. And Saul armed David with his own armor; he put a helmet of brass upon his head, clothed him with a coat of mail. David girded his sword upon his armor, and attempted to go, but he had not tried the armor before. I cannot go with these, he said to the king; for I have not proved them. So he took them off. Then he took his staff in one hand, chose five smooth stones out of the brook and put them into his shepherd's bag or scrip; took his sling in the other hand, and thus armed drew near to the Philistine.

The Philistine marched forward, and his armor-bearer was before him, bearing his shield. Now when the Philistine looked about, and saw David, he disdained him; for he was but a youth, and ruddy, and of a fair countenance. And he said to David: Am I a dog, that thou comest to me with staves? and he cursed David by his gods, and said: Come to me, and I will give thy flesh to the fowls of the air, and to the beasts of the field. Then said David to the Philistine: Thou comest to me 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 the armies of Israel, whom thou hast defied. This

[1] Had I not reason enough for coming here, when my father sent me, and for making this inquiry, when Israel's army and God are defied?



Musical Instruments (p. 76).



Ancient Cuirass or Armor (p. 148).

Levy Type Photo-Eng. Co., Baltimore.

day will the Lord deliver thee into my hand: and I will smite thee, and take thy head from thee; and I will give the carcasses of the host of the Philistines this day to the fowls of the air, and to the wild beasts of the earth; that all the earth may know that there is a God in Israel. And all this assembly shall know that the Lord saveth not with sword and spear: for the battle is the Lord's, and He will give you into our hands. When the Philistine arose, and drew nigh to meet David, David hastened, ran towards the army to meet the Philistine, and he put his hand in his bag, took out a stone, slung it, and smote the Philistine in his forehead, that the stone sunk into his head; and he fell upon his face to the earth. Then David ran and stood upon the Philistine, took his sword, drew it out of the sheath thereof, slew him, and cut off his head therewith. And when the Philistines saw their champion was dead, they fled. The men of Israel and of Judah arose and shouted, and pursued the Philistines to the gates of Ekron, and the wounded of the Philistines fell down by the way to Shaaraim, even to Gath, and to Ekron.

Thou comest to me 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 the armies of Israel.—1 Sam. 17, 45.

All the earth may know that there is a God in Israel.—1 Sam. 17, 46.

He who is slow to anger is better than the mighty; and he who rules his spirit, than he who takes a city.—Prov. 16, 32.

94. SAUL'S ENVY. HIS ATTEMPTS TO DESTROY DAVID.

(1 Sam. 18.)

After this victory Jonathan and David made a covenant,[1] because Jonathan loved David as his own soul. And it came to pass when they returned from the slaughter of the Philistine, that the women came out of all the cities of Israel, singing and dancing to meet king Saul, with joy, and having instruments of music. They played and sang to one another:

Saul has slain his thousands
And David his ten thousands.

When Saul heard this he was very wroth and the saying displeased him; and he exclaimed: They have ascribed to David ten thousands, and to me but thousands; and what can he have more but the Kingdom?[2] Saul eyed David

[1] They solemnly entered into a league of perpetual friendship, which extended to themselves and their posterity.

[2] He now suspected that David was the person whom Samuel referred to as his successor.

from that day forward. On the morrow, when the evil spirit from God was come upon Saul, and he raved in the midst of the house, and David played before him as at other times, Saul cast his javelin at him meaning to thrust him through, even so as to fasten him to the wall. David happily eluded the thrust of the weapon twice, and hastened out of the King's presence. Saul was now afraid of David, because the Lord was with him, and had departed from Saul. Therefore Saul removed him from him, and made him captain over a thousand. David went out and came in before the people, and behaved himself wisely and had success in all his ways, for God was with him. Therefore when Saul saw that, he said to David: Behold, my elder daughter Merab, her will I give thee to wife: only be thou valiant for me, and fight the Lord's battles. For Saul thought: Let not my hand, but let the hand of the Philistines be upon him. But David said: Who am I? and what is my life, or my father's family in Israel, that I should be son-in-law to the king? But at the time when Merab should have been given to David, she was married to Adriel the Meholathite. After that, Saul's younger daughter, Michal, loved David: and they told Saul of it, and the thing pleased him, for he thought: She may be a snare to him, and the hand of the Philistines may be against him. Therefore Saul said to his servants: Thus shall you say to David: The king desires not any dowry, but a hundred slain Philistines, to be avenged of his enemies. And when his servants told David these words, it pleased him well, and he arose and went, he and his men, and slew of the Philistines two hundred men. Now Saul gave him Michal, his daughter, to wife. And when Saul saw and knew that the Lord was with David and that Michal his daughter, loved him, he spoke to Jonathan his son, and to all his servants, that they should kill David. But Jonathan delighted much in David and like a true friend pleaded in his behalf, and said to his father: Let not the King sin against his servant, against David, because he has not sinned against thee, and because his actions to thee have been very good. And Saul hearkened to the voice of Jonathan and swore: As the Lord lives, he shall not be slain. So David was permitted to go into Saul's presence as in times past.

Soon after this there was war again, and David went out and fought with the Philistines and triumphed gloriously over them, so that Saul was again jealous of him and his evil spirit returned, and once when David as before played his harp, Saul flung his javelin furiously at him and sought to kill him. David fled to his house, but Saul sent messengers

thither, to watch him, and to slay him in the morning. But Michal let him down through a window, so that he escaped safely. Then she took an image, and laid it in the bed, and put a pillow of goat's hair for his bolster, and covered it with a cloth. Now when Saul sent messengers to take David, she said: He is sick. And Saul sent the messengers again to see David, saying: Bring him up to me in the bed, that I may slay him. When the messengers had come in, behold, there was an image in the bed, with a pillow of goat's hair for his bolster. And Saul said to Michal: Why hast thou deceived me so, and sent away my enemy, that he has escaped? And Michal answered Saul: He said to me: Let me go; why should I kill thee? In the mean time David fled, and came to Ramah, to Samuel, who lodged him in the house of the prophets. When Saul heard of it, he sent thither messengers to take David: but when they saw the company of the prophets prophesying, and Samuel standing as appointed over them, the Spirit of God was upon the messengers of Saul, and they also prophesied. And when it was told Saul, he sent other messengers, and they prophesied likewise. And Saul sent messengers again the third time, and they prophesied also. Then he himself went to Ramah, and the spirit of God was upon him also, and he went on and prophesied. Therefore they say: Is Saul also among the prophets?

Put not thyself forth in the presence of the King, nor station thyself in the place of great men.—Prov. 25, 6.

For jealousy is the fury of a man; he will not spare in the day of vengeance.—Prov. 6, 34.

95. DAVID AND JONATHAN AFFECTIONATELY PART FROM EACH OTHER.

(1 Sam. 20.)

While Saul was at Ramah, David escaped to Jonathan his faithful friend, and said to him: What have I done? what is my iniquity? and what is my sin before thy father, that he seeks my life? And Jonathan answered: God forbid; thou shalt not die: behold, my father will do nothing, either great or small, without first telling me of it, and why should my father hide this thing from me? it is not so.[1] But David said: Thy father certainly knows that I have found grace in thy eyes; and he thought: Let not Jonathan know this, lest he be grieved: but truly as the Lord lives and as thy soul

[1] Jonathan trusted too much to Saul's oath, or supposed he would be better when his frantic fit was over.

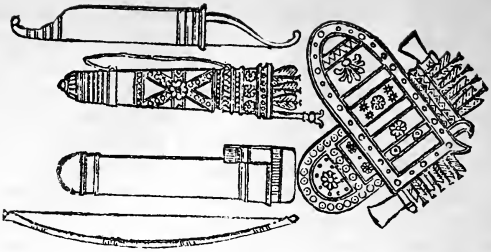
lives there is but a step between me and death. Then said Jonathan to David: Whatsoever thy soul desires, I will do it for thee. David replied: Behold, to-morrow is the new moon [1] and I should not fail to sit down then with the King and eat of the feast; if it seem good to thee, I will go out of the city and conceal myself in the field, and if thy father inquire, why I am absent, tell him, I am gone to Beth-lehem, for there is the yearly sacrifice there for all the family.[2] If he say thus: It is well; thy servant shall have peace: but if he be very wroth, then be sure that evil is determined by him.

And Jonathan said to David: Come, and let us go out into the field. They went out and Jonathan bade David hide himself there by the stone Ezel. If it please my father to do thee evil, said Jonathan, then I will let thee know and send thee away, that thou mayest go in peace. The two friends renewed their vows of attachment; and Jonathan made a covenant with David, saying: Let the Lord even require it at the hand of David's enemies. . . . And as regards the matter of which thou and I have spoken, behold, the Lord be between thee and me for ever. And now Jonathan bade David hide himself and remain by the stone Ezel. After the feast, said he, I will come out, and will shoot three arrows on the side thereof, as though I shot at a mark; and behold, I will send a lad, saying: Go, find out the arrows. If I say: Behold, the arrows are on this side of thee, take them; then come thou; for there is peace to thee, and no hurt; as the Lord lives. But if I say thus to the young man: Behold, the arrows are beyond thee; go thy way: for the Lord has sent thee away.

So David hid himself in the field: and when the new-moon had come, the king sat down to eat as at other times, upon a seat by the wall. Abner sat by Saul's side, and David's place was empty. Nevertheless Saul spoke not anything that day: But on the morrow, which was the second day of the month, when David's place was empty likewise, Saul said to Jonathan his son. Why did the son of Jesse not come to eat, neither yesterday nor to-day? Jonathan answered: David asked leave of me to go to Bethlehem, for his family has a sacrifice, and his brothers bade him be there. Then Saul's anger was kindled against Jonathan, and he said: Thou son of the perverse rebellious woman, do not I know that thou

[1] There was a solemn sacrifice every new moon; this was kept for two days; because the moon sometimes appeared in the evening and sometimes in the morning. They feasted on what was left.

[2] It was the custom of pious families to assemble at a yearly sacrifice, to strengthen their mutual affection, and join in thankfulness to God for common mercies.



Egyptian Quiver and Bow (p. 25).

Ancient Arms (p. 153).

Levy Type Photo-Eng. Co., Baltimore.

hast chosen the son of Jesse to thy own confusion, and to thy mother's shame? For as long as the son of Jesse lives upon the ground, thou shalt not be established, nor thy kingdom. Therefore now send and fetch him to me, for he shall surely die. And Jonathan answered: Wherefore shall he be slain? what has he done? But Saul cast a javelin at him to smite him: whereby Jonathan knew that it was determined of his father to slay David. Then Jonathan rose from the table in fierce anger. In the morning he went out into the field at the time appointed with David, and a little lad with him. And he said to his lad: Run, find out now the arrows which I shoot. And as the lad ran, he shot an arrow beyond him, and cried after the lad, and said: Is not the arrow beyond thee? The lad gathered up the arrows, and was then sent back to the city. Now David arose out of the place where he was hidden, and bowed down with his face to the ground three times. Then they kissed one another, and wept with one another. At length Jonathan spoke: Go in peace, said he, and it remains as we have sworn both of us in the name of the Lord, saying: The Lord be between me and thee, and between my seed and thy seed for ever. Then David arose and departed: and Jonathan went into the city.

Make no friendship with an angry man, and with a furious man thou shalt not go; lest thou learn his ways; and get a snare to thy soul.—Prov. 22, 24, 25.

A friend loves at all times; but in adversity he is born a brother.—Prov. 17, 17.

96. DAVID FLIES TO NOB AND TO GATH.

(1 Sam. 21.)

Then David came to Nob[1] to *Ahimelech* the priest, who, when he saw him coming all alone, and neither friend nor a servant with him, wondered at it; and he said to David: Why art thou alone, and no man with thee? David replied: The king has commanded me to do a certain thing that was to be kept secret; however I have ordered my servants to meet me at such and such a place. Then he asked Ahimelech for some bread. The priest gave him some hallowed bread which had been removed from the Show-bread table; for there was no other there. Then David said to Ahimelech: And is there not here under thy hand a spear or sword? for I have neither brought my sword nor my weapons with me, because the king's business required haste.

[1] *Nob*, at that time a holy place, distinguished by the common sanctuary and a numerous priesthood.

And the priest said: The sword of Goliath, the Philistine, whom thou slewest in the valley of Elah, behold, it is here, wrapped in a cloth, behind the ephod: if thou wilt take that, take it; for there is no other save that here. And David said: There is none like that; give it me. Now all that David had done in Nob was noticed by *Doeg*, the Edomite, who was chief of Saul's herdmen, and happened to be at the Tabernacle when Ahimelech and David were there. David arose, and fled to Gath, a city of the Philistines.[1] The king of that city was called *Achish*. When his servants saw David, they knew him and said to the king: Is not this David the king of the land? did they not sing one to another of him in dances, saying: Saul has slain his thousands, and David his ten thousands? And David heard these words and was sore afraid, and so he pretended to be insane and scrabbled on the doors, and let his spittle fall down upon his beard.[2] Then Achish said to his servants: Lo, you see the man is mad: wherefore then have you brought him to me? Have I need of mad-men, that you have brought this fellow to play the mad-man in my presence? Thus David escaped thence and fled to the cave of *Adullum*; and when his brothers and all his father's house heard it, they went down thither to him. And every one that was in distress, every one that was in debt, every one that was discontented, gathered themselves to him; and he became a captain over them; and there were with him about four hundred men. But David's father and his mother were old, and he wished them to be in a better place than the cave where he was hidden, yet he would not send them back to their home in Bethlehem, lest Saul might do them harm. Therefore he went thence to Mizpeh of Moab: and he said to the king of Moab: Let my father and my mother, I pray thee, come forth, and be with you, till I know what God will do for me. Then David departed and came into the forest of Hareth. Now when Saul learned by Doeg that David had been favored by Ahimelech, the son of Ahitub, he sent for him and all the priests that were in Nob, and they came all of them to the king. And Saul said: Hear now, thou son of Ahitub. And he answered: Here I am, my lord. And Saul said to him: Why hast thou conspired against me and received the son of Jesse, and hast bestowed on him both food and weapons and hast inquired of God for him? Thou couldst not be unaware that he had

[1] He hoped the Philistines would receive him as an enemy of Saul. Outlaws of a nation have generally been sheltered by their enemies.

[2] This pretence was the more easily believed, as they would scarce suppose a man in his senses would come there with Goliath's sword, and after having done the Philistines so much mischief.

fled away from me and was contriving to get the kingdom. Then Ahimelech answered the king, and said: Who is so faithful among all thy servants as David, who is the king's son-in-law, and goes at thy bidding, and is honorable in thy house? Did I then begin to inquire of God for him? be it far from me. Let not the king impute anything to his servant, nor to all the house of my father; for thy servant knew nothing of all this, less or more. And the king said: Thou shalt surely die, Ahimelech, thou, and all thy father's house. Then the king said to the footmen that stood about him: Turn, and slay the priests of the Lord; because their hand also is with David, and because they knew when he fled, and did not show it to me. But the servants of the king would not put forth their hand to fall upon the priests of the Lord. Now the king said to Doeg: Turn thou, and fall upon the priests. And Doeg the Edomite turned, and slew on that day eighty-five persons that wore a linen ephod. Abiathar, Ahimelech's son, alone escaped, and fled to David, and told him what Saul had done. David said: I knew when Doeg the Edomite was there, that he would surely tell Saul. I have occasioned the death of all the persons of thy father's house. Abide thou with me, fear not: for he that seeks my life seeks thy life; but with me thou shalt be in safeguard. After this, they told David: Behold, the Philistines fight against Keilah, and they rob the people of their grain. Then David inquired of the Lord, saying: Shall I go and smite these Philistines? The Lord answered: Go, and save Keilah; for I will deliver the Philistines into thy hand. So David and his men went and fought with the Philistines, and smote them with a great slaughter. So David saved the inhabitants of Keilah. But David knew that Saul secretly practised mischief against him; and he said to Abiathar the priest: Bring hither the ephod. Then David said: O Lord God of Israel, thy servant has heard for truth that Saul seeks to come to Keilah, to destroy the city for my sake. Will the men of Keilah deliver me up into his hand? will Saul come down, as thy servant has heard? O Lord God of Israel, I beseech thee, tell thy servant. And the Lord said: He will come down. Then David said: Will the men of Keilah deliver me and my men into the hand of Saul? And the Lord said: They will deliver thee up. Then David and his men, which were about six hundred, arose and departed out of Keilah, and went whithersoever they could go. When Saul heard he had fled, he forbare to go after him to Keilah. And David abode in the wilderness in strong holds, and remained in a mountain in the wilderness of Ziph; and Saul sought him every day, but God delivered him not into his hand.

Wrath is cruel, and anger is outrageous, but who is able to stand before envy ?—Prov. 27, 4.

Remove from me falsehood and lies; give me neither poverty nor riches; feed me with the food which is needful for me. Lest I be full, and deny Thee, and say: Who is the Lord ? Or lest I be poor, and steal, and swear falsely by the name of my God.—Prov. 30, 8, 9.

97. DAVID SPARES SAUL'S LIFE.

(1 Sam. 23, 24.)

While David was in the wilderness of Ziph, Jonathan came to see him, and strengthened his hand in God; and they two confirmed anew their covenant of friendship. But the Ziphites came up to Saul to Gibeah and said: Behold, David hides himself with us in strongholds in the wood, in the hill of Hachilah. Now, O king, come down, according to all the desire of thy soul, and our part shall be to deliver him into the king's hand. And Saul said: Blessed be you of the Lord: for you have compassion on me. Go, I pray you, see and know, where his haunt is, and who has seen him there; for it is told me that he deals subtilely. Take knowledge of all the lurking-places where he hides himself, and come ye again to me with the certainty, and I will go with you; and if he be in the land, I will search him out throughout all the thousands of Judah. And they arose, and went to Ziph before Saul; but when David heard of Saul's approach he sought safety in the more distant wilderness of Maon. But Saul pursued and discovered him; and Saul went on this side of the mountain, and David and his men on that side of the mountain: and just when David was anxious to get away for fear of Saul, for Saul would surely have enclosed him and all his men, a messenger came to Saul, saying: Make haste and come; for the Philistines have invaded the land. Therefore Saul returned from pursuing after David, and went against the Philistines. Now David went up from thence, and dwelt in strongholds at En-gedi.

When Saul had returned from following the Philistines who had invaded his land, it was told him, where David had gone. Then he took three thousand chosen men and went to seek David upon the rocks of the wild goats. He came to the sheep-cotes[1] by the way, and entered a cave to take some rest. Now David and his men were hidden in the sides of the same cave,[2] but Saul could not see them. Now David's men said to him: Behold, the day of which the Lord

[1] Sheep-cotes were places for the sheep to be led into at noon, to shelter them from the heat.

[2] There are caves in that part which, though very dark, are yet roomy enough to hold many thousand men.

said to thee: I will deliver thy enemy into thy hand, that thou mayest do to him as it shall seem good to thee. Then David arose, and cut off the skirt of Saul's robe privily. But he was afterwards vexed with himself for doing even this,[1] and he said to his men: The Lord forbid that I should do this thing to my master, the Lord's anointed, to stretch forth my hand against him, seeing he is the anointed of the Lord. So David stayed his servants with these words, and suffered them not to rise against Saul. But when Saul rose up out of the cave, and went on his way, David followed after him and cried aloud saying: My lord the king. And Saul looked around to see who it was. Then David bowed down with his face to the earth before him, and said: Wherefore hearest thou men's words, saying: Behold, David seeks thy hurt? Behold, this day thy eyes have seen, how the Lord had delivered thee into my hand in the cave: and some bade me kill thee; but my eye spared thee; and I said: I will not put forth my hand against my lord; for he is the Lord's anointed. Moreover, my father, see; yea, see the skirt of thy robe in my hand; for in that I cut off the skirt of thy robe, and killed thee not, know thou and see that there is neither evil nor transgression in my hand, and I have not sinned against thee; yet thou huntest my life to take it. The Lord judge between me and thee, and avenge me of thee; but my hand shall not be upon thee. As says the proverb of the ancients: Wickedness proceeds from the wicked: but my hand shall not be upon thee. And after whom has the king of Israel come out? after whom dost thou pursue? after a dead dog, after a flea. The Lord therefore be judge, and judge between me and thee, and see, and plead my cause, and deliver me out of thy hand. When David had made an end of speaking these words, Saul said: Is this thy voice, my son David? And Saul lifted up his voice and wept, and said to David: Thou art more righteous than I: for thou hast done good to me, but I have done evil to thee; and thou hast shown me kindness this day, because when I was in thy power, thou didst not kill me. May the Lord reward thee for the good thou hast done. And now behold, I know well that thou shalt surely be king, and that the kingdom of Israel shall be established in thy hand: swear now therefore to me by the Lord, that thou wilt not cut off my seed after me, and that thou wilt not destroy my name out of my father's house. And David swore that he would not. Then Saul went to his own home, but David and his men stayed out in the wilderness.

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[1] As it had the appearance of injury and indignity to the Lord's anointed.

About this time Samuel died,[1] and all the Israelites gathered together to mourn for him and buried him in his own city of Ramah.

If thine enemy be hungry, feed him; if he be thirsty, give him drink; for thou shalt heap coals of fire upon his head, and God will reward thee.—Prov. 25, 21. 22.

98. NABAL'S CHURLISHNESS.

(1 Sam. 25.)

David arose and went down to the wilderness of Paran. And there was a rich man who lived in Maon, a city of the tribe of Judah, and who had great possessions in *Carmel.*[2] The name of this man was NABAL, and of his wife ABIGAIL; she was a woman of good understanding, and of a beautiful countenance; but the man was ill-natured and foolish, and did what was evil. Now when David heard in the wilderness that Nabal was shearing his sheep at Carmel, he sent out ten young men, and said to them: Go up to Carmel and greet Nabal in my name, and say to him: Long mayst thou live; peace be both to thee and to thy house, and to all that thou hast. I have heard that thou hast shearers: now, thy shepherds who were with us, we hurt them not, neither was there aught missing to them, all the while they were in Carmel. Ask thy young men, and they will tell thee: therefore let the young men find favor in thy eyes (for we come in a good day); give, I pray thee, whatsoever comes to thy hand to thy servants, and to thy son David.

And Nabal answered David's servants, and said: Who is David? and who is the son of Jesse? There are plenty of servants now-a-days that run away from their masters, as he has done. Shall I take my bread, and my water, and the meat that I have killed for my shearers, and give it to men whom I know not whence they are? So David's young men came back to him, and told him all that Nabal had spoken. Then David said to his men: Gird on every man his sword, and David also girded on his sword: and there went up after David about four hundred men; and two hundred abode by the stuff.

But one of Nabal's young men told Abigail, Nabal's wife, saying: Behold, David sent messengers out of the wilderness to salute our master, but he railed on them: yet David's men were very good to us, we were not harmed by them; neither

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[1] Being nearly a hundred years old.

[2] Another city of Judah, which stood upon a mountain of the same name.

missed we anything; they were a wall to us both by day and night, all the time we were near them keeping the sheep. Now therefore know and consider what thou wilt do; for evil is determined against our master, and against all his household.

Then Abigail made haste and took two hundred loaves of bread, and two bottles of wine; five sheep ready dressed, five measures of parched corn; one hundred bunches of raisins, two hundred cakes of figs, and put them upon asses. And she said to her servants: Go on before me; I will come after you. But she did not tell her husband Nabal. As she was descending a hill, she was met by David who was coming against Nabal with four hundred men. When the woman saw David, she leaped down from her ass, fell on her face, bowed down to the ground, and said: Upon me, my lord, upon me let this iniquity be! Let thy hand-maid, I pray thee, speak in thy audience, and hear the words of thy handmaid. Let not my lord, I pray thee, regard this worthless man, Nabal; for as his name is, so is he;[1] Nabal is his name, and folly is with him; but thy handmaid, had not seen the young men of my lord, whom thou didst send. And now this blessing which thy handmaid has brought to my lord, let it be given to the young men that follow my lord. I pray thee, forgive the trespass of thy handmaid; the Lord will certainly make thee a sure house; because my lord fights the battles of the Lord, and evil has not been found in thee all thy days. And if a man rise to pursue thee, and to seek thy soul: the soul of my lord shall be bound in the bundle of life with the Lord thy God; and the souls of thy enemies, them shall he sling out, as out of the middle of a sling. And when the Lord shall have done to my lord according to all the good that He has spoken concerning thee, and shall have appointed thee ruler over Israel; this shall be no grief to thee, nor offence of heart to my lord, either that thou hast shed blood causeless, or that my lord has avenged himself. Surely the Lord will deal well with my lord, and then thou mayst remember thy handmaid.

Then David said to Abigail: Blessed be the Lord God of Israel, who sent thee this day to meet me: and blessed be thy advice, and blessed be thou, who hast kept me this day from coming to shed blood, and from avenging myself with my own hand. For in very deed, as the Lord God of Israel liveth, who has kept me back from hurting thee, except thou hadst hastened and come to meet me, surely there had no one been left that belongs to Nabal by the morning. So David

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[1] נָבָל

received of her hand that which she had brought him, and said to her: Go up in peace to thy house: see, I have hearkened to thy voice, and have accepted thy person. When Abigail came to her home, Nabal was holding a feast like the feast of a king, and was very drunken. Therefore she told him nothing until the morning. But in the morning, when the wine was gone out of Nabal, his wife told him these things. His heart died within him, and he became as a stone. About ten days after, the Lord smote Nabal, that he died.

When David heard that Nabal was dead, he sent and communed with Abigail, to take her to him to be his wife. And Abigail hastened, and rode upon an ass, and five of her handmaidens went with her; and she followed after the messengers of David, and became his wife.

Who can find a virtuous woman? Her worth is far above pearls.—Prov. 31, 10.

99. DAVID IN SAUL'S CAMP.

(1 Sam. 26.)

The Ziphites came again to Saul to Gibeah, saying: Behold, David hides himself in the hill of Hachilah, in front of the wilderness. Then Saul went down and took three thousand chosen men with him, to seek David in the wilderness of Ziph. Now Saul pitched in the hill of Hachilah, but David abode in the wilderness. And David heard of it and sent out spies to watch for him, and they brought back word that Saul had come indeed. Then David arose, and came to the place where Saul had pitched, and where Saul lay, and *Abner* the son of Ner, the captain of his host. Saul lay in the trench, and the people pitched round about him. Then David said to *Ahimelech*, the Hittite, and to *Abishai*, the son of Zeruiah,[1] brother to *Joab*: Who will go down with me to Saul to the camp? And Abishai said: I will go down with thee. So David and Abishai came to the people by night: and behold, Saul was asleep, and the armed men, with Abner, their commander, lay round about him in a circle. Then Abishai said to David: God has delivered thy enemy into thy hand this day: Let me strike, I pray thee, the spear through his body into the ground, I shall not have to do it a second time. But David answered: Destroy him not; for who can stretch forth his hand against the Lord's anointed, and be guiltless? David said furthermore: As the Lord lives, the Lord shall smite him; or his day shall come to die;

[1] Who was David's sister.—1 Chron. 2, 16.

or he shall descend into battle, and perish. The Lord forbid that I should stretch forth my hand against him; but, I pray thee, take the spear that is at his bolster, and the cruse of water, and let us go. So they took the spear and the cruse of water from Saul's bolster; and left him, and no man saw them, or knew of it, for they were asleep; because a deep sleep from the Lord had fallen upon Saul and all his men. Then David went over to the other side and stood on the top of a hill afar off, a great space being between them, and he cried to Saul's men and to Abner, saying: Answerest thou not, Abner? And Abner awoke out of his sleep, and said: Who art thou that criest to the king? And David said: Art not thou a valiant man? and who is like to thee in Israel? Wherefore then hast thou not kept better watch over the king, thy master? for there came one of the people to destroy the king thy lord. This thing is not good that thou hast done. As the Lord lives you are worthy to die, because you have taken so little care of your master, the Lord's anointed. And now see where the king's spear is, and the cruse of water that was at his bolster. When Saul knew David's voice, he said: Is this thy voice, my son David? and David said: It is my voice, my lord, O king. Wherefore does my lord thus pursue after his servant? for what have I done? or what evil is in my hand? Then said Saul: I have sinned: return, my son David; for I will no more do thee harm, because my soul was precious in thy eyes this day: behold, I have played the fool, and have erred exceedingly. And David answered and said: Behold the king's spear! and let one of the young men come over and fetch it. The Lord render to every man his righteousness and his faithfulness; for the Lord delivered thee into my hand to-day, but I would not stretch forth my hand against the Lord's anointed. And behold, as thy life was highly valued this day in my eyes, so let my life be highly valued in the eyes of the Lord, and let Him deliver me out of all tribulation. Then Saul said to David: Blessed be thou, my son David: thou shalt both do great things, and shalt prevail. So David went on his way, and Saul returned to his place.

As a dog returns to that which he has vomited, so a fool repeats his folly.—Prov. 26, 11.

100. DAVID GOES TO ACHISH. SAUL AND THE WITCH OF ENDOR.

(1 Sam. 27. 28.)

As there was no reliance to be placed upon Saul's word,

David said to himself: I shall fall into the hand of Saul one day. There is nothing better for me to do than to leave the territory of Judah and flee into the land of the Philistines; then Saul will give up looking for me, so I shall escape out of his hand. So David arose[1] and went with his six hundred men to Achish, the king of Gath. The king received both him and his men kindly, being, no doubt, glad to get such a force of bold men from the side of king Saul, and allowed them to dwell in Gath. David had with him also his two wives, Ahinoam and Abigail. When Saul heard this, he sought no more for him, for it was of no use. David, in all probability, now thought that the lords of the Philistines would be jealous of him if he continued in their royal city, so he asked Achish to appoint him a dwelling somewhere else. Achish did so very readily, and gave him the city of *Ziklag*[2] to dwell in, and he remained there a full year and four months. During this time David attacked the Geshurites, and the Gezrites, and the Amalekites.[3] And when Achish asked: Whither have you made a raid to-day? David said: Against the south of Judah, and against the south of the Jerahmeelites, and against the south of the Kenites. And Achish believed David, saying: He has made his people Israel utterly to abhor him; therefore he shall be my servant for ever.

Now in those days the Philistines gathered their armies together for warfare to fight with Israel; and Achish said to David: Know thou assuredly, that thou shalt go out with me to battle, thou and thy men. And David said to Achish: Surely thou shalt know what thy servant can do. Achish replied: Therefore will I make thee keeper of my head for ever. And the Philistines came and pitched in *Shunem*; and Saul, and all Israel together, pitched in *Gilboa*. When Saul saw the host of the Philistines, he was afraid, and his heart greatly trembled. He inquired of the Lord, but the Lord answered him not, neither by dreams, nor by Urim,[4] nor by prophets. Then said Saul to his servants: Seek me a woman that has a familiar spirit,[5] that I may go to her, and inquire of her. And his servants said to him: Behold, there is a woman that has a familiar spirit at En-dor. Saul disguised himself, and put on other raiment, and went, and two men with him, and they came to the woman by night; and he said: I pray thee, divine to me by the familiar

[1] After consulting his friends; as Josephus tell us.

[2] Ziklag was in the South Country, about twelve miles from Gath.

[3] These were the remains of the nations that were devoted to destruction. Saul had not slain all the Amalekites though he was commanded to do so.

[4] Which may have meant by casting lots in the presence of the priest.

[5] A demon or evil spirit supposed to attend at a call.

spirit, and bring him up whom I shall name to thee. And the woman said: Behold, thou knowest what Saul has done, how he has cut off those that have familiar spirits, and the wizards, out of the land: wherefore then layest thou a snare for my life, to cause me to die? But Saul swore to her by the Lord, saying: As the Lord lives, there shall no punishment happen to thee for this thing. Then said the woman: Whom shall I bring up to thee? And he said: Bring me up Samuel. And the woman saw Samuel,[1] and cried with a loud voice: and the woman spoke to Saul, saying: Why hast thou deceived me? for thou art Saul.[2] And the king said to her: Be not afraid: for what sawest thou? I saw a god[3] ascending out of the earth, was the reply. What form is he of? asked Saul. She said: An old man covered with a mantle.[4] And Saul knew that it was Samuel himself, and stooped with his face to the ground, and bowed himself. And Samuel said to Saul: Why hast thou disquieted me, to bring me up? And Saul answered: I am sorely distressed; for the Philistines make war against me, and God has departed from me, and answers me no more, neither by prophets, nor by dreams; therefore I have called thee, that thou mayest make known to me what I shall do. Then said Samuel: Wherefore then dost thou ask of me, seeing the Lord has departed from thee, and has become thy enemy? And the Lord has done to thee[5] as He spoke by me; for the Lord has rent the kingdom out of thy hand, and given it to thy neighbor even to David: Moreover, the Lord will also deliver Israel with thee into the hand of the Philistines; and to-morrow shalt thou and thy sons be with me: the Lord will indeed deliver the host of Israel into the hand of the Philistines. When Saul heard these words, he fell prostrate to the ground, fainting; for he had eaten no bread all the day, nor all the night. And the woman saw that Saul was sore troubled, and said to him: Behold thy handmaid has obeyed thy voice, and I have put my life in my hand, and have hearkened to thy words which thou spokest to me. Now therefore, I pray thee, hearken thou also to the voice of thy handmaid, and let me set a morsel of bread before thee; and eat, that thou mayest have strength when thou goest on thy way. But he refused, and said: I will not eat. But his servants, together with the woman, compelled him, and he

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[1] The instant Saul pronounced Samuel's name, she saw him in her cell.

[2] She concluded that the prophet would not appear to any but the king.

[3] *Elohim* signifies a *god*, and is applied either to the true God, to a magistrate, or personages of great honor.

[4] Saul saw nobody, but trusted to the woman's description of the prophet.

[5] And not "to him," as *Kennicott* proves from three Hebrew MSS. and the Greek and Vulgate versions.

hearkened to their voice. So he arose from the earth, and sat upon the bed. And the woman had a fat calf in the house; and she hastened, and killed it, and took flour, and kneaded it, and did bake unleavened bread thereof. And she brought it before Saul, and before his servants; and they ate. Then they rose up, and went away that night.

There shall not be found among you any one . . . . . that uses divination, ... or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer. For all that do these things are an abomination to the Lord.—5 Mos. 18, 11, 12.

101. DAVID AGAIN IN ZIKLAG. SAUL'S DEATH AT GILBOA.

(1 Sam. 29. 31.)

Now the Philistines gathered all their armies together at Aphek: and the Israelites pitched by a fountain in Jezreel. And the lords of the Philistines passed on by hundreds, and by thousands; but David and his men passed on in the rearward with Achish. Then said the princes of the Philistines: What do these Hebrews here? And Achish said: This is David, the servant of Saul, who has been with me these days, or these years, and I have found nothing wrong in him ever since he came, until this day. But the lords of the Philistines were angry at Achish for bringing David, and said: Make this fellow go back, and let him not come with us to the battle, lest in the battle he be an adversary to us; for wherewith should he reconcile himself to his master? should it not be with the heads of these men? Is not this David, of whom they sang one to another in dances, saying: Saul slew his thousands, and David his ten thousands? Then Achish called David, and said to him: Surely, as the Lord lives, thou hast been upright, and thy going out and thy coming in with me in the host is good in my sight; for I have not found evil in thee since the day of thy coming to me to this day: nevertheless the lords favor thee not. Therefore now return, and go in peace, that thou displease not the lords of the Philistines. So David and his men rose up early in the morning and went away from the camp. On the third day, they came to their homes in Ziklag, but found Ziklag smitten and burned with fire, and the women and children, (among them the two wives of David, Ahinoam and Abigail,) taken captives and carried away. Then David and the people that were with him lifted up their voice and wept, till they could weep no more. And David was greatly distressed; for the people were angry with him and spoke of

stoning him, because he had left the place without any protection; but David encouraged himself in the Lord his God. And he said to Abiathar the priest: I pray thee, bring me hither the ephod. And David inquired of the Lord, saying: Shall I pursue after this troop? shall I overtake them? And He answered him: Pursue; for thou shalt surely overtake them, and without fail recover all. So David went, he and his six hundred men, and came to the brook Besor; there two hundred of them stayed, because they were weary and faint and could go no further. But David and four hundred men followed on.

As they passed along, not knowing exactly which way to go, David's men found an Egyptian lying ill upon the road, and almost dead with want and famine. David gave him sustenance, both meat and drink, and refreshed him. He then asked him to whom he belonged, and whence he came. The man said: I am a young man of Egypt, servant to an Amalekite; and my master left me, because three days ago I fell sick. We made an invasion upon the south of the Cherethites, and upon the coast which belongs to Judah, and upon the south of Caleb: and we burned Ziklag with fire. And David said to him: Canst thou bring me down to this company? And he said: Swear to me by God, that thou wilt neither kill me, nor deliver me into the hands of my master, and I will bring thee down to this company.

And when he had brought him down, behold they were spread abroad upon all the earth, eating and drinking, and dancing, because of all the great spoil that they had taken out of the land of the Philistines, and out of the land of Judah. And David smote them from the twilight even to the evening of the next day: and there escaped not a man of them, save four hundred young men, who rode upon camels, and fled. And David recovered all that the Amalekites had carried away: and rescued his two wives.

Now the Philistines fought against Israel; and the men of Israel fled from them, and many fell down slain on Mount Gilboa. And the Philistines followed hard after Saul and his sons; and they slew Jonathan, and two other of Saul's sons. And the battle went greatly against Saul. The archers hit him; and he was sore wounded. Then he said to his armor-bearer: Draw thy sword, and thrust me through therewith; lest the Philistines come and thrust me through, and abuse me. But his armor-bearer would not; for he was sore afraid; therefore Saul took a sword, and fell upon it. And when his armor-bearer saw that Saul was dead, he fell likewise upon his sword, and died with him. So Saul died,

and his three sons, and his armor-bearer, and all his men, that same day together. On the morrow, when the Philistines came to strip the slain, they found Saul and his three sons lying dead on Mount Gilboa. Then they cut off Saul's head, stripped off his armor, and sent into the land of the Philistines round about, to publish it in the house of their idols, and among the people. And they put Saul's armor in the house of their idol Ashtaroth, and fastened up his dead body, and the dead bodies of his sons to the wall of the city of Beth-shan. But when the inhabitants of Jabesh-gilead heard what the Philistines had done to Saul, all the valiant men arose, and went all night, took the body of Saul and the bodies of his sons from the wall of Beth-shan, and came to Jabesh, and burnt them there. And they took their bones, and buried them under a tree at Jabesh, and fasted seven days.

A man's steps are from the Lord; how, then, can a man understand his way?—Prov. 20, 24.

Boast not thyself of to-morrow, for thou knowest not what a day may bring forth.—Prov. 27, 1.

Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth. Happy is he that hath the God of Jacob for his help, whose hope is in the Lord, his God.—Ps. 146, 3, 4, 5.

THE SECOND BOOK OF SAMUEL.[1]

102. DAVID'S LAMENTATION OVER SAUL AND JONATHAN.

(2 Sam. 1.)

After the death of Saul, when David had returned from the slaughter of the Amalekites, and had abode two days in Ziklag, a man came out of the camp from Saul with his clothes rent, and earth upon his head, in the habit of a mourner. When he came to David, he fell to the earth, and made his obeisance. David said to him: From whence comest thou? Out of the camp of Israel have I escaped, was the reply. And David said: How went the matter? I pray thee, tell me. He answered: The people have fled from the battle, many of the people also have fallen and are dead; and Saul and Jonathan his son are dead also. But David said to the young man that told him: How knowest thou that Saul and Jonathan his son are dead? The young man answered: As I happened by chance upon Mount Gilboa, behold, Saul leaned upon his spear; and lo, the chariots and horsemen followed hard after him. And when he looked behind him, he saw me, and called to me and said: Who art thou? I answered him: I am an Amalekite. And he spoke to me, saying: Come, I pray thee, and put me to death, for anguish has seized me, so that there is scarcely life in me. So I went to him and slew him; because I was sure that he could not live. And I took the crown that was on his head, and the bracelet that was on his arm, and have brought them hither to my lord. Then David took hold of his clothes and rent them; and all the men that were with him rent their clothes. They mourned and wept, and fasted until even, for Saul, and for Jonathan his son, and for the people of the Lord, and for the house of Israel; because so many of them had been slain.

[1] It is called the Second Book of Samuel, because it gives an account of the fulfilment of what Samuel foretold. It is the history of David's reign.

And David, when the transports of his grief were over, said to the young man that told him: Whence art thou? And he answered: I am the son of a stranger, an Amalekite. Then David said to him: How wast thou not afraid to stretch forth thy hand to destroy the LORD's anointed? Thy blood be upon thy head; for thy mouth has testified against thee, saying: I have slain the LORD's anointed. And, at David's command, one of the young men of his guard fell upon him and slew him.[1]

And David lamented with this lamentation over Saul, and over Jonathan his son:

The pride of Israel is slain upon thy heights;
How are the heroes fallen!
Tell it not in Gath,
Proclaim it not in the streets of Askelon;
Lest the daughters of the Philistines rejoice,
Lest the daughters of the heathen triumph!
Ye mountains of Gilboa, let there be no dew
And no rain upon you!
For there the shield of the mighty has been vilely cast away;
The shield of Saul, the armor of him anointed with oil!
From the blood of the slain, from the fat of the heroes,
The bow of Jonathan never shrank back,
And the sword of Saul returned not empty.
Saul and Jonathan, beloved and graceful in their lives,
Were not parted in their death.
They were swifter than eagles,
They were stronger than lions.
Ye daughters of Israel, weep over Saul!
Who clothed you in scarlet and costly garments,
Who put on golden ornaments upon your apparel!
How are the heroes fallen in the battle!
O Jonathan, thou wast slain upon thy heights!
I am grieved for thee, my brother Jonathan;
Thou wast very dear to me.
Thy love to me was more precious than the love of women.
How are the heroes fallen!
How the weapons of war have perished!

Rejoice not when thy enemy falls, and let not thy heart be glad when he stumbles.—Prov. 24, 17.

103. DAVID KING OF JUDAH. C. E., 1056–1048.

(2 Sam. 2. 3.)

After this, David inquired of the LORD:[2] Shall I go up into any of the cities of Judah? And the LORD said to him: Go up. And David said: Whither shall I go up? And He

[1] What the young man told David was not true, for, as we have read, Saul had killed himself. He told a lie, because he thought it would please David, and that David would reward him for killing Saul.

[2] By Abiathar the high priest.

said: Unto Hebron.[1] So David went up thither, and took with him his two wives, and his armed men; whereupon all the people of the tribe of Judah came to him and made him their King. On learning that the men of Jabesh-gilead had buried Saul, he sent messengers to them, and said: Blessed be ye of the Lord, that ye have shown this kindness to your lord, even to Saul, and have buried him. And now the Lord show kindness and truth to you, and I also will requite to you this kindness. Therefore now let your hands be strengthened, and be ye valiant. For though Saul is dead, you need not despair, for there is still a King in Judah, who stands ready to protect you.

But ABNER, the former commander-in-chief of the army of Saul, took ISH-BOSHETH,[2] the son of Saul, and conducted him beyond the Jordan to *Mahanaim*,[3] and wresting successively Gilead, Jezreel, Ephraim, Benjamin, and (with the exception of Judah) all Israel from the Philistines, he proclaimed Ish-bosheth king over all Israel, when he was forty years old. A civil war soon began. Abner gathered the servants of his newly-made King and came from Mahanaim to Gibeon, where David's chief-commander, Joab, the son of ZERUIAH, who was David's sister, met him, according to David's appointment. Joab had with him his two brothers, ABISHAI and ASAHEL. Soon a battle commenced, in which the men of Israel were beaten, and Joab and his brothers pressed upon them, and pursued them with great alacrity.

Abner himself was keenly pursued by Asahel, who was as light of foot as a wild roe. When Abner looked behind, he said to him: Turn aside from following me; wherefore should I smite thee to the ground? But he refused to turn aside; then Abner, with the hinder end of the spear smote and killed him. So Abner retreated, passing over the Jordan, and joined his master in Mahanaim. Nevertheless, the war between the house of Saul and the house of David was continued; but David grew stronger and stronger, and the house of Saul grew weaker and weaker. At last, even Abner saw the utter hopelessness of the struggle; and when just at that time he received an affront from Ish-bosheth, he sent to David and proposed to make a private agreement with him, and to bring over all Israel to his rule. David was willing to treat with him, but first required him to restore to him Michal[4] his wife, whom Saul had taken from him. And Ish-bosheth sent and took her from her husband, who went with her weeping behind her to *Behurim*.[5] After delivering her to David, Abner had communication with the elders of Israel, saying: You sought for David

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[1] Its original name was *Kirjath-Arba* (Nu. 14), 20 Roman miles south of Jerusalem. There Abraham bought the cave of Machpelah.

[2] His name was *Ish-baal*, the man of *Baal*, which was altered reproachfully into Ish-bosheth, *the man of Shame*.

[3] A fortified camp, at that time the military capital of the country on the east side of Jordan.

[4] David loved her, and she could now be of great service to him, as uniting him to Saul's family.

[5] Not far from the territory of Judah.

in times past to be king over you: Now then do it; for the LORD has spoken of David, saying: By the hand of my servant David I will save my people Israel out of the hand of the Philistines, and out of the hand of all their enemies. Then he called together the tribe of Benjamin and spoke to them to the same purpose, and when he saw that all yielded to his opinion, he took about twenty of his friends and came to David to Hebron. He was kindly received by David, and a feast was prepared for him and his followers. And Abner said to David: I will arise and gather all Israel to my lord the king, that they may make a league with thee, and that thou mayest reign over all that thy heart desireth. David then dismissed Abner and he went away in peace. Just at that very time Joab came back from a plundering expedition, with a great spoil, and they told him, saying: Abner the son of Ner came to the King, and he has sent him away in peace. Joab went immediately to the King and reproached him for having allowed Abner to go back alive. Thou knowest Abner, said he, that he came to deceive thee, and to spy thy going out and thy coming in, and to know all that thou doest. Why is it that thou hast sent him away?

When Joab had left David, he sent messengers after Abner in the king's name, who brought him back, but David knew it not. Joab took him aside in the gate to speak with him quietly, pretending secret business, and smote him there under the fifth rib that he died, for the blood of Asahel his brother. When David heard that Abner was slain, it grieved his soul, and he said: I and my kingdom are guiltless before the LORD for ever of the blood of Abner the son of Ner.

And he said to Joab, and to all the people that were with him: Rend your clothes, and gird you with sackcloth, and mourn before Abner. King David himself followed the bier. And they buried Abner in Hebron: and the king lifted up his voice and wept at the grave of Abner; and all the people wept. And the king lamented over Abner, and said: Died Abner as a fool dieth? Thy hands were not bound, nor thy feet put into fetters: as a man falleth before wicked men, so fellest thou. And all the people wept again over him. And when all the people came to cause David to eat meat while it was yet day, David swore, saying: So do God to me, and more also, if I taste bread or aught else, till the sun be down. And all the people understood that day that it was not of the king to slay Abner the son of Ner. And the king said to his servants: Know you not that there is a chief and a great man fallen this day in Israel? But I am still weak, and just anointed king, and these men, the sons of Zeruiah, are mightier than I am. The LORD shall reward the evil-doer according to his evil deed.

In all thy ways acknowledge Him, and He will make thy paths plain.—Prov. 3, 6.

The Lord chose David 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. 78, 70. 71.

104. MURDER OF ISH-BOSHETH. DAVID KING OVER ALL ISRAEL. C. E., 1048–1015.

(2 Sam. 4. 5.)

When Ish-bosheth, the son of Saul, heard that Abner was dead in Hebron, he was discouraged, and all the Israelites were in a state of confusion. They had now lost Abner; Ish-bosheth was a weak, pusillanimous prince; and the son

of Jonathan, MEPHIBOSHETH, the next hope of the royal family, was lame. He was but five years old when the tidings came of the death of Saul and Jonathan, and his nurse took him up and fled; and in the hurry of her flight, he fell, and became lame.

Now Ish-bosheth had two men who were chiefs of hordes, BAANAH and RECHAB, the sons of Rimmon. They arrived about mid-day at the house of Ish-bosheth; and went into the midst of the house, as if to fetch wheat,[1] and finding the King sleeping in his bed-chamber, they slew him, took off his head, and escaped. They brought the head to David to Hebron, and said: Behold the head of Ish-bosheth, the son of Saul, thy enemy, who sought thy life; the LORD has avenged thee, O king, this day of Saul and of his seed. Whereupon David answered, and said: As the LORD lives, who has redeemed my soul out of all adversity, when one told me, saying: Behold, Saul is dead (thinking to have brought good tidings), I took hold of him, and slew him in Ziklag, which was the reward I gave him for his tidings; how much more, when wicked men have slain a righteous person in his own house upon his bed?—shall I not therefore now require his blood of your hand, and take you away from the earth? Then David commanded his young men, and they slew them, and cut off their hands and their feet, and hanged them up over the pool in Hebron. But they took the head of Ish-bosheth, and buried it in the sepulchre of Abner in Hebron. Then came all the elders of the tribes of Israel to David to Hebron, and spoke, saying: Behold, we are thy bone and thy flesh. Also in time past, when Saul was king over us, thou wast he that leddest out and broughtest in Israel: and the LORD said to thee: Thou shalt tend as a shepherd my people and shalt be a ruler over Israel. Whereupon King David made a league with them, and they anointed David king over Israel.[2]

David was thirty years old when he began to reign, and he reigned forty years: seven years and six months over Judah and thirty and three years over all Israel.

Now David felt the want of a capital for his kingdom. His own city, Hebron, was too far southward. The strong city of the Jebusites, built on Mount Zion,[3] was in every way suited to his purpose. The lower part of this city was taken

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[1] Corn for the soldiers, who were maintained at the king's expense.

[2] He was probably anointed by the high-priest; and we read (1 Chron. 12) that upwards of 34,000 came together on this occasion, and feasted before the King, with royal magnificence, for three days.

[3] A rocky height in the centre of the country, at the boundary between Benjamin and Judah.

by the men of Judah in the times of Joshua; the upper city was still in the power of the heathen Jebusites, who boasted that even the blind and the lame would be able to defend its walls against an enemy. David now proclaimed to his host that the first man who would scale the rocky side of the fortress and kill a Jebusite, should be made chief captain of the host. Joab gained the prize. The citadel of *Zion* was taken (1046, C. E.), and David established himself there, so that it was called the City of David.[1]

David also defeated Israel's old enemies, the Philistines, repeatedly; and now he perceived that the Lord had established him king over Israel, and that He had exalted his kingdom for His people Israel's sake.

Hiram also, the king of Tyre, sent ambassadors to him, and made a league of mutual friendship with him. He sent him mechanics, and men skillful in building and architecture, with presents of cedar trees and other material, that they might build him a royal palace.

The counsel of the Lord stands for ever; the thoughts of His heart to all generations.—Ps. 33, 11.

105. DAVID BRINGS THE ARK TO JERUSALEM.

(2 Sam. 6.)

To give religious sanction to his new capital David went, and the people with him, to bring up the ark of God, which had been carried in the earlier times of Samuel to the city of Kirjath-jearim, and had been left there for almost fifty years in the house of Abinadab.

The ark was placed upon a new cart;[2] and David and all Israel rejoiced before the Lord. But this joy was turned into mourning. As they came to Nachon's threshing-floor, the ark was shaken, and *Uzzah*, who was in charge of it rashly put forth his hand to hold the ark! And the anger of the Lord was kindled against Uzzah, and God smote him and he died by the ark of God. So David brought not the ark home to himself, but carried it aside into the house of *Obed-edom* the Gittite, where it remained three months. And the Lord blessed Obed-edom and all that he had. Now the king determined again to secure its presence in his capital. He called the chiefs of the Levites and exhorted them: Sanctify yourselves, both ye and your brethren, that ye may bring up the ark of the Lord God to the place that I have prepared for it. Now the Levites bore the ark upon their shoulders, others accompanied it as singers and musicians, while the whole procession was led by the priests sounding the trumpet. As soon as those who bore the ark began to move, oxen and fatlings were sacrificed. The king joined the procession of dancers and musicians, and being himself clothed with a priestly linen robe, the ephod, and dancing with the rest, he brought the ark into Jerusalem. And he appointed the priests and Levites their respective offices, and provided for

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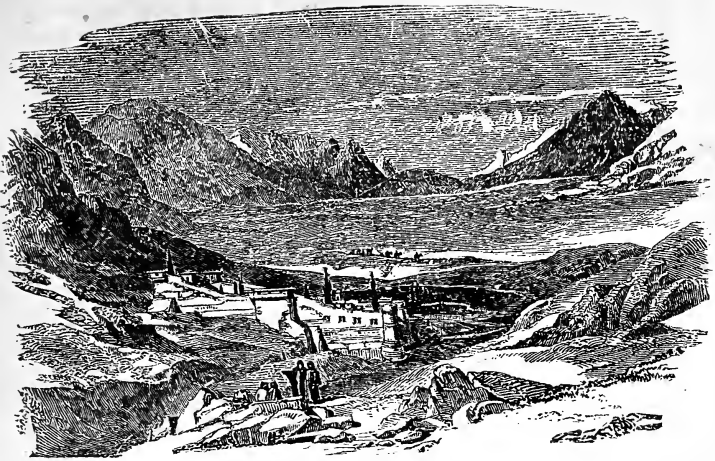
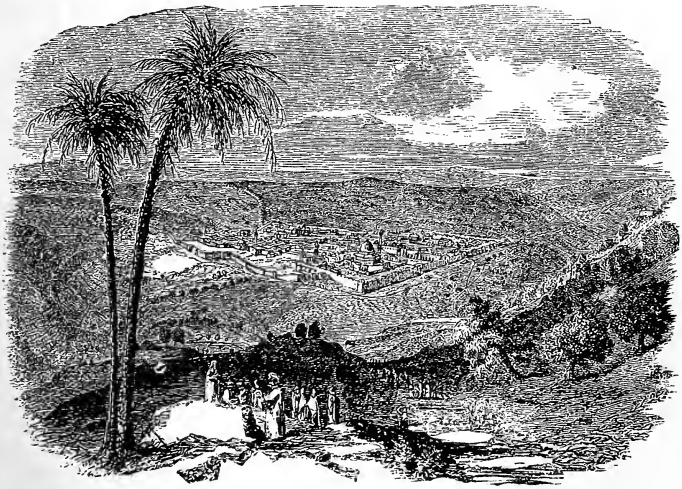
[1] In earlier times it was called שָׁלֵם (Gen. 14, 18). After the times of David, יְרוּשָׁלַיִם (foundation of peace), *Jerusalem.*

[2] Contrary to the command that it should be carried only by the sons of Kohath. —Compare page 75.



Mount Sinai (p. 62).



Jerusalem (p. 172).

Levy Type Photo-Eng. Co., Baltimore.

the more regular and splendid public worship. Then David offered burnt-offerings and peace-offerings before the Lord, blessed the people in the name of the Lord of hosts, and dealt among the assembled people to every one a cake of bread, and a good piece of flesh, and a flagon of wine, and every one went to his house. When David had returned to bless his household, Michal, the daughter of Saul, came out to meet him, and said: How glorious was the king of Israel to-day, who danced after an unseemly manner among the servants and the hand-maidens! Yes, said David, in the presence of the Lord, who chose me in preference to thy father, to appoint me ruler over His people, the Israelites! in the presence of the Lord I will debase myself yet more than this, without any regard to what the hand-maidens think of it.

Those that honor God, He will honor; but those that despise Him, shall be lightly esteemed.—1 Sam. 2, 3.

106. DAVID'S PURPOSE TO BUILD GOD A HOUSE. DAVID'S SUCCESS IN WAR.

(2 Sam. 7.)

As David sat in his house and the Lord had given him rest round about from all his enemies, he said to *Nathan*, the prophet: Lo! I dwell in a house of cedars, but the ark of the covenant dwells under curtains.

I will not enter into the tent of my house,
I will not go up to the bed of my couch;
I will not give sleep to my eyes,
Nor slumber to my eyelids,
Until I find a place for the Lord,
A dwelling-tent for the Mighty One of Jacob!
—Ps. 132.

Then Nathan said: Do all that is in thy heart; for the Lord is with thee. The same night, however, the word of the Lord came to Nathan, saying: Go and tell David My servant: Thus says the Lord: Thou shalt not build Me a house to dwell in; for I have not dwelt in a house since the time that I brought up Israel to this day, but have walked in a tent and in a tabernacle. Wheresoever I have walked with all Israel, spoke I a word to any of the judges of Israel, whom I commanded to feed My people, saying: Why have you not built Me a house of cedar? Now therefore, thus shalt thou say to My servant David: Thus says the Lord of hosts: I took thee from the sheep-cote, from following the sheep, to be ruler over My people, over Israel: And I have been with thee whithersoever thou hast walked, and have cut off all thy enemies from before thee, and have made thee a great name, like the name of the great men that are in the earth. Also the Lord tells thee that He will make thee a house. And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, and I will establish his kingdom. He shall build a house for My name, and I will establish the throne of his kingdom for ever. I will be his father, and he shall be My son. If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men; but My mercy shall not depart away from him, as I took it from Saul, whom I put away before thee. And thy house and thy kingdom shall be established for ever before thee. When David understood this from the prophet, he came to the ark and fell down on his face, and adored God, and returning thanks to Him for all His benefits, as well for those that He had already bestowed upon Him, as for those also which He had promised to his posterity.

And after this it came to pass that David smote the Philistines again.

and subdued them; and he smote Moab, also *Hadadezer*, king of Zobah,[1] and the Syrians of Damascus. He kept in subjection all Edom, and the Lord preserved David whithersoever he went. Exulting in the prospect of subjugating all his enemies David sung:

Elohim hath promised in His holiness:
I shall rejoice, I shall portion out Shechem,
And measure out the valley of Succoth.
Mine is Gilead and mine Manasseh,
And Ephraim is the helm of my head,
Judah is my sceptre,
Moab is my wash-pot,
Upon Edom I cast my shoe.
Cry out concerning me, O Philistia!

Who will conduct me to the fortified city?
Who will bring me to Edom?!
Hast not Thou, Elohim, cast us off,
And goest not forth, Elohim, with our armies?—
Grant us deliverance from the oppressor;
Yea, vain is the help of man.
In Elohim shall we obtain the victory,
And He will tread down our oppressors.—Ps. 60.

David's dominion was now an empire, extending far as the large promise made originally to Abraham. He governed it in the fear of the Lord, and in the following words he gave utterance to his determination as king to give earnest heed to the sanctity of his walk, of his rule, and of his house:

Of mercy and right will I sing,
To Thee, Jahve, will I harp,
I will give heed to the way of uprightness—
When wilt Thou come unto me?!
I will walk in the innocence of my heart
within my house,
I will not set before mine eyes
a worthless action;
The commission of excesses I hate,
nothing shall cleave to me.
A false heart shall keep far from me,
I will not cherish an evil thing.
Whoso secretly slandereth his neighbor,
him will I destroy;
Whoso hath a high look and puffed-up heart,
him will I not suffer.
Mine eyes are upon the faithful of the land,
that they may be round about me;
Whoso walketh in the way of uprightness,
he shall serve me.
He shall not sit within my house
who practiseth deceit;
He who speaketh lies shall not continue
before mine eyes.
Every morning will I destroy
all the wicked of the earth,
That I may root out of Jahve's city
all workers of iniquity.—Ps. 101.

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[1] One of the kingdoms forming part of the land of Aram (Syria) generally. It was on the north of Damascus.

David reigned over all Israel without disturbance, and he administered judgment and justice to all his people. *Joab*, the son of David's sister Zeruiah, was over the host; *Jehoshaphat* was recorder;[1] *Zadok* and *Ahimelech* were the priests; Seraiah was the scribe (or secretary of state); *Benaiah* was over both the Cherethites and the Pelethites (the life-guards of the king); and David's sons were chief rulers.

Both riches and honor come of Thee and Thou reignest over all; in Thy hand is power and might; therefore O God, we thank Thee, and praise Thy glorious name.—1 Chron. 29, 12, 13.

107. DAVID'S KINDNESS TO MEPHIBOSHETH. THE WAR WITH THE AMMONITES.

(2 Sam. 9. 10.)

David was now anxious to prove his good will towards the fallen family of his predecessor Saul. A servant of the house of Saul, *Ziba*, was called to the king, who asked him: Is there not yet any of the house of Saul, that I may show peculiar kindness to him? Ziba replied: Jonathan has yet a son, who is lame on his feet. Whereupon the king commanded to send for him. Now when Mephibosheth, the son of Jonathan, had come to David, he fell on his face, and did reverence. And David said: Art thou Mephibosheth? Behold, thy servant! was the reply. And David said: Fear not; for I will surely show thee kindness for Jonathan thy father's sake, and will restore thee all the land of Saul thy father; and thou shalt eat bread at my table continually. Mephibosheth bowed himself, and said: What am I that thou shouldst take any notice of me?

Then the king called Ziba, Saul's servant, and said to him: I have given to Mephibosheth all the land that belonged to Saul. Do thou, therefore, and thy sons, take care of it, and bring all the fruits that grow upon it to him. But as for Mephibosheth, he shall stay with me, and always eat at my table, and be as one of my sons. So Mephibosheth lived in Jerusalem and did eat continually at the table of the king.

About this time died *Nahash*, the king of the Ammonites, who was a friend of David; and when his son, *Hanun*, had succeeded his father in the kingdom, David sent ambassadors to him to comfort him. But the princes of the Ammonites took this message in evil part, and said David had sent men to spy out the country, under the pretence of humanity and kindness.

Wherefore Hanun abused the ambassadors in a very harsh manner; for he shaved the one half of their beards, cut off the one half of their garments, and sent them away. Hanun, now justly afraid of David's venge-

[1] The eastern princes used to record all circumstances of note during their reign, and keep a daily journal. Those who filled this important office were let into all the secrets of state.

ance, made preparations for war. He also prevailed upon four Syrian kings to assist him for pay, and thus he assembled an enormous host. When David heard of it, he sent Joab, and all the host of the mighty men, who pitched their camp by *Rabbath*, the capital of the Ammonites. Whereupon the enemy came out in two bodies; for the Syrians were set in array in front of the city of Medaba in the tribe of Reuben. When Joab saw that the front of the battle was against him before and behind, he chose of all the choice men of Israel, and put them in array against the Syrians: and the rest of the people he delivered into the hand of Abishai his brother, and bade him set them in opposition to the Ammonites. And he said: If the Syrians be too strong for me, then thou shalt help me; but if the children of Ammon be too strong for thee, then I will come and help thee. Be of good courage, and let us play the men for our people, and for the cities of our God: and the Lord do that which seems to him good. Now Joab drew nigh, and the people that were with him, to the battle against the Syrians: and they fled before him, seeing which the Ammonites imitated their auxiliaries and fled also to the city. So Joab, who had thus overcome the enemy, returned with joy to Jerusalem to the king. But the Syrians renewed the war, and David himself passed over the Jordan with all his army. When he met them he joined battle with, and overcame them utterly. The Syrians now submitted to David, and consented to pay tribute. David having returned to Jerusalem, sent Joab to fight against the Ammonites, who overran their country, laid it waste, shut them up in their metropolis, Rabbath, and besieged them.

The soul of the wicked longs to do evil; his neighbor finds no favor in his eyes.—Prov. 21, 10.

108. DAVID'S SIN.

(2 Sam. 11.)

David now fell into a very grievous sin; for when late one evening he took a view round him from the roof of his royal palace, where he used to walk at that hour, he saw a woman washing herself in her own house; she was one of extraordinary beauty, and therein surpassed all other women; David inquired after her, and learned that she was the wife of *Uriah*, the Hittite, who had gone with Joab to fight against the Ammonites, and that her name was *Bathsheba*.

And David sent word to Joab, saying: Send Uriah, the Hittite, to me. Joab sent him to David. When he had come, David asked him about the war and spoke kindly to him, pretending to be his friend. But after three days he sent him back to the army with a letter for Joab. In the letter David wrote, saying: Set Uriah in the forefront of the hottest battle, and retire from him, that he may be smitten, and die.

Now when Joab enclosed the city, he assigned Uriah to a place where he knew that valiant men were, so that Uriah soon met with the death which David had planned for him.

Then Joab sent a messenger and charged him, saying: When thou hast made an end of telling the matters of the

war to the king, and if he say to thee: Wherefore approached ye so nigh to the city when ye did fight? knew ye not that they would shoot from the wall? Then say thou: Thy servant Uriah, the Hittite, is dead also.

So the messenger went, and told David all that Joab had sent him for. Then David said: Thus shalt thou say to Joab: Let not this thing displease thee; for the sword devours one as well as another: make thy battle more strong against the city, and overthrow it.

Now when Bathsheba heard that Uriah, her husband, was dead, she mourned for him. And when the mourning was past, David sent and fetched her to his house, and she became his wife, and bore him a son. But the thing that David had done displeased the Lord. He sent Nathan to David, and he came and said: Give judgment to me on this point. There were two men in one city; the one rich, and the other poor. The rich man had exceeding many flocks and herds; but the poor man had nothing save one little ewe-lamb, which he had bought, and nourished up; and it grew up together with him, and with his children; it did eat of his own meat, and drank of his own cup, and lay in his bosom, and was to him as a daughter. And there came a traveler to the rich man; and he spared to take of his own flock, and of his own herd, to dress for the way-faring man that had come to him; but took the poor man's lamb, and dressed it for the man that had come to him. And David's anger was greatly kindled against the man; and he said to Nathan: As the Lord liveth, the man that has done this thing shall surely die: and he shall restore the lamb four-fold[1] because he did this thing, and because he had no pity.

Nathan said to David: Thou art the man. Thus says the Lord God of Israel: I anointed thee king over Israel, and I delivered thee out of the hand of Saul. Wherefore hast thou despised the commandment of the Lord, to do evil in His sight? Thou hast killed Uriah, the Hittite, with the sword, and hast taken his wife to be thy wife. Now therefore the sword shall never depart from thy house, and evil shall come upon thee from thy own house; because thou hast despised Me, and hast taken the wife of Uriah, the Hittite, to be thy wife, and hast slain him with the sword of the children of Ammon. For thou didst it secretly; but I will do this thing before all Israel, and before the sun. And David said to Nathan: I have sinned against the Lord. And Nathan said: The Lord also has put away thy sin; thou shalt not die. Howbeit, because by this deed thou hast

[1] The exact number prescribed by the law.—Exod. 22, 1.

given great occasion to the enemies of the Lord to blaspheme, the child also that is born to thee shall surely die.

When Nathan departed to his house, David lay prostrated in the dust, and prayed to the Lord:

Be merciful to me, Oh God, according to Thy loving kindness:
According to the greatness of Thy compassion blot out my transgressions!
Wash me thoroughly from mine iniquity,
And from my sin make me clean.

For of my transgressions I am conscious,
And my sin is ever present to me.
Against Thee only have I sinned,
And done that which is evil in Thine eyes.

O hide Thy face from my sins;
And all my iniquities do Thou blot out.
Create in me a clean heart, O God,
And renew a steadfast spirit in my inward part.

Cast me not from Thy presence,
And Thy holy spirit take not from me.
Then will I teach transgressors Thy ways,
And sinners shall be converted to Thee. (Ps. 51.)

Afterwards the Lord struck the child that Uriah's wife bore to David, and it was very sick. David therefore besought God for the child and fasted, and went in, and lay all night upon the earth. The elders of his house arose, and went to him, to raise him up from the earth; but he would not, neither did he eat bread with them. On the seventh day the child died, and the servants of David durst not tell him of it. But when David saw that his servants whispered, he perceived that the child was dead: therefore he said to them: Is the child dead? And they said: He is dead. Then David arose from the earth, washed and anointed himself, changed his apparel, and came into the house of the Lord, and worshipped: then he came to his own house; and when he required, they set bread before him, and he did eat. Then said his servants to him: What thing is this that thou hast done? thou didst fast and weep for the child, while it was alive; but when the child was dead, thou didst rise and eat bread. And he said: While the child was yet alive, I fasted and wept: for I thought: Who can tell whether God will be gracious to me, that the child may live? But now he is dead, wherefore should I fast? can I bring him back again? I shall go to him, but he shall not return to me.

Bath-sheba, David's wife, bore him another son, and he called his name SOLOMON,[1] and the Lord loved him, and He

[1] The Hebrew form of the name is *Shelomoh* שְׁלֹמֹה, *the peaceful; Jedidiah*, יְדִידְיָה that is: Beloved of the Lord.

sent by the hand of Nathan, the prophet; and he called His name JEDIDIAH.

I made a covenant with my eyes; why then should I think upon a maid.—Job. 31, 1.

Let the wicked forsake his way, and the unrighteous man his thoughts, and turn to the Lord, and He will have mercy upon him.—Is. 55, 7.

109. ABSALOM'S REBELLION.

(2 Sam. 15. 16.)

David repented of his great sin, and humbled himself before the Lord; nevertheless it came to pass as the Lord had said by Nathan, the prophet: for evil came upon David from his own house. David had a son, ABSALOM, and a daughter, TAMAR, by MAACHA, the daughter of TALMAI, King of Geshur. Now it came to pass that Tamar was treated in a very cruel manner by AMNON, the first-born of David's sons; and though he once pretended to be exceedingly fond of her, he suddenly took so great a dislike to her, that he ordered his servants to insult her and turn her violently away from his presence. Tamar, in her great affliction at his ill-treatment, put on mourning. When Absalom heard of it, he desired her not to mind the insult, but secretly he hated his half-brother and intended to take vengeance on him.

So two years after, when Absalom had sheep-shearing, he invited all the King's sons to partake of the rural feast, and Amnon went among the rest. Now Absalom had commanded his servants, saying: Mark ye now when Amnon's heart is merry with wine, and when I say to you: Smite Amnon! then kill him, fear not: have I not commanded you? be courageous, and be valiant. And the servants of Absalom did to Amnon as Absalom had commanded. Absalom then, to avoid his father's just wrath, fled to *Geshur*, in Syria, to his grandfather by his mother's side, who was the King of that country, and remained with him three whole years. After this time Joab, who was friendly with Absalom, contrived to get the King's leave for him to be brought back to Jerusalem. In two years more Absalom was fully restored and permitted to see his father's face again. David embraced and kissed him, and received him back into his favor.

In all Israel there was none to be so much praised as Absalom for his beauty: from the sole of his foot even to the crown of his head there was no blemish in him. When he polled his head every year, he weighed its hair at two hun-

dred shekels after the King's weight (5 pounds). Now upon his success with the King, Absalom procured to himself a great many horses, and many chariots, and fifty men to run before him. He came early every day to the King's palace, and stood beside the road leading to the gate,[1] and when any man that had a controversy came to the king for judgment, then Absalom called upon him, and said: Of what city art thou? And he said: Thy servant is of one of the tribes of Israel. Then Absalom said: See, thy matters are good and right; but there is no man deputed of the king to hear thee. He said moreover: Oh that I were made judge in the land, that every man who has any suit or cause might come to me, and I would do him justice! And when any man came nigh to him to do him reverence, he took him by the hand familiarly, and kissed him. In this way he stole the hearts of all men. And when he thought he had already the good-will of the people secured to him,[2] he came to the king, and besought him to give him leave to go to *Hebron*,[3] and pay a sacrifice to God, because he vowed it to Him, when he fled out of the country. The king said: Go in peace. So he arose and went to Hebron, and with him went two hundred men out of Jerusalem, that were called; they went in their simplicity, and knew not anything. But Absalom had secretly sent spies throughout all the tribes of Israel, saying: As soon as you hear the sound of the trumpet, then you shall say: Absalom reigneth in Hebron. Absalom sent also for AHITHOPHEL, the Gilohite,[4] David's counsellor, to be present when he offered the sacrifices. And the conspiracy was strong; for the people increased continually with Absalom. News soon came to David that the hearts of the men of Israel were with Absalom. And David resolved upon instant flight: Arise, he exclaimed, and let us flee; for we shall not else escape from Absalom: make speed to depart, lest he overtake us suddenly, and bring evil upon us, and smite the city with the edge of the sword. Most of the King's servants were faithful; and he went forth, and all the people after him, and tarried in a place that was not far off. The whole body of his guards, Cherethites, Pelethites, and Githites, passed on before him.

Then said the king to Ittai the Gittite:[5] Wherefore goest

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[1] The gate is the place of concourse, of business, and of justice in oriental cities.

[2] After four years after his reconciliation with his father.—Josephus and some ancient versions.

[3] Hebron was then the chief city of the heads of the Levites, and the most approved spot for the worship of God.

[4] From *Giloh*, a city near Hebron, in the mountain, in the south of Judah.

[5] *i. e.*, the native of Gath, a Philistine in the army of King David.

thou also with us? return to thy place, and abide with the king (that is, with Absalom), or being a stranger, thou canst go back to thy home. But he replied: 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. Now the king passed over the brook *Kidron;*[1] but he left behind the ark of the covenant in Jerusalem. He went up by the ascent of the Mount of Olives and wept, he had his head covered and went barefoot: and all the people that were with him covered their heads, weeping as they went up. When David was told that Ahithophel was among the conspirators with Absalom, he said: O LORD, I pray thee, turn the counsel of Ahithophel into foolishness. When David had come to the top of the mount, where he worshipped God, behold HUSHAI, the Archite,[2] David's friend, came to meet him with his coat rent, and earth upon his head. David said to him: If thou passest on with me, then thou shalt be a burden to me; but if thou return to the city, and say to Absalom: I will be thy servant, O king, as I have been thy father's servant hitherto, so will I now also be thy servant: then, mayest thou for me defeat the counsel of Ahithophel. And hast thou not there with thee Zadok and Abiathar the priests? therefore it shall be, that what thing soever thou shalt hear out of the king's house, thou shalt tell it to Zadok and Abiathar the priests, by whose sons, AHIMAAZ and JONATHAN, I may learn everything that you can hear. So Hushai came into the city just when Absalom entered it.

When David had gone a little further, there met him Ziba, the servant of Mephibosheth, with a couple of asses, laden with provisions, and desired him to take as much of them as he and his followers stood in need of. When the king asked him where he had left Mephibosheth, he said: Behold, he abides at Jerusalem; for he said: To-day shall the house of Israel restore me the kingdom of my father. Then said the king to Ziba: Behold, thine are all that pertained to Mephibosheth. And Ziba said: I humbly beseech thee, that I may find grace in thy sight, my lord, O king! When David came to Bahurim,[3] there came out a kinsman of Saul's, whose name was SHIMEI, threw stones at him, cursed him, and said: Come out, come out, thou bloody man, thou author of all sorts of mischief! The LORD has returned upon thee all the blood of the house of Saul, in whose stead thou hast reigned.

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[1] Eastward of Jerusalem, between the city and the Mount of Olives.

[2] From the place or district called Archi (Josh. 16, 2).

[3] A village not far from Jerusalem, beyond the Mount of Olives to the east.

Then Abishai, the son of Zeruiah, said to the king: Why should this dead dog curse my lord, the king? let me go over, I pray thee, and take off his head. And the king said: What have I to do with you, ye sons of Zeruiah? let him curse! the LORD has said to him: Curse David; who shall then say: Wherefore hast thou done so? Behold, my own son seeketh my life: how much more now may this Benjamite do it? Let him alone, and let him curse; for the LORD has bidden him. It may be that the LORD will look on my affliction, and that the LORD will requite me good for his cursing this day. And as David and his men went by the way, Shimei went along on the hill's side over against him, cursed as he went, threw stones at him, and cast dust. And the king, and all the people that were with him, arrived weary, and refreshed themselves there. Then David implored the Lord, and said:

O Lord, how many are my oppressors!
Many rise up against me,
Many say of my soul:
"There is no help for him in God."

But Thou, O Lord, art a shield for me,
My glory and the lifter up of my head.
I cried unto the Lord with my voice
And He answered me from His holy hill.

I laid me down, and slept;
I awaked, for the Lord sustaineth me.
I will not be afraid of ten thousands of the people
Who have set themselves against me round about.

Arise, O Lord, help me, O my God!
For Thou smitest all mine enemies on the cheek,
Thou breakest the teeth of the ungodly.
To the Lord belongeth salvation—
Upon Thy people be Thy blessing! (Ps. 3.)

Whoso curses his father or his mother, his lamp shall be put out in midnight darkness.—Prov. 20, 20.

Pride goes before destruction, and a haughty spirit before a fall.—Prov. 16, 18.

110. CONTINUATION. ABSALOM'S DEATH.

(2 Sam. 16. 19.)

In the meantime, Absalom entered Jerusalem, and Ahithophel with him. When Hushai had come to Absalom, he said: God save the king, God save the king. Is this thy kindness to thy friend? asked Absalom, why wentest thou not with thy friend? Nay, was the reply, but whom the LORD, and all the men of Israel choose, his will I be, and with him will I abide. And again, whom should I serve? should I not

serve in the presence of his son? As I have served in thy father's presence, so will I be in thy presence. This speech persuaded Absalom, who before suspected Hushai. Absalom then consulted with Ahithophel[1] what he ought to do. Ahithophel's advice was: Let me choose out twelve thousand men, and I will arise and pursue after David this night: I will come upon him while he is weary and weak-handed, and make him afraid; all the people that are with him shall flee; I will smite the king only, and bring back all the people to thee. This saying pleased Absalom well, and all the elders of Israel. Then said Absalom: Call now Hushai, the Archite, also, and let us hear likewise what he says. When Hushai had come, Absalom spoke to him, saying: Ahithophel has spoken after this manner: shall we do after his saying? if not, speak thou. Now Hushai was sensible that if Ahithophel's counsel were followed, David would be in danger of being seized on, and slain; so he attempted to introduce a contrary opinion, and said: The counsel that Ahithophel has given is not good at this time. For, said Hushai, thou knowest thy father and his men, they are mighty men, and they are chafed in their minds, as a bear robbed of her whelps in the field: thy father is a man of war, and there is no chance of seizing him by surprise; there will sure be sharp fighting, and the terror of the names of David, and Joab, and Abishai, and their companions would magnify the first few blows received into a victory, and thy men would flee in panic. Therefore I counsel, that all Israel be gathered to thee, from Dan even to Beer-sheba, as the sand that is by the sea for multitude; and that thou go to battle in thy own person. So shall we come upon him in some place where he shall be found, and we will light upon him as the dew falleth on the ground: and of him, and of all the men that are with him, there shall not be left so much as one. Moreover, if he be gotten into a city, then shall all Israel bring ropes to that city, and we will draw it into the river, until there be not one small stone found there. And Absalom and all the men of Israel said: The counsel of Hushai, the Archite, is better than the counsel of Ahithophel: for the Lord had appointed to defeat the good counsel of Ahithophel, to the intent that He might bring evil upon Absalom. Then said Hushai to Zadok and Abiathar the priests: Send quickly, and tell David, saying: Lodge not this night in the plains of the wilderness, but speedily pass over. Jonathan and Ahimaaz, sent by their fathers, having

[1] Some account for Ahithophel's treason by the supposition that, as Bath-sheba's grandfather (2 Sam. 11, 3 and 33, 34), he wished to revenge on David the evil done to her.

narrowly escaped with their lives, brought at midnight this warning to David to cross the river the same night. Then David arose, and passed over Jordan: by the morning light there lacked not one of them that had not passed over. When Ahithophel saw that his counsel was not followed, he left Jerusalem in despair, returned to his own city, Giloh, near Hebron, put his household in order, and hanged himself, and was buried in the sepulchre of his father. As for David, he came to Mahanaim, and all the chief men of the country received him with great pleasure. These were BARZILLAI, the Gileadite, SHOBI, the ruler among the Ammonites, and MACHIR, the son of Ammiel. All these furnished him with plentiful provisions for himself and his followers.

In the meantime, Absalom got together a vast army to oppose his father; and he himself, at the head of his army, passed over Jordan in pursuit of his father. Both camps were pitched not far from Mahanaim, in the country of Gilead. Absalom appointed his cousin AMASA to be captain of all his host, instead of Joab.

David numbered the people that were with him, and set captains of thousands and captains of hundreds over them. He sent forth a third part of the people under the hand of Joab, a third part under the hand of Abishai, and a third part under the hand of Ittai, the Gittite. Then the king said to the people: I will surely go forth with you myself also. But the people answered: Thou shalt not go with us, for they will care more to take thee, than they will to take all the rest who shall go out against them. And the king said: What seems to you best I will do, and he stood by the gateside, and all the people came out by hundreds, and by thousands. Now he commanded Joab and Abishai, and Ittai, saying: Deal gently for my sake with the young man, even with Absalom. And the people heard when the king gave all the captains charge concerning Absalom. So the people went out into the field against Israel. The battle took place in the wood of Ephraim, on the east side of Jordan. The men of Israel were slain before the servants of David, and there was there a great slaughter that day of twenty thousand men. For the battle was there scattered over the face of all the country; and the wood devoured more people that day than the sword devoured. Absalom met the servants of David, and when the mule upon which he rode came under a great oak, he entangled his hair greatly in the large boughs of the knotty tree, that spread a great way, and there he hung in the air upon the boughs, for his mule had escaped. And a man in the army saw him, and told Joab, saying: Behold, I saw Absalom hanged in an oak. And Joab said: Why didst

thou not kill him? I would have given thee ten shekels of silver, and a girdle.[1] The man answered: Though I should receive a thousand shekels of silver, I would not put forth my hand against the king's son; for in our hearing the king charged thee, and Abishai, and Ittai, saying: Beware that none touch the young man Absalom. Then said Joab: I may not tarry thus with thee. And he took three darts in his hand, and thrust them through the heart of Absalom, while he was yet alive, hanging in the branches of the oak. And ten young men who bare Joab's armor came afterward and slew him, and pulled down his dead body, and cast it into a great pit in the wood, and laid a very great heap of stones upon him.[2] Then Joab sounded a retreat, and recalled his soldiers from pursuing after Israel. And all the men who had been with Absalom fled, every one to his own home. Now as David was waiting between the gates for news from the battle-field, one of the watchmen gave the king notice, that the son of Zadok, the high priest, came running. David was very glad and said: He is a messenger of good tidings. Ahimaaz appeared and worshipped the king. And when the king inquired of him about the battle, he said: he brought him the good news of victory. And the king said: Is the young man Absalom safe? And Ahimaaz answered: When Joab sent me thy servant, I saw a great tumult, but I knew not what it was. And behold, Cushi came, and said: Tidings, my lord the king: for the Lord has avenged thee this day of all them that rose up against thee. And the king said to Cushi: Is the young man Absalom safe? And Cushi answered: The enemies of my lord the king, and all that rise against thee to do thee hurt, be as that young man is. And the king was much moved, and went up to the chamber over the gate, and wept: and as he went, thus he said: O my son Absalom! my son, my son Absalom! would God I had died for thee, O Absalom, my son, my son! And the victory that day was turned into mourning to all the people; for the people heard say that day how the king was grieved for his son. Therefore they stole into the city by another way, that he might not see them, like persons who were ashamed and fleeing from the battle, instead of those who had just gained the victory. The king kept on mourning; he covered his face, and cried with a loud voice: O my son Absalom! O Absalom, my son, my son!

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[1] A captain's commission, denoted by giving him a military girdle or sash.—Comp. Is. 22, 21.

[2] So that after a sort he was stoned: as the law ordered a rebellious son to be —5 Mos. 21, 20. 21. It was a custom for every passer-by to throw a stone at this heap, saying: Thus it shall be done to a rebellious son.

This grief of David was far from agreeable to his friends, and upon Joab's earnest remonstrances the king was induced to cease his mourning. Whereupon when the people heard of it, they ran together to him and saluted him.

As righteousness tends to life, so he who pursues evil pursues it to his death.—Prov. 11, 19.

O let not the wise man glory in his wisdom, nor the strong man in his strength; but let him that glories, glory in the Lord.—Jer. 9, 22.

As streams of water, so is the heart of the king in the hand of the Lord; He turns it whithersoever He will. Prov. 21, 1.

111. DAVID'S RETURN TO JERUSALEM.

(2 Sam. 19. 20.)

Now all the people were at strife throughout all the tribes of Israel, blaming one another for beginning and encouraging the rebellion, and for their remissness in bringing the king back, saying: The king saved us out of the hand of our enemies; and now he has fled on account of Absalom. And Absalom, whom we anointed over us, is dead in battle. Now therefore why speak you not a word of bringing the king back? And king David sent to Zadok and to Abiathar the priests, saying: Speak to the elders of Judah, saying: Why are ye the last to bring the king back to his house? Ye are my brethren, ye are my bones and my flesh: wherefore then are ye the last to bring back the king? And say to *Amasa*:[1] Art thou not of my bone, and of my flesh? God do so to me, and more also, if thou be not captain of the host before me continually instead of Joab. At the persuasion of Amasa the hearts of all the men of Judah were bowed, so that they sent this word to the king: Return thou and all thy servants. So the king returned, and came to Jordan. And Judah came to Gilgal, to conduct the king over Jordan. Also Shimei, the Benjamite, hastened to meet king David, and fell down before the king, and said: Let not my lord impute iniquity to me, neither do thou remember that which thy servant did perversely the day that my lord the king went out of Jerusalem; for I know that I have sinned: therefore behold, I have come the first this day of all the house of Joseph to go down to meet my lord the king. Now though Abishai advised the king to kill Shimei, the king pardoned him generously and said: Thou shalt not die. Soon after Shimei, Mephibosheth came to meet the king. From the day the king had departed, Mephibosheth had neither dressed his feet, nor trimmed his beard, nor washed his clothes. There was every apparent sign of deep grief. When they reached Jerusalem, the king said to him: Wherefore wentest not thou with me, Mephibosheth? And he answered: My lord, O king, my servant deceived me; for thy servant said: I will saddle an ass, that I may ride thereon, and go to the king; because thy servant is lame. And he has slandered thy servant to my lord the king; but my lord the king is as an angel of God: do therefore what is good in thy eyes. For all of my father's house were but dead men before my lord the king; yet didst thou set thy servant among them that eat at thy own table. What right therefore have I yet to cry any more to the king? And the king said to him: Why speakest thou any more of thy matters? I have said: Thou and Ziba divide the land. And Mephibosheth said: Yea, let him take all, it suffices me that thou hast recovered thy kingdom.

[1] Amasa was David's nephew, whom he was particularly desirous to bring over to his interest, and who, judging his own case desperate, might persuade Judah to hinder or delay the king's return.

Barzillai also, the Gileadite, came down to conduct the king over Jordan. Now Barzillai was a very aged man, even fourscore years old: he had made a plentiful provision for the king at Mahanaim, and now the king invited him, saying: Come thou over with me, and I will take care of thee, and provide for thee in Jerusalem. But Barzillai answered: How long have I to live, that I should go up with the king to Jerusalem? I am this day fourscore years old: can I discern between good and evil? can thy servant taste what I eat or what I drink? can I hear any more the voice of singing-men and singing-women? wherefore then should thy servant be yet a burden to my lord the king? Thy servant will go a little way over Jordan with the king: and why should the king recompense me with such a reward? Let thy servant, I pray thee, turn back again, that I may die in my own city, and be buried by the grave of my father and of my mother: but behold thy servant Chimham, my son; let him go over with my lord the king; and do to him what shall seem good to thee. The king answered: He shall go with me, and I will do for him whatever will please thee. And the king kissed Barzillai, blessed him, and allowed him to go to his own home.

Then the king went on to Gilgal. Now the men of Israel came to him, and said: Why have our brethren, the men of Judah, stolen thee away, and have brought the king in private manner, and not conjointly with all the tribes over Jordan? The men of Judah pleaded their near relation to David, and their words were fiercer than the words of the men of Israel. The quarrel became serious, and *Sheba*, the son of Bichri, a Benjamite, took advantage of the strife, and blew his trumpet, and said: We have no part in David, neither have we inheritance in the son of Jesse: every man to his tents, O Israel! So every man of Israel followed Sheba the son of Bichri; but the men of Judah adhered to their king, and settled him at his royal palace at Jerusalem. Then David appointed Amasa for the captain of his forces, and said to him: Assemble me the men of Judah within three days, and be thou here present. So Amasa went; but he tarried longer than the set time which the king had appointed him. And David said to Abishai: Now Sheba shall do us more harm than Absalom did; take thou thy lord's servants and pursue after him. And there went out after him Joab's men, and the Cherethites, and the Pelethites, and all the mighty men, and marched with great speed against Sheba; and when they had come to Gibeon, a village forty furlongs distant from Jerusalem, Amasa brought a great army with him, and met Joab. Joab was girded with a sword, and had his breastplate on; and as he went forth the sword fell out. And Joab said to Amasa: Art thou in health, my brother? And he took Amasa by the beard with the right hand to kiss him.[1] But Amasa took no heed to the sword that was in Joab's hand: so Joab smote him therewith in the fifth rib, and he died.

[1] So the orientals do to this day.

Then Joab and Abishai, his brother, pursued after Sheba, and they came and besieged him in *Abel*[1] of Beth-maachah. They surrounded the town, and prepared to batter down the walls. But a wise woman saved the town. She called to Joab, and entreated him to spare the innocent city and its inhabitants, and promised to deliver the traitor Sheba into his hand. Then the woman went to the people: and they cut off the head of Sheba the son of Bichri and cast it out to Joab. Now Joab blew a trumpet, and they retired from the city, every man to his tent. And he returned to Jerusalem to the king. And David spoke to the Lord the words of this song in the day that the Lord had delivered him out of the hand of all his enemies:

Fervently do I love Thee, O Lord, my strength,
Lord, my rock, and my fortress, and my Deliverer,
My God, my fastness wherein I hide myself,
My shield, and the horn of my salvation, my high tower!

The bands of death had compassed me
And the floods of the abyss came upon me.
The bands of hades had surrounded me,
The snares of death assaulted me.

In my distress I called upon the Lord,
And unto my God did I cry;
He heard my call out of His temple,
And my cry before Him came into His ears.

He reached from the height, He seized me,
He drew me up out of great waters;
And brought me forth into a large place;
He delivered me, for He delighted in me.

The Lord rewarded me according to my righteousness,
According to the cleanness of my hands did He recompense me.
For I have kept the ways of the Lord,
And have not wickedly departed from my God.

Towards the good Thou showest Thyself good
Towards the man of perfect submission Thou showest Thyself yielding.
Towards him who sanctifies himself Thou showest Thyself pure,
And towards the perverse Thou showest Thyself froward.

For Thou, Thou savest the afflicted people,
And high looks Thou bringest down.
As for God—spotless is His way,
The word of the Lord is tried;
A shield is He to all who hide in Him.

For who is a divine being, but the Lord alone,
And who is a rock save our God?
The God, who girded me with strength,
And made my way perfect,
Making my feet like hinds' feet,
And who set me upon my high places,
Training my hands for war,
And mine arms bent a bow of brass.

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[1] A city in the extreme north of Palestine.

And Thou gavest me also the shield of Thy salvation,
And Thy right hand upheld me,
And Thy lowliness made me great.

I pursued mine enemies and overtook them,
And turned not back, till they were consumed.
I smote them, so that they could not rise,
They fell under my feet.

The Lord liveth, and blessed be my Rock,
And let the God of my salvation be exalted;
The God, who gave me revenges
And bent back peoples under me.

Therefore will I praise Thee among the nations, O Lord,
And I will sing praises unto Thy name,
As He, who giveth great deliverance to His king
And showeth favor to His anointed,
To David and his seed for ever.

For though the righteous fall seven times, yet shall he rise up again.—Prov. 24, 16.

THE FIRST
BOOK OF THE KINGS.

OR,

THE HISTORY OF THE KINGS OF JUDAH AND ISRAEL.

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112. ADONIJAH'S CONSPIRACY. SOLOMON PROCLAIMED KING.

(1 Kings, 1.)

After Sheba's death everything returned to the old order, and David lived quietly for many years in Jerusalem. But when David was old and striken in years, ADONIJAH, the son of Haggith, exalted himself, saying: I will be king! He prepared many chariots and horses, and fifty men to run before him. When his father saw this, he did not reprove him, nor did he go so far as to ask: wherefore he did so. Moreover he was a beautiful young man, and tall, and the king's eldest son after Absalom. He conferred with Joab, the son of Zeruiah, and with Abiathar, the priest: and they, following Adonijah, helped him. But Zadok the priest, and Benaiah the son of Jehoiada, and Nathan the prophet, and the mighty men who belonged to David, were not with Adonijah. Now Adonijah had prepared a great feast outside of the city, and had invited all his brothers, and all the men of Judah the king's servants: but Nathan the prophet, and Benaiah, and the mighty men, and Solomon his[1] brother he called not. Therefore Nathan spoke to Bathsheba, the mother of Solomon, saying: Hast thou not heard that Adonijah, the son of Haggith, does reign, and David our lord knoweth it not? Now therefore come, let me, I pray thee, give thee counsel, that thou mayest save thy own life, and the life of thy son Solomon. Go now quickly to king David, and say to him: Didst not thou, my lord, O king, swear to thy handmaid, saying: Assuredly Solomon

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[1] He knew Solomon to be his rival and appointed to the throne.

thy son shall reign after me, and he shall sit upon my throne? why then does Adonijah reign? Behold, while thou yet talkest there with the king, I also will come in after thee, and confirm thy words. And Bathsheba went in to the king into the chamber, and worshipped him, and when she had desired leave to speak, she told him all things in the manner that Nathan had suggested to her, related what a feast Adonijah had made, and who they were whom he had invited, and she concluded with the following words: My lord, O king, the eyes of all Israel are upon thee, that thou shouldst tell them who shall sit on the throne of my lord the king after him. Otherwise it shall come to pass, when my lord the king shall sleep with his fathers, that I and my son Solomon shall be counted offenders.[1] And lo, while she yet talked with the king, Nathan the prophet also came in, and Bathsheba withdrew. He bowed himself before the king with his face to the ground, and said: My lord, O king, hast thou said: Adonijah shall reign after me, and he shall sit upon my throne? For he has gone down this day, and has slain oxen, and fat cattle, and sheep in abundance, and has called all the king's sons, and the captains of the host, and Abiathar the priest; and behold, they eat and drink before him, and say: God save king Adonijah. But me, even me thy servant, and Zadok the priest, and Benaiah the son of Jehoiada, and thy servant Solomon, has he not called. Is this thing done by my lord the king, and thou hast not shown it to thy servant, who should sit on the throne of my lord the king after him? Then king David answered and said: Call me Bathsheba. When she came into the king's presence, the king made oath and said: As the Lord lives, that has redeemed my soul out of all distress, even as I swore to thee by the Lord God of Israel, saying: Assuredly Solomon thy son shall reign after me, and he shall sit upon my throne in my stead, even so will I certainly do this day. Then Bathsheba bowed with her face to the earth, and did reverence to the king, and said: Let my lord king David live for ever. And king David said: Call me Zadok the priest, and Nathan the prophet, and Benaiah the son of Jehoiada. And they came before the king. Now the king said to them: Take with you the servants of your lord, and cause Solomon my son to ride upon my own mule, and bring him down to Gihon.[2] And let Zadok the priest and Nathan the prophet anoint him there king over Israel: and blow ye with the trumpet, and say: God save king Solomon. Then

[1] Would be considered and punished as traitors, for aiming at the kingdom.
[2] A fountain or brook close by Jerusalem.

ye shall come up after him, that he may come and sit upon my throne; for he shall be king in my stead, and I have appointed him to be ruler over Israel and over Judah. So David's servants did as he commanded. They took Solomon and made him ride on the king's mule and brought him to Gihon: there they anointed him, and blew the trumpet, and all the people rejoiced and cried: God save king Solomon! And Adonijah, and the men who were with him heard it and said: What meaneth this noise among the people in the city? While they were speaking, Jonathan the son of Abiathar came and said to Adonijah: Verily, king David has made Solomon king, and moreover, the king's servants came to bless our lord king David, saying: God make the name of Solomon better than thy name, and make his throne greater than thy throne. And the king bowed himself upon the bed, and said: Blessed be the Lord God of Israel, who has given one to sit on my throne this day, my eyes even seeing it. Hereupon both Adonijah and all his guests rose hastily from the feast, and everyone fled to his own home. Adonijah, as afraid of the king as the others, took hold of the horns of the altar. But Solomon said: If he will show himself a worthy man, there shall not a hair of him fall to the earth; but if wickedness shall be found in him, he shall die. So king Solomon sent, and they brought him down from the altar. And he came and bowed himself to king Solomon; and Solomon said to him: Go to thy house.

Wisdom is nothing, and understanding is nothing, and devices are nothing, against the Lord.—Prov. 21, 30.

113. DAVID'S PREPARATIONS FOR THE BUILDING OF GOD'S HOUSE. HIS DYING CHARGE.

(1 Chron. 23.)

David, having thus regulated the civil government of the kingdom, now devoted the last days of his life more closely and resolutely to the work of God, to build up His house, support His worship, and advance religion. For this purpose he made preparations for the building of the house of God. He collected all the skilled foreign workmen that could be found in the land, to hew stones, and to do all other work. He prepared iron and cedar-trees in abundance; for he said: Solomon my son is young and tender, and the house that is to be built for the Lord must be exceeding magnifical, of fame and of glory throughout all countries: I will therefore now make preparation for it. So David prepared abundantly before his death. Then he called for Solomon his son, and charged him to build a house for the Lord God of Israel. And David said to Solomon: My son, as for me, it was in my mind to build a house unto the name of the Lord my God. But the word of the Lord came to me, saying: Thou hast shed blood abundantly, and hast made great wars:

thou shalt not build a house to My name. Behold, a son shall be born to thee, who shall be a man of rest; and I will give him rest from all his enemies round about: for his name shall be Solomon, and I will give peace and quietness unto Israel in his days. He shall build a house for My name; and he shall be My son, and I will be his father; and I will establish the throne of his kingdom over Israel for ever. Now, my son, the Lord be with thee; and prosper thou, and build the house of the Lord thy God, as he hath said of thee. Now behold, of the gold, the silver, the brass and the iron that I have prepared for the house of the Lord, there is no limit. Arise, therefore, and be doing, and the Lord be with thee. David also commanded all the princes of Israel to help Solomon his son. Then he gathered together the princes of Israel and the priests and Levites, and regulated the orders of public worship. The Levites from thirty years old and upwards, numbered 38,000, of whom 24,000 were to set forward the work of the temple, 6,000 were judges and officers, 4,000 porters.[1] The singers under ASAPH, HEMAN, and JEDUTHUN, were divided into twenty-four courses of twelve each.[2] Besides these were 3,700 singers more.

And David assembled all the princes of Israel, the princes of the tribes, and the captains of the companies that ministered to the king by course, and the captains over the thousands, and over the hundreds, and the stewards over all the substance of the king, and of his sons, with the officers, and with the mighty men, and with all the valiant men, unto Jerusalem. Then David the king stood up upon his feet, and said: Hear me, my brethren, and my people! As for me, I had in my heart to build a house of rest for the ark of the covenant of the LORD, and for the footstool of our God, and had made ready for the building. But God said unto me: Thou shalt not build a house for My name, because thou hast been a man of war, and hast shed blood. Howbeit the LORD God of Israel chose me before all the house of my father to be king over Israel for ever: for He hath chosen Judah to be the ruler; and of the house of Judah, the house of my father; and among the sons of my father He liked me to make me king over all Israel: And of all my sons (for the LORD hath given me many sons), he hath chosen Sōlomon my son to sit upon the throne of the kingdom of the LORD over Israel. And He said unto me: Solomon thy son, he shall build My house and My courts: for I have chosen him to be My son, and I will be his father. Moreover, I will establish his kingdom for ever, if he be constant to do My commandments and My judgments, as at this day. Now therefore in the sight of all Israel, the congregation of the LORD, and in the audience of our God, keep and seek for all the commandments of the LORD your God: that ye may possess this good land, and leave it for an inheritance for your children after you for ever. And thou, Solomon my son, know thou the God of thy father, and serve Him with a perfect heart, and with a willing mind: for the LORD searcheth all hearts, and understandeth all the imaginations of the thoughts: if thou seek Him, He will be found; but if thou forsake Him, He will cast thee off for ever. Take heed now; for the LORD hath chosen thee to build a house for the sanctuary: be strong, and do it. Then David gave to Solomon his son the pattern for the temple, and its porches and buildings, an account of the materials he had amassed, and the order of Priests and Levites which he had fixed; he thus concluded his charge to the young king: Be strong, and of good courage, and do it: fear not, nor be dismayed, for the LORD God, even my God, will be with thee; He will not fail thee, nor forsake thee, until thou hast finished all the work for the service of the house of the LORD.

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[1] Keepers of the doors, both by day and night.

[2] Each son of Asaph, Jeduthun, and Heman, was at the head of a band of twelve skilled musicians.

Then David exhorted the people, after his own example, to consecrate of their substance to the completion of God's house. Because I have set my affection to the house of my God, I have given of my own property over and above all that I have prepared for the holy house, three thousand talents of gold, of the gold of Ophir, and seven thousand talents of refined silver; who, then, is willing to consecrate his service this day to the LORD? These words of David met with a hearty response from the people. They offered willingly and rejoiced, because with perfect heart they offered to the LORD; and David the king also rejoiced with great joy. Therefore David blessed the LORD before all the congregation, and he said: Blessed be Thou, LORD God of Israel our father, for ever and ever. Thine, O LORD, is the greatness, and the power, and the glory, and the victory, and the majesty; for all that is in the heaven and in the earth is Thine; Thine is the kingdom, O LORD, and Thou art exalted as head above all. Both riches and honor come of Thee, and Thou reignest over all; and in Thy hand is power and might; and in Thy hand it is to make great, and to give strength unto all. Now therefore, our God, we thank Thee, and praise Thy glorious name. But who am I, and what is my people, that we should be able to offer so willingly after this sort? for all things come of Thee, and of Thy own have we given Thee. For we are strangers before Thee, and sojourners, as were all our fathers: our days on the earth are as a shadow, and there is none abiding. O LORD our God, all this store that we have prepared to build Thee a house for Thy holy name, cometh of Thy hand, and is all Thy own. I know also, my God; that Thou triest the heart, and hast pleasure in uprightness. As for me, in the uprightness of my heart I have willingly offered all these things: and now have I seen with joy Thy people, which are present here, to offer willingly unto Thee. O LORD God of Abraham, Isaac, and of Israel, our fathers, keep this forever in the imagination of the thoughts of the heart of Thy people, and prepare their heart to Thee: and give to Solomon my son a perfect heart, to keep Thy commandments, Thy testimonies, and Thy statutes, and to do all these things, and to build the palace, for which I have made provision.

Then David said to all the congregation: Now bless the LORD your God. And all the congregation blessed the LORD God of their fathers, and bowed down their heads, and worshipped the LORD, and the king. And they sacrificed sacrifices and offered burnt offerings to the LORD, on the morrow after that day, even a thousand bullocks, a thousand rams, and a thousand lambs, with their drink offerings, and sacrifices in abundance for all Israel: and did eat and drink before the LORD on that day with great gladness. And they made Solomon the son of David king the second time, and anointed him to the LORD to be the chief governor, and Zadok to be priest. Then Solomon sat on the throne of the LORD as king instead of David his father, and prospered; and all Israel obeyed him. And all the princes, and the mighty men, and all the sons likewise of king David, submitted themselves to Solomon the king.

Thine, O God, is the greatness, and the power, and the glory, and the victory, and the majesty; Thine is the kingdom, O Lord, and Thou art exalted as head above all.—Chron. 29, 11.

114. DAVID'S DEATH.

(1 Kings, 2.)

Now the days of David drew nigh that he should die; and he charged Solomon his son, saying: I go the way of all

the earth; be thou strong therefore, and show thyself a man. Keep the charge of the LORD thy God, to walk in His ways, to keep His statutes, as it is written in the law of Moses, that thou mayest prosper in all that thou doest, and whithersoever thou turnest thyself. That the LORD may continue His word which He spoke concerning me, saying: If thy children take heed to their way, to walk before Me in truth, with all their heart, and with all their soul, there shall not fail thee (said He) a man on the throne of Israel.

Be thou also mindful of the transgressions of Joab, what he did to me, and what he did to the two captains of the hosts of Israel; to Abner, the son of Ner, and to Amasa, the son of Jether, whom he slew, and shed the blood of war in peace. Shimei also, the son of Gera, who had cruelly insulted me, when, in my flight, I was going to Mahanaim, to whom I promised impunity,—do to them according to thy wisdom, and seek but for some just occasion, and punish them. But show kindness to the sons of Barzillai, the Gileadite, whom, in order to gratify me, thou shalt have in great honor, and take great care of, for we have to repay to them the debt of gratitude for which their generous father declined to receive anything. So David slept with his fathers, in a good old age, full of days, riches and honor, and was buried in the city of David.

Josephus said of him: David was of an excellent character, endowed with all the virtues that were desirable in a king; for he was a man of valor in a very extraordinary degree, and went readily and first of all into dangers, which are good qualities, peculiarly fit for kings. He was of very great abilities in understanding, and apprehension of present and future circumstances, when he was to manage any affairs. He was prudent, moderate, and kind to such as were under any calamities; he was righteous and humane. And the time that David reigned over Israel was forty years: seven years reigned he in Hebron, and thirty-three years reigned he in Jerusalem.

Solomon carried into execution all the last commands of his father. Adonijah, who went about treacherous plans, suffered death. When Joab heard of it, he was greatly afraid, suspecting, not without reason, that he was in danger, on account of his favor to Adonijah. He fled to the altar, but, upon Solomon's command, he was slain there. As to Shimei, he was ordered, under pain of death, not to leave Jerusalem; but three years afterwards, when he heard that two of his servants had run away from him, and were in Gath, he went for them in haste. On his return he was charged with his disobedience, and put to death. The high-priest

Abiathar, who had linked himself with the party of Adonijah, was deposed and banished to *Anatath*,[1] and Zadok was put in his place.

115. THE BOOK OF PSALMS.

To the many qualities by which David was distinguished, his sacred biographer adds one which, at all periods, has endeared David's name and memory to posterity.

He calls him "the sweet Psalmist of Israel;" and as a psalmist and inspired religious poet he was, and will ever be, cherished by every pious heart. We have already seen examples of David's poetical gifts in his beautiful elegy on Saul and Jonathan, and elsewhere in connection with his personal history. But most of his songs, together with those of other devout bards, have been preserved to us in the BOOK OF PSALMS,[2] or the PSALTER.

The Book of Psalms is a collection of 150 religious songs, which, according to the tradition handed down in the titles or inscriptions prefixed to 100 of them, are ascribed to different authors in far different ages, ranging from Moses, the traditional author of Psalm 90, down to the author of the hymn to be sung at the dedication of the Temple, or the psalms which speak of the captivity as ended.

David's name is prefixed to seventy-three psalms. To Solomon two are attributed (72, 127).[3] Twelve psalms bear the name of ASSAPH, celebrated as David's chief musician and an inspired psalmist (comp. page 193). Eleven psalms are described as belonging to the "sons of Korah,"—most likely the descendants of the rebel who perished in the wilderness. With respect to the fifty anonymous[4] psalms, some were probably written by David, or belong to his time. The greater number are later, and belong to the period shortly before and after the captivity.[5]

The whole is divided into five books, in imitation, as some think, of the Pentateuch. I., Psalm 1–41; II., 42–72; III., 73–89; IV., 90–106; V., 107–150. This distribution was most likely made gradually. The psalms of the first book were gathered by David himself, most of them being inscribed with his name.

To this first book a second was afterward added, and then a third, and a fourth, and a fifth. The first three books contain for the most part psalms of David and of singers of his time; the last two embrace psalms of later times.[6]

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[1] A city of Benjamin allotted to the priests.

[2] The present Hebrew name of the book is *Tehillim*, "*Praises*," or more fully, סֵפֶר תְּהִלִּים "The Book of Praises." The LXX entitled them Ψάλμοι, or "Psalms," from Ψάλλειν, to play upon a stringed instrument.

[3] Ps. 72 was written rather *for* him than by him.

[4] In the Talmud they are called *orphan* Psalms.

[5] To the Inscriptions, and Titles of several Psalms great obscurity belongs. They refer to the poem itself, characterizing, perhaps, its nature; sometimes they are accompanied by the name of the author and the historical occasion of the composition. Others are musical or liturgical notices. The word *Selah*, occurring seventy times in the Psalms and three times in Habakkuk, denotes, according to Gesenius, a *pause*, intimating that the singing should cease, and the stringed instruments be introduced.

[6] In regard to their contents or their internal character they are thus classified by De Wette:

1. *Hymns in praise of God.*
2. *National Psalms.*

116. SOLOMON KING. C. E. 1015-975. HIS DREAM. HIS WISE JUDGMENT.

(1 Kings, 3.)

Solomon loved the Lord, walking in the statutes of David his father. In Gibeon, where he had gone to sacrifice, the Lord appeared to him in a dream by night, and said: Ask what I shall give thee! And Solomon said: Thou hast shown to Thy servant David my father great mercy, according as he walked before Thee in truth, and in righteousness, and in uprightness of heart with Thee; and Thou hast kept for him this great kindness, that Thou hast given him a son to sit on his throne, as it is this day. And now, O Lord my God, Thou hast made Thy servant king instead of David my father: and I am but a little child: I know not how to go out or come in. But Thy servant is in the midst of Thy people which Thou hast chosen, a great people, that cannot be numbered nor counted for multitude. Give, therefore, Thy servant an understanding heart to judge Thy people, that I may discern between good and bad: for who is able to judge this Thy so great a people? And the speech pleased the Lord, that Solomon had asked this thing. And God said to him: Because thou hast asked this thing, and hast not asked for thyself long life; neither hast asked riches for thyself, nor hast asked the life of thy enemies; but hast asked for thyself understanding to discern judgment; behold, I have done according to thy word: lo, I have given thee a wise and an understanding heart; so that there was none like thee before thee, neither after thee shall any arise like to thee. And I have also given thee that which thou hast not asked, both riches, and honor; so that there shall not be any

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3. *Psalms of Zion and of the temple.*
4. *Psalms relating to the king.*
5. *Psalms containing the supplications and complaints of the pious in distress.*
6. *Religious and moral psalms.*

For instance:

1. Psalms 8, 18, 19, 29, 33, 46, 48, 65, 76, 93, 104, 136, 145, 147.
2. 78, 105, 106, 114.
3. 15, 24, 68, 81, 87, 132, 134, 135.
4. 2, 20, 21, 45, 72, 110.
5. (a) Personal, 7, 11, 22, 55, 56, 109.
   (b) National, 44, 74, 80, 137.
   (c) Reflections on the wickedness of the world, 10, 12, 14, 36.
   (d) Didactic Psalms on the retributions of life, 37, 49, 73.
   (e) Thanksgiving for deliverance, 34, 40.
6. Religious and moral psalms.
   (a) Odes to God, 90, 139.
   (b) Expressing religious conviction, hope, confidence, etc., 23, 91, 121, 127, 128.
   (c) Development of religious or moral ideas, 1, 133.
   (d) Poems containing religious doctrine, 32, 50.
   (e) Proverbs in an *alphabetical* series, 119.

among the kings like to thee all thy days. And if thou wilt walk in My ways, to keep My statutes and My commandments, as thy father David did walk, then I will lengthen thy days. And Solomon awoke; and behold, it was a dream. And he came to Jerusalem, and stood before the ark of the covenant of the Lord, and offered up burnt-offerings, and offered peace-offerings, and made a feast to all his servants.

At that time there came two women to the king, and stood before him. And the one woman said: O my lord, I and this woman dwell together in one house. To each of us a child was born, the one within three days of the other. We were alone within the house, and the child of the other woman died; because she lay upon it. And she arose at midnight, took my son from beside me, while thy handmaid slept, and removed him to herself, and laid her dead child in my arms. When I arose in the morning to give my child suck, behold, it was dead; but when I had considered it carefully, I did not find my own, but saw the woman's dead child lying by me. And the other woman denied that she had done what was charged upon her, and said: Nay; but the living is my son, and the dead is thy son. And this said: No; but the dead is thy son, and the living is my son. Thus they spoke before the king. Then said the king: The one says: This is my son that lives and thy son is the dead; and the other says: Nay; but thy son is the dead, and my son is the living. Bring me a sword! Divide the living child in two, and give half to the one, and half to the other. But she who was the real mother of the living child cried out, for her bowels yearned upon her son: O my lord! give her the living child, and in no wise slay it. But the other said: Let it be neither mine nor thine, but divide it. Then the king answered and said: Give her the living child, and in no wise slay it: she is the mother thereof. And all Israel heard of the judgment which the king had judged, and they feared the king: for they saw that the wisdom of God was in him, to do judgment.

Happy the man who finds wisdom, yea, the man who gets understanding.—Prov. 3, 13.

117. SOLOMON'S GREATNESS AND WISDOM. COVENANT BETWEEN SOLOMON AND HIRAM.

(1 Kings, 4. 5.)

So Solomon was king over all Israel. He reigned over

all kingdoms from the river Euphrates to the land of the Philistines, and to the border of Egypt: they brought presents, and served Solomon all the days of his life. There was peace in his kingdom, and Judah and Israel dwelt safely; every man under his vine and under his fig-tree, from Dan even to Beer-sheba, all the days of Solomon. And God gave Solomon wisdom and understanding exceeding much, and largeness of heart, so that his wisdom excelled the wisdom of all the children of the east country, and of Egypt, and his fame was in all nations round about. He composed books of odes and songs, 1,005; of parables and proverbs, 3,000; for he spoke a parable upon every sort of tree, from the hyssop that springs out of the wall to the cedar, that is in Lebanon; and also about beasts, about all sorts of living creatures, whether upon the earth, or in the seas, or in the air. And there came of all people to hear the wisdom of Solomon, from all kings of the earth, who had heard of his wisdom.

Also *Hiram*, the king of Tyre, when he heard that Solomon succeeded to his father's kingdom, was very glad of it, for he was a friend of David's. So he sent ambassadors to him, saluted him, and congratulated him on the present happy state of his affairs, upon which Solomon sent him an epistle, as follows:

SOLOMON TO KING HIRAM.

Thou knowest that David my father could not build a house to the name of the Lord his God, for the wars which were about him on every side, until the Lord put his enemies under the soles of his feet. But now the Lord my God has given me rest on every side, so that there is neither adversary nor evil occurrence. And behold, I intend to build a house to the name of the Lord my God, as the Lord spoke to David my father, saying: Thy son, whom I will set upon thy throne in thy stead, he shall build a house to My name. Therefore I desire thee to send some of thy servants with mine to Mount Lebanon, to cut down timber; for the Sidonians are more skillful than our people in the cutting of wood. As for wages to the hewers of wood, I will pay whatsoever price thou shalt determine to be due.

And when Hiram heard the words of Solomon, he rejoiced greatly, and said: Blessed be the Lord this day, who has given to David a wise son over this great people.

Hiram wrote back this answer:

HIRAM TO KING SOLOMON.

I have considered the things for which thou sentest to me:

and I will do all thy desire concerning timber of cedar, and concerning timber of fir. My servants shall bring them down from Lebanon to the sea: and I will convey them by sea in floats to the place that thou shalt appoint me, and will cause them to be discharged there, and thou shalt receive them: and thou shalt accomplish my desire, in giving food for my household.

So Hiram gave Solomon cedar-trees and fir-trees according to all his desire; and Solomon gave Hiram twenty thousand measures of wheat for food to his household, and twenty measures of pure oil: thus Solomon gave to Hiram year by year. And the Lord gave Solomon wisdom, as He promised him; and there was peace between Hiram and Solomon; and they two made a league together. And king Solomon commanded, and they brought great costly and hewed stones, to lay the foundation of the house. Solomon's and Hiram's builders, and the Gebalites[1] hewed and prepared the timber and stones to build the house.

The fear of the Lord is the beginning of wisdom; a good understanding have all they, that do His commandments.—Ps. 111, 10.

118. THE BUILDING OF THE TEMPLE.

(1 Kings, 5-7. 2 Chron., 2-5.)

And Solomon began to build the house of the Lord in the 480th year from the departure from Egypt and the fourth of his reign, and finished it in seven and a half years. He chose for the site of it *Mount Moriah*,[2] in the south-eastern quarter of Jerusalem.

THE TEMPLE, properly so called, was erected of thick walls of hewn stones, made ready before they were brought thither, so that there was neither hammer, nor axe, nor any other iron tool heard in the house, while it was building. It was sixty cubits in length, twenty in breadth, and thirty in height.[3] In general it was constructed after the similitude of the Tabernacle, except that it was built on a larger scale, with exactly

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[1] Inhabitants of Gebal, a Phœnician city between Beyroot and Tripolis, which is now known as *Jebeil*.

[2] The height where David had recently erected an altar to stay the pestilence, and where, according to tradition, Abraham was to offer his son. It stood on the boundary line of Judah and Benjamin. According to Jewish authorities, the greater space of the courts was in Judah, but the temple and altar in Benjamin. In order to gain the necessary area for the house, the rugged top of the mountain was levelled with immense labor; then walls of huge square stones were built up perpendicularly from the bottom of the valley around the mountain, and the space between filled up with earth. Of these walls there are still some remains.

[3] The cubit, or the ancient ammah (אַמָּה), has been estimated as somewhat less than a foot (Saalschütz), and again as between 19 and 20 inches (*Thenius*), a difference of nearly 8 inches. Solomon's Temple was, therefore, not so remarkable for its size as for its magnificence; for, even according to the highest estimate for the *ammah*, the Temple was really a *small* building, less than 120 feet long, and less than 35 broad; in other words, it was not so large as one of the middle-sized churches of our own land. Ancient worship was mainly in the open air; and temples were viewed as shrines for the Deity and His priests, not as buildings in which worshippers were to congregate. Hence their comparatively small size.

double the dimensions of its pattern, the Tabernacle,[1] and it excelled in the quantity of its vessels and furniture, and by having chambers built about the sanctuary for the abode of the priests and attendants and the keeping of treasures and stores.

Having built the walls of the house, Solomon covered the inside with boards of cedar up to the ceiling; but the floor of the house he covered with planks of fir. The cedar was carved with gourds and opening flower-buds: all was cedar within; there was no stone seen.

He divided the house into two parts: the Holy of Holies, and the Holy or Sanctuary. The Holy of Holies, in the interior part, was twenty cubits in length, twenty in breadth, and twenty in height, and he overlaid it with gold. And he separated the Holy of Holies from the Sanctuary by a partition of cedar wood, out of which was cut a door-place, wherein folding-doors of olive-tree, richly carved and overlaid with gold, were put. A veil of blue and purple and scarlet, with the most curious flowers wrought upon it, was drawn before those doors—which were most probably always open—and hung upon golden chains.

The Ark of the Covenant, with the Mercy-Seat (comp. page 67), was placed, as of old, in the Holy of Holies, and contained the two tablets of the Covenant. Solomon made two cherubim,[2] each ten cubits high, and overlaid them with gold. Their wings were five cubits each: from the uttermost part of the one wing to the uttermost part of the other was ten cubits. They were placed upon their feet, with their faces inward; one pair of their wings reached the walls behind them, and another pair met above the Ark.

The Holy or Sanctuary was forty cubits long by twenty wide, and was also lined with wood-work, richly carved and overlaid with gold. Also its floor was overlaid with plates of gold.[3] In the Holy stood:

The Golden Altar of Incense. In place of the single candlestick, which was in the Tabernacle, there were

Ten Candlesticks of gold, with their lamps and flowers, five on the right side of the Holy and five on the left. There were also

Ten Golden Tables, five on the right side and five on the left.

The hundred bowls, and the lamps, and snuffers, and basins, and censers, and spoons, and all the vessels for the house of God were of pure gold.

In front of the Sanctuary was a beautiful Porch. Folding doors of fir or cypress, having posts of olive wood, occupied the entrance. The Porch was twenty cubits wide and ten cubits long, and one hundred and twenty cubits in height, hence a kind of tower, which formed the entrance. On each side of the Porch was a pillar—probably of bronze—about eighteen cubits in height, with a chapiter or capital of five cubits, and twelve cubits in circumference. These pillars, called Jachin (stability, literally: he will establish), on the right or south, and Boaz (strength,[4] literally: in it is strength), on the left or north, were curiously ornamented with lily-work, net-work or chequer-work, chain-work, and pomegranates.

The whole building was surrounded with Courts, the places of public

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[1] The Holy of Holies in the Tabernacle was a cube, 10 cubits each way; in the Temple it was a cube of 20 cubits. The Holy or Sanctuary was 10 cubits wide by 20 long and 10 high in the Tabernacle. In the Temple all these dimensions were exactly double. The walls were 10 cubits high in the one and 20 in the other. The whole height of the Tabernacle was 15, that of the Temple 30 cubits.

[2] Nobody can tell, or even conjecture, what was the shape of these cherubim.

[3] Josephus said: To say all in one word, he left no part of the Temple, neither internal nor external, but what was covered with gold.

[4] The pillars contributed, according to their names, most probably to the stability and strength of the structure, especially to the support of the lofty porch. They were used besides for ornament, and may have been also emblematical, *i. e.*, expressing some symbolical meaning.

worship. Here, under the open air, were celebrated the great public and national rites, the processions, the sacrifices. The inner court, or COURT OF THE PRIESTS, just before the east end of the Temple, was built with three rows of hewed stone, and a row of cedar beams. According to Josephus, the wall of this court was three cubits high, that the people might see over the top of it what the priests were doing. In this court stood

The BRAZEN ALTAR, twenty cubits long, as many broad, and ten high. In front of the altar was a raised scaffold of brass, where King Solomon stood or sat when he attended the public sacrifices.

The BRAZEN SEA,[1] was at the south-east corner of the court of priests. This immense brazen laver was five cubits in height, ten in diameter, and thirty in circumference; the thickness of the metal was one hand-breadth, and the brim of it was wrought with lilies, and below the brim it was enriched with varied devices. This great basin was placed upon the backs of twelve oxen, in allusion to the twelve tribes, three looking toward each quarter of the compass. It was to hold water (2,000, or, according to Chronicles, 3,000 baths[2]) for the priests to wash their hands and their feet, whenever they should go into the Temple, or offer up sacrifices on the altar.

There were besides ten LAVERS of brass, which were set upon wheels, and could be moved from one place to another, used for the cleansing of the sacrifices.

Besides this inner court, there was still another great court, or outer court, called the COURT OF THE PEOPLE; for into this court every clean Israelite might enter. This court was separated from that into which the Gentiles were afterward admitted. To each court the ascent was by steps, so that the platform of the inner court was on a higher level than that of the outer. The whole esplanade was surrounded by a solid wall of considerable height.

These great works were completed by Hebrew and Tyrian artificers, under the superintendence of HIRAM (or Huram, according to Chronicles), the son of an Israelitish mother and a Tyrian father, who, like Bezaleel and Aholiab of old, was filled with the spirit of God, and produced all that the Lord had commanded with rare and perfect skill,—a house with its furniture probably richer in noble magnificence than the world had elsewhere possessed.

Solomon was more than seven years in doing the work, until all of it was finished. And now Solomon brought in all the things that David his father had dedicated, and he put the silver, and the gold, and all the instruments among the treasures of the house of God.

Honor the Lord with thy substance.—Prov. 3, 9.

Thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy might.—5 Mos. 6, 5.

119. DEDICATION OF THE TEMPLE.

(1 Kings, 8.)

After this King Solomon assembled the elders of Israel, and all the heads of the tribes, the chief of the fathers of the children of Israel, to Jerusalem, that they might bring up the ark of the covenant of the Lord out of the city of David, which is Zion. And all the men of Israel flocked to

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[1] It was called A SEA for its largeness.—Josephus.

[2] The *bath* equalling 8¼ gallons.

king Solomon at the Feast of Tabernacles in the seventh month. And when all the elders of Israel were assembled, the priests took up the ark, and brought it up, with the tabernacle and all the holy vessels that were in the tabernacle; they and the Levites brought all up. Then king Solomon, and all the congregation, that were assembled to him, stood before the ark, sacrificing sheep and oxen, that could not be told nor numbered for multitude. And the priests brought in the ark of the covenant to its place, into the Holy of Holies, under the wings of the cherubim. There was nothing in the ark save the two tables of stone, which Moses put there at Horeb, when the Lord made a covenant with the children of Israel, when they came out of the land of Egypt. And it came to pass, when the priests had come out of the holy place, that the cloud filled the house of the Lord. And the king turned his face about, and blessed all the congregation of Israel: and all the congregation of Israel stood. And he said: Blessed be the Lord God of Israel, who spoke with His mouth to David my father, and has with His hand fulfilled it. Then Solomon placed himself before the altar of the Lord in the presence[1] of all the congregation of Israel, and spread forth his hands toward heaven, and said: Lord God of Israel! there is no God like Thee, in heaven above, or on earth beneath, who keepest Thy covenant and mercy with Thy servants that walk before Thee with all their heart: Therefore now, Lord God of Israel, let Thy word be verified which Thou spokest to Thy servant David my father, saying: There shall not fail thee a man in My sight to sit on the throne of Israel; so that thy children take heed to their way, that they walk before Me as thou hast walked before Me. But will God indeed dwell on the earth? Behold the heaven and heaven of heavens[2] cannot contain Thee, how much less this House that I have built. Yet have Thou respect to the prayer of Thy servant, and to his supplication, O Lord, my God, that Thy eyes may be open toward this House night and day, even toward the place of which Thou hast said: My name shall be there. And hearken Thou to the supplication of Thy servant, and of Thy people Israel, when they shall pray toward this place; and hear Thou in heaven Thy dwelling-place; and when Thou hearest, forgive. If any man trespass against his neighbor; then hear Thou in heaven, and do, and judge Thy servants, condemning the wicked, to bring his way upon his head, and

[1] On the brazen scaffold raised in front of the altar.

[2] The heaven of heavens seems to mean the heaven in its most extended compass; for God is no local or finite deity, but is ever present everywhere.

justifying the righteous, to give him according to his righteousness. When Thy people Israel be smitten down before the enemy, because they have sinned against Thee, and shall turn again to Thee, and confess Thy name, and pray, and make supplication to Thee in this house: then hear Thou in heaven, and forgive the sin of Thy people Israel. When heaven is shut up, and there is no rain, because they have sinned against Thee; if they pray toward this place, and confess Thy name, and turn from their sin, when Thou afflictest them: then hear Thou in heaven, and forgive the sin of Thy servants, and of Thy people Israel, and give rain upon Thy land, which Thou hast given to Thy people for an inheritance. If there be in the land famine, if there be pestilence, blasting, mildew, or locusts, or if there be caterpillars; if their enemy besiege them in the land of their cities, whatsoever plague, whatsoever sickness there be; what prayer and supplication soever be made by any man or by all Thy people Israel, spreading forth their hands toward this House: then hear Thou in heaven Thy dwelling-place. Moreover, concerning a stranger, who is not of Thy people Israel, but comes out of a far country for Thy name's sake; hear Thou in heaven Thy dwelling-place, and do according to all for which the stranger calls to Thee; that all people of the earth may know Thy name, to fear Thee, as do Thy people Israel; and that they may know that this House which I have built is called by Thy name.[1] If Thy people go out to battle against their enemy, whithersoever Thou shalt send them, and shall pray to the Lord toward the city which Thou hast chosen, and toward the house that I have built for Thy name: then hear Thou in heaven their prayer and their supplication, and maintain their cause. If they sin against Thee (for there is no man that sins not), and Thou be angry with them, and deliver them to the enemy, so that they carry them away captives to the land of the enemy, far or near; yet if they shall bethink themselves in the land whither they were carried captives, and repent and make supplication to Thee in the land of those who carried them captives, and return to Thee with all their heart, and with all their soul, then hear Thou their prayer and their supplication in heaven Thy dwelling-place, and maintain their cause; and forgive Thy people that have sinned against Thee, and all their transgressions, wherein they have transgressed against Thee, and give them compassion before those who carried them captive, that they may have compassion on them: for they are Thy people, and Thy inheritance, which

[1] The heathen, when their prayers directed towards the Temple, are granted, will have a full assurance that God is present in the building in some very special way.

Thou hast brought forth out of Egypt, from the midst of the furnace of iron.

When Solomon had made an end of praying to the Lord, he rose from his knees, and turned about to the people and blessed them with a loud voice, saying: Blessed be the Lord, who has given rest to His people Israel, according to all that He promised: there has not failed one word of all His good promise, which He promised by the hand of Moses His servant. The Lord our God be with us, as He was with our fathers: let Him not leave us, nor forsake us: That He may incline our hearts to Him, to walk in all His ways, and to keep His commandments, and His statutes, and His judgments, which He commanded our fathers. And let these my words wherewith I have made supplication before the Lord, be nigh to the Lord our God day and night, that He maintain the cause of His servant, and the cause of His people Israel at all times: That all the people of the earth may know that the Lord is God, and that there is none else. Let your heart therefore be perfect with the Lord our God, to walk in His statutes, and to keep His commandments, as at this day. Thereupon the king, and all Israel with him, offered the sacrifices of dedication to the Lord, twenty-two thousand oxen, and a hundred and twenty thousand sheep. So the king and all the children of Israel dedicated the house of the Lord. At that time Solomon held a feast of dedication seven days, and all Israel with him, and seven days more for the feast of tabernacles, even fourteen days. After the feast of tabernacles was over, Solomon sent the people away: and they blessed the king, and went to their homes joyful and glad of heart for all the goodness that the Lord had done for David His servant, and for Israel His people.

If I regard iniquity in my heart the Lord will not hear me.—Ps. 66, 18.
The Lord is good, His mercy is everlasting; and His truth endureth to all generations.—Ps. 100, 5.

120. GOD APPEARED TO SOLOMON THE SECOND TIME. THE QUEEN OF SHEBA.

(1 Kings, 9. 10.)

The Lord appeared to Solomon the second time, as He had appeared to him at Gibeon, and said: I have heard thy prayer and thy supplication which thou hast made before Me: I have hallowed this House, which thou hast built, to put My name there for ever; and My eyes and My heart shall be there perpetually. If thou wilt walk before Me as David thy father walked. in integrity of heart, and in uprightness,

to do according to all that I have commanded thee, and wilt keep My statutes and My judgments: then I will establish the throne of thy kingdom upon Israel for ever, as I promised to David thy father, saying: There shall not fail thee a man upon the throne of Israel. But if you shall wholly turn away from following Me, and go and serve other gods, and worship them: then will I cut off Israel out of the land which I have given them; and this House which I have hallowed for My name, will I cast out of My sight; and Israel shall be a proverb and a by-word among all people.

Besides the temple, Solomon built a palace for himself, which occupied thirteen years in its erection. At the back of this palace he built a portico, within which was placed a throne whereon he sat to administer justice. This throne was made of ivory, and overlaid with the best gold. Six steps led up to it. On each side were stays, and two lions stood beside the stays, so that upon its six steps were twelve lions: there was not the like made in any kingdom.[1] He built also the House of the Forest of Lebanon,[2] which was the royal armory. Here were kept besides weapons of war those ornamental arms which were used on state occasions. Here hung glittering on the walls the two hundred targets[3] of beaten gold, of 600 shekels each; and 300 golden shields,[3] of three pounds to each shield. All the cups that Solomon drank out of and all the vessels that were in his house were of pure gold, none were of silver.

When Solomon had completed all in twenty years, he rewarded with rich presents Hiram the King of Tyre who had contributed a great deal of gold, cedar, and cypress-wood, and had aided him in the building of the temple and other edifices. He also granted him cities of Galilee, twenty in number, that lay not far from Tyre. Solomon also built and fortified many cities, and he extended the commerce of the country by having a navy of ships at *Ezion-geber* at the head of the eastern arm of the Red Sea. This fleet was manned with a mixed crew of Hebrews and Tyrians. It sailed to *Ophir* [4] and brought thence in gold four hundred and twenty talents to the king. Besides this a vast trade was carried on in corn, wine, oil, timber, gems, spices, Egyptian horses and linen.

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[1] Josephus adds to the description of Solomon's throne here given, that the seat was supported by a golden ox or bull, with its head turned over its shoulder.

[2] So called because it was little more than a roof upheld by a number of columns, each of which was a cedar-tree.

[3] *Targets*, long shields, protecting the whole body; *Shields*. bucklers of a small size.

[4] A place in the Indian Ocean, on the eastern coast of Arabia. According to others, near to *Souakin*, on the coast of Nubia, and in the neighborhood of the Nubian gold mines.

In the course of this traffic Solomon's wealth and wisdom became widely known. The splendor of his court attracted the admiration of other monarchs. And people from all the earth came to Solomon to hear his wisdom, which God had put into his heart. And every man brought his present; vessels of gold and vessels of silver, and garments, and armor, and spices, and harness, and mules, a rate year by year. Among others who were thus drawn to the king was the queen of *Sheba*.[1] She journeyed to Jerusalem to prove Solomon with difficult questions. Followed by a long train of camels, which were laden with spices and gold, and precious stones, she appeared before him, and proposed to him those questions she had had in her mind when she started. Solomon answered them all. And when the queen had seen all Solomon's wisdom, the splendor of his court, and the temple service, she was almost overwhelmed by the sight. And she said to the king: It was a true report that I heard in my own land of thy acts and of thy wisdom. Howbeit, I believed not the words, until I came and my own eyes had seen it, and behold, the half was not told me: thy wisdom and prosperity exceeds the reports which I heard. Happy are thy men, happy are these thy servants, who stand continually before thee, and hear thy wisdom. Blessed be the Lord thy God, who delighted in thee, to set thee on the throne of Israel: because the Lord loved Israel for ever, therefore made He thee king, to do judgment and justice. And she gave the king one hundred and twenty talents of gold, and of spices a very great store, and precious stones: there came no more such an abundance of spices as the queen of Sheba gave to king Solomon. In return king Solomon gave to the queen all her desire, whatsoever she asked,[2] besides that which Solomon gave her of his royal bounty. So she turned and went to her own country, she and her servants.

A good name is rather to be chosen than great riches; and better is good will than silver and gold.—Prov. 22, 1.

121. SOLOMON'S SIN. HIS ENEMIES AND DEATH.

(1 Kings, 11.)

But king Solomon loved many strange women, together with the daughter of Pharaoh; of the nations concerning

[1] Far to the south on the shores of the Arabian Gulf (probably the modern *El-Yemen*). According to others, *Nubia*, of which a capital city was *Seboua*. Josephus calls her *Queen of Egypt and Ethiopia*.

[2] Asking for presents is common in the East, and is practised by persons of all ranks. A return, however, is made as a matter of course for presents received in this way.

which the Lord said to the children of Israel: Ye shall not go in to them, neither shall they come in to you; for surely they will turn away your heart after their gods. When Solomon was old[1] his wives turned away his heart after other gods: and his heart was not perfect with the Lord his God, as was the heart of David his father. He went after Ashtoreth, the goddess of the Zidonians, and after Milcom, the abomination of the Ammonites, after Moloch, Chemosh, and other idols and did evil in the sight of the Lord. And the Lord was angry with Solomon, and said to him: Forasmuch as this is done of thee, and thou hast not kept My covenant and My statutes which I have commanded thee, I will surely rend the kingdom from thee, and will give it to thy servant. Notwithstanding, in thy days I will not do it for David thy father's sake; but I will rend it out of the hand of thy son. Howbeit, I will not rend away all the kingdom; but will give one[2] tribe to thy son, for David my servant's sake, and for Jerusalem's sake which I have chosen. In the first place the Lord stirred up an adversary to Solomon, *Hadad* the Edomite, of the king's seed in Edom, who had found refuge in Egypt, when his country was taken by Joab, where he had grown up and married the sister of Pharaoh's wife. Hadad allied himself to a powerful free-booter named *Rezon*, who had run away from Hadadezer, king of Zobah, his master. These two succeeded in wresting from the dominion of Solomon, Syria, Damascus, and a part of Edom.

Jeroboam,[3] also the son of Nebat, an Ephrathite, who was Solomon's servant, lifted up his hand against the king. He had an expectation of rising from a prophecy made to him long before. Solomon had made him superintendent of all the forced labor exacted from his tribe—the tribe of Ephraim. About that time as Jeroboam was once going out of Jerusalem, a prophet of the city of Shiloh, whose name was *Ahijah*, met him and saluted him. Jeroboam was wearing a new garment, and they two were alone in the field. Ahijah taking hold of Jeroboam's new garment rent it into twelve pieces, saying: Take thee ten pieces; for thus says the Lord, the God of Israel: Behold I will rend the kingdom out of the hand of Solomon, and will give ten tribes to thee. Because they have forsaken Me, and have worshipped Ashtoreth, the goddess of the Zidonians, Chemoth, the god of the Moabites, and Milcom, the god of the children of Ammon,

[1] *Old*, about fifty or fifty-five, for he could not have been more than about sixty at his death.

[2] Little Benjamin was looked upon as absorbed in Judah, so as not to be really a tribe in the same sense as the others.

[3] יָרָבְעָם

and have not walked in My ways, to do that which is right in My eyes, as did David his father. Howbeit, I will not rend aught of the kingdom out of his hand; for I have made him prince all the days of his life. And it shall be, if thou wilt hearken to all that I command thee, and wilt walk in My ways, and do what is right in My sight, to keep My statutes and My commandments, as David My servant did, I will be with thee, and build thee a sure house, as I did for David, and will give Israel to thee. Solomon sought therefore to kill Jeroboam,[1] but he fled to Shishak king of Egypt, and was in Egypt until the death of Solomon.[2]

The time that Solomon reigned in Jerusalem over all Israel was forty years. And Solomon slept with his fathers, and was buried in the city of David his father: and *Rehoboam* his son reigned in his stead.

I looked on all the works that my hands had wrought, and on the labor that I had labored to do: and behold, all was vanity and vexation of spirit, and there was no profit under the sun!—Eccl. 2, 11.

122. THE PROVERBS OF SOLOMON.

"Solomon composed books of odes and songs containing 1,005; of parables and proverbs containing 3000; for he spoke a parable upon every sort of tree, from the hyssop that springs out of the wall to the cedar of Lebanon; and also about beasts and all sorts of living creatures, whether upon the earth, or in the sea, or in the air."[3] Of these proverbs many have been preserved in the *Book of Proverbs*, ascribed to Solomon. This book is a gnomic anthology, in which we can distinguish two parts. The first, which embraces the first nine chapters, is a kind of introduction, in which the author recommends the inexperienced youth to seek wisdom, to follow his instructions, to flee from folly, from bad examples, and especially from the seduction of women. The second part includes detached maxims, rules of conduct, and ingenious sentences. This part is composed of three sections, of which the first is directly attributed to Solomon, and contains numerous sentences and maxims of Solomon pronounced in different circumstances, and of which there existed perhaps some collections. The second section, committed to writing by the men of *Hezekiah*, king of Judah, is composed of sentences and proverbs, which up to this time had probably existed only in the mouths of sages; and which tradition equally attributed to Solomon, who was considered as the representative of gnomic poetry. Finally, the third section contains short reflections and some enigmas of a certain *Agour;* counsels given to the king *Lemuel* by his mother, and the description of the good woman by an unknown poet. To illustrate the above remarks, we add a few selections from the different portions of the book.

ON GOD'S HOLINESS, JUSTICE, AND PROVIDENCE.

For the ways of man are before the eyes of the Lord,
And He weighs well all his paths.—5, 21.

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[1] According to Josephus, Jeroboam endeavored to persuade the people to forsake Solomon, and bring the government over to himself.

[2] A new king, perhaps no relation to the former, the father-in-law of Solomon.

[3] Compare above page 199.

The eyes of the Lord are in every place;
They behold the evil and the good.—15, 3.
The under-world, yea, the region of death, is before the Lord;
How much more the hearts of the sons of men.—Ibid. 11.
All the ways of man are pure in his own eyes,
But the Lord weighs the spirit.—16, 2.
Trust in the Lord with all thy heart,
And lean not on thy own understanding;
In all thy ways acknowledge Him,
And He will make thy paths plain.—3, 5. 6.
To man belongs the preparation of the heart;
But the answer of the tongue is from God.—16, 1.
Commit thy doings to God,
And thy purposes shall be established.—Ibid. 3.
As streams of water,
So is the heart of the King in the hand of God;
He turns it whithersoever He will.—21, 1.
It is the blessing of God that makes rich,
And He adds no sorrow with it.—10, 22.

GOD INFLICTS CHASTENINGS IN ORDER TO PROMOTE MORAL IMPROVEMENT.

My son, despise not the correction of the Lord,
Nor be impatient under His chastisement!
For whom the Lord loves He chastens,
Even as a father the son in whom he delights.—3, 11. 12.

THE GAIN AND THE BENEFITS OF WISDOM.

Happy the man who finds wisdom,
Yea, the man who gets understanding!
For her profit is greater than that of silver,
And her gain than that of gold.
More valuable is she than pearls,
And none of thy precious things is to be compared with her.
Length of days is in her right hand;
In her left hand are riches and honor.
Her ways are ways of pleasantness,
And all her paths are peace.
She is a tree of life to them that lay hold on her,
And happy is every one who holds her fast.—3, 13–18.

AGAINST IDLENESS.

Go to the ant, O sluggard,
Consider her ways, and be wise!
She has no governor,
Nor overseer, nor ruler;
Yet she prepares in the summer her food,
She gathers in the harvest her meat.
How long wilt thou lie in bed, O sluggard?
When wilt thou arise from thy sleep?
"A little sleep,—a little slumber,—
A little folding of the hands to rest;"
So shall poverty come upon thee like a robber,
Yea, want, as an armed man!—8, 6–11.
I passed by the field of the slothful,
And by the vineyard of the man void of understanding,
And lo, it was all overgrown with thorns,
And the face thereof was covered with nettles,
And the stone wall thereof was broken down.

Then I saw and considered it well;
I looked upon it, and received instruction.
A little sleep, a little slumber!
A little folding of the hands to rest!
So shall poverty come upon thee like a highwayman,
Yea, want like an armed man.—24, 30–34.

SEVEN THINGS HATEFUL TO GOD.

These six things doth the Lord hate;
Yea, seven are an abomination to Him:
Lofty eyes, a false tongue,
And hands which shed innocent blood;
A heart that contrives wicked devices,
Feet that are swift in running to mischief,
A false witness, that utters lies,
And him that sows discord among brethren.—8, 16–19.

SUNDRY OBSERVATIONS OF MORAL VIRTUES, AND THEIR CONTRARY VICES.

Treasures of wickedness do not profit;
But righteousness delivers from death.—10, 2.
The memory of the righteous man is blessed;
But the name of the wicked shall rot.—10, 7.
Hatred stirs up strife;
But love covers all offences.—10, 12.
In the multitude of words there wants not offence;
But he that restrains his lips is wise.—10, 19.
A man will be commended according to his wisdom;
But he that is of a perverse heart shall be despised.—12, 8.
He that walks with wise men shall be wise;
But the companion of fools shall be destroyed.—13, 20.
He that spares the rod hates his son;
But he who loves him chastens him early.—13, 24.
The simple man believes every word;
But the prudent looks well to his steps.—14, 15.
Better is a dinner of herbs, where there is love,
Than the fatted ox, and hatred with it.—15, 17.
Even a fool, when he is silent, is accounted wise;
He that shuts his lips is a man of understanding.—17, 28.
He who has pity on the poor lends to God,
And that which he gives will He repay him.—19, 17.
Naught! naught! says the buyer;
But when he has gone his way, then he boasts.—20, 14.
Seest thou a man wise in his own conceit?
There is more hope of a fool than of him.—26, 8.
He that digs a pit shall fall therein;
And he that rolls a stone, it shall return upon him.—26, 27.
Boast not thyself of to-morrow,
For thou knowest not what a day may bring forth.—27, 1.
Let another man praise thee, and not thy own mouth;
A stranger, and not thy own lips.—27, 2.

123. THE DIVIDED MONARCHY. C. E., 975.
REHOBOAM AND ABIJAM, KINGS OF JUDAH.

(1 Kings, 12.)

Rehoboam went to Shechem, the capital of Ephraim; for

all Israel had come there to make him king. And when Jeroboam, the son of Nebat, who was yet in Egypt, heard of Solomon's death, then he returned from Egypt. And he and all the congregation of Israel came, and spoke to Rehoboam, saying: Thy father made our yoke grievous: now therefore make thou the grievous service of thy father lighter, and we will serve thee. And he said to them: Depart yet for three days, then come again to me. And the people departed. Now king Rehoboam consulted with the old men who stood before Solomon his father while he yet lived, and said: How do you advise that I may answer this people? And they spoke to him, saying: If thou wilt be a servant to this people this day, and wilt serve them, and answer them, and speak kind words to them, then they will be thy servants for ever. But he forsook the counsel of the old men, which they had given him, and consulted with the young men that had grown up with him, and stood before him; and he said to them: What counsel give you that we may answer this people? And they said: Thus shalt thou speak to this people: My little finger is thicker than my father's loins. And now whereas my father did load you with a heavy yoke, I will add to your yoke: my father has chastised you with whips, but I will chastise you with scorpions.[1] So Jeroboam and all the people came to Rehoboam the third day, as the king had appointed. And the king answered the people roughly, and forsook the old men's counsel that they gave him; and spoke to them after the counsel of the young men, saying: My father made your yoke heavy, and I will add to your yoke: my father also chastised you with whips, but I will chastise you with scorpions. The king hearkened not to the people; for the turn of events[2] was from the Lord, that He might perform His saying, which He spoke by Ahijah the Shilonite to Jeroboam the son of Nebat. So when all Israel saw that the king hearkened not to them, the people answered the king, saying: What portion have we in David? neither have we inheritance in the son of Jesse: To your tents, O Israel! now see to thy own house, David! So Israel departed to their tents. Then king Rehoboam sent Adoram, the collector of the tribute, to enforce obedience; but all Israel stoned him with stones, that he died. Therefore king Rehoboam, fearing for himself, made speed to get to his chariot, and flee to Jerusalem. So Israel rebelled against the house of David, and made Jeroboam king. When

[1] Whips having leaden balls at the ends of their lashes, with hooks projecting from them. According to others, the thorny stem of the egg-plant, called, from the irritating wounds which it inflicted, "the scorpion plant."

[2] Without interfering with man's free will, God guides the course of events, and accomplishes His purposes.

Rehoboam, however, had come to Jerusalem, he assembled all the house of Judah, with the tribe of Benjamin one hundred and eighty thousand chosen men, who were warriors, to fight against Israel, to bring the kingdom again to his house. But the word of God came to Shemaiah the man of God, saying: Speak to Rehoboam, and to all the house of Judah and Benjamin, saying: Thus says the Lord: You shall not go up, nor fight against your brethren the children of Israel: return every man to his house; for this thing is from Me. They hearkened therefore to the word of the Lord, and returned to depart, according to the word of the Lord.

Rehoboam was forty-one years old when he began to reign; and he reigned seventeen years in Jerusalem. And Judah did evil in the sight of the Lord, and they provoked Him; for they also built high places, erected images and groves, on every high hill, and under every green tree. And it came to pass in the fifth year of king Rehoboam, that Shishak, king of Egypt, came up against Jerusalem: and he took away the treasures of the house of the Lord, and the treasures of the king's house, and all the shields of gold which Solomon had made, instead of which Rehoboam made brazen shields. And Rehoboam slept with his fathers, and *Abijam* his son became king in his stead. He reigned over Judah for two years, dying in the third year of his reign. During this short reign the enmity between Judah and Israel broke out into open war. Israel was defeated in battle, and Abijam took Beth-el, and some of the neighboring towns from Jeroboam.

He that walks with wise men shall be wise; but the companion of fools shall be destroyed.—Prov. 13, 20.

124. JEROBOAM KING OF ISRAEL.

(1 Kings, 12. 13. 14.)

The ten northern and eastern tribes having made Jeroboam king, he enlarged and fortified Shechem in the hilly country of Ephraim for his capital, and Penuel on the river Jabbok, as a second capital, to secure the obedience of the tribes on the east of the Jordan. Now he thought in his heart, if the multitude went to worship God at Jerusalem, they would probably repent of what they had done, be enticed by the worship of God there performed, and return to the house of David; and if so, he should run the risk of losing his own life. So he made two golden calves, and built two temples for them, the one in Bethel, the other in Dan, and said to the people: It is too much for you to go up

to Jerusalem: behold thy gods, O Israel, which brought thee up out of the land of Egypt. And this thing became a sin: for the people went there to worship. And he made priests of all ranks of the people, who were not of the sons of Levi.[1] And he ordained a feast on the fifteenth day of the eighth month (instead of the seventh), like to the feast that is in Judah (the feast of booths).

One day Jeroboam was standing by the altar of incense, to burn incense to the calf which was at Bethel, and behold, there came a man of God out of Judah and cried against the altar in the name of the Lord, and said: O altar, altar! thus saith the Lord: Behold, a child shall be born to the house of David, Josiah by name; and upon thee shall he offer the priests of the high places that burn incense upon thee, and men's bones shall be burnt upon thee. And this is the sign that the Lord has spoken: Behold, the altar shall be rent, and the ashes that are upon it shall be poured out. But when king Jeroboam heard the saying of the man of God, he put forth his hand from the altar, saying: Lay hold on him! And his hand, which he put forth against him, dried up, so that he could not pull it in again. The altar also was rent, and the ashes poured out from the altar, according to the sign which the man of God had given by the word of the Lord. Then the king said to the man of God: Entreat now the face of the Lord thy God, and pray for me, that my hand may be restored again. And the man of God besought the Lord, and the king's hand was restored again, and became as it was before. And the king said to the man of God: Come home with me, and refresh thyself, and I will give thee a reward. But the man of God replied: If thou wilt give me half thy house, I will not go in with thee, neither will I eat bread nor drink water in this place; for so was it charged me by the word of the Lord, saying: Eat no bread, nor drink water, nor turn again by the same way that thou camest. So he went another way, and returned not by the way that he came to Beth-el.

Now there dwelt an old prophet in Beth-el; and when his sons had told him all the works that the man of God had done that day: the words which he had spoken to the king, and by what way he had returned, he went after the man of God, and found him sitting under an oak: and he said to him: Art thou the man of God that camest from Judah? And he said: I am. Then he said to him: Come home with me, and eat bread; I am a prophet also as thou art; and an angel spoke to me by the word of the Lord, saying: Bring him back with thee into thy house, that he may eat bread and drink water. But he lied to him. So he went back with him, and did eat bread in his house and drank water. And it came to pass when the man of God was gone a lion met him by the way, and slew him. So quickly was this prophet punished for turning aside from the commandment of the Lord.

At that time *Abïjah*, the son of Jeroboam, fell sick, and Jeroboam said to his wife: Arise, I pray thee, and disguise thyself, and go to Shiloh: behold, there is Ahijah the prophet, who told me that I should be king over this people. And take with thee ten loaves, and cracknels, and a cruse of honey, and go to him: he shall tell thee what shall become

[1] We find in 2 Chron. 11, 14, that because the Levites would not join with him he expelled them, and gave their possessions to his priests; upon which they went over to Rehoboam, and all the devout Israelites with them, and thus strengthened the kingdom of Rehoboam.

of the child. And when Jeroboam's wife came to the house of Ahijah, who could not see, for his eyes were set by reason of his age. The Lord had said to him: Behold, the wife of Jeroboam cometh to ask a thing of thee for her son: for he is sick: thus and thus shalt thou say to her: however, when she cometh in, she shall feign herself to be another woman. Now when Ahijah heard the sound of her feet, he said: Come in, thou wife of Jeroboam; why feignest thou thyself to be another? for I am sent to thee with heavy tidings. Go, tell Jeroboam: Thus says the Lord God of Israel: Forasmuch as I exalted thee from among the people, and made thee prince over my people Israel, and rent the kingdom away from the house of David, and gave it thee: and yet thou hast not been as my servant David, who kept My commandments, and followed Me, but hast done evil above all that were before thee; for thou hast gone and made thee other gods, molten images, so as to provoke Me to anger, and hast cast Me behind thy back: therefore behold, I will bring evil upon the house of Jeroboam. Him that dieth of the house of Jeroboam in the city shall the dogs eat; and him that dieth in the field shall the fowls of the air eat; for the Lord has spoken it. Arise thou therefore, get thee to thy own house; and when thy feet enter into the city, the child shall die. And all Israel shall mourn for him, and bury him; for he only of Jeroboam shall come to the grave, because in him alone of all his house is found something good in the sight of the Lord God of Israel. So Jeroboam's wife arose, and departed, and when she came to the threshold of the door, the child died: and they buried him; and all Israel mourned for him, according to the word of the Lord, which He spoke by the mouth of His servant Ahijah the prophet. The time which Jeroboam[1] reigned was twenty-two years; and he was succeeded by his son *Nadab*.

My eyes are upon all their ways: they are not hid from My face.—Jerem. 16, 17.

Know therefore and see that it is an evil and bitter thing to forsake the Lord thy God.—Jerem. 2, 19.

125. NADAB, BAASHA, ELAH, ZIMRI, OMRI, AND TIBNI, KINGS OF ISRAEL.

(1 Kings, 15. 16. 17.)

Nadab (954–953), Jeroboam's son, did evil in the sight of the Lord. Early in his reign he entered upon a war against

[1] We read in 2 Chron. 13, 20, that the Lord struck Jeroboam with some violent, painful disease, or grievous accident, so that he died under the evident displeasure of God.

the Philistines and laid siege to *Gibbethon.*[1] But while engaged therein, BAASHA, probably an officer in Nadab's army, rose up against him, and slew him and all his house, so that the word of the Lord concerning Jeroboam was fulfilled. Nadab reigned but one year and part of the second, and

BAASHA (953–930), the son of Ahijah, of the tribe of Issachar, succeeded him, and reigned over Israel twenty-four years. In the 13th year of his reign he attempted to fortify Ramah, in order to blockade the frontier of Judah and prevent his people going over to Asa, the king of Judah. But Asa called in the help of BENHADAD, king of Syria, so that Baasha left Ramah and entrenched himself in *Thirza,*[2] now the royal city. Baasha did evil in the sight of the Lord. And the word of the Lord came to JEHU, the prophet: Behold, I will take away the posterity of Baasha, and the posterity of his house, and will make his house like the house of Jeroboam, the son of Nebat. Baasha slept with his fathers and

ELAH (930–928), his son, reigned in his stead two years. His servant ZIMRI (captain of half his chariots) conspired against him, as he was in *Tirzah,* drinking himself drunk in the house of Arza, his steward. Zimri went in, smote and killed him, and reigned in his stead. As soon as

ZIMRI (928) sat on his throne, he slew all the house of Baasha. He came to the throne just at the time when the army were encamped anew against Gibbethon. Now when the soldiers heard: Zimri has conspired, and has also slain the king: they made OMRI, the captain of the host, king over Israel that day in the camp.

OMRI (928–918) forthwith marched with the army to Tirzah, besieged Zimri, who, finding resistance vain, set fire to the palace and perished in the flames, after having been king seven days. Then were the people of Israel divided into two parts: and while one-half followed Omri, another half of the people set up TIBNI as king. The civil war between Omri and Tibni lasted for six years, when Omri's people prevailed and Tibni was put to death. Omri then reigned for six years more. He bought of SHEMER a beautiful hill westward of Tirzah, in the mountain of Ephraim, and on that hill he built the city *Samaria,* which was ever after the capital of the kingdom of the ten tribes. Omri was a very able ruler, although religiously he did worse than all that were before him. He reigned twelve years, and his son AHAB followed him.

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[1] A city in the territory of Dan, assigned to the Levites, which the Philistines had occupied.

[2] Proverbial for its beauty.

The same Rabbi (Hillel) saw once a skull floating on the face of the water, and said to it: Because thou didst drown others, thou wast drowned! and at the end will those who drowned thee also be drowned. —Sayings of the Fathers, 2, 7.

126. ASA, KING OF JUDAH.

(1 Kings 15, 22. 2 Kings 3. 2 Chron. 10–12, 17–20.)

Abijah was followed as king of Judah (955–914) by ASA,[1] his son, who reigned forty-one years in Jerusalem, and did what was right in the eyes of the Lord. The first ten years of his reign the land enjoyed quiet. But at length he was attacked by ZERAH, king of Ethiopia, who invaded Judah with a great army. Asa besought God for help, met and entirely defeated this mighty host, and returned laden with spoil to Jerusalem. AZARIAH, the son of Oded, met Asa on his return, and exhorted him to continue faithful to God.

In consequence of this exhortation, Asa was led to make great religious reforms, and gathering the people to Jerusalem, he solemnly renewed the covenant.[2] On that day the people swore to the Lord with a loud voice, and with shouting, and with trumpets, and with cornets. And all Judah rejoiced at the oath; for they had sworn with all their heart. Now Asa removed his grandmother MAACHA from her eminent rank as queen-mother,[3] burnt the symbol of her idolatry, and cast the ashes of it into the brook *Kidron*. In the seventeenth year of Asa's reign Baasha made a successful attack upon Asa, and took and fortified *Ramah*, which was less than ten miles from Jerusalem, to make thence incursions and do mischief to the kingdom of Asa. Then Asa took all the silver and the gold that were left in the treasures of the house of the Lord, and the treasures of the king's house, and sent them to BENHADAD, king of Syria, desiring his assistance, putting him in mind that they had had a friendship together from the times of their forefathers. Benhadad hearkened to king Asa, and sent the captains of his host against the cities of Israel. When Baasha heard this, he left off fortifying Ramah, and returned to assist his own people in their distresses. At that time Hanani the seer came to Asa and said: Because thou hast relied on the king of Syria, and not on the Lord thy God, therefore from henceforth thou shalt have wars. Were not the Ethiopians a huge host, with very many chariots and horsemen? yet, because thou didst rely on the Lord, He delivered them into thy hand. FOR THE EYES OF THE LORD RUN TO AND FRO THROUGHOUT THE WHOLE EARTH, TO SHOW HIMSELF STRONG IN BEHALF OF THEM WHOSE HEART IS PERFECT TOWARD HIM. Herein thou hast done foolishly. Then Asa was wroth with the seer and put him in a prison-house, and he oppressed others of the people at the same time.

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[1] אָסָא i. e. (probably) physician.

[2] This renewal of the original covenant with God, made with their fathers in the wilderness (2 Mos. 24, 3–8) is the first on record. The next falls 300 years later, in the reign of Josiah, and a third, in time of Nehemiah. On such occasions the people bound themselves by a solemn oath to observe all the directions of the Law, and called down God's curse upon them if they forsook it.

[3] A daughter, perhaps grand-daughter, of Absalom. The high rank of queen fell to the king's mother; she had the place of first importance in the state, which would have been held by the king's wife, if he had but one.

Asa died in the forty-first year of his reign. And they buried him in his own sepulchres, and laid him in the bed which was filled with sweet odors and various kinds of spices; and they made a very great burning for him.[1]

Cursed be the man who trusts in man, and makes flesh his arm, and whose heart departs from the Lord.—Jerem. 17, 5.

127. JEHOSHAPHAT, KING OF JUDAH.

(1 Kings, 15. 22. 2 Chron. 17-20. 21. 22.)

JEHOSHAPHAT[2] (914–891) ascended the throne of his father Asa at the age of thirty-five. He prospered, because he followed the footsteps of his father and of David. He sought the Lord, and his heart being encouraged in the ways of the Lord, he was enabled to overcome even those difficulties which had been hindrances to his father Asa; he took away the high places and groves out of Judah.

Jehoshaphat fortified the cities of Judah, and those in a part of Ephraim,[3] which his father had succeeded in occupying. In the third year of his reign he sent princes, and priests, and Levites through his land to instruct the people, and to make known the book of the Law in all the cities of Judah. The fear of the Lord fell also upon all the nations that were round about Judah. Not only his own people, but the Philistines and Arabians also, willingly brought their presents and tribute. So Jehoshaphat became exceedingly great. He reorganized the military forces, built castles and storehouses in Judah, increased the means of communication and traffic with the towns, and made Jerusalem a great military centre. Like David, he had his heroes (gibborim) or mighty men, of whom one, ADNAH, was commander. There were two other captains from the tribe of Judah, and two of Benjamin. But though so well prepared to meet an enemy, we do not find that he thought of conquests. With the Kingdom of Israel he was not only in peace, but he even entered into a close alliance with AHAB, the wicked King of Israel, which alliance proved disastrous to Jehoshaphat and to his house, by its cordiality, resulting in an intermarriage. Jehoshaphat's heir, JEHORAM, married Ahab's daughter, ATHALIAH.[4]

We must now return to the history of Israel, which will show the results of this alliance and the sad consequences thereof for Judah.

128. AHAB KING OF ISRAEL. THE PROPHET ELIJAH.

(1 Kings, 16. 17.)

Omri left the kingdom to his son AHAB (929–918), who reigned over Israel in Samaria twenty-two years. Ahab did

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[1] The burning of spices in honor of a king at his funeral was customary.—Compare Jerem. 34, 5.

[2] יְהוֹשָׁפָט (*i. e.*, whom God judges, whose cause he sustains.)

[3] In the Kingdom of Israel, of which Ephraim was the main support.

[4] There is a Jewish tradition that when Ahab humbled himself for his sin (1 Kings, 21, 27-29) and lay in sackcloth, he sent for Jehoshaphat to advise and exhort him, and even submitted to hard stripes from his hand.

evil in the sight of the Lord above all that were before him. Having married JEZEBEL,[1] the daughter of Ethbaal, king of the Zidonians, he introduced the worship of Baal into Samaria, built a temple to Baal, and had an altar there, where he sacrificed to that god. Ahab also made a grove for ASHERA,[2] and did more to provoke the Lord God of Israel to anger than all the kings of Israel before him. By the orders of Jezebel his wife, the prophets of the Lord were put to death,[3] except one hundred, who were hid and fed in a cave by OBADIAH, the governor of Ahab's house.

ELIJAH[4] *the Tishbite,* who was one of the inhabitants of Gilead, appeared before Ahab, and said: As the Lord God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word. Then the word of the Lord came to him, saying: Get thee hence, and turn thee eastward, and hide thyself by the brook Cherith,[5] which is to the east of the Jordan. Thou shalt drink of the brook; and I have commanded the ravens[6] to feed thee there. So he did according to the word of the Lord, and the ravens brought him bread and flesh in the morning, and in the evening, and he drank of the brook. But after a while, the brook dried up, because there had been no rain in the land; and the word of the Lord came to him, saying: Arise, get thee to *Zarephath,*[7] which belongs to Zidon, and dwell there; behold, I have commanded a widow there to sustain thee. So he arose and went to Zarephath. And when he came to the gate of the city, behold, a widow was there gathering sticks, and he called to her, and said: Fetch me, I pray thee, a little water in a vessel, that I may drink; and bring me, I pray thee, a morsel of bread in thy hand. But she said: As the Lord thy God liveth, I have not a cake, but a handful of meal in a barrel, and a little oil in a cruse: and behold, I am gathering two sticks, that I may go in and prepare food for me and my son, that we may eat it, and die. Whereupon Elijah said: Fear not! go and do as thou hast said; but make me thereof a little cake first, and bring it to me, and then make for thee and for thy son. For thus says the Lord God of Israel: The barrel of meal shall not waste,

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[1] She is connected with general history, being the grand aunt of DIDO, the foundress of Carthage,—Josephus, C. Ap. 1, 18.

[2] ASHERA was the same as the Zidonian goddess ASTARTE.

[3] This was the first great religious persecution that history records.

[4] אֵלִיָּהוּ *i. e.*, my God is JAH. (Abbreviation of Jehovah.)

[5] Robinson identifies it with *Wady Kelt*, behind Jericho.

[6] Some would render עֹרְבִים, the people of *Oreb;* others, the ARABIANS; but the word properly signifies *ravens;* and their coming daily to him confutes the former notion.

[7] A Phœnician town, situated about midway between Tyre and Sidon.

neither shall the cruse of oil fail, until the day that the Lord sends rain upon the earth. And she went and did according to the saying of Elijah: and she, and he, and her house, did eat many days. The barrel of meal wasted not, neither did the cruse of oil fail, according to the word of the Lord, which He spoke by Elijah.

But after these things the son of the woman, the mistress of the house, fell sick; and his sickness was so sore, that there was no breath left in him. And she said to Elijah: What have I to do with thee, O thou man of God? Hast thou come to me to call my sin to remembrance, and to slay my son? And he said: Give me thy son. He took him, and carried him up into the upper chamber where he abode, and laid him upon his own bed, and cried to the Lord, and said: O Lord my God! hast Thou also brought evil upon the widow with whom I sojourn, by slaying her son? Then stretching himself upon the child three times, he cried to the Lord, and said: O Lord my God, I pray thee, let this child's soul come into him again! And the Lord heard the voice of Elijah; and the soul of the child came into him again, and he revived. And Elijah took the child, and delivered him to his mother, and said: See, thy son liveth. And the woman said to Elijah: Now by this I know that thou art a man of God, and that the word of the Lord in thy mouth is truth.

The Lord is nigh to all them that call upon Him, to all that call upon Him in truth.—Ps. 145, 18.

It is meet to be said to God, I have borne chastisement, I will not offend any more.—Job 34, 31.

129. ELIJAH AND THE PRIESTS OF BAAL.

(1 Kings, 18.)

After many days, the word of the Lord came to Elijah in the third year, saying: Go, show thyself to Ahab; and I will send rain upon the earth. Elijah arose and went to show himself to Ahab. And there was a sore famine in Samaria. Therefore Ahab called Obadiah the governor of his house, who feared the Lord greatly, and said: Go into the land to all springs of water and to all torrent-courses: peradventure we may find grass to save the horses and mules alive, that we lose not any of our beasts. So they divided the land between them to pass throughout it: Ahab went one way by himself, and Obadiah went another way by himself. And as Obadiah was in the way, behold, Elijah met him: and he knew him, and fell on his face, and said: Art thou here, my lord

Elijah? And he answered him: I am; go tell thy lord: Behold, Elijah is here. But Obadiah replied: What have I sinned, that thou wouldst deliver thy servant into the hand of Ahab, to slay me? As the Lord thy God liveth, there is no nation or kingdom (of those over which the king has influence) whither my lord has not sent to seek thee; and when they said: He is not there, he took an oath of the kingdom and nation, that they found thee not. Now thou sayest: Go tell thy lord: Behold, Elijah is here. And it shall come to pass, as soon as I have gone from thee, that the spirit of the Lord shall carry thee whither I know not; and so when I come and tell Ahab, and he cannot find thee, he shall slay me. But I thy servant fear the Lord from my youth. Was it not told my lord what I did when JEZEBEL slew the prophets of the Lord, how I hid a hundred men of the Lord's prophets by fifty in a cave, and fed them with bread and water? Elijah answered: As the Lord of hosts liveth, before whom I stand, I will surely show myself to him to-day.

So Obadiah went to tell Ahab, and Ahab went to meet Elijah. When Ahab saw him, he said: Art thou here, O troubler of Israel? But Elijah answered: I have not troubled Israel; but thou, and thy father's house, in that ye have forsaken the commandments of the Lord, and thou hast followed the Baalim.[1] Now therefore send and gather to me all Israel to Mount *Carmel*,[2] and the prophets of Baal, four hundred and fifty, and the prophets of Asher, four hundred, who eat from Jezebel's table. So Ahab sent to all the children of Israel, and gathered the prophets together to Mount Carmel. Then Elijah came to all the people, and said: How long halt ye between two opinions? If the Lord is God, follow Him: but if Baal, then follow him. And the people answered him not a word. Then said Elijah to the people: I, even I only, remain (in the open avowal of himself as) a prophet of the Lord; but Baal's prophets are four hundred and fifty men. Let them therefore give us two bullocks; and let them choose one bullock for themselves, and cut it in pieces, and lay it on wood, and put no fire under: and I will dress the other bullock, and lay it on wood, and put no fire under: and call ye on the name of your god, and I will call on the name of the Lord: and the God who answereth by fire, let Him be God. And all the people answered and said: It is well spoken. Then Elijah said to the prophets of Baal:

[1] The various aspects under which the god, Baal, was worshipped, Baal-shamin, Baal-zebub, etc.

[2] A mountain running N. W. from the plain of Esdraelon, and projecting, as a promontory, into the Mediterranean sea.

Choose one bullock for yourselves, and dress it first; for ye are many, and call on the name of your god; but put no fire under. And they took the bullock which was given them, and they dressed it, and called on the name of Baal from morning even until noon, saying: O Baal, hear us! But there was no voice, no sign of an answer. And they leaped up and down round the altar which was made.[1] And it came to pass at noon, that Elijah mocked them, and said: Cry aloud; for he is a god: either he is meditating, or he is gone aside, or he is on a journey, or peradventure he sleepeth, and must be awaked. And they cried aloud, and cut themselves after their manner with knives and lancets, till the blood gushed out upon them. And when mid-day was past, they shouted and called and leaped wildly until the time of the offering of the evening sacrifice,[2] there was neither voice, nor any to answer, nor any that regarded. Now Elijah said to all the people: Come near to me. And he repaired the altar of the Lord that was broken down.[3] He took twelve stones, according to the number of the tribes, and built an altar in the name of the Lord, round which he ordered a wide trench to be made, which he filled with water. Then he put the wood in order, and cut the bullock in pieces, and laid him on the wood, and said: Fill four pitchers with water, and pour it on the burnt sacrifice, and on the wood. And he said: Do it the second time. And they did it the second time. And he said: Do it the third time. And they did it the third time. And the water ran round about the altar. And it came to pass at the time of the offering of the evening sacrifice, that Elijah the prophet came near and said: Lord God of Abraham, Isaac, and of Israel, let it be known this day that Thou art God in Israel, and that I am Thy servant, and that I have done all these things at Thy word. Hear me, O Lord, hear me! that this people may know that Thou art the Lord God, and that Thou hast turned their hearts back again. Then the fire of the Lord fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench. And when the people saw it, they fell on their faces: and exclaimed: The Lord He is God! the Lord He is God! And Elijah said to them: Take the prophets of Baal; let not one of them escape. And they took them: and Elijah brought them down to the brook Kishon, and slew them there. Now Elijah said to Ahab:

[1] Wild dancing has always been a devotional exercise in the East.

[2] Three o'clock in the afternoon.

[3] The worshippers of Baal had broken down God's altar, and set up one to Baal in its stead.

Get up, eat and drink; for there is a sound of abundance of rain. So Ahab went up to eat and to drink. And Elijah went up to the top of Carmel; and he cast himself down upon the earth, and put his face between his knees, and said to his servant:[1] Go up now, look toward the sea. And he went up, and looked, and said: There is nothing. And he said again seven times: Go! And at the seventh time, the servant said: Behold, there arises a little cloud out of the sea, like a man's hand. And Elijah said: Go up, say to Ahab: Prepare thy chariot, and get thee down, that the rain stop thee not. And straightway the heaven was black with clouds and wind, and there was a great rain. And Ahab rode, and went to Jezreel.[2] And the hand of the Lord was on Elijah; and he girded up his loins, and ran before Ahab to the entrance of Jezreel.[3]

Remember thy Creator in the days of thy youth.—Eccl. 12, 1.
Thou shalt be perfect with the Lord thy God.—5 Mos. 18, 13.
I am the Lord: that is My name and My glory will I not give to another, neither My praise to graven images.—Isa. 42, 8.

130. ELIJAH'S FLIGHT FROM JEZEBEL. ELIJAH ON MOUNT HOREB.

(1 Kings, 19.)

When Ahab told Jezebel all that Elijah had done to the prophets of Baal, she sent a messenger to Elijah, saying: So let the gods do to me, and more also, if I make not thy life as the life of one of them by to-morrow about this time. And he saw, and he rose and went for his life to *Beer-sheba*,[4] and left his servant there. But he himself went a day's journey into the wilderness, and sat down under a broom-bush, and requested for himself that he might die, and said: It is enough now, O Lord, take away my life; for I am not better than my fathers. And as he lay and slept, behold, an angel touched him, and said: Arise and eat. And he looked, and behold, there was a cake baked among embers, and a cruse of water at his head: and he did eat and drink, and lay down again. And the angel of the Lord came again and touched him, and said: Arise and eat a second time, for otherwise the journey will be beyond thy

[1] Tradition says that Elijah's servant was the son of the widow of Zarephath, and afterwards the prophet Jonah.

[2] Where Ahab had a palace some sixteen miles distant.

[3] Girding himself after the fashion of the *Syce* or forerunner of the East. The triumphant prophet of God is still the respectful servant of his King.

[4] About 95 miles from Jezreel, on the very borders of the southern wilderness; the old patriarchal homestead of Abraham, Isaac, and Jacob.

powers. And he arose, and did eat and drink, and went in the strength of that meat forty days and forty nights[1] to Horeb the Mount of God. And he came thither to a cave, and lodged there; and behold, the word of the Lord came to him, and He said to him: What doest thou here, Elijah? Elijah said: I have been very jealous for the Lord God of hosts; for the children of Israel have forsaken Thy covenant, thrown down Thy altars, and slain Thy prophets with the sword; and I, even I only, am left; and they seek my life, to take it away. And He said: Go forth, and stand upon the mount before the Lord. And behold, the Lord passed by: a great and strong wind rent the mountains, and broke in pieces the rocks before the Lord; but the Lord was not in the wind; and after the wind an earthquake; but the Lord was not in the earthquake: and after the earthquake a fire:[2] but the Lord was not in the fire: and after the fire a still small voice. And it was so, when Elijah heard it, that he wrapped his face in his mantle, and went out, and stood in the entering of the cave. And behold, there came a voice to him, and said: What doest thou here, Elijah? And he said: I have been very jealous for the Lord God of hosts; because the children of Israel have forsaken Thy covenant, thrown down Thy altars, and slain Thy prophets with the sword; and I, even I only, am left; and they seek my life, to take it away. And the Lord said to him: Return on thy way to the wilderness of Damascus; and go and anoint Hazael to be king over Syria: and Jehu the son of Nimshi, shalt thou anoint to be king over Israel: and Elisha, the son of Shaphat, of *Abel-meholah*,[3] shalt thou anoint to be prophet in thy place. And it shall come to pass, that him that escapeth the sword of Hazael shall Jehu slay: and him that escapeth from the sword of Jehu shall Elisha slay.[4] Yet I have left me seven thousand in Israel, all the knees which have not bowed to Baal, and every mouth which has not kissed him.[5] So he departed thence, and found Elisha the son of Shephat, who was ploughing with twelve yoke of oxen before him, and he with the twelfth. Elijah crossed

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[1] It was a journey of only four or five days; but he went through by-ways for fear of being pursued; and took time to rest in different places. It was his duty to provide for his own safety in the absence of any great reason for self-exposure.

[2] According to the accounts we have of volcanoes and fiery eruptions, there was a violent storm of wind, then an earthquake, and then fire broke out; nature was suffered to do its office without interruption.

[3] It must have been in the Jordan valley, not far from Bethshan.

[4] We must understand these words in the sense suggested by Hosea 6, 5. (I have slain them by the words of my mouth.) Comp. Jerm. 1, 10.

[5] Idolaters sometimes kissed the object of their worship. (Job 31, 26, 27.) Cicero speaks of having seen an image of Hercules, the mouth and beard of which were worn away by the kisses of worshippers.—Cic. adv. verrem, 4, 43.

over to him, threw his mantle over the shoulders of Elisha, and passed on. Elisha, leaving his plough, ran after Elijah, and said: Let me, I pray thee, kiss my father and my mother, and then I will follow thee. And he said: Go, and return, for thou knowest what I have done to thee. Elisha turned back, and killed the yoke of oxen with which he had been ploughing, for a farewell feast, boiled their flesh with the ploughs and yokes, to indicate his renunciation of his old calling, and then followed Elijah, and ministered to him.

And Moses said: Let me see Thy glory! And He said: I will make pass all My goodness before thee, being gracious to whom I will be gracious, and showing mercy on whom I will show mercy.—2 Mos. 33, 19.

Jose, the son of Joezer, of Zeredah, said: Let thy house be a house of assembly for the wise men; and cover thyself with the dust of their feet (the scholars sitting on lower benches), and drink in their words with thirsty avidity.—Sayings of the Fathers, 1, 4.

131. NABOTH'S VINEYARD.

(1 Kings, 21.)

And it came to pass after these things, that NABOTH the Jezreelite had a vineyard, which was in Jezreel, hard by the palace of Ahab king of Samaria. And Ahab spoke to Naboth, saying: Give me thy vineyard, that I may have it for a garden of herbs, because it is near to my house: and I will give thee for it a better vineyard than it: or if it seem good to thee, I will give thee the worth of it in money. And Naboth said to Ahab: The Lord forbid it me, that I should give the inheritance of my fathers to thee.[1] Upon this the King was grieved, as if he had received an injury, and he would neither wash himself, nor take any food; and when Jezebel asked him what it was that troubled him, he related to her the whole affair. And Jezebel his wife said to him: Dost thou now govern the kingdom of Israel? Arise, and eat bread, and let thy heart be merry: I will give thee the vineyard of Naboth the Jezreelite. So she wrote letters in Ahab's name, and sealed them with his seal, and sent the letters to the elders and to the nobles of Naboth's city; saying: Proclaim a fast, and set Naboth on high among the people.[2] And set two men, sons of Belial,[3] before him, to bear witness against him, saying: Thou didst blaspheme God and the king. And then carry him out, and stone him, that he may die.[4] The elders and the nobles of

[1] The Law forbids the alienation of landed property.—3 Mos. 25, 23-28.

[2] Bring Naboth before a court. In courts the prisoner is naturally set up above the people, in order that all may see him. The fast was to indicate, that a deed was done which disgraced the town and required a public repentance.

[3] *Without usefulness, good for nothing*, hence: worthless, vile persons.

[4] The punishment for blasphemy was stoning to death (5 Mos., 13, 10). This, according to traditional Law, involved confiscation of the criminal's property.

his city did as Jezebel had sent to them, and as it was written in the letters. Two men witnessed against him in the presence of the people, saying: Naboth did blaspheme God and the king. Then they carried him forth out of the city, and stoned him with stones, that he died. Then they sent to Jezebel, saying: Naboth is stoned, and is dead. When Jezebel heard of it she said to Ahab: Arise, take possession of the vineyard of Naboth the Jezreelite, for he is dead.[1] Now he arose and went down from Samaria, and came to Jezreel to take possession of the vineyard. He was attended by two of the great officers of his household, one of whom was JEHU, the son of Nimshi. When Ahab reached Jezreel, and proceeded to the vineyard, he saw standing in the midst thereof Elijah. Thus says the Lord, the prophet exclaimed: Hast thou killed, and also taken possession? In the place where dogs licked the blood of Naboth shall dogs lick thy blood, even thine. And Ahab said to Elijah: Hast thou found me, O my enemy? And he answered: I have found thee; because thou hast sold thyself to work evil in the sight of the Lord. Behold, I will bring evil upon thee, and will take away thy posterity, and will make thy house like the house of Jeroboam, the son of Nebat, and like the house of Baasha, the son of Ahijah, for the provocation wherewith thou hast provoked Me to anger, and made Israel to sin. And of Jezebel also spoke the Lord, saying: The dogs shall eat Jezebel by the wall of Jezreel. Him that dieth of Ahab in the city the dogs shall eat: and him that dieth in the field shall the fowls of the air eat.[2] When Ahab heard those words, he rent his clothes, and put sackcloth upon his flesh, and fasted, and lay in sackcloth, and went softly. And the word of the Lord came to Elijah the Tishbite, saying: Seest thou how Ahab humbleth himself before Me? because he humbleth himself before Me, I will not bring the evil in his days: but in his son's days will I bring the evil upon his house.[3]

I find more bitter than death the woman, whose heart is snares and nets, and her hand as bands; even the sinner shall be taken by her.—Eccles. 7, 26.

Lord, who shall abide in Thy tabernacle? who shall dwell in Thy holy hill? He, who backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor.—Ps. 15, 1–3.

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[1] According to 2 Kings, 9, 26, Naboth's two sons were also put to death at the same time. In the East a parent's guilt constantly involves the punishment of his children. In Israel it was not to be so. Comp. 5 Mos. 24, 16.

[2] So tremendous was Elijah's curse that, twenty years afterwards, Jehu, who heard it, unconscious that he himself was to be the chief instrument in its fulfilment, reminded his companion, Bidkar, of it.

[3] Ahab's humiliation, imperfect as it was, was accepted by Him who is ever ready to receive the sinner who turns to Him.

132. AHAB'S WARS WITH BEN-HADAD.

(1 Kings 20.)

Ben-hadad, the king of Syria, gathered an immense force of horses, chariots, and men, and supported by thirty-two tributary kings, went up, and besieged Samaria. In the insolence of assured victory, Ben-hadad proposed the most degrading terms of surrender. The messengers sent by the Syrian king said: Thus says Ben-hadad: Thy silver and thy gold is mine; thy wives also and thy children, even the goodliest, are mine. The king of Israel answered and said: My lord, O king, according to thy saying: I am thine, and all that I have. But the messengers came again, and said: Thus speaks Ben-hadad, saying: I will send my servants to thee to-morrow about this time, and they shall search thy house, and the houses of thy servants; and whatsoever is pleasant in thy eyes, they shall take away. Now all the elders and the people said to Ahab: Hearken not to him, nor consent. Therefore Ahab said to the messengers of Ben-hadad: Tell my lord the king: All that thou didst send for to thy servant at the first, I will do; but this thing I may not do.[1] And Ben-hadad sent to him, and said: The gods do so to me, and more also, if the dust of the ruins of Samaria should be sufficient to supply handfuls for all the people that follow me. And the king of Israel answered and said: Tell him: Let not him that girdeth on his harness boast himself as he that putteth it off. When Ben-hadad heard this message he gave orders to attack the city. Ahab then numbered 200 young men of the provinces and 7,000 men of the garrison of Samaria, and with this small force he marched out, and attacked the Syrian post, while Ben-hadad with the thirty-two kings who helped him, were engaged in drinking and feasting. Without leaving the cups Ben-hadad gave order to capture the Israelites. But a sudden panic seized Ben-hadad's men; Ahab smote his horses and chariots, and men with a great slaughter; the Syrians fled; and Israel pursued them: and Ben-hadad the king of Syria escaped on a horse with a few horsemen. Now a prophet came to the king of Israel, and said: Go, strengthen thyself, and mark, and see what thou doest, for at the return of the year the king of Syria will come up against thee. And indeed the servants of the king of Syria said to him: Their gods are gods of the hills; therefore they were stronger than we; but let us fight against them in the plain,[2] and surely we shall be stronger than they. Do this thing: Take the kings away, and put governors instead of them.[3] And number thee an army, like the army that thou hast lost, horse for horse, and chariot for chariot: and we will fight against them in the plain, and surely we shall be stronger than they. And he hearkened to their voice, and did so. At the return of the year, Ben-hadad numbered the Syrians, and went up to Aphek, to fight against Israel. The army of Israel was like two little flocks of kids before them. And there came a man of God, and spoke to the king of Israel, and said: Thus says the Lord: Because the Syrians have said: The Lord is God of the hills, but He is not God of the valleys, therefore will I deliver all this great multitude into thy hand, and ye shall know that I am the Lord. Seven days the armies encamped opposite one another. At last the battle was joined, and the children of Israel slew the Syrians. The remnants of the army took refuge in the fortifications of Aphek,[4] but there the wrath of the Lord pursued them.

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[1] Ahab consented to become tributary to him, but refused the farther demand, to submit to general plunder and spoliation.

[2] There the war-chariots, in which their chief strength lay, would prove of real service.

[3] Who would be more directly amenable to the royal authority.

[4] The village of Fik on the great road between Damascus and Jerusalem, six miles east of the Sea of Galilee.

The city walls were thrown down, probably by an earthquake, and twenty-seven thousand were buried in the ruins. Ben-hadad, with a few attendants, fled to some place of concealment in the innermost part of the city. But his servants said to him: Behold now, we have heard that the kings of the house of Israel are merciful kings; let us, I pray thee, put sackcloth on our loins, and ropes about our necks, and go out to the king of Israel: peradventure he will save thy life. So they did, and said to the king of Israel: Thy servant Ben-hadad says: I pray thee, let me live. And Ahab said: Is he yet alive? he is my brother. Then Ben-hadad came forth to him; and he caused him to come up into the chariot. And Ben-hadad said to him: The cities[1] which my father took from thy father, I will restore; and thou shalt make streets for thee in Damascus, as my father made in Samaria. Then said Ahab: I will send thee away with this covenant. So he made a covenant with him, and sent him away.

A man's pride will bring him down, but he that is of a humble spirit shall attain to honor.—Prov. 29, 23.

133. THE DEFEAT AT RAMOTH. AHAB'S DEATH.

(1 Kings, 22.)

Upon this, a certain man of the sons of the prophets[2] said to his companion in the word of the Lord: Smite me, I pray thee. And the man smote and wounded him. So the prophet departed and waited for the king by the way, and disguised himself with a bandage over his eyes. And as the king passed by, he cried to the king, and said: Thy servant went out into the midst of the battle; and behold a man turned aside and brought a man to me, and said: Keep this man; if by any means he be missing, then shall thy life be for his life, or thou shalt pay a talent of silver. And as thy servant was busy here and there, he was gone. The king replied So shall thy judgment be; thou thyself hast decided it. Now the prophet hastened, and took the bandage from off his eyes, and the king discerned him that he was one of the prophets, who now exclaimed: Thus says the Lord Because thou hast let go out of thy hand, a man whom I appointed to utter destruction, therefore thy life shall go for his life, and thy people for his people.

Three years had elapsed, and still Ben-hadad neglected to surrender to Israel the cities he had engaged to do; Ahab therefore prepared to take them by force. At this juncture Jehoshaphat, king of Judah, had come to Samaria to visit Ahab, the father-in-law of Jehoshaphat's heir, Jehoram. He was received with great honor. On that occasion Ahab proposed that they should unite their forces, to wrest Ramoth-gilead from the hands of the king of Syria. Jehoshaphat acceded to the proposition heartily. I am as thou art, he said; my people as thy people, my horses as thy horses. He was not, however, willing to commence the war without consulting God by the prophets. Ahab gathered four hundred of his prophets, and said to them: Shall I go against Ramoth-gilead[3] to battle, or shall I forbear? And they said: Go up! for the Lord shall deliver it into the hand of the king. And Jehoshaphat said: Is there not here a

[1] Among which Ramoth-gilead was probably the most important.

[2] By the "sons of the prophets" we are to understand the schools or colleges of prophets, which existed in several towns, where young men were regularly educated for the prophetical office. These schools make their first appearance under Samuel (compare page 133). According to Josephus and the Jewish commentators generally this prophet was MICAIAH, the son of Imlah.

[3] In the territory of Gad, afterwards occupied by the king of Syria.

prophet of the Lord besides, that we might inquire of him? And the king of Israel replied: There is yet one man, MICAIAH, the son of Imlah,[1] by whom we may inquire of the Lord; but I hate him; for he does not prophesy good concerning me, but evil. But Jehoshaphat said: Let not the king say so. Ahab sent and called for Micaiah. He was brought from the prison to which his true speaking had consigned him. Each of the two kings were seated upon his throne,[2] having put on his royal robes. And Zedekiah, the son of Chenaanah, had made himself horns of iron; and he said: Thus says the Lord: With these shalt thou push the Syrians, until thou hast consumed them. And all the prophets prophesied so, saying: Go up to Ramoth-gilead, and prosper; for the Lord shall deliver it into the king's hand. Then Micaiah came into the presence of the kings, and Ahab said to him: Micaiah, shall we go against Ramoth-gilead to battle, or shall we forbear? And he answered (in an ironical tone): Go, and prosper; for the Lord shall deliver it into the hand of the king. Whereupon the king said: How many times shall I adjure thee that thou tell me nothing but that which is true in the name of the Lord? Then Micaiah said: I saw all Israel scattered upon the hills, as sheep without a shepherd: and the Lord said: These have no masters; let them return to their houses in peace. Now Ahab said to Jehoshaphat: Did I not tell thee that he would prophesy no good concerning me, but evil? And Micaiah said: Hear thou therefore the word of the Lord: I saw the Lord sitting on His throne, and all the host of heaven standing by Him on His right hand and on His left. And the Lord said: Who shall persuade Ahab, that he may go up and fall at Ramoth-gilead? And one said in this manner, and another said in that manner. And there came forth a spirit, and stood before the Lord, and said: I will persuade him. And the Lord said: Wherewith? And he said: I will go forth, and I will be a lying spirit in the mouth of all his prophets. Then the Lord said: Thou shalt persuade him, and prevail also: go forth, and do so. Now therefore, behold, the Lord has put a lying spirit in the mouth of all these thy prophets, and the Lord has spoken evil concerning thee. But Zedekiah, the son of Chenaanah, went near, and smote Micaiah on the cheek, and said: Which way went the Spirit of the Lord from me to speak to thee? And Micaiah answered: Behold, thou shalt see in that day, when thou shalt go into an inner chamber to hide thyself. But the king of Israel said: Take Micaiah, and carry him back to Amon, the governor of the city, and say: Thus says the king: Put this fellow in the prison, and feed him with bread of affliction and with water of affliction, until I come back in peace. And Micaiah said: If thou return at all in peace, the Lord has not spoken by me. Hearken, O people, every one of you!

But these words of the prophet did not change the purpose of the kings. They marched against Ramoth. In the battle Ahab, fearing the truth of the prophet's words, disguised himself, while Jehoshaphat fought in his royal robes. The Syrian officers, commanded to direct all their efforts against the king of Israel, pursued after Jehoshaphat, but, discovering their mistake, turned back to seek Ahab. Now a certain man drew a bow at a venture, and smote the king of Israel between the joints of the harness: wherefore he said to the driver of his chariot: Turn thy hands and carry me out of the host; for I am wounded. The battle increased that day, and Ahab, though his weakness compelled him to be supported by his attendants, held on through the day, that the absence of their leader may not dispirit his troops. At last towards sunset the king sank down dead. Now the proclamation went forth: Every man to his city,

[1] The same who rebuked Ahab for letting Ben-hadad go.

[2] The Oriental kings had portable thrones, which they took with them upon their journeys.

and every man to his own country! and so the forces were scattered upon the hills, as they had been seen by Micaiah in vision, as sheep that have not a shepherd. Ahab's body was brought to Samaria and buried there. But the blood-stained chariot and armor were washed in a tank outside the walls of the city, and the thirsty dogs, lapping the gory water, fulfilled the awful threat of Elijah, as "dogs licked the blood of Naboth shall dogs lick thy blood, even thine."

Ahaziah (897-896), who followed his father Ahab and the impiety of him, reigned nearly two years. He induced Jehoshaphat to join him in a commercial expedition to Ophir, reviving the trade so advantageous to Solomon. The two kings founded a fleet at Ezion-geber (Suez). But again a prophetic voice was raised against the expedition, and it came true, for the ships were broken to pieces.

Thou shalt not follow a multitude to do evil.—2 Mos. 23, 2.

THE SECOND
BOOK OF THE KINGS.

OR,

THE HISTORY OF THE KINGS OF JUDAH AND ISRAEL.

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134. AHAZIAH'S REIGN AND DEATH. ELIJAH'S DISAPPEARANCE.

(2 Kings, 1. 2.)

The reign of Ahaziah in Israel was shortened by an untimely end. A railing, or lattice-work, gave way, and he fell from the flat roof of his palace. Finding the effects of the injury he had received increase, he sent messengers to inquire of BAAL-ZEBUB,[1] the god of Ekron, whether he should recover. Elijah confronted the messengers with a warning of a certain death of the idolatrous monarch. Two bands of soldiers were sent, one after the other, to seize the prophet, but, at his call, fire from heaven consumed the wicked instruments of an ungodly king. A third leader humbly addressed the prophet in the language of supplication. He prevailed, and Elijah went down with him to the king, and said to him: Thus says the Lord: Forasmuch as thou hast sent messengers to inquire of Baal-zebub the god of Ekron, (is it not because there is no God in Israel to inquire of his word?) therefore thou shalt not come down off that bed on which thou hast gone up, but shalt surely die. So he died according to the word of the Lord which Elijah had spoken. And JEHORAM, his brother, reigned in his stead, because Ahaziah had no son.

Elijah was at Gilgal, when he learned that the hour of his departure was at hand, and he said to Elisha: Tarry here, I pray thee; for the Lord has sent me to Beth-el.[2] And Elisha said to him: As the Lord liveth, and as thy soul liveth, I will not leave thee. So they went down to Beth-el. And the sons of the prophets who were at Beth-el came forth to Elisha, and said to him: Knowest thou that the Lord will take away thy master from thy head to-day? And he said: Yea, I know it; hold ye your peace. And Elijah said to him: Elisha, tarry here, I pray thee; for the Lord has sent me to Jericho. And he said: As the Lord liveth, and as thy

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[1] "*Lord (averter) of flies.*" Flies in the East constitute one of the most terrible of plagues.

[2] Elijah resolved to spend his last hours in visiting the schools of the prophets at Gilgal, Beth-el, and Jericho.

soul liveth, I will not leave thee. So they came to Jericho. And the sons of the prophets who were at Jericho came to Elisha, and said to him: Knowest thou that the Lord will take away thy master from thy head to-day? And he answered: Yea, I know it; hold ye your peace. And Elijah said to him: Tarry, I pray thee, here; for the Lord has sent me to Jordan. And he said: As the Lord liveth, and as thy soul liveth, I will not leave thee. And they went on to Jordan. Elijah ungirded himself, rolled his mantle into a staff, and smote the waters, and they were divided hither and thither, so that they went over on dry ground. And when they had gone over, Elijah said to Elisha: Ask what I shall do for thee, before I be taken away from thee. And Elisha said: I pray thee, let a double portion of thy spirit be upon me.[1] And he said: Thou hast asked a hard thing: nevertheless, if thou see me taken from thee, it shall be so to thee; but if not, it shall not be so. And it came to pass, as they still went on, and talked, that behold, there appeared a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up in a storm into the sky. And Elisha saw it, and he cried: My father! my father! the chariot of Israel, and the horsemen thereof.[2] And he saw him no more: and he took hold of his own clothes, and rent them in two pieces. He also took up the mantle of Elijah that fell from him, and went back, and stood by the bank of Jordan; and with the mantle of Elijah he smote the waters, and said: Where is the Lord God of Elijah? And behold, the waters parted hither and thither: and Elisha went over. And when the sons of the prophets who were at Jericho saw him, they said: The spirit of Elijah does rest on Elisha. And they came to meet him, and bowed themselves to the ground before him.

The Lord is my helper, I will not fear what man can do unto me.—Ps 56, 12.

The desire of the righteous shall be granted.—Prov. 10, 24.

135. JEHORAM, KING OF ISRAEL. VICTORY OVER THE MOABITES.

(2 Kings, 3.)

Jehoram (896–885), the son of Ahab, reigned over Israel twelve years. He wrought evil in the sight of the Lord; but not like his father, and like his mother: for he put away the

[1] He claimed to be acknowledged as Elijah's *first-born* spiritual son, and asked for twice as much of Elijah's spirit as should be inherited by any other of the "sons of the prophets."

[2] The true defence of Israel, better than either chariots or horsemen.

image of Baal that his father had made. Nevertheless, he adhered to the sins of Jeroboam, and departed not therefrom.

MESHA, king of Moab, was tributary to Ahab, but on the death of that monarch he threw off the yoke of Israel. Now Jehoshaphat, the king of Judah, was again persuaded to unite his forces to those of Israel. The king of Edom joined them, and the confederate forces took the direction of the wilderness of Edom, to attack the southern border of Moab. After seven days' march in this wilderness they were in great distress for want of water. And the king of Israel said: Alas, that the Lord has called these three kings together to deliver them into the hand of Moab! But Jehoshaphat said: Is there not here a prophet of the Lord, that we may inquire of the Lord by him? And one of the king of Israel's servants answered and said: Here is Elisha, the son of Shaphat, who poured water on the hands of Elijah.[1] And Jehoshaphat said: The word of the Lord is with him. So the king of Israel and Jehoshaphat and the king of Edom went down to him.

But Elisha said to the king of Israel: What have I to do with thee? get thee to the prophets of thy father and of thy mother. And the king of Israel said: Nay! reproach me not, since I am in a sore strait,—and not only I, but these two other kings also,—for the Lord is about to deliver us into the hand of Moab. And Elisha said: As the Lord of hosts liveth, before whom I stand, surely, were it not that I regard the presence of Jehoshaphat, the king of Judah, I would not look toward thee, nor see thee. But now bring me a minstrel. And it came to pass, when the minstrel played, that the hand of the Lord came upon him. And he said: Thus says the Lord: Make this valley full of ditches. For thus says the Lord: Ye shall not see wind, neither shall ye see rain; yet that valley shall be filled with water, that you may drink, both you and your cattle, and your beasts. And this is but a light thing in the sight of the Lord. He will deliver the Moabites also into your hand. In the morning, at the time when the meat-offering was offered, behold, there came water by the way of Edom, and the country was filled with water. Now when the Moabites had heard that the kings had come up to fight against them, they gathered all that were able to put on armor, and stood on the border, ready to defend their territory. They rose up early in the morning, and when the sun shone upon the water, the water appeared to the Moabites like blood. And they said: This is blood! the kings are surely slain: they have smitten one another: now therefore, Moab, to the spoil! But when they came to the camp of Israel, the Israelites rose up and smote them, so that they fled before them, and were pursued to their own land, and the king himself besieged in his capital.

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[1] Waited upon him as a menial servant.

In despair the king made a sally; he went out with seven hundred men to break through the enemies; but he could not. Then he sacrificed his eldest son, as a burnt-offering, on the wall of his capital city. Struck with horror at this dreadful act, the kings of Judah and Israel withdrew their armies, and returned into their own land.

Who shall dwell in Thy holy hill? . . . . In whose eyes a vile person is contemned, but who honors them that fear the Lord.—Ps. 15, 4.

136. ELISHA'S MIRACLES.

(2 Kings, 4.)

A poor widow of a prophet cried to Elisha, saying: Thy servant, my husband, had died in debt, and now the creditors have come to take away my two sons as servants by way of payment.[1] And Elisha said to her: What shall I do for thee? tell me, what hast thou in the house? And she said: Thy handmaid has not anything in the house save a pot of oil. Then he said: Go, borrow thee vessels abroad of all thy neighbors, even empty vessels; borrow not a few. And when thou hast come in, thou shalt shut the door upon thee and upon thy sons, and shalt pour out into all those vessels, and set aside that which is full. So she went from him, and did according to the prophet's words. And it came to pass, when the vessels were full, that she said to her son: Bring me yet a vessel. And he said: There is not a vessel more. And the oil stayed. Then she came and told the man of God. And he said: Go, sell the oil, and pay thy debt, and live thou and thy children of the rest.

And it came to pass on a day, that Elisha passed to *Shunem*,[2] where a rich woman was, who often asked him to eat bread, which he at first modestly refused, but at length accepted. And so it was, that as often as he passed by, he turned in thither to eat bread. And she said to her husband: Behold now, I perceive that this is a holy man of God, who passes by us continually. Let us make a little chamber, I pray thee, on the wall; and let us set for him there a bed, and a table, and a chair, and a candlestick: and it shall be, when he comes to us, that he shall turn in thither. The proposal was carried out, and the next time Elisha came to Shunem, he was taken into the chamber prepared for him. Then he said to GEHAZI, his servant: Call this Shunammite. When she came, he said to her: Behold, thou hast been careful for us with all this care; what is to be done for thee? wouldst thou be spoken for to the king, or to the captain of the host? But she answered: I dwell among my own people.[3] What then, is to be done for her? asked Elisha of his servant. Verily, she has no child, and her husband is old, was the reply. Then Elisha called her again, and said: About this season in the next year, thou shalt embrace a son. And she said: Nay, my lord, thou man of God, do not lie to thy handmaid. At the predicted season a son was born to her. When the child was grown, it happened that he went out to his father to the reapers. And he complained and said to his father: My head! my head![4] The father ordered a servant to carry the child to his mother.

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[1] The law of Moses, like the Athenian and the Roman law, permitted servitude for debt, but confined the debtor's power of pledging within the bounds of the period of Jubilee.

[2] Shunem lay between Carmel and Samaria.

[3] She has no wrong to complain of; she dwells among her friends, with whom she lives peaceably.

[4] The child's malady was probably a sunstroke (comp. Ps. 121, 6).

She took him on her knees till noon, then he died. And she went up, laid him on the bed of the man of God, shut the door upon him, and went out Then she called to her husband, and said: Send me, I pray thee, one of the young men, and one of the asses, that I may run to the man of God, and come again. But he said: Wherefore wilt thou go to him to-day? it is neither new moon[1] nor Sabbath. And she said: Peace! Let me do as I wish! So she went and came to the man of God to Mount Carmel. And when the man of God saw her afar off, he said to Gehazi, his servant: Behold, yonder is that Shunammite: run now, I pray thee, to meet her, and say to her: Is it well with thee? Is it well with thy husband? Is it well with the child? And she answered: It shall be well. But when she came to the man of God to the hill, she caught him by the feet. Gehazi came near to thrust her away; but the man of God said: Let her alone; for her soul is vexed within her: and the Lord has hid it from me, and has not told me. Then she said: Did I desire a son of my lord? Did I not say: Do not deceive me? Then he said to Gehazi: Gird up thy loins, and take my staff in thy hand, and go thy way: if thou meet any man, salute him not,[2] and if any salute thee, answer him not again: and lay my staff upon the face of the child. But the mother of the child said: As the Lord liveth, and as thy soul liveth, I will not leave thee. And he arose, and followed her. And Gehazi passed on before them, and laid the staff upon the face of the child; but it was all in vain, there was neither voice, nor hearing. Therefore he went again to meet him, and told him, saying: The child is not awaked. And when Elisha had come into the house, behold, the child was dead, and laid upon his bed. He went in, therefore, and shut the door upon them, and prayed fervently to the Lord. And he went up, and lay upon the child, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands: and he stretched himself upon the child; and the flesh of the child waxed warm. Then he returned, and walked in the house to and fro; and went up, and stretched himself upon him: and the child sneezed seven times, and the child opened his eyes. And he called Gehazi, and said: Call this Shunammite. So he called her. And when she had come in to him, he said: Take up thy son. Then she went in, and fell at his feet, and bowed herself to the ground, and took up her son, and went out.

And Elisha came again to Gilgal. As there was famine in the land, and the sons of the prophets were sitting before him, one went out into the field and gathered his lap full of wild gourds, and came and put them into a pot to prepare a meal thereof; for they knew them not (as noxious herbs). And as they were eating of the pottage, they cried out, and said: O thou man of God, there is death in the pot! But he said: Then bring meal. And he cast it into the pot, and said: Pour out for the people, that they may eat. And there was no harm in the pot.

And there came a man from Baal-shalisha,[3] and brought the man of God bread of the first-fruits, twenty loaves of barley, and full ears of corn in his bag. And he said: Give to the people, that they may eat. And his servitor said: What! should I set this before a hundred men? He said again: Give the people, that they may eat; for thus says the Lord: They shall eat, and shall leave thereof. So he set it before them, and they did eat, and left thereof, according to the word of the Lord.

Trust in the Lord, and do good, and verily thou shalt be fed; for the righteous are never forsaken, nor his seed, though begging bread.

I have been young, and now I am old; yet have I not seen the righteous forsaken, nor his seed begging bread.—Ps. 37, 25.

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[1] By the law the first day of each month was to be kept holy.—4 Mos. 28, 11-15.

[2] Salutation is the forerunner of conversation, and one bent on speed should avoid every temptation to loiter.

[3] In the Sharon plain, to the west of the highlands of Ephraim.

Who is honorable? He who honors mankind; as is said: For those who honor me, I will honor; and those who despise me shall be lightly esteemed.—Sayings of the Fathers, 4, 1.

137. NAAMAN'S LEPROSY.

(2 Kings, 5.)

NAAMAN, captain of the host of the king of Syria, was a great man with his master, and honorable, because by him the Lord had given deliverance to Syria: but he was a leper. Now a little maid, whom the Syrians had brought away captive out of the land of Israel, waited on Naaman's wife. And she said to her mistress: Would God my lord were with the prophet that is in Samaria! for he would recover him of his leprosy. Whereupon Naaman told his lord, saying: Thus and thus said the maid that is of the land of Israel. And the king of Syria said: Go, depart, and I will send a letter to the king of Israel. And he departed, and took with him ten talents of silver, and six thousand pieces of gold, and ten changes of raiment. And he brought the letter to the king of Israel, in which was written: Now when this letter comes to thee, behold, I have therewith sent Naaman my servant to thee, that thou mayest recover him of his leprosy. When the king of Israel had read the letter, he rent his clothes, and said: Am I God, to kill and to make alive, that this man is sent to me to be recovered of his leprosy? Therefore consider, I pray you, and see how he seeks a quarrel against me. But when Elisha, the man of God, had heard that the king of Israel had rent his clothes, then he sent to the king, saying: Wherefore hast thou rent thy clothes? let him come now to me, and he shall know that there is a prophet in Israel. So Naaman came with his horses and with his chariot, and stood at the door of the house of Elisha. Elisha sent a messenger to him, saying: Go and wash in Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean. But Naaman was wroth, and went away, and said: Behold, I thought, he will surely come out to me, and stand, and call on the name of the Lord his God, and move his hand up and down over the place, and cure the leprosy. Are not ABANA and PHARPAR rivers of Damascus, better than all the waters of Israel? May I not wash in them, and be clean? So he turned and went away in a rage. But his servant came near, and said: My father, if the prophet had bid thee do some great thing, wouldst thou not have done it? How much rather, then, when he says to thee: Wash, and be clean? Then he went down and dipped himself seven times in Jordan, according to the saying of the man of God: and his flesh came again like to the flesh of a little child, and he was clean. And he returned to the man of God,[1] he and all his company, and came and stood before him; and he said: Behold, now I know that there is no God in all the earth, but in Israel: now therefore, I pray thee, take a present of thy servant. But he said: As the Lord lives, before whom I stand, I will receive none. And he urged him to take it; but he refused. And Naaman said: Shall there not then, I pray thee, be given to thy servant two mules' burden of earth? for thy servant will henceforth offer neither burnt-offering nor sacrifice to other gods, but to the Lord. In this thing the Lord pardon thy servant, that when my master goes into the house of RIMMON to worship there, and he leans on my hand, I bow myself in the house of Rimmon. And Elisha said to

[1] Naaman was grateful. From the Jordan to Samaria was a distance of not less than thirty-two or thirty-three miles,—considerably more than a day's journey. Damascus lay beyond Jordan, so that Naaman lengthened his journey by at least three days.

him: Go in peace. So he departed from him a little way. But GEHAZI, the servant of Elisha the man of God, said: Behold, my master has spared Naaman this Syrian, in not receiving at his hands that which he brought; but as the Lord lives, I will run after him, and take somewhat of him. So Gehazi followed after Naaman. And when Naaman saw him running after him, he lighted down from the chariot to meet him, and said: Is all well? And he said: All is well. My master has sent me, saying: Behold, even now there have come to me from Mount Ephraim[1] two young men of the sons of the prophets: give them, I pray thee, a talent of silver, and two changes of garments. And Naaman said: Be content, take two talents. And he urged him, and bound two talents of silver in two bags, with two changes of garments, and laid them upon two of his servants; and they bare them before him. And when he came to the hill, he took them from their hand, and bestowed them in the house: and he let the men go, and they departed. But he went in, and stood before his master; and Elisha said to him: Whence comest thou, Gehazi? And he said: Thy servant went nowhere. And he said to him: Did not my heart go with thee, when the man turned again from his chariot to meet thee? Is it a time to receive money, and to receive garments, and oliveyards, and vineyards, and sheep, and oxen, and men-servants, and maid-servants? The leprosy therefore of Naaman shall cleave to thee and to thy seed for ever. And he went out from his presence a leper as white as snow.

Before I was afflicted, I went astray, but since I have kept Thy law.—Ps. 119, 67.

He (Ben Azai) used to say: Despise no man, and deem nothing impossible; for there is no man who has not his hour, neither is there a thing that has not its place.—Sayings of the Fathers, 4, 3.

Who is rich? He who is content with his lot.—Sayings of the Fathers, 4, 1.

Remove from us the way of lying.—Ps. 119, 29.

138. THE SYRIANS STRUCK WITH BLINDNESS. ELISHA AND THE FAMINE.

(2 Kings, 6-7.)

Then the king of Syria made war against Israel, and took counsel with his servants, telling them, where they should lie in ambush, to surprise the Israelites. But Elisha warned the king of Israel, who was thus saved several times. Therefore the heart of the king of Syria was sore troubled for this thing; and he called his servants, and said: Will ye not show me who of us is for the king of Israel? And one of his servants said: None, my lord, O king! but Elisha, the prophet in Israel, tells the king of Israel the words that thou speakest in thy bed-chamber. Go, said the king, and spy where he is, that I may send and fetch him. And it was told him, saying: Behold, he is in Dothan.[2] Therefore he sent thither horses, and chariots, and a great host: and they came by night, and compassed the city about. And the servant told Elisha of it, saying: Alas, my master! what shall we do? And he answered: Fear not; for they that are with us are more than they that are with them. And Elisha prayed, and said: Smite this people, I pray Thee, with blindness.[3] And God smote them

[1] Bethel and Gilgal, where were schools of the prophets, were situated on Mount Ephraim.

[2] A small city near Samaria.

[3] Such a dazzling of their sight, as that they could not distinctly see the men they sought for.

with blindness, according to the word of Elisha. And Elisha said to them: This is not the way, neither is this the city: follow me, and I will bring you to the man whom ye seek. But he led them to Samaria. When they had arrived there, Elisha said: Lord, open the eyes of these men, that they may see. And the Lord opened their eyes, and they saw: and behold, they were in the midst of Samaria. And the king of Israel said to Elisha, when he saw them: My father, shall I smite them? shall I smite them? And he answered: Thou shalt not smite them: wouldst thou smite those whom thou hast taken captive with thy sword and with thy bow? Set bread and water before them, that they may eat and drink, and go to their master. So he prepared great provision for them: and when they had eaten and drunk, he sent them away, and they went to their master. And the bands of Syria came no more into the land of Israel.

After this Ben-hadad king of Syria gathered all his host, and went up, and besieged Samaria. Food soon became so scarce in the city that an ass's head was sold for fourscore pieces of silver ($48), and the fourth part of a cab[1] of dove's dung[2] for five pieces of silver ($3). And as the king of Israel was passing by upon the wall, there cried a woman to him, saying: Help, my lord, O king! And he said: If the Lord do not help thee, whence shall I help thee? out of the barn-floor, or out of the wine-press? And the king said to her: What aileth thee? And she answered: This woman said to me: Give thy son, that we may eat him to-day, and we will eat my son to-morrow. So we boiled my son, and did eat him: and I said to her on the next day: Give thy son, that we may eat him: and she has hid her son. And when the king heard the words of the woman, he rent his clothes; and said: God do so and more also to me, if the head of Elisha, the son of Shaphat, shall stand on him this day. But Elisha sent him word: Hear ye the word of the Lord: Thus says the Lord: To-morrow about this time shall a measure of fine flour be sold for a shekel, and two measures of barley for a shekel, in the gate of Samaria. Then the captain on whose hand the king leaned answered the man of God, and said: Behold, if the Lord would make windows in heaven, might this thing be? And he said: Behold, thou shalt see it with thy eyes, but shalt not eat thereof.

And there were four leprous men at the entering of the gate; and they said one to another: Why sit we here until we die? If we enter into the city, then the famine is in the city, and we shall die there: and if we sit still here, we die also. Now therefore come, and let us go to the host of the Syrians: if they save us alive, we shall live; and if they kill us, we shall but die. And they rose up in the twilight to go to the camp of the Syrians: and when they had come to the uttermost part of the camp of Syria, behold, there was no man there. For the Lord had made the host of the Syrians hear a noise of chariots, and a noise of horses, even the noise of a great host: and they said one to another: Lo, the king of Israel has hired against us the kings of the Hittites, and the kings of the Egyptians, to come upon us. Therefore they arose and fled in the twilight, and left their tents, and their horses, and their asses, even the camp as it was, and fled for their life. And when these lepers came to the outermost part of the camp, they went into one tent, and ate and drank, and carried away silver, and gold, and raiment, and went and hid it: and came again, and entered into another tent, and did the same. Then they said one to another: We do not well: this day is a day of good tidings, and we hold our peace; if we tarry till the morning-light, punishment will fall upon us: now therefore come, that we may go and tell the king's

[1] Josephus made a *cab* about equal to two of our quarts. The fourth part would therefore be about a pint.

[2] A sort of pulse, which is called "dove's dung," or sparrow's dung in Arabic.

household. So they did, and the king arose in the night, and said to his servants: I will now show you what the Syrians have done to us. They know that we are hungry; therefore have they gone out of the camp, to hide themselves in the field, saying: When the Israelites come out of the city, we shall catch them alive, and get into the city. And one of his servants answered and said: Let some take, I pray thee, five of the horses that remain, which are left in the city, and let us send and see. And they went after them to Jordan: and lo, all the way was full of garments and vessels, which the Syrians had cast away in their haste. And the messengers returned, and told the king. And the people went out, and spoiled the tents of the Syrians. So a measure of fine flour was sold for a shekel, and two measures of barley for one shekel, according to the word of the Lord. And the king appointed the lord on whose hand he leaned to have the charge of the gate: and the people trode upon him in the gate, and he died, as the man of God had foretold.

If thy enemy hunger, feed him; if he thirst, give him drink.—Prov. 25, 21.

The folly of man perverts his way, and then his heart frets against God.—Prov. 19, 3.

A good man brings good tidings.—1 Kings 7, 45.

139. LAST YEARS AND DEATH OF JEHOSHAPHAT, KING OF JUDAH.

(2 Chron. 19-20.)

When Jehoshaphat had returned after the defeat of the two kings at Rabath-Gilead to Jerusalem, JEHU the son of Hanani, reproved him, for helping the ungodly, and loving those that hated the Lord. Wiser than his father, instead of resenting the rebuke, he apparently laid the warning to heart,[1] and went through his kingdom, reclaiming those who had wandered from the faith. He established judges in the cities, and charged them, to judge not for man, but for the Lord, who, said he, is with you in judgment. Therefore let the fear of the Lord be upon you, take heed and do according to it; for there is no iniquity with the Lord our God, nor respect of persons, nor taking of gifts. A supreme council, composed of priests, Levites and chief of the fathers was established at Jerusalem.

About the same time a vast host of Ammonites, Moabites, and Edomites made an expedition against him. Alarmed at the news of their having entered Judah and pitched at *Engedi*,[2] Jehoshaphat set himself to seek the Lord, and proclaimed a fast throughout all Judah. The people assembled from all the cities, men, women, and children, and Jehoshaphat prayed, acknowledging the sovereign power of God in all things. O our God, he closed, wilt Thou not judge them?

[1] Josephus says that he performed expiatory sacrifices to God.

[2] A city near the Dead Sea, and distant 37½ miles from Jerusalem.

for we have no might against this great company that comes against us; neither know we what to do; but our eyes are upon Thee. An answer of encouragement was given by a prophetic impulse upon JAHAZIEL, a Levite; and Jehoshaphat led forth his army towards the wilderness of *Tekoa*,[1] with this short but comprehensive address: Believe in the Lord your God, so shall you be established; believe his prophets, so shall you prosper. Now they marched forward singing praises to the Lord. The words of the prophet became true. Discord arose among their enemies; the children of Lot (Ammon and Moab) destroyed the children of Esau (Edom), and then attacked each other, so that the army of Judah soon beheld from the heights a widely-spread scene of slaughter, and had only to descend to the spoil, which employed them three days to gather. This valley was afterwards called: the *Valley of Berachah*[2] (the Valley of Blessing) because there they blessed the Lord. After four days they returned with great joy, and songs of thanksgiving. Jehoshaphat reigned twenty-five years; and then died, and was buried in a magnificent manner in Jerusalem. He was among the best of the kings of Judah, and in external prosperity his kingdom most nearly rivalled the grandeur of that of David. JEHORAM (889), his son, succeeded him.

When a man's ways please the Lord, He makes even his enemies to be at peace with him.—Prov. 16, 7.

Let the righteous smite me—it shall be a kindness: and let him reprove me—it shall be an excellent oil, which shall not break my head. —Ps. 141, 5.

Nitai, the Arbelite, said: Keep thyself from an evil neighbor; and associate not with the wicked.—Sayings of the Fathers, 1, 7.

A man who toucheth pitch will be defiled.

140. HAZAEL, KING OF SYRIA. JEHU, KING OF ISRAEL.

(2 Kings, 8. 9.)

Once Elisha came to Damascus, and Ben-hadad, the king of Syria was sick. When he was told of the prophet's presence, he sent to him HAZAEL, a high officer of his court, with presents, to inquire of him concerning his disease and its ultimate result. So Hazael came, and said: Thy son Ben-hadad, king of Syria, has sent me to thee, saying: Shall I recover of this disease? And Elisha said: Go, say to

[1] The wilderness under the city of Tekoa, about twelve miles to the south of Jerusalem.

[2] עֵמֶק בְּרָכָה identical with *Bereikût*, which lies to the west of Tekoa, between Beth-lehem and Hebron.

him: Thou shalt certainly live: howbeit the Lord has shown me that he shall certainly die. Then Elisha looked at Hazael, without speaking, until Hazael was ashamed, and put out of countenance,[1] and Elisha wept. And Hazael said: Why weepeth my lord? And he answered: Because I know the evil that thou wilt do to the children of Israel: their strongholds wilt thou set on fire, and their young men wilt thou slay with the sword, and wilt dash their children in pieces. And Hazael said: What! am I no better than a dog, that I should do these things?[2] And Elisha answered: The Lord has shown me that thou shalt be king over Syria. So Hazael departed, and came to his master, who said to him: What said Elisha to thee? and he answered: He told me that thou shouldst surely recover. But on the morrow Hazael took a thick cloth, and dipped it in water, and spread it on the king's face, so that he died.[3] Hazael reigned in his stead.

Now Joram, the king of Israel, made war with this king of Syria, having as allies the kings of Judah; first Jehoshaphat, as we have seen, after his death Jehoram his son (who was also brother-in-law to the king of Israel), and now, Jehoram being dead after a reign of eight years, AHAZIAH (885-884) Jehoram's son, who reigned in his stead. So Ahaziah went with Joram, the son of Ahab, to the war against Hazael. When Joram was wounded and had gone back to Jezreel to be healed of his wounds, Ahaziah came to see him.

At that time Elisha called one of the sons of the prophets, and said: Gird up thy loins, and take this flask of oil in thy hand, and go to Ramoth-gilead, and look out there Jehu, the son of Nimshi, carry him to an inner chamber, and take the flask of oil, pour it on his head, and say: Thus says the Lord: I have anointed thee king over Israel. Then open the door, and flee, and tarry not. So the young man went to Ramoth-gilead. The captains of the host were sitting; and he said: I have an errand to thee, O captain. And Jehu said: To which of us? And he said: To thee, O captain. And when he had gone with him into the house, the young prophet poured the oil on his head,[4] and said to him: Thus

[1] Hazael's eye fell before his, and his cheek flushed. Elisha, it would seem, had detected the guilty thought that was in Hazael's heart, and Hazael perceived that he had detected it.

[2] Some understand this as if he had said: I am so inconsiderable a creature, that it is not likely, I should have power to do it.

[3] Josephus says: the king complained of heat, and that Hazael, under pretence of cooling his face, stifled him.

[4] Only in extraordinary cases, as when the succession was removed, the kings were anointed. Jehu was the only king of Israel that was anointed after the division of the ten tribes.

says the Lord God of Israel: I have anointed thee king over the people of the Lord, even over Israel. And thou shalt smite the house of Ahab, that I may avenge the blood of My servants the prophets, and the blood of all the servants of the Lord, shed by Jezebel. Then Jehu came forth to the servants of his Lord; and one said to him: Is all well? Wherefore came this mad fellow to thee? And he said: You know the man, and his communication. And they said: It is false; tell us now. And he said: Thus and thus spoke he to me, saying: Thus saith the Lord: I have anointed thee king over Israel. Then they hastened, and each man took his garment, and put it under Jehu on the stairs, and they blew with trumpets, saying: Jehu is king! So Jehu conspired against Joram, and rode in a chariot, and went to Jezreel; for Joram lay there. This was when Ahaziah king of Judah had come down to see Joram. But the watchman on the tower in Jezreel spied the multitude of Jehu as they came, and said: I see a company. And Joram said: Take a horseman and send to meet them, and let him say: Is it peace? So there went one on horseback to meet him, and said: Thus says the king: Is it peace? And Jehu said: What hast thou to do with peace? turn thee behind me. And the watchman told, saying: The messenger came to them, but he comes not again. Then the king sent a second messenger with the same order. Jehu gave him the same reply. And when the watchman informed the king, that also the second did not return, and that the company was led by Jehu, and that his driving was furious, Joram said: Make ready! And Joram, and Ahaziah king of Judah, went out, each in his chariot, and they met Jehu in the field of Naboth the Jezreelite. And when Joram saw Jehu, he said: Is it peace, Jehu? And he answered: What peace, so long as the idolatry of thy mother Jezebel and her many witchcrafts continue? And Joram turned his hands and fled, and said to Ahaziah: There is treachery, O Ahaziah! And Jehu drew a bow with his full strength, and smote Joram between his arms, and the arrow went out at his heart, and he sunk down in his chariot. At Jehu's command his body was cast out in the field of Naboth, the Jezreelite, whose innocent blood had been spilt by Ahab. And when Ahaziah the king of Judah saw this, he fled, but Jehu followed after him and smote him also. He fled to *Megiddo*,[1] and died there. His servants carried him in a chariot to Jerusalem, and buried him with his fathers in the city of David.

What hast thou to do with peace? There is no peace, says God, to the wicked.—Isa. 48, 22.

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[1] On the S. W. border of the great plain of Esdraelon.

Eastern Costumes.

Eye Painting (p. 243).

Eastern Costumes.

Levy Type Photo-Eng. Co., Baltimore

141. JEZEBEL'S DEATH. EXTERMINATION OF AHAB'S HOUSE AND OF THE WORSHIPPERS OF BAAL.

(2 Kings, 10.)

Then Jehu (884–856) came to Jezreel, and when Jezebel heard of it, she painted her face, dressed her head, and looked out at the window. And as Jehu entered in at the gate, she said: Is it peace, O Zimri, murderer of his lord? And he lifted up his face to the window, and said: Who is on my side? who? And there looked out to him two or three officers. And he said: Throw her down. So they threw her down, and some of her blood was sprinkled on the wall, and on the horses, and he trode her under foot. And when they went to bury her, they found no more of her than the skull, and the feet, and the palms of her hands; for all the other parts of her body were eaten by the dogs, according to the words of the prophet Elijah. Then all that remained of the house of Ahab were slain by Jehu. And when he had entered into Samaria, he gathered all the people together and said to them: Ahab served Baal a little; but Jehu shall serve him much. Now therefore call to me all the prophets of Baal, all his servants, and all his priests; let none be wanting; for I have a great sacrifice to do to Baal: whosoever shall be wanting, he shall not live. But Jehu did it in subtilty, to the intent that he might destroy the worshippers of Baal. At Jehu's command a solemn assembly for Baal was proclaimed, and all the worshippers of Baal came; none was wanting, and the house of Baal was full from one end to another. Now Jehu said to him that had charge of the vestures: Bring forth vestments for all the worshippers of Baal. And he brought them forth vestments. And Jehu went into the house of Baal, and said: Search, and look that there be here with you none of the servants of the Lord, but the worshippers of Baal only. When they said that there was no stranger there, and they were beginning their sacrifices, Jehu said to the guard and to the captains: Go in, and slay them; let none come forth. And they smote them with the edge of the sword. And they brought forth the images out of the house of Baal, and burned them; and they broke down the house of Baal, and made it a draught-house to this day. Thus Jehu destroyed Baal out of Israel, and because he had done thus the Lord foretold by His prophet, that his sons should reign over Israel for four generations.

In those days the Lord began to cut Israel short: and Hazael took all the land beyond Jordan, and committed terrible ravages, as Elisha had foretold. And Jehu slept with his fathers: and they buried him in Samaria. JEHOAHAZ (856–840), his son, reigned in his stead. And the time that Jehu reigned over Israel in Samaria was twenty-eight years.

. . . . . But the Lord was not in the wind, and after the wind an earthquake, but the Lord was not in the earthquake, and after the earthquake a fire, but the Lord was not in the fire.—1 Kings, 19, 11, 12.

142. ATHALIAH'S CRUELTY. HER DEATH.

(2 Kings, 11, 12.)

When ATHALIAH (884–877), the mother of Ahaziah, saw that her son was dead, she arose and destroyed all the seed royal. But JEHOSHEBA, sister of Ahaziah, and wife of the high priest JEHOIADA, took JEHOASH, the son of Ahaziah, who was not above one year old, with her into a secret bed-chamber, and shut him up there with his nurse, and she and her husband Jehoiada brought him up privately in the temple six years, during which time Athaliah reigned over the two tribes. In the seventh year Jehoiada assembled the rulers over hundreds, with the captains and the guard, and brought them to him into the house of the Lord. He showed them the king's son and took an oath of them, to set him on the throne according to a concerted plan. The coronation was to take place on a Sabbath. On the fixed day Jehoiada caused the most important entrances to the temple to be guarded. He armed the commanders and captains with the shields and spears of king David, and ordered the body-guards, to form, with arms in hand, a close line across the court of the altar and around the person of Jehoash. When all was ready, Johoiada brought the young Jehoash into the temple. He was made to stand upon a pillar in the court of the temple, the crown was placed upon his head, and the testimonials, or two stone tables of the Law, were held up above him, while the priests anointed him as king. Thus they made him king, and clapped their hands, and said: God save the king. And when Athaliah heard the noise of the guard and of the people, she came into the temple of the Lord. And when she saw the child standing upon a pillar with the royal crown upon his head, and the princes and the trumpeters standing by him, and the people rejoicing and blowing with trumpets, she rent her clothes and cried: Treason! treason! But Jehoiada commanded the captains of the hundreds to bring Athaliah to the valley of Cedron, and slay her there,

and he gave order, that if any one came near to help her, he should be slain also; therefore those that had the charge of her slaughter took her, led her to the gate of the kings mules and slew her there. And Jehoiada made a covenant between the Lord, and the king, and the people, that they should be the Lord's people. Then the people went into the house of Baal, and broke it down; his altars and his images they broke in pieces thoroughly, and slew MATTAN, the priest of Baal, before the altars. And the high priest appointed officers over the house of the Lord.

JOASH[1] (877–838) was seven years old when he began to reign, and he reigned forty years in Jerusalem. He did that which was right in the sight of the Lord the first twenty years of his reign, while Jehoiada lived and advised him, excepting that the high places were not taken away. Joash also attended to the repair of the Temple of the Lord, which was brought to decay by Jehoram, Athaliah, and her sons. At the king's commandment a chest was made, and set without at the gate of the house of the Lord. Then they made a proclamation through Jerusalem and Judah, to bring in to the Lord the contribution that Moses the servant of God laid upon Israel in the wilderness,[2] and free-will offerings. And the princes and all the people rejoiced, and cast into the chest until they had given to the utmost of their means. So the Temple was restored to its former magnificence.

Jehoiada died at the advanced age of 130 years, and was buried in the city of David among the kings; because he had done good in Israel, both toward God, and toward his house. Now after the death of Jehoiada the princes of Judah came and made obeisance to the king, seeking by unusual humility to dispose the king favorably towards their request, and at their suggestion Joash revived the worship of Baal and Ashtaroth. They forsook the house of the Eternal, the God of their fathers, and served the idols. Then the spirit of God endued ZECHARIAH, the son of Jehoiada, who had probably succeeded his father in the high-priesthood, and he stood up above the people, and said to them: Thus says the Lord: Why do you transgress the commandments of the Lord? You cannot prosper, because as you have forsaken the Lord, He has also forsaken you. And they conspired against him, and stoned him at the command of the king in the court of the house of God. And king Joash did not re-

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[1] יֹאָשׁ Joash (whom Jehova bestowed), abbreviated from JEHOASH (the Lord gave).

[2] The half-shekel tax which was specially assigned by the Law to the service of the Tabernacle.—2 Mos., 30, 13-16.

member the kindness which Zechariah's father had shown to him, but slew his son. And when Zechariah died, he said: God will see (this) and require (my blood).[1] This atrocious act was followed by speedy punishment.

Hazael invaded Judah, and the Syrian army, though comparatively few in number, defeated a large force of Joash's army, and when Hazael set his face to go also against Jerusalem, Joash took all the hallowed things that his fathers, and he himself had dedicated, and all the gold that was found in the treasures of the house of the Lord, and the king's house, and sent it to Hazael: and he went away from Jerusalem. Then disease came upon the king, and while sick, he was slain by a conspiracy of his servants. AMAZIAH his son, reigned in his stead.

Through all generations the wicked shall not go unpunished.—Prov., 11, 21.

Listen to counsel and receive instruction, that thou mayest be wise in thy latter days.—Prov., 19, 20.

143. THE PROPHET JOEL. C. E. BETWEEN 877 AND 847.

JOEL,[2] the son of Pethuel, in all probability lived in Jerusalem in the early part of Joash's reign; he aided Jehoiada the high priest, in urging the people to repair the Temple and to return to the service of the Lord. His prophecy was occasioned by the desolating effects of a terrible plague of locusts, accompanied with scorching drought. The prophet called the despairing people to humiliation and repentance, but also announced in the name of the gracious God deliverance from the present calamity and a happy future; he promised the destruction of all nations hostile to God's people, and the extension of the blessings of true religion through this people to heathen lands:

Blow ye the trumpet in Zion; sound an alarm in my holy mountain! let all the inhabitants of the land tremble! for the day of the Lord cometh; for it is near! A day of darkness and gloom; a day of clouds, and of cloudy night. As the morning light spreadeth itself upon the mountains, there cometh a numerous people and a strong; there hath not been its like from all eternity, nor shall be after it for ever and ever. A fire devoureth before them, and behind them a flame burneth; the land is as the garden of Eden before them, and behind them a desolate wilderness! yea, nothing escapeth them. Their appearance is like the appearance of horses, and like horsemen do they run. Like rattling chariots they leap on the tops of the mountains; like the crackling flame of fire, which devoureth stubble, like a mighty host set in battle array. They run like mighty men; they climb the wall like men of war; they march every one on his way; they change not their ranks; they run to and fro in the city; they run upon the wall, they climb up upon the houses; they

[1] A horror of their impious deed long possessed the Jewish people, who believed that the blood was not to be effaced, but continued to bubble on the stones of the court, until the destruction of the Temple.—Jerusal. Talmud, Taanith. fol. 69.

[2] יוֹאֵל (i. e. JAH is God).

enter in at the windows like a thief. The earth quaketh before them, the heavens tremble; the sun and the moon are darkened, and the stars refuse to shine. Yet even now, saith the Lord: Turn ye to Me with all your heart, with fasting, with weeping, and with mourning! And rend your hearts, and not your garments, and turn to the Lord your God: for He is gracious and merciful, slow to anger, and of great kindness, and repenteth of a threatened evil.

Blow a cornet in Zion, sanctify a fast, call for a cessation from labor; assemble the people, sanctify the assembly, gather the elders, assemble infants and sucklings of the breast; let the bridegroom go forth from his chamber, and the bride out of her closet. Let the priests, the ministers of the Eternal, weep between the porch and the altar, and let them say: Spare Thy people, O Lord, and deliver not thy heritage to reproach, that the nations should scoff at them. Wherefore should men say among the nations: Where is their God? Then will the Eternal be jealous for His land, and pity His people. Yea, the Lord will answer and say to His people: Behold, I will send you the corn and the must, and the oil, and ye shall be satisfied therewith, and I will no more make you a disgrace among the nations: But I send the northerner[1] far away from you, and drive him into the land of drought and desert, his van toward the Eastern Sea, and his rear toward the Western Sea; and his stench shall rise up, and his ill savor ascend. Fear not, O land, rejoice and be glad. Fear not, ye beasts of the field, for the pastures of the wilderness grow green, for the tree beareth its fruit; fig-tree and vine do yield their strength. And you, ye sons of Zion, rejoice and be glad in the Eternal your God; for He giveth you the early rain when it is due, and causeth copious rains to come down on you, early and later rain—this, first of all.[2]

And it shall come afterwards, that I will pour out My Spirit on all flesh; your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions. And also upon the servants and upon the handmaids in those days will I pour out My Spirit. And it shall come to pass, that whosoever shall call on the name of the Lord shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call.

144. JEHOAHAZ AND JOASH, KINGS OF ISRAEL. ELISHA'S DEATH. AMAZIAH, UZZIAH, AND JOTHAM, KINGS OF JUDAH.

(2 Kings, 13. 14. 2 Chron. 25-27.)

Hazael and his son Ben-hadad continually oppressed Israel, as long as Jehoahaz (856–841), Jehu's son, reigned; for he walked in the sins, into which Jeroboam, the son of Nebat, had led Israel. Joash[3] (841–825), also, the son of Jehoahaz, who participated for two years in the government of his father and then succeeded him, did what displeased the Lord.

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[1] The army of the locusts approaching from the north.

[2] The first blessing of happier outward conditions. But there is a second, and far greater blessing to come. The showers of rain are but a prelude to the out pouring of the Spirit.

[3] Israel and Judah both had kings of this name and at the same time. The same is true of *Joram*. Care should be taken to avoid confusion.

At this time Elisha had fallen ill of his last sickness whereof he died.[1] And Joash the king of Israel came down to him and wept over his face, and said in the very same words that Elisha used when Elijah was taken away: O my father, my father! the chariot of Israel, and the horsemen thereof! And Elisha said to him: Take bow and arrows! and Joash did so. And Elisha said: Put thy hand upon the bow, and when he had done so, Elisha put his hands upon the king's hands and said: Open the window eastward![2] and he opened it. Then Elisha said: Shoot! and he shot. And Elisha said: The arrow of the Lord's deliverance, and the arrow of deliverance from Syria; for thou shalt smite the Syrians in Aphek, till thou hast consumed them. Take the arrows, Elisha further said, and the king took them: Smite upon the ground, Elisha exclaimed, and he smote thrice, and stayed. And the man of God was wroth with him, and said: Thou shouldst have smitten five or six times; then hadst thou smitten Syria till thou hadst consumed it: whereas now thou shalt smite Syria but thrice. Soon after Elisha died, and they buried him.[3] And it happened according to the words of Elisha, Joash recovered the cities Hazael had taken from Israel, and defeated the Syrians three times.

Joash also subdued AMAZIAH, king of Judah. AMAZIAH (838–809), was, when he succeeded his father Joash, a God-fearing man; as soon as the kingdom was confirmed in his hand, he slew his servants who had murdered his father. But their children he slew not, according to the Law of Moses, "that the children should not die for the sin of their fathers." Shortly afterward he marched against the Edomites,[4] in order to check their inroads upon his territory. He led his army into the *Valley of Salt*,[5] smote ten thousand of the Edomites, and captured *Selah*,[6] their capital city, and gave it the name of *Joktheel*, i. e., *subdued by God.* But after this complete victory, Amaziah strangely adopted the gods of the nation he had conquered, and worshipped them as his gods. For this the anger of the Lord was kindled against him, and misfortune and judgment came upon himself and his kingdom. Impiety leads to presumption. Encouraged by

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[1] It was now at least sixty-three years since his call; so that he must at this time have been above ninety.

[2] Eastward, i. e., towards the scene of the recent Syrian successes, Gilead.

[3] With a magnificent funeral. Josephus.

[4] According to Chronicles, Amaziah had hired a large body of Israelite soldiers for this Idumean war, but, warned by a prophet, had dismissed them. These persons, disgusted at their treatment, ravaged the Jewish territory on their way back to Samaria.

[5] The open plain called the Sabkah at the southern end of the Dead Sea.

[6] "*The Rock.*" or Petra, about two days' journey to the north of the Gulf of Akabah, and somewhat farther to the south of the Dead Sea.

his victory over the Edomites, Amaziah sent a boasting message to Joash, king of Israel, and challenged him to battle. To which message Joash returned this answer: The thistle that was in Lebanon sent to the cedar that was in Lebanon, saying: Give thy daughter to my son to wife: and there passed by a wild beast that was in Lebanon, and trode down the thistle. Thou hast utterly smitten Edom, and thy heart has lifted thee up; glory in this, and tarry at home; for why wilt thou meddle with misfortune? that thou shouldst fall, even thou, and Judah with thee? But Amaziah would not hear. Therefore Joash king of Israel went up; and they looked one another in the face at *Beth-shemesh*,[1] which belonged to Judah. Amaziah was defeated and taken prisoner. The conqueror came to Jerusalem, broke down a part of its wall, and pillaged the temple and the palace. Having taken hostages for peace, Joash released the captured king and returned home.

Joash, having reigned sixteen years, died, and his son JEROBOAM succeeded him. Amaziah lived fifteen years after the death of Joash king of Israel. Then a conspiracy was made against him in Jerusalem, and he fled to Lachish, but was pursued and slain there. Then his dead body was taken up and carried to Jerusalem, where a royal funeral was made for Amaziah. He had reigned 29 years, and was succeeded by his son UZZIAH (or AZARIAH).[2]

Uzziah was sixteen years old when he began to reign, and he reigned fifty-two years in Jerusalem. He did that which was right in the sight of the Lord: and, as long as he sought the Lord, God made him prosper. For God helped him against the Philistines, the Arabians, and the Ammonites; he obtained access to the Red Sea, and built *Elath*,[3] rendering it again a suitable station for trade with the East. Towers were built and wells were dug in the maritime plain and the Idumean desert for the king's numerous flocks. Moreover Uzziah repaired the wall of Jerusalem, which had been broken down by Joash, the king of Israel, building towers at the gates. He armed the fortifications with newly-invented military engines, for shooting arrows and great stones. He kept on foot a great host of fighting men, and his fame spread far abroad.

But when he was strong, his heart was lifted up to do wickedly; for he transgressed against the Lord his God, and

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[1] About fifteen miles from Jerusalem.

[2] Both are words of nearly the same signification. עֻזִּיָּה, *Uzziah*—the strength of Jah; עֲזַרְיָה, *Azariah*—whom Jah assists.

[3] Elath, or Eloth, was near Ezion-Geber, in the extreme recess of the Gulf of Akabah.

went into the temple of the Lord to burn incense upon the altar of incense. The priests boldly withstood the king and said to him: It appertaineth not to thee, Uzziah, to burn incense to the Lord, but to the priests, the sons of Aaron; go out of the sanctuary; for thou hast trespassed; neither shall it be for thy honor from the Lord God. But Uzziah was wroth, and while he was wroth with the priests, the leprosy rose up in his forehead. And the priests thrust him out from thence; nay, he himself was so struck with the judgment, that he hastened from the sanctuary. Thus Uzziah the king was a leper to the day of his death, secluded in a separate house, according to the directions of the Law (3 Mos. 13. 46), and Jotham his son judged the people of the land, and after his father's death, he succeeded him in the Government.

JOTHAM (758–742) was 25 years old when he began to reign, and he reigned 16 years in Jerusalem, having been previously regent about seven years. He did that which was right in the eyes of the Lord. He built the higher gate of the house of the Lord. He also made an expedition against the Ammonites, overcame them in battle, and ordered them to pay tribute. Toward the close of his reign, REZIN, king of Damascus, began, in alliance with Pekah king of Israel, those attacks on Judah, which proved so disastrous under AHAZ, Jotham's successor. Jotham slept with his fathers and AHAZ his son reigned in his stead.

He, who being often reproved, hardens his neck, shall suddenly be destroyed, and that without remedy.—Prov. 29, 1.

The beginning of strife is as when one lets out water; therefore, before contention breaks out, give it up.—Prov. 17, 14.

My son, forget not My teaching, and let thy heart observe My precepts! For length of days, and years of life, and peace shall they multiply to thee.—Prov. 3. 1, 2.

Seek not greatness for thyself, neither be covetous for honor.—Sayings of the Fathers, 6, 5.

145. JEROBOAM II. THE PROPHET JONAH.

(2 Kings, 14.)

JEROBOAM, the second of that name (823–782), the thirteenth king of Israel, and the fourth of the house of Jehu, reigned forty-one years at Samaria. He departed not from the sins of Jeroboam, nevertheless his reign was prosperous. He reconquered Ammon and Moab, restored the coast of Israel from Hamath to the Dead Sea,[1] according to the word

[1] Jeroboam recovered the old boundaries of the Holy Land to the north, the east, and the southeast.

Jonah Thrown into the Sea (p. 251).

Levy Type Photo-Eng. Co., Baltimore.

of the Lord, which He spoke by the hand of His servant JONAH,[1] the son of Amittai, the prophet, who was of *Gath-hepher*[2] and lived at the time of Jeroboam II. For the Lord saw the affliction of Israel, that it was very bitter, and He said not that He would blot out the name of Israel from under heaven, but saved them by the hand of Jeroboam the son of Joash. This oracle appears to be lost.

But the same prophet was sent by God to the great city of *Nineveh*, which stood on the banks of the river Tigris.[3] Arise, was the Lord's word to Jonah, go to *Nineveh*, that great city, and cry against it; for their wickedness has come up before Me. But Jonah rose up to flee from the presence of the Lord, and went down to *Joppa*,[4] and he found a ship, paid the fare thereof, and went down into it, to go from the presence of the Lord. But the Lord sent out a great wind into the sea, and there was a mighty tempest, so that the ship was like to be broken. Then the mariners were afraid, and every man cried to his god, and they cast forth the wares that were in the ship into the sea, to lighten it. Jonah, however, had gone down into the ship; and he lay, and was fast asleep. So the ship-master came to him, and said: What meanest thou, O sleeper? arise, call upon thy God, if so be that God will think upon us, that we perish not. And they said one to another: Come, and let us cast lots,[5] that we may know for whose cause this evil is upon us. So they cast lots, and the lot fell upon Jonah. Then said they to him: Tell us, for whose cause this evil is upon us: What is thy occupation? Whence comest thou? What is thy country? and of what people art thou? And he said: I am a Hebrew; and I fear the Lord, the God of heaven, who has made the sea and the dry land. Then were the men exceedingly afraid, and said: Why hast thou done this? (For he had told them that he fled from the presence of God.) And Jonah said: Take me up, and cast me forth into the sea, so shall the sea be calm to you; for I know that for my sake this great tempest is upon you. Nevertheless the men rowed hard to bring the ship to the land, but they could not; for the sea wrought, and was tempestuous against them. So they took up Jonah, and cast him forth into the sea; and the sea ceased from its raging. But the Lord had prepared a great fish to swallow up Jonah, and Jonah was in the belly of the fish three days and three nights. And when he had prayed to the Lord the fish vomited out Jonah upon the dry land.

Now the word of the Lord came to Jonah the second time, to go to Nineveh. So Jonah arose, and went to Nineveh. And he entered into the city a day's journey, and cried, and said: Yet forty days, and Nineveh shall be overthrown. Now the people of Nineveh believed that God had sent Jonah, and that the words he spoke would come true. And the king rose up from his throne, took off his royal robes, put on sackcloth, and sat in ashes. And he sent word through the city, saying: Let neither

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[1] יוֹנָה (i. e. a dove). He is declared by an old tradition to have been the young prophet who anointed Jehu.

[2] A town of lower Galilee, in Zebulun.

[3] This center of the Assyrian empire was very large, and contained at least six hundred thousand inhabitants. Ancient writers tell us, that its walls were a hundred feet high, sixty miles round, nearly three times the size of London—and it was defended by no less than fifteen hundred towers.

[4] Called also *Japho*, was in the territory of Dan; and an ancient sea-port of Palestine.

[5] This ancient religious custom of casting lots to discover great sinners seems to have grown out of the idea that Providence interposes visibly in all human affairs, and never brings notorious judgments but for notorious sins.

man nor beast, herd nor flock, taste any thing: let them not feed, nor drink water: but let all be covered with sackcloth, and cry mightily to God. Who can tell if God will turn and repent, and turn away from His fierce anger, that we perish not? Now when God saw their works, that they turned from their evil way, He repented of the evil He had threatened against them: and He did it not.

But it displeased Jonah exceedingly, and he was very angry, and prayed to the Lord, and said: I pray thee, O Lord, was not this my saying, when I was yet in my country? Therefore I fled the first time; for I knew that Thou art a gracious God, and merciful, slow to anger, and of great kindness, and repentest Thee of the evil. Therefore now, O Lord, take, I beseech thee, my life from me; for it is better for me to die than to live. Then said the Lord: Doest thou well to be angry! So Jonah went to a place outside of the city, and made a booth there, and sat down under it, to see what would become of the city. And the Lord caused a gourd, or vine, to grow up in one night over his booth, that it might be a shadow over his head. And Jonah was very glad for the gourd. But God prepared a worm when the morning rose the next day, and it smote the gourd that it withered. And when the sun did arise, God prepared a vehement east wind; and the sun beat upon the head of Jonah, that he fainted, and wished in himself to die, and said: It is better for me to die than to live. And God said to Jonah: Doest thou well to be angry for the gourd? And he said: I do well to be angry, even to death. Then said the Lord: Thou hast had pity on the gourd, for which thou hast not labored, neither madest it grow; which came up in a night, and perished in a night: And should not I spare Nineveh, that great city, wherein are more than a hundred and twenty thousand little children, so young that they cannot tell their right hands from their left?[1]

146. THE PROPHETS AMOS, HOSEA.

Amos[2] (810–785) was a shepherd and dresser of sycamore trees of Tekoah, in the south of Judah, about six miles from Bethlehem. He was called by God's spirit to be a prophet and sent in the reigns of Uzziah in Judah, and Jeroboam II in Israel to Bethel, the place where calf-worship was specially practiced. In the time of Jeroboam II Israel had been restored to its ancient limits and prosperity. But with this outward prosperity had come luxury, pride, idolatry, immorality, and oppression to the poor. Accordingly this prophet was raised up to declare coming judgments, to reprove wickedness, and to threaten Jeroboam and the powerful persons of Samaria with the anger of God. In the midst of their careless security, he showed them a coming exile and death. For already the Assyrian power was threatening, and, at the news of its rapid progress, all western Asia was seized with terror. Amaziah, the priest of Bethel, denounced Amos to king Jeroboam, as a conspirator, and, exaggerating the expres-

[1] In this book are contained some moral teachings which were addressed at the same time to the prophets and to the people. The prophets, faithful to their vocation, should always brand the vices of the people and announce to sinners the approaching heavenly chastisement; but they should not believe their honor compromised if the prophecy is not accomplished, for their warnings should have for aim to correct the sinners and to render them worthy of the clemency of the Lord, always ready to pardon. At the same time the author combats a national prejudice, and shows by the example of the heathen sailors and the Ninivites that the Divine clemency is not alone reserved to the Hebrews, but that God extends His bounty over all men, as soon as they call upon Him and humble themselves before Him.

[2] עָמוֹס (borne up, sustained).

sions of the prophet, he accused him of having said that Jeroboam himself would die by the sword. The king, as it seems, attached no importance to these words; for Amaziah said with bitterness to Amos: Go, thou seer! flee into the land of Judah! there eat thy bread, and there prophesy! but prophesy no more at Bethel; for it is the king's sanctuary, and it is the king's abode. Then answered Amos, and said to Amaziah: I was no prophet, nor a prophet's son;[1] I was a shepherd and a gatherer of sycamore fruit, and the Lord took me from the flock; and the Lord said to me: Go, prophesy to my people Israel! Now, therefore, hear the word of the Lord: Thou sayest: Prophesy not against Israel, and drop not thy word against the house of Isaac! Therefore thus saith the Lord: Thy wife shall be put to shame in the city, and thy sons and daughters shall fall by the sword; thy land shall be divided by the line, and thou shalt die in a polluted land, and Israel shall surely be led captive from their own land.

The severity of this sentence is justified by the general immorality prevalent in Israel (2, 6–16). And then he sets before them the coming ruin of the nation: Hear these words, which the Lord speaketh against you, O children of Israel, against the whole family which I brought up from the land of Egypt. You only have I known of all the families of the earth; therefore will I punish you for all your iniquities. Can two walk together, unless they agree together? Will the lion roar in the forest, when he seeth no prey? will the young lion cry aloud from his den, if he have nothing to seize? Can a bird fall into a snare upon the earth, where none is set for him? Will one take up a snare from the ground, when it hath caught nothing? Shall a trumpet be blown in the city, and the people not be afraid? Shall there be evil in a city, and the Lord hath not done it? Surely the Lord God doeth nothing, but He revealeth His secret to His servants the prophets. When the lion roareth, who will not fear? When the Lord God speaketh, who will not prophesy? Proclaim ye in the palaces at Ashdod, and in the palaces in the land of Egypt, and say: Assemble yourselves upon the mountains of Samaria, and behold the great tumults in the midst thereof, and the oppressed in the midst thereof. For they have no care to do right, saith the Lord; they treasure up the spoils of rapine and robbery in their palaces. Therefore, thus saith the Lord God: An enemy shall encompass the land; and shall bring down thy strength from thee, and thy palaces shall be plundered.

Therefore the wise man shall be silent at that time, for it shall be an evil time. Seek ye good, and not evil, that ye may live: then shall the Lord the God of hosts be with you, as ye boast. Hate ye evil, and love good, and establish justice in the gate; it may be that the Lord God of hosts will have pity upon the remnant of Joseph. Therefore, the Lord, the God of hosts, the Lord, saith thus: Wailing shall be in all streets; they shall say in all the highways: Alas! alas! They shall call the husbandman to mourning, and those who are skillful in lamentation, to wailing. And in all the vineyards shall be sounds of woe; for I will pass through the midst of thee, saith the Lord. Woe to you that desire the day of the Lord! What is the day of the Lord to you? It shall be darkness, and not light. As if a man did flee from a lion, and a bear met him; or went into a house and leaned his hand on a wall, and a serpent bit him. So shall the day of the Lord be darkness, and not light, even thick darkness, and no brightness in it. I hate, I despise your feasts; I have no delight in your solemn assemblies. When you offer to

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[1] A prophet's son, that is a disciple of the prophets, and instructed in their schools. For the men trained in the colleges under prophetic superintendence were called "the sons of the prophets."—Compare page 228, note 2.

Me burnt-offerings and your meat-offerings, I will not accept them; neither will I look upon the peace-offerings of your fatlings. Take ye away from Me the noise of your songs, and the melody of your psalteries let me not hear! But let judgment run down as waters, and righteousness as a mighty stream.

And it shall come to pass in that day, saith the Lord God, that I will cause the sun to go down at noon, and I will darken the earth in the clear day: I will turn your feasts into mourning, and all your songs into lamentation; I will bring sackcloth upon all loins, and baldness upon all heads; I will make it as the mourning for an only son, and its end as a day of bitter woe. Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord: and men shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord, and shall not find it.

HOSEA[1] (784–723), the son of Beeri, commenced his prophetical career towards the close of the reign of Jeroboam II. He predicted the speedy ruin of Jehu's race, and the dissolution of the kingdom of Israel. There must, in this epoch, already have existed numerous elements of confusion and anarchy. Jeroboam died in the forty-first year of his reign, and his son ZACHARIAH (772) did not ascend the throne until eleven or twelve years afterward. It is probable that at the death of Jeroboam the kingdom of Israel was torn by factions, who disputed the right of Zachariah to the throne, or who wished to annihilate the kingdom. The discourses of the prophet Hosea, which, in part, belong to this epoch, confirm these suppositions. In a discourse pronounced in the middle of the troubles which followed the interregnum, Hosea expresses himself thus: Their heart is divided; now shall they be found faulty. He shall break down their altars; He shall spoil their images. For now they shall say: We have no king, because we feared not the Lord; what then should a king do to us? They have spoken deceitful words, swearing falsely in making a covenant; thus judgment springeth up as hemlock in the furrows of the field.

Hosea's prophecies are addressed almost equally to Israel and Judah, whose dissensions are deeply deplored, their captivity foretold, and their final restoration promised.

The Lord said to Hosea: Go, take to thee a wife. So he went and took a wife, who bore him a son. And the Lord said to him: Call his name JEZREEL; for yet a little while, and I will avenge the blood of Jezreel upon the house of Jehu, and will cause the kingdom of the house of Israel to cease. Then his wife bore a daughter. And God said to him: Call her name LO-RUHAMAH (unpitied); for I will no more have pity upon the house of Israel; but I will utterly take them away. Now when she again bore a son, God said: Call his name LO-AMMI (not-my-people); for ye are not my people, and I will not be your God. Various judgments were denounced against the wickedness and idolatry of Israel.

Hear the word of the Lord, ye children of Israel; for the Lord hath a controversy with the inhabitants of the land, for there is no truth, nor mercy, nor knowledge of God in the land. Cursing and lying, and killing, and stealing, and adultery, have broken forth, and blood toucheth blood. Therefore, shall the land mourn, and every one that dwelleth therein shall languish, together with the beasts of the field, and the fowls of heaven; yea, even the fish of the sea shall perish. My people is destroyed for lack of knowledge: since thou hast rejected knowledge, I will also reject thee, so that thou shalt be no priest to Me; since thou hast forgotten the law of thy God, I will also forget thy children. As they have become great, so have they sinned against Me: therefore will I change their glory into shame.

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[1] הוֹשֵׁעַ (deliverance, safety).

O Ephraim, what shall I do to thee? O Judah, what shall I do to thee? For your goodness is like the morning cloud, and like the early dew, which vanisheth away. Therefore I have hewn them by the prophets, I have slain them by the words of My mouth, and My judgments have gone forth like the light. For I desired mercy, and not sacrifice, and the knowledge of God more than burnt-offerings. But they, like Adam, have transgressed the covenant; even there have they dealt unfaithfully with Me. Gilead is a city of them that do iniquity; she is full of footsteps of blood. As troops of robbers lying in wait for a man, so is the company of priests; they murder in the way to Shechem; yea, they commit heinous wickedness. I have seen a horrible thing in the house of Israel; there Ephraim committeth idolatry, Israel is polluted. For thee also, O Judah, a harvest is appointed!

O Israel, turn to the Lord thy God; for thou hast fallen by thy iniquity. Take with you words, and turn to the Lord: say to him: Take away all iniquity, and receive us graciously, when we offer to thee the sacrifices of our lips! Assyria shall not help us; we will not ride on horses; and no more will we say to the work of our hands: Ye are our gods; for in thee the fatherless findeth mercy. I will heal their rebellion; I will love them freely: for My anger is turned away from them. I will be as the dew to Israel; he shall bloom as the lily, and strike his roots like Lebanon. His branches shall spread, and his beauty shall be as the olive-tree, and his fragrance as Lebanon. They that dwell under his shadow shall gather strength; they shall revive as the corn, and grow as the vine: the scent thereof shall be as the wine of Lebanon. Ephraim shall say: What have I to do any more with idols? I will hear him; I will care for him; I will be like a green olive-tree. From Me shall thy fruit be found. Who is wise, that he may understand these things? prudent, that he may know them? for the ways of the Lord are right, and the righteous shall walk in them: but the transgressors shall fall therein.

147. THE DESTRUCTION OF THE KINGDOM OF ISRAEL.

(2 Kings, 14–17.)

Israel, however, did not hearken to the words of the prophets. In the last fifty years the confusion grew greater every day, and the wickedness continued to increase. Murder followed murder, usurper succeeded usurper; each preparing the kingdom for its final overthrow. Jeroboam's death was followed by anarchy for eleven years, and then his son ZACHARIAH reigned for six months. SHALLUM the son of Jabesh (772) conspired against him, slew him, and reigned in his stead. Thus was fufilled the word of the Lord, which He spoke to Jehu, saying: Thy sons shall sit on the throne of Israel to the fourth generation. Shallum reigned one month in Samaria; for MENAHEM (772–761) the son of Gadi smote Shallum, and slew him, and reigned in his stead ten years in Samaria. He did that which was evil in the sight of the Lord.

Now *Pul* the king of Assyria came against the land, and Menahem gave him a thousand talents[1] of silver, that he

[1] One thousand kikar's weight amounts to about two millions and a half dollars.

might be with him to confirm the kingdom in his hand. And Menahem exacted the money of Israel, even of all the men of wealth, of each man fifty shekels of silver, to give to the king of Assyria. So the king of Assyria turned back, and stayed not in the land. And Menahem slept with his fathers, and PEKAHIAH (761–759) his son, reigned in his stead. Also he did evil; and Pekah, the son of Remaliah (759–739), a captain of his, conspired against him, smote and killed him, and reigned in his place twenty years. In the days of Pekah came TIGLATH-PILESER, king of Assyria, and took Gilead, and Galilee, all the land of Naphtali, and carried the people captive to Assyria.

Then HOSHEA the son of Elah (729–721), after an interregnum of at least eight years, established himself as Pekah's successor. Hoshea was the nineteenth and last king of Israel, after the revolt of the ten tribes against Solomon's son. He reigned in Samaria nine years. He was not a godly king, but he was less wicked than his predecessors.[1]

Against him came up SHALMANESER, king of Assyria; and Hoshea became his servant, and rendered him tribute. But the king of Assyria found conspiracy in Hoshea; for he had sent messengers to So,[2] king of Egypt, and sent not up his tribute to the king of Assyria, as he had done year by year; therefore the king of Assyria went up to Samaria, and besieged it three years, and in the ninth year of Hoshea, the king of Assyria took Samaria, made Hoshea prisoner, and put an end to the kingdom of Israel. It had lasted 215 years. The king of Assyria carried Israel away to a distant part of his own dominions. And so it was, because the children of Israel had sinned against the Lord their God, who had brought them up out of the land of Egypt, and had feared other gods, and walked in the statutes of the heathen, whom the Lord cast out from before the children of Israel. Therefore the Lord was very angry with Israel, and removed them out of his sight: there was none left but the tribe of Judah. So was Israel carried away out of their own land to Assyria, according as the Lord had spoken through the prophets.

Now the king of Assyria brought men from Babylon, *Cutha*,[3] etc., and placed them in the country of Samaria. At the beginning of their dwelling there they feared not the

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[1] He removed from the frontier-cities the guards placed there by his predecessors to prevent their subjects from worshipping at Jerusalem.

[2] Either the *Seuechos* (Σεύεχος) of Manetho, or *Sabaco*, the father of the first named.

[3] Josephus speaks of a river of that name in Persia, and fixes the residence of the Cutheans in the interior of Persia and Media.

Lord, and He sent lions among them, which slew some of them; for the beasts of the field had doubtless increased after the desolation, occasioned by the Assyrian invasions. Then application was made to the king; and one of the priests who had been carried away was brought back to teach the people the manner of the God of the land. So the new inhabitants[1] of the land feared the Lord and served their own gods, after the manner of their countrymen at home.

148. THE PROPHET ISAIAH.

In the year in which King Uzziah died the Lord called ISAIAH[2] (754–629) the son of Amoz[3] to the prophetical office, and he announced the will of God during the long period of half a century.[4]

He describes his original inauguration with the following words: In the year, in which king Uzziah died, I saw the Lord, sitting on a throne, high and lifted up, and the train of his robe filled the temple. Around him stood seraphs; each one of them had six wings; with two he covered his face, with two he covered his feet, and with two he did fly. And one called to another, and said:

HOLY, HOLY, HOLY IS JEHOVAH OF HOSTS,
THE WHOLE EARTH IS FULL OF HIS GLORY.

And the foundations of the thresholds were shaken with the voice of their cry. And the temple was filled with smoke. Then I said: Alas for me! I am undone! I am a man of unclean lips, and dwell among a people of unclean lips, and my eyes have seen the king, Jehovah of hosts. Then flew one of the seraphs to me, having in his hands a glowing stone, which he had taken with the tongs from the altar. And he touched my mouth, and said: Behold this toucheth thy lips, and thy iniquity is taken away, and thy sin is expiated.

And I heard the voice of the Lord, saying: Whom shall I send, and who will go for us? And I said: Behold here am I; send me! And he said: Go and say thou to this people: Hear ye, indeed, but understand not; see ye, indeed, but perceive not! Make the heart of this people gross; make their ears dull, and blind their eyes; that they may not see with their eyes, nor hear with their ears, nor perceive with their hearts, and turn, and be healed! Then said I: How long, Lord? He said: Until the cities be laid waste, so that there be no inhabitant, and the houses, so that there be no man, and the land be left utterly desolate. Until Jehovah have removed the men far away, and there be great desolation in the land. And though there be a tenth part remaining in it, even this shall perish by a second destruction; yet as, when the terebinth and the oak are cut down, their stem remaineth alive, so shall a holy race be the stem of the nation.

Remonstrating against the corruptions prevailing among his contemporaries in the kingdom of Judah, he exclaims:

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[1] Called (כּוּתִים) *Cutheans* by the Jews and *Samaritans* by the Greeks.—Josephus.

[2] יְשַׁעְיָהוּ i. e. *Salvation of Jahu* (Jah or Jahu, a shortened form of Jehovah).

[3] Rabbinical tradition represents Amoz as the brother of king Amaziah, and it is on this ground that he has been called the *royal prophet.*

[4] There is a Rabbinical tradition that the prophet was put to death by king *Manasseh,* being sawn asunder.

Hear, O ye heavens, and give ear, O earth! for Jehovah speaketh: "I have nourished and brought up children, and they have rebelled against Me. The ox knoweth his owner, and the ass his master's crib; but Israel knoweth not his Lord; my people do not regard Him."

Ah, sinful nation! a people laden with iniquity! a race of evil-doers! degenerate children! They have forsaken Jehovah; they have despised the Holy One of Israel; they have gone backward. Where can ye be smitten again, since ye renew your rebellion? The whole head is sick and the whole heart faint; from the sole of the foot even to the head, there is no soundness in it; it is all bruises, and stripes, and fresh wounds, neither pressed, nor bound up, nor softened with ointment. Your country is desolate; your cities are burnt with fire; your lands, strangers devour them before your eyes; they have become desolate, destroyed by an enemy. And the daughter of Zion is left, as a shed in a vineyard; as a hut in a garden of cucumbers, so is the delivered city. Had not Jehovah of hosts left us a small remnant, we had soon become as Sodom; we had been like to Gomorrah.

Hear ye the word of Jehovah, ye princes of Sodom; give ear to the instruction of our God, ye people of Gomorrah! What to Me is the multitude of your sacrifices? saith Jehovah; I am satiated with the burnt-offerings of rams, and the fat of fed beasts; in the blood of bullocks, and of lambs, and of goats, I have no delight. When ye come to appear before Me, who hath required this of you, that ye trample on My courts? Bring no more false oblations; incense is an abomination to Me, the new moon also, and the sabbath, and the solemn assembly; iniquity and festivals I cannot endure. Your new moons and your feasts My soul hateth; they are a burden to Me; I am weary of bearing them. When ye spread forth your hands, I will hide My eyes from you; yea, when ye multiply prayers, I will not hear; your hands are full of blood! Wash you; make you clean; put away your evil doings from before My eyes; cease to do evil; learn to do well; seek justice; relieve the oppressed; defend the fatherless; plead for the widow!

Come, now, and let us contend, saith Jehovah! Though your sins be as scarlet, they shall be white as snow; though they be red as crimson, they shall be like wool. If ye will consent, and be obedient, ye shall consume the good of the land. But if ye refuse, and be rebellious the sword shall consume you; for the mouth of Jehovah hath said it.

Triumphant song over the fall of Babylon:

So when Jehovah shall have given thee rest from thy sorrow and thy distress, and from the hard bondage which was laid upon thee, then shalt thou utter this song over the king of Babylon, and say, "How hath the tyrant fallen! the tribute ceased! Jehovah hath broken the staff of the wicked, the rod of the tyrants, that smote the people in anger, with a continual stroke, that lorded it over the nations in wrath with unremitted oppression. The whole earth is at rest, is quiet; they break forth into singing. Even the cypress trees exult over thee, and the cedars of Lebanon; since thou art fallen, 'no feller cometh up against us.' Hades[1] beneath is in commotion on account of thee, to meet thee at thy coming; he stirreth up before thee the shades, all the mighty of the earth; he arouseth from their thrones all the kings of the nations; they all accost thee, and say: 'Art thou, too, become weak as we? art thou become like us?' Thy pomp is brought down to the grave, and the sound of thy harps. Vermin have become thy couch, and earth-worms thy covering. How art thou fallen from heaven! Howl, son of the morning! How art thou cast down to the ground, thou that didst trample upon the nations! Thou saidst in thy heart: 'I will ascend to heaven above the

[1] Hell, the regions of the dead.

stars of God will I exalt my throne; I will sit upon the mount of assembly in the farthest north. I will ascend above the height of the clouds; I will be like the Most High.' But thou art brought down to the grave, to the depths of the pit. They that see thee gaze upon thee, and view thee attentively, (and say:) 'Is this the man that made the earth tremble? that did shake kingdoms? that made the world a wilderness, and laid waste its cities, and dismissed not his captives to their homes?' All the kings of the nations, yea, all of them, lie down in glory, each in his own sepulchre; but thou art cast forth without a grave, like a worthless branch; covered with the slain, who are pierced by the sword, who go down to the stones of the pit, like a carcass, trampled under foot. Thou shalt not be joined with them in the grave, because thou hast destroyed thy country, and slain thy people; the race of evil-doers shall never more be named. Prepare ye slaughter for his children, for the iniquity of their fathers, that they may no more arise, and possess the earth, and fill the world with enemies!" For I will arise against them, saith Jehovah of hosts, and I will cut off from Babylon the name and the remnant, posterity and offspring, saith Jehovah. I will make it the possession of the porcupine, and pools of water; yea, I will sweep it away with the besom of destruction, saith Jehovah of hosts.

It has been questioned, on internal grounds, whether this chapter and various other portions (40–66) of the book of Isaiah were written by that prophet, or by some other whom Ewald calls: "the GREAT UNNAMED." A discussion of this question is inconsistent with the plan of this work. On Isaiah's style Ewald (Propheten, 1, 166) says: "In Isaiah we see prophetic authorship reaching its culminating point. . . . . In Isaiah, all kinds of talent and all beauties of prophetic discourse meet together so as mutually to temper and qualify each other; it is not so much any single feature that distinguishes him as the symmetry and perfection of the whole."

149. THE PROPHET MICAH.

The prophet MICAH[1] is called the *Morasthite*, that is a native of Moresheth,[2] or some place of similar name. He prophesied from about 759 to 710 C. E., and was therefore a contemporary of Isaiah, though he may not have borne the prophetic office quite so soon. His predictions regarded both kingdoms, Judah and Israel. There is considerable resemblance between him and his contemporary, Isaiah.

He threatens punishment on account of injustice and corruption:

WOE to them that devise iniquity, and contrive evil upon their beds; when the morning is light, they practise it, because it is in the power of their hand. They covet fields, and take them by violence; houses, and take them from their owners. They defraud a man of his house; yea, a man of his inheritance. Therefore, thus saith Jehovah: Behold, against this race do I meditate evil, from which ye shall not remove your necks, nor lift up your heads; for it shall be a time of evil. In that day shall this song be uttered concerning thee, and this sad lamentation be made: "We are utterly laid waste; He hath changed the portion of my people; how hath He torn it from me! He hath taken away; and distributed our fields!" Behold, thou shalt have no one henceforth, who shall draw out a line for a portion, in the congregation of Jehovah.

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[1] מִיכָה, the full form of the name is מִיכָיָהוּ i. e. "*who is like Jahu?*"

[2] Identified with a small village near Eleutheropolis to the east where formerly the prophet's tomb was shown.

"Prophesy not," (say they,) "O ye that prophesy!" If they prophesy not concerning these things, the shame will not depart. O ye, that are called the house of Israel, is the spirit of Jehovah impatient? Are these His doings? Are not My words kind to him, that walketh uprightly? But long since hath My people risen against Me, as an enemy; ye strip the mantle from the garment of those that pass by securely, as men returning from war. The women of My people ye cast out from their pleasant abodes; ye deprive their children for ever of the substance which I gave them. Arise and depart! This land is not your rest! On account of its pollution shall it be wasted, and given to utter destruction. If a man follow wind, and invent falsehood, and say: "I will prophesy to thee of wine and strong drink!" he will be the prophet for this people.

A glorious future is promised:

But it shall come to pass in future times, that the mountain of the house of Jehovah shall be established above all the mountains, and exalted above the hills; and the nations shall flow to it. And many nations shall go, saying: "Come, let us go up to the mountain of Jehovah, to the house of the God of Jacob, that He may teach us His ways, and that we may walk in His paths!" For from Zion shall go forth a law, and the word of Jehovah from Jerusalem. He shall be a judge of many nations, and an umpire of many kingdoms afar off. They shall beat their swords into plough-shares, and their spears into pruning-hooks; nation shall not lift up the sword against nation, neither shall they learn war any more. But they shall sit every one under his vine, and under his fig-tree, and none shall make them afraid; the mouth of Jehovah of hosts hath spoken it. For all the nations walk every one in the name of its God, and we will walk in the name of Jehovah our God for ever and ever. In that day, saith Jehovah, I will gather the halting, and the far scattered I will assemble, and those whom I have afflicted. I will make the halting a remnant, and the far scattered a strong nation; and Jehovah shall reign over them in mount Zion, henceforth, even for ever.

I will look to Jehovah; I will hope in the God of my salvation; my God will hear me. Rejoice not over me, O my enemy! Though I have fallen, I shall arise; though I sit in darkness, Jehovah shall be my light. I will bear the indignation of Jehovah, because I have sinned against Him; until He maintain my cause, and execute judgment for me; until He bring me to the light, and I behold His mercy. She, that is my enemy, shall see it, and shame shall cover her, that said to me: Where is Jehovah thy God? My eyes shall gaze upon her; soon shall she be trodden down, as the mire of the streets.

The day cometh, when thy walls are to be built; in that day shall the decree be far removed. In that day shall they come to thee from Assyria, and the cities of Egypt, and from Egypt to the river, from sea to sea, from mountain to mountain. But first the land shall be desolate on account of its inhabitants, for the fruit of their doings.

Who is a God like thee, that pardoneth iniquity, and passeth by transgression, in the remnant of His inheritance? He retaineth not His anger for ever, for He delighteth in mercy. He will again have compassion on us, He will blot out our iniquities; yea, thou wilt cast all our sins into the depths of the sea! Thou wilt show faithfulness to Jacob, and mercy to Abraham, which thou swearest to our fathers from the days of old.

150. AHAZ KING OF JUDAH.

(2 Kings, 16. 2 Chronicles, 28.)

Ahaz (742–726) succeeded his father Jotham at the age

of twenty years, and he reigned sixteen years in Jerusalem. He was a very wicked and impious prince, worse than any preceding king of Judah. He offered sacrifices to idols, burnt incense in the high places, on the hills, and under every green tree. He even made his son to pass through the fire,[1] according to the abominations of the heathen. Therefore the Lord stirred up against him REZIN, king of Syria, and PEKAH, king of Israel, who jointly invaded his land with a powerful army and threatened to destroy, or to dethrone, the house of David.

The prophet Isaiah was then directed to go to meet AHAZ, to support and comfort him and his people when their hearts were moved with fear "as the trees of the wood are moved with the wind." Isaiah encouraged the king to turn to God, and trust in His promises concerning David and his house. He declared the will of the Lord, that Rezin and Pekah should not succeed in their design, comparing them to two firebrands nearly burned out, and exhibiting smoke rather than flame.—Isa. vii.

But Ahaz would not seek the Lord his God, or return to Him from his evil ways. The next year after, God brought again upon him the same two confederates, who divided their hosts into three armies; the first under Rezin, king of Syria, the second under Pekah, king of Israel, and the third under ZICHRI, a mighty man of Ephraim; and with these three armies they invaded his kingdom in three different parts at the same time. They prevailed at the first onset; each defeated the army of Judah. Zichri took Jerusalem, where he slew MAASEIAH, the king's son, and most of the chief governors and great men of the kingdom, whom he found there. And both the armies of Israel, on their return, carried with them vast spoils, and above two hundred thousand persons, whom they had taken captive, with the intention of selling them for bond-men, and bond-women. But a prophet from God having severely rebuked them for this their excessive cruelty towards their brethren, whom God had delivered into their hands, the elders of the land, fearing that a like evil would come upon themselves for a punishment, would not permit them to bring the captives to Samaria; whereupon they were clothed, and supplied out of the spoils, and again sent back to their own homes.

And the land was no sooner delivered from these enemies, than it was again invaded by others; for the Edomites and the Philistines seeing Judah brought thus low, took the opportunity to seize on those parts which lay next to them.

Now Ahaz, continuing still hardened in his iniquity, would not seek the Lord his God, but contrary to the warnings of the prophet Isaiah, sent messengers to TIGLATH-PILESER king of Assyria, saying: I am thy servant and thy son: come up, and save me out of the hand of the king of Syria, and out of the hand of the king of Israel, who rise up against me. And Ahaz took the silver and gold that was found in the house of the Lord, and in the treasures of the king's house, and sent it for a present to the king of Assyria. The king hearkened to him; for he went up against Damascus, took it, and carried the people of it captive to Kir, and slew Rezin.

[1] Whether the children were burnt, or only passed between two fires, it was designed as a kind of purification or dedication to their god.

After this, Tiglath-Pileser marched against Pekah, and seized all that belonged to Israel beyond Jordan, and also all the land of Galilee, and then went forward to Jerusalem, but rather to get more money of Ahaz than to afford him any real help. When he had got from Ahaz all that he could (for the raising of which Ahaz cut the vessels of the Temple into pieces, and melted them down) he marched back to Damascus. Then Ahaz went there to meet the king of Assyria and to pay him that respect and obeisance which as his tributary he owed him. While he was at Damascus on this occasion, he saw there an idolatrous altar, of a form which he was much pleased with; whereupon, causing a pattern of it to be taken, he sent it to URIJAH, the high priest at Jerusalem, to have another made like to it; and on his return having removed the altar of the Lord out of its place in the Temple, and shut up the doors of the house of the Lord, he offered sacrifices to the gods of the Syrians and the gods of the other nations round him, upon the new altar. In this impiety he continued, till at length he perished in it, being cut off, before he had outlived half his days. He died in the thirty-sixth year of his age. They brought him not into the sepulchres of the kings.[1]

Though thou shouldst beat a fool in a mortar, among bruised wheat, with a pestle, yet will not his folly depart from him.—Prov. 27, 22.

151. HEZEKIAH, KING OF JUDAH.

(2 Kings, 18-20. 2 Chron. 29-32.)

HEZEKIAH[2] (726–698) was twenty-five years old when he began to reign; and he reigned twenty-nine years. He did that which was right in the sight of the Lord. Like him there was no king before him, for he 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. His confidence was placed wholly and fully in the Lord his God. He clave to the Lord, and departed not from following Him.

In the first days of his reign he opened the long-closed doors of the Temple, and, assembling the priests and Levites, charged them to cleanse and set in order the house of God without delay. Immediately after this was done, the king

[1] There was some system of examining the actions of their kings—honoring or disgracing their memories according to their deserts. This was customary in Egypt, and a similar plan evidently was practised in Judah, at least in some instances.

[2] חזקיהו i. e. *strength of Jahu* (of Jehovah.)

sacrificed, as a great national expiation, sin-offerings and burnt-offerings. While these sacrifices were going on, the services of the public Temple-worship were re-instituted. The king and all the congregation bowed and worshipped, and the Levites, with their instruments, sang praises to the Lord in the words of David, and of Asaph the seer. Hezekiah then summoned the people to Jerusalem to solemnize the Passover, and resolved that, as far as possible, the whole nation should take part in it, he invited also by messengers the inhabitants of the northern kingdom.[1] Many derided the invitation, but others were wiser, and a very great congregation assembled at Jerusalem. And there was great joy; for since the great festival of Solomon (page 203), there had been no such feast in Judah. Now when all this was finished, all who had been engaged in the festival, went out to the cities of Judah, and removed the altars and idols, destroyed the images, high places, and groves throughout the land. Among the objects of worship then destroyed, was the brazen serpent which Moses had set up in the wilderness, it having been made by many the object of idolatrous worship. Hezekiah caused it to be broken to pieces. He then provided for the due celebration of spiritual worship, and for the general instruction of the people, circulating among them the proverbs of Solomon, and other sacred writings. (Comp. page 209.)

All who are engaged in the service of the congregation, ought to act therein from proper religious motives; then will their righteousness exist to eternity.—Sayings of the Fathers, 2, 2.

152. SENNACHERIB INVADING JUDAH.

(2 Kings, 18. 2 Chron., 32. Isa., 36.)

Now Hezekiah, having removed all that was opposed to Divine worship in Judah, went forward with courage; he prevailed against the Philistines, and, encouraged by this success, and, indignant that God's people should be tributary to a heathen monarch, Hezekiah threw off the yoke of Assyria, and withheld the customary tribute. In the sixth year of Hezekiah, Shalmanezer, the king of Assyria, had taken Samaria and carried away Israel as captives. Now when Hezekiah saw that SENNACHERIB, who had succeeded Sargon as king of Assyria, purposed to fight against Jerusalem, he made preparations for resistance.[2] The fountains were closed, the walls were repaired, and a second wall built round the

[1] According to some this Passover took place immediately after the purification of the Temple; according to others it was celebrated after the fall of Samaria,—that is, in the sixth year of Hezekiah's reign.

[2] Instant war was averted by the heroic and long-continued resistance of the Tyrians under their king Eluloeus.—Josephus, Ant. ix. 14.

city; weapons were made, and captains set over the men. Then he spoke comfortably to his men, saying: Be strong and courageous; be not afraid nor dismayed for the king of Assyria, nor for all the multitude that is with him; for there are more with us than with him. With him is an arm of flesh; but with us is the Lord our God to help us, and to fight our battles.

At length the dreaded hour came. Sennacherib invaded Judah at the head of an immense army, covering the land like a vast inundation. One by one the fortified towns—"the fenced cities of Judah"—fell into the invader's hand. At length, when the Assyrians had reached *Lachish*,[1] Hezekiah's courage and faith failed, and he sent to Sennacherib, saying: I have offended; retire from me; that which thou puttest on me will I bear. Sennacherib consented to withdraw his army on payment of "three hundred talents of silver, and thirty talents of gold."[2] Hezekiah gave him the gold and silver of the royal—and Temple—treasures, and to raise the full sum he was even compelled to strip the gates and pillars of the Temple of the plates of gold with which he had overlaid them.

Nevertheless, the Assyrian king dispatched a large detachment, under the command of the "*Tartan*," or general, accompanied by two of his highest officials, the chief of his court officers (RAB-SARIS), and the chief of the cup-bearers (RABSHAKEH), to demand an unconditional surrender. The king sent out three of his counsellors, ELIAKIM, SHEBNA, and JOAH, to speak with the Assyrian officers, whilst the people came thronging upon the wall to hear the reply of the enemy. The Rabshakeh delivered the message and said:

Say ye now to Hezekiah: Thus says the great king, the king of Assyria: What is this ground of confidence, in which thou confidest? Thou sayest (but they are vain words): I have counsel and strength for war: now on whom dost thou trust, that thou rebellest against me? Lo, thou trustest in the support of this broken reed, in Egypt; on which, if a man lean, it will go into his hand, and pierce it; such is Pharaoh king of Egypt to all that trust in him. But if thou say to me: We trust in the Lord our God: is it not He, whose high places and whose altars Hezekiah has removed, and has commanded Judah and Jerusalem to worship only before this altar (in Jerusalem)? Now, make a compact with my master the king of Assyria; and I will give thee two thousand horses, on condition that thou canst on thy part provide riders for them. And have I now come up without

[1] In the plain country of Judah. According to Eusebius it lay seven Roman miles south of Eleutheropolis.

[2] About 1,200,000 dollars.

the Lord against this land to destroy it? the Lord said to me: Go up against this land, and destroy it.

Then said the ambassadors to Rabshakeh: Speak, we beseech thee, to thy servants in the Syrian language, for we understand it; and speak not to us in the Jewish language, in the hearing of the people who are on the wall. But Rabshakeh said: Has my lord sent me to thy lord and to thee, to speak these words? has he not sent me to the men that sit on the wall, who will be reduced with you to the utmost extremities by a siege? Then Rabshakeh stood, and cried with a loud voice in the Jewish language, and said: Hear ye the words of the great king, the king of Assyria. Thus saith the king: Let not Hezekiah deceive you; for he shall not be able to deliver you. Neither let Hezekiah make you trust in the Lord, saying: The Lord will surely deliver us: this city shall not be delivered into the hand of the king of Assyria: Hearken not to Hezekiah; for thus saith the king of Assyria: Make peace with me, and come out to me. And eat ye every one of his own vine, and every one of his own fig-tree, and drink ye every one the waters of his own cistern; until I come and take you away to a land like your own land, a land of corn and wine, a land of bread and vineyards. Nor let Hezekiah seduce you, saying: The Lord will deliver us. Have the gods of the nations delivered each his own land from the hand of the king of Assyria? Where are the gods of Hamath[1] and of Arphad?[2] Where are the gods of Sepharvaim?[3] Have they delivered Samaria out of my hand? Who are they among all the gods of these lands, that have delivered their own lands out of my hand, that the Lord should deliver Jerusalem out of my hand? But the people held their peace, and answered him not a word; for the king's commandment was, saying: Answer him not. Then came Eliakim and Shebna and Joah, to Hezekiah with their clothes rent, and told him the words of Rabshakeh.

The Lord will answer thee in the day of trouble; the name of the God of Jacob will defend thee.—Ps. 20, 2.

Talk no more so exceeding proudly; let not arrogancy come out of your mouth; for the Lord is a God of knowledge, and by Him actions are weighed.—1 Sam., 2, 3.

153. ISAIAH'S PROPHECY. SENNACHERIB'S DESTRUCTION.

(2 Kings, 19. Isa. 37.)

When king Hezekiah heard it, he rent his clothes; and

[1] The principal city of Upper Syria.

[2] A city or district in Syria. (No trace of its existence has yet been discovered.)

[3] Probably *Sipphara*, the most southern city of Mesopotamia.

covered himself with sackcloth and went into the house of the Lord. Then he sent Eliakim, who was over the household, and Shebna, the scribe, and the elders of the priests, covered with sackcloth, to Isaiah the prophet, the son of Amoz. And they said to him: Thus saith Hezekiah: This day is a day of distress, and of rebuke, and of contumely. O that the Lord thy God would hear the words of Rabshakeh, whom the king of Assyria his lord has sent to reproach the living God, and that He would refute the words which the Lord thy God has heard! And do thou offer up thy prayer for the poor remains of the people. And Isaiah said to them: Thus shall ye say to your lord: Thus saith the Lord: Be not afraid of the words that thou hast heard, wherewith the servants of the king of Assyria have blasphemed Me. Behold, I will infuse a spirit into him and he shall hear a rumor, and return to his own land; and I will cause him to fall by the sword in his own land.

But Rabshakeh returned, and found the king of Assyria besieging *Libnah;* for he had heard that he had decamped from Lachish. And when he had received advice concerning Tirhakah king of Ethiopia, that he was advancing to give him battle, he sent again to Hezekiah other messengers, with a threatening letter containing much the same boasting and insult as before. With this letter Hezekiah went up to the house of the Lord, and spread it before the Lord, and prayed fervently to God. Then Isaiah the son of Amoz sent to Hezekiah, saying: Thus says the Lord God of Israel: Thy prayer to Me, concerning Sennacherib king of Assyria, I have heard. This is the word which the Lord hath spoken concerning him: He shall not come into this city, nor shoot an arrow, nor come before it with shield, nor cast a bank against it. By the way that he came, by the same shall he return; for I will defend this city, to save it, for Mine own sake, and for My servant David's sake. And it came to pass that night, that the angel of the Lord went out and smote in the camp of the Assyrians a hundred fourscore and five thousand. So Sennacherib departed, and returned to Nineveh. And it came to pass, as he was worshipping in the house of Nisroch,[1] his god, that Adrammelech and Shareser, his sons, smote him with the sword. And Esarhaddon, his son, reigned in his stead.

In those days was Hezekiah sick to death. And the prophet Isaiah came to him, and said: Set thy house in order; for thou shalt die. Then the king turned his face to the wall, and prayed to the Lord, saying: I beseech Thee, O

[1] Nisroch has not been as yet identified with any known Assyrian deity.

Lord, remember now how I have walked before Thee in truth and with a perfect heart, and have done that which is good in Thy sight. And he wept sore. Now before Isaiah had gone out into the middle court, the word of the Lord came to him, saying: Turn again, and tell Hezekiah: Thus says the Lord: I have heard thy prayer, I have seen thy tears: behold, I will heal thee; on the third day thou shalt go up to the house of the Lord. I will add to thy days fifteen years; I will deliver thee and this city out of the hand of the king of Assyria for My own sake, and for My servant David's sake. And the prophet laid a plaster of figs on the boil, and the king recovered.

At that time MERODACH (BERODACH) BALADAN, son of Baladan, king of Babylon, sent letters and a present to Hezekiah; for he had heard that Hezekiah had been sick. And Hezekiah hearkened to them, and showed them all his treasures;[1] there was nothing in his house, nor in all his dominion, that Hezekiah showed them not. Then came Isaiah the prophet and said to Hezekiah: Hear the word of the Lord: Behold, the days come, that all that is in thy house, and that which thy fathers have laid up in store to this day, shall be carried to Babylon: nothing shall be left, says the Lord. And of thy sons that shall issue from thee, shall they take away; and they shall be employed about the court of the king of Babylon. And Hezekiah said to Isaiah: Gracious is the word of the Lord, which thou hast delivered! For, added he, there shall be peace, according to His faithful promise, in my days.

We give thanks unto Thee, O God, we give thanks,
And near is Thy Name:
Men declare Thy wondrous works.

For "I will seize the moment,
I, in uprightness will I judge.
If the earth and all its inhabitants are dissolving—
I, even I set up its pillars."
"I say to the boastful: Boast not!
And to the evil-doers: Lift not up the horn!
Lift not up on high your horn,
Speak not impudence with a stiff neck!"

For not from the rising and not from the setting,
And not from the desert of the mountain-heights—
Nay, God judgeth the cause,
He putteth down one, and setteth up another.
For a cup is in the hand of the Lord,
And it foameth with wine, it is full of mixture;
And He poureth out from it, yea the dregs thereof
Must all the wicked of the earth sip, drink up.

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[1] The mention of such rich stores is an argument for supposing these events to have happened before Sennacherib's invasion.

And I, even I will proclaim for ever,
I will sing praises to the God of Jacob;
And all the horns of the wicked will I smite down,
The horns of the righteous shall be exalted.

154. THE PROPHET NAHUM.

NAHUM,[1] a contemporary with Isaiah, of the city of Elkosh, in Galilee, prophesied in the reign of Hezekiah, and not long after the subversion of Israel by Shalmanezer. He foreshowed the entire destruction of the Assyrian empire, and especially of its metropolis, Nineveh, with which prophecy he intermingled consolations for his countrymen, who should be delivered from the oppressor, and hear the happy news of peace. The fall of Nineveh, when the Medes and Babylonians drew near, the prophet thus foretells:

The Lord is slow to anger, and great in power, and will not at all acquit the wicked: the Lord has His way in the whirlwind and in the storm, and the clouds are the dust of His feet. He rebukes the sea, and makes it dry, and dries up all the rivers: Bashan languishes, and Carmel, and the flower of Lebanon languishes. The mountains quake at Him, and the hills melt, and the earth is burned at His presence, yea, the world, and all that dwell therein. The hammer has come up against thee, O Assyria! fortify the fortress; watch the way; make thy loins strong; stir up thy power mightily. The Lord will restore the excellency of Jacob, as the excellency of Israel: for the emptiers have emptied them out, and marred their vine-branches. The shields of his mighty men are made red, the valiant men are in scarlet,[2] the chariots like flaming torches in the day of their preparation, and the spears terribly shaken. The chariots rage in the streets, they justle one against another in the broad ways: they seem like torches, they run like the lightnings. He (the king) recounts his worthies: they stumble in their walk; they make haste to the wall, the defence is prepared. The gates of the rivers are opened, the palace melts with terror. The people flee in all directions. All flee away. Stand! stand! but none look back. Take ye the spoil of silver, take the spoil of gold! for there is no end of the store of splendid garments, and the most costly vessels and furniture. She is empty, and void, and waste: and the heart melteth, and the knees smite together, and much pain is in all loins, and the faces of them all grow pale. Where is the dwelling of the lions, and the

[1] נָחוּם (consolation).

[2] The Assyrians had red shields, and scarlet or purple clothing.

feeding-place of the young lions, where the lion, the lioness, and the lion's whelp walked, and none made them afraid? The lion did tear in pieces enough for his whelps, and strangled for his lionesses, and filled his den with prey.

Thy shepherds slumber, O king of Assyria: thy nobles dwell in the dust: thy people is scattered upon the mountains, and no man gathereth them. There is no healing of thy bruise; thy wound is grievous: all that hear the bruit of thee shall clap the hands over thee: for upon whom hath not thy wickedness passed continually?

155. MANASSEH AND AMON, KINGS OF JUDAH.

(2 Kings, 21. 2 Chron. 33.)

Manasseh (698–642) was twelve years old when he began to reign. Surrounded by evil counsellors, he turned to do evil in the sight of the Lord, reviving the abominable rites which Hezekiah had caused to cease. Altars for Baal, and groves for Ashtaroth, again abounded in the land, and the worship of the host of heaven[1] was carried on even within the courts of the Temple. Manasseh's son was made to pass through the fire, sacrificed or dedicated to Moloch; familiar spirits were sought, divination was restored, a graven image placed in the house of the Lord,—these abominable rites led to acts of the deepest depravity, and even to persecution and murder.[2]

And the Lord spoke by His servants the prophets, saying: Because Manasseh king of Judah, has done these abominations, and has done more evil than did the Amorites, who were before him, and has made Judah also to sin with his idols: therefore, behold, I am bringing such evil upon Jerusalem and Judah, that whosoever hears of it, both his ears shall tingle. I will stretch over Jerusalem[3] the line of Samaria, and the plummet of the house of Ahab: I will wipe Jerusalem as a man wipeth a dish, wiping it, and turning it upside down. I will deliver the remnant of my inheritance into the hand of its enemies; it shall become a prey and a spoil to them.

In the twenty-second year of his reign the Assyrians invaded Judah, and were successful. They took Manasseh among the thorns, where he had hid himself, and bound him with fetters, and carried him to Babylon.

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[1] SABAISM, or pure star-worship, without images, became, from the time of Manasseh, a favorite form of belief.

[2] Day by day a fresh batch of the prophetic order were ordered for execution.—Josephus, Ant., x. 3, §1. According to tradition, Isaiah was among the first to perish; he was sawn asunder with a wooden saw.

[3] I will apply exactly the same measure and rule to Jerusalem as to Samaria.

And when he was in affliction, he besought the Lord his God, and humbled himself greatly before the God of his fathers, and prayed to Him, and God heard his supplication, and brought him again to Jerusalem into his kingdom. God touched the heart of the Assyrian king, and he released him. Then Manasseh knew that the Lord was God. He built the wall without the city of David, took away the strange gods, and the idol out of the house of the Lord. He could not, however, remedy the effects of his own early bad example.

After a long but disastrous reign of fifty-five years, he slept with his fathers, and was buried in the garden of his own house.

Amon (642–639) his son reigned in his stead. He was twenty-two years old when he began to reign, and he reigned two years. Also he did that which was evil in the sight of the Lord, and served the idols, and worshipped them. And the servants of Amon conspired against him, and slew him in his own house. But the people of the land slew all them that had conspired against king Amon, and made Josiah his son king in his stead.

He will release kings upon the throne, and if they be bound in fetters and holden in cords of affliction, He shows them their transgressions. He opens their ear to discipline, and commands that they return from iniquity.—Job 36, 7. 8.

I will cause them to be removed into all kingdoms of the earth, because of Manasseh the son of Hezekiah king of Judah, for that which he did in Jerusalem.—Jer. 15, 4.

156. JOSIAH, KING OF JUDAH. THE BOOK OF THE LAW IS FOUND.

(2 Kings, 22. 2 Chron. 34.)

Josiah[1] (639–608) was eight years old when he began to reign, and he reigned thirty-one years. He did that which was right in the sight of the Lord, and walked in the ways of David his father, and declined neither to the right hand, nor to the left. For in the eighth year of his reign, while he was yet young, he began to seek God; and in his twelfth year, and six years afterwards, he began to purge the Temple, which had been shamefully profaned in the last two idolatrous reigns. The house of the Lord was cleansed from every trace of idolatry. The vessels made to Baal, Astarte, and the host of heaven, and the image of Astarte herself, 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. He then undertook an in-

[1] יאשיהו (whom Jehovah heals).

spection tour throughout the land, for the purpose of purging it from idolatry, and extended this visitation to the land of Israel.[1] Wherever he went, he destroyed the images of every sort, scattering the ashes on the graves of their worshippers. The idolatrous altars were broken down in his presence. The high places defiled through the length and breadth of his land, from *Geba* in the extreme north, to Beer-sheba at the extreme south of Judah. He burnt the bones of the priests[2] upon their altars. And when he had done so throughout the land, he returned to Jerusalem.

The eighteenth year of his reign was signalled by an important event, which helped to render the zeal of the king still more ardent for the reëstablishment of the Mosaic worship. Josiah having purged the land and the house, now proceeded to repair the latter. To meet the necessary expenses, money had been collected not merely at the Temple, but also by collectors who had visited all parts, both of Judah and Israel, in order to obtain contributions.

When it appeared that a sufficient sum had been raised, Josiah sent instructions to Hilkiah, the high priest, by Shaphan, his secretary of state, to pay the sum over to the chief architect and the workmen employed. On this occasion Hilkiah declared to Shaphan that he had found "the Book of the Law" in the Temple, probably a precious exemplary of the Law of Moses, which had been concealed during the reign of Manasseh and believed lost. Shaphan brought the book in order to show it to the king, and the latter, little versed in the Law, read it. On hearing all the prescriptions till then so little observed, and the menaces of the heavenly chastisement, which would attend transgressors, the king was seized with terror, and rent his clothes. He immediately ordered Hilkiah, Shaphan and three other persons of the court to inquire of the Lord for him and for them that are left in Judah and Israel, concerning the words of the book that was found. They went to a woman then celebrated for having divine inspirations and who was called the prophetess HULDA. And she answered them: Tell the man who sent you to me: Thus saith the Lord: Behold, I will bring evil upon this place, and upon the inhabitants thereof, even all the curses that are written in the book which they have read before the king of Judah: because they have forsaken Me, and have burned incense to other gods, that they might provoke Me to anger with all the works of their hands; there-

[1] In the depressed state of the Assyrian empire, the king of Judah recovered power in those districts, probably acting as Viceroy of the monarch of Assyria.

[2] The priests whose bones were burnt had been probably first seized and put to death.

fore My wrath shall be kindled against this place, and shall not be quenched. But to the king of Judah, who sent you to inquire of the Lord, thus shall ye say to him: Thus says the Lord God of Israel, as touching the words which thou hast heard: Because thy heart was tender, and thou hast humbled thyself before the Lord, when thou heardest what I spoke against this place, and against the inhabitants thereof, I also have heard thee, says the Lord. Behold therefore, I will gather thee to thy fathers, and thou shalt be gathered into thy grave in peace; and thy eyes shall not see all the evil which I will bring upon this place. And they brought the king word again.

His (Josiah's) 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., 49, 1.

157. JOSIAH RENEWS THE COVENANT. HIS DEATH.

(2 Kings, 23. 2 Chron. 35.)

Then Josiah sent and gathered all the elders of the people, with the priests and prophets, and went up to the Temple, and the king elevated above the crowd on the scaffold or "pillar," which was the monarch's special place in the Temple courts (page 202), 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, and promised to walk after the Lord, to keep His commandments, His testimonies and His statutes with all their heart, and all their soul, to perform the words of this covenant that were written in this book.

Then the king ordered the celebration of the Passover Feast according to the prescriptions of the Law. An immense concourse assembled in Jerusalem, and the celebration of this long-intermitted feast was on a scale of most unusual grandeur and magnificence. Such a Passover, attended by such multitudes, and observed with such accuracy of ritual, had not been held since the days of Samuel, the last judge.

The piety and energy of Josiah should perhaps have sufficed to re-establish the religious unity in a lasting manner, and strongly to constitute the state upon the basis of the Mosaic law, but the events of Asia, in which Judea also was dragged, hastened the ruin of the kingdom, which was already enfeebled by so many checks.

Pharaoh Neco king of Egypt, went up against the king of Assyria to the river Euphrates. His 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, Josiah opposed the passage of Neco'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 conveyed him to Jerusalem, which, however, he did not reach alive. The death of this pious king spread sorrow and consternation everywhere. He was buried in his own sepulchre. And the people of the land took JOAHAZ, the son of Josiah, and anointed him, and made him king in his father's stead.

Lord, I love the habitation of Thy house, and the place where Thy honor dwells.—Ps. 26, 8.

This is the covenant which I make with them, says the Lord: My spirit which is upon thee, and my words, which I have put in thy mouth. They shall not depart from thy mouth, nor from the mouth of thy seed, nor from the mouth of thy seed's seed, from this time forth for ever.—Isa. 59, 21.

To the upright, there arises light in the darkness.—Ps., 112, 4.

158. THE PROPHETS ZEPHANIAH AND HABAKKUK.

ZEPHANIAH,[1] of whom we know nothing save his genealogy and his function, prophesied in the days of Josiah, and probably in those earlier years of his reign during which he reformed the religious and moral abuses of his people. Zephaniah's prophecies help us to comprehend the greatness and difficulty of the task to which king Josiah devoted himself, the varied and obstinate baseness of the men whom he had to reform, to recover to patriotism, virtue, and religion. As Zephaniah contemplated these corruptions, he felt that a day of the Lord must come, a great and terrible day. And as God is the God of the whole earth, and as other nations are no less corrupt than his, the prophet affirms that the Divine judgment will sweep through the whole earth. He, therefore, exhorts to repentance, and promises deliverance to such as turn to God:

Sweeping, I will sweep everything from the face of the earth, says the Lord: I will sweep away man and beast; I will sweep away the fowl of the heaven, and the fish of the sea, and their offences with the sinners: and I will cut off man from the face of the earth, saith the Lord. I will also stretch forth My hand over Judah and over all the inhabitants of Jerusalem; and I will cut off from this place the very remnant of Baal, the name of the Chemarim[2] with the priests; and them that worship the host of heaven upon the house-tops; and them that worship and swear by

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[1] צְפַנְיָה (Watcher of the Lord).

[2] *Chemarim* (those who go about *in black*) priests of idol worship.

the Lord, and by Malcham;[1] and them that are turned back from the Lord; and those that have not sought the Lord, nor inquired for Him. Hold thy peace at the presence of the Lord God: for the day of the Lord is at hand: for the Lord has prepared a sacrifice, He hath bid His guests.[2] And it shall come to pass in the day of the Lord's sacrifice, that I will punish the princes, and the king's children, and all such as are clothed with strange apparel. On the same day also will I punish all those that leap on the threshold,[3] which fill their masters' houses with violence and deceit. They become a booty, and their houses a desolation: they shall also build houses, but not inhabit them; and they shall plant vineyards, but not drink the wine thereof. The great day of the Lord is near, it is near, and hastens greatly, even the voice of the day of the Lord: the mighty man shall cry there bitterly. That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness, a day of the trumpet and alarm against the fenced cities, and against the high towers. And I will bring distress upon men, that they shall walk like blind men, because they have sinned against the Lord: and their blood shall be poured out as dust, and their flesh as the dung. Neither their silver nor their gold shall be able to deliver them on the day of the Lord's wrath; but the whole land shall be devoured by the fire of His jealousy: for He shall make even a speedy riddance of all them that dwell in the land.

The Doom on Assyria:

And He will stretch His hand over the north, and destroy Assyria; He will also make Nineveh a barren waste, an arid waste like the desert. And flocks shall lie down in the midst of her, wild beasts of every kind in droves; pelicans and hedgehogs lodge on their capitals; birds sing from the windows; rubbish-heaps lie on the thresholds, for the cedar-work is laid bare. This is the city, the exulting city, which said in her heart, I, and no other! how has she become a desolation, a lair of wild beasts! every one that passeth by her shall hiss and swing his hand.

The final appeal to Jerusalem:

Woe to the rebellious and polluted city, the oppressing city! She obeyed not the voice; she received not correction; she trusted not in the Lord; she drew not near to her God. Her princes within her are roaring lions; her judges are ravening wolves, who leave no bones for the morning. Her prophets are boasters, traitors; her priests profane that which is sacred, and violate the law. The just Lord is in the midst of her; He does no wrong: every morning doth he bring His judgment to light, he faileth not; but the unjust knoweth no shame. I have cut off the nations: their towers are desolate; I made their streets waste, that none passeth by: their cities are destroyed, so that there is no man, that there is no inhabitant. I said: "Only fear thou Me, accept correction," that their habitation might not be cut off, according to all that I had appointed concerning them. But they rose early, and corrupted all their doings. Therefore, wait ye upon Me, saith the Lord, until the day that I rise up to the prey: for My determination is to gather the nations, that I may assemble the kingdoms, to pour upon them My indignation, even all My fierce anger: for all the earth shall be devoured with the fire of My jealousy.

HABAKKUK[4] prophesied probably at the same time, and was therefore

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[1] *Malcham* or king, was Baal.

[2] The sinners are to be the sacrifice, and the nations whom God has set apart to destroy the people are the guests.

[3] Violently rushing out of their own stronghold and live by pillage and extortion.

[4] חֲבַקּוּק the Embracer.

contemporary with Zephaniah. He predicts the terrible judgments which threatened his country from the Chaldeans, whom he calls a "bitter and hasty nation," and whose ferocious character and unsparing cruelty he describes with all the force and grandeur of oriental imagery. The Chaldeans are threatened in their turn; and the book closes with a magnificent description of the majesty of God.

The judgment on Judah:

How long shall I cry, O Lord, and Thou hearest not! I cry to Thee, Violence! and Thou savest not. Why dost Thou let me see iniquity, and why beholdest Thou misery?

The Lord's answer is:

Behold ye among the heathen, and regard, and wonder marvellously: for I will work a work in your days, which ye will not believe, though it be told you. For lo, I raise up the Chaldeans, that bitter and hasty nation, which shall march through the breadth of the land, to possess the dwelling-places that are not theirs. They are terrible and dreadful: their judgment and their dignity shall proceed of themselves. Their horses are swifter than panthers, and fiercer than the evening wolves; their horsemen spread themselves, coming from afar; they fly hither, hastening, like an eagle, to devour. They come all for violence: their faces sup up as the east wind, they sweep up captives as sand. They scoff at the kings, and the princes are a scorn to them; they deride every stronghold; they heap dust,[1] and take it.

But the prophet cannot contemplate the approaching doom of his race unmoved:

Art Thou not from everlasting, O Lord, my God, my Holy One? We shall not die. O Lord, Thou hast ordained them for judgment; and, O mighty God, Thou hast established them for correction.[2] Thou art of purer eyes than to behold evil, and canst not look on iniquity! Wherefore then lookest Thou on them that deal treacherously,[3] and holdest Thy tongue when the wicked devoureth one more righteous than himself? And makest men as the fish of the sea, as the creeping things, that have no ruler over them?[4] He lifteth them all up with his hook, he draweth them into his net, and gathereth them into his draw-net; he rejoiceth thereat, and is glad. Therefore he sacrifices to his net, and burns incense to his drag; because by them his portion is fat, and his meat plenteous. Shall he therefore empty his net, and not spare continually to slay the nations?

The doom of Babylon:

I will stand upon my watch-tower, and station myself on the fortress, and will watch to see what He will say in me, and what I shall answer to my plea. Then the Lord answered me, and said: Write the vision, and make it plain on the tablets, that he may run who readeth it. For the vision is yet for the appointed end, and striveth towards the goal, and doth not lie; though it tarry, wait for it; because it will surely come, it will not stop short. Lo, he who is elated, not tranquil is his soul within him, but the righteous liveth in his confidence in God. Like a man transgressing by wine, the proud man resteth not,[5] neither keepeth at home; he enlargeth his desire as hell, and is as death, and cannot be satisfied, but gathereth to him all nations, and heapeth to him all people. Shall

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[1] That is: mounds. [2] Not for destruction.

[3] The Chaldeans. [4] Are men reduced to the level of fish?

[5] The Babylonians were much addicted to wine. Intoxicated by his successes, his self-confidence does not know any limits.

not all these take up a parable against him, and a taunting proverb against him, and say: Woe to him who increaseth that which is not his! how long? and to him that loadeth himself with many pledges! Shall they not rise up suddenly that shall bite thee, and awake that shall vex thee, and thou shalt be for booties to them? Because thou hast spoiled many nations, all the remnant of the people shall spoil thee; because of men's blood, and violence done to the land, to the city, and to all the inhabitants thereof. Woe to him who procureth wicked gain for his house, that he may set his nest on high, that he may be delivered from the power of evil! Thou hast consulted shame to thy house by cutting off many people, and hast sinned against thy soul. For the stone shall cry out of the wall, and the beam out of the timber shall answer it. Woe to him who buildeth a town with blood, and establisheth a city by iniquity![1] Woe to him who giveth his neighbor drink, to thee who puttest thy bottle to him, and makest him drunken also, that thou mayest look on their nakedness! Thou art filled with shame for glory; drink thou also, and let thy nakedness be uncovered: the cup of the Lord's right hand shall be turned to thee, and shameful spewing shall be on thy glory. What profiteth the graven image that the maker thereof hath graven it; the molten image, and a teacher of lies, that the maker of his work trusteth therein, to make dumb idols. Woe to him who saith to the wood: Awake! to the dumb stone: Arise! Behold, it is laid over with gold and silver, and there is no breath at all in the midst of it. But the Lord is in His holy temple: let all the earth keep silence before Him.

The prophet is strong in his conviction of the redeeming "end" of judgment:

I heard, and trembling seized my breast; my lips quivered at the sound: rottenness entered into my bones; I trembled under myself, that I am silently to await the day of trouble, when he that shall attack me cometh up. For though the fig-tree will not blossom, and there be no yield on the vines; the labor of the olive fails, and the fields bear no food, the fold is empty of the flock, and there is no ox in the stall: Yet I will rejoice in the Lord, I will be joyful in the God of my salvation. The Lord God is my strength, and He maketh my feet like hinds' feet, and He maketh me to walk in my high places.

159. THE PROPHET JEREMIAH. JEHOAHAS AND JEHOIAKIM, KINGS OF JUDAH.

(2 Kings, 23. 2 Chron. 36.)

JEHOAHAS (Sallum) was twenty-three years old when he began to reign. The people[2] had placed him, Josiah's younger son, upon the throne; but he was speedily (in three months) removed from it by PHARAOH-NECO, king of Egypt, then by his victory over Josiah in military possession of the kingdom. Neco loaded him with chains, set a penalty of one hundred talents of silver and one talent of gold upon the

[1] The costly buildings of Babylon had been erected by the spoils of conquered nations and by the blood of multitudes.

[2] The party who held Josiah's and Jeremiah's views. Eliakim, the elder son of Josiah, was opposed to his father's policy.

land, and made ELIAKIM (609–598), the elder son of Josiah, king, turning his name to JEHOIAKIM. Jehoahas was carried away captive to Egypt and died there. Jehoiakim was twenty-five years old when he began to reign, and he reigned eleven years. He did that which was evil in the sight of the Lord.[1] He is reproached by the prophet Jeremiah with covetousness, injustice, luxury, thirst for blood, and selfish extravagance.

JEREMIAH,[2] the son of Hilkiah, was a priest, and a native of *Anathoth*, a small place not far from Jerusalem. When called by the Divine Spirit very early to the prophetical office he begged to be excused: Ah, Lord God! said he, behold, I cannot speak; for I am young. But the Lord said to him: Say not, I am young; for thou shalt go wherever I shall send thee, and whatsoever I command thee thou shalt speak. Be not afraid of their faces; for I am with thee, to deliver thee, saith the Lord. His prophecies commenced about the 13th year of the reign of Josiah and continued through the wicked and turbulent reigns of Jehoahaz, Jehoiakim, Jeconiah, and Zedekiah. During a period of forty-two years he denounced the judgments of God against the people, warned them, and urged them to repent. He was, as he himself says, "rising early and speaking," and protesting, and as the result of this there came reproach and derision daily. He was mocked, betrayed, persecuted by his own kindred, so that he exclaimed: "I said: I will not speak any more in His name, but His word was in my heart as a burning fire, shut up in my bones, and I was weary with forbearing, and I could not stay."

When, at a festival in the Temple, soon after the accession of Jehoiakim, Jeremiah had predicted that the Temple would be made like *Shiloh*[3] and Jerusalem would become a curse to all the nations of the earth, he was seized by the priests, the prophets and all the people, and all joined in the demand for his death. But Jeremiah said: The Lord sent me to prophesy against this house and against this city all the words that ye have heard. Therefore now amend your ways and your doings, and obey the voice of the Lord your God; and the Lord will repent of the evil that He has pronounced against you. As for me, behold, I am in your hand; do with me as seems good and meet to you: but know ye for certain, that if you put me to death, you shall surely bring innocent blood upon yourselves, and upon this city, and upon the inhabitants thereof; for of a truth the Lord has sent me to you to speak all these words in your ears. Then said the princes and all the people to the priests and to the prophets: This man is not worthy to die; for he has spoken to us in the name of the Lord our God. Has not MICAH the *Morashite*, in the days of Hezekiah, uttered a like prophecy with impunity? By putting him to death we might procure great evil against our souls. Thus for a time Jeremiah escaped.

Different, however, was the fate of URIAH, the son of Samaja, who prophesied against the land, and fled for his life into Egypt. He was fetched forth out of there to Jehoiakim, who slew him with the sword and cast his dead body into the graves of the common people. Jeremiah would have been served by the wicked Jehoiakim in the same manner, but for the protection of some courtiers, especially of AHIKAM, the son of Shaphan.

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[1] Josephus says that Jehoiakim was an unjust man and an evil doer. Ezekiel describes him as oppressive and cruel.

[2] יִרְמְיָהוּ whom Jehovah sets up.

[3] A city in Ephraim, where the tabernacle was set up. For the idolatry of Israel this once favored city was forsaken and brought to ruin.

160. THE KING OF BABYLON THREATENS JUDAH. PROPHECY OF JEREMIAH.

(2 Kings, 24. Jerem. 46 and 26.)

It was not for long that Jehoiakim was tributary to Pharaoh. For in the fourth year of Jehoiakim's reign, Nebuchadnezzar, the son of the king of Babylon, defeated the Egyptian king at Carchemish,[1] and deprived him of all his Syrian possessions. This fall of Egypt caused joy in Jerusalem.

The prophet Jeremiah, however, understood forthwith that Nebuchadnezzar was the Lord's instrument—or, as he calls him, "*the Lord's servant,*" Jer. 25, 9—to execute a commission of punishment upon Judah and many other nations for their sins. Thus we read in the prophecy of Jeremiah:

The word of the Lord which came to Jeremiah the prophet against the Gentiles, against Egypt, against the army of Pharaoh Neco, king of Egypt, which was by the river Euphrates, in Carchemish, which Nebuchadnezzar, king of Babylon, smote in the fourth year of Jehoiakim, the son of Josiah, king of Judah. Order ye the buckler and shield, and draw near to battle. Harness the horses; and get up, ye horsemen, and stand forth with your helmets; furbish the spears, and put on the brigandines. Wherefore have I seen them dismayed and turned away back? and their mighty ones are beaten down, and have fled apace, and look not back: for fear was round about, saith the Lord. Let not the swift flee away nor the mighty man escape; they shall stumble, and fall toward the north by the river Euphrates.

Who is this that cometh up as a flood, whose waters are moved as the rivers?[2] Egypt riseth up like a flood, and its waters are moved like the rivers; and the Egyptian saith: I will go up, and will cover the earth; I will destroy the city and the inhabitants thereof. Come up, ye horses; and rage, ye chariots; and let the mighty men come forth; the Ethiopians and the Libyans,[3] that handle the shield; and the Lydians, that handle and bend the bow. For this is the day of the Lord God of hosts, a day of vengeance, that He may avenge Him of His adversaries: and the sword shall devour, and it shall be satiate and made drunk with their blood: for the Lord God of hosts hath a sacrifice in the north country by the river Euphrates. Go up into Gilead, and take balm, O virgin, the daughter of Egypt: in vain shalt thou use many medicines; for thou shalt not be cured. The nations have heard of thy shame, and thy cry hath filled the land: for the mighty man hath stumbled against the mighty, and they are fallen both together.

Now when after the victory over the Egyptians, the Chaldeans advanced to face about Judah, a great consternation came over the people; many inhabitants of the neighborhood of Jerusalem fled into the capital; and in the fifth year of Jehoiakim a day of fasting was appointed, to implore the

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[1] A city on the Euphrates. According to Rawlinson, close to Hierapolis, or Mabug.

[2] A beautiful allusion to the overflowing of the Nile, which made Egypt fruitful.

[3] Inhabitants of Africa, the neighbors and allies of Egypt.

help of God against the Chaldeans. Jeremiah, not venturing to come forth publicly, commanded his secretary, BARUCH, the son of Nerijah, to read a roll which contained exhortations to the people, and which he had caused him to write down, in order to present their supplications before the Lord, and to avert every one from his evil way: "for great is the anger and the fury that the Lord has pronounced against this people." And Baruch did according to all that Jeremiah, the prophet, commanded him; he took the book up to the Temple, and read it, where all the people could hear.

"From the thirteenth year of Josiah (thus it is said in the writing read by Baruch) even to this day, that is, the three and twentieth year, the word of the Lord has come to me, and I have spoken to you, rising early and speaking; but ye have not hearkened. When He said: Turn ye again now every one from his evil way; go not after other gods; and I will do you no hurt, yet you have not hearkened to Me. Therefore, behold, I will send and take all the families of the north, saith the Lord, and Nebuchadnezzar the king of Babylon, My servant, and will bring them against this land, and against the inhabitants thereof, and against all these nations round about, and will utterly destroy them, and make them an astonishment, and a hissing, and perpetual desolations. Moreover, I will take from them the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the sound of the millstones, and the light of the candle. This whole land shall be a desolation, and an astonishment; and these nations shall serve the king of Babylon seventy years. And when seventy years are accomplished, I will punish the king of Babylon, and that nation, saith the Lord, for their iniquity, and will make it perpetual desolations. For many nations and great kings shall make them servants also; and I will recompense them according to their deeds, and according to the works of their own hands."

When the princes had heard all these words, they were afraid, and said to Baruch: We must surely tell the king all these words. Go, hide thyself, thou and Jeremiah; and let no man know where you are. And they went in to the king, and told him all the words; and he sent his servant to bring the roll. It was brought and read before the king, and before all the princes who stood beside him. Now the king sat in the winter-house in the ninth month, and there was a fire on the hearth burning before him. And when only a small part of it had been read, the king cut it in angry contempt into pieces, and cast it into the fire, until all the roll was consumed. Then the king commanded to arrest Baruch the scribe, and Jeremiah the prophet, but the Lord hid them.

Nebuchadnezzar now invaded Judea, and, having laid siege to Jerusalem, made himself master of it in the ninth month, called *Kislev* (November), on the 18th day of the month, and having then taken Jehoiakim prisoner, he put him in chains, to carry him to Babylon. But he having humbled himself to Nebuchadnezzar, and submitted to become his tributary,

was again restored to his kingdom. But, before Nebuchadnezzar removed from Jerusalem, he had caused great numbers of the people to be sent captive to Babylon. At the same time also, he carried away a great part of the vessels of the house of the Lord to put them in the house of Bel, his god, at Babylon. Therefore, from hence must be reckoned the seventy years of the Babylonish captivity foretold by the prophet Jeremiah.

Jehoiakim, after he had served the king of Babylon three years, rebelled against him, hoping perhaps, as Nebuchadnezzar was engaged in distant wars, to attain to independence.

The king of Babylon not being at once able to chastise him, sent orders to all his lieutenants and governors in those parts to make war upon him; thus various bands of Chaldeans, Syrians, Moabites, and others plundered his land; till at last Nebuchadnezzar advanced himself with a regular army upon Jerusalem. But before it reached the city, whether by a conspiracy or sudden violence, Jehoiakim fell; and so hated was he, that his body was refused burial, and cast out upon the open ground around the city, to be a prey to dogs and birds.

The fear of a king is as the roaring of a lion; whoso provokes him to anger sins against his own soul.—Prov. 20, 2.

Trust ye no more in man, whose breath is in his nostrils; for of what account is he to be made.—Isa. 2, 22.

161. JEHOIACHIN CARRIED CAPTIVE TO BABYLON.

(2 Kings, 24. Jerm. 22, 24.)

JEHOIACHIN, or JECONIAH,[1] succeeded his father. He was eighteen[2] years old when he began to reign.

At that time the lieutenants and governors of the provinces that were under Nebuchadnezzar's subjection in those parts, came up against Jerusalem, and the city was besieged. After three months Nebuchadnezzar himself came thither with his army, and when Jehoiachin saw that he was unable to defend himself, he went out to him, with his mother, his servants, his princes, and officers, and delivered himself into his hands.

Nebuchadnezzar now plundered the Temple and carried out thence all its treasures, and the treasures of the king's house, and cut in pieces all the vessels of gold which Solomon had made in the Temple of the Lord. And he put in chains

[1] 1 Chron. 3, 16; or in short CONIAH.—Jerem. 22, 24.

[2] According to 2 Chron. 36, 9, *eight* years, which is probably the error of a copyist.—Comp. Jerem. 22, 28.

Jehoiachin and carried him away to Babylon, and with him the king's mother, his wives, all the princes, nobles, and artificers,—10,000 captives. And thus was fulfilled the word of the Lord, foretold by Jeremiah:

As I live, saith the Lord, though Coniah the son of Jehoiakim king of Judah were the signet upon My right hand, yet would I pluck thee thence; and I will give thee into the hand of them that seek thy life, and into the hand of them whose face thou fearest, even into the hand of Nebuchadnezzar king of Babylon, and into the hand of the Chaldeans. And I will cast thee out, and thy mother that bore thee, into another country, where ye were not born; and there shall ye die. But to the land whereunto they desire to return, thither shall they not return. Is this man Coniah a despised broken idol? is he a vessel wherein is no pleasure? wherefore are they cast out, he and his seed, and are cast into a land which they know not? O earth, earth, hear the word of the Lord. Thus saith the Lord: Write ye this man childless, a man that shall not prosper in his days: for no man of his seed shall prosper, sitting upon the throne of David, and ruling any more in Judah.

Among the captives was also EZEKIEL, the son of Buzi, who was at that time twenty-five years old, and who in later times, as a prophet of God, pronounced the Lord's word to the exiles at the river of *Chebar in Babylonia*. Jehoiachin was kept a captive for thirty-seven years through the reign of Nebuchadnezzar, but, on Evil-merodach's accession to the Chaldean throne, he was brought out of prison, placed at the head of the subdued kings in Babylon, with appointments and allowances befitting his rank.

For I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children to the third and fourth generations of them *that hate Me*.—2 Mos. 20, 5.

162. ZEDEKIAH, KING OF JUDAH. JEREMIAH'S EXHORTATION TO YIELD TO THE AUTHORITY OF BABYLON.

(2 Kings, 24, 17–20. Jeremiah, 27–29.)

The king of Babylon made MATTANIAH, Jehoiachin's father's brother, king in his stead, and changed his name to ZEDEKIAH (598–588). Zedekiah was twenty-one years old when he began to reign, and his reign of eleven years was evil and unfortunate. Although he bound himself to subjection by a solemn oath in the name of God, he, nevertheless, did not bear patiently the yoke of the king of Babylon, and stimulated by false prophets and evil advisers, tried to shake it off. But the prophet Jeremiah exhorted him against any revolt, saying:

Bring your necks under the yoke of the king of Babylon, and serve him and his people, and live. Why will ye die, thou and thy people, by the sword, by the famine, and by the pestilence? Hearken not to the words of the prophets who say: Ye shall not serve the king of Babylon; for they prophesy a lie to you. I have not sent them, says the Lord. If

they be prophets, and if the word of the Lord be with them, let them now make intercession to the Lord of hosts, that the vessels which are left in the house of the Lord, and in the house of the king of Judah, and at Jerusalem, go not to Babylon. For thus saith the Lord of hosts, the God of Israel, concerning the vessels that remain in the house of the Lord, and in the house of the king of Judah and of Jerusalem: They shall be carried to Babylon, and there shall they be until the day that I visit them, saith the Lord; then will I bring them up, and restore them to this place. And it came to pass, that a certain prophet, HANANIAH of Gibeon, deluded the people by false hopes, saying: Thus speaks the Lord of hosts: Within two full years will I bring again into this place all the vessels of the Lord's house, and Jeconiah the king, with all the captives: for I will break the yoke of the king of Babylon. Then the prophet Jeremiah said to him in the presence of all the people: Amen! the Lord do so, and perform thy words! Nevertheless, hear thou now this word that I speak in thy ears, and in the ears of all the people: The prophet who prophesies peace, when his word shall come to pass, then he shall be known, that the Lord has truly sent him. Then Hananiah took the yoke from off the prophet Jeremiah's neck, broke it, and said: Thus says the Lord: Even so will I break the yoke of Nebuchadnezzar king of Babylon from the neck of all nations within the space of two full years. And the prophet Jeremiah went his way. Then the word of the Lord came to Jeremiah. Go and tell Hananiah, saying: Thus says the Lord: Thou hast broken the yokes of wood; but thou shalt make for them yokes of iron. For thus says the Lord of hosts, the God of Israel: I have put a yoke of iron upon the neck of all these nations, that they may serve Nebuchadnezzar king of Babylon. Hear now, Hananiah; the Lord hath not sent thee, but thou makest this people to trust in a lie. Therefore, thus says the Lord: Behold, I will cast thee from off the face of the earth; this year thou shalt die, because thou hast taught rebellion against the Lord. So Hananiah the prophet died the same year in the seventh month.

In like manner the prophet Jeremiah exhorted the captives in Babylon not to aggravate their yoke by indulging in false hopes of prompt deliverance. When one day Zedekiah sent a legation to Babylon, Jeremiah charged them with a letter, which the legates were ordered by him to read publicly, and in which there was said:

Build ye houses, and dwell in them; and plant gardens, and eat the fruit of them; and seek the peace of the city whither the Lord has caused you to be carried away captives, and pray to the Lord for it; for in the peace thereof shall ye have peace. For thus says the Lord of hosts, the God of Israel: Let not your prophets and your diviners, who are in the midst of you, deceive you; for they prophesy falsely to you in My name: I have not sent them. For thus says the Lord: After seventy years be accomplished at Babylon I will visit you, and perform My good word toward you, in causing you to return to this place.

In the fourth year of Zedekiah's reign, ambassadors were assembled in Jerusalem from most of the neighboring nations, from Edom, Moab, Ammon, Tyre, and Sidon, with the purpose of soliciting Zedekiah to join in a confederacy against the Chaldeans. Jeremiah, however, uttered the most austere warnings before the people at large and the foreign ambassadors against any resistance whatever. He sent a

yoke to every one of the ambassadors, intimating by this sign that God had decreed their subjection to the Babylonian empire, and that it was their wisdom to submit. The prophet addressed similar admonitions to Zedekiah, which seem to have made some impression upon him; for he journeyed to Babylon in the same year, evidently with the purpose of repelling the suspicions disseminated against him, and assuring the king of his loyalty.

If a man vow a vow to the Lord, or swear an oath to bind his soul with a bond, he shall not break his word; he shall do according to all that proceeds out of his mouth.—4 Mos. 30, 2.

163. THE PROPHET EZEKIEL.

It was about the same time that EZEKIEL,[1] the son of Buzi, a prophet of the priestly order, who had been carried away captive to Babylon with Jehoiachin, was seized with the prophetic spirit. In the thirtieth year of his age, walking there by the river Chebar, in deep meditation, probably, upon the destinies of his country, "the hand of Jehovah" rested upon him, and the Lord appeared to him on a throne supported by cherubim and wheels; and He directed him to go and declare the Divine Will to his exiled countrymen, and to exhort them to bow submissively under the hand of God, and to yield quietly to the Babylonian government. Son of man!—thus was the Lord's word to him—I send thee to the children of Israel, to a rebellious nation; they are impudent in their countenance and hardened in their hearts. Whether they will hear, or whether they will forbear, yet shall they know that there has been a prophet among them. And thou, son of man! be not afraid of them, though briars and thorns be with thee, and thou dost dwell among scorpions, be not afraid of their words, nor be dismayed at their looks, though they be a rebellious house. But thou, son of man! open thy mouth, and eat what I give thee. And when I looked, says Ezekiel, behold, a hand was sent to me; and lo, a roll of a book was therein; and He spread it before me; and it was written within and without; and there were written therein lamentations, and warning, and woe. Moreover, He said to me: Son of man! eat what thou findest, eat this roll, and go speak to the house of Israel. Then did I eat it; and it was in my mouth as honey for sweetness. Then the spirit took me up, and I heard behind me a voice of a great rushing, saying: BLESSED BE THE GLORY OF THE LORD FROM HIS PLACE!

The emblem of a siege.—Ez. 4.

Thou also, son of man! take thee a tile, and lay it before thee, and portray upon it the city, even Jerusalem; and lay siege against it, and build a fort against it, and cast a mount against it; set the camp also against it, and set battering rams against it round about. Moreover take an iron pan, and set it for a wall of iron between thee and the city: and set thy face against it, and it shall be besieged, and thou shalt lay siege against it. This shall be a sign to the house of Israel.

Type of the captivity both of king and people.—Ez. 12.

In the sixth year of the captivity the word of the Lord came to Ezekiel, saying: Son of man! prepare stuff for removing, and remove by day in their sight. Dig through the wall in their sight, and carry out thereby. In their sight bear it upon thy shoulders, and carry it forth in the twi-

[1] יְחֶזְקֵאל *the strength of God.*

light; thou shalt cover thy face, that thou see not the ground: for I have set thee for a sign unto the house of Israel. And in the morning came the word of the Lord unto me, saying: Son of man! hath not the house of Israel, the rebellious house, said unto thee: What doest thou? Say thou unto them: Thus says the Lord God: This burden concerns the prince in Jerusalem, and all the house of Israel that are among them. Say: I am your sign: As I have done, so shall it be done unto them; they shall remove and go into captivity. And the prince that is among them shall bear upon his shoulder in the twilight, and shall go forth: they shall dig through the wall to carry out thereby; he shall cover his face, that he see not the ground with his eyes. My net also will I spread upon him, and he shall be taken in my snare: and I will bring him to Babylon to the land of the Chaldeans, yet shall he not see it, though he shall die there. And I will scatter toward every wind all that are about him to help him, and all his bands; and I will draw out the sword after them. And they shall know that I am the Lord, when I shall scatter them among the nations, and disperse them in the countries.

The destruction of Jerusalem shown by the figure of a boiling pot.—Ez. 24.

Again in the ninth year, in the tenth month, on the tenth day of the month, the word of the Lord came to me, saying: Son of man! write thee the name of the day, even of this same day: the king of Babylon set himself against Jerusalem this same day. And utter a parable to the rebellious house, and say to them: Thus says the Lord God: Set on a pot, set it on, and also pour water into it. Gather into it every good piece, the thigh, and the shoulder; fill it with the choice bones. Therefore thus says the Lord God: Woe to the bloody city, to the pot whose scum is therein, and whose scum is not gone out of it! Woe to the bloody city! I will even make the pile for fire great. Heap on wood, kindle the fire, that the scum of it may be consumed.

Thus the Lord unceasingly directed the attention of those in Jerusalem through Jeremiah, and of those in captivity through Ezekiel to the approaching sad catastrophe, and now the day of the dreadful judgments of God came.

164. ZEDEKIAH REBELS AGAINST NEBUCHADNEZZAR. JERUSALEM IS TAKEN.

(2 Kings, 25, 1-7. Jeremiah, 27. 34. 51. 52.)

In the ninth year of his reign Zedekiah, contrary to solemn treaty with Nebuchadnezzar, entered into a league with Pharaoh-Neco of Egypt, openly declared a revolt against the Chaldeans, and refused longer to pay the tribute to the king of Babylon. Hence arose a third invasion by the Chaldeans. On the tenth day of the tenth month of the same year (עשרה בטבת), Nebuchadnezzar and all his host came against Jerusalem, pitched against it, and built forts against it round about. The king of Egypt did not advance to the assistance of Zedekiah till Jerusalem was besieged.

Now Zedekiah caused Jeremiah to be inquired of as to the issue of this siege; the prophet predicted the taking of the city by the Chaldeans. Nevertheless Zedekiah did not de-

spond, and resolved to continue the defense courageously. He proclaimed freedom to all Hebrew slaves, in order thereby to strengthen his troops. There were also new hopes derived from the tidings that Pharaoh-Hophra, who had just succeeded to the throne of Egypt, led the forces which his father had collected to the relief of Zedekiah. Upon the capture of Gaza by the Egyptians, Nebuchadnezzar suspended the siege of Jerusalem and marched against Pharaoh. He joined battle with him, defeated him, and drove him out of all Syria. As soon as the king of Babylon had departed from Jerusalem, the false prophets deceived Zedekiah, and said that the king of Babylon would not make any more war against him, and that even those then in captivity would soon return. The use which the wretched princes and wealthy men made of the respite thus granted them was to force all those unhappy persons, whom lately they had set free, to return to slavery, breaking thus their solemn covenant. Jeremiah desponding, now resolved to go to his native city, *Anathoth.* But at the gate one of the rulers seized, and falsely accused him of being a deserter to the Babylonians. Jeremiah in consequence of this accusation had to endure all sorts of cruelties and was thrown into prison.

The Babylonian forces returned and lay before Jerusalem eighteen months, and besieged it with the utmost vigor. At the same time two of the greatest calamities fell upon the inhabitants of the hard pressed city, famine and pestilential distemper, and made great havoc among the people. Jeremiah, though in prison, did not rest, but proclaimed aloud, and exhorted the multitude to open the gates and admit the king of Babylon ; for by doing so they would be preserved, otherwise destroyed. But the rulers came to the king, accused Jeremiah, and complained of him, as of a mad man, and one who disheartened the people. The king having given them permission to do with the prophet whatever they wished, they presently came into the prison, seized Jeremiah and let him down with a cord into a pit full of mire that he might die there by suffocation. But there was one of the king's servants, an Ethiopian by descent, who told the king what a state the prophet was in. The king repented of having delivered up the prophet to the rulers, and bade the Ethiopian take thirty men of the royal guards and cords with them and draw the prophet up immediately. The Ethiopian having done so, left Jeremiah in prison at the king's command, who secretly sent for, and adjured him to give him counsel from God. The prophet again pressed him to surrender; but false shame and fear prevented the king from following his advice. In the mean time all the horrors of

famine and pestilence as described by Jeremiah in his Lamentations prevailed in the beleaguered city. The children and sucklings swooned in the streets, saying to their mothers; Where is corn and wine? The young and the old lay on the ground in the streets, and women even ate the infants they had swaddled with their hands. Nevertheless the inhabitants bore the siege with courage and patience, dismayed neither by the famine nor by the pestilence, for eighteen months. At length the catastrophe came. About midnight on the ninth day of the fourth month, in the eleventh year of Zedekiah, the besiegers silently entered the sleeping city, seized the Temple and posted themselves there on the high vantage-ground. Quickly the alarm spread far and wide, and Zedekiah, with the poor remains of his army, fled through the opposite gate towards Jericho, hoping to find safety on the other side of the Jordan; but at break of day the Babylonians pursued and overtook him not far from Jericho. He was carried to Nebuchadnezzar at *Riblah*, a place in the Lebanon and about ten days' march from Jerusalem. Zedekiah spoke with his conqueror face to face. With a refinement of cruelty, Nebuchadnezzar first slew his sons before his face, and then put out the eyes of the unhappy father, and loaded him with fetters of brass, and thus the last king of the royal house of David, blind and childless, was led away into the foreign prison of Babylon, where he remained a close prisoner till his death. And these things happened according to two remarkable predictions delivered against this unhappy prince by Jeremiah and Ezekiel, viz.: that his eyes should see the eyes of the king of Babylon, as Jeremiah prophesied, and that he should not see Babylon, though he was to die there, as predicted by Ezekiel.

Thus Judah was carried away out of their land, about 860 years after they were put in possession of it by Joshua; 468 years after David began to reign over it; 388 years from the division of the ten tribes, and 134 years from the destruction of the kingdom of Israel.

Arise, O Jerusalem! who hast drunken from the hand of the Lord, the cup of His fury, the dregs of the cup of trembling, thou hast drunken, thou hast wrung them out.—Isa. 51, 17.

165. DESTRUCTION OF JERUSALEM. GEDALIAH.

(2 Kings. 25, 8-26. Jeremiah 39-44. 52.)

Now the king of Babylon sent NEBUZARADAN, the general of his army, to Jerusalem, to pillage and burn the Temple and the royal palace, to lay the city in ruins, and to trans-

plant the people into Babylon. The general did accordingly. On the seventh day of the fifth month (אב) Nebuzaradan returned to Jerusalem. Two days were occupied in collecting the booty that was still to be found in the Temple and the city. On the third day (תשעה באב,[1] the ninth day of the month Ab) the Temple and the city were committed to the flames.

He then removed the people, and took SERAIAH, the high priest, and ZEPHANIAH, the priest that was next to him, the rulers who guarded the Temple, seven friends of Zedekiah, his scribe, and sixty other rulers as prisoners, and carried them to the king at Riblah. Here, at the king's command, the high-priest and the rulers were beheaded. Nebuchadnezzar himself led all the rest captives to Babylon. He left the poor and those that had deserted in the country, and appointed GEDALIAH, the son of Ahikam, who was the friend and protector of Jeremiah, for their governor. Gedaliah was a man of a gentle and righteous disposition. He ordered the people to cultivate the ground, and pay an appointed tribute to the king of Babylon. Before leaving, Nebuzaradan took Jeremiah, the prophet, out of prison, and tried to persuade him to go with him to Babylon. But the prophet had no inclination to follow him, nor to dwell anywhere else; but expressed a wish to live in the ruins of his country, and in the midst of its destruction. When the general understood what Jeremiah's purpose was, he enjoined Gedaliah to take all possible care of him, and to supply him with whatever he wanted, and after having given the prophet rich presents, he dismissed him. Then Jeremiah went to Gedaliah, the son of Ahikam to Mizpeh, and dwelt with him among the people who were left in the land.

Now when all the captains of the forces heard that the king of Babylon had made Gedaliah governor in the land, they came to him to Mizpeh, even ISHMAEL, the son of Nethaniah, of the seed royal, JOHANAN and JONATHAN the sons of Kareah, and others, they and their men. And Gedaliah swore to them and to their men, saying: Fear not to serve the Chaldeans; dwell in the land, and serve the king of Babylon, and it shall be well with you. But in the seventh month, Ishmael came with ten men to Gedaliah, and treacherously murdered him, and many of the Jews and the Chaldeans that were with him at Mizpeh,[2] and compelled the wretched remnant of the Jews to retire with him towards the country

[1] Hebrew devotion still commemorates the desolation of Jerusalem by solemn fast and humiliation.

[2] Gedaliah's death was afterwards observed as a national fast in the seventh month (צום גדליה).

of the Ammonites. But Johanan, the son of Kareah, raised a force to revenge this mad and cruel act, pursued Ishmael, overtook him, and recovered from him the people whom he had forced to follow him: but the assassin himself escaped with eight men to his place of refuge. Johanan, through fear of the Chaldeans, discrediting Jeremiah's prophecy, carried the remnant of the people that he had recovered from Ishmael and the prophet Jeremiah into Egypt. Here, according to one tradition, Jeremiah was stoned by his own people; while, according to another, he afterwards went to Babylon, and died there.

The heart is deceitful above all things, and desperately wicked: who can know it?—Jerem. 17, 9.

166. THE LAMENTATIONS OF JEREMIAH.

It came to pass that after Israel was carried away captive, and Jerusalem made desolate, that the prophet Jeremiah bewailed Jerusalem with this Lamentation, and, bitterly weeping and mourning, said:

How doth the city sit solitary, that was full of people! how is she become as a widow! She that was great among the nations, and princess among the provinces, how is she become tributary! She weepeth sore in the night, and her tears are on her cheeks. Among all her lovers she has none to comfort her: all her friends have dealt treacherously with her,—they have become her enemies. Judah is gone into captivity, she dwelleth among the heathen, she findeth no rest. The ways of Zion do mourn, because none come to the solemn feasts: all her gates are desolate: her priests sigh, her virgins are afflicted, and she is in bitterness. Is it nothing to you, all ye that pass by? Behold, and see if there be any sorrow like to my sorrow, which is done to me, wherewith the Lord has afflicted me in the day of His fierce anger. For these things I weep; my eye runneth down with water, because the comforter that should relieve my soul is far from me: my children are desolate, because the enemy prevailed. Zion spreadeth forth her hands, and there is none to comfort her.

The Lord is righteous; for I have rebelled against His commandments. Hear, I pray you, all people, and behold my sorrow: my virgins and my young men are gone into captivity; the children and the sucklings swoon in the streets of the city. They say to their mothers: Where is the corn and wine? When they swooned as the wounded in the streets of the city, when their soul was poured out into their mothers' bosom. What thing shall I liken to thee, O daughter of Jerusalem? What shall I equal to thee, that I may comfort thee, O virgin daughter of Zion? for thy breach is great like the sea: who can heal thee? All that pass by, clap their hands at thee; they hiss and wag their head at the daughter of Jerusalem, saying: Is this the city that men call: The perfection of beauty, The joy of the whole earth? The Lord has done that which He had devised; He has fulfilled His word that He had commanded in the days of old: He has thrown down, and has not pitied.

Remember, Lord, what has befallen, look down on our reproach. Our heritage is gone to strangers, our home to foreigners. Our skins are like an oven, parched by the fierce heat of famine. Young men are grinding at the mill, boys faint beneath loads of wood. The elders from the gate have ceased, young men from their music. The crown is fallen from our head.

Woe! woe! that we have sinned. 'Tis therefore that our hearts are faint, therefore our eyes are dim. For Zion's mountain is desolate, the foxes walk on it. Thou, O Lord, remainest for ever; Thy throne from generation to generation. Wherefore dost Thou forget us for ever, and forsake us so long time? Turn Thou us to Thee, O Lord, and we shall be turned; renew our days as of old.

167. THE PROPHET OBADIAH.

Obadiah, of whose personal history nothing certain is known, is supposed to have prophesied after the destruction of Jerusalem by the Chaldeans (588, C. E.). He announced the destruction of Edom for their pride, violence, as well as for their unseemly rejoicing after the downfall of Jerusalem. He also foretold the restoration of Judah and its victory over all enemies.

Thus says the Lord concerning Edom: The pride of thy heart hath deceived thee, thou that dwellest in the clefts of the rocks, whose habitation is high; that saith in his heart: Who shall bring me down to the ground? Though thou exalt thyself as the eagle, and though thou set thy nest among the stars, thence will I bring thee down, saith the Lord. For thy violence against thy brother Jacob, shame shall cover thee, and thou shalt be cut off for ever. On the day that thou stoodest on the other side, on the day that the strangers carried away captive his forces, and foreigners entered into his gates, and cast lots upon Jerusalem, even thou wast as one of them. But thou shouldst not have looked on the day[1] of thy brother on the day that he became a stranger; neither shouldst thou have rejoiced over the children of Judah on the day of their destruction; neither shouldst thou have spoken proudly in the day of distress. Neither shouldst thou have stood in the cross-way, to cut off those of his that did escape;[2] neither shouldst thou have delivered up those of his that did remain in the day of distress. For the day of the Lord is near upon all the heathen: as thou hast done, it shall be done to thee: thy reward shall return upon thy own head. But upon Mount Zion shall be deliverance, and there shall be holiness; and the house of Jacob shall possess their possessions. And saviours shall come up to Mount Zion to judge the Mount of Esau; and the kingdom shall be the Lord's.

168. EZEKIEL AFTER THE DESTRUCTION OF JERUSALEM.

(Ezek. 34. 37.)

Jerusalem had already been in ruins eighteen months, as Ezekiel had foretold to the exiled captives. Nevertheless, the false prophets did not cease to deceive the people. Then the hand of God came upon Ezekiel. He reproves, in the name of God, the ill-conduct of these prophets and the shepherds of Israel in general; and promises a general restoration of God's people, and their future happy condition under the government of God himself:

[1] Behold his fall with satisfaction.

[2] Probably the Edomites availed themselves of their intermediate position to cut off the Jews that were fleeing to Egypt.

Son of man, prophesy against the shepherds[1] of Israel, prophesy, and say to them: Thus saith the Lord God to the shepherds: Woe be to the shepherds of Israel that do feed themselves! should not the shepherds feed the flocks? Ye eat the fat, and ye clothe you with the wool, ye kill them that are fed: but ye feed not the flock. The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought back that which was gone astray, neither have ye sought that which was lost; but with force and with cruelty have ye ruled them. And they were scattered, because there is no shepherd: and they became meat to all the beasts of the field, when they were scattered. My sheep wandered through all the mountains, and upon every high hill: yea, My flock was scattered upon all the face of the earth, and none did search or seek after them. Therefore, O ye shepherds, hear the word of the Lord! Thus saith the Lord God: Behold, I am against the shepherds; and I will require My flock at their hand, and cause them to cease from feeding the flock. Behold, I, even I, will both search My sheep, and seek them out. As a shepherd seeketh out his flock on the day that he is among his sheep that are scattered; so will I seek out My sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day. And I will bring them out from the people, and gather them from the countries, and will bring them to their own land, and feed them upon the mountains of Israel by the rivers, and in all the inhabited places of the country. And I, the Lord, will be their God, and My servant David a prince among them; I the Lord have spoken it. And I will make with them a covenant of peace, and will cause the evil beasts to cease out of the land: and they shall dwell safely in the wilderness, and sleep in the woods. And I will make them and the places round about My hill a blessing; and I will cause the shower to come down in its season; there shall be showers of blessing. And the tree of the field shall yield its fruit, and the earth shall yield its increase, and they shall be safe in their land, and shall know that I am the Lord, when I have broken the bands of their yoke, and delivered them out of the hand of those that served themselves of them. And they shall no more be a prey to the heathen, neither shall the beasts of the land devour them; but they shall dwell safely, and none shall make them afraid. And I will raise up for them a plant of renown, and they shall be no more consumed with hunger in the land, neither bear the shame of the heathen any more. Thus shall they know that I, the Lord their God, am with them, and that they, even the house of Israel, are My people, saith the Lord God. And ye My flock, the flock of My pasture, and I am your God, saith the Lord God.

The dead hope of the exiled captives revived:

The hand of the Lord was upon me, and carried me out in the Spirit of the Lord, and set me down in the midst of the valley which was full of bones, and caused me to pass by them round about: and behold, there were very many in the open valley; and lo, they were very dry. And He said to me: Son of man! can these bones live? and I answered: O Lord God! Thou knowest. Again He said to me: Prophesy upon these bones, and say to them: O ye dry bones, hear the word of the Lord! Thus saith the Lord God to these bones: Behold, I will cause breath to enter into you, and ye shall live: and I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live; and ye shall know that I am the Lord. So I prophesied as I was commanded: and as I prophesied, there was a noise, and behold a shaking, and the bones came together, bone to his bone. And

[1] *Shepherd*, in the prophetical writings, comprehends both civil and ecclesiastical governors.

when I beheld, lo, the sinews and the flesh came up upon them, and the skin covered them above; but there was no breath in them. Then said He unto me: Prophesy to the wind, prophesy, son of man! and say to the wind: Thus saith the Lord God: Come from the four winds, O breath! and breathe upon these slain, that they may live. So I prophesied as He commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army. Then He said unto me: Son of man! these bones are the whole house of Israel; behold, they say: Our bones are dried, and our hope is lost; we are cut off for our parts. Therefore prophesy and say to them: Thus saith the Lord God: Behold, O My people! I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall know that I am the Lord, when I have opened your graves, O My people! and brought you up out of your graves; and shall put My Spirit in you, and ye shall live, and I shall place you in your own land: then shall ye know that I the Lord have spoken it, and performed it, saith the Lord.

169. THE JEWS IN THE BABYLON EXILE.

The Jews carried into captivity were transplanted into Babylon, where they dwelled together in considerable bodies as colonists, and became possessed of property. More we do not know of their treatment as captives. The better portion of the captives were home-sick, longed eagerly to return to the land of their fathers; this was their highest desire. The feelings of the patriotic and religious exiles are left on record in many an elegiac Psalm, that was sung in the foreign land.

PLAINTIVE OR MOURNFUL POEM.

By the rivers of Babylon, there we sat down,
Yea, we wept when we remembered Zion.
We hanged our harps on the willows in the midst of it,
For there they that had carried us captive asked of us a song;
And they that made us mourn asked for mirth,
[Saying] 'Sing us one of the songs of Zion.'
How can we sing a song of Jehovah in a foreign land?
If I forget thee, O Jerusalem, let my right hand forget [its cunning].
Let my tongue cleave to the roof of my mouth,
If I do not remember thee,
If I prefer not Jerusalem above my chief joy. (Ps. 137.)

THE BOOK OF DANIEL.

170. DANIEL AND HIS COMPANIONS AT NEBUCHADNEZZAR'S COURT.

(Daniel 1.)

King Nebuchadnezzar commanded ASHPENAZ, the chief of his house officers, to choose a number of royal and noble Hebrew youths; who were remarkable for beauty and intelligence, to be brought up at his court, and trained in the language and learning of the Chaldeans. The King appointed them a daily provision of food and wine from his own table, intending so to feed them for three years, until they should come and wait upon him.

Among those that were chosen were DANIEL,[1] HANANIAH, MISHAEL, and AZARIAH, named by the chief officer BELTESHAZZAR,[2] Shadrach, Meshach, and Abed-nego. But Daniel and his three companions resolved not to defile themselves with the food and wine coming from the King's table,[3] and having been brought by God into favor with Melzar, their trainer, they requested him to give them pulse (that is, vegetables,) to eat and water to drink. But he replied: I fear my lord, the King; for, if after a while, he should see your faces look paler and thinner than those of the other young men who eat food from the King's table, you would endanger my head to the King. And Daniel replied: Prove thy servants, I pray thee, ten days. So he consented to them in this matter, and by God's blessing they so flourished upon this ten days' trial of a vegetable diet and water, that they were henceforward not interfered with, while in learning and understanding they quickly outstripped all the other youths.

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[1] דָּנִיֵּאל (God is my Judge). According to the statement of Josephus, Daniel was a prince of the royal house.

[2] I. e. *The Prince of Bel.*

[3] They refused to eat of food offered to idols. It was a custom to offer some part of the beasts which they killed for food in sacrifice to their gods; and to pour out some of their wine as a libation to them.

Now at the end of the three years, the chief officer brought them in before the King. Nebuchadnezzar communed with them, and among all those who had been chosen for his servants was found none like Daniel, Hananiah, Mishael, and Azariah; they, therefore, were admitted to stand before the King.

Train up a child in the way he should go, and when he is old he will not depart from it.—Prov. 22, 6.

Remember thy Creator in the days of thy youth.—Eccl. 12, 1.

171. DANIEL INTERPRETING NEBUCHADNEZZAR'S DREAM. HIS ADVANCEMENT.

(Daniel 2.)

In the second year of his reign,[1] Nebuchadnezzar dreamed a dream that troubled him so that he could not sleep. Then he commanded to call all the wise men of Babylon, and he said to them: I have dreamed a dream, and am troubled because of it. Then the wise men spoke to the King: O king, live for ever! tell thy servants the dream, and we will show the interpretation. The king answered: The thing has gone from me: if ye will not make known to me the dream itself, with the interpretation thereof, ye shall be cut to pieces, and your houses shall be torn down and made into heaps. The wise men said again: There is not a man upon the earth who can show the king's matter. Then the king was full of wrath, and furious, and ordered the execution of the whole tribe of astrologers, magicians, and wise men. In this decree the death also of Daniel and his companions was involved. Now when he had heard of it, he tried to obtain, through Arioch, the captain of the King's guard, an audience, and he besought the King for some delay, promising that, if time should be given him, he would show the dream and its interpretation. His request having been complied with, Daniel made the thing known to his three companions, and they desired mercies of the God of heaven concerning this secret. Then was it revealed to Daniel in a night vision, and he blessed the God of heaven.

Now Daniel went to the King and said: There is a God in heaven who reveals secrets, and makes known to the King Nebuchadnezzer what shall be in the latter days. Thy dream and the visions of thy head upon thy bed, are these: Thou, O King! sawest, and behold a great image! This great image, whose brightness was excellent, stood before

[1] Of his reigning alone, having reigned some years with his father.

thee; and the form thereof was terrible. Its head was of fine gold, its breast and its arms of silver, its belly and its thighs of brass, its legs of iron, its feet part of iron and part of clay. Thou sawest it, until there came a stone, cut out without hands, that struck the image upon its feet and broke them to pieces. Then the image fell, and the iron, the clay, the brass, the silver, and the gold were all broken together into pieces and became like the chaff of the threshing-floor; and the wind carried them away, that no place was found for them. But the stone that smote the image became a great mountain, and filled the whole earth. This was the King's dream! And now we will tell the interpretation thereof before the king. Thou, O king! whom the God of heaven has given power, and strength, and glory, thou art this head of gold. And after thee shall arise another kingdom inferior to thine; then the third kingdom of brass, which shall bear rule over all the earth. And the fourth kingdom shall be strong as iron: and shall break to pieces and bruise all. And whereas thou sawest the feet and toes, part of potter's clay, and part of iron, this kingdom shall be divided; and shall be partly strong, and partly broken. And in the days of these kingdoms shall the God of heaven set up a kingdom, which shall never be destroyed, and shall not be left to other people; but it shall break into pieces and consume all the other kingdoms, but it shall stand for ever, as the stone cut out of the mountain had broken the image in Nebuchadnezzar's dream. The great God has made known to the king what shall come to pass hereafter, and the dream is certain, and the interpretation thereof sure. Then the king Nebuchadnezzar fell upon his face before Daniel and said: It is true that your God is a God of gods, and a Lord of kings. Then the king made Daniel a great man, and made him ruler over the whole province of Babylon, and chief over all the wise men of Babylon. And because Daniel requested it, he set Shadrach, Meshach, and Abed-nego over the affairs of the province of Babylon. But Daniel was a constant attendant at the King's court.

A passionate man abounds in transgression.—Prov. 29, 22.

The Lord is far from the wicked, but He hears the prayer of the righteous.—Prov. 15, 29.

For the Lord gives wisdom, from His mouth proceeds knowledge and understanding.—Prov. 2, 6.

172. THE THREE MEN IN THE FIERY FURNACE.

(Daniel 3.)

Nebuchadnezzar the king made an image of gold, whose

height was threescore cubits (or fifteen times larger than a man), and the breadth thereof six cubits. He set it up in the plain of Dura, in the province of Babylon. Then Nebuchadnezzar the king sent to gather together the princes, the captains, the officers, and all the rulers of the provinces, to come to the dedication of the image which he had set up. Now a herald cried aloud: To you it is commanded, O people, nations of all languages! That at what time ye hear the sound of the cornet, flute, harp, and all kinds of instruments, ye fall down and worship the golden image that Nebuchadnezzar the king has set up. And whoso falleth not down and worshippeth shall the same hour be cast into the midst of a burning fiery furnace. The command was obeyed, and men of all nations and languages who had been brought under Nebuchadnezzar's dominion fell down before the idol. But some of the Chaldeans came to the king, and spoke against the Jews, saying: There are certain Jews whom thou hast set over the affairs of the province of Babylon,[1] Shadrach, Meshach, and Abed-nego, these men, O king! have not regarded thee; they do not worship the golden image which thou hast set up. Then Nebuchadnezzar sent in a rage for these men, and said to them: If you worship not the golden image which I have set up, you shall be cast that very hour into the midst of a burning, fiery furnace; and who is that God that shall deliver you out of my hands? And they answered and said to the king: O Nebuchadnezzar! we do not think it necessary to answer thee in this matter. Behold, our God whom we serve, is able to deliver us, and if not, be it known to thee, O king! that we never will serve thy gods, nor worship the golden image which thou hast set up, and will abide by the consequences. Then was Nebuchadnezzar full of fury, and the form of his visage was changed, and he commanded that they should heat the furnace seven times hotter than it was heated before. Then Shadrach, Meshach, and Abed-nego were bound and thrown into the fiery furnace. And because it was exceeding hot, the flame killed the men who cast Shadrach, Meshach, and Abed-nego in. But soon Nebuchadnezzar the king was astonished, and rose up in haste, and said: Did not we cast three men bound into the midst of the fire? They answered and said: True, O king! Lo, he exclaimed, I see four men loose, walking in the midst of the fire, and they have no hurt, and the form of the fourth is like a son of gods. Then Nebuchadnezzar came near to the mouth of the burning fiery furnace, and

[1] Who have been raised by thy favor, and are under the highest obligations to thee. Daniel was not at Babylon, or was too high in office for any one to venture to accuse him.

said: Shadrach, Meshach, and Abed-nego, ye servants of the most high God! come forth, and come hither. And the three men came forth of the midst of the fire before all the rulers and people, without one single injury either to their clothes, or even to a hair of their heads. Then Nebuchadnezzar said: Blessed be your God! who has sent His angel, and has delivered His servants that trusted in Him. Therefore, I make a decree: That whoever speak any thing amiss against the God of Shadrach, Meshach, and Abed-nego, shall die; because there is no other God who can deliver after this sort.

When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee; when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee.—Isa. 43, 2.

173. DANIEL INTERPRETS THE HANDWRITING ON THE WALL. THE CAPTURE OF BABYLON.

(Daniel, 5.)

Babylon, the city "built with blood" (Habak. 2, 12.), was to sink in blood. Evil-merodach, the son and successor of Nebuchadnezzar, who released Jehoiachin, the king of Judah, from prison was murdered after a two years' reign by Neriglissar, his sister's husband,[1] and was succeeded by an infant son, named Labrosoarchad, who was murdered after a reign of nine months. Upon his death the crown apparently reverted to another son[2] of Nebuchadnezzar, named Nabonned. In the fifteenth year of his reign (or C. E. 539) he made Belshazzar, his son, his co-regent and governor of Babylon. Cyrus, the king of Media and Persia, having defeated Nabonned[3] in the open field, appeared before Babylon and besieged it. Belshazzar, the second king, and the inhabitants of Babylon were confident and secure, because they thought the city impregnable and had twenty years' provision within its walls. But its doom was near at hand. The efforts of the great Persian king were directed to divert the stream of the Euphrates, which surrounded Babylon, and to enter the city by its bed.

When the work was complete, Belshazzar gave the Persian king the opportunity for a surprise by a great festival[4] which he had made to a thousand of his lords in his palace.

While he got heated by the wine, he sent for the golden and silver vessels which Nebuchadnezzar had taken from the Temple at Jerusalem, and he drank wine out of them with his princes, lords, and wives, and praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone. In the midst of his mirth and cups, he suddenly saw

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[1] Called by Jerem., 39, 3, 13, Nergal-sharezer, the Rab-mag, or high priest.

[2] Or, as others think, the husband of another of his daughters.

[3] Labynetus, according to Herodotus.

[4] Probably an anniversary feast, since, according to Herodotus, Cyrus knew of it beforehand.

the fingers of a man's hand, which wrote in the full light of the candelabra upon the plaster of the wall, upon which he cast his eye. He was struck with astonishment and dread, changed color and trembled so violently that his knees even smote one against another. He cried aloud to bring the wise men. They came, but none of them could read and interpret the writing. Now the queen said: O king, live for ever! Let not thy thoughts trouble thee, nor let thy face be sad. There is a man in thy kingdom in whom is the spirit of God, and in those days when thy father Nebuchadnezzar lived, great wisdom was found in him. Let Daniel be called, whom the king named Belteshazzar, and he will tell the interpretation.[1] And when Daniel came, the king said to him: I have even heard of thee, that the spirit of the gods is in thee, and that light and understanding and excellent wisdom is found in thee. Now all the wise men that have been brought in before me, could not read this writing on the wall nor show the interpretation of the thing. If thou canst read the writing, and make known to me the interpretation thereof, thou shalt be clothed with scarlet, and have a chain of gold about thy neck, and shalt be the third[2] ruler in the kingdom.

Then Daniel answered and said before the King: Let thy gifts be to thyself, and give thy rewards to another; yet I will read the writing to the King, and make known to him the interpretation. Because thou hast lifted up thyself against the Lord of heaven; and they have brought the vessels of His house before thee, and thou, and thy lords, and thy wives have drunk wine in them. And thou hast praised the idols of silver, and gold, of brass, iron, wood, and stone, which see not, nor hear, nor know: but the God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified. Therefore the part of the hand was sent from Him, and was this writing written. And these are the words of it:

מְנָא מְנָא תְקֵל וּפַרְסִין

MENE, MENE, TEKEL, UPHARSIN.

This is the interpretation: MENE: God has NUMBERED thy kingdom, and finished it. TEKEL: Thou art WEIGHED in the balances, and art found wanting. PERES: Thy kingdom is DIVIDED, and given to the Medes and Persians. Then Belshazzar commanded, and they clothed Daniel with scarlet, and put a chain of gold about his neck, and made

[1] Without doubt Daniel had been deprived of his office during the stormy interval which followed the forty-three years' long reign of Nebuchadnezzar.

[2] Belshazzar was himself the second ruler, his father being the first, and he gave Daniel the post next in dignity and power to his own.

a proclamation concerning him, that he should be the third ruler in the kingdom. That same night came Cyrus with the army of the Medes, and Belshazzar the King of the Chaldeans was slain, together with his nobles, amidst their revelling as the prophet Jeremiah[1] prophesied. And DARIUS,[2] the Median, took the kingdom, being about 62 years old, who reigned about two years, and then Cyrus took possession of the whole empire.

Jeremiah's prophecy on the severe judgment of God against Babylon (Jerem. 51):

Babylon hath been a golden cup in the Lord's hand, that made all the earth drunken; the nations have drunk of her wine; therefore the nations are mad. Babylon is suddenly fallen and destroyed: howl for her; take balm for her pain, if so be she may be healed. We would have healed Babylon, but she is not healed; forsake her, and let us go every one into his own country; for her judgment reacheth to heaven, and is lifted up even to the skies. The Lord has brought forth our righteousness:[3] come, and let us declare in Zion the work of the Lord our God. Make bright the arrows; gather the shields: the Lord has raised up the spirit of the kings of the Medes,[4] for His device is against Babylon, to destroy it; because it is the vengeance of the Lord, the vengeance of His temple.[5] Set up the standard upon the walls of Babylon, make the watch strong, set up the watchmen, prepare the ambushes: for the Lord has both devised and done that which He spoke against the inhabitants of Babylon. Behold, I am against thee, O destroying mountain, saith the Lord, which destroyest all the earth: and I will stretch out my hand upon thee, and roll thee down from the rocks, and will make thee a burnt mountain. And they shall not take of thee a stone for a corner, nor a stone for foundations; but thou shalt be desolate for ever, saith the Lord. Set ye up a standard in the land, blow the trumpet among the nations, prepare the nations against her, call together against her the kingdoms of Ararat,[6] Minni,[7] and Ashchenaz;[8] appoint a captain against her; cause the horses to come up as the bristling locusts. Prepare against her the nations with the kings of the Medes, the captains thereof, and all the rulers thereof, and all the land of his dominion. And the land shall tremble and sorrow; for every purpose of the Lord shall be performed against Babylon, to make the land of Babylon a desolation without an inhabitant. The mighty men of Babylon have forborne to fight[9] they have remained in their holds: their might has failed; they became as women: they[10] have burned her dwelling-places; her bars are broken. One post shall run to meet another, and one messenger to meet another, to show the king of Babylon that his city is taken at one end, and that the passengers are stopped, and the reeds they have burned with fire,[11] and the men of war are affrighted. For thus saith the Lord of

[1] Comp. page 299.

[2] Either Astyages, grandfather of Cyrus, or Cyaxares, Cyrus's uncle. The last supposition agrees with the account of Josephus, who identifies this Darius with Cyaxares II., the son of Astyages.

[3] Vindicated our (the Jews) cause.

[4] Cyrus and Darius.

[5] Ironical advice to Babylon.

[6, 7, 8] The greater and less Armenia, Phrygia.

[9] The Babylonians gave Cyrus battle, but being overthrown, they durst never fight more.

[10] The enemy have.

[11] Herodotus mentions a marsh set fire to by the soldiers who had plenty of torches to make way for their entrance.

hosts, the God of Israel; the daughter of Babylon is like a threshing-floor, it is time to thresh her: yet a little while, and the time of her harvest shall come. Nebuchadnezzar the king of Babylon has devoured me, he has crushed me, he has made me an empty vessel, he has swallowed me up like a dragon, he has filled his belly with my delicates, he has cast me out. The violence done to me and to my flesh be upon Babylon, shall the inhabitant of Zion say: and my blood upon the inhabitants of Chaldea, shall Jerusalem say. Therefore thus says the Lord: Behold, I will plead thy cause, and take vengeance for thee; and I will dry up her sea,[1] and make her springs dry. And Babylon shall become heaps, a dwelling-place for dragons, an astonishment and a hissing, without an inhabitant. They shall roar together like lions: they shall yell as lions' whelps. In their heat[2] will I make their feasts, and I will make them drunken, that they may rejoice, and sleep a perpetual sleep, and not wake, saith the Lord. I will bring them down like lambs to the slaughter, like rams with he-goats. How is *Sheshach*[3] taken! and how is the praise of the whole earth surprised! how has Babylon become an astonishment among the nations!

174. DANIEL IN THE DEN OF LIONS.

(Daniel, 6.)

Darius, the Midian, took the kingdom, being about 63 years old. It pleased him to set over the kingdom a hundred and twenty princes, and over these three presidents; of whom Daniel was first, that the princes might give accounts to them, and the king should have no damage. Therefore the presidents and princes disliked Daniel and sought to find some fault in him; but he was so wise and prudent, that they could accuse him of nothing. He was, however, known to be very strict in worshipping his God, and here they contrived a plan to do him harm. Then they assembled together to the king, and said thus to him: King Darius, live for ever! All the presidents of the kingdom, the governors, and the princes, have consulted together to establish a royal statute, and to make a firm decree, that whosoever shall ask a petition of any God or man for thirty days, save of thee, O king, he shall be cast into the den of lions. Now, O king, establish the decree, and sign the writing, that it be not changed, according to the law of the Medes and Persians, which alters not. Therefore king Darius signed the writing and the decree. Now when Daniel knew that the writing was signed, he went into his

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[1] The Euphrates.

[2] When they grew hot with wine.

[3] Sheshach = Babel. This word is the oldest specimen of writing in cypher. If the Hebrew alphabet be written out in order, and then under it you place the letters in reverse way, Sheshach becomes Babel, that is, Babylon. The cypher used by Jeremiah is called *atbash*, a name formed from the two first letters of the Hebrew alphabet, and the two last placed in a reverse order.

house; and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime.[1] Then these men came before the king and said: Daniel, who is of the children of the captivity of Judah, regards not thee, O king, nor the decree that thou hast signed, but makes his petition three times a day. As the king himself could not reverse the sentence, he with great regret and anxiety was obliged to deliver Daniel up to the lions. When they brought him to cast him into the den, the king said to him: Thy God whom thou servest continually, He will deliver thee. The sentence having been executed, a stone was brought, and laid upon the mouth of the den; and the king sealed it with his own signet,[2] and with the signet of his lords, and went to his palace, and passed the night fasting, and his sleep went from him. Early in the morning he arose, and went in haste to the den of lions, and cried with a lamentable voice: O Daniel, servant of the living God! was thy God able to deliver thee from the lions? Then said Daniel to the king: O king, live for ever! My God has sent His angel, and has shut the lions' mouths, that they have not hurt me: because before Him innocence was found in me; and also before thee, O king! have I done no wrong. Then was the king exceeding glad for him, and commanded that they should take Daniel up out of the den. Moreover he commanded, and they brought those men who had accused Daniel, and they cast them into the den of lions, them, their children, and their wives; and the lions had the mastery of them, and broke all their bones in pieces as soon as they came into the bottom of the den. Then king Darius wrote to all people, and nations of all languages of his land: Peace be multiplied to you! I make a decree: That in every dominion of my kingdom men tremble and fear before the God of Daniel: for He is the living God, and steadfast for ever, and His kingdom that which shall not be destroyed, and His dominion shall be even to the end. He delivereth and rescueth, and He worketh signs and wonders in heaven and on earth, who hath delivered Daniel from the mouths of the lions. So Daniel prospered in the reign of Darius, and in the reign of Cyrus the Persian.

Be guiltless before the Lord and before Israel.—4 Mos. 32, 22.

The Lord is known by the judgments which he executes; and the wicked is ensnared in the work of his own hands.—Ps. 91, 17.

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[1] He might, certainly, have prayed in a less public manner; but, as he had been seen before, he would not show signs of fear, or dishonor his God by having it supposed that he had given up praying.

[2] Probably the king thought that if Daniel escaped the lions, he might be privately murdered there.

THE
BOOK OF ESTHER.

175. KING AHASUERUS MAKES A GREAT FEAST. BANISHES VASHTI, AND MAKES ESTHER QUEEN.

(Esther, 1. 2.)

Now it came to pass in the days of Ahasuerus,[1] who reigned from India even to Ethiopia, over a hundred and twenty-seven provinces, that he made a feast to all his princes and servants, to display his majesty and wealth, in the third year of his reign. This feast lasted one hundred and eighty days. Then the king made a feast to all the people in the garden of the king's palace. The wine was given in golden vessels, and in abundance, so that every man might drink as much as he wanted. Also Vashti the queen made a feast for the women in the royal house. On the seventh day, when the heart of the king was merry with wine, he commanded the seven chamberlains who served in his presence, to bring Vashti the queen before the king with the crown royal, to show the people and the princes her beauty; for she was fair to look on. But the queen Vashti refused to come at the king's commandment by his chamberlains; therefore was the king very wroth, and his anger burned in him. Then the king said to the wise men, who sat the first in the kingdom: What shall we do to the queen Vashti according to law, because she has not performed the commandment of the king Ahasuerus by the chamberlains? And *Memucan*[2] answered before the king and the princes: Vashti the queen has not done wrong to the king only, but also to all the princes, and to all the people that are in all the provinces of the king Ahasuerus. For this deed of the queen shall come abroad

[1] According to Josephus, Artaxerxes Longimanus, who furthered the rebuilding of Jerusalem by permitting the departure of his favorite Jewish cup-bearer, Nehemiah; according to others, Xerxes.

[2] Memucan is mentioned last; he was probably the youngest privy counsellor, and therefore speaks first.

to all women, so that they shall despise their husbands in their eyes, when it shall be reported: the king Ahasuerus commanded Vashti the queen to be brought in before him, but she came not. If it please the king, let there go a royal commandment from him, and let it be written among the laws of the Persians and the Medes, that it be not altered, that Vashti come no more before king Ahasuerus; and let the king give her royal estate to another who is better than she. And when the king's decree which he shall make shall be published throughout all his empire, all the wives shall give to their husbands honor, both to great and small. And the saying pleased the king and the princes, and the king did according to the word of Memucan. For he sent letters through all the different provinces of his kingdom, commanding that every man should be ruler in his own house, and that this law should be made known to all the people.

After these things, when the wrath of king Ahasuerus was appeased, he remembered Vashti, and what was decreed against her. Then the king's servant said to him: Let there be fair young virgins sought for the king, and be gathered together in all the provinces of his kingdom, and let the maiden who pleases the king be queen instead of Vashti. And the thing pleased the king; and he did so.

Now in *Shushan*[1] there was a certain Jew, whose name was MORDECAI, a Benjamite, one of the captains, whom Nebuchadnezzar had carried away from Jerusalem with Jeconiah, or Jehoiachin, king of Judah. He had a cousin named ESTHER.[2] Her father and mother were dead; but when they died, Mordecai had taken Esther to his house, and since that time had brought her up as his own daughter. And the maiden was fair and beautiful. So it came to pass, when the king's commandment was made known, and many maidens were gathered together at Shushan the palace, that Esther was brought there among them, and given to the care of the king's officer who was the keeper of the women. Now when every maid's turn had come to go in to the king, whatsoever ornament or attendant she desired was given her. But when Esther's turn had come, she required nothing but what the officer had appointed. And Esther obtained favor in the sight of all them that looked upon her. So Esther was taken to king Ahasuerus into his house-royal in the tenth month, which is the month Tebeth, in the seventh year of his reign. The king loved Esther above all the women, and she obtained grace and favor in his sight more than all the virgins; so

[1] *Susa.* Under the Persian monarchy one of the royal cities.

[2] אֶסְתֵּר in Persian a *star*, before called *Hadassah* (myrtle).

that he set the royal crown upon her head, and made her queen instead of Vashti. Then the king made a great feast to all his princes and his servants, that was called Esther's feast, and he gave gifts to his servants for her sake. Esther did not make known to the king what nation she was derived from, for Mordecai had advised her not to tell it, and she was still careful to do all that Mordecai commanded her, as willingly as at the time when she was brought up with him.

Mordecai walked before the court of the women's house every day to know how Esther did, and what should become of her. In those days, while he sat at the king's gate, two of the king's chamberlains, Bigthan and Teresh, of those who kept the door, were wroth, and sought to lay hands on the king Ahasuerus. When the thing was known to Mordecai, he told it to Esther the queen; and Esther certified the king thereof in Mordecai's name. Inquisition was made of the matter, and it was found out; therefore they were both hanged on a tree: and it was written in the book of the Chronicles before the king.

Look not thou upon the wine when it is red, when it sparkles in the cup, when it goes down smoothly. At the last it bites like a serpent, and stings like an adder.—Prov. 23, 31. 32.

Grace and glory does the Lord dispense; He does not withhold any good thing from those who walk in uprightness.—Ps. 84, 12.

Have I eaten my morsel myself alone? has the fatherless not eaten thereof?—Job, 31, 17.

176. HAMAN'S EXALTATION, AND HIS PLANS AGAINST THE JEWS.

(Esther, 3.)

After these things did king Ahasuerus promote HAMAN, the son of Hammedatha, the *Agagite*,[1] and set his seat above all the princes that were with him. All the king's servants that were in the king's gate bowed, and reverenced Haman; for the king had so commanded concerning him. But Mordecai did not bow down, nor did he prostrate himself, although the king's servants expostulated with him, to make him sensible of his duty and his danger.[2] When Haman was told of it, he was highly enraged at him. He disdained, however, to lay hands on Mordecai alone; but resolved to make Mordecai's whole nation suffer, and to destroy all the Jews that were throughout the kingdom of Ahasuerus. In the first month,—that is, the month Nisan (March or April), in the twelfth year of the king Ahasuerus, they cast *Pur*,[3]—that

[1] Or, the Amalekite; Agag was the common name of their kings.

[2] Haman expected a species of divine adoration, which Mordecai refused.

[3] A corrupted Persic word for *pari*, signifying a lot.

is, the lot, before Haman to find out which day would be the *lucky day* for the accomplishment of the enterprise, and the fourteenth of the twelfth month Adar (February or March), was taken. Then Haman said to the king: There is a certain people scattered abroad and dispersed in all the provinces of thy kingdom, whose laws are diverse from all people; neither keep they the king's laws: therefore it is not for the king's profit to suffer them. If it please the king, let it be written that they may be destroyed: and I will pay ten thousand talents of silver[1] to bring it into the king's treasuries. And the king took his ring[2] from his hand, and gave it to Haman, the son of Hammedatha, and said: The silver is given to thee, the people also, to do with them as it seemeth good to thee. Then were the king's scribes called on the thirteenth day of the first month, and there was written according to all that Haman had commanded to the governors who were over every province, to every people after their language; in the name of king Ahasuerus was it written, and sealed with the king's ring. The letters were sent by posts or running-men, into all the king's provinces, to destroy, to kill, and to cause to perish all Jews, both young and old, little children and women, on one day, even upon the thirteenth day of the twelfth month which is the month Adar, and to take the spoil of them for a prey. And in Susa, the capital, and in the other towns of the realm, whithersoever the king's commandment and his decree came, there was great mourning among the Jews, and fasting, and weeping and wailing; and many lay in sackcloth and ashes. But the king and Haman sat down to drink.

Wherefore does the wicked contemn God? He has said in his heart: Thou wilt not requite it. Thou hast seen it, for Thou beholdest mischief and spite, to requite it with Thy hand.—Ps. 10, 13. 14.

The lot is cast into the lap, but the whole disposing thereof is of the Lord.—Prov. 16, 33.

177. ESTHER RESOLVES TO INTERCEDE WITH THE KING FOR HER PEOPLE.

(Esther, 4. 5.)

When Mordecai heard of all that was done, he rent his clothes, put on sackcloth with ashes, went out into the midst of the city, and cried with a loud and a bitter cry. So came he even before the king's gate; for none might enter the king's palace in sackcloth. Now Esther's maids and her

[1] Over sixteen millions of dollars.

[2] A law or decree sealed with the king's ring could not be changed.

chamberlains came and told it her. Then was the queen exceedingly grieved. She sent raiment to clothe Mordecai, and to take away his sackcloth from him, but he received it not. Then Esther called for Hatach, one of the king's chamberlains, whom he had appointed to attend upon her, and sent him to Mordecai, to know what it was, and why it was. And Mordecai told him of all that had happened. He sent a copy of the decree to the queen, and charged her to lose no time in seeing the king and make request and supplication to him for her people. The officer came and told Esther all the words of Mordecai. Then Esther sent word to him, saying: All the king's servants, and all people of the king's provinces know that whosoever shall come to the king into the inner court, without being called, must be put to death, except such to whom the king shall hold out his golden sceptre, that he may live, but I have not been called to come to the king's presence these thirty days. Having heard Esther's words, Mordecai commanded to answer her: Think not to thyself that thou shalt escape in the king's house, more than all the Jews. For if thou altogether keepest quiet at this time, then shall help and deliverance arise to the Jews from another place; but thou and thy father's house shall be destroyed; and who knows whether thou hast not come to the kingdom for such a time as this? Then Esther sent him by the same officer this reply: Go, assemble all Jews that are in Shushan, and fast 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 to the king, though not according to the law; and IF I PERISH, I PERISH. On the third day of the fast, Esther dressed in her royal garments, appeared within the inner court of the king's palace. The king was seated on his royal throne opposite to the gate of the house. And when the king saw Esther the queen standing in the court, she obtained favor in his sight: and he held out to Esther the golden sceptre that was in his hand. So Esther drew near, and touched the top of the sceptre. Then said the king to her: What wilt thou, queen Esther? and what is thy request? it shall be even given thee to the half of the kingdom.[1] Esther answered: If it seem good to the king, let the king and Haman come this day to the banquet that I have prepared for him. So the king and Haman came to the banquet that Esther had prepared. At the feast, the king again said to Esther: What is thy petition? it shall be granted thee: and what is thy request? even to the half of the kingdom it

[1] A proverbial expression, as much as to say: I will grant anything in reason, because thou art so dear to me.

shall be performed. Then answered Esther, and said: My petition and my request is: If I have found favor in the sight of the king, and if it please the king to grant my petition, and to perform my request, let the king and Haman come to another banquet that I shall make ready for them to-morrow, and then I will do as the king has said. Haman went forth that day joyful and with a glad heart; but when he saw how Mordecai sat there without moving at his approach, he was filled with anger, yet he said nothing. When he came to his home, he sent and called for his friends, and his wife. And Haman boasted to them of his riches and greatness, and told them how the king had promoted him and set him above all the princes, and above all the king's other servants. He said moreover: Yea, Esther the queen allowed no man to come in with the king to the banquet that she had made ready, excepting myself. And to-morrow I am invited to come again with the king to her house. Yet all this is of no avail to me, as long as I see Mordecai the Jew sitting at the king's gate. Then his wife and his friends said to him: Let a gallows be made fifty cubits high, and to-morrow speak to the king that Mordecai may be hanged thereon; then go merrily with the king to the banquet. The advice pleased Haman; and he caused the gallows to be made forthwith.

The wicked devises evil against the righteous, and gnashes upon him with his teeth—the Lord laughs at him, for He sees that his day is coming.—Ps. 37, 12, 13.

Thou shalt not stand by (idly) when thy neighbor's life is in danger.—3 Mos., 19, 16.

178. HAMAN'S FALL AND EXECUTION.

(Esther, 6, 7.)

In that same night the king could not sleep, and he ordered the Chronicles, or notes of what happened in the kingdom, to be brought and read to him. There he found recorded, how two of the king's chamberlains had made a conspiracy against the king, which Mordecai had discovered. And the king said: What honor and dignity has been done to Mordecai for this? There has nothing been done for him, was the answer. And the king said: Who is in the court? Now Haman had just come there, that he might ask the king's permission to have Mordecai hung on the gallows which was made ready for him. At Ahasuerus' command Haman came before him, and the king said to him: What shall be done to the man whom the king delights to honor?

Haman thought in his heart, to whom would the king delight to do honor more than to myself? So he answered: For the man whom the king delights to honor let the royal apparel be brought which the king is wont to wear, and the horse that the king rides upon, and the crown royal which is set upon his head: and let this apparel and horse be delivered to the hand of one of the king's most noble princes, that they may array the man withal whom the king delights to honor, and lead him on horseback through the streets of the city, and proclaim before him: Thus shall it be done to the man whom the king delights to honor. Then the king said to Haman: Make haste, and take the apparel and the horse, as thou hast said, and do even so to Mordecai the Jew, who sits at the king's gate: let nothing fail of all that thou hast spoken. Haman having obeyed the king's command made haste to his home, full of shame, and with his face covered. Instead of repeating the story of his greatness, he now told his wife and his friends of his misfortune, and they said: If Mordecai, before whom thou hast begun to fall, be of the seed of the Jews, thou shalt not prevail against him; but shalt surely fall before him. While they were still speaking together, the king's servants came and hastened to take Haman to the banquet that Esther had prepared.

So the king and Haman came to the banquet of Esther the queen. And the king again said to Esther: What is thy petition, queen Esther? and it shall be granted thee: and what is thy request? and it shall be performed, even to the half of the kingdom. Then Esther answered: If I have found favor in thy sight, O king! and if it please the king, let my life be given me at my petition, and my people at my request. For we are sold, I and my people, to be destroyed, to be slain, and to perish. If we had been sold for bondmen and bondwomen, I had held my tongue, although the enemy could not repay the king's damage. Who is he, and where is he, the king asked in a rage, who durst presume in his heart to do so? The adversary and enemy is this wicked Haman, was Esther's reply. Then Haman trembled before the king and the queen. The king arose in his wrath from the banquet and went into the palace-garden, but Haman, meanwhile, had fallen down in deadly terror before the queen and humbly begged for his life. When the king returned, one of his officers said: Behold the gallows fifty cubits high, which Haman had made for Mordecai, who saved the king's life, is standing in the house of Haman. Then the king said: Hang him thereon! This word was enough, and Haman was executed.

For without cause have they hid for me their net, without cause a pit have they dug for my soul. Let destruction come upon him unawares, and let his net, which he has hid, catch himself with a crash, let him fall into it. So shall my soul exult in God, it shall rejoice in His salvation.—Ps. 35, 7. 8. 9.

179. DELIVERANCE OF THE JEWS. ESTABLISHMENT OF THE FEAST OF PURIM.

(Esther, 8-10.)

On that day did the king Ahasuerus give the house of Haman to Esther the queen. And Mordecai came before the king; for Esther had revealed her near relationship to Mordecai, and her faith. The king took off his ring which he had taken from Haman, and gave it to Mordecai.[1] Then Esther fell down on her knees before the king, and besought him with tears to put away the decree of Haman against the Jews; for, said she: how can I endure to see the evil that shall come to my people? or how can I endure to see the destruction of my kindred? Now even the king could not change the decree, which he had allowed Haman to make, because no law or decree of the Medes and Persians, sealed with the king's ring, might ever be changed. But the king told Esther and Mordecai that they might make another decree concerning the Jews, such a one as they pleased, and might also seal it with the king's ring. Wherein the king granted the Jews to gather themselves together on the 13th day of the 12th month, and to stand for their life, to destroy, to slay, and to cause to perish all who should try to harm them.

Mordecai was now promoted to great honor as the king's favorite: and he went out from the presence of the king in royal apparel of blue and white, and with a great crown of gold, and with a garment of fine linen and purple; and the city of Shushan rejoiced and was glad. And the Jews had light and gladness and joy and honor.

As the day approached for the decree of Haman to be executed, the Jews, aware that they had many enemies, gathered themselves together in their cities, throughout all the provinces of the king Ahasuerus, to lay hand on such as sought their hurt. And instead of hurting them, all the rulers of the provinces, and officers of the king, helped the Jews, because the fear of Mordecai fell upon them. Some of the Jews' enemies, however, would not let them alone, and the Jews slew them. In the city of Shushan, they

[1] As a symbol that he was now prime minister.

destroyed 500 men; among these were the ten sons of Haman.[1]

So God saved Esther and her people from their enemies. Then Esther and Mordecai sent letters to all the Jews, telling them to keep the 14th and 15th day of the 12th month, every year, as a day of feasting and gladness, when they should rejoice together, and give presents to one another, and gifts to the poor. And because Haman had devised against the Jews to destroy them, and had cast *Pur*, that is, the lot, to ascertain the day most auspicious for the destruction of the Jews, these days were called Purim.

The wealth of the sinner is laid up for the just.—Prov. 13, 22.

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[1] The Jews did not attack, but merely acted in self-defence. "They gathered together," we are told, "to lay hands on *those that sought their hurt*."

THE BOOK OF EZRA.

FROM THE DECREE OF CYRUS TO THE CLOSE OF THE HOLY SCRIPTURES. C. E. 536-400.

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180. THE RETURN FROM CAPTIVITY.

(Ezra, 1-3.)

Now in the first[1] year of Cyrus king of Persia (C. E., 538,) that the word of the Lord by the mouth of Jeremiah might be fulfilled, the Lord stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing, saying: Thus says Cyrus king of Persia: The Lord God of heaven has given me all the kingdoms of the earth; and He has charged me to build Him a House at Jerusalem, which is in Judah. Who is there among you of all His people? his God be with him, and let him go up to Jerusalem and build the House of the Lord God of Israel. And whoever of the captive people is still left in any place where he has his abode, let the people among whom he dwells [the heathen population] help him with silver, and with gold, beside the freewill offering for the House of God in Jerusalem. Then rose up the chief of the fathers of Judah and Benjamin, and the priests, and the Levites, those whose spirit God had raised[2] to go up to build the House of the Lord. And all their neighbors helped them with goods, beasts, and precious things. Also Cyrus the king brought forth 4500 gold and silver vessels of the House of the Lord, which Nebuchadnezzar had carried away out of Jerusalem. Bearing these sacred vessels, and large presents, some 50,000 of the captives, led by ZERUBBABEL, a prince of the house of David, and by JOSHUA, a priest of the house of Aaron, set forth on their homeward march, and reached their destination before the commencement of the rainy season, so

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[1] His first year at Babylon, which was the first year of his sovereignty over the Jews.

[2] "Many remained in Babylon, since they were disinclined to relinquish their property."—Josephus, Ant. 11, 1.

that they had been fairly settled down towards the end of the summer.

Thanks to God for the deliverance:

Had not the Lord been for us,
Let Israel say—
Had not the Lord been for us,
When men rose up against us:

Then had they swallowed us up alive,
When their anger was kindled against us—
Then had the waters overwhelmed us,
The stream had gone over our soul—
Then had gone over our soul
The proudly swelling waters.

Blessed be the Lord, who hath not abandoned us
A prey to their teeth!
Our soul, like a bird hath it escaped
Out of the snare of the fowlers:
The snare was broken
And we—we escaped.

Our help is in the Name of the Lord,
The Creator of heaven and earth.—Ps. 124.

Joyful acknowledgment of God's mercy in the restoration of many of the captives to the Holy Land, and prayer for the safe return of the remainder of the exiles:[1]

When the Lord brought back the returning ones of Zion,
We were as those who dream.
Then laughter filled our mouth,
And our tongue a shout of joy.
Then said they among the heathen:
"Great things hath the Lord done for them"—
Great things hath the Lord done for us,
We became glad.
Lead back, O Lord, our captive ones,
As streams in the south country!
Those who sow with tears,
Shall reap with a shout of joy.
He goeth to and fro amidst weeping,
Bearing the scattering of the seed—
He cometh along with a shout of joy,
Bearing his sheaves.—Ps. 126.

When the seventh month had come, the people gathered themselves together as one man to Jerusalem. Then stood up Joshua, the priest, and Zerubbabel the son of Shealtiel, and restored the old altar of the God of Israel, to offer burnt-offerings thereon according to the forms prescribed in the Law of Moses, the man of God. From the first day of the seventh month began they to offer burnt offerings to the Lord, although the foundation of the Temple of the Lord was not yet laid. But they made the necessary preparations

[1] This psalm, 126, is attributed according to the Syriac to the prophets Haggai and Zechariah.

for the construction of the Temple. They gave money to the masons, and to the carpenters; and meat, and drink, and oil, to the Sidonians and Tyrians, to bring cedar trees from Lebanon to the sea of *Joppa*[1] according to the permission granted them by Cyrus, king of Persia.

Now in the second year of their coming to Jerusalem, in the second month, Zerubbabel the son of Shealtiel, and Joshua the son of Jozadak, appointed the Levites, from twenty years old and upward, to set forward the work of the house of the Lord. And when the builders laid the foundation of the Temple of the Lord, the priests stood in their apparel with trumpets, and the Levites the sons of Asaph[2] with cymbals, to praise the Lord, after the ordinance of David king of Israel. And they sang together by course in praising and giving thanks to the Lord, WHO IS GOOD, AND WHOSE MERCY ENDURETH FOR EVER TOWARD ISRAEL. And all the people shouted with a great shout, when they praised the Lord, because the foundation of the House of the Lord was laid. But many of the priests and Levites and chief of the fathers, who were ancient men, and had seen the first House, wept with a loud voice when the foundation of this House was laid before their eyes, whilst the people in general shouted aloud for joy.

The Lord does not cast for ever, but though He cause grief, yet will He have compassion according to the multitude of His mercies.—Lament., 3, 31. 32.

181. HOSTILITIES OF THE SAMARITANS. THE BUILDING IS HINDERED.

(Ezra, 4. 5.)

Now when the adversaries[3] of Judah and Benjamin heard that the children of the captivity intended to build a Temple to the Lord God of Israel; then they came to Zerubbabel, and to the chief of the fathers, and said: Let us build with you, for we seek your God, as you do; and we sacrificed to Him since the days of Esar-haddon, who brought us up hither. But Zerubbabel, and the rest of the chief of the fathers of Israel, said to them: You have nothing to do with us to build a house to our God,[4] we will build it ourselves as Cyrus, king of Persia, has commanded us. Then the Sama-

[1] The natural port of Jerusalem, from which it is distant less than 35 miles.

[2] It would seem as if no descendants of Heman or Jeduthun had returned.

[3] The Samaritans, a mixed race, partly Israelite but chiefly foreign, which had replaced to some extent the ancient inhabitants after they were carried into captivity by Sargon.

[4] The Samaritans had united idolatrous rites with the worship of Jehovah.

ritans were angry and did all they could to hinder the building, intercepting the supplies of stone and timber, riding into the undefended city and cutting down the workmen, jeering at these feeble Jews and their enterprise, and especially calumniating them at the Persian court. They bribed there counselors against them, to frustrate their purpose, all the days of Cyrus, even until the reign of Darius king of Persia.

In the days of Artaxerxes[1] these enemies wrote a letter to the king against Jerusalem in this sort: Be it known to the king that the Jews who came up to Jerusalem build the rebellious and the bad city, they make ready the walls thereof and lay the foundations. Be it known now to the king, that if this city be built, and the walls set up again, then will they not pay tribute, provision, or toll, and so at last shall damage be done to the kings. And the king did as the Samaritans asked him. He sent them the following answer: The letter which ye sent to us has been plainly read before me. And I commanded, and search has been made, and it is found that this city of old time has made insurrection against kings, and that rebellion and sedition have been made therein. There have been mighty kings also over Jerusalem, who have ruled over all countries beyond the river; and tribute, provision, and toll were paid to them. Give ye now commandment to cause these men to cease, and that this city be not built, until another commandment shall be given from me. Take heed now that ye fail not to do this: why should damage grow to the hurt of the kings? Delighted at their success the opponents of the Jews went up in haste to Jerusalem to the Jews, and made them to cease by force and power. Then ceased the work of the House of God which is at Jerusalem.

Thou hast been favourable, O Lord, unto Thy land,
Thou hast turned the captivity of Jacob;
Thou hast taken away the iniquity of Thy people,
Thou hast covered all their sin—(*Sela.*)
Thou hast drawn in all Thy wrath,
Thou hast turned from the heat of Thine anger.

Turn unto us again, O God of our salvation,
And cause Thine indignation against us to cease.
Wilt Thou for ever be angry with us,
Wilt Thou draw out Thine anger to all generations?
Wilt Thou not quicken us again,
That Thy people may rejoice in Thee?
Cause us to see, O Lord, Thy loving-kindness,
And grant us Thy salvation.

I will hear what God will speak — —
Yea, He speaketh peace to His people and to His saints;

[1] Properly Smerdis, the usurper.

Only let them not again fall into folly!
Yea, nigh unto those who fear Him in His salvation,
That glory may again dwell in our land.
Loving-kindness and truth shall meet together,
Righteousness and peace shall kiss each other.

Truth shall spring out of the earth,
And righteousness shall look down from heaven.
The Lord shall give every good thing,
And our land shall again yield its increase.
Righteousness shall go before Him
And attend unto the way of His steps.—Ps. 85.

Deliver my soul, O Lord, from lying lips, and from a deceitful tongue. —Ps. 120, 2.

182. THE PROPHETS HAGGAI AND ZECHARIAH.

The prophet HAGGAI[1] returned, in all probability, with Zerubbabel to Judea. In the second year of the reign of Darius (520 C. E.) he presented himself before Zerubbabel and Joshua the high-priest, and stimulated them to resume the building of the Temple, interrupted for fourteen years by the intrigues of the Samaritans. He commenced his work by remonstrating with the people for being so solicitous about the completion and adornment of their own houses, while they suffered the House of God to remain in an unfinished state; he predicts an abundant harvest as their reward; declares that the glory of the latter Temple should greatly surpass that of the former.

In the same time ZECHARIAH,[2] son of Berechiah, the head of one of the priestly families, preached as a prophet, and aided Haggai in the good work of guiding and encouraging the feeble remnant of Judah under the many difficulties which beset them. Exalting Zerubbabel and Joshua, he made them feel all the importance of their high mission, and predicted to them a brilliant success. In one of his visions he saw Joshua clothed by an angel in the costume of the High-priest. The same as Haggai, he founded the most beautiful hopes upon Zerubbabel and dreamed a throne for this descendant of David.

Then came the word of the Lord by Haggai, saying: Is it time for you to dwell in your wainscotted houses, while this House lieth waste? Now therefore thus saith the Lord of hosts: Consider your ways. Ye have sown much, and brought in little; ye have eaten, but have not had enough; ye have drunk, but have not been full; ye have clothed you, but have not been warm; and he that worked for wages worked for wages to put them in a bag pierced with holes. Thus saith the Lord of hosts: Consider your ways. Go up to the mountain, and bring wood, and build

[1] חַגַּי (festive, perhaps born at the feast of Tabernacles).

[2] זְכַרְיָה whom *Jah* remembers.

the house; and I will take pleasure in it, and I will be glorified, saith the Lord. Ye looked for much, and lo, it came to little; and when ye brought it home, I did blow upon it. Why? saith the Lord of hosts. Because of My House that is waste, and ye run every man to his own house. Therefore the heaven over you is stayed from dew, and the earth is stayed from her fruit. And I called for a drought upon the land, and upon the mountains, and upon the corn, and upon the new wine, and upon the oil, and upon that which the ground bringeth forth, and upon men, and upon cattle, and upon all the labor of the hands.

In the seventh month, on the twenty-first day of the month, came the word of the Lord by the prophet Haggai, saying: Speak now to Zerubbabel the son of Shealtiel, governor of Judah, and to Joshua the son of Josedech, the high-priest, and to the residue of the people, saying: Who is left among you that saw this House in her first glory? and how do ye see it now? is it not in your eyes in comparison of it as nothing? Yet now be strong, O Zerubbabal! saith the Lord; and be strong, O Joshua, son of Josedech, the high-priest! and be strong, all ye people of the land! saith the Lord, and work: for I am with you, saith the Lord of hosts: according to the word that I covenanted with you when ye came out of Egypt, so My spirit remaineth among you: fear ye not. For thus saith the Lord of hosts: Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land; and I will shake all nations, and the desire of all nations shall come: and I will fill this House with glory, saith the Lord of hosts. The silver is Mine, and the gold is Mine, saith the Lord of hosts. The glory of this latter House shall be greater than of the former, saith the Lord of hosts: and in this place will I give peace, saith the Lord of hosts.

In the eighth month, in the second year of Darius, came the word of the Lord to ZECHARIAH the son of Berechiah, the son of Iddo the prophet, saying: The Lord has been sore displeased with your fathers. Therefore say thou to them: Thus saith the Lord of hosts: Turn ye to Me, saith the Lord of hosts, and I will turn to you, saith the Lord of hosts. Be ye not as your fathers, to whom the former prophets have cried, saying: Thus saith the Lord of hosts: Turn ye now from your evil ways, and from your evil doings; but they did not hear, nor hearken unto me, saith the Lord. Your fathers, where are they? and the prophets, do they live for ever? But My words and My statutes, which I commanded My servants the prophets, did they not take hold of your fathers? and they returned and said: Like as the Lord of hosts thought to do to us, according to our ways, and according to our doings, so has He dealt with us.

I lifted up my eyes again, and looked, and behold a man with a measuring line in his hand. Then said I: Whither goest thou? And he said to me: To measure Jerusalem, to see what is the breadth thereof, and what is the length thereof. And, behold, the angel that talked with me went forth, and another angel went out to meet him. And said to him: Run, speak to this young man, saying: Jerusalem shall be inhabited as towns without walls for the multitude of men and cattle therein. For I, saith the Lord, will be to her a wall of fire round about, and will be the glory in the midst of her. Ho, ho, come forth, and flee from the land of the north, saith the Lord; for I have spread you abroad as the four winds of the heaven, saith the Lord. Deliver thyself, O Zion! that dwellest with the daughter of Babylon. For thus saith the Lord of hosts: After the glory hath He sent me to the nations which spoiled you: for he that toucheth you toucheth the apple of His eye. For, behold, I will shake My hand upon them, and they shall be a spoil to their servants: and ye shall know that the Lord of hosts has sent me. Sing and rejoice, O daughter of Zion! for, lo, I come, and I will dwell in the midst

of thee, saith the Lord. And many nations shall be joined to the Lord on that day, and shall be My people: and I will dwell in the midst of thee, and thou shalt know that the Lord of hosts has sent me to thee. And the Lord shall inherit Judah His portion in the holy land, and shall choose Jerusalem again. Be silent, O all flesh! before the Lord: for He is raised up out of his holy habitation. For thus saith the Lord of hosts: As I thought to punish you, when your fathers provoked Me to wrath, saith the Lord of hosts, and I repented not: so again have I thought in these days to do well to Jerusalem and to the house of Judah: fear ye not. These are the things that ye shall do: Speak ye every man the truth to his neighbor; execute the judgment of truth and peace in your gates; and let none of you imagine evil in your hearts against his neighbor; and love no false oath: for all these are things that I hate, saith the Lord.

183. THE TEMPLE IS FINISHED IN THE REIGN OF DARIUS. THE FEAST OF THE DEDICATION. THE PASSOVER.

(Ezra, 6.)

When these two prophets thus stirred up the people, and infused zeal into it, then rose up Zerubbabel and Joshua, and recommenced to build the house of God.

At that time came to them Tatnai, governor on the other side of the river, and Shethar-boznai, and their companions, and said thus to them: Who has commanded you to build this house, and to make up this wall? And they sent a letter to the king, wherein was written thus: Unto Darius the king, all peace! Be it known to the king, that we went into the province of Judea, to the House of the great God, which is built with great stones, and timber is laid in the walls; this work goeth fast on, and prospers in their hands. Then asked we the elders: Who commanded you to build this House, and to make up these walls? And thus they returned us answer, saying: We are the servants of the God of heaven and earth, and build the House that was built these many years ago, which a great king of Israel built and set up. But after that our fathers had provoked the God of heaven to wrath, He gave them into the hand of Nebuchadnezzar the king of Babylon, the Chaldean, who destroyed this House, and carried the people away into Babylon. But in the first year of his reign over Babylon, Cyrus made a decree to build this House of God. And the vessels also of gold and silver, which Nebuchadnezzar took out of the temple that was in Jerusalem, did Cyrus the king deliver to one, whose name was Sheshbazzar, whom he had made governor. Then came the same Sheshbazzar, and laid the foundation of the House of God, and since that time even until now has it been in

building, and yet it is not finished. Now therefore, if it seem good to the king, let there be search made in the king's treasure-house, which is there at Babylon, whether it be so, that a decree was made of Cyrus the king to build this House of God at Jerusalem, and let the king send his pleasure to us concerning this matter.

Then Darius the king commanded, and search was made in the house of the rolls, and there was found in the palace at Achmetha, in the province of the Medes, a roll, and therein was a record thus written: In the first year of Cyrus the king, the same Cyrus the king made a decree concerning the House of God at Jerusalem: Let the House of the Lord, the place where they offered sacrifices, be built again; let the foundations be strongly laid, and let the expenses be given out of the king's treasury. And also let the golden and silver vessels which Nebuchadnezzar took out of the Temple at Jerusalem, be restored, and brought again to the Temple that shall be built there. As soon as King Darius found this decree, he sent word to the Samaritans to let the men of Judah build the House of the Lord, and not to disturb them. The king wrote further: Moreover, I make a decree, that of the king's goods, even of the tribute beyond the river, forthwith expenses be given to the Jews, so that they be not hindered in finishing the work. And that which they have need of, both young bullocks, and rams, and lambs, for the burnt-offerings of the God of heaven, wheat, salt, wine, and oil, according to the appointment of the priests at Jerusalem, let it be given them day by day without fail. Also I have made a decree, that whoever shall alter this word, let timber be pulled down from his house, and a gallows shall be built of it, and he shall be hung thereon; and his house destroyed, and never rebuilt. And the God who has caused His name to dwell there destroy all kings and people that shall put to their hand to alter and to destroy this House of God which is at Jerusalem. I Darius have made a decree; let it be done with speed.

And the elders of the Jews built, and they prospered according to the prophesying of Haggai the prophet and Zechariah the son of Iddo. They built and finished the House. On the third day of the month Adar, which was in the sixth year of the reign of Darius the king,[1] the children of Israel, the priests, and the Levites, and the rest of the children of the captivity, kept the dedication of this House of God with joy, and offered at the dedication of this House of God a hundred bullocks, two hundred rams, four hundred

[1] About four years after the decree.

lambs; and for a sin-offering for all Israel, twelve he-goats, according to the number of the tribes of Israel.[1] And they set the priests in their divisions, and the Levites in their courses, for the service of God; as it is written in the book of Moses. Then they kept the passover upon the fourteenth day of the first month with joy: for the Lord had made them joyful, and turned the heart of the king to them, to strengthen their hands in the work of the house of God, the God of Israel.

Praise ye the Lord from the heavens,
Praise ye Him in the heights.
Praise ye Him, all His angels,
Praise ye Him, all His host.
Praise ye Him, sun and moon,
Praise Him all ye stars of light.
Praise Him ye heavens of heavens,
And ye waters that are above the heavens.
Let them praise the Name of the Lord,
For He commanded and they were created,
And He set them there for ever and ever;
He gave a law, and not one transgresseth it.

Praise ye the Lord from the earth,
Sea-monsters and all deeps;
Fire and hail, snow and vapor,
Stormy wind fulfilling His word;
Ye mountains and all hills,
Fruit-trees and all cedars;
Ye wild beasts and all cattle,
Creeping things and winged birds;
Kings of the earth and all tribes,
Princes and all judges of the earth;
Young men and also maidens,
Old men together with youths—
Let them praise the Name of the Lord,
For His Name his highly exalted, He alone,
His glory is above earth and heaven.
And He hath raised a horn for His people,
For a praise for all His saints,
For the children of Israel, for the people near unto Him.
Hallelujah.—Ps. 148.

184. A COLONY LED BY EZRA TO JERUSALEM. COMMISSION OF ARTAXERXES TO HIM.

(Ezra, 7.)

Now after these things, in the reign of Artaxerxes, king of Persia, Ezra,[2] a descendant of Seraiah, a descendant of Aaron,

[1] According to the LXX., the 146th, 147th, and 148th psalms were composed by the prophet Haggai, and probably used on this occasion.

[2] If, with most commentators, Artaxerxes is taken for Longimanus, the interval from the sixth year of Darius Hystaspis to the seventh of Longimanus will be one of fifty-seven years. Hence commentators regard the Book of Ezra as composed of two distinct "parts."

left Babylon to go up to Jerusalem. He was a ready scribe[1] in the law of Moses, and the king granted him all his request, according to the sustaining help of God. And there went up some of the children of Israel, and of the priests, and the Levites, and the singers, and the porters, and the Nethinims, unto Jerusalem, in the seventh year of Artaxerxes the king. And he came to Jerusalem in the fifth month of the same year. For Ezra had prepared his heart to seek the law of the Lord, and to do it, and to teach in Israel Law and right. Now this is the copy of the letter that the king Artaxerxes gave to Ezra the priest, the scribe, even a scribe of the words of the commandments of the Lord, and of his statutes to Israel. Artaxerxes, king of kings,[2] Unto Ezra the priest, a scribe of the law of the God of heaven, perfect *peace*, and so forth: I make a decree, that all those of the people of Israel, and of their priests and Levites, in my realm, who are minded of their own free will to go up to Jerusalem, go with thee. Forasmuch as thou art sent of the king, and of his seven counsellors, to inquire, righteously and justly, concerning Judah and Jerusalem, according to the law of thy God which is in thy hand; and to carry the silver and gold, which the king and his counsellors have freely offered to the God of Israel, whose Habitation is in Jerusalem, and all the silver and gold that thou canst obtain from the free-will offerings of my subjects. That thou mayest buy speedily with this money bullocks, rams, lambs, with their meat-offerings and their drink-offerings, and whatsoever shall seem good to thee, and to thy brethren, after the will of your God. The vessels also that are given thee for the service of the House of thy God, those deliver thou before the God of Jerusalem. And whatsoever more shall be needful for the House of thy God, bestow it out of the king's treasure-house. And I, even I, Artaxerxes the king, do make a decree to all the treasurers who are beyond the river, that whatsoever Ezra the priest, the scribe of the law of the God of heaven, shall require of you, it be done speedily, unto a hundred talents of silver, and to a hundred measures of wheat, and to a hundred baths of wine, and to a hundred baths of oil, and salt without prescribing how much. Whatsoever is commanded by the God of heaven, let it be diligently done for the House of the God of heaven: for why should there be wrath against the realm of the king and his sons? Also we certify you, that touching any of the priests and Levites, singers, porters, Nethinims, or servants of this House of God, it shall not be

[1] The "scribes" of this time, and of later Jewish history, were students, interpreters, and copiers of the Law.

[2] The title "King of Kings," is assumed by almost all the Persian monarchs in their inscriptions.

lawful to impose toll, tribute, or custom upon them. And thou, Ezra, after the wisdom of thy God, that thou possessest, set magistrates and judges, who may judge all the people that are beyond the river, all such as know the laws of thy God; and teach ye them who know them not. And whosoever will not do the law of thy God, and the law of the king, let judgment be executed speedily upon him, whether it be to death, or to banishment, or to confiscation of goods, or to imprisonment.

Blessed[1] be the Lord God of our fathers, who has put such a thing as this in the king's heart, to beautify the House of the Lord which is in Jerusalem: and has extended mercy to me before the king, and his counsellors, and before all the king's mighty princes. And I was strengthened as the hand of the Lord my God was upon me, and I gathered together out of Israel chief men to go up with me.

This book of the Law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein.—Josh. 1, 8.

185 EZRA'S ACCOUNT ABOUT HIS EXPEDITION. DISMISSION OF THE HEATHEN WOMEN.

(Ezra, 8-10.)

About 1500 men, the women and children not included, joined to Ezra on his expedition. Also a few Levites and priests came at his request with him. I gathered them together, thus he relates, to the river that runs to *Ahava*;[2] and there abode we in tents three days. Then I proclaimed a fast there, to seek of our God a right way for us, and for our little ones, and for all our substance. For I was ashamed to require of the king a band of soldiers and horsemen to help us against the enemy[3] in the way: because we had spoken to the king, saying: The hand of our God is upon all them for good that seek Him; but His power and His wrath is against all them that forsake Him. So we fasted and besought our God for this: and He was entreated of us. Having arrived safely at Jerusalem, and abode there three days, the silver and the gold and the vessels and all the other offerings which had been made by the king, and his nobles, and the rest of the people of Israel that stayed behind were delivered up to the Temple, and solemn sacrifices were made

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[1] The king's decree is in the Chaldee language, but henceforth the language continues to be Hebrew till the close of the book.

[2] *Ahava*, the name of a town and a river. The modern name of the place is *Hit*, at a distance of about 80 miles from Babylon, towards the north-west.

[3] Perhaps robber-tribes, Arab or Syrian.

to express their gratitude to God for their safe and prosperous journey.

Now when these things were done, the princes came to me, saying: The people of Israel, and the priests, and the Levites, have not separated themselves from the people of the lands, in respect of their abominations. For they have taken of their daughters for themselves, and for their sons; yea, the hand of the princes and rulers has been chief in this trespass. 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 stunned. And at the evening sacrifice I arose up from my attitude of woe, having rent my garment and my mantle,[1] I fell upon my knees, and spread out my hands to the Lord my God.

And said: O my God, I am ashamed and blush to lift up my face to Thee, my God: for our iniquities are increased over our head, and our traspass is grown up unto the heavens. Since the days of our fathers have we been in a great trespass unto this day; and for our iniquities have we, our kings, and our priests, been delivered into the hand of the kings of the lands, to the sword, to captivity, and to a spoil, and to confusion of face, as it is this day. And now for a little space grace hath been shown from the Lord our God, to leave us a remnant to escape, and to give us a nail in His holy place, that our God may lighten our eyes, and give us a little reviving in our bondage. For we were bondmen; yet our God hath not forsaken us in our bondage, but hath extended mercy unto us in the sight of the kings of Persia, to give us a reviving, to set up the House of our God, and to repair the desolations thereof, and to give us a wall in Judah and in Jerusalem. And now, O our God, what shall we say after this? for we have forsaken Thy commandments, which Thou hast commanded by Thy servants the prophets, saying: The land unto which ye go to possess it, is an unclean land with the filthiness of the people of the lands, with their abominations, which have filled it from one end to another with their uncleanness. Now therefore give not your daughters unto their sons, neither take their daughters unto your sons, that ye may be strong, and eat the good of the land, and leave it for an inheritance to your children for ever. And after all that has come upon us for our evil deeds, and for our great trespass, seeing that Thou our God hast punished us less than our iniquities deserve, and hast given us such deliverance as this; should we again break Thy commandments, and join in affinity with the people of these abominations? wouldst not Thou be angry with us till Thou hadst consumed us, so that there should be no remnant nor escaping? O Lord God of Israel, Thou art righteous: for we remain yet escaped, as it is this day: behold, we are before Thee in our trespasses; for we cannot stand before Thee because of this.

Now when Ezra had prayed, and when he had confessed, weeping and prostrating himself in front of the House of God, there assembled to him out of Israel a very great congregation of men and women and children: for the people wept very sore. And Shechaniah the son of Jehiel, one of the sons of Elam, said to Ezra: We have trespassed against our God, and have taken strange wives of the people of the

[1] A second time. This took place in front of the Temple in the sight of all the people.

land: yet now there is hope in Israel concerning this thing. Now therefore let us make a covenant with our God to put away all the wives, and such as are born of them, according to the counsel of my lord, and of those that tremble at the commandment of our God; and let it be done according to the law.[1] Arise! for this matter belongeth to thee: we also will be with thee: be of good courage, and do it. Then arose Ezra, and made the chief priests, the Levites, and all Israel, to swear that they should do according to this word. And they swore. And they made proclamation throughout Judah and Jerusalem to all the children of the captivity, that they should gather themselves together to Jerusalem; and that whosoever would not come within three days, according to the counsel of the princes and the elders, all his substance should be forfeited, and himself separated[2] from the congregation of those that had been carried away. Then all the men of Judah and Benjamin gathered themselves together to Jerusalem within three days. It was the ninth month, on the twentieth day of the month; and all the people sat in the court of the House of God, trembling because of this matter, and for the great rain. And Ezra the priest stood up, and said to them: Ye have transgressed, and have taken strange wives to increase the trespass of Israel. Now therefore make confession to the Lord God of your fathers, and do His pleasure: and separate yourselves from the people of the land, and from the strange wives. Then all the congregation answered and said with a loud voice: As thou hast said so must we do. But the people are many, and it is a time of much rain, and we are not able to remain out of doors, neither is this a work of one day or two; for we are many that have transgressed in this thing. Let now our rulers of all the congregation remain at Jerusalem as commissioners, inquire into this matter, and cause every man to do according to the law herein. And the children of the captivity did so. And Ezra the priest, with certain chief of the fathers, were selected. And they sat down the first day of the tenth month to examine hereinto, and made an end by the first day of the first month; so that in three months time a thorough reformation was made of this transgression. All the men that had taken strange wives dismissed them.

God lays up safety for the righteous; He is a shield to those that walk uprightly.—Prov. 2, 7.

A broken and a contrite heart, O God, Thou wilt not despise.—Ps. 51, 19.

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[1] Let a formal "bill of divorcement" be given to each foreign wife, whereby she will be free to wed another husband.

[2] *i. e.* excommunicated.

THE TWO
BOOKS OF CHRONICLES.

186. GENERAL CHARACTER OF THE BOOK.

According to the assertions of Jewish Rabbis in the Talmud,[1] the Books of the Chronicles are said to owe their origin to Ezra.

They are called in the Hebrew Bible "*the words of days*,"[2] or "*journals*," because they contain an abstract, in the order of time, of the whole of the sacred history, starting from the creation and continuing till after the return of the Jews from Babylon—3,468 years. As they relate many events which were omitted in the Books of Samuel and the Kings, and add a variety of circumstances not mentioned anywhere else, they serve to complete the histories before written.[3]

In all probability the Chronicles were written shortly after the return from captivity, especially for the purpose of fixing the genealogies of the returned exiles, and thus facilitating the reëstablishment of religious worship by detailing the pedigrees, the functions, and the order of the priests and Levites. Their object was also to describe the original apportionment of lands, that the respective families might be confirmed in their ancient inheritances. These pedigrees were, no doubt, extracted from public registers. In the composition of the books of Chronicles lost writings also were used, which are named by the author. The kingdom of the ten tribes is hardly mentioned by the author, because their country had been occupied by an envious and hostile population, and those that returned from captivity belonged almost exclusively, with the exception of the Levites and priests, to the tribes of Judah and Benjamin. It is considered as very probable that the Books of Chronicles and Ezra were originally one work, proceeding from the same author.[4]

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[1] Baba Bathra, cap. I., fol. 15.

[2] דִּבְרֵי הַיָּמִים

[3] Hence the Greek translators have called them Παραλειπόμενα, Paraleipomena, *things omitted;* i. e., supplements, remains of other historical works.

[4] Hence the last two verses in 2 Chron. 36, which already stood at the beginning of Ezra, were repeated, to remind the reader, by the abrupt termination, that the continuation of the narrative was to be found elsewhere.—Ewald's Geschichte, I., pp. 253, 254.

THE
BOOK OF NEHEMIAH.

187. NEHEMIAH, CUP-BEARER TO ARTAXERXES, REBUILDS THE WALLS OF JERUSALEM.

(Nehemiah, 1-4.)

NEHEMIAH,[1] the son of Hachaliah (440), succeeded Ezra in the government of Judah and Jerusalem. He was one of the cup-bearers of King Artaxerxes (Longimanus), which was a place of great honor and advantage in the Persian court. However, neither the honor and advantage of this place, nor the long settlement of his family out of Palestine, could make him forget his love for this country of his fathers. And, therefore, when he had heard of the ill-state of Jerusalem and the desolation of the Holy Land, he resolved to help. He himself thus relates it: In the month Chisleu,[2] in the twentieth year of Artaxerxes, I was in Shushan the palace, and Hanani, one of my brothers, came, he and certain men of Judah; I asked them concerning Jerusalem and concerning the Jews who were left there of the captivity. And they said: The remnant that are left of the captivity there are in great affliction and reproach: the wall of Jerusalem also is broken down, and the gates thereof are burned with fire. When I heard these words, I sat down and wept, and mourned certain days, and fasted, and prayed before the God of heaven, and said:

I beseech Thee, O Lord God of heaven, the great and terrible God, who keepeth covenant and mercy for them that love Him and observe His commandments: let Thy ear now be attentive, and Thy eyes open, that Thou mayest hear the prayer of Thy servant, which I pray before Thee now, day and night, for the children of Israel, Thy servants, and confess the sins of the children of Israel which we have sinned against Thee: both I and my father's house have sinned. We have dealt very corruptly against Thee, and have not kept the commandments, nor the statutes, nor the

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[1] נְחֶמְיָה (Jah is consolation), surnamed תִּרְשָׁתָא *Tirshatha;* i. e. governor, prefect.

[2] The ninth month, corresponding to the end of November and beginning of December.

judgments, which Thou commandedst Thy servant Moses. Remember, I beseech Thee, the word that Thou commandedst Thy servant Moses, saying: If ye transgress, I will scatter you abroad among the nations; but if ye turn to Me, and keep My commandments, and do them; though there were of you cast out to the uttermost part of the heaven, yet will I gather them from thence, and will bring them to the place that I have chosen to set My Name there. Now these are Thy servants and Thy people, whom Thou hast redeemed by Thy great power, and by Thy strong hand. O Lord, I beseech Thee, let now Thy ear be attentive to the prayer of Thy servant: and prosper, I pray Thee, Thy servant this day, and grant him mercy in the sight of this man(the King Artaxerxes).

And it came to pass in the month Nisan,[1] in the twentieth year of Artaxerxes the king, that wine was before him: and I took up the wine, and gave it to the king. Now I had never before been sad in his presence. Therefore the king said to me: Why is thy countenance sad, seeing thou art not sick? this is nothing else but sorrow of heart. Then I was very sore afraid, and said to the king: Let the king live for ever! Why should not my countenance be sad, when the city, the place of my fathers' sepulchres, lieth waste, and the gates thereof are consumed with fire? Then the king said to me: For what dost thou make request? So I prayed to the God of heaven.[2] And I said to the king: If it please the king, and if thy servant have found favor in thy sight, that thou wouldst send me to Judah, to the city of my fathers' sepulchres, that I may build it. And the king said to me (the queen also sitting by him): For how long shall thy journey be? and when wilt thou return? So I set him a time, and it pleased the king to send me. Moreover, I said to the king: If it please the king, let letters be given me to the governors beyond the river Euphrates, that they may convey me over till I come into Judah; and a letter to Asaph, the keeper of the king's park, that he may give me as much timber out of them as should be needed for the finishing of the work. And the king granted me, according to the good hand of my God upon me, and he sent a guard of horse with me under the command of some captains of his army, to conduct me in safety to my government. So I came to Jerusalem, and when I was there three days, I arose in the night, I and some few men with me; we went out by night and viewed the walls of Jerusalem, which were broken down, and the gates thereof which were consumed with fire. And the rulers knew not whither I went, or what I did; neither had I as yet told it to any one. In the morning I said to the rulers: You see the distress that we are in, how Jerusa-

[1] Nisan was the name given by the Persian Jews to the month previously called "Abib," the first month of the Jewish year; it fell four months after Chisleu.

[2] Mentally and momentarily, before answering the king.

lem lieth waste, and the gates thereof are burned with fire: come, and let us build up the wall of Jerusalem, that we may not be exposed to the scorn and insult of the enemy, nor liable to any sudden attack. Then I told them of the hand of my God which was good upon me; as also the king's words that he had spoken to me. And they said: Let us rise up and build. So they strengthened their hands, and encouraged one another in this good work.

But when *Sanballat*[1] the Horonite, and other adversaries heard it, they laughed us to scorn, and despised us, and said: What is this thing that ye do? Will ye rebel against the king? Then answered I them, and said: The God of heaven will prosper us; therefore we His servants will arise and build: but ye have no portion, nor right, nor memorial, in Jerusalem.

But when Sanballat, and the Arabians, and the Ammonites heard that the walls of Jerusalem were made up, and that the breaches began to be stopped, then they were very wroth, and conspired all of them together to come and to fight against Jerusalem, and to hinder it. Nevertheless we made our prayer to our God, and set a watch over against them day and night. I remained in the lower places behind the wall, and on the higher places, I set the people after their families with their swords, their spears, and their bows, assigning to each of them the quarter where they were to work. And I looked, and rose up, and said to the nobles, and to the rulers, and to the rest of the people: Be not afraid of them; remember the Lord, who is great and terrible, and fight for your brethren, your sons, and your daughters, your wives, and your houses! And it came to pass when our enemies heard that their treacherous tricks and contrivances were known[2] to us, they used open force, so that from that time forth the half of the population wrought in the work, and the other half of them held both the spears, the shields, and the bows, and the coats of mail; and the rulers were behind the laborers at the wall, directing and encouraging them. All those who built at the wall, and all those who bore burdens, worked with one hand, and held a weapon with the other, or at least had it close at hand, or girded about them. The trumpeter who was to sound in case of an alarm was by me. And I said to the nobles, and to the rest of the people: The work is great, and we are separated upon the wall one far from another. In

[1] Leader of the Samaritans.

[2] Their motive was not only the ancient bitter enmity which they bore to the Jewish nation, because of the different manners and different religions which they were of, but most especially at this time, because of their lands: for during the time that the Jews were in captivity, these nations having seized their lands, were forced to restore them on their return.—Josephus, Ant. Lib. 11, c. 4.

what place therefore you hear the sound of the trumpet, resort ye thither to us; our God shall fight for us. So we labored in the work from the rising of the morning till the stars appeared. Likewise said I to the people: Let all take their rest in Jerusalem, that all may be at hand ready to guard the work in case of a night attack. So neither I, nor my brethren, nor the men of the guard put off our clothes, but in order to send them to the washing. At last, in the incredible short time of fifty-two days, the wall around the city stood completed. And when they had finished the walls and set up the gates, a public dedication of them was celebrated with great solemnity by the priests, the Levites, and all the people.

Acknowledge the Lord in all thy ways, and He will direct thy paths.—Prov. 3, 6.

Sanctify the Lord of Hosts Himself, and let Him be your fear, and let Him be your dread.—Isa. 8, 13.

For the Lord God will help me; therefore have I set my face like a flint, and I know that I shall not be ashamed.—Isa. 50, 7.

188. NEHEMIAH REDRESSES THE GRIEVANCE OF THE PEOPLE, AND SHOWS A VERY GENEROUS SPIRIT.

(Nehemiah, 5.)

And there was a great cry of the people and of their wives against their richer brethren, the Jews. For there were some who said: We, our sons and our daughters, are many, and we must buy corn, that we may eat and live. Some were who said: We have mortgaged our lands, vineyards, and houses, that we might get corn in the famine. There were also others who said: We have borrowed money for the king's tribute, and that upon our lands and vineyards. Yet now our flesh is as the flesh of our brethren, our children as their children; and, lo, we are forced to bring into bondage our sons and our daughters to be servants, neither is it in our power to redeem them; for other men have our lands and vineyards. I was very angry—thus Nehemiah relates—when I heard their cry and these words, and I rebuked the nobles, and the rulers, and said to them: Ye lend upon pledge, every one, to his brother! Then I set a great assembly against them, and said to them: We after our ability have redeemed our brethren the Jews, who were sold to the heathen; and will you cause your brethren to be sold? or shall they be sold to us? Then held they their peace, and found nothing to answer. But I went on saying: It is not good what you do:

ought ye not to walk in the fear of our God, because of the opportunity to reproach us which your misconduct gives our enemies? I likewise, and my brethren, and my servants, have lent our poorer brethren corn and money. I pray you let us leave off this pledge-taking. Restore, I pray you, to them, even this day, their lands, their vineyards, their olive-yards, and their houses, also the part of the money, and of the corn, the wine, and the oil that you lent to them. Then said they: We will restore them, and will require nothing of them; so will we do as thou sayest. Then I called the priests as witnesses, and took an oath of the rich men, that they should do according to this promise. Also I shook my lap,[1] and said: So God shake out every man from his house, and from his labor, who performeth not this promise, and thus let him be shaken out, and emptied. And all the congregation said: Amen! and praised the Lord. And the people did according to this promise. Moreover from the time that I was appointed to be their governor in the land of Judah, from the twentieth year even to the two and thirtieth year of Artaxerxes the king, that is, twelve years, I and my brethren have not, like other Persian governors, lived at the expense of the people under my government. Moreover there were at my table a hundred and fifty of the Jews and rulers, beside those who came to us from among the heathen that are about us. Think upon me, my God, for good, according to all that I have done for this people.

He who despises his neighbor sins, but happy is he who has mercy on the poor.—Prov. 14, 21.

189. EZRA READS THE LAW BEFORE THE PEOPLE—OBSERVATION OF THE FEAST OF TABERNACLES—DAY OF FASTING AND CONFESSION.

(Nehemiah, 8.)

Ezra[2] having completed his edition of the Law of God, and written it out fairly and correctly in the Chaldean characters,[3] did this year, on the feast of trumpets,[4] (Numb. 21, 1) publicly read it to the people at Jerusalem. All the people

[1] A fold in the bosom of the dress, capable of serving as a pocket.

[2] Ezra seems to have returned to Babylon soon after effecting the reforms mentioned above, and did not revisit Jerusalem till about the time when the walls were completed.

[3] The Chaldee character having now grown wholly into use among the people after the Babylonish captivity, Ezra changed the old Hebrew character for it, which has since that time been retained only by the Samaritans.

[4] This feast was celebrated on the first of Tisri, the seventh month of the Jews' ecclesiastical year, and the first of their civil year. Their coming out of Egypt

were gathered together as one man into the court that was before the water gate. And Ezra the priest brought the law before the congregation both of men and women, and all that could hear with understanding. He stood upon a pulpit of wood, which they had made for the purpose; and he read in the Book of the Law from the morning until midday; and the ears of all the people were attentive to the Book of the Law. When Ezra opened the Book in the sight of all the people, all the people stood up, and Ezra blessed the Lord, the great God. And all the people answered Amen! Amen! with lifting up their hands: and they bowed their heads, and worshipped the Lord with their faces to the ground. The Levites caused the people to understand the Law. They read in the Book distinctly, and gave the sense,[1] and the people understood what was read. And Nehemiah, who is the Tirshatha, and Ezra the priest, the scribe, and the Levites, who taught the people, said to all the people: This day is holy to the Lord your God; mourn not, nor weep. For all the people wept when they heard the words of the law.[2]

Then he said to them: Go your way, eat the fat, and drink the sweet, and send portions to them for whom nothing is prepared; for this day is holy to our Lord: neither be ye sorry; for the joy of the Lord is your strength. So the Levites stilled all the people, saying: Hold your peace, for the day is holy; neither be ye grieved. And all the people went their way to eat, and to drink, and to send portions, and to make great mirth, because they had felt the reasonableness of the words addressed to them by Nehemiah and Ezra. And on the second day were gathered together the chief of the fathers of all the people, the priests, and the Levites, to Ezra the scribe, even to hear and consider the words of the Law. And they found written in the Law which the Lord had commanded by Moses, that the children of Israel should dwell in booths in the feast of the seventh month. It was, therefore, published and proclaimed in all the cities, and in Jerusalem, saying: Go forth to the mount, and fetch olive branches, and branches of the wild olive, and

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having been in the month of Nisan (Ex. 12. 2), from that time the beginning of the year, in all ecclesiastical matters, was reckoned among them from the beginning of that month (which happened about the time of vernal equinox); but in all civil matters, as in contracts, bargains, and such like, they still continued to go by the old form, and began their year from the first of Tisri (which happened about the time of the autumnal equinox), as all other nations of the East then did, and, therefore, it being reckoned their new-year's day, they celebrated it with a festival. And this festival being solemnized by the sounding of trumpets, thereby to proclaim and give notice to all of the beginning of the new year, it has from hence been called the feast of trumpets.

[1] Either by rendering the Hebrew into the Aramaic dialect, or perhaps simply by explaining obscure words or passages.

[2] It brought vividly before them their own sins of omission and commission.

myrtle branches, and palm branches, and branches of thick trees, to make booths, as it is written. So the people went forth, and made themselves booths, every one upon the roof of his house, and in their courts, and in the courts of the House of God, and in the square of the water-gate, and in the street of the gate of Ephraim. Since the days of Joshua, the son of Nun, to that day had been no such celebration as this. And there was very great gladness. Also day by day, from the first day to the last day, Ezra read in the Book of the Law of God. And they kept the feast seven days; and on the eighth day was a solemn assembly. Now, on the twenty-fourth day of this month, the children of Israel were assembled with fasting, and with sackclothes, and earth upon them. They had separated themselves from all strangers, and stood and confessed their sins, and the iniquities of their fathers. They stood up in their place, and engaged in the reading of the Law of the Lord their God one fourth part of the day; and another fourth part they confessed, and worshipped the Lord their God. One part of the Levites prayed and cried, and cried with a loud voice unto the Lord their God. Others of them said: Stand up[1] and bless the Lord your God for ever and ever: and blessed be Thy glorious Name, which is exalted above all blessing and praise.

Thou, even Thou, art Lord alone: Thou hast made heaven, the heaven of heavens, with all their host, the earth, and all things that are therein, the seas, and all that is therein, and Thou preservest them all; and the host of heaven worshippeth Thee. Thou art the Lord the God, who didst choose Abram, and broughtest him forth out of Ur of the Chaldees, and gavest him the name of Abraham; and foundest his heart faithful before Thee, and madest a covenant with him to give the land of the Canaanites to his seed, and hast performed Thy words; for Thou art righteous: and didst see the affliction of our fathers in Egypt, and heardest their cry by the Red Sea; and showedst signs and wonders upon Pharaoh, and on all his servants, and on all the people of his land: for Thou knewest that they dealt proudly against them. So didst Thou get Thee a name, as it is this day. And Thou didst divide the sea before them, so that they went through the midst of the sea on the dry land; and their persecutors Thou threwest into the deeps, as a stone into mighty waters. Thou camest down also upon Mount Sinai, and spokest with them from heaven, and gavest them right judgments, and true laws, good statutes and commandments: and gavest them bread from heaven for their hunger, and broughtest forth water for them out of the rock for their thirst, and promisedst them that they should go in to possess the land which Thou hadst sworn to give them. Their children also multipliedst Thou as the stars of heaven, and broughtest them into the land, concerning which Thou hadst promised to their fathers, that they should go in to possess it. Nevertheless, they were disobedient, and rebelled against Thee, and cast Thy Law behind their backs, and slew Thy prophets,[2] who testified against

[1] The people had knelt to confess and worship God. They were now to take the attitude proper for praise.

[2] The murder of Zechariah is mentioned in the Bible (comp. page 245). Tradition, however, states that more than one of the great prophets were murdered, (e. g., Isaiah, Jeremiah, and Ezekiel.)

them to turn them to Thee, and they wrought great provocations. Therefore Thou deliveredst them into the hand of their enemies. Nevertheless, for Thy great mercies' sake, Thou didst not utterly consume them, nor forsake them; for Thou art a gracious and merciful God. Now therefore, our God, the great, the mighty, and the terrible God! who keepest covenant and mercy, let not all the trouble seem little before Thee, that has come upon us, on our kings, on our princes, and on our priests, and on our prophets, and on our fathers, and on all Thy people, since the time of the kings of Assyria to this day. Howbeit Thou art just in all that is brought upon us; for Thou hast done right, but we have done wickedly. Behold, we are servants this day, and for the land that Thou gavest to our fathers to eat the fruit thereof and the good thereof, behold, we are servants in it: and it pays tribute in money and kind to the kings whom Thou hast set over us because of our sins: also they have dominion over our bodies, and over our cattle, at their pleasure, and we are in great distress.

And because of all this we make a sure covenant, and write it; and our princes, Levites, and priests, seal to it.[1] And the rest of the people, and they that had separated themselves from the people of the lands to the Law of God, clave to their brethren, their nobles, and entered into a curse, and into an oath, to walk in God's law, which was given by Moses the servant of God, and to observe and do all the commandments of the Lord our Lord, and His judgments and His statutes. They especially took upon themselves not to marry strange women, not to buy any goods of the people of the land on the Sabbath day, to leave the seventh year, and the exaction of any debt, to charge themselves yearly with the third part of a shekel for the service of the house of our God; to give tithes to the Levites, and many other obligations.

Gather the people together, men and women, and children, and the stranger that is within thy gates, that they may hear, and that they may learn, and fear the Lord your God, and observe to do all the words of His law.—5 Mos. 31, 12.

190. NEHEMIAH GOES TO THE PERSIAN COURT AND RETURNS. HIS SECOND REFORMATION. THE SAMARITANS.

(Nehem. 13.)

In the twelfth year of his administration (432) Nehemiah returned to the Persian court, and, having tarried there a few years in the execution, as it may be supposed, of his former office, at length obtained of the king to be sent back again to Jerusalem with a new commission. During the absence of Nehemiah many things had gone wrong again

[1] It was usual in the East to authenticate covenants by appending the seals of those who were parties to them.

in Jerusalem. Notwithstanding the remonstrances of the prophet MALACHI, who lived about this time, the solemn covenant was forgotten, and on his return Nehemiah found ELIASHIB, the High-priest himself, who had the oversight of the chambers of the house of God, in alliance with the enemy of the Jews, Tobiah the Ammonite, and a great chamber, which had before been used as a store-room for the vessels and tithes of the Sanctuary, assigned for the use of this crafty and unscrupulous heathen. Soon he even perceived there was little need of a store-room for tithes, etc., since the portions of the Levites were not given them, and the famishing Levites had fled the service of the Temple to till their fields. Moreover, he discovered that the Sabbath was habitually profaned, the Jews treading their wine-presses on that day, and bringing into the city sheaves and all manner of burdens on their laden beasts, and even holding a public market for fish and all manner of ware, brought into Jerusalem by certain men of Tyre. And finally, with a great outburst of rage and grief, he found that both priests and people were contracting marriages with outlandish women of Ashdod, and Ammon, and Moab—marriages which were themselves a sin and led to sin. Even Manasseh, a grandson of the High-priest, had taken as his wife a daughter of their other adversary, Sanballat.

Nehemiah came in with the utmost stretch of his power to remedy all these enormities. He commanded Tobiah with all his household-stuff to be cast out of the Temple, and the chambers occupied by Tobiah to be again cleansed and restored to their former use. He charged that the gates of Jerusalem should be shut at the sunset of the day before the Sabbath and not be opened till after the Sabbath. Then Nehemiah forced all who had taken strange wives forthwith to part with them, or depart from the country; whereupon Manasseh, being unwilling to quit his wife, fled to Samaria, where Sanballat, his father-in-law, was governor, and many others, who, being in the same state with him, and also of the same mind, accompanied him hither, and there settled under the protection of Sanballat.

Sanballat meditated signal revenge; insinuating himself into the favor of the Persian King, he obtained from him a grant to build on Mount Gerizim, near Samaria, a temple like that at Jerusalem, and to make Manasseh, his son-in-law, high-priest of it. Sanballat having done so, Samaria thenceforth became the common refuge and asylum of the refractory Jews, so that if any among them were called to an account for having violated the law, they fled to the

Samaritans, and there found reception; by which means it came to pass that, after some time, the greatest part of that people were made up of apostate Jews, and their descendants.

The Samaritans had hitherto worshipped the God of Israel only in conjunction with their other gods (comp. page 257), that is, the gods of those nations of the East from whence they came; but the mixing of so many Jews among them, soon made a change in their religion. After a temple was built among them, in which the daily service was constantly performed in the same manner as at Jerusalem, and the Book of the Law of Moses was brought to Samaria, and there publicly read to them, they conformed themselves more and more to the laws prescribed in this Book, and were even more exact in some particulars than the Jews themselves. Thenceforth the Samaritans became a Jewish sect. The principal differences in their religion were, that the Samaritans received no other scriptures than the five books of Moses, rejecting all the other books which are in the Jewish Canon. The second point of difference was, that the Samaritans rejected all traditions, and adhered only to the written word itself. The third point was about the place of their worship. The Samaritans contended that Mount Gerizim, and not Jerusalem, was the right place of worship chosen by God.

Nehemiah's administration lasted 36 years; he lived to a great age. He had shown himself a humble, disinterested, pious man, and a clement, generous, zealous, patriotic and conscientious governor.

I have sworn, and I will perform it, that I will keep Thy righteous judgments.—Ps. 119, 106.

Surely he shall not be moved for ever; the righteous shall be in everlasting remembrance.—Ps. 112, 6.

191. THE PROPHET MALACHI.

MALACHI[1] is the last of the prophets. We know nothing of his personal history. The Sacred Chronicles do not so much as mention him, although he was a zealous fellow-laborer with Nehemiah, and greatly aided that patriotic governor in his endeavors to secure a willing and grateful obedience to the Divine Law. Malachi appears to have been raised up to reprove those corruptions, and reform those abuses which had crept into the people during the absence of Nehemiah at the court of Persia, and therefore it is most probable that in this time and during the second sojourn of Nehemiah in Jerusalem (about 420 C. E.) his prophecies were delivered. The sins which Malachi denounces were the same with which Nehemiah had painfully to contend. Malachi makes the Lord Himself denounce the culprits and their offences:

[1] מַלְאָכִי (apoc. for מַלְאַכְיָה messenger of Jah).

Ye have corrupted the covenant: ye have departed from My statutes, and have not kept them: ye have defrauded Me in tithe and offering: ye have profaned that which was holy: ye have married the daughter of a strange god. A son honoreth his father, and a servant his master: if then I be a father, where is My honor? and if I be a master, where is My fear? saith the Lord of hosts to you, O priests, that despise My Name. And ye say: Wherein have we despised Thy Name? Ye offer polluted bread upon My altar; and ye say: Wherein have we polluted thee? In that ye say: The table of the Lord is contemptible. And if ye offer the blind for sacrifice, is it not evil? and if ye offer the lame and sick, is it not evil? offer it now to thy governor; will he be pleased with thee, or accept thy person? saith the Lord of hosts.

On the impiety and profanity of the priests:

And now, O ye priests, this commandment is for you. If ye will not hear, and if ye will not lay it to heart, to give glory to My Name, saith the Lord of hosts, I will even send a curse upon you, and I will curse your blessings; yea, I have cursed them already, because ye do not lay it to heart. And ye shall know that I have sent this commandment to you, that My covenant might be with Levi, saith the Lord of hosts. My covenant of life and peace was with him, and I gave them (life and peace) to him for the fear which he showed for Me, and the awe in which he stood of My Name. The law of truth was in his mouth, and no iniquity was found in his lips: he walked with Me in peace and integrity, and brought back many from guilt. For the priest's lips should preserve knowledge, and men seek the law at his mouth: because he is the messenger of the Lord of hosts. But ye have departed out of the way; ye have caused many to stumble at the Law; ye have corrupted the covenant of Levi, saith the Lord of hosts. Therefore have I also made you contemptible and base before all the people, according as ye have not kept My ways, but have been partial in the Law.

In defiance of the Law of Moses, they had treacherously and wrongfully divorced their Hebrew wives, that they might take to themselves consorts from the idolatrous daughters of Moab and Philistia.

HAVE WE NOT ALL ONE FATHER? HATH NOT ONE GOD CREATED US? WHY, THEN, ARE WE TREACHEROUS ONE TO ANOTHER, PROFANING THE COVENANT OF OUR FATHERS? Judah has dealt treacherously, and an abomination is committed in Israel and in Jerusalem; for Judah has profaned the holiness of the Lord which He loved, and has married the daughter of a strange god. The Lord will cut off the man that doeth this, the master and the scholar, out of the tabernacles of Jacob, and him that offers an offering to the Lord of hosts. And this have ye done again, covering the altar of the Lord with tears, with weeping, and with crying out, insomuch that He regardeth not the offering any more, or receiveth it with good will at your hand. Yet ye say: Wherefore? Because the Lord has been witness between thee and the wife of thy youth, against whom thou hast dealt treacherously: yet is she thy companion and the wife of thy covenant.

On the day of the Lord:

Behold, I will send My messenger, and he shall prepare the way before Me: and the Lord, whom ye seek, shall suddenly come to His temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fuller's soap. And he shall sit as a refiner and purifier of silver: and

he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. Then shall the offering of Judah and Jerusalem be pleasant to the Lord, as in the days of old, and as in former years. And I will come near to you to judgment: and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not Me, saith the Lord of hosts. For I am the Lord, I change not; therefore ye sons of Jacob are not consumed. Even from the days of your fathers ye are gone away from My ordinances, and have not kept them. Return to Me, and I will return to you, saith the Lord of hosts. But ye said: Wherein shall we return? Will a man rob God? Yet ye have robbed Me. But ye say: Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed Me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in My house, and prove Me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.

The promise of blessing to them that fear God:

Your words have been stout against Me, saith the Lord. Yet ye say: What have we spoken so much against Thee? Ye have said: It is vain to serve God: and what profit is it that we have kept His ordinance, and that we have walked mournfully before the Lord of hosts? And now we call the proud happy; yea, they that work wickedness are set up; yea, they that tempt God are even delivered. Then they that feared the Lord spoke often one with another: and the Lord hearkened, and heard, and a book of remembrance was kept before Him for those that feared the Lord, and that thought on His Name. And they shall be Mine, saith the Lord of hosts, in that day when I make up My jewels; and I will spare them, as a man spareth his own son that serveth him. Then shall ye return and discern between the righteous and the wicked, between him that serveth God and him that serveth Him not. To you that fear My Name, shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall. And ye shall tread down the wicked; for they shall be ashes under the soles of your feet on the day that I shall do this, saith the Lord of hosts. REMEMBER YE THE LAW OF MOSES MY SERVANT, WHICH I COMMANDED TO HIM IN HOREB FOR ALL ISRAEL, WITH THE STATUTES AND JUDGMENTS.

THE BOOK OF JOB.

192. JOB'S TRIALS.

(Job, 1-2.)

In the land of Uz[1] lived a man whose name was Job.[2] He was an upright and good man, fearing God and departing from evil. He had seven sons and three daughters. His substance was seven thousand sheep, three thousand camels, five hundred yoke of oxen, five hundred she-asses, and a great number of servants; so that he was the most wealthy of all the inhabitants of the East.

Now it was the custom of his sons to make a feast in their houses, each on his day, and to send and invite their three sisters to eat and to drink with them. And when the days of their feasting had gone round, Job used to send for them and sanctify them, and to rise up early in the morning and offer burnt-offerings according to the number of them all; for Job said: It may be that my sons have sinned, and have renounced God in their hearts. Thus did Job continually.

Now on a certain day the sons of God came to present themselves before the Lord, and Satan also came among them. And the Lord said to Satan: Whence comest thou? Then Satan answered the Lord, and said: From wandering over the earth, and walking up and down in it. And the Lord said to Satan: Hast thou observed My servant Job, that there is none like him in the earth, an upright and good man, fearing God and departing from evil? Then Satan answered the Lord: Is it for nought that Job feareth God? Hast Thou not placed a hedge around him, and around his house, and around all his possessions? Thou hast prospered the work of his hands, and his herds are greatly increased in the land. But only put forth Thy hand, and touch whatever he possesses, and to Thy face will he renounce Thee. And the Lord said to Satan: Behold, all that he hath is in thy power; but upon him lay not thy hand. So Satan went forth from the presence of the Lord.

Now on a certain day the sons and daughters of Job were eating and drinking wine in their eldest brother's house, when a messenger came to Job, and said: The oxen were ploughing, and the asses feeding beside them, and the Sabeans[3] fell upon them, and took them away; the servants also they slew with the edge of the sword; and I alone am barely escaped to tell thee. While he was yet speaking, there came also another, and said: The fire of God has fallen from heaven, and has burned up the

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[1] Uz, probably on the confines of Idumæa.

[2] איוב i. e., persecuted, harassed. From all times the opinions have been divided as to the epoch which has given birth to this sublime poem; and in the Talmud we see Job placed by different Doctors at two extreme points of the history of the Hebrews. Some make Job a contemporary of Moses, and attribute the poem to the great legislator; others bring it down as far as the epoch of the exile, whilst others still assign to it diverse intermediate epochs.

[3] Inhabitants of Sheba. Comp. page 207.

sheep, and the servants, and consumed them; and I alone am barely escaped to tell thee. While he was yet speaking, there came also another, and said: The Chaldeans made out three bands, and fell upon the camels, and carried them away; the servants also they slew with the edge of the sword; and I alone am barely escaped to tell thee. While he was yet speaking, there came also another, and said: Thy sons and thy daughters were eating and drinking wine in their eldest brother's house; and, lo! there came a great wind from the desert, and smote the four corners of the house, and it fell upon the young men, and they are dead; and I alone am barely escaped to tell thee. Then Job arose, and rent his mantle, and shaved his head, and fell down upon the ground, and worshipped; and said: Naked came I forth from mother earth, and naked shall I return thither. The Lord gave, and the Lord has taken away; blessed be the name of the Lord! In all this Job sinned not, and uttered nothing rash against the Lord.

Again there was a day when the sons of God came to present themselves before the Lord; and Satan came also among them to present himself before the Lord. And the Lord said to Satan: Whence comest thou? And Satan answered the Lord, and said: From wandering over the earth, and walking up and down in it. Then said the Lord to Satan: Hast thou observed My servant Job, that there is none like him upon the earth, an upright and good man, fearing God and departing from evil? And still he holds fast his integrity, although thou didst excite Me against him to destroy him without a cause. And Satan answered the Lord, and said: Skin for skin, yea, all that a man has, will he give for his life. But put forth now Thy hand, and touch his bone and his flesh, and to Thy face will he renounce Thee. And the Lord said to Satan: Behold, he is in thy hand; but spare his life.

Then Satan went forth from the presence of the Lord, and smote Job with sore boils from the sole of his foot to his crown. And he took a potsherd[1] to scrape himself withal, and sat down among the ashes.

Then said his wife to him: Dost thou still retain thy integrity? Renounce God, and die. But he said to her: Thou talkest like one of the foolish women. WHAT! SHALL WE RECEIVE GOOD AT THE HAND OF GOD, AND SHALL WE NOT RECEIVE EVIL? In all this Job sinned not with his lips.

And the friends of Job heard of all this evil that had come upon him, and came each one from his home; Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite; for they had agreed to come to mourn with him, and to comfort him. And they lifted up their eyes at a distance, and knew him not; then they raised their voices and wept, and rent each one his mantle, and sprinkled dust upon their heads toward heaven. And they sat down with him upon the ground seven days and seven nights, and none spoke a word to him; for they saw that his grief was very great.

193. JOB'S COMPLAINT. SPEECHES OF HIS FRIENDS.

Job at last broke the silence, and opened his mouth with cursing the day on which he was born:

Perish the day in which I was born; let that day be darkness; let not God seek it from above. Why died I not at my birth? I should sleep, then should I be at rest. Why giveth He light to him that is in misery,

[1] A fragment of a proken pot.

and life to the bitter in soul, who long for death, and it cometh not, and dig for it more than for hid treasures; who rejoice exceedingly, yea, exult, when they can find a grave?

Then spoke Eliphaz, and said:

If one attempt a word with thee, wilt thou be offended? But who can refrain from speaking? Behold, thou hast admonished many, thou hast strengthened feeble hands; thy words have upheld him that was falling. But now affliction has come upon thee, and thou faintest; it toucheth thee, and thou art confounded! Is not thy fear of God thy hope, and the uprightness of thy ways thy confidence? Remember, I pray thee, whoever perished being innocent? Or where have the righteous been cut off?

According to what I have seen, they who plough iniquity, and sow mischief, reap the same.

An oracle was once secretly brought to me, and my ear caught a whisper thereof. Amid thoughts from visions of the night, when deep sleep falleth upon men, a fear and a horror came upon me, which made all my bones tremble; then a spirit passed before my face; the hair of my flesh rose on end; it stood still, but its face I could not discern; a form was before my eyes, there was silence, and I heard a voice: "Shall mortal man be just before God? Shall man be pure before his Maker? Behold, He putteth no trust in His ministering spirits, and His angels He chargeth with frailty; what then are they who dwell in houses of clay, whose foundation is in the dust, who crumble to pieces, as if moth-eaten! Between morning and evening are they destroyed; they perish forever, and none regardeth it. The excellency that is in them is torn away; they die before they have become wise."

Behold, happy is the man whom God correcteth; therefore despise not thou the chastening of the Almighty. For He bruiseth, and bindeth up; He woundeth, and His hands make whole.

Then Job answered and said:

O that my grief were weighed thoroughly! That my calamities were put together in the balance! Surely they would be heavier than the sand of the sea; for the arrows of the Almighty have pierced me.

O that I might have my request, and that God would grant me that which I long for! That it would please God to destroy me, that He would let loose His hand, and make an end of me!

To the afflicted kindness should be shown by a friend, else he casteth off the fear of the Almighty. But my brethren are faithless like a brook; they pass away like streams of the valley, which are turbid by reason of the melted ice, and the snow, which hides itself in them. After a time they become narrow, they vanish; when the heat cometh, they are dried up from their place. The caravans turn aside to them on their way, they go up into the desert, and perish. They are ashamed that they have relied on them; they come to their place, and are confounded. So ye also are nothing; ye see my calamity, and shrink back.

Convince me, and I will hold my peace; cause me to understand wherein I have erred. How powerful are the words of truth! But what do your reproaches prove?

Bildad answered:

How long wilt thou speak such things? How long shall the words of thy mouth be like a strong wind? Will God pervert judgment? Or will the Almighty pervert justice? As thy children sinned against Him, He hath given them up to their transgression. But if thou wilt seek early to God, and make thy supplication to the Almighty, if thou wilt be pure and upright, surely He will yet arise for thee, and prosper thy righteous

habitation; so that thy beginning shall be small, and thy latter end very great.

Behold, God will not cast away an upright man; nor will He strengthen the hands of evil-doers. While He filleth thy mouth with laughter, and thy lips with gladness, they that hate thee shall be clothed with shame, and the dwelling-place of the wicked shall come to nought.

Answer of Job:

Of a truth, I know that it is so; how can man be just before God? If He choose to contend with him, he can not answer Him to one charge of a thousand. He is excellent in wisdom, mighty in strength; who hath hardened himself against Him, and prospered? He shaketh the earth out of her place, and the pillars thereof tremble. He commandeth the sun, and it riseth not, and sealeth up the stars. He alone boweth down the heavens, and walketh upon the high waves of the sea. Who will say to him: What doest thou? He, that falleth upon me with a tempest, and multiplieth my wounds without cause! That will not suffer me to take my breath, but filleth me with bitterness!

It is all one; therefore I will affirm, He destroyeth the righteous and the wicked alike.

Are not my days few? O spare then, and let me alone, that I may be at ease a little while, before I go,—whence I shall not return,—to the land of darkness and death-shade.

Then answered Zophar the Naamathite, and said:

Thou sayest, My speech is pure; I am clean in Thine eyes, [O God!] But O that God would speak, and open His lips against thee; that He would show thee the secrets of His wisdom, His wisdom, which is unsearchable! Then shouldst thou know that God forgiveth thee many of thine iniquities.

Canst thou search out the deep things of God? Canst thou reach the perfection of the Almighty? 'Tis high as heaven, what canst thou do? Deeper than hell, what canst thou know? For He knoweth the unrighteous; He seeth iniquity, when they do not observe it.

If thou direct thy heart, and stretch out thy hands toward Him, if thou put away iniquity from thy hand, and let not wickedness dwell in thy habitation, then shalt thou lift up thy face without spot; yea, thou shalt be steadfast, and have no fear.

Job's review of his past life:

O that I were as in months past, in the days when God was my guardian! When His lamp shone over my head, and when by its light I walked through darkness!

When I went forth to the gate in the city, and took my seat in the market-place, the young men saw me and hid themselves, and the aged arose, and stood. The ear that heard me blessed me, and the eye that saw me bore witness to me. For I delivered the poor, when they cried, and the fatherless, who had none to help him. The blessing of him that was undone came upon me, and I caused the heart of the widow to rejoice. I put on righteousness, and it clothed me; and justice was my robe and diadem. I was eyes to the blind, and feet was I to the lame; I was a father to the poor, and the cause of the unknown I searched out; and I broke the teeth of the wicked, and plucked the spoil from his jaws.

Did not I weep for him that was in trouble? Was not my soul grieved for the poor?

If I have walked with falsehood, and if my foot hath hastened to deceit; if my steps have turned aside from the way, and my heart followed mine

eyes, or if any stain have cleaved to my hand, then may I sow, and another eat, and what I plant, may it be rooted up!

Have I refused the poor their desire, or caused the eyes of the widow to fail? Have I eaten my morsel alone, and forbid the fatherless to partake of it? Nay, from my youth he grew up with me, as with a father, and I have assisted the widow from my birth. If I have seen any wretched one without clothing, or any poor man without covering; if his loins have not blessed me, and he have not been warmed with the fleece of my sheep; if I have lifted up my hand against the fatherless, because I saw my help at the gate, then may my shoulder fall from the blade, and my arm be broken at the socket!

If I have made gold my trust, or said to the fine gold: Thou art my confidence; have I rejoiced at the destruction of him that hated me, or exulted when evil came upon him? Nay, I have not suffered my lips to sin, by imprecating a curse upon his life. Have not the men of my tent exclaimed: "Who is there that hath not been satisfied with his meat?" The stranger did not lodge in the street; I opened my doors to the traveller. Have I, after the manner of men, hidden my transgression, concealing my iniquity in my bosom, then let me be confounded before the great multitude! Let the contempt of families cover me with shame! Yea, let me keep silence! let me never appear abroad!

O that He would yet hear me! Here is my signature; let the Almighty answer me.

Then was kindled the wrath of ELIHU, who had waited till Job had spoken, against Job, because he had pronounced himself righteous rather than God, and against his three friends, because they had not found an answer, and yet had condemned Job. And he said:

Hear, therefore, my discourse, I pray thee, O Job, and attend to all my words!

Surely thou hast said in my hearing, I have heard the sound of thy words: "I am pure, and without transgression; I am clean, and there is no iniquity in me." Behold, in this thou art not right; I will answer thee; for God is greater than man; why dost thou contend with Him? For He giveth no account of any of His doings. For God speaketh once, yea, twice, when man regardeth it not.

But if there be with Him a messenger, an interpreter, one of a thousand, who may show unto man his duty, then will God be gracious to him, and say: "Save him from going down to the pit, I have received the ransom." His flesh shall become fresher than a child's; he shall return to the days of his youth. He shall pray to God, and He will be favorable to him, and permit him to see His face with joy, and restore unto man his innocence. He shall sing among men, and say: "I sinned, I acted perversely, yet hath He not requited me for it; He hath delivered me from going down to the pit, and my eyes behold the light."

Whilst Elihu was yet speaking, the Lord Himself interposed, and addressed Job from the midst of a tempest:

Who is this, that darkeneth My counsels by words without knowledge? Gird up thy loins like a man! I will ask thee, and answer thou Me! Where wast thou, when I laid the foundations of the earth? Declare, since thou hast such knowledge! When the morning-stars sang together, and all the sons of God shouted for joy?

Who shut up the sea with doors, when I appointed its bounds, and said: Thus far shalt thou come, and no farther! Here shall thy proud waves be stayed!

Where is the way to the abode of light? And darkness, where is its dwelling-place?

Hast thou been at the store-houses of the snow, or seen the treasuries of the hail?

Canst thou lift up thy voice to the clouds, so that abundance of waters will cover thee? Canst thou send forth lightnings, so that they will go, and say to thee: "Here we are"? Who hath imparted understanding to thy reins, and given intelligence to thy mind?

Hast thou given the horse strength? Hast thou clothed his neck with his quivering mane? Hast thou taught him to bound like the locust? How majestic his snorting! how terrible! He paweth in the valley; he exulteth in his strength, and rusheth into the midst of arms. He laugheth at fear; he trembleth not, and turneth not back from the sword. Against him rattleth the quiver, the flaming spear, and the lance. With rage and fury he devoureth the ground; he standeth not still, when the trumpet soundeth. He saith among the trumpets, Aha! aha! and snuffeth the battle afar off; the thunder of the captains, and the war-shout.

Is it by thy wisdom that the hawk flieth, and spreadeth his wings toward the south? Doth the eagle soar at thy command, and build his nest on high?

Gird up now thy loins like a man! I will ask thee, and do thou instruct Me! Wilt thou even disannul My judgment? Wilt thou condemn Me, that thou mayst appear righteous? Then, indeed, will I give thee the praise, that thine own right hand can save thee.

Then Job answered the Lord, and said:

I know that Thou canst do everything, and that no purpose of Thine can be hindered. Who is he that darkeneth Thy counsels by words without knowledge? Thus have I uttered what I understood not; things too wonderful for me, which I knew not. Wherefore I abhor myself, and repent in dust and ashes.

And when the Lord had spoken these words unto Job, he said to Eliphaz the Temanite:

"My wrath is kindled against thee, and against thy two friends; for ye have not spoken concerning Me that which is right, as hath My servant Job. Take ye, therefore, seven bullocks, and seven rams, and go to My servant Job, and offer for yourselves a burnt-offering, and My servant Job shall pray for you."

So they did as the Lord commanded them; and He had regard to the prayer of Job. And the Lord restored the prosperity of Job, when he had prayed for his friends, and the Lord gave him twice as much as he had before. And the Lord blessed the latter end of Job more than the beginning. And Job lived after this a hundred and forty years, and saw his sons, and his sons' sons, even four generations. Then Job died, being old and satisfied with days.

194. THE SONG OF SONGS.

The biblical book called "THE SONG OF SONGS"[1] forms a poem the

[1] This book is attributed to Solomon, and means, according to the Hebrew idiom, the most excellent song. This title did not proceed from Solomon, who would scarcely have praised his composition as a most excellent one. There is now a general belief that this book was written long after the captivity.

subject of which is mutual love. By some the book is taken in its literal sense, as if the author intended to display the victory of humble and constant love over the temptations of wealth and royalty. Since the earliest times, however, the opinion prevailed that under the literal sense a foreign or distant meaning was concealed, or that the book was an allegory, that is a writing, the language of which seems to represent one thing, but really it means another.[1]

My beloved speaks, and says to me:
"Rise up, my love, my fair one, and come away!
For, lo, the winter is past,
The rain is over and gone;
The flowers appear on the earth;
The time of the singing of birds is come,
And the voice of the turtle is heard in our land;
The fig-tree is spicing its green fruit,
The vines in blossom give forth fragrance.
Arise, my love, my fair one, and come away!
O my dove, that art in the recesses of the rock,
In the hiding-places of the steep craggy mountain,
Let me see thy face,
Let me hear thy voice!
For sweet is thy voice,
And thy face lovely."

Love is strong as death;
True love is firm as the grave;
Its flames are flames of fire,
The fire of Jehovah.
Many waters cannot quench love,
Nor can the floods drown it.
Would a man give all the wealth of his house for love,
It would be utterly contemned.

195. THE BOOK KOHELETH.

The book Koheleth[2] shows the vanity of all earthly things and efforts. The author[3] (according to the inscription, Solomon) meant by it, that there is nothing in the world which can satisfy the wants of the soul, and that it can never make any one truly happy. He shows the vanity of knowledge, pleasure, power, honor, and wealth, and therefore recommends a cheerful enjoyment of life as it passes, the putting away of care and sorrow, and finally as the conclusion of the whole matter, and the whole business of man: to fear God and keep His commandments.

Mere vanity, says the Preacher, mere vanity, all is vanity. What profit has a man by all his labor with which he wearies himself under the sun? All words become weary; man cannot express it; the eye is not satisfied with seeing, nor the ear filled with hearing.

The thing that has been, that will be; and that which has been done,

[1] The Chaldee paraphrase or Targum regards the work as a figurative description of God's gracious conduct towards His people. *Aben-Ezra*, belonging to the twelfth century, exclaims: "Abhorred be the thought that the Song of Songs should be put among the works of fleshly lust!"

[2] קֹהֶלֶת a preacher, one who harangues a congregation.

[3] There is a diversity of opinion in regard to the age and the author of this book. The inscription does not prove that Solomon was the author; but only that the author adopted the plan of introducing into the book one so celebrated throughout the East for wisdom and prosperity as Solomon, for the purpose of giving weight to the sentiments which are put into his mouth.

that will be done; and there is no new thing under the sun. Is there any thing of which a man may say: "Behold, this is new"? It has been long ago, in the times which were before us. I communed with my heart, saying: "Behold, I have gained more and greater wisdom than all who have been before me at Jerusalem; yea, my mind has learned much wisdom and knowledge." And I gave my mind to know wisdom, and to know senselessness and folly; I perceived that this also is striving after wind. For in much wisdom is much vexation, and he that increases knowledge increases sorrow.

I said in my heart: "Come, now, I will try thee with mirth; therefore enjoy pleasure!" But, behold, this also was vanity. I said of laughter: "It is mad;" and of mirth: "What avails it?" I made me great works. I built me houses; I planted me vineyards. I made me gardens and parks, and planted in them fruit-trees of every kind. I made me pools of water, with which to water the grove that produces trees. I got me servants and maidens, and had servants born in my house. I had also herds of great and small animals, more than all who were in Jerusalem before me. I gathered me also silver and gold, and the wealth of kings, and of the provinces. I got me men-singers and women-singers, and the delights of the sons of men, a chosen woman, and chosen women. My wisdom also remained with me. And whatever mine eyes desired I kept not from them; I withheld not my heart from any joy. Then I looked upon all the works which my hands had wrought, and upon all the labor which I had toiled in performing, and, behold, it was all vanity, and striving after wind, and there was no profit under the sun.

There is an evil which I have seen under the sun, and it is common among men; a man to whom God has given riches, wealth, and honor, and nothing is wanting to him which he desires, yet God gives him not to taste thereof; but a stranger enjoys it. This is vanity, and a grievous evil.

Cast thy bread upon the waters! for after many days thou shalt find it. Give a portion to seven, yea, to eight! for thou knowest not what evil shall be upon the earth. When the clouds are full of rain, they empty themselves upon the earth; and when the tree falls to the south or the north, in the place where the tree falls, there it shall be. He that watches the wind shall not sow, and he that gazes upon the clouds shall not reap. In the morning sow thy seed, and in the evening withhold not thy hand! For thou knowest not whether this shall prosper or that, or whether both shall be alike good.

Truly the light is sweet, and a pleasant thing it is for the eyes to behold the sun. For though a man live many years, he rejoices in them all; for he remembers the days of darkness, that they shall be many. All that comes is vanity. Rejoice, O young man, in thy youth, and let thy heart cheer thee in the days of thy youth, and walk in the ways of thy heart, and in the sight of thine eyes! but know thou, that for all these things God will bring thee into judgment. Therefore remove sorrow from thy heart, and put away evil from thy body! for childhood and youth are a vapor.

Remember, also, thy Creator in the days of thy youth, before the evil days come, and the years draw nigh, of which thou shalt say: "I have no pleasure in them;" before the sun, and the light, and the moon, and the stars become dark, and the clouds return after the rain; at the time when the keepers of the house (the arms) tremble, and the men of war (the thighs and legs) bow themselves, and the grinders (the teeth) cease because they are few, and those that look out of the windows (the eyes) are darkened; when the doors (the lips) are shut[1] in the streets, because the sound of the grinding is low; when they rise up at the voice of the

[1] The old man seldom opens his mouth to eat or to speak, because the teeth are gone.

bird, and all the daughters of music are brought low,[1] when, also, they are afraid of that which is high,[2] and terrors are in the way, and the almond is despised, and the locust[3] is a burden, and the caper-berry[4] fails; since man goes to his long home, and the mourners go about the streets; before the silver cord be snapped,[5] and the golden bowl be broken,[6] or the bucket broken at the fountain, or the wheel broken at the well, and the dust return to the earth as it was, and the spirit return to God who gave it.

Mere vanity, saith the preacher, all is vanity!

Let us hear the end of the whole discourse! Fear God and keep his commandments! For this is the duty of all men. FOR GOD WILL BRING EVERY WORK INTO JUDGMENT, WITH EVERY SECRET THING, WHETHER IT BE GOOD, OR WHETHER IT BE EVIL.

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[1] Sound low, are not heard by him.

[2] To ascend stairs, hills.

[3] Which was a common food with the Orientals, and was regarded as of easy digestion.

[4] The caper-berry was regarded as a provocative of appetite and lust.

[5] The lamp suspended from a ceiling by a silver cord.

[6] The golden bowl is the reservoir of oil. The cord being decayed with age, giving way and suffering the bowl of oil to fall upon the floor and be broken, and thus extinguish the lamps.

THE BOOKS OF
HOLY SCRIPTURE.

196. WHEN COMPLETED? AND HOW DIVIDED? THE APOCRYPHA.

Jewish tradition ascribed to Ezra and to the Great Synagogue,[1] or assembly of scholars, of which he was the reputed founder, the task of collecting and promulgating the Scriptures. Another early 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 of David, and the epistles of the kings concerning the holy gifts." (2 Macc. II. 13.) These two traditions are clearly so far in accord, that they assign the formation of the present collection of the Jewish Holy Scriptures (generally called the Old Testament) to the time of the revival of the religion of Israel under the rule of the Persian kings. In proportion as the prophetic power ceased to manifest itself, the prophetic writings of an earlier time became more precious and distinctive.

The earliest statement of the number of the books of the Old Testament is given by Josephus (37 A. C. E.). 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.

The great work of Ezra[2] (and his followers) was his collecting together and setting forth a correct edition of the Holy Scriptures; he disposed them in their proper order, and settled the canon[3] of scripture for his time. These books he divided into three parts: 1st, the Law; 2d, the Prophets; and 3d, the Hagiographa, i. e., the holy writings. It is most likely that the two books of Chronicles, Ezra, Nehemiah, and Esther, as well as Malachi, were afterward added, in the time of SIMON THE JUST,[4] and that it was not till then that the Jewish canon of the Holy Scriptures was fully completed.

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[1] It consisted of 120 members, whose decrees were quoted afterwards as the Dibrê Sôphêrim, the words of the Scribes.

[2] Ezra is in some respects a collective noun, to which Jewish tradition attaches all that has been done after the exile of Babylon, for the collection and the conservation of the sacred texts.—Gesenius, Geschichte der Hebræischen Sprache und Schrift, page 157.

[3] Canon (Κανών), connected with "cane," meant primarily a straight rod, and so a measure rule; hence the list of books which, according to a certain rule, were considered to belong to the sacred books.

[4] High-priest (300 B. C. E.), succeeded his father Onias. From the holiness of his life, and the great righteousness which shone forth in all his actions, he was called Simon the Just.

This Canon now consists of 24 books, which are supposed to have three different degrees of authority: THE THORA (תורה), written under an immediate Divine inspiration; THE PROPHETS (נביאים), communicated by a prophetical spirit, inferior to that of Moses; and THE HAGIOGRAPHA (כתובים), given by the Holy Spirit, inferior to the prophetical.

The Canon was probably closed in the Maccabean epoch. The last which was received there is said to have been the Book of Daniel.

The oldest translation of the Bible is made in Greek and called the SEPTUAGINT (Seventy), from the tradition that it was made by *seventy* elders summoned from Jerusalem by Ptolemy Philadelphus (B. C. E. 271). The literary activity of Alexandria led, however, to the composition of other books in Greek, or to translations from Aramaic books. These later books were then brought together with the earlier books, which were grouped according to their subjects, history with history, didactic with didactic books, with no distinction as to their authority. In this way the Greek Bible presented a different order, and included other books than the Hebrew Bible as it was read in Palestine. All those books that were not found in the Hebrew Bible were called גנוזים. The Greek word APOCRYPHA is—in all probability—the translation of GENUSIM (hidden, secret), a word with which those books were designated in which the people were not allowed to read publicly in the Synagogue, either because they were in some respect found faulty, or because they were not counted among the inspired books. The twenty-four books of which the Bible consists are:

I. The Pentateuch, comprising:

Genesis, ... page 5
Exodus, ... " 49
Leviticus, ... " 69
Numbers, ... " 74
Deuteronomy, ... " 87

II. The Prophets, comprising six books of the "Earlier Prophets":

Joshua, ... page 93
Judges, ... " 102
Two Books of Samuel, ... pages 126 and 167
The two Books of the Kings, ... " 190 " 231

The "Later Prophets":

Isaiah, ... page 257
Jeremiah, ... " 277
Ezekiel, ... " 283

The Twelve Minor Prophets:

Hosea, ... page 254
Joel, ... " 246
Amos, ... " 252
Obadiah, ... " 289
Jonah, ... " 250
Micah, ... " 259
Nahum, ... " 268
Habakkuk, ... " 274
Zephaniah, ... " 273
Haggai, ... " 314
Zechariah, ... " 315
Malachi, ... " 333

III. The Hagiographa, comprising nine books:

Psalms, ... page 196
Proverbs, ... " 209
Job, ... " 336
Song of Songs,[1] ..... " 341
Ruth,[2] ..... " 121
Lamentations,[3] ..... " 288
Koheleth,[4] ..... " 342
Esther,[5] ..... " 301
Daniel,[6] ..... " 292
Ezra,[7] ..... " 310
Nehemiah, ... " 324
The Two Books of Chronicles, ... " 323

The Apocrypha contain:

The Book of Wisdom, the Book of the Son of Sirach, Baruch, Tobit, Judith, Supplements to Daniel, Supplements to Esdras, and the two Books of the Maccabees.

BIBLICAL GEOGRAPHY.

197. A. THE HOLY LAND.

§ 1. VARIOUS NAMES OF THE COUNTRY.

1. THE LAND OF CANAAN.—Derived from the Descendants of Canaan, grandson of Noah, its earliest inhabitants. Under this name, however, only that part of the land was comprehended which lay W. of the Jordan.

2. THE LAND OF ISRAEL.—A name given to it after its conquest by Joshua, and its division among the tribes.

3. THE LAND OF THE HEBREWS.—From the superior influence of that tribe.

4. THE HOLY LAND.—Because it was the chosen and consecrated spot in which the one true God was acknowledged and worshipped.

5. PALESTINE.—Derived from the Philistines who had settled on the eastern coast of the Mediterranean Sea, and with whom the Israelites were frequently at war.

6. JUDEA.—Originally distinguishing the southern part of the land; after the return from the captivity, however, given to the whole country.

[1, 2, 3, 4, 5] are called *the five Megilloth*, or rolls, from their being written on separate rolls of parchment, for use in synagogue worship.

[6, 7] Daniel and Ezra are composed partly in Hebrew and partly in Chaldee.

§ 2. SITUATION AND LIMITS.

This country presents the appearance of a narrow slip, extending along the eastern coast of the Mediterranean; from which, to the river Jordan, the utmost width does not exceed 50 miles. It is situated in the 5th climate, between the 31st and 34th degrees of N. latitude, having the Mediterranean Sea on the W.; Lebanon and Syria on the N.; Arabia Deserta, and the land of the Ammonites, Moabites, and Midianites, on the E.; the river of Egypt (the Sihor), the Desert of Zin, the S. shore of the Dead Sea, and the river Arnon, on the S.; and Egypt on the S. W. Its extreme length was about 190 miles, and its width about 80. (These boundaries are accurately described by Moses, in Numbers 34, 1–15.[1])

§ 3. MOUNTAINS.

The mountains, which extend through the whole country from N. to S., are parts of the Lebanon and the Anti-Lebanon. On the eastern side of the Jordan are the *Mountains of Gilead*, which extend from Hermon S., to Arabia Petrea. The N. part of this chain, known by the name of *Bashan*, was celebrated for its stately oaks, and numerous herds of cattle. In the S. parts of these mountains were the *Abarim*, or passes, the most eminent of which were *Pisgah* and *Nebo*, which command a view of the whole land of Canaan. (Comp. page 92.)

On the western side of the river are Mount *Carmel*, a range of hills, extending ten or twelve miles, nearly N. and S., coming from the plain of Esdrælon and ending in the promontory or cape which forms the bay of Accho.

The *Mountains of Israel, or Ephraim*, in the very centre of the Holy Land, and opposite to

The *Mountains of Judah*. Single mountains are:

Tabor, a large hill rising in the plain of Esdrælon in Galilee, about three and a quarter hours distant from Tiberias.

The *Mount of Olives* near Jerusalem.

The mountains of Ebal and Gerizim (comp. page 88), the former to the N. and the latter to the S. of Sichem.

§ 4. VALLEYS, PLAINS, AND DESERTS.

1. The Valley of Hinnom, lying at the foot of Mount Moriah,[2] and rendered memorable by the idolatrous and inhuman worship there paid to Moloch.
2. The Valley of Jehoshaphat, also called the *Valley of Kedron*, lies between the foot of Mount Moriah, as a continuation of Zion, on the E.
3. The Vale of Shiddim is the once fruitful spot upon which formerly stood the five cities of the plain. (Comp. page 14.)
4. The Valley of Mamre, situate about two miles from Hebron, S.
5. The Valley of Elah, or the Terebinthine Vale, is in the S. W. of Canaan, and about three miles from Bethlehem. It is renowned as the field of the victory of David over Goliath.

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[1] The kingdom of David and Solomon, however, extended far beyond these limits.

[2] Comp. page 20, note 1.

6. The PLAIN is a tract which extends from Gaza to Joppa, and forms part of the *Plain of the Mediterranean*, which reaches from the brook Bezer to Mount Carmel. The part lying between Joppa and Carmel was called *Sharon*.

7. The PLAIN OF ESDRAELON, the GREAT PLAIN, OF THE VALE OF ISRAEL, having on its northern side the abruptly-rising Tabor.

8. The REGION ROUND ABOUT JORDAN, extending from the Sea of Tiberias to the Dead Sea, on each side of the Jordan. Of this district the Plain of Jericho forms a part.

9. The WILDERNESS OF JUDEA began near Jericho, and extended along the shores of the Jordan and the Dead Sea, to the mountains of Edom.

10. THE DESERT, where the Israelites wandered forty years, extended from the east side of the Red Sea to the confines of the land of Canaan, and is known as a part of the vast *Desert of Arabia*.

§ 5. RIVERS, LAKES, SEAS.

Among the rivers, the most important is the *Jordan*, which flows through the country from north to south, and empties into the Dead Sea; all the other rivers, called in the Bible Brooks, are unimportant,—as, for instance, the brook Kidron, near Jerusalem, emptying into the Dead Sea; the Cherith (comp. page 219); the *Kishon*, coming from Mount Tabor, and flowing into one of the bays of the Mediterranean; the Arnon, east of Jordan, emptying into the Dead Sea; the Jabbok (comp. page 32).

There are three seas or lakes which are connected by the Jordan. 1. The Lake of Tiberias, or SEA OF GALILEE, called in more early times the Sea of Chinnereth, abounding in fish. 2. The Sea of Merom, or Samochonitis, a small sea in the north. 3. The Dead Sea, or Salt Sea, Lake Asphaltites, on the spot where Sodom and Gomorrah were. In this sea there are no fish or other animals, for it is full of asphalt.

§ 6. INHABITANTS.

The original inhabitants of the country were the Horites, Rephaim, Anakim. These were either driven away or destroyed by the Canaanites, who immigrated from the coast of the Arabian Sea. In Abraham's times these tribes consisted of the following divisions: The Canaanites, the Amorites, the Hittites, the Jebusites, the Perizzites, and the Hivites. Besides these, there was also a tribe of Phœnicians, called the Philistines, who inhabited the plains on the coast of the Mediterranean. When the Hebrews, under Joshua, conquered the country and took possession of it, several of these tribes were wholly destroyed by them; others were driven away; while some were subdued and left in their settlements. The Philistines and the Jebusites were not overcome until by David, who also brought other neighboring nations, such as the Amalekites, Edomites, Moabites, and Ammonites, to subjection, and united their territories with that of Palestine.

The twelve tribes formed the principal inhabitants of the country until the downfall of both the kingdoms of Israel and Judah.

The Israelites who remained in the northern kingdom united themselves with foreigners, who were brought from the Assyrian empire, and formed with them the Samaritans. These and the returned Jews from Babylon were, in later times, the inhabitants of the country.

§ 7. DIVISIONS OF THE LAND.

1. The division made by Joshua (comp. page 99). West of Jordan lived:

   a. The tribe of Simeon, in the south-west corner of the land, surrounded by Judah. Principal city: *Ziklag.*

   b. The tribe of Judah, north of Simeon, to the Dead Sea in the east. Principal city: *Hebron*, in later times, *Jerusalem.*

   c. The tribe of Dan, north of Simeon and west of Judah, towards the Sea. Principal city: *Gath.*

   d. The tribe of Benjamin, north of Judah, towards the Dead Sea. Principal city: *Jericho.*

   e. The tribe of Ephraim, north of Dan and Benjamin, from the Sea to the Jordan. Principal city: *Shiloh.*

   f. The Half-tribe of Manasseh, north of Ephraim, from the Sea to the Jordan. Principal city: *Sichem* (*Shechem*).

   g. The tribe of Issachar, a narrow strip in a north-east direction. Principal city: *Jezreel.*

   h. The tribe of Zebulon, north-east of Issachar, on the Sea of *Tiberias.* Principal city: *Gath-Hepher.*

   i. The tribe of Asher formed the north-west corner of the country towards Phœnicia. Principal city: *Beth-Rehob.*

   k. The tribe of Napthali, east of Asher. Principal city: *Kedesh.*

   East of the Jordan lived:

   a. The second half of the tribe of Manasseh. Principal city: *Edrëi.*

   b. The tribe of Gad, south of the eastern half of Manasseh. Principal city: *Ramoth.*

   c. The tribe of Reuben, south of Gad, bordering on Salt Lake. Principal city: *Aroër*, on the Arnon.

   This division was also preserved during the monarchical reign until the time of the destruction of both kingdoms.

2. Solomon was the next who made a considerable division of the land, separating it into twelve provinces, or districts, and placing each under a peculiar officer (1 Kings, 4, 7–19).

3. After Solomon followed the revolt of the ten tribes, who erected themselves into a separate kingdom, and were distinguished as the *Kingdom of Israel,* while the tribes of Judah and Benjamin, continuing faithful to the House of David, formed the *Kingdom of Judah.* The latter kingdom contained all the *southern* parts of the land. The Kingdom of Israel contained all the middle and northern parts of the land, with the country beyond the Jordan; its capital was *Samaria,* in the tribe of Ephraim, situated thirty miles north of Jerusalem. These divisions ceased on the subversion of the Kingdom of Israel by Shalmaneser.

4. In post-biblical times, during the rule of the Romans in Palestine, the land was divided into the provinces of *Judea, Samaria, Galilee,* and *Perea.*

198. B. ABOUT THE MOST IMPORTANT BIBLICAL COUNTRIES OUTSIDE OF PALESTINE.

§ 8. IN ASIA.

West of Palestine and properly belonging to its territory:

1. The land of the PHILISTINES, a narrow strip of land along the sea-coast towards Egypt, with the towns: *Gaza, Ashkalon, Askelon, Ashdod, Gath, Ekron.*
2. The land of the PHŒNICIANS, a small narrow strip of country, lying also along the shores of the Mediterranean, in a more northerly direction toward Syria, with the cities of *Tyre* and *Sidon* (Zidon).

South of Palestine is the Arabia Petræa, where we find:

1. IDUMEA (the land of Edom), a portion of which belonged to Judea also in later times. This territory was afterwards called *Nabathæa.* Here the following towns were situated: *Petra, Zoar,* and *Heshbon.*
2. The country of the AMALEKITES.
3. The country of the MOABITES, with the city *Rabbath-moab.*
4. The country of the MIDIANITES.
5. The Desert of MOUNT SINAI. (Comp. page 51, note 3.)

East of Palestine besides the Desert of Arabia, which lies next, the following countries are mentioned. In the oldest times:

1. UR of the CHALDEES, where Abraham at first lived, was the north-eastern part of Mesopotamia (that is, the country between the rivers Euphrates and Tigris).
2. HARAN, from which Abraham migrated to Canaan, was the north-western part of Mesopotamia.

In later times:

1. THE ASSYRIAN EMPIRE, or the land of ASHUR, now called Kurdistan, with *Nineveh* on the Tigris as the capital.
2. THE BABYLONIAN EMPIRE, now called Irak Arabi, with the world-renowned Babylon as its capital, situated at the junction of the Euphrates and the Tigris.
3. THE MEDIAN EMPIRE, having *Ekbatana* for a capital.—Rhages.
4. THE PERSIAN EMPIRE, having for a capital *Persepolis.—Susa* (*Shushan*).

All these empires did not exist, as it is known by history, at the same time, but one after the other, as one was always swallowed up by the other. North of Palestine we finally meet besides Phœnicia, Syria with the cities of *Damascus, Antiochia,* and *Beroë.*

§ 9. IN AFRICA.

In Africa it will be only necessary to mention EGYPT, which the Israelites inhabited for a period of more than 200 years. Its capital MEMPHIS, where the Pharaoes then governed, is called in the Bible *Moph* and Noph. On Goshen, where the Israelites lived, compare page 44, note 2.

EXAMINATION QUESTIONS.

(* The asterisks refer to the text in smaller print.)

		Page.
1.	What is the meaning of *Genesis?*	5
2.	Who created the world?	5
3.	What did God create on the first day?	5
4.	What on the second?	5
5.	On the third?	5
6.	On the fourth, fifth, and sixth days?	6
7.	What blessing did God pronounce on man?	6
8.	What is the meaning of the word *Adam?*	6, note.
9.	How did God provide man with a suitable companion?	6
10.	When God saw all that He had made, how did it appear to Him?	6
11.	Why did God bless the seventh day?	7
12.	Where did God place man?	7
13.	What is the meaning of *Eden?*	7, note.
14.	Of what tree was Adam forbidden to eat?	7
15.	Did they obey the commandment of God?	7
16.	What was their punishment?	8
17.	What name did Adam give to his wife? why?	8
18.	Who were *Cain* and *Abel?*	8
19.	What was the occupation of each of them?	9
20.	Why did Cain kill his brother Abel?	9
21.	How did Cain answer God when asked where Abel was?	9
22.	How was his sin punished?	9
*23.	Of whom was *Lamech* the descendant?	9
*24.	What were the names of Lamech's wives?	9
*25.	What were the names of *Adah's* sons?	9
*26.	For what were they distinguished?	9
*27.	What were the names of *Zillah's* children?	9
*28.	What was the occupation of *Tubal-Cain?*	9
*29.	How long did Adam live?	10
*30.	For what is *Methuselah* noted?	10
31.	Why did God bring a flood upon the earth?	10
32.	Whom did He allow to live?	10
33.	What did *Noah* take into the ark with him?	10
34.	Who were Noah's three sons?	10
35.	On what mountain did the ark rest?	11
36.	In what part of the globe was *Ararat* situated?	11, note.
37.	After how many days were the waters of the flood abated?	11
38.	How did Noah know when the ground was dry?	11
*39.	What covenant did God make with Noah and his descendants?	12
*40.	When was man permitted to eat flesh, and with what restrictions?	12
*41.	By what token was the covenant confirmed?	12
*42.	Of what was Noah the first planter?	12
*43.	How was Noah treated by his sons when intoxicated?	12

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*44.	Upon whom did Noah pronounce a curse?	12
45.	Where did Noah's sons remove to?	12
46.	What did they build there, and for what object?	12
47.	Where was *Babel*, and what does it mean?	13
48.	How were the people prevented from building the Tower of Babel?	13
*49.	Who was *Terah?*	13
*50.	Of which of Noah's sons was he a descendant?	13
*51.	What were the names of his sons?	13
*52.	Whose son was *Lot?*	13
*53.	In what country did *Haran* die?	13
*54.	What was the name of *Abram's* wife?	13
55.	Whom did Abram take with him on his journey?	13
56.	What was Abram's native place?	13
57.	What was Abram's relationship to Lot?	13
58.	Whither did Abram go?	14
59.	Why did Abraham and Lot separate themselves?	14
60.	What is the name of the main river of Canaan?	14
61.	What is said of the men of Sodom?	14
62.	Derive the word Hebrew,	14, note.
63.	What is the site of Canaan?	14, note.
64.	Where did Lot afterwards dwell?	14
65.	With whom did the people of *Sodom* have a battle?	14
66.	By whom was Lot rescued?	15
67.	Who met Abram on his return and blessed him?	15
*68.	Who was Abram's first son, and of whom was he born?	16
*69.	Explain the meaning of the name *Ishmael,*	16, note.
*70.	What promises did God make to Abram?	16
*71.	Why was his name changed to *Abraham?*	16
*72.	Explain the names Abram and Abraham,	16, note.
*73.	*Sarai* and *Sarah?*	16, note.
74.	What did Abraham's visitors promise him?	17
75.	Give an account of Abraham's intercession for Sodom,	18
76.	Why did the Lord destroy Sodom and Gomorrah?	18
77.	How was Lot saved?	19
78.	What became of his wife?	19
79.	What occupies the sites of Sodom and Gomorrah at the present day?	19, note.
80.	When was *Isaac* born?	19
81.	What is the meaning of the name Isaac?	19
*82.	Why were *Hagar* and Ishmael cast out?	20
*83.	What became of them?	20
*84.	What was foretold to Hagar respecting Ishmael?	20
85.	What trial did God make of Abraham's faith and obedience?	20
*86.	In what place was Abraham commanded to sacrifice his son?	20
*87.	What place was originally called the *land of Moriah?*	20, note.
88.	What prevented the sacrifice?	21
89.	At what age, and where did Sarah die?	21
90.	Where did Abraham bury her?	22
91.	What did Abraham say to his servant *Eliezer?*	22
92.	Where did Eliezer go?	23
93.	What is the meaning of the name *Mesopotamia?*	23, note.
94.	What did Eliezer pray for?	23
95.	Who was *Rebekah?*	23
96.	What was the name of her brother?	23
97.	By whom was Eliezer invited to *Bethuel's* house?	24

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98. Whom did Isaac marry? - - - - 24
99. What was Abraham's age at his death? - - 24
100. Where was he buried? - - - - - 24
101. What children had Isaac by Rebekah? - - - 24
102. Who was Isaac's first born? - - - - 25
103. What is the meaning of the name *Esau?* what of the name *Jacob?* - - - - - - 25
104. What was the head of the family considered? - - 25, note.
105. How did Esau esteem this distinction? - - 25
106. Why was Esau called *Edom?* - - - - 25
107. Where was the site of the land of the *Philistines?* - 25, note.
108. How and why did Rebekah obtain Isaac's blessing for Jacob? - - - - - - 26
109. What deception was practised by Jacob? - - 26
110. What resulted from Esau being deceived? - - 27
111. Whither was Jacob sent? - - - - 27
112. What was his relationship to Laban? - - - 27
113. What was Jacob's vision at *Bethel?* - - - 28
114. What is the meaning of Bethel, and what was its name before? - - - - - - 28
115. How did Jacob act when he awoke? - - - 28
116. What was Jacob's vow? - - - - 28
117. What wages did Jacob ask of Laban? - - - 29
118. How many daughters of Laban did he marry, and what were their names? - - - - - 29
119. How came Jacob to leave Laban? - - - 30
120. Relate the facts, - - - - - 30
*121. Where is *Mount Gilead?* - - - - 31, note.
122. Where had Esau established himself? - - 31
*123. Where was *Seir* situated? - - - - 31, note.
124. What were the fears entertained by Jacob at this time? 32
125. Where was the ford of *Jabbok?* - - - 32, note.
126. How did Jacob acquire the name of *Israel?* - - 32
127. What is the meaning of the term Israel? - - 32
128. How did Jacob become reconciled to Esau? - - 33
129. After their reconciliation, whither did the brothers proceed? - - - - - - - 33
130. Where was *Shechem?* - - - - - 33, note.
131. What were the names of Rachel's children? - - 33
132. How many sons had Jacob? - - - - 33
133. When did Rachel die, and where was she buried? - 33
134. Where was the site of Bethlehem? - - - 33, note.
135. When, where, and at what age did Isaac die? - - 33
136. By whom was he buried? - - - - 34
137. Why was *Joseph* hated by his brothers? - - 34
138. Which of his brothers interceded for his life? - - 34
139. To whom was Joseph sold? - - - - 35
140. What was told Jacob concerning Joseph? - - 35
141. What became of Joseph? - - - - 35
142. How came Joseph to be put into prison? - - 36
143. What was the dream of Pharaoh's butler, and Joseph's interpretation? - - - - - 37
144. What was the baker's dream, and how was it interpreted? - - - - - - 37
145. Was Joseph remembered by the butler? - - 37
146. What was Pharaoh's first dream? - - - 38
147. What did he dream the second time? - - - 38
148. How, and by whom were these dreams interpreted? - 38

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149. What was then done with Joseph? - - - 39
150. What name was bestowed upon him by Pharaoh? - 39
151. Whom did he marry? - - - - - 39
152. What were the names of Joseph's sons? - - 39
153. What do these names mean? - - - - 39
154. How many of Joseph's brothers came to buy corn? - 40
155. Why was not Benjamin sent? - - - - 40
156. How did Joseph act towards his brothers on their first journey? - - - - - - 40
157. Which of the brothers remained imprisoned? - - 41
158. What did Joseph do with the money which his brothers paid? - - - - - 41
159. What did Jacob say, when told of all that had befallen them? - - - - - - 41
160. What did Jacob say to his sons when they went on their second journey? - - - - 41
161. When Joseph saw Benjamin with his brothers, how did he treat them? - - - - - 42
*162. Why could not the Egyptians eat with the Hebrews? 42, note.
163. What did Joseph tell his steward to put into his brother's sack? - - - - - - 43
164. In whose sack was the cup found? - - - 43
165. What did the brothers do upon seeing it? - 43
166. What did Judah now say to Joseph? - - - 43
167. Why did he wish to stay as a bondman, instead of Benjamin? - - - - - - 44
168. What did Joseph then do? - - - - 44
169. Where did he tell his father and brothers to dwell? - 44
*170. Where was *Goshen?* - - - - - 44, note.
171. When Jacob heard that Joseph was alive, what did he resolve to do? - - - - - 45
172. Where did Jacob and his sons settle, and how many were there in the family? - - - - 46
173. How old was Jacob when he stood before Pharaoh and blessed him? - - - - - 46
174. How long did Jacob live in Egypt? - - - 46
175. What act is mentioned of Jacob on his death-bed? - 47
176. In what manner did Jacob bless the sons of Joseph? - 47
177. How old was Jacob at his death? - - - 46
178. Where was he buried? - - - - 48
179. By whom was this cave bought? - - - 47
*180. What is meant by embalming dead bodies? - - 47, note.
181. What was Joseph's age at his death? - - - 48
182. Where was he buried? - - - - - 48
183. How long did Joseph live in Egypt? - - -
184. How long was he second ruler over Egypt? - -
185. What oath did he take of his brothers? - - 48
186. Who are the *chief persons mentioned* in Genesis? -
187. Why is the second book of Moses called EXODUS? - 49
188. How were the Israelites treated after Joseph's death? 49
189. What excited the fear and jealousy of the Egyptian monarch? - - - - - - 49
190. What cities were the Israelites compelled to build? - 49
191. Where were these cities? - - - - 49
192. What did Pharaoh command concerning the male children? - - - - - - 49
193. How did Jochebed save her child? - - - 50

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194. What did Pharaoh's daughter call the child? why? - 50
*195. What does the name Moses mean? - - - 50, note.
196. Who was Moses' father? - - - - 50
197. What was the name of his sister? - - - 50
198. Why did Moses flee from Egypt? - - - 51
*199. Of what tribe was Jochebed? - - - - 50, note.
200. Whither did Moses flee from the wrath of Pharaoh? - 51
*201. Where was Midian? - - - - - 51, note.
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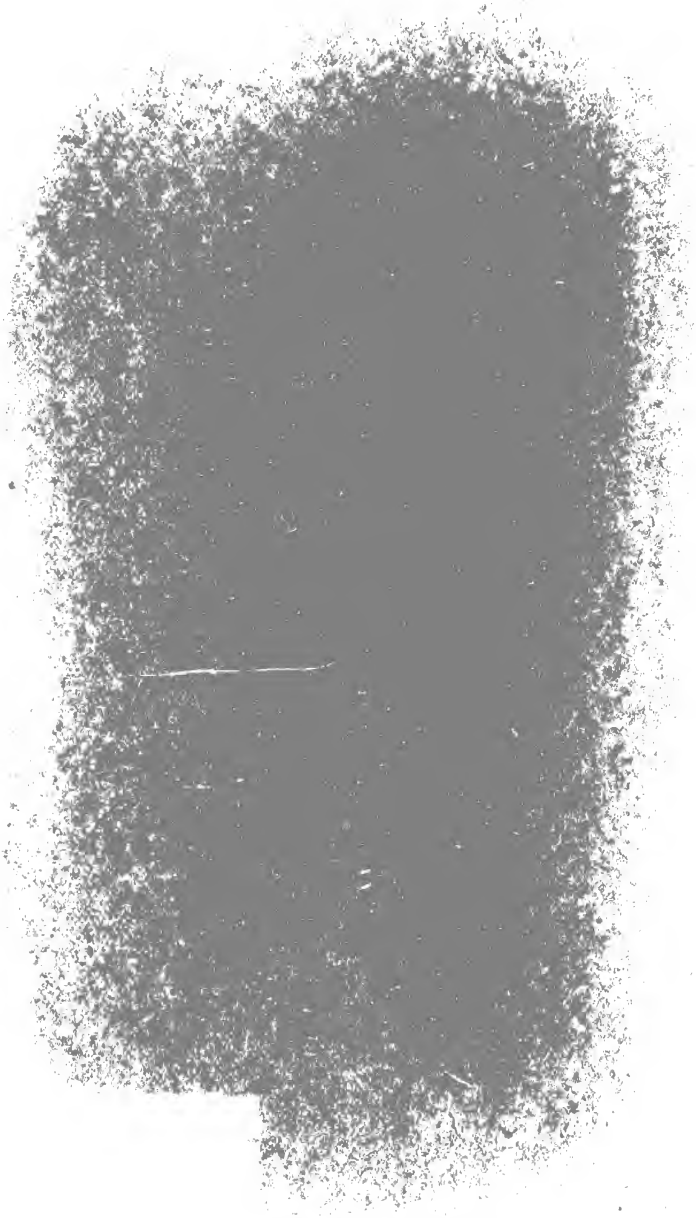

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