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COMMENTARY

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by Adam Clarke.

*“Follow peace with all men, and holiness, without
which no man shall see the Lord” Heb 12:14*

Spreading Scriptural Holiness to the World

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A COMMENTARY AND CRITICAL NOTES

ON THE

HOLY BIBLE

OLD AND NEW TESTAMENTS

DESIGNED AS A HELP TO A BETTER UNDERSTANDING
OF THE SACRED WRITINGS

BY ADAM CLARKE, LL.D., F.S.A., &c.

A NEW EDITION, WITH THE
AUTHOR'S FINAL CORRECTIONS

For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope.—Rom. 15:4.

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CONTENTS

Ancillary Items from Adam Clarke's Commentary

General Preface

New Testament Index

Old Testament Index

Observations... on Baptism

Observations... on Blood

Dissertation on... Parabolic Writing

Observations on the Being of a God.

A short account of the Bastinado, supposed to be referred to in

~~<81135>~~ **Hebrews 11:35.**

Lowman's Scheme - Order - Prophecies - Apocalypse

Principles - Revealed in the Sacred Writings

H.S. Boyd's "An Essay on the Greek Article."

Postscript to the Essay on the Greek Article

Supplement to the Postscript

Observations on the... genealogy of our Lord

*Observations on the Jewish manner of DIVIDING and READING the Law
and the Prophets.*

General Observations on the five books of Moses

A Sketch of the History and Character of Moses

Psalms 151

Sketch of the Life and Character of David

Asiatic Proverbs

Fourteenth Century Manuscript of Canticles

The Gitagovinda, or the Songs of Jayedeva

The Targum or Chaldee Paraphrase on the Song of Songs

An Epitome of the Jewish History from the time of Nehemiah and Malachi to the birth of Christ, filling up the chasm between the Old and New Testaments

GENERAL PREFACE

THE different nations of the earth, which have received the Old and New Testaments as a Divine revelation, have not only had them carefully translated into their respective languages, but have also agreed in the propriety and necessity of illustrating them by *comments*. At first, the insertion of a *word* or *sentence* in the margin, explaining some particular word in the text, appears to have constituted the whole of the comment. Afterwards, these were mingled with the text, but with such marks as served to distinguish them from the words they were intended to illustrate; sometimes the comment was *interlined* with the text, and at other times it occupied a space at the bottom of the page.

Ancient comments written in all these various ways I have often seen; and a Bible now lies before me, written, probably, before the time of *Wiclif*, where the glosses are all *incorporated* with the text, and only distinguished from it by a *line* underneath; the line evidently added by a later hand. As a matter of curiosity I shall introduce a few specimens.

And seide, Math, or wele, I am chaufid. I sawe the fiir. <23416> Isaiah 44:16.

He ette hape as an oxe, and with dewe of heben his body was informid or befoulid, till his heris wexiden into licnesse of eglis, and his naylis as naylis or clees of briddis.

<27083> Daniel 4:33.

He that is best in hem is as a palyure, that is a scharp busche, or a thistel or firse.

<37074> Micah 7:4.

He schal baptixe or christend gou, with the hooly goost and fiir, whos whyntwinge clothe or fan in his hond. <40811> Matthew 3:11, 12.

Who ever schal leeve his wiif, geve he to her a lybel, that is, a lytil book of forsakinge.

<40831> Matthew 5:31.

Blynde men seen, crokid men wandren, mesels ben maad clene, deed men rysen agein, pore men ben taken to prechygge of the gospel, or been maad keepers of the gospel. <40105> Matthew 11:5.

I schal bolke out, or telle out thingis hid fro making of the world. <0135> Matthew 13:35.

Zee serpentis fruytis of burrowynngis of eddris that sleen her modris, how schuln zee flee fro the dome of helle. <0233> Matthew 23:33.

Heroude tetraarcha, that is, prince of the fourth parte. <0301> Luke 3:1.

Habyngc your conversacioun or liif good amonge heithen men. <0121> 1 Peter 2:12.

Gee schuln resceyde the untweleable crown of glorie, or that schal never faade. <0304> 1 Peter 5:4.

Anoynt thin eegen with couloryo, that is, medicinal for eegen maad of diverse erbis, that thou see. <0318> Revelation 3:18.

Comments written in this way have given birth to multitudes of the *various readings* afforded by ancient manuscripts; for the notes of distinction being omitted or neglected, the *gloss* was often considered as an integral part of the text, and entered accordingly by succeeding copyists.

This is particularly remarkable in the *Vulgate*, which abounds with explanatory words and phrases, similar to those in the preceding quotations. In the *Septuagint* also, traces of this custom are easily discernible, and to this circumstance many of its *various readings* may be attributed.

In proportion to the distance of time from the period in which the sacred oracles were delivered, the necessity of comments became more apparent; for the political state of the people to whom the Scriptures were originally given, as well as that of the surrounding nations, being in the lapse of time essentially changed, hence was found the necessity of *historical* and *chronological notes*, to illustrate the facts related in the sacred books.

Did the nature of this preface permit, it might be useful to enter into a detailed history of commentators and their works, and show by what gradations they proceeded from simple *verbal* glosses to those colossal accumulations in which *the words of God* lie buried in the *sayings of men*. But this at present is impracticable; a short sketch must therefore suffice.

Perhaps the most ancient comments containing merely verbal glosses were the *Chaldee Paraphrases*, or *Targums*, particularly those of ONKELOS on the *Law*, and JONATHAN on the *Prophets*; the former written a short time

before the Christian era, the latter about fifty years after the incarnation. These comments are rather *glosses on words*, than an *exposition of things*; and the former is little more than a *verbal* translation of the Hebrew text into pure *Chaldee*.

The TARGUM YERUSHLEMEY is written in the manner of the two former, and contains a paraphrase, in very corrupt Chaldee, on select parts of the five books of Moses.

The *Targum* ascribed to JONATHAN *ben* UZZIEL embraces the whole of the Pentateuch, but is disgraced with the most ridiculous and incredible fables.

Among the *Jews*, several eminent commentators appeared at different times, besides the *Targumists* already mentioned, who endeavoured to illustrate different parts of the Law and the Prophets. PHILO JUDÆUS may be reckoned among these; his works contain several curious treatises in explication of different parts of the Hebrew Scriptures. He flourished about A.D. 40.

JOSEPHUS may be fairly ranked among commentators; the first twelve books of his Jewish Antiquities are a regular paraphrase and comment on the political and ecclesiastical history of the Jews as given in the Bible, from the foundation of the world to the time of the *Asmoneans* or *Maccabees*. He flourished about A.D. 80.

It is well known that the MISHNAH, or oral law of the Jews, is a pretended comment on the five books of Moses. This was compiled from innumerable traditions by *Rabbi Judah Hakkadosh*, probably about the year of our Lord 150.

The TALMUDS, both of *Jerusalem* and *Babylon*, are a comment on the *Mishnah*. The former was compiled about A.D. 300, the latter about 200 years after.

Chaldee Targums, or Paraphrases, have been written on all the books of the Old Testament; some parts of the book of *Ezra*, and the book of *Daniel*, excepted; which, being originally written in *Chaldee*, did not require for the purpose of being read during the captivity any farther explanation. When the London Polyglot was put to press no Targum was found on the two books of Chronicles; but after that work was printed, a Targum on these two books was discovered in the university of Cambridge, and printed at Amsterdam, with a Latin translation, 9to, 1715,

by Mr. *D. Wilkins*. It is attributed to *Rabbi Joseph the Blind*, who flourished about A.D. 400.

The MASORETS were the most extensive Jewish commentators which that nation could ever boast. The system of *punctuation*, probably invented by them, is a *continual gloss* on the Law and Prophets; their *vowel points*, and prosaic and metrical accents, &c., give every word to which they are affixed a peculiar kind of meaning, which in their *simple* state multitudes of them can by no means bear. The vowel points alone add *whole conjugations* to the language. This system is one of the most artificial, particular, and extensive comments ever written on the word of God; for there is not one *word* in the Bible that is not the subject of a particular gloss through its influence. This school is supposed to have commenced about 450 years before our Lord, and to have extended down to A.D. 1030. Some think it did not commence before the *fifth* century.

Rabbi SAADIAS GAON, about A.D. 930, wrote a commentary upon Daniel, and some other parts of Scripture; and translated in a literal and very faithful manner the whole of the Old Testament into the Arabic language. The *Pentateuch* of this translation has been printed by Erpenius, *Lugd. Bat.* 1622, 4to. A MS. copy of *Saadias's* translation of the Pentateuch, probably as old as the author, is now in my own library.

Rabbi SOLOMON JARCHI or *Isaaki*, who flourished in A.D. 1140, wrote a commentary on the whole Bible, so completely obscure in many places, as to require a very large comment to make it intelligible.

In 1160 ABEN EZRA, a justly celebrated Spanish rabbin, flourished; his commentaries on the Bible are deservedly esteemed both by Jews and Gentiles.

Rabbi MOSES ben MAIMON, commonly called *Maimonides*, also ranks high among the Jewish commentators; his work entitled *Moreh Nebochim*, or *Teacher of the Perplexed*, is a very excellent illustration of some of the most difficult words and things in the sacred writings. He flourished about A.D. 1160.

Rabbi DAVID KIMCHI, a Spanish Jew, wrote a very useful comment on most books of the Old Testament: his comment on the Prophet Isaiah is peculiarly excellent. He flourished about A.D. 1220.

Rabbi Jacob BAAL HATTURIM flourished A.D. 1300, and wrote short notes or observations on the Pentateuch, principally cabalistical.

Rabbi Levi ben GERSHOM, a Spanish Jew and physician, died A.D. 1370. He was a very voluminous author, and wrote some esteemed comments on different parts of Scripture, especially the *five books of Moses*.

Rabbi ISAAC ABARBANEL or ABRAVANEL, a Portuguese Jew, who was born A.D. 1437, and died A.D. 1508, also wrote extensive commentaries on the Scriptures, which are highly esteemed by the Jews.

RABBINOO ISAIAH wrote select notes or observations on the books of Samuel.

Rabbi Moses Mendelssohn, a German Jew, born at Dissau, in 1729, was one of the most learned Jews that has flourished since the days of the prophets; a man to whose vast mental powers was added a very amiable disposition, and truly philanthropic heart. He wrote *Nesibut Hashshalom*, i.e., the Path of Peace; the five books of Moses, with a commentary, and German translation: Ritual laws of the Jews; the Psalms of David in verse; also, on the being of a God; the Immortality of the Soul, and several philosophical works. He died at Berlin in 1786. See a well-written life of this great man by M. *Samuels*: 8vo. Lond. 1825.

For farther information on the subject of Jewish and rabbinical writers, I must refer my readers to the BIBLIOTHECA MAGNA RABBINICA of Bartolucci, begun in 1675, and finished in 1693, four vols. folio. In this work the reader will find an ample and satisfactory account of all Jewish writers and their works from the giving of the law, A. M. 2513, 13. (: 1491, continued down to A.D. 1681. This work is digested in *alphabetical* order, and contains an account of upwards of 1,300 Jewish authors and their works, with a confutation of their principal objections and blasphemies against the Christian religion; together with frequent demonstrations that Jesus Christ is the promised Messiah, drawn, not only from the sacred writings, but from those also of the earlier and most respectable rabbins themselves: each of the volumes is enriched with a great variety of dissertations on many important subjects in Biblical literature. This work, left unfinished by its author, was completed by Imbonati, his disciple, who added a fifth volume, entitled *Bibliotheca Latino-Hebraica*, containing an ample alphabetical account of all the Latin authors who have written either against the Jews or on Jewish affairs.

Romæ, 1694. These two works are very useful, and the authors may be deservedly ranked among *Biblical critics* and *commentators*. Bartolocci was born at Naples in 1613, and died at Rome, where he was Hebrew professor, in 1687.

Most of the Jewish comments being written in the corrupt Chaldee dialect, and in general printed in the *rabbinical character*, which few, even among scholars, care to read, hence they are comparatively but little known. It must be however allowed that they are of great service in illustrating the *rites* and *ceremonies* of the Mosaic law; and of great use to the Christians in their controversies with the Jews.

As some of my readers may wish to know where the chief of these comments may be most easily found, it will give them pleasure to be informed that the *Targums* or Chaldee paraphrases of ONKELOS and JONATHAN; the *Targum* YERUSHLEMEY; the MASORAH; the comments of RADAK, i.e. *Rabbi David Kimchi*; RASHI, i.e. *Rabbi Solomon Jarchi*; RALBAG, i.e. *Rabbi Levi ben Gershom*; RAMBAM, i.e. *Rabbi Moses ben Maimon*, or *Maimonides*; RASHAG, i.e. *Rabbi Saadiah Gaon*; ABEN EZRA, with the scanty observations of *Rabbi Jacob* BAAL HATTURIM, on the five books of Moses; and those of *Rabbi* ISAIAH on the two books of Samuel, are all printed in the second edition of Bomberg's Great Bible: Venice, 1547, &c., 2 vols. folio; the most useful, the most correct, and the most valuable Hebrew Bible ever published. It may be just necessary to say, that *Radak*, *Rashi*, *Ralbag*, &c., are technical names given to these rabbins from the initials of their proper names, with some interposed vowels, as RaDaK, stands for *Rabbi David Kimchi*; RaShI, for *Rabbi Solomon Jarchi*; RaLbaG, for *Rabbi Levi Ben Gershom*; and so of the rest. The *Targums* of *Onkelos* and *Jonathan* are printed also in the three first volumes of the *London Polyglot*, with a generally correct literal Latin version. The *Targum* ascribed to *Jonathan ben Uzziel*, and the *Targum Yerushlemey* on the Pentateuch, are printed with a literal Latin version, in the *fourth* volume of the above work. The *Mishnah* has been printed in a most elegant manner by *Surenhusius*: Amsterdam, 1698, 6 vols. folio, with a Latin translation, and an abundance of notes.

Christian commentators, both ancient and modern, are vastly more numerous, more excellent, and better known, than those among the Jews. On this latter account I may be well excused for passing by many which have all their respective excellences, and mentioning only a few out of the

vast multitude, which are either more eminent, more easy of access, or better known to myself.

These comments may be divided into *four* distinct classes: 1. Those of the *Primitive Fathers* and *Doctors* of the *Church*; 2. Those written by *Roman Catholics*; 3. Those written by *Protestants*, and, 4. *Compilations* from both, and *collections* of *Biblical critics*.

CLASS 1.-PRIMITIVE FATHERS AND DOCTORS.

TATIAN, who flourished about A.D. 150, wrote a *Harmony* of the four Gospels, perhaps the first thing of the kind ever composed: the genuine work is probably lost, as that extant under his name is justly suspected by the learned.

In this class ORIGEN occupies a distinguished place: he was born A.D. 185, and wrote much on the Scriptures: his principal works are unfortunately lost: many of his Homilies still remain, but they are so replete with metaphorical and fanciful interpretations of the sacred text, that there is much reason to believe they have been corrupted since his time. Specimens of his mode of interpreting the Scriptures may be seen in the ensuing comment. See on Exodus 2.

HYPOLITUS wrote many things on the Scriptures, most of which are lost: he flourished about A.D. 230.

CHRYSOSTOM is well known and justly celebrated for his learning, skill, and eloquence, in his Homilies on the sacred writings, particularly the Psalms. He flourished A.D. 344.

JEROME is also well known: he is author of what is called the *Vulgate*, a Latin version from the Hebrew and Greek of the whole Old and New Testaments, as also of a very valuable comment on all the Bible. He flourished A.D. 360.

EPHRAIM SYRUS, who might be rather said to have *mourned* than to have *flourished* about A.D. 360, has written some very valuable expositions of particular parts of Scripture. They may be found in his works, Syr. and Gr., published by Asseman, Romæ, 1737, &c., 6 vols. folio.

To AUGUSTINE, a laborious and voluminous writer, we are indebted for much valuable information on the sacred writings. His expositions of Scripture, however, have been the subjects of many acrimonious

controversies in the Christian Church. He has written upon a number of abstruse and difficult points, and in several cases not in a very lucid manner; and hence it is not to be wondered at if many of his commentators have mistaken his meaning. Some strange things drawn from his writings, and several things in his creed, may be attributed to the tincture his mind received from his Manichean sentiments; for it is well known that he had embraced, previously to his conversion to Christianity, the doctrine of the *two principles*, one *wholly evil*, and the other *wholly good*; to whose energy and operation all the *good* and *evil* in the world were attributed. These two opposite and conflicting beings he seems, in some cases, unwarily to unite in one God; and hence he and many of his followers appear to have made the ever-blessed God, the fountain of all justice and holiness, the author, not only of all the good that is in the world, (for in this there can be but one opinion,) but of all the evil likewise; having reduced it to a necessity of existence by a predetermining, unchangeable, and eternal decree, by which all the actions of angels and men are appointed and irrevocably established. St. Augustine died A.D. 430.

GREGORY the *Great*, who flourished about A.D. 600, has written commentaries which are greatly esteemed, especially among the Catholics.

THEOPHYLACT has written a valuable comment on the Gospels, Acts, and St. Paul's Epistles. He flourished A.D. 700.

VENERABLE BEDE flourished A.D. 780, and wrote comments (or rather collected those of others) on the principal books of the Old and New Testaments, which are still extant.

RABANUS MAURUS, who flourished A.D. 800, was one of the most voluminous commentators since the days of Origen. Besides his numerous comments published in his works, there is a glossary of his on the whole Bible in MS., in the imperial library at Vienna.

WALAFRIDUS STRABUS composed a work on the Old and New Testaments, entitled *Biblia Sacracum Glossa Ordinaria*, which is properly a *Catena* or collection of all comments of the Greek and Latin Fathers prior to his time. Strabus constantly endeavours to show the literal, historical, and moral sense of the inspired writers. The best edition of this valuable work was printed at Antwerp in 1684, 6 vols. folio. The author died in his forty-third year, A.D. 846.

It would be very easy to augment this list of Fathers and Doctors by the addition of many respectable names, but my limits prevent me from entering into any detail. A few scanty additional notices of authors and their works must suffice.

SALONIUS, bishop of Vienna, who flourished in 440, wrote a very curious piece, entitled a *Mystical Explanation of the Proverbs of Solomon*, in a dialogue between himself and his brother Veranius: the latter asks questions on every important subject contained in the book, and the former answers and professes to solve all difficulties. He wrote also an *Exposition of Ecclesiastes*.

PHILO, bishop of the Carpathians, wrote on *Solomon's Song*.

JUSTUS, bishop of Orgelitanum, or *Urgel*, wrote a mystical explanation of the same book. He died A.D. 540.

And to APONIUS, a writer of the *seventh* century, a pretty extensive and mystical exposition of this book is attributed. It is a continued allegory of *the marriage between Christ and his Church*.

To *Aponius* and the preceding writers most modern expositors of *Solomon's Song* stand considerably indebted, for those who have never seen these ancient authors have generally borrowed from others who have closely copied their mode of interpretation.

Among the opuscula of THEOPHILUS, bishop of Antioch, is found an allegorical exposition of the *four Gospels*. Theophilus flourished about the middle of the second century.

VICTOR, presbyter of Antioch, wrote a very extensive comment on *St. Mark's Gospel*, in which many very judicious observations may be found.

THEODULUS, a presbyter of Cœlesyria, about A.D. 450 wrote a comment on the *Epistle to the Romans*.

REMIGIUS, bishop of Auxerre, who flourished about the end of the ninth century, wrote a comment on the *twelve Minor Prophets*.

SEDULIUS HYBERNICUS wrote a *Collectanea* on all the Epistles of *St. Paul*, in which there are many useful things. When he flourished is uncertain.

PRIMASIUS, bishop of Utica, in Africa, and disciple of St. Augustine, wrote also a comment on all *St. Paul's Epistles*, and one on the book of *Revelation*. He flourished A.D. 550.

And to ANDREAS, archbishop of Cæsarea, in Cappadocia, we are indebted for a very extensive comment on the *Apocalypse*, which is highly extolled by Catholic writers, and which contains a sufficient quantum of mystical interpretations.

All these writers, with others of minor note, may be found in the *Bibliotheca Veterum Patrum, &c.*, by *Deuteronomy la BIGNE*, folio, par. 1624, vol. 1. Any person who is fond of ecclesiastical antiquity will find himself gratified even by a superficial reading of the preceding authors; for they not only give their own sentiments on the subjects they handle, but also those of accredited writers who have flourished long before their times.

CLASS 2.-CATHOLIC COMMENTATORS

Among the Catholic writers many valuable commentators are to be found; the chief of whom are the following:-*Hugo de Sancto* CLARA, or *Hugh de St. CLER*, flourished in 1200. He was a Dominican monk and cardinal, and wrote a commentary on the whole Bible, and composed a Concordance, probably the first regular work of the kind, in which he is said to have employed not less than 500 of his brethren to write for him.

Nicholaus de LYRA or *Lyranus*, Anglice, *Nicholas Harper*, wrote short comments on the whole Bible, which are allowed to be very judicious, and in which he reprehends many reigning abuses. It is supposed that from these Martin Luther borrowed much of that light which brought about the Reformation. Hence it has been said,

*Si Lyra non lyrasset,
Lutherus non saltasset.*

*“If Lyra had not harped on profanation,
Luther had never planned the reformation.”*

Lyra flourished in 1300, and was the first of the Christian commentators, since St. Jerome, who brought rabbinical learning to illustrate the sacred writings. His postils may be found in the *Glossa Ordinaria* of *Walafrid Strabus*, already mentioned.

John MENOCHIUS, who flourished in the sixteenth century, has published short notes on all the Scriptures; they are generally esteemed very judicious and satisfactory.

ISIDORE CLARIUS, bishop of Fuligni in Umbria, in 1550, wrote some learned notes on the Old and New Testaments: he is celebrated for an eloquent speech delivered before the council of Trent in favour of the *Vulgate*. His learned defence of it contributed no doubt to the canonization of that Version.

JOHN MALDONAT wrote notes on particular parts of the Old and New Testaments, at present little read.

CORNELIUS a LAPIDE is one of the most laborious and voluminous commentators since the invention of printing. Though he has written nothing either on the *Psalms* or *Job*, yet his comment forms no less than 16 vols. folio; it was printed at Venice, 1710. He was a very learned man, but cites as *authentic* several *spurious* writings. He died in 1637.

In 1693-4, Father QUESNEL, Priest of the Oratory, published in French, at Brussels, *Moral Reflections on the New Testament*, in 8 vols. 12mo. The author was a man of deep piety, and were it not for the rigid Jansenian predestinarianism which it contains, it would, as a spiritual comment, be invaluable. The work was translated into English by the Rev. Richard Russel, and published in 4 vols. 8vo., London, 1719, &c. In this work the reader must not expect any elucidation of the difficulties, or indeed of the text, of the New Testament; the design of Father Quesnel is to draw spiritual uses from his text, and apply them to moral purposes. His reflections contain many strong reprehensions of reigning abuses in the Church, and especially among the clergy. It was against this book that Pope Clement XI. issued his famous constitution *Unigenitus*, in which he condemned one hundred and one propositions taken out of the *Moral Reflections*, as dangerous and damnable heresies. In my notes on the New Testament I have borrowed several excellent reflections from Father *Quesnel's* work. The author died at Amsterdam, December 2, 1719, aged 86 years.

DOM AUGUSTIN CALMET, a Benedictine, published what he terms *Commentaire Litteral*, on the whole of the Old and New Testaments. It was first printed at Paris, in 26 vols. 4to., 1707-1717; and afterwards in 9 vols. folio, Paris, Emery, Saugrain, and Martin, 1719-1726. It contains the

Latin text of the *Vulgate* and a French translation, in collateral columns, with the notes at the bottom of each page. It has a vast apparatus of prefaces and dissertations, in which immense learning good sense, sound judgment, and deep piety, are invariably displayed. Though the *Vulgate* is his text, yet he notices all its variations from the *Hebrew* and *Greek* originals, and generally builds his criticisms on *these*. He quotes all the *ancient* commentators, and most of the modern, whether Catholic or Protestant, and gives them due credit and praise. His illustrations of many difficult texts, referring to idolatrous customs, rites, ceremonies, &c., from the Greek and Roman classics, are abundant, appropriate, and successful. His *tables, maps, plans, &c.*, are very judiciously constructed, and consequently very useful. This is without exception the best comment ever published on the sacred writings, either by Catholics or Protestants, and has left little to be desired for the completion of such a work. It is true its scarcity, voluminousness, high price, and the language in which it is written, must prevent its ever coming into common use in our country; but it will ever form one of the most valuable parts of the private library of every Biblical student and divine. From this judicious and pious commentator I have often borrowed; and his contributions form some of the best parts of my work. It is to be lamented that he trusted so much to his *printers*, in consequence of which his work abounds with typographical *errors*, and especially in his learned quotations. In almost every case I have been obliged to refer to the originals themselves. When once written he never revised his sheets, but put them at once into the hands of his printer. This was a source of many mistakes; but for the following I cannot account. In his notes on ^{<0412>}Numbers 12:2, he adds the following clause: *Dominus iratus est, Le Seigneur se suit en colere*, on which he makes the following strange observation: Cela n'est dans l'Hebreu, ni dans les Septante, ni dans le Chaldeen. On which Houbigant remarks: *Potuit addere nec in Samaritano codice, nec in ejus interprete, nec in ipso Vulgato; nec in utroque Arabe. Ut difficile sit divinare unde hæc verba Aug. Calmet depromperit: nec mirortalia multa excidisse in scriptore qui chartas suas, prima manu scriptas, non prius retractabat, quamcas jam mississet ad typographos.* The fact is, the words are not in the *Bible* nor in any of its versions.

In 1753, Father HOUBIGANT, a Priest of the Oratory, published a *Hebrew Bible*, in 4 vols. folio, with a Latin Version, and several critical notes at the end of each chapter. He was a consummate Hebraician and accurate critic;

even his conjectural emendations of the text cast much light on many obscure passages, and not a few of them have been confirmed by the MS. collections of *Kennicott* and *Deuteronomy Rossi*. The work is as invaluable in its *matter* as it is high in price and difficult to be obtained. To this edition the following notes are often under considerable obligation.

CLASS 3.-PROTESTANT COMMENTATORS.

Sebastian MUNSTER, first a Cordelier, but afterwards a Protestant, published a Hebrew Bible, with a Latin translation, and short critical notes at the end of each chapter. His Bible has been long neglected, but his notes have been often republished in large collections. He died in 1552.

The Bible in Latin, printed at *Zurich*, in 1543, and often afterwards in folio, has a vast many scholia or marginal notes, which have been much esteemed (as also the Latin version) by many divines and critics. The compilers of the notes were *Leo de Juda*, *Theodore Bibliander*, *Peter Cholin*, *Ralph Guatier*, and *Conrad Pelicanus*.

TREMELLIUS, a converted Jew, with *Junius* or *du Jon*, published a very literal Latin version of the Hebrew Bible with short critical notes, folio, 1575. It has often been reprinted, and was formerly in high esteem. *Father Simon* accuses him unjustly of putting in pronouns where none exist in the Hebrew: had he examined more carefully he would have found that *Tremellius* translates the emphatic article by the pronoun in Latin, and it is well known that it has this power in the Hebrew language. *Father Simon's* censure is therefore not well founded.

John PISCATOR published a laborious and learned comment on the Old and New Testaments, in 24 vols. 8vo., Herborn, 1601-1616. Not highly esteemed.

John DRUSIUS was an able commentator; he penetrated the literal sense of Scripture, and in his *Animadversions*, *Hebrew Questions*, *Explanations of Proverbs*, *Observations on the Rites and Customs of the Jews*, he has cast much light on many parts of the sacred writings. He died at *Franeker*, in 1616, in the 66th year of his age.

Hugo GROTIUS, or *Hugh le Groot*, has written notes on the whole of the Old and New Testaments. His learning was very extensive, his erudition profound, and his moderation on subjects of controversy highly praiseworthy. No man possessed a more extensive and accurate knowledge

of the Greek and Latin writers, and no man has more successfully applied them to the illustration of the sacred writings. To give the literal and genuine sense of the sacred writings is always the laudable study of this great man; and he has not only illustrated them amply, but he has defended them strenuously, especially in his treatise *On the Truth of the Christian Religion*, a truly classical performance that has never been answered, and never can be refuted. He has also written a piece, which has been highly esteemed by many, *On the Satisfaction of Christ*. He died in 1645, aged 62 years.

LOUIS DE DIEU wrote animadversions on the Old and New Testaments, in which are many valuable things. He was a profound scholar in Greek, Hebrew, Chaldee, Persian, and Syriac, as his works sufficiently testify. He died at Leyden, in 1642.

Desiderius ERASMUS is well known, not only as an able *editor* of the Greek Testament, but also as an excellent commentator upon it. The *first edition* of this *sacred* BOOK was published by him in Greek and Latin, folio, 1516; for though the Complutensian edition was printed in 1514, it was not published till 1522. For many years the notes of Erasmus served for the foundation of all the comments that were written on the New Testament, and his Latin version itself was deemed an excellent comment on the text, because of its faithfulness and simplicity. Erasmus was one of the most correct Latin scholars since the Augustan age. He died in 1536. I need not state that in some cases he appeared so indecisive in his religious creed, that he has been both claimed and disavowed by Protestants and Catholics.

JOHN CALVIN wrote a commentary on all the Prophets and the Evangelists, which has been in high esteem among Protestants, and is allowed to be a very learned and judicious work. The decided and active part which he took in the Reformation is well known. To the doctrine of human merit, indulgences, &c., he, with *Luther*, opposed the doctrine of justification by grace through faith. for which they were strenuous and successful advocates. The peculiar doctrines which go under the name of Mr. Calvin, from the manner in which they have been defended by some and opposed by others, have been the cause of much dissension among Protestants, of which the enemies of true religion have often availed themselves. Mr. Calvin is allowed by good judges to have written with great purity both in Latin and French. He died in 1564.

Mr. DAVID MARTIN, of Utrecht, not only translated the whole of the Old and New Testaments into French, but also wrote short notes on both, which contain much good sense, learning, and piety. Amsterdam, 1707, 2 vols. folio.

Dr. Henry HAMMOND is celebrated over Europe as a very learned and judicious divine. He wrote an extensive comment on the *Psalms*, first published in 1659, and on the whole of the *New Testament*, in 1653. In this latter work he imagines he sees the *Gnostics* every where pointed at, and he uses them as a universal *menstruum* to dissolve all the difficulties in the text. He was a man of great learning and critical sagacity, and as a divine ranks high in the Church of England. He died in 1660.

Theodore BEZA not only published the Greek Testament, but wrote many excellent notes on it. The best edition of this work is that printed at Cambridge, folio, 1642.

Dr. Edward WELLS published a very useful Testament in Greek and English, in several parcels, with notes, from 1709 to 1719, in which, 1. The Greek text is amended according to the best and most ancient readings. 2. The common English translation rendered more agreeable to the original.

3. A paraphrase, explaining the difficult expressions, design of the sacred writers, &c. 4. Short Annotations. This is a judicious, useful work.

Of merely critical comments on the Greek Testament, the most valuable is that of *J. James WETSTEIN*, 2 vols. folio, Amsterdam, 1751-2. Almost every peculiar form of speech in the sacred text he has illustrated by quotations from the Jewish, Greek, and Roman writers. But the indistinctness of his quotations causes much confusion in his notes.

Mr. HARDY published a Greek Testament with a great variety of useful notes, chiefly extracted from Poole's Synopsis. The work is in 2 vols. 8vo., London, 1768, and is a very useful companion to every Biblical student. It has gone through two editions, the first of which is the best, but it must be acknowledged that the Greek text in both is inexcusably incorrect. The Rev. Mr. Valpy has given a new edition of this work, with additional scholia, and a correct Greek text.

Mr. HENRY AINSWORTH, one of that class of the ancient *Puritans* called *Brownists*, made a new translation of the *Pentateuch*, *Psalms*, and *Canticles*, which he illustrated with notes, folio, 1639. He was an excellent

Hebrew scholar, and made a very judicious use of his rabbinical learning in his comment, especially on the five books of Moses. To his notes on the Pentateuch I am often under obligation.

The notes of the *Assembly of Divines*, in 2 vols. folio, 1654, have been long in considerable estimation. They contain many valuable elucidations of the sacred text.

Mr. *J. Caryl's* exposition of the book of Job, in two immense vols. folio, 1676, another by *Albert Schultens*, and a third by *Chapelowe*, on the same book, contain a vast deal of important matter, delivered in general by the two latter in the dullest and most uninteresting form.

Mr. MATTHEW POOLE, a non-conformist divine, has published a commentary on the Scriptures, in 2 vols. folio. The notes, which are mingled with the text, are short, but abound with good sense and sound judgment. He died in Holland in 1679.

Dr. JOHN LIGHTFOOT was a profound scholar, a sound divine, and a pious man. He brought all his immense learning to bear on the sacred volumes, and diffused light wherever he went. His historical, chronological, and topographical remarks on the Old Testament, and his *Talmudical Exercitations* on the New, are invaluable. His works were published in two large vols. folio, 1684. He died in 1675. A new edition of these invaluable works, with many *additions* and *corrections*, has been published by the Rev. *J. R. Pitman*, A.M., in 13 vols. 8vo., London, 1825.

On the plan of Dr. Lightfoot's *HORÆ HEBRAICÆ*, or *Talmudical Exercitations*, a work was undertaken by *Christian Schoettgenius* with the title *Horæ Hebraicæ et Talmudicæ in universum Novum Testamentum, quibus Horæ Jo. Lightfooti in Libris historicis suppleantur, Epistolæ et Apocalypsis eodem modo illustrantur, &c.* Dresdæ, 1733, 2 vols. 4to. This is a learned and useful work, and *supplies* and *completes* the work of Dr. Lightfoot. The *Horæ Hebraicæ* of *Lightfoot* extend no farther than the first Epistle to the Corinthians; the work of *Schoettgen* passes over the same ground as a *Supplement*, without touching the things already produced in the English work; and then continues the work on the same plan to the end of the New Testament. It is both *scarce* and *dear*.

Mr. RICHARD BAXTER published the New Testament with notes, 8vo., 1695. The notes are interspersed with the text, and are very short, but they

contain much sound sense and piety. A good edition of this work was published in the same form by Mr. R. Edwards, London, 1810.

Dr. SIMON PATRICK, bishop of Ely, began a comment on the Old Testament, which was finished by Dr. *Lowth*; to which the New Testament, by Dr. *Whitby*, is generally added to complete the work.

Dr. *Whitby*'s work was first published in 1703, and often since, with many emendations. This is a valuable collection, and is comprised in six vols. folio. *Patrick* and *Lowth* are always judicious and solid, and *Whitby* is learned, argumentative, and thoroughly *orthodox*.

The best comment on the New Testament, taken in all points of view, is certainly that of *Whitby*. He is said to have embraced Socinianism previously to his death, which took place in 1726.

Mr. ANTHONY PURVER, one of the people called Quakers, translated the whole Bible into English, illustrated with critical notes, which was published at the expense of Dr. J. Fothergill, in 1764, two vols. folio. This work has never been highly valued; and is much less literal and simple than the habits of the man, and those of the religious community to which he belonged, might authorize one to expect.

The Rev. WILLIAM BURKITT, rector of Dedham, in Essex, has written a very useful commentary on the New Testament, which has often been republished. It is both pious and practical, but not distinguished either by depth of learning or judgment. The pious author died in 1703.

The Rev. MATTHEW HENRY, a very eminent dissenting minister, is author of a very extensive commentary on the Old and New Testaments, five vols. folio, and one of the most popular works of the kind ever published. It is always orthodox, generally judicious, and truly pious and practical, and has contributed much to diffuse the knowledge of the Scriptures among the common people, for whose sakes it was chiefly written. A new edition of this work, by the Rev. *J. Hughes*, of Battersea, and the Rev. *G. Burder*, of London, corrected from innumerable errors which have been accumulating with every edition, has been lately published.

As I apply the term *orthodox* to persons who differ considerably in their religious creed on certain points, I judge it necessary once for all to explain my meaning. He who holds the doctrine of the fall of man, and through it the universal corruption of human nature; the Godhead of our blessed

Redeemer; the atonement made by his obedience unto death; justification through faith alone in his blood; the inspiration of the Holy Spirit, regenerating and renewing the heart, is generally reputed *orthodox*, whether in other parts of his creed he be Arminian or Calvinist. WHITBY and HENRY held and defended all these doctrines in their respective comments, therefore I scruple not to say that both were *orthodox*. With their opinions in any of their other works I have no concern.

Dr. JOHN GILL, an eminent divine of the Baptist persuasion, is author of a very diffuse commentary on the Old and New Testaments, in nine vols. folio. He was a very learned and good man, but has often lost sight of his better judgment in spiritualizing his text.

Dr. PHILIP DODDRIDGE'S Family Expositor, 4to., 1745, often republished, is (with the exception of his paraphrase) a very judicious work. It has been long highly esteemed, and is worthy of all the credit it has among religious people.

Paraphrases, which mix up men's words with those of God, his Christ, his Holy Spirit, and his apostles, are in my opinion dangerous works. Through such, many of the common people are led into a loose method of quoting the sacred text. I consider the practice, except in very select cases, as highly unbecoming. The republic of letters would suffer no less if every work of this kind on the Holy Scriptures were abolished. Dr. Whitby, by the insertion of mere *words* in brackets and in another character, has done all that should be done, and vastly outdone the work of Dr. Doddridge.

To Dr. Z. PEARCE, bishop of Rochester, we are indebted for an invaluable commentary and notes on the Four Gospels, the Acts, and the First Epistle to the Corinthians, two vols. 4to., 1777. The deep learning and judgment displayed in these notes are really beyond all praise.

Dr. CAMPBELL'S work on the Evangelists is well known, and universally prized. So is also Dr. MACKNIGHT'S translation of the Epistles, with notes. Both these works, especially the former, abound in sound judgment, deep erudition, and a strong vein of correct critical acumen.

Mr. LOCKE and Dr. BENSON are well known in the republic of letters; their respective works on different parts of the New Testament abound with judgment and learning.

The Rev. J. WESLEY published a selection of notes on the Old and New Testaments, in four vols. 4to., Bristol, 1765. The notes on the Old Testament are allowed, on all hands, to be meagre and unsatisfactory; this is owing to a circumstance with which few are acquainted. Mr. Pine, the printer, having set up and printed off several sheets in a type much larger than was intended, it was found impossible to get the work within the prescribed limits of *four volumes*, without retrenching the notes, or cancelling what was already printed. The former measure was unfortunately adopted, and the work fell far short of the expectation of the public. This account I had from the excellent author himself. The notes on the New Testament, which have gone through several editions, are of a widely different description; though short, they are always judicious, accurate, spiritual, terse, and impressive; and possess the happy and rare property of leading the reader immediately to God and his own heart. A new edition of this work, with considerable additions, has been lately published by the Rev. *Joseph Benson*, from whose learning, piety, and theological knowledge, much has been reasonably expected. The work has been very useful, and has been widely dispersed.

The late unfortunate Dr. WILLIAM DODD published a commentary on the Old and New Testaments, in three vols. folio, London, 1770. Much of it is taken from the comment of *Father Calmet*, already described; but he has enriched his work by many valuable notes which he extracted from the inedited papers of Lord Clarendon, Dr. Waterland, and Mr. Locke. He has also borrowed many important notes from Father Houbigant. This work, as giving in general the true sense of the Scriptures, is by far the best comment that has yet appeared in the *English* language. The late lamented Dr. Gosset, of famous bibliographical memory, told me that he “had furnished Dr. Dodd with the MS. collections of Dr. Waterland and others; that Dr. Dodd was employed by the London booksellers to edit this work; and it was by far the best of these works which might be said to be *published by the yard.*”

A work, entitled *An Illustration of the Sacred Writings*, was published by Mr. *Goadby*, at Sherbourne: it contains many judicious notes, has gone through several editions, and, while it seems to be orthodox, is written entirely on the *Arian* hypothesis.

The Rev. THOMAS COKE, LL.D., has lately published a commentary on the Old and New Testaments, in six vols. 4to. This is, in the main, a reprint of

the work of Dr. Dodd, with several retrenchments, and some additional reflections. Though the major part of the notes, and even the dissertations of Dr. Dodd are here republished, yet all the marginal readings and parallel texts are entirely omitted. The absence of these would be inexcusable in any Bible beyond the size of a *duodecimo*. Of their importance see pp. 22 and 23 of this preface. Dr. Coke's edition is in general well printed, has some good maps, and has had a very extensive sale. The original work of Dodd was both scarce and dear, and therefore a new edition became necessary; and had the whole of the original work, with the marginal readings, parallel texts, &c., been preserved, Dr. Coke's publication would have been much more useful. Dr. Coke should have acknowledged whence he collected his materials, but on this point he is totally silent.

The Rev. T. SCOTT, rector of Aston Sandford, has published a commentary on the Old and New Testaments, in five vols. 4to. The author's aim seems to be, to speak plain truth to plain men; and for this purpose he has interspersed a multitude of practical observations all through the text, which cannot fail, from the spirit of sound piety which they breathe, of being very useful.

The late Dr. *Priestley* compiled a body of notes on the Old and New Testaments, in 3 vols. 8vo., published at Northumberland in America, 1804. Though the doctor keeps his own creed (Unitarianism) continually in view, especially when considering those texts which other religious people adduce in favours of theirs, yet his work contains many valuable notes and observations, especially on the philosophy, natural history, geography, and chronology of the Scriptures; and to these subjects few men in Europe were better qualified to do justice.

A new translation of Job, and one of the book of Canticles, has been published by Dr. *Mason Good*, both replete with learned notes of no ordinary merit.

In closing this part of the list, it would be unpardonable to omit a class of eminently learned men, who, by their labours on select parts of the Scriptures, have rendered the highest services both to religion and literature.

Samuel Bochart, pastor of the Protestant Church at Caen in Normandy, wrote a very learned and accurate work on the geography of the sacred writings, entitled *Phaleg* and *Canaan*, and another on the Natural History

of the Bible, entitled *Hierozoicon*, by both of which, as well as by several valuable dissertations in his works, much light is thrown on many obscure places in the sacred writings. The best collection of his works is supposed to be that by Leusden and *Villemandy*, three vols. folio. L. Bat. 1712.

Dr. *I. James Scheuchzer*, professor of medicine and the mathematics in the university of Zurich, is author of a very elaborate work on the Natural History of the Bible, entitled *Physica Sacra*, which has been printed in *Latin, German, and French*, and forms a regular comment on all the books of the Bible where any subject of natural history occurs.

The very learned author has availed himself of all the researches of his predecessors on the same subject, and has illustrated his work with 750 engravings of the different subjects in the animal, vegetable, and mineral kingdoms, to which there is any reference in the Scriptures. The German edition was published in 1731, in 15 vols. folio, the Latin edition in 1731, and the French in 1732, 8 vols. folio, often bound in 4. The work is as rare as it is useful and elegant.

The late Rev. Mr. *Thomas Harmer* published a very useful work, entitled "Observations on various Passages of Scripture," in which he has cast much light on many difficult texts that relate to the customs and manners, religious and civil, of the Asiatic nations, by quotations from the works of ancient and modern travellers into different parts of the East, who have described those customs, &c., as still subsisting. The best edition of this work was published in four vols. 8vo., 1808, with many additions and corrections by the author of the present commentary.

Campegius Vitringa wrote a learned and most excellent comment on the book of the Prophet Isaiah, in 2 vols. folio; the best edition of which was printed in 1724. He died in 1722.

Dr. R. LOWTH, bishop of London, is the author of an excellent work, entitled, *ISAIAH: A New Translation, with a preliminary Dissertation, and Notes critical, philological, and explanatory*. 4to., Lond., 1779, first edition. The preliminary dissertation contains a fund of rare and judicious criticism. The translation, formed by the assistance of the ancient versions collated with the best MSS. of the Hebrew text, is clear; simple, and yet dignified. The concluding notes, which show a profound knowledge of Hebrew criticism, are always judicious and generally useful.

The late Archbishop of Armagh, Dr. Newcome, has published a translation of the minor prophets, with learned notes: it is a good work, but creeps slowly after its great predecessor. He has also published a translation of the New Testament, with notes, not much esteemed.

On the same plan the Rev. Dr. Blayney translated and published the Prophet Jeremiah, with notes, 1784.

JOHN ALBERT BENGEL is author of an edition of the New Testament, with *various readings*, and such a judicious division of it into paragraphs as has never been equalled, and perhaps never can be excelled. He wrote a very learned comment on the *Apocalypse*, and short notes on the New Testament, which he entitled *Gnomon Novi Testamenti, in quo ex nativa verborum vi, simplicitas profunditas, concinnitas, salubritas sensuum Cælestium indicatur*. In him were united two rare qualifications—the deepest piety and the most extensive learning.

A commentary on the same plan, and with precisely the same title, was published by *Philippians David Burkius*, on the twelve minor prophets, 4to., Heilbronnæ, 1753, which was followed by his *Gnomon Psalmorum*, 2 vols. 4to., Stutgardiaë, 1760. These are in many respects valuable works, written in a pure strain of piety, but rather too much in a technical form. They are seldom to be met with in this country, and are generally high priced.

The late pious bishop of Norwich, *Dr. Horne*, published the book of Psalms with notes, which breathe a spirit of the purest and most exalted piety.

HERMAN VENEMA is known only to me by a comment on Malachi, some dissertations on sacred subjects, an ecclesiastical history, correct editions of some of Vitringa's Theological Tracts, and a most excellent and extensive Commentary on the Psalms, in 6 vols. 4to., printed Leovardiaë, 1762-7. Through its great scarcity the work is little known in Great Britain. What was said by David of Goliath's sword has been said of Venema's commentary on the Book of Psalms, "There is none like it."

Ern. Frid. Car. Rosenmülleri, Ling. Arab. in Acad. Lips. Professoris, &c., *Scholia in Vetus Testamentum*. Edit. secunda emendator, Lips. 1795-1812, 11 vols. 8vo. *Scholia in Novum Testamentum*. Edit. quinta auctior et emendator, 1801-1808, 5 vols. 8vo., Nuremberg. This is a very learned

work, but rather too diffuse for Scholia. In the Scholia on the Old Testament Rosenmuller has not meddled with the historical books.

CLASS 4.-COMPILATIONS AND COLLECTIONS.

On the FOURTH CLASS, containing compilations and *critical collections*, a few words must suffice. Among the compilations may be ranked what are termed *Catenaë* of the Greek and Latin Fathers: these consist of a connected series of different writers on the same text. The work of *Galafridus*, or *Walafridus Strabus*, already described, is of this kind; it contains a *Catena* or connected series of the expositions of all the Fathers and Doctors prior to his time. A very valuable *Catena* on the Octateuch, containing the comments of about fifty Greek Fathers, has been published at Leipsig 1792, in 2 vols. folio, it is all in Greek, and therefore of no use to common readers. The work of *Venerable Bede*, already noticed, is professedly of the same kind.

Father *De la Haye*, in what was called the *Biblia Magna*, 1643, 5 vols. folio, and afterwards *Biblia Maxima*, 1660, 19 vols. folio, besides a vast number of critical Dissertations, Prefaces, &c.. inserted the whole notes of *Nicholas de Lyra*, *Menochius*, *Gagneus*, *Eustius*, and the Jesuit *Tirin*.

Several *minor* compilations of this nature have been made by needy writers, who, wishing to get a little money, have without scruple or ceremony borrowed from those whose reputation was well established with the public; and by taking a little from one, and a little from another, pretended to give the marrow of all. These pretensions have been rarely justified; it often requires the genius of a voluminous original writer to make a faithful abridgment of his work; but in most of *these* compilations the love of money is much more evident than the capacity to do justice to the original author, or the ability to instruct and profit mankind. To what a vast number of these minor compilations has the excellent work of Mr. Matthew Henry given birth! every one of which, while professing to lop off his *redundancies*, and supply his *deficiencies*, falls, by a semi-diameter of the immense orb of literature and religion, short of the eminence of the author himself.

The most important *collection* of Biblical critics ever made was formed under the direction of *Bishop Pearson*, *John Pearson*, *Anthony Scattergood*, and *Francis Gouldman*, printed by *Cornelius Bee*, London, 1660, in 9 vols. folio, under the title of *CRITICI SACRI*, intended as a

companion for the Polyglot Bible, published by Bishop Walton, in 1657. This great work was republished at Amsterdam, with additions, in 12 vols. folio, in 1698. Two volumes called *Thesaurus Dissertationum Elegantiorum, &c.*, were printed as a supplement to this work, at Amsterdam, in 1701-2. Of this supplement it may be said, it is of less consequence and utility than is generally supposed, as the substance of several treatises in it is to be found in the preceding volumes. The work contains a vast variety of valuable materials for critics, chronologists, &c.

The principal critics on the Old Testament, contained in the foreign edition of this great collection, which is by far the most complete, are the following: Sebastian Munster, Paul Fagius, Francis Vatablus, Claudius Badwellus, Sebastian Castalio, Isidore Clarius, Lucas Brugensis, Andrew Masius, John Drusius, Sextinus Amama, Simeon de Muis, Philip Codurcus, Rodolph Baynus, Francis Forrerius, Edward Lively, David Hoeschelius, Hugo Grotius, Christopher Cartwright, Cornelius a Lapide, and John Pricæus.

Besides the above, who are regular commentators on the Old Testament, there are various important *Dissertations* and *Tracts*, on the principal subjects in the law and prophets, by the following critics: Joseph Scaliger, Lewis Capellus, Martin Helvicus, Alberic Gentilis, Moses bar Cepha, Christopher Helvicus, John Buteo, Matthew Hostus, Francis Moncæius, Peter Pithæus, George Rittershusius, Michael Rothardus, Leo Allatius, Gaspar Varrerius, William Schickardus, Augustin Justinianus, Bened. Arias Montanus, Bon. Corn. Bertramus, Peter Cunæus, Caspar Waser, and Edward Breewood.

On the New Testament the following commentators are included: Sebastian Munster, Laurentius Valla, *James Revius*, *Desiderius Erasmus*, Francis Vatablus, Sebastian Castalio, Isidore Clarius, Andrew Masius, *Nicolas Zegerus*, Lucas Brugensis, *Henry Stephens*, John Drusius, Joseph Scaliger, *Isaac Casaubon*, *John Camero*, *James Capellus*, Lewis Capellus, *Otho Gualtperius*, *Abraham Schultetus*, Hugo Grotius, and John Pricæus.

Dissertations on the most important subjects in the New Testament inserted here were written by Lewis Capellus, Nicolas Faber, William Klebitius, *Marquard Freherus*, *Archbishop Usher*, Matthew Hostus, *I. A. Van-der-Linden*, *Claudius Salmasius* under the feigned name of *Johannes Simplicius*, *James Gothofridus*, Philip Codurcus, Abraham Schultetus, *William Ader*, John Drusius, *Jac. Lopez Stunica*, Desider. Erasmus,

Angelus Caninius, Peter Pithœus, *Nicephorus*, patriarch of Constantinople, *Adriani Isagoge cum notis Dav. Hoeschelii*, B. C. Bertram, *Anton. Nebrissensis*, *Nicholas Fuller*, *Samuel Petit*, *John Gregory*, Christ. Cartwright, *John Cloppenburg*, and *Peter Dan. Huet*. Those marked in *italics* are not included in the critics on the Old Testament. The *Thesaurus Dissertationum Exegeticarum*, published as a supplement to this work by *Theod. Hasæus* and *Conrad Ikenius*, in 2 vols. folio, contains upwards of *one hundred and fifty* additional writers. Such a constellation of learned men can scarcely be equalled in any age or country.

Mr. *Matthew Poole*, whose *English* comment has been already noticed, conceiving that the CRITICI SACRI might be made more useful by being methodized, with immense labour formed the work well known among divines by the title of *Synopsis Criticorum*, a general view of the critics, viz., those in the nine volumes of the *Critici Sacri* mentioned above. The printing of this work began in 1669, and was finished in 1674, 5 vols. folio. Here the critics no longer occupy *distinct* places as they do in the *Critici Sacri*, but are all consolidated, one general comment being made out of the whole, the names of the writers being referred to by their initials in the margin. To the critics above named Mr. Poole has added several others of equal note, and he refers also to the most important versions, both ancient and modern. The learned author spent ten years in compiling this work. In point of size, the work of Mr. Poole has many advantages over the *Critici Sacri*; but no man who is acquainted with both works will ever prefer the synopsis to the original.

Perhaps no city in the world can boast of having produced, in so short a period, so many important works on the sacred writings as the city of London; works which, for difficulty, utility, critical and typographical correctness, and expense, have never been excelled. These are, 1. The *Polyglot*, 6 vols. folio; begun in 1653, and finished in 1657. 2. The *Critici Sacri*, in 9 vols. folio, 1660. 3. *Castell's Heptaglot Lexicon*, compiled for the Polyglot Bible, 2 vols. folio, 1669. 4. The *Synopsis Criticorum*, 5 vols. folio; begun in 1669, and finished in 1674. These works, printed in *Hebrew, Chaldee, Samaritan, Syriac, Arabic, Æthiopic, Persian, Greek, and Latin*, forming 22 vast vols. folio, were begun and finished in this city by the *industry* and at the *expense* of a few English divines and noblemen, in the comparatively short compass of about twenty years! To complete its eminence in Biblical literature, and to place itself at the head of all the cities in the Universe, *London* has only to add a *new* and *improved* edition of its

own POLYGLOT, with the additional versions which have come to light since the publication of the original work.

To the above list might be added those who have illustrated the sacred writings by passages drawn from Josephus and the Greek and Roman classics, among which the following are worthy of particular regard: *Jo. Tobiae* KREBSH *Observationes in Nov. Testam. è Flav. JOSEPHO*, 8vo., Lips. 1754. *Geo. Dav. KYPKE Observationes in Novi Fœderis Libros, ex auctoribus, potissimum Græcis, &c.*, 2 vols. 8vo., Vratislaviæ, 1755. *Georgii RAPHELII Annotationes in Sacram Scripturam, &c.*, Lugd. 1747, 2 vols. 8vo. *Krebs* throws much light on different facts and forms of speech in the New Testament by his quotations from Josephus. *Kypke* does the same by an appeal to the Greek writers in general. And *Raphelius* gives historical elucidations of the Old, and philological observations on the New Testament, drawn particularly from *Xenophon, Polybius, Arrian, and Herodotus*.

To these might be added several excellent names who have rendered considerable services to sacred literature and criticism by their learned labours: *Sir Norton Knatchhull's* *Observations*, *Hallett's* *Critical Notes*, *Bowyer's* *Conjectures*, *Leigh's* *Annotations, &c., &c.*; to whom may be added those who have illustrated innumerable passages, obscure and difficult, in lexicons and dictionaries for the Hebrew Bible and Greek Testament: *Buxtorf, Cocceius, Mintert, Pasor, Schoettgenius, Stockius, Krebs, Calmet, Leusden, Robinson, Michaelis, Edward Leign, Schulz, Dr. Taylor, Schleusner, and Parkhurst*, a particular account of whom would far exceed the limits of this preface; but *Schleusner*, as a lexicographer for the New Testament, is far beyond my praise.

I have already apprized the reader that I did not design to give a *history of commentators*, but only a *short sketch*; this I have done, and am fully aware that different readers will form different opinions of its execution; some will think that writers of comparatively little eminence are inserted, while several of acknowledged worth are omitted. This may be very true; but the judicious reader will recollect that it is a sketch and not a complete history that is here presented to his view, and that the *important* and *non-important* are terms which different persons will apply in opposite senses, as they may be prejudiced in favour of different writers. I have given my opinion, as every honest man should, with perfect deference to the judgment of others, and shall be offended with no man for differing

from me in any of the opinions I have expressed on any of the preceding authors or their works. I could easily swell this list with many *foreign* critics, but as far as I know them I do not in general like them; besides, they are not within the reach of common readers, though many of them stand, no doubt, deservedly high in the judgment of learned men.

Having said thus much on commentaries in general, it may be necessary to give some account of that now offered to the public, the grounds on which it has been undertaken, and the manner in which it has been compiled.

At an early age I took for my motto ~~201801~~ Proverbs 18:1: *Through desire a man, having separated himself, seeketh and intermeddleth with all wisdom.* Being convinced that the Bible was the source whence all the principles of *true wisdom*, wherever found in the world, had been derived, my desire to comprehend adequately its great design, and to penetrate the meaning of all its parts, led me to separate myself from every pursuit that did not lead, at least indirectly, to the accomplishment of this end; and while *seeking* and *intermeddling* with different branches of human knowledge, as my limited means would permit, I put each study under contribution to the object of my pursuit, endeavouring to make every thing subservient to the information of my own mind, that, as far as Divine Providence might think proper to employ me, I might be the better qualified to instruct others. At first I read and studied, scarcely committing any thing to paper, having my own edification alone in view, as I could not then hope that any thing I wrote could be of sufficient importance to engage the attention or promote the welfare of the public. But as I proceeded I thought it best to note down the result of my studies, especially as far as they related to the *Septuagint*, which about the year 1785 I began to read regularly, in order to acquaint myself more fully with the phraseology of the New Testament, as I found that this truly venerable version was that to which the evangelists and apostles appear to have had constant recourse, and from which in general they make their quotations. The study of this version served more to illuminate and expand my mind than all the theological works I had ever consulted. I had proceeded but a short way in it before I was convinced that the prejudices against it were utterly unfounded, and that it was of incalculable advantage toward a proper understanding of the literal sense of Scripture, and am astonished that the study of it should be so generally neglected. About nine years after this, my health having been greatly impaired by the severity of my labours, and fearing that I should soon be obliged to relinquish my public

employment, I formed the purpose of writing short notes on the New Testament, collating the common printed text with all the versions and collections from MSS. to which I could have access. Scarcely had I projected this work when I was convinced that another was *previously* necessary, viz., a careful perusal of the original text. I began this work, and soon found that it was perfectly possible to read and not understand. Under this conviction I sat down determining to *translate* the whole before I attempted any comment, that I might have the sacred text the more deeply impressed on my memory.

I accordingly began my translation, collating the original text with all the ancient and with several of the *modern versions*, carefully weighing the value of the most important *various readings* found in those versions, as well as those which I was able to collect from the most authentic copies of the Greek text. A worse state of health ensuing, I was obliged to remit almost all application to study, and the work was thrown aside for nearly two years. Having returned to it when a state of comparative convalescence took place, I found I had not gone through the whole of my *preliminary* work. The New Testament I plainly saw was a *comment* on the Old; and to understand such a comment, I knew it was absolutely necessary to be well acquainted with the original *text*. I then formed the plan of reading consecutively a portion of the Hebrew Bible daily. Accordingly I began to read the Old Testament, noting down on the different books, chapters, and verses, such things as appeared to me of most importance, intending the work as an *outline* for one on a more extensive scale, should it please God to spare my life and give me health and leisure to complete it. In this preliminary work I spent a little more than *one year and two months*, in which time I translated every sentence, Hebrew and Chaldee, in the Old Testament. In such a work it would be absurd to pretend that I had not met with many difficulties. I was attempting to illustrate the most ancient and most learned book in the universe, replete with allusions to arts that are lost, to nations that are extinct, to customs that are no longer observed, and abounding in modes of speech and turns of phraseology which can only be traced out through the medium of the cognate Asiatic languages. On these accounts I was often much perplexed, but I could not proceed till I had done the utmost in my power to make every thing plain. The frequent occurrence of such difficulties led me closely to examine and compare all the original texts, versions, and translations, as they stand in the London Polyglot, with some

others not inserted in that work; and from these, especially the Samaritan, Chaldee Targums, Septuagint, and Vulgate, I derived the most assistance, though all the rest contributed their quota in cases of difficulty.

Almost as soon as this work was finished I began my comment on the four gospels, and notwithstanding the preparations already made, and my indefatigable application early and late to the work, I did not reach the end of the fourth Evangelist till eighteen months after its commencement. Previously to this I had purposed to commit what I had already done to the press; but when I had all my arrangements made, a specimen actually set up and printed, and advertisements circulated, a sudden rise in the price of paper, which I fondly hoped would not be of long continuance, prevented my proceeding. When this hope vanished, another work on the Scriptures by a friend was extensively announced. As I could not bear the thought of even the most distant appearance of opposition to any man, I gave place, being determined not to attempt to divide the attention of the public mind, nor hinder the general spread of a work which for aught I knew might supersede the necessity of mine. That work has been for some time completed, and the numerous subscribers supplied with their copies. My plan however is untouched; and still finding from the call of many judicious friends, and especially of my brethren in the ministry, who have long been acquainted with my undertaking and its progress, that the religious public would gladly receive a work on the plan which I had previously announced, I have, after much hesitation, made up my mind; and, in the name of God, with a simple desire to add my mite to the treasury, having recommenced the revisal and improvement of my papers, I now present them to the public. I am glad that Divine Providence has so ordered it that the publication has been hitherto delayed, as the years which have elapsed since my first intension of printing have afforded me a more ample opportunity to reconsider and correct what I had before done, and to make many improvements.

Should I be questioned as to my specific object in bringing this work before the religious world at a time when works of a similar nature abound, I would simply answer, I wish to do a little good also, and contribute my quota to enable men the better to understand the records of their salvation. That I am in hostility to no work of this kind, the preceding pages will prove; and I have deferred my own as long as in prudence I can. My tide is turned; life is fast ebbing out; and what I do in this way I must do *now*, or relinquish the design for ever. This I would most gladly do, but I have been

too long and too deeply pledged to the public to permit me to indulge my own feelings in this respect. Others are doing much to elucidate the Scriptures; I wish them all God's speed. I also will show my opinion of these Divine records, and do a little in the same way. I wish to assist my fellow labourers in the vineyard to lead men to HIM who is the fountain of all excellence, goodness, truth, and happiness; to magnify his law and make it honourable; to show the wonderful provision made in his GOSPEL for the recovery and salvation of a sinful world; to prove that GOD'S great design is to make his creatures happy; and that such a salvation as it becomes God to give, and such as man needs to receive, is *within the grasp of every human soul*.

He who carefully and conscientiously receives the truths of Divine revelation, not merely as a *creed*, but in reference to his practice, cannot fail of being an ornament to civil and religious society. It is my endeavour therefore to set these truths fairly and fully before the eyes of those who may be inclined to consult my work. I do not say that the principles contained in *my creed*, and which I certainly have not studied to conceal, are *all* essentially necessary to every man's salvation; and I should be sorry to unchristianize any person who may think he has Scriptural evidence for a faith in several respects different from mine. I am sure that all sincere Christians are agreed on what are called the essential truths of Divine revelation; and I feel no reluctance to acknowledge that men eminent for wisdom, learning, piety, and usefulness, have differed among themselves and from me in many points which I deem of great importance. While God bears with and does us good, we may readily bear with each other. The hostility of others I pass by. The angry and malevolent are their own tormentors. I remember the old adage: "Let *envy* alone, and it will punish itself."

Of the COPY of the sacred text used for this work it may be necessary to say a few words. It is stated in the title that the text "is taken from the most correct copies of the present authorized version." As several use this term who do not know its meaning, for their sakes I shall explain it. A resolution was formed, in consequence of a request made by Dr. Reynolds, head of the *nonconformist* party, to King James I., in the conference held at *Hampton Court*, 1603, that a new translation, or rather a revision of what was called the *Bishops' Bible*, printed in 1568, should be made. *Fifty-four* translators, divided into six classes, were appointed for the accomplishment of this important work. *Seven* of these appear to have died before the work

commenced, as only *forty-seven* are found in Fuller's list. The *names* of the *persons*, the *places* where employed, and the proportion of *work* allotted to each class, and the *rules* laid down by King James for their direction, I give chiefly from Mr. Fuller's Church History, Book 10., p. 44, &c.

Before I insert this account, it may be necessary to state Dr. Reynold's request in the Hampton Court conference, and King James's answer.

Dr. *Reynolds*. "May your Majesty be pleased that the Bible be new translated, such as are extant not answering the original?" [*Here he gave a few examples.*]

Bishop of London. "If every man's humour might be followed, there would be no end of translating."

The *King*. "I profess I could never yet see a Bible well translated in English; but I think that of all, that of *Geneva* is the worst. I wish some special pains were taken for a uniform translation, which should be done by the best learned in both universities, then reviewed by the bishops, presented to the *privy council*, lastly ratified by royal authority, to be read in the whole Church, and no other."

The bishop of London in this, as in every other case, opposed Dr. Reynolds, till he saw that the project pleased the king, and that he appeared determined to have it executed. In consequence of this resolution, the following learned and judicious men were chosen for the execution of the work.

WESTMINSTER.-10.

THE PENTATEUCH: THE STORY FROM JOSHUA TO THE FIRST BOOK OF THE CHRONICLES EXCLUSIVELY.

Dr. ANDREWS, Fellow and Master of Pembroke Hall in Cambridge; then Dean of Westminster, afterwards Bishop of Winchester.

Dr. OVERALL, Fellow of Trinity Coll., Master of Kath. Hall, in Cambridge; then Dean of St. Paul's, afterwards Bishop of Norwich.

Dr. SARAVIA.

Dr. CLARKE, Fellow of Christ Coll. in Cambridge, Preacher in Canterbury.

Dr. LAIFIELD, Fellow of Trin. in Cambridge, Parson of St. Clement Danes. Being skilled in architecture, his judgment was much relied on for the fabric of the Tabernacle and Temple.

Dr. LEIGH, Archdeacon of Middlesex, Parson of All-hallows, Barking.

Master BURGLEY.

Mr. KING.

Mr. THOMPSON.

Mr. BEDWELL, of Cambridge, and (I think) of St. John's, Vicar of Tottenham, near London.

CAMBRIDGE.-8.

FROM THE FIRST OF THE CHRONICLES, WITH THE REST OF THE STORY, AND THE HAGIOGRAPHIA, VIZ., JOB, PSALMS, PROVERBS, CANTICLES, ECCLESIASTES.

Master EDWARD LIVELY

Mr. RICHARDSON, Fellow of Emman., afterwards D. D., Master, first of Peter-house, then of Trin. College.

Mr. CHADERTON, afterwards D. D., Fellow first of Christ Coll., then Master of Emmanuel.

Mr. DILLINGHAM, Fellow of Christ Coll., beneficed at —— in Bedfordshire, where he died a single and a wealthy man.

Mr. ANDREWS, afterwards D. D., brother to the Bishop of Winchester, and Master of Jesus Coll.

Mr. HARRISON, the Rev. Vice-master of Trinity Coll.

Mr. SPALDING, Fellow of St. John's in Cambridge, and Hebrew Professor therein.

Mr. BING, Fellow of Peter-house, in Cambridge, and Hebrew Professor therein.

OXFORD.-7.

THE FOUR GREATER PROPHETS, WITH THE LAMENTATIONS, AND THE TWELVE LESSER PROPHETS.

Dr. HARDING, President of Magdalen Coll.

Dr. REYNOLDS, President of Corpus Christi Coll.

Dr. HOLLAND, Rector of Exeter Coll. and King's Professor.

Dr. KILBY, Rector of Lincoln Coll. and Regius Professor.

Master SMITH, afterwards D. D., and Bishop of Gloucester. He made the learned and religious Preface to the Translation.

Mr. BRETT, of a worshipful family, beneficed at Quainton, in Buckinghamshire.

Mr. FAIRCLOWE.

CAMBRIDGE.-7.

THE PRAYER OF MANASSES, AND THE REST OF THE APOCRYPHA.

Dr. DUPORT, Prebend of Ely, and Master of Jesus Coll.

Dr. BRAINTHWAIT, first Fellow of Emmanuel, then Master of Gonvil and Caius Coll.

Dr. RADCLYFFE, one of the Senior Fellows of Trin. Coll.

Master WARD, Emman., afterwards D. D., Master of Sidney Coll. and Margaret Professor.

Mr. DOWNS, Fellow of St. John's Coll. and Greek Professor.

Mr. BOYCE, Fellow of St. John's Coll., Prebend of Ely, Parson of Boxworth in Cambridgeshire.

Mr. WARD, Regal, afterwards D. D., Prebend of Chichester, Rector of Bishop-Waltham, in Hampshire.

OXFORD.-8.

THE FOUR GOSPELS, ACTS OF THE APOSTLES, APOCALYPSE.

Dr. RAVIS, Dean of Christ Church, afterwards Bishop of London.

Dr. ABBOTT, Master of University Coll., afterwards Archbishop of Canterbury.

Dr. EEDES.

Mr. THOMSON.

Mr. SAVILL.

Dr. PERYN.

Dr. RAVENS.

Mr. HARMER.

WESTMINSTER.-7.

THE EPISTLES OF ST. PAUL, AND THE CANONICAL EPISTLES.

Dr. BARLOWE, of Trinity Hall. in Cambridge. Dean of Chester, afterwards Bishop of Lincoln.

Dr. HUTCHENSON.

Dr. SPENCER.

Mr. FENTON.

Mr. RABBET.

Mr. SANDERSON.

Mr. DAKINS.

“Now, for the better ordering of their proceedings, his Majesty recommended the following rules, by them to be most carefully observed.

1. The ordinary Bible read in the Church, commonly called the Bishops' Bible, to be followed, and as little altered as the original will permit.
2. The names of the prophets, and the holy writers, with their other names in the text, to be retained, as near as may be, according as they are vulgarly used.

3. The old ecclesiastical words to be kept, viz., the word *Church* not to be translated *Congregation*, &c.

4. When any word hath divers significations, that to be kept which hath been most commonly used by the most eminent fathers, being agreeable to the propriety of the place, and the analogy of faith.

5. The division of the chapters to be altered either not at all, or as little as may be, if necessity so require.

6. No marginal notes at all to be affixed, but only for the explanation of the Hebrew or Greek words, which cannot, without some circumlocution, so briefly and fitly be expressed in the text.

7. Such quotations of places to be marginally set down, as shall serve for the fit reference of one scripture to another.

8. Every particular man of each company to take the same chapter, or chapters; and having translated or amended them severally by himself, where he thinks good, all to meet together, confer what they have done, and agree for their part what shall stand.

9. As any one company hath despatched any one book in this manner, they shall send it to the rest, to be considered of seriously and judiciously; for his Majesty is very careful in this point.

10. If any company, upon the review of the book so sent, shall doubt or differ upon any places, to send them word thereof, note the places, and therewithal send their reasons; to which if they consent not, the difference to be compounded at the general meeting, which is to be of the chief persons of each company, at the end of the work.

11. When any place of special obscurity is doubted of, letters to be directed by authority, to send to any learned in the land, for his judgment in such a place.

12. Letters to be sent from every bishop to the rest of his clergy, admonishing them of this translation in hand; and to move and charge as many as, being skilful in the tongues, have taken pains in that kind, to send his particular observations to the company, either at *Westminster*, *Cambridge*, or *Oxford*.

13. The directors in each company to be the Deans of *Westminster* and *Chester* for that place and the King's Professors in Hebrew and Greek in each university.

TINDAL'S,
MATTHEWS',

14. These translations to be used, when they agree COVERDALE'S, better with the text than the Bishops Bible, viz., WHITCHURCH, GENEVA.

“Besides the said directions before-mentioned, three or four of the most ancient and grave divines in either of the universities, not employed in translating, to be assigned by the vice-chancellor, upon conference with the rest of the heads, to be overseers of the translations, as well Hebrew as Greek, for the better observation of the *fourth* rule above specified.

“And now after long expectation and great desire,” says Mr. Fuller, “came forth the new translation of the Bible (most beautifully printed) by a *select* and *competent* number of *divines* appointed for that purpose; not being too many, lest one should trouble another; and yet many, lest many things might haply escape them. Who neither coveting praise for expedition, nor fearing reproach for slackness, (seeing in a business of moment none deserve blame for convenient slowness,) had expended almost *three years* in the work, not only examining the *channels* by the *fountain*, *translations* with the *original*, which was absolutely necessary, but also comparing *channels* with *channels*, which was abundantly useful in the Spanish, Italian, French, and Dutch (German) languages. These, with *Jacob*, rolled away the stone from the *mouth of the well of life*; so that now, even *Rachel's* weak women may freely *come* both to *drink* themselves and *water the flocks* of their *families* at the same.

“Leave we then those worthy men now all gathered to their fathers and gone to God, however they were requited on earth, well rewarded in heaven for their worthy work. Of whom, as also of that gracious KING that employed them, we may say, *Wheresoever the Bible shall be preached or read in the whole world, there shall*

also this that they have done be told in memorial of them.” Ibid. p. 57, &c.

The character of James I. as a *scholar* has been greatly underrated. In the Hampton Court conference he certainly showed a clear and ready comprehension of every subject brought before him, together with extensive reading and a remarkably sound judgment. For the *best translation* into any language we are indebted under God to King James, who was called a *hypocrite* by those who had no *religion*, and a *pedant* by persons who had not half his *learning*. Both piety and justice require that, while we are thankful to God for the gift of his word, we should revere the memory of the man who was the instrument of conveying the water of life through a channel by which its purity has been so wonderfully preserved. As to politics, he was, like the rest of the Stuart family, a tyrant.

Those who have compared most of the European translations with the original, have not scrupled to say that the *English translation of the Bible, made under the direction of King James I., is the most accurate and faithful of the whole*. Nor is this its only praise; the translators have seized the very spirit and soul of the original, and expressed this almost everywhere with pathos and energy. Besides, our translators have not only made a *standard translation*, but they have made their translation the *standard of our language*; the English tongue in their day was not equal to such a work, “but God enabled them to stand as upon Mount *Sinai*,” to use the expression of a learned friend, “and *crane up* their country’s language to the dignity of the originals, so that after the lapse of 200 years the English Bible is, with very few exceptions, the standard of the purity and excellence of the English tongue. The *original* from which it was taken is, alone, superior to the Bible translated by the authority of King James.”^[1] This is an opinion in which my heart, my judgment, and my conscience, coincide.^[2]

This Bible was begun in 1607, but was not completed and published till 1611; and there are copies of it which in their title pages have the dates 1612 and 1613. This translation was corrected, and many parallel texts added, by Dr. Scattergood, in 1683; by Dr. Lloyd, bishop of London, in 1701; and afterwards by Dr. Paris, at Cambridge; but the most complete revision was made by Dr. *Blayney* in the year 1769, under the direction of the vice-chancellor and delegates of the University of Oxford, in which, 1. The *punctuation* was thoroughly revised; 2. The words *printed in italics*

examined and corrected by the Hebrew and Greek originals; 3. The *proper names*, to the etymology of which *allusions* are made in the text, translated, and entered in the margin; 4. The *heads* and running *titles* corrected; 5. Some material errors in the chronology rectified; and 6. The *marginal references* re-examined, corrected, and their number greatly increased. Copies of this revision are those which are termed above the *most correct copies of the present authorized version*; and it is this revision *re-collated, re-examined, and corrected* from typographical inaccuracies in a great variety of places, that has been followed for the *text* prefixed to these *notes*. But, besides these corrections, I have found it necessary to re-examine all the *italics*; by those I mean the words interspersed through the text, avowedly not in the original, but thought necessary by our translators to complete the sense, and accommodate the idioms of the Hebrew and Greek to that of the English language. See the sixth rule, p. 17. In these I found gross corruptions, particularly where they have been changed for Roman characters, whereby words have been attributed to God which he never spoke.

The *Punctuation*, which is a matter of no small importance to a proper understanding of the sacred text, I have examined with the greatest care to me possible: by the insertion of commas where there were none before; putting semicolons for commas, the better to distinguish the members of the sentences; changing colons for semicolons, and vice versa; and full points for colons, I have been in many instances enabled the better to preserve and distinguish the sense, and carry on a narration to its close, without interrupting the reader's attention by the intervention of improper stops.

The *References* I have in many places considerably augmented, though I have taken care to reprint all that Dr. Blayney has inserted in his edition, of which I scruple not to say, that as far as they go, they are the best collection ever edited, and I hope their worth will suffer nothing by the additions I have made.

After long and diligently weighing the different systems of *Chronology*, and hesitating which to adopt, I ultimately fixed on the system commonly received; as it appeared to me on the whole, though encumbered with many difficulties, to be the least objectionable. In fixing the dates of particular transactions I have found much difficulty; that this was never done in any edition of the Bible hitherto offered to the public, with any

tolerable correctness, every person acquainted with the subject must acknowledge. I have endeavoured carefully to fix the date of each transaction *where* it occurs, and where it could be ascertained, showing throughout the whole of the Old Testament the year of the world, and the year before Christ, in which it happened. From the beginning of Joshua, I have introduced the years before the *building of Rome* till the seven hundred and fifty-third year before Christ, when the foundation of that city was laid, and also introduced the *Olympiads* from the time of their commencement, as both these eras are of the utmost use to all who read the sacred writings, connected with the histories of the times and nations to which they frequently refer. And who that reads his Bible will not be glad to find at what time of the sacred history those great events fell out, of which he has been accustomed to read in the Greek and Roman historians? This is a gratification which the present work will afford from a simple inspection of the margin, at least as far as those facts and dates have been ascertained by the best chronologists.

In the *Pentateuch* I have not introduced either the years of Rome or the Olympiads, because the transactions related in the Mosaic writings are in general too remote from these eras to be at all affected by them; and I judged it early enough to commence with them at the time when Israel was governed by the *Judges*. But as the exodus from Egypt forms a very remarkable era in the Jewish history, and is frequently referred to in the historical books, I have entered this also, beginning at the 12th of Exodus, A. M. 2513, and have carried it down to the building of Solomon's temple. This, I conceive, will be of considerable use to the reader.

As to *Marginal Readings*, I could with very little trouble have added many hundreds, if not thousands; but as I made it a point of conscience strictly to adhere to the *present authorized version* in the *text*, I felt obliged by the same principle scrupulously to follow the *Marginal Readings*, without adding or omitting *any*. Had I inserted *some of my own*, as some others have done, then my text would be no longer the *text of the authorized version*, but an *altered* translation; for the Marginal Readings constitute an integral part, properly speaking, of the authorized version; and to add any thing would be to *alter* this version, and to omit any thing would be to render it *imperfect*. When Dr. Blayney revised the present version in 1769, and proposed the insertion of the translations of some proper names, to the etymology of which reference is made in the text, so scrupulous was he of making any change in this respect that he submitted all his proposed

alterations to a select Committee of the University of Oxford, the Vice-chancellor, and the Principal of Hertford College, and Mr. Professor *Wheeler*; nor was even the slightest change made but by their authority. All this part, as well as the entire text, I must, therefore, be consistent with my proposals, leave conscientiously as I found them, typographical errors and false italics excepted. Whatever *emendations* I have proposed, either from myself or others, I have included among the *Notes*.

That the *Marginal Readings*, in our authorized translation, are essential to the integrity of the version itself, I scruple not to assert; and they are of so much importance as to be in several instances preferable to the *Textual Readings* themselves. Our conscientious translators, not being able in several cases to determine which of two meanings borne by a word, or which of two words found in different copies, should be admitted into the text, adopted the measure of receiving *both*, placing one in the *margin* and the other in the *text*, thus leaving the reader at liberty to adopt either, both of which in their apprehension stood nearly on the same authority. On this very account the marginal readings are essential to our version, and I have found, on collating many of them with the originals, that those in the *margin* are to be preferred to those in the text in the proportion of at least *eight to ten*.

To the *Geography* of the sacred writings I have also paid the utmost attention in my power. I wished in every case to be able to ascertain the ancient and modern names of places, their situation, distances, &c., &c.; but in several instances I have not been able to satisfy myself. I have given those opinions which appeared to me to be best founded, taking frequently the liberty to express my own doubts or dissatisfaction. I must therefore bespeak the reader's indulgence, not only in reference to the work in general, but in respect to several points both in the Scripture *geography* and *chronology* in particular, which may appear to him not satisfactorily ascertained; and have only to say that I have spared no pains to make every thing as correct and accurate as possible, and hope I may, without vanity, apply to myself on these subjects, with a slight change of expression, what was said by a great man of a great work: "For negligence or deficiency, I have perhaps not need of more apology than the nature of the work will furnish; I have left that inaccurate which can never be made exact, and that imperfect which *can* never be completed."—JOHNSON. For particulars under these heads I must refer to Dr. *Hales'* elaborate and useful work, entitled, *A new Analysis of Chronology*, 2 vols. 4to., 1809-10.

The *Summaries* to each chapter are entirely written for the purpose, and formed from a careful examination of the chapter, verse by verse, so as to make them a faithful Table of Contents, constantly referring to the verses themselves. By this means all the subjects of each chapter may be immediately seen, so as in many cases to preclude the necessity of consulting a Concordance.

In the *Heads* or head lines of each page I have endeavoured to introduce as far as the room would admit, the chief subject of the columns underneath, so as immediately to catch the eye of the reader.

Quotations from the original texts I have made as sparingly as possible; those which are introduced I have endeavoured to make plain by a literal translation, and by putting them in European characters. The reader will observe that though the *Hebrew* is here produced *without the points*, yet the reading given in European characters is *according to the points*, with very few exceptions. I have chosen this *middle* way to please, as far as possible, the opposers and friends of the *Masoretic* system.

The *controversies* among religious people I have scarcely ever mentioned, having very seldom referred to the creed of any sect or party of Christians; nor have I produced any opinion merely to confute or establish it. I simply propose *what I believe to be the meaning of a passage*, and maintain *what I believe to be the truth*, but scarcely ever in a controversial way. I think it quite possible to give my own views of the doctrines of the Bible, without introducing a single sentence at which any Christian might reasonably take offence; and I hope that no provocation which I may receive shall induce me to depart from this line of conduct.

It may be expected by some that I should enter at large into the proofs of the *authenticity of Divine Revelation*. This has been done amply by others; and their works have been published in every form, and, with a very laudable zeal, spread widely through the public; on this account I think it unnecessary to enter professedly into the subject, any farther than I have done in the "Introduction to the four Gospels and Acts of the Apostles," to which I must beg to refer the reader. The different portions of the sacred writings against which the shafts of infidelity have been levelled, I have carefully considered, and I hope sufficiently defended, in the places where they respectively occur.

For a considerable time I hesitated whether I should attach to each chapter what are commonly called *reflections*, as these do not properly belong to the province of the *commentator*. It is the business of the *preacher*, who has the literal and obvious sense before him, to make reflections on select passages, providential occurrences, and particular histories; and to apply the doctrines contained in them to the hearts and practices of his hearers. The chief business of the commentator is critically to examine his text, to give the true meaning of every passage in reference to the context, to explain words that are difficult or of dubious import, illustrate local and provincial customs, manners, idioms laws, &c., and from the whole to collect the great design of the inspired writer.

Many are of opinion that it is an easy thing to write *reflections on the Scriptures*; my opinion is the reverse; *common-place* observations, which may arise on the surface of the latter, may be easily made by any person possessing a little common sense and a measure of piety; but reflections, such as *become the oracles of God*, are properly *inductive reasonings* on the *facts* stated or the *doctrines* delivered, and require, not only a clear head and a sound heart, but such a compass and habit of philosophic thought, such a power to discern the end from the beginning, the *cause* from its *effect*, (and where several causes are at work to ascertain their *respective* results, so that every effect may be attributed to its true cause,) as falls to the lot of but few men. Through the flimsy, futile, and false dealing of the immense herd of spiritualizers, metaphormen, and allegorists, pure religion has been often disgraced. Let a man put his reason in ward, turn conscience out of its province, and throw the reins on the neck of his fancy, and he may write-reflections without end. The former description of reflections I rarely attempt for want of adequate powers; the latter, my reason and conscience prohibit; let this be my excuse with the intelligent and pious reader. I have, however, in this way, done what I could. I have generally, at the close of each chapter, summed up in a few particulars the *facts* or doctrines contained in it; and have endeavoured to point out to the reader the spiritual and practical use he should make of them. To these *inferences*, *improvements*, or whatever else they may be called, I have given no specific name; and of them can only say, that he who reads them, though he may be sometimes disappointed, will not always lose his labour. At the same time I beg leave to inform him that I have not deferred spiritual uses of important texts to the end of the chapter; where they should be noticed in the occurring verse I have rarely passed them by.

Before I conclude, it may be necessary to give some account of the *original* VERSIONS of the sacred writings, which have been often consulted, and to which occasional references are made in the ensuing work. These are the *Samaritan*, *Chaldaic*, *Æthiopic*, *Septuagint*, with those of *Aquila*, *Symmachus*, and *Theodotion*; the *Syriac*, *Vulgate*, *Arabic*, *Coptic*, *Persian*, and *Anglo-Saxon*.

The SAMARITAN *text* must not be reckoned among the *versions*. It is precisely the same with the Hebrew, only fuller; having preserved many letters, words, and even whole sentences, sometimes several verses, which are not extant in any Hebrew copy with which we are acquainted. In all other respects it is the same as the Hebrew, only written in what is called the Samaritan character, which was probably the ancient Hebrew, as that now called the Hebrew character was probably borrowed from the Chaldeans.

1. The SAMARITAN *version* differs widely from the *Samaritan text*; the latter is pure Hebrew, the former is a literal version of the Hebreo-Samaritan text, into the Chaldaico-Samaritan dialect. When this was done it is impossible to say, but it is allowed to be very ancient, considerably prior to the Christian era. The language of this version is composed of pure Hebrew Syro-Chaldaic, and Cuthite terms. It is almost needless to observe that the Samaritan text and Samaritan version extend no farther than the five books of Moses; as the Samaritans received no other parts of the sacred writings.
2. The CHALDAIC version or TARGUMS have already been described among the commentators. Under this head are included the Targum of *Onkelos* upon the whole *law*; the *Jerusalem* Targum on select parts of the five books of Moses; the Targum of *Jonathan ben Uzziel* also upon the Pentateuch; the Targum of *Jonathan* upon the prophets; and the Targum of *Rabbi Joseph* on the books of Chronicles; but of all these the Targums of *Onkelos* on the *law*, and *Jonathan* on the *prophets*, are the most ancient, and most literal, and the most valuable. See pages 1 and 2 of this preface.
3. The SEPTUAGINT translation of all the versions of the sacred writings has ever been deemed of the greatest importance by *competent* judges. I do not, however, design to enter into the controversy concerning this venerable version; the history of it by Aristæus I consider in the main to be a mere fable, worthy to be classed with the tale of *Bel and the Dragon*, and the stupid story of *Tobit and his Dog*. Nor do I believe, with many of the

fathers, that “*seventy or seventy-two* elders, six out of each of the twelve tribes, were employed in the work; that each of these translated the whole of the sacred books from Hebrew into Greek while confined in separate cells in the island of Pharos;” or that they were so particularly inspired by God that every species of error was prevented, and that the seventy-two copies, when compared together, were found to be precisely the *same*, verbatim et literatim. My own opinion, on the controversial part of the subject, may be given in a few words: I believe that the five books of Moses, the most correct and accurate part of the whole work, were translated from the Hebrew into Greek in the time of *Ptolemy Philadelphus*, king of Egypt, about 285 years before the Christian era; that this was done, not by *seventy-two*, but probably by *five* learned and judicious men, and that when completed it was examined, approved, and allowed as a faithful version, by the *seventy or seventy-two* elders who constituted the Alexandrian Sanhedrim; and that the other books of the Old Testament were done at different times by different hands, as the necessity of the case demanded, or the providence of GOD appointed. It is pretty certain, from the quotations of the *evangelists*, the *apostles*, and the *primitive fathers*, that a *complete version* into Greek of the whole Old Testament, probably called by the name of the *Septuagint*, was made and in use before the Christian era; but it is likely that some of the books of that ancient version are now lost, and that some others, which now go under the name of the Septuagint, were the production of times posterior to the incarnation.

4. The Greek versions of *Aquila*, *Symmachus*, and *Theodotion*, are frequently referred to. Aquila was first a *heathen*, then a *Christian*, and lastly a *Jew*. He made a translation of the Old Testament into Greek so very literal, that St. Jerome said it was a good *dictionary* to give the genuine meaning of the Hebrew words. He finished and published this work in the twelfth year of the reign of the Emperor Adrian, A.D. 128.

5. *Theodotion* was a Christian of the *Ebionite* sect, and is reported to have begun his translation of the Hebrew Scriptures into Greek merely to serve his own party; but from what remains of his version it appears to have been very literal, at least as far as the idioms of the two languages would bear. His translation was made about the year of our Lord 180. All this work is lost, except his version of the book of the Prophet *Daniel*, and some *fragments*.

6. *Symmachus* was originally a Samaritan, but became a convert to Christianity as professed by the *Ebionites*. In forming his translation he appears to have aimed at giving the *sense* rather than a *literal version* of the sacred text. His work was probably completed about A.D. 200.

These three versions were published by Origen in his famous work entitled, *Hexapla*, of which they formed the *third*, *fourth*, and *sixth* columns. All the remaining fragments have been carefully collected by Father Montfaucon, and published in a work entitled, *Hexapla Origenis quæ supersunt, &c.* Paris, 1713. 2 vols. folio. Republished by C. F. *Bahr*dt, Leips. 1769, 2 vols. 8vo.

7. The *Æthiopic* version comprehends only the New Testament, the Psalms, some of the minor Prophets, and a few fragments of other books. It was probably made in the *fourth* century.

8. The *Coptic* version includes only the five books of Moses, and the New Testament. It is supposed to have been made in the *fifth* century.

9. The *Syriac* version is very valuable and of great authority. It was probably made as early as the *second* century; and some think that a Syriac version of the Old Testament was in existence long before the Christian era.

10. A Latin version, known by the name of the *ITALA*, *Italic* or *Antehieronymian*, is well known among learned men; it exists in the Latin part of the *Codex Beza* at Cambridge, and in several other MSS. The text of the four gospels in this version, taken from four MSS. more than a thousand years old, was published by *Blanchini*, at Rome 1749, 4 vols. folio, and a larger collection by *Sabathier*, Rheims, 1743, 3 vols. folio. This ancient version is allowed to be of great use in Biblical criticism.

11. The *Vulgate*, or Latin version, was formed by *Saint Jerome*, at the command of Pope Damasus, A.D. 384. Previously to this there were a great number of Latin versions made by different hands, some of which Jerome complains of as being extremely corrupt and self-contradictory. These versions, at present, go under the general name of the old *Itala* or *Antehieronymian*, already noticed. Jerome appears to have formed his text in general out of these, collating the whole with the Hebrew and Greek, from which he professes to have translated several books entire. The New Testament he is supposed to have taken wholly from the original Greek;

yet there are sufficient evidences that he often regulated even this text by the ancient Latin versions.

12. The *Anglo-Saxon* version of the *four Gospels* is supposed to have been taken from the ancient *Itala* some time in the eighth century; and that of the Pentateuch, Joshua, Judges, and Job, from the *Vulgate*, by a monk called Ælfric, in the ninth century. The former was printed at *Dort*, in conjunction with the *Gothic* version, by *F. Junius*, 1665, 4to.; the latter, by *Edward Thwaites*, *Oxford*, 1698, 8vo.; but in this version many verses, and even whole chapters, are left out; and the Book of Job is only a sort of abstract, consisting of about five pages.

13. The *Arabic* is not a very ancient version, but is of great use in ascertaining the signification of several Hebrew words and forms of speech.

14. The *Persian* includes only the five Books of Moses and the four Gospels. The former was made from the Hebrew text by a Jew named *Yacoub Toosee*; the latter, by a Christian of the Catholic persuasion, *Simon Ibn Yusuf Ibn Ibraheem al Tubreezee*, about the year of our Lord 1341.

These are the principal versions which are deemed of authority in settling controversies relative to the text of the original. There are some others, but of less importance; such as the Slavonic, Gothic, Sahidic, and Armenian; for detailed accounts of which, as also of the preceding, as far as the New Testament is concerned, I beg leave to refer the reader to *Michaelis's Lectures*, in the translation, with the notes of the Rev. Dr. *Herbert Marsh*, and to the General Preface to the Gospels and Acts; and for farther information concerning Jewish and Christian commentators, he is requested to consult *Bartoloccus's Bibliotheca Rabbinica*, and the *Bibliotheca Theologica* of Father *Calmet*.

In the preceding list of commentators I find I have omitted to insert in its proper place a work with which I have been long acquainted, and which for its piety and erudition I have invariably admired, viz.: "*A plaine discovery of the whole Revelation of Saint John; set downe in two Treatises: The one searching and proving the true interpretation thereof: The other applying the same paraphrastically and historically to the text. Set forth by JOHN NAPEIR L. of Marchestoun, younger. Whereunto are annexed certaine Oracles of SIBYLLA, agreeing with the Revelation and other places of*

Scripture. Edinburgh, printed by Robert Waldegrave, printer to the King's Majesty, 1593. Cum privilegio Regali, 8vo.

When the reader learns that the author of this little work was the famous Baron of Marchestoun, the inventor of the logarithms, a discovery which has been of incalculable use in the sciences of astronomy, practical geometry, and navigation, he will be prepared to receive with respect what so great a genius has written upon a book that, above all others in the sacred code, seems to require the head and hand of the soundest divine and mathematician. The work is dedicated "to the right excellent, high and mighty Prince James VI., King of Scottes," afterwards James I., King of England; and in the Epistle Dedicatorie, the author strongly urges him to complete the reformation begun in his own empire, that he might be a ready instrument in the hand of God in executing judgment on the papal throne, which he then supposed to be near the time of its final overthrow. The first treatise is laid down in *thirty-six* propositions relating to the seals, trumpets, vials, and thunders.

In the *third*, *fifth*, and *sixth* propositions, he endeavours to prove that each trumpet or vial contains 245 years; that the *first* began A.D. 71. The *second* A.D. 316. The *third* A.D. 561. The *fourth* A.D. 806. The *fifth* A.D. 1051. The *sixth* A.D. 1296. The *seventh* A.D. 1541. See Propos. 6. And in Propos. 10. he shows that, as the last trumpet or vial began in 1541, consequently, as it contains 245 years, it should extend to A.D. 1786. "Not that I mean," says the noble writer, "that that age or yet the world shall continew so long, because it is said, that for the elect's sake the time shall be shortened; but I mean that if the world were to indure, that seventh age should continew untill the yeare of Christ, 1786." Taking up this subject again, in Propos. 14., he endeavours to prove, by a great variety of calculations formed on the 1335 days mentioned by Daniel, chap. 12:11, and the period of the three thundering angels, Rev. 8. and 9., that by the former it appears the DAY OF JUDGMENT will take place in A.D. 1700, and by the latter, in 1688, whence it may be confidently expected that this awful day shall take place between these two periods!

We, who have lived to A.D. 1830, see the fallacy of these predictive calculations; and with such an example before us of the miscarriage of the first mathematician in Europe, in his endeavours to solve the prophetic periods marked in this most obscure book, we should proceed in such researches with humility and caution, nor presume to ascertain the times

and the seasons which the Father has reserved in his own power. I may venture to affirm, so very plausible were the reasonings and calculations of Lord Napeir, that there was scarcely a Protestant in Europe, who read his work, that was not of the same opinion. And how deplorably has the event falsified the predictions of this *eminent* and *pious* man! And yet, unawed by his miscarriage, *calculators* and *ready-reckoners*, in every succeeding age, on less spacious pretences, with minor qualifications, and a less vigorous opinion,) have endeavoured to soar where Napeir sunk! Their labours, however well intended, only serve to increase the records of the weakness and folly of mankind. Secret things belong to God; those that are revealed, to us and to our children. Writers who have endeavoured to illustrate different prophecies in the Apocalypse by *past* events, and those that are *now* occurring, are not included in this censure. Some respectable names in the present day have rendered considerable service to the cause of Divine revelation, by the careful and pious attention they have paid to this part of the subject; but when persons attempt to speak of what is yet to come, they begin to *prophecy*, and are soon lost.

ADAM CLARKE.

P. S. On ^{<0100>}Genesis 2:4, I have hinted that our Saxon ancestors have translated the *Dominus* of the Vulgate by [Anglo-Saxon], [A.-S.], or [A.-S.]. This is not to be understood of the fragments of the translations of the Old and New Testament which have reached our times, for in them *Dominus* when connected with *Deus* is often *omitted*, and the word [A.-S.] substituted for both; at other times they use the Dano-Saxon [D.-S.], both for **hw** *Jehovah*, and **yn** *Adonai*; and in the New Testament, [D.-S.] is generally used for **Κυριος**, *Lord*, at other times, [A.-S.]. It seems to have been applied as a title of respect to men: see ^{<0128>}Matthew 12:8; 13:27; 18:25, 26, 27, 31, 32, 34; 21:30. Afterwards it was applied to the Supreme Being also; and the title *Lord* continues to be given to both indifferently to the present day, and sometimes both indifferently even in the same discourse. Thus in the Saxon homily in Dom. 1., Quadr. Bedæ Hist. Ecclesiastes lib. 4., c. 9: [A.-S.]. “Man shall pray to his Lord ([D.-S.D and him alone serve: he only is true Lord ([A.-S.D and true God.” [A.-S.] belongs more especially to the Anglo-Saxon, [D.-S.], to the Dano-Saxon. In Danish [Danish] is generally used for Lord.

ENDNOTES

1 These are the words of the late Miss Freeman Shepherd, a very learned and extraordinary woman, and a rigid papist.

2 It is not unknown that, at the Hampton Court Conference, several alterations were proposed by Dr. Reynolds and his associates to be made in the *Liturgy* then in common use, as well as in the *Bible*. These however were in general objected to by the king, and only a few changes made, which shall be mentioned below. While on this part of the subject it may not be unacceptable to the reader to hear how the present *Liturgy* was compiled, and who the persons were to whom this work was assigned; a work almost universally esteemed by the devout and pious of every denomination, and the greatest effort of the *Reformation*, next to the translation of the Scriptures into the English language. The word LITURGY is derived, according to some, from *λιτη*, *prayer*, and *εργον*, *work*, and signifies literally the *work* or *labour of prayer* or *supplication*; and he who labours not in his prayers prays not at all: or more properly *λετουργια*, from *λειτος*, *public* or *common*, and *εργον*, *work*, denoting the *common* or *public work of prayer, thanksgiving, &c.*, in which it is the duty of every person to engage; and from *λιτανευω*, to *supplicate*, comes *λιται*, *prayers*, and hence *Λιτανεια*, LITANY, *supplication, a collection of prayers* in the *Liturgy* or public service of the Church. Previously to the reign of Henry VIII. the *Liturgy* was all said or sung in *Latin*, but the *Creed*, the *Lord's Prayer*, and the *Ten Commandments*, in 1536 were translated into *English*, for the use of the common people, by the king's command. In 1545 the *Liturgy* was also *permitted in English*, as Fuller expresses it, "and this was the farthest *pace* the *Reformation* *stept* in the reign of Henry VIII."

In the first year of Edward VI., 1547, it was recommended to certain grave and learned bishops, and others then assembled, by order of the king, at Windsor Castle, to draw up a *communion service*, and to revise and reform all other offices in the Divine service; this service was accordingly printed and published, and strongly recommended by special letters from *Seymour*, Lord Protector, and the other lords of the council. The persons who compiled this work were the following:—

1. THOMAS CRANMER, Archbishop of *Canterbury*.
2. *George Day*, Bishop of *Chichester*.
3. *Thomas Goodrick*, Bishop of *Ely*.

4. *John Skip*, Bishop of *Hereford*.
5. *Henry Holbeach*, Bishop of *Lincoln*.
6. NICHOLAS RIDLEY, Bishop of *Rochester*.
7. *Thomas Thirlby*, Bishop of *Westminster*
8. Doctor *May*, Dean of *St. Paul's*.
9. *John Taylor*, then Dean, afterwards Bishop, of *Lincoln*.
10. Doctor *Haines*, Dean of *Exeter*.
11. Doctor *Robinson*, afterwards Dean of *Durham*.
12. Doctor *John Redman*, Master of *Trinity College, Cambridge*.
13. Doctor *Richard Cox*, then Almoner to the King, and afterwards Bishop of *Ely*.

It is worthy of remark that as the *first translators* of the Scriptures into the *English language* were several of them persecuted *unto death* by the papists, so some of the *chief* of those who translated the *Book of Common Prayer*, (Archbishop *Cranmer* and Bishop *Ridley*) were burnt alive by the same cruel faction.

This was what Mr. Fuller calls the *first edition of the Common Prayer*, published in 1548. Some objections having been made to this work by Mr. John Calvin abroad, and some learned men at home, particularly in reference to the *Commemoration of the Dead*, the use of *Chrism* and *Extreme Unction*, it was ordered by a statute in parliament (5 and 6 of Edward VI.) *that it should be faithfully and godly perused, explained, and made fully perfect*. The chief alterations made in consequence of this order were these: the *General Confession* and *Absolution* were added, and the *Communion Service* was made to begin with the *Ten Commandments*, the use of *oil* in *Confirmation* and *Extreme Unction* was left out, also *Prayers for the Dead*, and *certain expressions* that had a tendency to countenance the doctrine of *transubstantiation*.

The same persons to whom the compiling of the *Communion Service* was intrusted were employed in this revision, which was completed and published in 1553. On the accession of Queen Mary this Liturgy was abolished and the *Prayer Book*, as it stood in the last year of Henry VIII., commanded to be used in its place. In the first year of the reign of Queen Elizabeth, 1559, the former Liturgy was restored, but it was subjected to a farther revision, by which some few passages were altered, and the petition in the *Litany* for being delivered from the tyranny and all the detestable enormities of the bishop of Rome left out, in order that conscientious

Catholics might not be prevented from joining in the common service. This being done, it was presented to parliament, and by them received and established; and the Act of Uniformity, which is usually printed with the Liturgy, published by the queen's authority, and sent throughout the nation. The persons employed in this revision were the following:—

1. Master *Whitehead*, once Chaplain to Queen *Anna Bullein*.
2. *Matthew Parker*, afterwards Archbishop of *Canterbury*.
3. *Edmund Grindall*, afterwards Bishop of *London*.
4. *Richard Cox* afterwards Bishop of *Ely*.
5. *James Pilkington*, afterwards Bishop of *Durham*.
6. Doctor *May*, Dean of St. Paul's, and Master of *Trinity College Cambridge*.
7. Sir *Thomas Smith*, Principal Secretary of State.

Of these Drs. *Cox* and *May* were employed on the first edition of this work, as appears by the preceding list.

In the first year of King James, 1604, another revision took place, and a few alterations were made which consisted principally in the *addition* of some *prayers* and *thanksgivings*, some *alteration* in the *Rubrics* relative to the *Absolution*, to the *Confirmation*, and to the office of *Private Baptism*, with the *addition* of that *part* of the *Catechism* which contains the *Doctrine of the Sacraments*. The other additions were, *A Thanksgiving for divers Benefits*, *A Thanksgiving for Fair Weather*, *A Thanksgiving for Plenty*, *A Thanksgiving for Peace and Victory*, and *A Thanksgiving for Deliverance from the Plague*. See the Instrument in *Rymer*, vol. 16. p. 565, &c. When the work was thus completed, a royal proclamation was issued, bearing date March 1, 1604, in which the king gave an account of the Hampton Court conference, the alterations that had been made by himself and his clergy in the Book of Common Prayer, commanding it, and none other, to be used throughout the kingdom. See the Instrument, *Rymer*, vol. 16., p. 575.

In this state the Book of Common Prayer continued till the reign of Charles II., who, the 25th of October, 1660 “granted his commission, under the great seal of England, to several bishops and divines to review the Book of Common Prayer, and to prepare such alterations and *additions* as they thought fit to offer.” In the following year the king assembled the convocations of both the provinces of *Canterbury* and *York*, and “authorized the presidents of those convocations, and other the bishops

and clergy of the same, to review the said Book of Common Prayer," &c., requiring them, "after mature consideration, to make such alterations and additions as to them should seem meet and convenient." This was accordingly done, several prayers and some whole services added, and the whole published, with the *Act of Uniformity*, in the 14th of Charles II., 1661; since which time it has undergone no farther revision. These several *additions* have made the public service too long, and this is the principal cause why this part of Divine worship is not better attended. This excellent service is now burdensome through its extreme length; and the clergy shorten their sermons, making them superficial, to prevent too much weariness in their congregations. After being an hour and a half at prayers, they dismiss their audience with fifteen or twenty minutes' *preaching*; thus the people are not sufficiently instructed. This is a short history of a work which all who are acquainted with it deem superior to every thing of the kind produced either by ancient or modern times.

It would be disingenuous not to acknowledge that the chief of those prayers were in use in the Roman Catholic Church from which the Church of England is reformed; and it would betray a want of acquaintance with ecclesiastical antiquity to suppose that those prayers and services originated in that Church, as several of them were in use from the first ages of Christianity, and many of the best of them before the name of *pope* or *popery* was known in the earth.

GENERAL INDEX TO THE NOTES ON THE NEW TESTAMENT.

A

N.B. *In principio* refers to the observations at the beginning, and *in fine* to those at the *end*, of the chapter.

Ab, one of the supreme officers in the Jewish sanhedrin, <41121> **Matthew 20:21-23:9**.

Abba, import of this Syriac word, <41436> **Mark 14:36**. In what it differs from Abbi, *ibid*. Slaves were not permitted to use the term Abba in accosting their masters, <60815> **Romans 8:15**.

Abilene, a province of Syria, <41301> **Luke 3:1**.

Abrech, Ērba, probable conjecture relative to its import, <41817> **Matthew 3:17**, in fine.

Academics, a sect of Greek philosophers founded by the celebrated Plato, <41718> **Acts 17:18**.

Acanthus, or *Bear's-foot*, Pliny's account of the, <41273> **Matthew 27:29**; <41517> **Mark 15:17**. The acanthine crown, which the Jews in derision put on the head of our Lord supposed by Michaelis and Bishop Pearce to have been formed of this herb, *ibid*.

Acanthus hieifolius, some account of this plant, <41517> **Mark 15:17**.

Accusation of the criminal who was crucified affixed to the cross, <41275> **Matthew 27:37**. Exhibition of our Lord's accusation in the Hebrew, Greek, and Latin, as it was probably written by the command of Pilate, *ibid*. <61919> **John 19:19**.

Accuser of the Israelites, an appellation of Satan exceedingly frequent in rabbinical writings, <66210> **Revelation 12:10**.

Acelandama, a word not of Hebrew, but of Chaldaio-Syriac origin, <44019> **Acts 1:19**. Its import, *ibid*.

Achlus, **αχλυσ**, a species of ophthalmia, ^{<4431>}**Acts 13:11**.

Acropolis, some account of the, ^{<44715>}**Acts 17:15**.

Acts of the Apostles, the first history of the Christian Church on record, Preface to the Acts. By whom written, *ibid*. General observations on this book of the sacred canon, ^{<42831>}**Acts 28:31**, in fine.

Adam, difference of import between **μδα** Adam, and **vwna** Enosh, ^{<8026>}**Hebrews 2:6**.

Additions to the commonly received Greek text, ^{<43604>}**Luke 6:4**, ^{<43656>}**John 6:56**; ^{<44617>}**Acts 5:17; 10:25; 11:3; 16:35, 38**; ^{<38123>}**Hebrews 11:23, 31**; ^{<60807>}**Revelation 8:7**.

Adieu, its derivation and import, ^{<44529>}**Acts 15:29**.

Adjuration, form of, according to Homer, used in the ratification of the covenant made between the Greeks and the Trojans, when the throats of the lambs were cut, and their blood poured out, ^{<40538>}**Matthew 26:28**.

Admael, the angel of the earth, according to the rabbins, ^{<6666>}**Revelation 16:5**.

Adonai, **ynda**, the Jews always substitute this word for Jehovah, **hwby**, whenever they meet with it in their reading of the law and the prophets, ^{<47124>}**2 Corinthians 12:4**; ^{<66912>}**Revelation 19:12**.

Adoption, nature of the act of, so frequent among the ancient Hebrews, Greeks, and Romans, ^{<65815>}**Romans 8:15**.

Adria, an ancient appellation for the Sicilian Sea, ^{<42717>}**Acts 27:17, 27**.

Adulteresses, punishment of, among the ancient Germans, ^{<6105>}**1 Corinthians 11:5**.

Adversary, the Greek word so rendered a forensic term, ^{<40525>}**Matthew 5:25**.

AEneas, Homer's description of the last office performed by this Trojan for his friend Pallas, ^{<40933>}**Romans 9:33**, in fine.

AEnon, where situated, ^{<43923>}**John 3:23**.

Æons of the Gnostics, some accounts of the, Preface to John. <B010>**John 1:1**.

αερα δερειν, *to beat the air*. Kypke's observations on the three different ways in which the combatants in the ancient games were said *to beat the air*, <A025>**1 Corinthians 9:26**.

Æschylus, citation of a passage of great sublimity relative to the Supreme Being, <S065>**1 Timothy 6:15**.

Æthiopic Version, Introduction to the Gospels and Acts, p. 17.

Affirmation of a Quaker in a court of judicature, thoughts concerning the, <F012>**2 Corinthians 1:24**, in fine. Form of the affirmation as required by stat. 7 and 8 W. 3., cap. 34. § 1, *ibid*. Form of it as finally settled by 8 Geo. 2., c. 24. § 6, *ibid*.

Agabus, account of the famine foretold by this prophet, <A047>**Matthew 24:7**; <A128>**Acts 11:28**.

αγαπαι, *Lovefeasts*, in use of the primitive Church till the middle of the fourth century, <F012>**Jude 1:12**. Lately revived among the Moravians and Methodists, *ibid*. At what times originally celebrated, *ibid*.

αγαπαω, import of this word, <B215>**John 21:15**. In what it differs from φιλεω, *ibid*.

αγαπη, definition of this word by the author of a MS. lexicon in the late French king's library, <A227>**Matthew 22:37**; <G130>**1 Corinthians 13:1**. Of what words supposed to be compounded, *ibid*.

Agdistis, all object of idolatrous worship among the ancient Galatae, Preface to Galatians. <B010>**Galatians 1:1**.

αγενεαλογητος, *without descent*, in what sense this term is applied to Melchizedek, <S073>**Hebrews 7:3**.

αγιαζω, an important meaning of this word pointed out, <B179>**John 17:19**.

αγνωστω θεω, *To the Unknown God*, remarks upon this ancient inscription which St. Paul made the basis of his celebrated sermon at Athens, <A173>**Acts 17:23**. Citations from Lucian, Philostratus, Pausanias, Minutius Felix, and Tertullian, in which there is an allusion to the ancient heathen custom of dedicating altars to the unknown divinity, *ibid*.

Agony of our Lord in Gethsemane, thoughts concerning the cause of the, ^{<4225>}**Luke 22:59**, in fine.

αγοραιοι, definition of this word by Hesychius, ^{<4175>}**Acts 17:5**. Import of it among the rabbins when written in Chaldee characters, *ibid*.

Agree to ask, the original so translated, a beautiful metaphor from a number of musical instruments set to the same key, and playing the same tune, ^{<4089>}**Matthew 18:19**.

αιμα, a frequent acceptance of this word in classic writers pointed out, ^{<4175>}**Acts 17:26**.

αιων, inquiry into the proper meaning of this term, ^{<4254>}**Matthew 25:46**; ^{<6101>}**1 Corinthians 10:11**; ^{<7048>}**2 Corinthians 4:18**; ^{<8078>}**Hebrews 7:28**.

Whence derived, according to Aristotle, ^{<4063>}**Matthew 6:13; 24:3**; ^{<8178>}**John 17:3**; ^{<4421>}**Acts 3:21**.

Aisar, *rsy[*, its import among the rabbins, ^{<4102>}**Matthew 10:29**.

αισιον, one of the six Ephesian characters, ^{<4191>}**Acts 19:19**. Its import, according to Hesychius, *ibid*.

Ajaeeb al Makhlookat, description of a beautiful painting in this work, ^{<4428>}**Acts 2:3**.

Alabaster-box, various conjectures concerning the import of the Greek word so translated, ^{<4148>}**Mark 14:3**.

Alemaeon, remarkable anecdote concerning, ^{<4368>}**Luke 6:38**.

Alexandria, some account of this celebrated city of Egypt, ^{<4182>}**Acts 18:24**.

αλεξικακος, *The Dispeller of Evil*, an epithet given by the ancient inhabitants of Malta to Hercules, ^{<4286>}**Acts 28:6**.

αλληλουια, the Hebrew words *hy wl l h halley Yah*, in Greek characters, ^{<6190>}**Revelation 19:1**. Its import, *ibid*. The *ελελευ ιη* of the paeans a manifest corruption of *αλληλουια*, *ibid*.

Allegory, derivation and definition of this word, ^{<8042>}**Galatians 4:24**. The rabbinical writings full of allegories, *ibid*. Examples from heathen writers, *ibid*. Dr. Lowth's account of the three species of allegory to be met with in the sacred writings, ^{<8081>}**Galatians 4:31**, in fine. The very injudicious

method of allegorizing among Jews and Christians has been of great disservice to the cause of religion, ^{<4024>}**Galatians 4:24**.

Almah, **hml** [], its derivation and import, ^{<40123>}**Matthew 1:23**. This term in its most obvious and literal acceptation applicable to the mother of our Lord till she had brought forth her first-born Son, ^{<40123>}**Matthew 1:23**. The house of David could not fail till the *almah* or *virgin* had both conceived and brought forth, her Son, *ibid*. The destruction of the Jewish polity and genealogical registers in the apostolic age an irrefragable demonstration that the miraculous conception spoken of by the prophet had already taken place, *ibid*. This great Offspring of Jehovah emphatically named from this circumstance, THE SON OF GOD, shown to be no other than Jesus the Christ, *ibid*.

Almsgiving, Pharisaic doctrine of the meritoriousness of, ^{<40101>}**Matthew 6:1**.

Alpha and Omega, import of this phraseology, ^{<60108>}**Revelation 1:8**.

αμαρτια, reference to a great number of passages in the Septuagint where **hacj** or **tacj**, *sin-offering*, is so translated, ^{<47621>}**2 Corinthians 5:21**.

αμαρτωλος, *sinner*, a word signifying a heathen throughout the gospels, and in some other parts of the New Testament, ^{<40910>}**Matthew 9:10**; ^{<40216>}**Mark 2:16**; ^{<40737>}**Luke 7:37; 13:4; 15:1; 24:7**; ^{<48215>}**Galatians 2:15**.

Amen, its import, ^{<40613>}**Matthew 6:13**; ^{<43100>}**John 10:1**. Whence derived according to some, ^{<40613>}**Matthew 6:13**. This response considered by the ancient Jews of the highest authority and merit, ^{<61416>}**1 Corinthians 14:16**. The repetition of this word among the Jewish writers thought to be of equal import with the most solemn oath, ^{<43083>}**John 3:3; 21:25**.

Amethyst, account of this precious stone, ^{<62131>}**Revelation 21:20**.

Amphipolis, a city of Macedonia, by whom built, and why so named, ^{<41701>}**Acts 17:1**.

αναπληρουται, a very important meaning of this Greek word, which is generally overlooked, ^{<40134>}**Matthew 13:14**.

αναστασις, and **εξαναστασις**, in what these words probably differ in import, ^{<50181>}**Philippians 3:11**.

αναθεμα of the same import with the **מְרִי** *cherem* of the rabbins,
^{<5018>}**Romans 9:3**; ^{<46162>}**1 Corinthians 16:22**. See Cherem.

ανηρ προφητης, a Hebraism for **προφητης**, according to some, ^{<42419>}**Luke 24:19**. A more probable meaning of this phrase proposed, and illustrated by several examples from sacred and profane writers, *ibid*.

ανηρ διψυχος, *the man of two souls*, import of this Hebraism, ^{<50108>}**James 1:8**.

Angari, the messengers or posts among the ancient Persians, ^{<40541>}**Matthew 5:41**. Their modern appellation, *ibid*.

Angel of death, how represented by the Jews, ^{<46555>}**1 Corinthians 15:55**. Jewish fables concerning, ^{<50124>}**Hebrews 2:14**.

Angelic ministry, doctrine of, defended, ^{<401810>}**Matthew 18:10**.

Angels, strange opinions of the rabbins relative to the formation of, ^{<50107>}**Hebrews 1:7**,

Anglo-Saxon Version, Introduction to the Gospels and Acts, p. 20.

Animals that had been employed for agricultural purposes not offered in sacrifice by the Hebrews, Greeks, Romans, nor Egyptians, ^{<41102>}**Mark 11:2**.

Annihilation of the wicked, doctrine of the, considered, ^{<40546>}**Matthew 25:46**; **26:24**.

Anointing the head with oil, very frequent among the ancient Jews, ^{<40746>}**Luke 7:46**.

Anointing the sick, a ceremony frequent among the ancient Jews, ^{<40613>}**Mark 6:13**.

Anointing of our Lord, Bishop Newcome's account of the, ^{<40530>}**Matthew 25:20**, in fine.

Antchieronymian Versions of the Scriptures, some account of the, Introduction of the Gospels and Acts, p. 19.

Anthologia, citation of a passage from the, in which the hen's affection for her brood is very beautifully described, ^{<40237>}**Matthew 23:27**.

ανθρωπινη ημερα, a frequent import of this phrase, <4008> **1 Corinthians 4:3**.

ανθρωπος, examples produced in which this word is apparently used as an expletive, <4070> **Acts 7:2**. Derivation of this word, according to the best etymologists, <0004> **1 Peter 3:4**.

Antichrist, who or what, in the apostolic sense of the word, <61218> **1 John 2:18**.

αντιδικος, rendered adversary, a forensic term, <0025> **Matthew 5:25**.

Antinomianism, a very dangerous heresy, against which the Church of Christ should be always on its guard, <5181> **Romans 3:31**, in fine; <61815> **1 Corinthians 3:15**; <8301> **Hebrews 3:1**; <9051> **James 5:20**, in fine.

Antioch, a city of Syria, by whom built, and where situated, <41119> **Acts 11:19**. The disciples of our Lord first called Christians in this city, <41125> **Acts 11:26**.

Antioch in Pisidia, analysis of St. Paul's sermon at this place, <41352> **Acts 13:52**.

Antioch, several cities of this name, <41314> **Acts 13:14**.

Antiochus Epiphanes, account of his defiling the temple, <51022> **John 10:22**.

Antipas, a martyr of the primitive Christian Church, very uncertain who, <61213> **Revelation 2:13**. A work still extant, professing to give an account of this man, a most manifest forgery, <61213> **Revelation 2:13**.

Antipatris, where situated, <42331> **Acts 23:31**. Why so named, *ibid*. Anciently called Capharsaba; and supposed to be the same with the Capharsalama, or Capharsaluma, of the Apocrypha, *ibid*.

Antonia, description of the castle of, by Josephus, <42131> **Acts 21:31**. Built by John Hyrcanus, and was the royal residence of the Asmonean princes as long as they reigned in Jerusalem, *ibid*. Its original appellation, *ibid*.

Antoninus, (*Marcus*) very remarkable saying of this Roman emperor when speaking of Nature, whom he addresses as God, <51135> **Romans 11:35**.

απατερ, αμηωρ, *without father, without mother*, shown to be a Jewish phrase, importing that the name of the father or mother was not entered in the public genealogical registers, ^{<8703>}**Hebrews 7:3**.

απαυγασμα, synonymous with **ηλιου φεγγος**, according to Hesychius, ^{<8008>}**Hebrews 1:3**. In what **απαυγασμα** differs in import from **αυγασμα**, *ibid*.

αφεδρων, rendered *draught*, what it properly imports, ^{<4057>}**Matthew 15:17**.

Apion, very fanciful reason given by this ancient grammarian why Homer commenced his Iliad with the word **μηνιν**, ^{<6638>}**Revelation 13:18**.

Apis, the white bull appointed to be sacrificed to this Egyptian idol must be without blemish, ^{<8027>}**John 6:27**. Account by Herodotus of the curious mode adopted by the Egyptians of ascertaining whether the animal were proper for sacrifice, *ibid*.

Apocalypse, see **Revelation**.

αποκρισις, inquiry into the import of this term, ^{<4047>}**Luke 2:47**.

αποκαθιστανειν, different acceptations of this word, ^{<4006>}**Acts 1:6**.

Apollonia, a city of Macedonia, ^{<4170>}**Acts 17:1**.

Apollo, remarkable that a Jew should have been so named, ^{<4184>}**Acts 18:24**. How this circumstance may be accounted for, *ibid*.

Apologies of the primitive Christians, brief account of the, ^{<5042>}**2 Timothy 4:22**, in fine.

Apology, ancient and modern acceptations of this word, ^{<4220>}**Acts 22:1**; ^{<5046>}**2 Timothy 4:16**.

Apostasy, five degrees of, pointed out, ^{<8312>}**Hebrews 3:12**.

Apostasy of the latter times, Bishop Newton's observations on St. Paul's prophecy concerning the, ^{<5046>}**1 Timothy 4:16**, in fine.

Apostle, derivation and import of this word, ^{<4002>}**Matthew 1:2**; ^{<5001>}**Romans 1:1**. **αποστολοι**, *apostles*, and **κηρυκες**, *heralds*, used synonymously by Herodotus, *ibid*. Essential to the character of an apostle that he had seen and conversed with Christ, ^{<4301>}**1 Corinthians 9:1; 15:8**.

Appeals to the emperor, ancient Roman laws respecting, <42511> **Acts 25:11**.

Appii Forum, a town about 52 miles from Rome, now called Caesarilla de S. Maria, <42815> **Acts 28:15**.

Arabic Versions, short account of the, Introduction to the Gospels and Acts, p. 16.

Arabon, ἄβρον [], rendered *pledge*, inquiry into its import, <470122> **2 Corinthians 1:22**.

Araboth, ἠβροθ [], the seventh heaven, according to the rabbins, <471112> **2 Corinthians 12:2**.

Araspes, very remarkable anecdote concerning, related by Xenophon in his Life of Cyrus, <457121> **Romans 7:20**.

Aratus, St. Paul's citation from the phenomena of, in his celebrated sermon at Athens, <441728> **Acts 17:28**.

Archangel, this word not found in the sacred writings in the plural number, and why, <460109> **Jude 1:9**.

ἀρχεσθαί, extensive import of this word in the sacred canon, <431315> **John 13:5**.

Archimedes, how this celebrated mathematician destroyed the Roman fleet, and thus prolonged for a short time the political existence of Syracuse, <442812> **Acts 28:12**.

Architriclinus, original acceptation of this word, <431118> **John 2:8**. What it afterward imported, *ibid*.

Areopagus, a hill not far from the Acropolis, where the supreme court of justice of the Athenians was held, one of the most sacred and reputable courts in the whole Gentile world, <441719> **Acts 17:19**. Poetic fiction from which this Athenian court obtained its name, *ibid*. Proverbial impartiality of the judges of the Areopagus, *ibid*. Time of their sitting, great solemnity of their deliberations, and their mode of giving decisions, *ibid*.

Arianism, probable origin of, <380114> **Hebrews 1:14**, in fine.

Aristides, the author of an Apology for the Christians, long since lost, <450122> **2 Timothy 4:22**, in fine.

αριστον, what among the Jews, <21137> **Luke 11:37**; <2112> **John 21:12**. The legal hour of the **αριστον** on the Sabbath, according to Josephus, <21137> **Luke 11:37**.

Armageddon, the original of this word variously formed, and variously translated, <61616> **Revelation 16:16**.

Armenian Version of the New Testament, account of the, Introduction to the Gospels and Acts, p. 18.

Armour, offensive and defensive, of the ancients, particular description of the, <40613> **Ephesians 6:13**.

Arms of the first inhabitants of the earth, as described by Lucretius, <40613> **Ephesians 6:13**.

απραγμας, inquiry into the import of this term, <31706> **Philippians 2:6**.

αρρεν, why this appellation was given to the spirit of man, <30115> **James 1:15**.

αρτεμων, improperly translated *mainsail*, <42740> **Acts 27:40**.

As of the Romans, what, <40029> **Matthew 10:29**.

Asia, different acceptations of this word in ancient and modern writers, <40101> **1 Peter 1:1**.

Asiarchs, those to whom the regulation of the public games was intrusted, <41931> **Acts 19:31**.

Asipatravana, what, <40812> **Matthew 8:12**.

ασκιον, an Ephesian character or amulet, <41919> **Acts 19:19**. Its import, *ibid*.

ασπις, the *clypeus* or *shield*, account of this species of defensive armour among the ancients, <40613> **Ephesians 6:13**.

Ass, speech of, to Balaam, as given in the Targums of Jonathan ben Uzziel and Jerusalem, <61216> **2 Peter 2:16**.

Assarius, the twenty-fourth part of a silver penny, <41241> **Mark 12:41**.

Assos, a maritime town of Asia Minor, called also Apollonia, <42013> **Acts 20:13**.

Astronomical phenomena very difficult to be accounted for upon natural principles, and strong evidences of the being and continual agency of God, ^{<81140>}**Hebrews 11:40**, in fine.

Athenagoras, a Christian apologist of the second century, whose work is still extant, ^{<8902>}**2 Timothy 4:22**, in fine.

Athenodorus, remarkable anecdote concerning, ^{<4065>}**Matthew 6:15**.

Athenians, a people formerly grossly superstitious, ^{<44716>}**Acts 17:16**. Citations from Pausanius and Petronius in illustration of this circumstance, *ibid*. Passages from Demosthenes and Thucydides which concur in the statement of St. Luke that the Athenians spent their time in nothing else but either to tell or to hear some new thing, ^{<44721>}**Acts 17:21**. Foolish notion of the Athenians that they were *self-produced* finely ridiculed by Lucian, ^{<44726>}**Acts 17:26**. Observations on the religious disposition of the Athenians, ^{<44734>}**Acts 17:34**, in fine.

Athens, a very celebrated city of antiquity by whom founded, ^{<44715>}**Acts 17:15**. Its ancient appellation, *ibid*. On what account it obtained its present name, *ibid*. Now under the power of the Turks, who have turned the celebrated Parthenon into a mosque, *ibid*.

Atonement or *expiation of sin*, necessity of, inculcated throughout the Mosaic economy, ^{<21813>}**Luke 18:13**.

ἄττικοι, *Attics*, in what they differed from **ἄττικιστῶν**, *Atticists*, ^{<4401>}**Acts 6:1**.

Attraction, or *gravity*, thoughts on this astonishing influence, which has been lately demonstrated to pervade the material universe, ^{<81140>}**Hebrews 11:40**, in fine.

Atush perest, or *worshipper of fire*, a name given by way of derision, in Mohammedan countries, to a Christian monk, ^{<4001>}**Matthew 2:1**.

ἀυγάσμα, see **ἀπαυγάσμα**.

Augustine, a Manichean till the thirty-second year of his age, ^{<45134>}**Romans 13:14**, in fine. History of his conversion to the faith of Christ, *ibid*.

Augustus, Cohort of, see *Cohort*.

Aune, an ancient king of Sweden, remarkable for having offered up to Woden his nine sons to obtain the prolongation of his life, ^{<45023>}**Romans 9:33**, in fine.

Aurca Legenda, character of this papistical work, ^{<54007>}**1 Timothy 4:7**.

Aurichalcum, a famous factitious metal of antiquity, ^{<66015>}**Revelation 1:15**.

Auricular Confession, such as is prescribed by the Romish Church, cannot be supported by the precept of St. James relative to confession, ^{<90516>}**James 5:16**.

Aval, | w[], different acceptations of this word, ^{<40113>}**Matthew 11:30**, in fine.

Avarice, observations on this vice, when covered with the veil of religion, ^{<42101>}**Matthew 21:1-2**; ^{<43071>}**John 6:71**, in fine.

Avatars, of the Hindoos, what, ^{<44411>}**Acts 14:11**.

Ave Maria, that this salutation was given in a dream or vision, as some have stated, highly improbable, ^{<40128>}**Luke 1:28**.

αξινη, or *common battle-axe*, a sort of military weapon among the ancients, ^{<40613>}**Ephesians 6:13**.

Azotus of the New Testament the same with the **Ashdod** of the Old, ^{<44840>}**Acts 8:40**.

B

Babbler, original acceptance of the Greek word so translated, ^{<44718>}**Acts 17:18**.

Babylonish captivity, enumeration of the classes of persons who returned from the, according to the Talmud, ^{<44008>}**Matthew 1:8**.

Bacchus, young women formerly scourged to death by the Spartans and Arcadians, in order to appease the wrath of this divine, ^{<43023>}**Romans 9:33**, in fine.

Backbone, singular opinion of the Jews respecting the lower joint of the, ^{<61544>}**1 Corinthians 15:44**.

Backsliders, awful condition of, ^{<58312>}**Hebrews 3:12**; ^{<61009>}**2 Peter 1:9**.

Balaam, the Hebrew word $\mu\lambda\iota\beta$ *Balaam*, and the Greek word $\nu\iota\kappa\omicron\lambda\omicron\varsigma$, Nicolaus, of the same import, Introduction to 2 Peter. ^{<61010>}**2 Peter 1:1**.

Bale, bishop of Ossory, account of this commentator, Preface to the Revelation. ^{<66101>}**Revelation 1:1**.

Balls, thoughts on their ruinous tendency, ^{<40142>}**Matthew 14:12**.

Bambukholasi, see *Hierapolis*.

Band, $\sigma\pi\epsilon\iota\rho\alpha$, cohort or regiment, see ^{<44101>}**Acts 10:1**.

Baptism, a rite among the ancient Jews, by which proselytes were received into the full enjoyment of the Jewish privileges, ^{<60125>}**John 1:25**. How baptism was administered by the primitive Christians, ^{<40186>}**Matthew 3:6; 28:19**; ^{<41163>}**Mark 16:20**, in fine. Copious extract from Dr. Lightfoot relative to the nature and importance of baptism, ^{<41163>}**Mark 16:20**, in fine. Baptism of water not superseded by the baptism of the Holy Ghost. This clearly proved in the case of the first Gentile converts, all of whom had received the Holy Ghost *previously* to their baptism by water, ^{<44107>}**Acts 10:47, 48**. The iteration of baptism, after it has been once essentially performed, a profanation of this sacred rite, ^{<44195>}**Acts 19:5**.

Baptism of fire, strange trifling of the primitive professors of Christianity relative to the import of this phrase, ^{<40181>}**Matthew 3:11**.

Baptismal registers in churches, origin of, ^{<66185>}**Revelation 3:5**.

Bar, import of this Syriac word, ^{<41106>}**Mark 10:46**.

Barabbas, very remarkable reading in a Vatican manuscript relative to the name of this murderer, ^{<42716>}**Matthew 27:16**.

Barbarian, Barbarus, βαρβαρος, what anciently intended by this term, ^{<4212>}**Acts 28:2**; ^{<65114>}**Romans 1:14**. Its etymology, according to Bishop Pearce, *ibid*.

Barbarous nations, dreadful violence of their irruptions into the Roman dominions in the fifth century, as described by Drs. Mosheim and Robertson, ^{<66215>}**Revelation 12:15**.

Barchochab, an impostor in the reign of Adrian, ^{<63129>}**John 4:29**. On what account put to death, *ibid*.

Barley, considered a very mean fare in the east, ^{<4161>}**John 6:9**. This illustrated by a quotation from Plutarch, *ibid*.

Barnabus, Chrysostom's conjecture why the Lycaonians took this Christian minister for a manifestation of their supreme divinity, ^{<4442>}**Acts 14:12**.

Bar Naphli, an appellation of the Messiah among the rabbins, ^{<44516>}**Acts 15:16**.

Bartholomew, conjecture concerning the real name of this apostle, ^{<4010>}**Matthew 10:4**.

βασιλευσ των αιωνων, import of this remarkable apostolical expression, ^{<4017>}**1 Timothy 1:17**.

Baskets and hay, why carried by the Jews when traveling in Gentile countries, ^{<4040>}**Matthew 14:20**. Quotations from Sidonius Apollinaris and Juvenal, in which there is allusion to this custom, *ibid*.

Bastard wheat, what, ^{<40135>}**Matthew 13:25**.

Bastinado, short account of the, by J. Antes, ^{<8140>}**Hebrews 11:40**, in fine.

Bath, some account of this Hebrew measure of capacity, ^{<2166>}**Luke 16:6**.

Beating the air, see **αερα δερειν**.

βεβηλος, *profane*, whence derived, ^{<81216>}**Hebrews 12:16**. An epithet given by the ancient Greeks to any person or thing not consecrated to the gods, *ibid*.

Beelzebul, or *Beelzebub*, import of this word, ^{<40105>}**Matthew 10:25**. Dr. Lightfoot's very judicious observations, showing in what the horrid blasphemy of the Jews consisted when they gave the name of Beelzebul to our Lord, *ibid*.

Beith, **tyb**, a frequent acceptance of this word, ^{<4062>}**2 Corinthians 5:2**.

βελος, a word signifying any kind of military missile, ^{<40616>}**Ephesians 6:16**.

Benedictus, Wakefield's criticism on a remarkable expression in the, ^{<40176>}**Luke 1:76**.

Beneficiarii, among the Romans, who, ^{<42215>}**Luke 22:5**.

Bequests of lands, &c., to Churches or religious uses exceedingly common before the Reformation ^{<4015>}**Matthew 15:5**. A frequent form of these instruments, *ibid*.

Berea, a city of Macedonia, near Pella, ^{<4470>}**Acts 17:10**.

Berenge-arook, among the Hindoos, what, ^{<4074>}**1 Corinthians 7:40**, in fine.

Berenice, or *Bernice*, sister of Agrippa, character of, ^{<4253>}**Acts 25:13**.

Bethesda, why probably so named, ^{<4082>}**John 5:2**.

Beth-lehem, two cities of this name in the Promised Land, ^{<4101>}**Matthew 2:1**. Derivation and import of the name, *ibid*. Appositeness of this appellation to the place of our Lord's birth, *ibid*.

Bethphage, where situated, and why probably so named, ^{<4210>}**Matthew 21:1**.

Bhargas, Sir William Jones' remarks upon this Hindoo word, ^{<4309>}**John 1:9**.

Bigotry, reflections on the spirit of, which is manifested by some professing Christians, ^{<4039>}**Mark 9:39**; ^{<6107>}**2 Peter 1:7**.

Binding and loosing, a mode of expression frequently used by the Jews, ^{<0169>}**Matthew 16:19**. Its import, ^{<0188>}**Matthew 18:18**.

Birthday of a monarch either meant the day on which he was born, or on which he commenced his reign, ^{<0146>}**Matthew 14:6**.

Bishop, derivation and import of this word, ^{<5432>}**1 Timothy 3:2**. Fifteen qualifications of a Christian bishop, ^{<5432>}**1 Timothy 3:2-7**.

Bishop of Rome, Grenville Sharp's observations on the pretended supremacy of the, ^{<4062>}**Luke 9:62**, in fine.

Bismillahi Arrahmani Arraheemi, "In the name of the most merciful and compassionate God," a sentence in very frequent use among the Mohammedans in matters sacred and profane, ^{<5147>}**Colossians 4:17**.

Bithynia, boundaries of this ancient kingdom of Asia, ^{<6101>}**1 Peter 1:1**. Its various appellations, *ibid*. Now under the domination of the Turks, *ibid*.

Bituminous Salt, a species of salt generated at the lake Asphaltites, easily rendered vapid, ^{<40513>}**Matthew 5:13**.

Black Robes of Christian ministers, thoughts concerning the, ^{<40818>}**Matthew 28:3**.

βλασφημία, *blasphemy*, its import when used in reference to God ^{<40918>}**Matthew 9:3; 15:13;** ^{<41013>}**John 10:33;** ^{<40511>}**Acts 6:11;** ^{<40412>}**1**

Corinthians 4:12; ^{<55182>}**2 Timothy 3:2:** when applied to man, *ibid.* Among the Jews all who heard a blasphemous speech were obliged to rend their clothes, and never to sew them up again, ^{<40716>}**Matthew 26:65**.

Blasphemy against the Holy Ghost, inquiry into the meaning of this expression. ^{<40231>}**Matthew 12:31, 32.** Dr. Lightfoot's vindication of this phrase and its context from a false gloss of some commentators by numerous citations from rabbinical writers, ^{<40232>}**Matthew 12:32**.

Blessing, Jewish form of, before and after meat, ^{<40449>}**Matthew 14:19; 26:26.** The Mohammedan form of, ^{<40636>}**Matthew 26:26**.

Blindness, remarkable cure of, by Cheselden, ^{<40932>}**John 9:32**.

Blood, the eating of, forbidden by the law of Moses, ^{<41541>}**Acts 15:41**, in fine.

Bloody sweat, instance of a, as related by Deuteronomy Thou, ^{<42244>}**Luke 22:44**.

Blotting out of the book of God, what meant by this phrase, ^{<42101>}**Luke 10:20**.

Boanerges, inquiry into the derivation of this word, ^{<41617>}**Mark 3:17**. Why, in the opinion of some, this surname was given to the sons of Zebedee, *ibid.*

Board, account of the, borne by the criminal in China, to which the accusation is affixed, ^{<40737>}**Matthew 27:37**.

Bohemian Version of the Scriptures, short account of the, Introduction to the Gospels and Acts, p. 18.

Boiga, copious extract relative to this serpent from Cepede's History of Oviparous Quadrupeds and Serpents, ^{<40106>}**Matthew 10:16**.

Boldon Book, account of the, <4213> **Matthew 21:34**; <40740> **1 Corinthians 7:40**, in fine.

Bood-dha, a name of the Deity among the Hindoos, <40168> **Luke 1:68**.

Borrowing and lending, Christian precept concerning, <40542> **Matthew 5:42**.

Bosc, (Peter du.) account of this French Protestant divine, <40118> **1 Corinthians 2:3**.

βοσκειω, in what this word differs in import from **ποιμαινεω**, <42115> **John 21:15**.

Bottles of the ancients ordinarily made of goat's skin, <40917> **Matthew 9:17**; <4037> **Luke 5:37**.

Bounarbachi, a village on the site of which the ancient city of Troy is supposed to have stood, <44168> **Acts 16:8**.

Boxing match between Entellus and Dares, Virgil's description of the, <4026> **1 Corinthians 9:26**.

Boyd, (H. S.) observations by this Greek critic on two remarkable laws to which the Greek article is universally subjected, <40624> **Ephesians 6:24**, in fine. The influence of these rules on certain passages in the Septuagint Version, and also in the New Testament, shown to be a very powerful auxiliary evidence in favour of an essential article of the Christian religion, viz., the Divinity of Jesus Christ, *ibid*.

Boyle, anecdote relative to his great reverence for the name of God, <47124> **2 Corinthians 12:4**.

βραβευτης, the person who awarded the prize to the victor in the ancient Grecian games, <4027> **1 Corinthians 9:27**.

Brahma, the Hindoo deity in his creative quality, <40168> **Luke 1:68**; <40114> **John 1:14**.

Branches of Supplication, **ικετηριας θαλλοι**, import of this phrase as used by Herodian and others, <40807> **Hebrews 5:7**.

Breaking of the bread, essential in the right administration of the Lord's Supper, <4026> **Matthew 26:26**.

Bride, how long a woman was considered among the Jews to be a, after marriage, ^{<4095>}**Matthew 9:15**.

British and Foreign Bible Society, great extent of its operations, ^{<6146>}**Revelation 14:6**.

Brute creation, doctrine of the restoration of the, to a state of happiness considered, ^{<4839>}**Romans 8:39**, in fine. The sacred canon totally silent upon this subject, *ibid*. Several reasons produced to show that this doctrine is not destitute of probability, *ibid*.

Burying in towns, churches, and chapels, observations on the great impropriety of, ^{<4712>}**Luke 7:12**.

C

Caduceus, the peculiar badge or ensign of the ancient heralds, ^{<4017>}**Matthew 3:17**, in fine. The Caduceus, or rod of Mercury, evidently borrowed from the Scripture account of the rod of Moses, ^{<4017>}**Matthew 3:17**, in fine.

Caesar, remarkable saying of, respecting his mutinous soldiers, ^{<5016>}**Titus 1:16**.

Caesarea Philippi, where situated, ^{<4163>}**Matthew 16:13**. Its ancient names, *ibid*.

Caftans, among the Asiatics, what, ^{<4211>}**Matthew 22:11**. To refuse to accept or wear the caftan deemed the highest insult, *ibid*.

Caiaphas, the high priest, some account of, ^{<4018>}**Matthew 26:3**.

Caius Caligula, remarkable saying of Tiberius Caesar concerning, ^{<4101>}**Luke 3:1**.

Calendar of the ancient Romans, in which are incorporated the festivals, &c., of the present Romish Church, ^{<4567>}**Romans 16:27**, in fine.

Calvary, the place of our Lord's crucifixion, why probably so named, ^{<4273>}**Matthew 27:33**.

Camel passing through the eye of a needle, a proverbial form of expression among the ancients, ^{<4092>}**Matthew 19:24**. Examples produced, *ibid*.

Cana of Galilee, its situation, <4800> **John 2:1**.

Candace, Bruce's observations respecting the territory under the subjection of this queen, <44027> **Acts 8:27**. Strabo's account of a queen of the Ethiopians of this name who reigned before the commencement of the Christian era, *ibid*. Candace a common name of the queens of Ethiopia, according to Pliny, *ibid*.

Candia, how the island of Crete obtained this appellation, Preface to Titus, <5010> **Titus 1:1**.

Candles, always lighted by the Jews at the commencement of their Sabbath, <42254> **Luke 23:54**. Solemn precept to this effect, *ibid*.

Caoinan, particular description of this funeral solemnity of the Irish, <4092> **Matthew 9:32**.

Capernaum, situation of this famous city of antiquity, <40413> **Matthew 4:13**; <43617> **John 6:17**.

Carabas, Philo's account of this man's being invested by the inhabitants of Alexandria with the mock ensigns of royalty in derision of Agrippa, whom Caligula had appointed tetrarch, <41729> **Matthew 27:29**.

Carthaginian ambassadors, very humiliating manner of their supplicating the Romans for peace, as related by Polybius, <41738> **Luke 7:38**.

Castor and Pollux, fable concerning, <442811> **Acts 28:11**.

Catholic, reason given by OEcumenius why this epithet was given to the epistles of James, Peter, John, and Jude, Preface to James, <5010> **James 1:1**. A more probable conjecture proposed, *ibid*.

Cauponari bellum, import of this phrase, <47017> **2 Corinthians 2:17**.

Cedron, situation of this very small rivulet, <51810> **John 18:1**.

Celibacy has no countenance in the sacred oracles, <51304> **Hebrews 13:4**.

Cenchrea, situation of this sea-port, <441818> **Acts 18:18**; <51610> **Romans 16:1**.

Census of the Romans, by whom instituted, <41118> **Luke 2:3**. Account of its institution by Dionysius of Halicarnassus, *ibid*. In what a Roman census consisted, *ibid*. This census probably similar to that made in England in the reign of William the Conqueror, *ibid*.

Centaur, the name of a vessel mentioned by Virgil, <4281> **Acts 28:11**.

Centurion, derivation and import of this word, <4275> **Matthew 27:54**;
<4400> **Acts 10:1**.

Certificate, form of the, among our Saxon ancestors, of a man's having purchased his own freedom, with an English translation, <4374> **1 Corinthians 7:40**, in fine. Form of the certificate of one having purchased the liberty of another, *ibid*. Form of the certificate of redemption in behalf of one departed, *ibid*. Form of the certificate of persons manumitted to be devoted to the service of God, *ibid*.

Chacham, one of the supreme officers in the Jewish sanhedrin, <4321> **Matthew 20:21**.

Chalcedony, account of four species of this semipellucid gem, <4219> **Revelation 21:19**.

χαλκος ηχων, *sounding brass*, a figure of speech for a *trumpet*, <4630> **1 Corinthians 13:1**. Citations from Homer and Virgil in illustration of this sense of the phrase, *ibid*.

Chanderaym, account of this Hindoo fast, <4038> **Matthew 9:38**, in fine.

Chappars, the posts or messengers of the Persian monarchs, <4054> **Matthew 5:41**. Have the royal authority for *pressing* horses, ships, and even men, to assist them in the business in which they are employed, *ibid*.

Charger, ancient acceptance of this word, <4048> **Matthew 14:8**.

χαρις, twelve acceptations of this word in the Scriptures pointed out, <4507> **Romans 1:7**.

Charity, inquiry into the derivation and original acceptance of this term, <46130> **1 Corinthians 13:1**.

Chazan, an officer in the Jewish synagogue, <4098> **Matthew 9:18**.

χειριδες, *gauntlets*, account of this species of defensive armour, <40613> **Ephesians 6:13**.

Cheirotonia, among the primitive Christians, what, <44423> **Acts 14:23**.

Chel, the wall that separated the court of Israel from the court of the Gentiles, <44214> **Ephesians 2:14**.

χρηρα, translated *widow*, probably sometimes used as the name of an office,
^{<4610>}**1 Timothy 5:10.**

Cherem, translation of a form of the, from Buxdorf's Talmudical Lexicon,
^{<4612>}**1 Corinthians 16:22.**

Chief priests, among the Jews, who, ^{<4004>}**Matthew 2:4.**

Child of God, who properly so called, ^{<4054>}**Matthew 5:45.**

Children, among the Jews, frequently employed in public acclamations,
^{<4016>}**Matthew 21:16.**

Children of the bridegroom, who, among the Jews, ^{<4095>}**Matthew 9:15.**

Chimera, the name of a vessel mentioned by Virgil, ^{<4284>}**Acts 28:14.**

Chios, an island famous in antiquity for its extraordinary wines, ^{<4015>}**Acts 20:15.**

χιτων, Bishop Pearce's observations on the import of this word, ^{<4069>}**Luke 6:29.** In what it differed from the **ιματιον**, *ibid.*

Chonos, see *Konos*.

Chopping off the different members of the body seriatim, first the feet, then the legs, arms, and head, an ancient mode of punishment, still in use among the Chinese, ^{<4280>}**Matthew 24:50.**

Chotham, **μτwj**, a frequent sense of this word in rabbinical writings,
^{<5041>}**Romans 4:11.**

χρηια, Bishop Pearce's remark on the import of this word, ^{<2102>}**Luke 10:42.**

χρησθαι κρητισμω, how these words came to import, **to deceive**,
^{<5011>}**Titus 1:11.**

Chrestus, mentioned by Suetonius in his life of Claudius, very uncertain who, ^{<4482>}**Acts 18:2.**

Christ, of the same import with **Messiah**, ^{<2011>}**Luke 2:11.** Should always have the demonstrative article prefixed, ^{<4016>}**Matthew 1:16.** The rectilinear ancestors of Jesus the Christ among the most illustrious of the human race,
^{<4001>}**Matthew 1:1.** The commonly received Greek text of Matthew, which

contains an account of Christ's genealogy, most evidently defective, ^{<4011>}**Matthew 1:11**. This deficiency supplied, and the sacred text rendered perfectly consistent with itself, by means of a very important various reading which is supported by many manuscripts, *ibid.* List, in collateral columns, of the *three times* fourteen generations from Abraham to Christ, as corrected by these manuscripts, *ibid.* Considerations on the best mode of reconciling and explaining the accounts of the genealogy of our Lord, as given by Matthew and Luke, ^{<4033>}**Luke 3:38**, in fine. The three offices of *prophet, priest, and king*, never united except in the person of Christ, ^{<4010>}**Matthew 1:1, 16**. What probably gave the first idea to the ancient painters of representing Christ in the manger, with a glory surrounding his head, ^{<4010>}**Matthew 2:9**. Sturm's reflections on the *place* of Christ's nativity ^{<4023>}**Matthew 2:23**, in fine. Thoughts on the temptation of Christ in the wilderness by a correspondent ^{<4045>}**Matthew 4:25** in fine. Reflections on Christ's last journey to Jerusalem, a circumstance narrated by all the Evangelists, ^{<4024>}**Matthew 21:46**, in fine. Bishop Newcome's critical remarks on the anointing of Christ as recorded by Matthew, Mark, and John, ^{<4075>}**Matthew 26:75**, in fine. The question whether Christ ate the passover with his disciples before he suffered, largely considered, *ibid.* Inquiry into the *language* of Christ's exclamation on the cross, as related by Matthew and Mark, ^{<4074>}**Matthew 27:46**. The doctrine of the two natures in Christ, the human and the Divine, the only ground on which the Scriptures which speak of him either in the Old or New Testament, can be rationally explained, ^{<4123>}**John 12:34**. Bishop Pearce's enumeration of the several appearances of Christ during the forty days which elapsed between his resurrection and ascension, ^{<4214>}**John 21:14**; ^{<4010>}**Acts 1:3**.

Christianity, observations on the manner of its propagation, ^{<4183>}**Acts 18:28**, in fine.

Christians, remarks on the origin of this appellative of the disciples of the Lord, ^{<4113>}**Acts 11:30**, in fine.

Chronological Tables. Tables extending from A. M. 3999 to A. D. 100, in which the years of the reigns of contemporary kings and rulers are reduced to the years of thirteen different eras, to which are added the years of the principal ecclesiastical cycles, with other notations of time, Tables I. and II. at the end of Acts. Table of remarkable events from B. C. 6, to A. D. 100 in which the year of the world, the year from the building of Rome, and the

year before or after the birth of Christ of each event, are carefully noted, Table III., at the end of Acts.

Chronus, a divinity of the Carthaginians, to whom they sacrificed many of their children, <45083> **Romans 9:33**, in fine. Horrible mode in which these children were put to death, *ibid*.

Chrysolite, some account of this precious stone, <6211> **Revelation 21:20**.

Chrysopterus, a variety of the chrysolite, <6211> **Revelation 21:20**.

Chrysostom, extract from his fifth homily, *περι ακαταληκτου*, (translated by H. S. Boyd,) concerning the Divinity of Jesus Christ, <8024> **Ephesians 6:24**, in fine.

Church, derivation of the word, <401628> **Matthew 16:28**, in fine. Definition of the word according to the nineteenth article of the Church of England, *ibid*. What is implied in its construction and edification, <44081> **Acts 9:31**. The cry of "the Church is in danger," by whom generally echoed, <441941> **Acts 19:41**, in fine.

Circulation of the blood in the animal system, probably not unknown to the great apostle of the Gentiles, <80416> **Ephesians 4:16**. Account of some wonderful phenomena in the animal system with which the circulation of the blood is accompanied, <81140> **Hebrews 11:40**, in fine. Astonishing influence which angry or irritating language has on the circulation of the blood, <50816> **James 3:6**.

Citizen, what constituted a, among the Jews, <40413> **Matthew 4:13**.

Clauda, an island near Crete, now called Gozo, <42718> **Acts 27:18**.

Claude's excellent remarks on the subjects treated of in the second chapter of Luke's Gospel, <40152> **Luke 2:52**, in fine.

Cleanthes, citation of a passage from this writer, in his hymn to Jupiter, almost in the same words with that which St. Paul most probably quoted from the Phenomena of Aratus in his celebrated sermon at Athens, <41728> **Acts 17:28**.

Clerke of Oxenford, Chaucer's character of the, <54302> **1 Timothy 3:2**.

Clitophon, remarkable saying of, on having received a letter from Leucippe, <40122> **1 Corinthians 9:22**.

Clothed with a person, import of this Greek phraseology illustrated by citations from Chrysostom, Dionysius of Halicarnassus, and Eusebius, ^{<5134>}**Romans 13:14**; ^{<1085>}**1 Peter 5:5**.

Cloud, employed metaphorically by the ancients to denote a **great number**, ^{<8120>}**Hebrews 12:1**.

Clypeus, see **ασπις**.

Cnidus, where situated, ^{<4270>}**Acts 27:7**.

Coals of fire, heaping of, upon the head, a metaphor taken from smelting metals, ^{<5122>}**Romans 12:20**. Its import, *ibid*.

Cohort, among the Romans, what, ^{<4400>}**Acts 10:1**. Account of the Italian band or cohort, with an ancient inscription given by Gruter, relative to it, *ibid*. The cohort of Augustus mentioned by Suetonius, and its name found by Lipsius on an ancient marble, ^{<4270>}**Acts 27:1**.

Colony, **αγνι q, κολωνια**, Jewish definition of this term, ^{<4162>}**Acts 16:12**.

Colosse, or *Colassa*, where formerly situated, Preface to Colossians. ^{<5100>}**Colossians 1:1**. Brief sketch of its revolutions, *ibid*. The ancient city destroyed by an earthquake in the reign of Nero, *ibid*.

Colossians, Epistle to the, when written, Preface to the Epistle. ^{<5100>}**Colossians 1:1**. Style of this apostolical letter, *ibid*.

Colossus of Rhodes, account of this very celebrated statue of antiquity, ^{<4210>}**Acts 21:1**.

Columella's advice to the ploughman respecting the use of the goad, ^{<4005>}**Acts 9:5**.

Coming of Christ, various acceptations of this phrase in the sacred writings, Preface to the Second Epistle to the Thessalonians. ^{<5300>}**2 Thessalonians 1:1**.

Coming in the name of another, import of this phrase as used by the rabbins, ^{<4053>}**John 5:43**.

Common swearing, ancient Jews notoriously guilty of, as shown by numerous extracts from their own writings, ^{<1057>}**Matthew 5:37**; ^{<9052>}**James 5:12**.

Compassion, its powerful effect upon the animal system, <4036> **Matthew 9:36**.

Conclamatio, and *Conclamatum est*, what the Romans meant by these words when employed in their funeral solemnities, <4032> **Matthew 9:32**.

Condemnation, apostolic doctrine of, <4323> **John 20:23**.

Conscience, the question, "What is conscience?" largely considered, <81325> **Hebrews 13:25**, in fine.

Consolation of Israel, a name among the Jews for the Messiah, <4325> **Luke 2:25**; <44315> **Acts 13:15**. Frequently used in the form of an oath, <4325> **Luke 2:25**.

Constantia, see **Salamis**.

Constantine the Great, conversion of, and the amazing influence of this event on the whole Roman world, <6612> **Revelation 6:12 - 17; 12:4**; &c.

Conversation, very remarkable, between a white man and a negro, <4100> **Mark 10:50**.

Conversation, derivation and import of the original term thus translated, <7012> **2 Corinthians 1:12**.

Conversion of Saul of Tarsus, in the opinion of Lord Lyttleton, an illustrious proof of the truth of Christianity, <4916> **Acts 9:16**.

Coos, an island of the Grecian archipelago, formerly famous for the worship of Esculapius and Juno, and for being the birthplace of Hippocrates and Appelles, <42101> **Acts 21:1**.

Coptic Version, Introduction to the Gospels and Acts, p. 18.

Cor, the largest measure of capacity among the Hebrews, whether for solids or liquids, <2167> **Luke 16:7**.

Corinth, a celebrated city, formerly the capital of all Achaia, or Peloponessus, <41801> **Acts 18:1**. Greatly celebrated for its statues of Venus, the Sun, Neptune and Amphitrite, Diana, Apollo, Jupiter, Minerva, &c. Preface to the first Epistle to the Corinthians. <40101> **1 Corinthians 1:1**. Why this city was called by Cicero *Totius Lumen Graeciae*, "The Eye of all Greece," *ibid*. Corinth destroyed by the Romans under Mummius, *ibid*.

Rebuilt by Julius Caesar, and again became an important city, *ibid.* Now under the domination of the Turks, *ibid.*

Corinthians, in their pagan condition, excessively dissolute, public prostitution forming a considerable part of their religion, and the multiplication of prostitutes being a constant subject of prayer to their idols, Preface to the First Epistle to the Corinthians. <4010>**1 Corinthians 1:1**.

Corinthians, First Epistle to the, its authenticity demonstrated by Dr. Paley, Introduction to the Epistle. <4010>**1 Corinthians 1:1**. Analysis of this Epistle, Preface to the Epistle, *ibid.* The thirteenth chapter from an ancient manuscript, (containing the first English translation of it known to exist,) with all its peculiar orthography, points, and lines <4630>**1 Corinthians 13:1**. General observations on this apostolic letter, <4664>**1 Corinthians 16:24**, in fine.

Corinthians, Second Epistle to the, its authenticity demonstrated by Dr. Paley, Introduction to the Epistle. <4010>**2 Corinthians 1:1**. Substance of Dr. Lightfoot's observations relative to the date of this Epistle, *ibid.* Dr. Whitby's remarks upon the same point, Preface to the Epistle, *ibid.* General analysis of this apostolic letter, *ibid.*

Cornelius, remarks on the wonderful circumstances with which the conversion of this Roman centurion was accompanied, <4108>**Acts 10:48**, in fine.

Cornelius Gallus, sentiment attributed to, very similar to a passage in the Apocalypse, <4006>**Revelation 9:6**.

Courts of judicature among the Jews, Dr. Lightfoot's observations on the legal proceedings in the, <4058>**Matthew 5:48**, in fine.

Covenants, inquiry into the practices of the ancients in the formation of, <4028>**Matthew 26:28**.

Cranache's remarkable reply, when asked why he put no wound on either side of his figure of Christ crucified, <4193>**John 19:34**.

Creare, "to create," several citations produced to show that the Romans employed this term when speaking of the appointment of magistrates, <4123>**1 Peter 2:13**.

Creeshna, an incarnation of the Supreme Being according to the theology of the ancient Hindoos, ^{<43011>}**John 1:11, 14**. Remarkable words of, as related in the Bhagvat Geeta, ^{<41815>}**Matthew 3:15**; ^{<43011>}**John 1:11, 14; 12:26; 15:5, 7**.

Crete, sketch of the revolutions of this island from its first mention in history to the present time, Preface to Titus. ^{<56101>}**Titus 1:1**. Homer's description of its ancient condition, *ibid*. Various names by which it was formerly known, *ibid*. Now called Candia, *ibid*.

Criminal code published by Joseph II., late emperor of Germany, remarkable character of the, ^{<41621>}**Matthew 5:21**.

Criminals punished by the Jews at the times of the public festivals, ^{<40815>}**Matthew 26:5**. A constant practice among the Romans to oblige criminals to bear their cross to the place of execution, ^{<41732>}**Matthew 27:32**. This illustrated by a quotation from Plutarch, *ibid*. Raiment of the criminals claimed by the executioners, both in ancient and modern times, ^{<41734>}**Matthew 27:34**. Criminals frequently offered up in sacrifice to the gods, ^{<41023>}**Romans 9:33**, in fine.

Crown of thorns, the Greek words so translated more probably mean *the acanthine crown*, or crown formed of the herb acanthus, ^{<41729>}**Matthew 27:29**.

Crowns worn by the victors in the Olympic, Pythian, Nemean, and Isthmian games, of what constructed, ^{<41025>}**1 Corinthians 9:25**.

Crucifixion, particular description of this very ancient mode of punishment, ^{<41735>}**Matthew 27:35**. Formerly very common among the Syrians, Egyptians, Persians, Greeks, Romans, and the ancient Hindoos, *ibid*. Still in use among the Chinese *ibid*. Crucifixion probably introduced among the Jews by the Romans, *ibid*. Considered the most shameful of all punishments, *ibid*. Citations from Horace in which there is allusion to this punishment, *ibid*.

Cup, observations on the denial of the, to the laity by the Romanists in their administration of the Eucharist, ^{<41327>}**Matthew 26:27**; ^{<46134>}**1 Corinthians 11:34**, in fine.

Cup of trembling, probably an allusion to the ancient method of taking off criminals by a cup of poison, ^{<41339>}**Matthew 26:39**; ^{<38110>}**Hebrews 2:9**.

Cupid and Psyche, an ancient allegory by which marriage is happily illustrated, ^{<01906>}**Matthew 19:6**. Particular description of the very beautiful allegorical representation of the marriage union on an antique gem representing the marriage of Cupid and Psyche, ^{<01906>}**Matthew 19:6**.

Curtius, (M.) history of his devoting himself to death for the welfare of the Roman state, ^{<8023>}**Romans 9:33**, in fine.

Cutting in two, an ancient mode of punishment, mentioned by sacred and profane writers, ^{<0250>}**Matthew 24:50**.

Cutting off the hair, a sign of great distress, and practised on the death of near relatives, ^{<6106>}**1 Corinthians 11:6**. Women, when reduced to a state of slavery, had their hair cut off, *ibid*.

Cycles, Ecclesiastical, account of some of the most remarkable, Preface to Matthew. ^{<0010>}**Matthew 1:1**.

Cymbal, description of this ancient musical instrument, ^{<6130>}**1 Corinthians 13:1**. *Winged cymbal*, a periphrastical expression among the Hebrews for the Egyptian sistrum, *ibid*.

Cyrene, where situated, ^{<4020>}**Acts 2:10**. When built, according to Eusebius, ^{<4112>}**Acts 11:20**. Its present appellation, *ibid*.

D

Daily bread, see [επιουσιον](#).

δαμων, never used by the inspired writers in a good sense, ^{<0083>}**Luke 4:33**. Remarkable passage in Herodotus in which this term is employed in a similar manner to that in the New Testament, ^{<0199>}**Luke 9:39**. Distinction made by heathen writers between **δαμων** and **θεος**, ^{<4178>}**Acts 17:18**.

Damascus, how it could be said to have been under the government of an Arabian king in the time of St. Paul, ^{<7113>}**2 Corinthians 11:32**.

Damnameneus, **δαμναμενευς**, one of the six Ephesian characters, ^{<41919>}**Acts 19:19**. Its import according to Hesychius, *ibid*.

Damordara, or *Darmadeve*, the Indian god of virtue, ^{<0168>}**Luke 1:68**; ^{<0014>}**John 1:14**.

Darkness at the time of our Lord's crucifixion, observations concerning the, ^{<41745>}**Matthew 27:45**. Citations from ancient writers in which it is supposed there is an allusion to this preternatural darkness, *ibid*.

David, in what sense those scriptures are to be understood which state David to have been *a man after God's own heart*, ^{<41322>}**Acts 13:22**.

Day, Jewish division of the, ^{<41201>}**Matthew 28:1**.

Day of judgment, various acceptations of this phrase in the sacred canon, ^{<40124>}**Matthew 11:24**.

Dayspring from the sky, *ανατολη εξ υψους*, Wakefield's criticism on this remarkable passage in the Benedictus ^{<40176>}**Luke 1:76**. A more probable view of this portion of holy writ, ^{<60712>}**Revelation 7:2**.

Deacon, the lowest ecclesiastical officer in the apostolic age, ^{<41016>}**Matthew 20:26**. Account of the office of deacon in the Romish and English Churches, ^{<44084>}**Acts 6:4**.

Dead, rabbinical notions relative to the mode in which God will raise the, ^{<61552>}**1 Corinthians 15:52**.

Dead body, binding a, to a living man, (who was obliged to carry it about till the contagion from the putrid mass took away his life,) a mode of punishment among some ancient tyrants, ^{<45074>}**Romans 7:24**. Citation from Virgil, in which this punishment is painted in all its horrors, *ibid*. Remark of Servius on this passage in Virgil, *ibid*.

Death, three kinds of, mentioned in the Scriptures, ^{<41625>}**John 5:25**. Thoughts on all mankind having fallen under the empire of death through the original transgression, ^{<45121>}**Romans 5:21**, in fine. Beautiful personification of death by St. Paul, ^{<61554>}**1 Corinthians 15:54**. The destruction of death predicted by Isaiah and Hosea necessarily implies the revivification of all that have ever been subjected to his empire; hence the doctrine of a **GENERAL resurrection**, ^{<61526>}**1 Corinthians 15:26, 54**. How death is usually represented in ancient paintings, ^{<61555>}**1 Corinthians 15:55**.

Death of Christ shown to be an *atonement*, or *expiation*, for the sins of the world, ^{<45125>}**Romans 4:25**, in fine.

Debtors, Insolvent, see *Insolvent Debtors*.

Decapolis, where this country was situated, <4025> **Matthew 4:25**. Why so named, *ibid*.

Decrees of God, thoughts concerning the nature of the, <40107> **Acts 1:7**.

Dedication, feast of the, why instituted, <8102> **John 10:22**. Time of its celebration, *ibid*.

Defensive armour of the ancients, particular description of the, <80513> **Ephesians 6:13**.

δειπνον, *supper*, the principal meal among the ancient Jews, Greeks, and Romans, <41137> **Luke 11:37**.

δεισιδαμονοστερος, probably used by St. Paul in a good sense, <41734> **Acts 17:34**, in fine. Its derivation, *ibid*.

δεισιδαμονια, synonymous with **φοβοθεια**, according to Hesychius, <41734> **Acts 17:34**, in fine. Definition by Suidas to the same import, *ibid*. This word similarly employed by Herodotus and Josephus, *ibid*. See also <42519> **Acts 25:19**.

Delaney, copious extract from this writer, respecting the unlawfulness of eating blood, <41541> **Acts 15:41**, in fine.

Demoniacs, the plain and obvious meaning of this term, <4024> **Matthew 4:24**. Reason given by Dr. Lightfoot why Judea, in our Lord's time, abounded with demoniacs, <40816> **Matthew 8:16**.

Demonism, notion of some that this was a vulgar error current in our Lord's time and in that of his apostles, considered, <40816> **Matthew 8:16**; <4025> **Mark 9:25**; <40901> **Luke 9:1**; <44912> **Acts 19:12**. Silly trifling of some commentators on the cases of demonism recorded by the evangelists, <40834> **Matthew 8:34**; <41074> **Mark 5:4, 9**; <40833> **Luke 8:33**; <44807> **Acts 8:7; 16:18**.

Demons, material, of the Chaldaic philosophy, account of the, by Psellus, <41831> **Luke 8:31**.

Denarius of the Romans, what, <40109> **Matthew 10:29; 18:28; 20:2**; <41035> **Luke 10:35**; <4367> **John 6:7; 12:5**.

Devil, whence this word is derived <4024> **Matthew 4:24**. The name of this apostate spirit nearly the same in most European languages, *ibid*.

διαβολος, Devil, not found in any part of the sacred writings in the plural number when speaking of evil spirits, and why, ^{<4024>}**Matthew 4:24**; ^{<5009>}**Jude 1:9**. Derivation of the word, ^{<4024>}**Matthew 4:24; 13:19**. This word sometimes imports a *calumniator, talebearer, whisperer, or backbiter*, ^{<4027>}**Ephesians 4:27**; ^{<54811>}**1 Timothy 3:11**; ^{<5508>}**2 Timothy 3:3**; ^{<6008>}**Titus 3:3**.

Diana, temple of, at Ephesus, its former magnificence and dimensions, ^{<44924>}**Acts 19:24**. Reduced to ashes by Erostrates on the same night in which Alexander the Great was born, *ibid*. Afterwards rebuilt and adorned, *ibid*. Now a Turkish mosque, *ibid*. Account of a beautiful representation of this temple on a medal engraved by Montfaucon, *ibid*. Medals of this description thought by some to be what is meant by the silver shrines which Demetrius made for Diana, *ibid*. These silver shrines more probably small portable representations of the temple of Diana, bought by strangers as matters of curiosity, and for purposes of devotion, *ibid*.

Diana of Ephesus, an ancient object of idolatry widely different from Diana the huntress, ^{<44927>}**Acts 19:27**. General description of the statues of this goddess which still remain, *ibid*. Reasons for believing that, by the statue of the great goddess Diana, the pagans intended to represent “Nature full of varied creatures, and mother of all things,” *ibid*.

διαθηκη, derivation and import of this word, Preface to Matthew, p. 27. ^{<00101>}**Matthew 1:1**. Dr. Macknight’s observations, ^{<58028>}**Hebrews 9:28**, in fine.

Didrachma, what, ^{<40174>}**Matthew 17:24**.

Didymus, import of this name, ^{<61116>}**John 11:16**.

Dii Majores, among the Greeks and Romans, their number and names, ^{<44927>}**Acts 19:27**.

Dii Manes, customary among the ancient heathens, in the time of any plague or public calamity, to sacrifice one of the lowest or most execrable of the people to these infernal gods, ^{<5008>}**Romans 9:3**.

Dii Minores, among the heathen, who, ^{<44927>}**Acts 19:27**.

δικαιωω, seven acceptations of this word in the New Testament pointed out, ^{<50117>}**Romans 1:17**.

δικαιοσυνη, ten acceptations of this word in the New Testament,
 <5017>**Romans 1:17**.

δικασται, why heathen judges were so named, <4001>**1 Corinthians 6:1**.

δικη, **Dike**, **Justice**, personified by Hesiod, and represented as a goddess,
 <4204>**Acts 28:4**. The ancient Maltese seem to have had a similar idea, *ibid*.

διωκειν, rendered *to persecute*, a forensic term, <4051>**Matthew 5:11**.

Dionysian period, account of this very celebrated ecclesiastical cycle,
 Preface to Matthew, p. 34. <4010>**Matthew 1:1**.

Dionysius the Areopagite, saying attributed to this man which is
 supposed to have an allusion to the preternatural darkness at the time of
 our Lord's crucifixion, <4074>**Matthew 27:45**.

Disciple, import of the original word so translated, <4080>**Matthew 5:1;**
10:24.

Discipline, absolute necessity of, in the Christian Church, <4053>**1**
Corinthians 5:13, in fine.

Dispositions, four kinds of, as stated in the Midrash Hanaalam, <5019>**James**
1:19.

Divine inspiration, Dr. Whitby's observations on the various manners in
 which it was granted to the sacred writers, Introduction to the Gospels and
 Acts, § I.

Divinity of Christ demonstrated, <4026>**Matthew 12:6, 11; 15:30; 18:20;**
28:18; <4062>**Luke 5:21; 22:43;** <4010>**John 1:1; 2:24; 3:13; 5:8, 19, 20 - 23;**
18:6; 20:28; <4079>**Acts 7:59;** <4005>**Romans 9:5;** <4047>**Ephesians 4:7;**
 <5016>**Colossians 1:16, 17; 3:11;** <4025>**Titus 2:15**, in fine; <5003>**Hebrews 1:3,**
14; &c., et in fine; <5004>**Hebrews 3:4;** <6010>**2 Peter 1:1;** <6053>**Revelation 5:13;**
22:16.

Divorce, doctrines of the two great schools, at Shammai and of Hillel
 respecting, <4093>**Matthew 19:3**.

Divorcement, form of a bill of, among the Jews, <4053>**Matthew 5:31;** <4070>**1**
Corinthians 7:10.

Dog, a sacred animal among the ancient Egyptians, <4023>**Romans 1:23**.

Dogma, derivation and original import of this term, <4160> **Acts 16:4**.

δοκεω, various acceptations of this word, <41818> **Luke 8:18**; <41740> **1 Corinthians 7:40**; **10:12**. Often an expletive, <41818> **Luke 8:18**.

Dominus, a title refused by the emperors Augustus and Tiberius, <4256> **Acts 25:26**. Affected by some of the succeeding emperors, *ibid*. Celebrated saying of Tiberius relative to this title, *ibid*.

Doob, among the Hindoos a species of small salad, <43740> **1 Corinthians 7:40**, in fine. Its mystical import when employed in the ceremony of the manumission of a slave, *ibid*.

Door, metaphorical acceptance of this term among the rabbins, <41131> **Revelation 3:20**.

Dorcus, import of this name, <44086> **Acts 9:36**.

δωρον, ἄνωγδ, its different acceptations, <41524> **Matthew 5:24**.

δору or *Lance*, account of this military weapon of the ancient Greeks, <40613> **Ephesians 6:13**.

δοσις and **δωρημα**, indifferently translated in our version **gift**, distinction between, <50127> **James 1:27**, in fine.

δουλεια and **λατρευια** explained, see <45120> **Romans 12:1**.

δουλος, inquiry into the import of this term, <45101> **Romans 1:1**; **6:16**.

Doxology of the Lord's Prayer, rejected by Griesbach, Wetstein, and the most eminent Greek critics, <41613> **Matthew 6:13**. Various written in the manuscripts, *ibid*. Certainly very ancient, and probably genuine, *ibid*.

Drachma of the Greeks of about the same value as the Roman denarius, <42158> **Luke 15:8**.

Drag - net, the proper meaning of **σαγηνη**, <41347> **Matthew 13:47**.

Dragon, when this military standard was introduced among the Romans, <41121> **Revelation 12:2**. The standard, and the image of the dragon itself, of a *purple* or *red* colour, *ibid*.

Draught, see **αφεδρων**.

Drawing nigh to God, a phrase of very frequent occurrence, in the sacred writings, whence it originated, ^{<4276>}**Matthew 27:6**.

Dress, Rev. J. Wesley's remarks on, ^{<54215>}**1 Timothy 2:15**, in fine.

Dropsy, why this disorder is so named, ^{<2142>}**Luke 14:2**.

Drowning with a great weight hung on the neck, an ancient mode of punishing criminals, ^{<0186>}**Matthew 18:6**; ^{<2172>}**Luke 17:2**.

Drusilla, wife of Felix, some account of, ^{<424>}**Acts 24:24**.

Dust, shaking off the, from the clothes or feet, what this symbolical action imported among the ancient Jews, ^{<0104>}**Matthew 10:14**, ^{<4435>}**Acts 13:51**.

Dust, throwing of, into the air, a mark among the ancients of the greatest contempt, ^{<4223>}**Acts 22:23**.

Dying daily, citations from Philo, Libanius, and Livy, to show that this is an ancient form of speech for *continual exposure to a violent death*, ^{<6153>}**1 Corinthians 15:31**.

E

Eagle, the, was the Roman ensign, ^{<0228>}**Matthew 24:28**; ^{<6122>}**Revelation 12:12**.

Ear, consecrated by the ancients to Memory, ^{<0174>}**Matthew 17:14**.

Earth, notions of the ancients respecting its origin and formation, ^{<6185>}**2 Peter 3:5**. The earth's rotation round its axis the cause of the regular succession of day and night, ^{<8140>}**Hebrews 11:40**, in fine. Its spheroidal figure, ^{<6185>}**2 Peter 3:5**.

East, opinion predominant throughout the, about the time of our Lord's nativity, that some great personage would soon make his appearance for the deliverance of Israel, and obtain universal empire, ^{<4083>}**Matthew 2:3**. Citations from Suetonius and Tacitus to this effect, *ibid*.

Easter, Christian, rules by which the time of this moveable festival is ascertained, ^{<4124>}**Acts 12:4**.

East Indian ink, how made, ^{<5124>}**Colossians 2:14**. The whole of it readily discharged from the paper by the application of a wet sponge, *ibid*.

Ecclesiastical works, alphabetical list of, referred to in the various readings quoted occasionally in these notes, with the times in which they are supposed to have been written, Introduction to the Gospels and Acts, pp. 25, 26.

εχειν, citations from classical writers to show that this word, without the negative particle, is synonymous with **οι πλουσιοι**, *the rich*, and *vice versa*, ^{<40312>}**Matthew 13:12**.

Eclipse of the sun by the interposition of the moon, shown not to have been the cause of the darkness over the land of Judea at the time of our Lord's crucifixion, ^{<40745>}**Matthew 27:45**.

Economy, **οικονομια**, definition of, by Dr. Macknight, ^{<40010>}**Ephesians 1:10**.

Eden, its derivation and import, ^{<42343>}**Luke 23:43**.

εγγυος, *surety*, in what it differs from **μεσιτης**, *mediator*, ^{<380728>}**Hebrews 7:28**, in fine.

Egypt, boundaries of this extensive country of Africa, ^{<44020>}**Acts 2:10**.

Egyptian, Josephus's account of a commotion occasioned by an, in the apostolic age, ^{<442138>}**Acts 21:38**. Great discrepancy in the numbers stated by St. Luke and Josephus to have been assembled on this occasion, how accounted for by Dean Aldridge, *ibid*. Another mode of solving the difficulty, *ibid*.

Egyptians, formerly a settled belief among these people that their gods, in the likeness of men or animals, occasionally descended to the earth, and travelled through different provinces, to punish, reward, and protect, ^{<44441>}**Acts 14:11**.

ει, **Thou art**, a word above the door of the ancient temple of Delphos, on which Plutarch has written an express treatise, ^{<38219>}**2 Timothy 2:19**.

ειλικρινεια, and **ειλικρινης**, derivation and import of these words, ^{<40012>}**2 Corinthians 1:12**.

ειρηνη, nine acceptations of this word in the New Testament pointed out, ^{<40007>}**Romans 1:7**.

εις τον ουρανον, a Jewish phrase for **εις τον θεον**, ^{<421518>}**Luke 15:18**.

εκχεω and εκχυω used in the Septuagint in a sacrificial sense,
 <4028> **Matthew 26:28**.

εκκλησια, this word, generally translated *church*, means an assembly of any kind, good or bad, lawful or unlawful, <4492> **Acts 19:32**.

ελαχιστοτερος, observations on this singular expression of St. Paul,
 <4028> **Ephesians 3:8**.

Eleazar, manner in which this Jew of the apostolic age is said to have ejected demons, as related by Josephus, <4494> **Acts 19:14**.

Election and Reprobation, unconditional, doctrine of, considered,
 <4023> **Romans 9:33**, in fine; <40104> **1 Thessalonians 1:4**; <40310> **Hebrews 3:10**;
 <40102> **1 Peter 1:2**.

Electoralates of the holy Roman empire, period of their institution involved in great uncertainty, <46170> **Revelation 17:9**. Their original number, *ibid*. Brief sketch of the very great influence of the sovereigns of these states before and at the period of the Reformation, *ibid*.

ελεγχος, *demonstration*, logical definition of this word, <481101> **Hebrews 11:1**. Aristotle's definition, *ibid*.

ελελευ ιη, words with which the paeans, or hymns in honour of Apollo, commenced and terminated, a manifest corruption of the Hebrew *hy wl I h hallelu Yah*, <461901> **Revelation 19:1**.

ελευθερος, translated **freeman**, properly imports **freedman**, <46740> **1 Corinthians 7:40**, in fine. Synonymous with *libertus* among the Romans, *ibid*.

ηλικια, its import, <40627> **Matthew 6:27**.

Elizabeth, import of this name, <40160> **Luke 1:60**.

ελληνες, **Greeks**, very extensive meaning of this word among the ancient Jews, <410726> **Mark 7:26**. In what ελληνες, differs from ελληνισται, <440101> **Acts 6:1**.

Ellipsis, or *oval*, the figure of every planetary orbit hitherto discovered, <481140> **Hebrews 11:40**, in fine.

Elymais, inquiry into the import of this name, <441308> **Acts 13:8**.

ἡμερα often has the import of **judgment**, for which some examples are produced, <404B> **1 Corinthians 4:3**.

Emerald, account of this precious stone, <6219> **Revelation 21:19**.

Emperors of Germany, great revolutions in the kind of power appertaining to the, from the ninth to the fourteenth century, <6170> **Revelation 17:9**.

εμπλησθησαι sometimes imports *to be satisfied, to be gratified, and to enjoy*, <5153> **Romans 15:24**. Citations from Aelian, Maximus Tyrius, and Homer, in which this word is to be thus understood, *ibid*.

Enchus, εγχυς, or *spear*, form of the, among the ancient Greeks, <40613> **Ephesians 6:13**.

Engrafting, mode of, among the Romans, according to Virgil, <5112> **Romans 11:22**.

Engraved stones, sometimes placed over the principal gates of cities and fortresses, in Mohammedan countries, specifying the date of erection, repairs, &c., and containing some religious sentiment or verse from the Koran, <5126> **2 Timothy 2:26**, in fine.

Enigma attributed to Lactantius, <4233> **Matthew 23:33**.

Ensigns, different sorts of, among the ancient Romans, <6124> **Revelation 12:14**.

Entellus and *Dares*, Virgil's account of the boxing match between, <4026> **1 Corinthians 9:26**.

Envy, beautiful personification of this vice by Ovid, with Addison's elegant and nervous translation, <5129> **Romans 1:29**.

εφεσια γραμματα, *Ephesian characters*, account of these amulets by Suidas, Hesychius, and Clemens Alexandrinus, <441919> **Acts 19:19**.

Ephesians, very corrupt state of this people in the apostolic age, <4087> **Ephesians 5:7**.

Ephesians, Epistle to the, demonstrated by Dr. Paley to be an authentic letter of St. Paul, Introduction to the Epistle, pp. 421 - 426. <40101> **Ephesians 1:1**. Consideration of the disputed point, whether this apostolical letter was

written to the Ephesians or to the Laodiceans, Preface to the Epistle, pp. 427 - 429, *ibid.*

Ephesus, an ancient city of great celebrity, in which was the famous temple of Diana, ^{<41819>}**Acts 18:19**. Chandler's very impressive description of the ancient and modern condition of Ephesus, *ibid.* The illustrious title of *Neocorus* said to have been first assumed by this city, ^{<41935>}**Acts 19:35**.

Ephraim, Ephrem, Ephram, or Ephratha, where situated, according to Jerome and Eusebius, ^{<51154>}**John 11:54**.

Epicureans, a famous sect of ancient philosophers, ^{<41718>}**Acts 17:18**. Brief sketch of their doctrines, *ibid.* Why so named, *ibid.*

Epicurus, a celebrated Greek philosopher, when and where born, ^{<41718>}**Acts 17:18**.

Epimenides, an ancient Greek poet, a hexameter line from whom is cited by St. Paul, ^{<50112>}**Titus 1:12**. Reputed a prophet by the Cretans, *ibid.* Citations to this effect from Plato, Diogenes Laertes, and Cicero, *ibid.*

επιουσιον, a word which has greatly perplexed critics and commentators, ^{<00511>}**Matthew 6:11**. Origen's conjecture concerning its origin, *ibid.* The interpretation of this word given by Theophylact the most probable of any, *ibid.* Wakefield's conjecture, *ibid.* To what custom this word has probably an allusion, according to Harmer, *ibid.*

επισκοπος, *bishop*, its derivation, ^{<40121>}**Acts 1:20**. What the office of **επισκοπος** was in the primitive Christian Church, *ibid.*

επιθυμew, in what sense used by our Lord, ^{<01528>}**Matthew 5:28**.

επιτροπος, various acceptations of this word, ^{<01818>}**Luke 8:3**. What meant by this word in the rabbinical writings, when written in Chaldaic characters, *ibid.*

Equal areas in equal times, description of, a law to which every primary and secondary planet in the solar system is subjected, and probably every other body in the whole material universe, ^{<58140>}**Hebrews 11:40**, in fine. This law is the necessary consequence of a universal and continually operating influence diffused throughout nature, which philosophers term gravity or attraction, *ibid.*

Equinumeral verses of Leonidas of Alexandria, three curious examples from this poet, ^{<61318>}**Revelation 13:18**. Account given by Aulus Gellius, of equinumeral verses in the Iliad and Odyssey, *ibid*.

Eras of the world, short account of the Usherian, Alexandrian, Antiochian, and Constantinopolitan, Preface to Matthew, p. 4.

^{<00101>}**Matthew 1:1**.

Eso, an object of idolatrous worship among the ancient Gauls, to whom human victims were offered, ^{<8083>}**Romans 9:33**, in fine.

εσοπτρου εν αινιγμασι, inquiry into the import of this remarkable expression of St. Paul, ^{<46312>}**1 Corinthians 13:12**.

Espousal, the, among the Jews, though the marriage had not been consummated, considered as binding on both sides, ^{<40118>}**Matthew 1:18**. A breach of this contract deemed a case of adultery, and punished as such, *ibid*. The contract could only be legally dissolved by a regular divorce, *ibid*.

Essenes, some account of this Jewish sect, ^{<40912>}**Matthew 19:12**.

Eternal filiation of the Son of God, remarks on the doctrine of the, ^{<00135>}**Luke 1:35**; ^{<41333>}**Acts 13:33**; ^{<80114>}**Hebrews 1:14**, in fine.

Eternity of rewards and punishments, in a future state, shown to be a doctrine of Scripture, ^{<42546>}**Matthew 25:46**; **26:24**; ^{<41043>}**Mark 9:43 - 50**; ^{<80336>}**John 3:36**; ^{<50109>}**2 Thessalonians 1:9**.

Eternity, beautiful saying of Plutarch relative to, ^{<61038>}**2 Peter 3:8**.

εθελω, in what sense this verb is frequently used in the Septuagint, ^{<02743>}**Matthew 27:43**.

Eucharist, observations on the institution of the, ^{<41036>}**Matthew 26:26**. Harmonized view of the account given of this ordinance in three gospels and one epistle, *ibid*.

ευαγγελιον, *Gospel*, shown to signify the reward which the bringer of good tidings is entitled to receive, Preface to Matthew, pp. 30, 31.

^{<00101>}**Matthew 1:1**. Other acceptations of this term, Preface to Matthew, p. 31, *ibid*.

ευεργεσια, Dr. Macknight's observations on the meaning of this word, ^{<40102>}**1 Timothy 6:2**.

Euphorbus, death of, as related in the Iliad, cited to show how the ancient Greeks plaited and adorned their hair, ^{<5409>}**1 Timothy 2:9**.

Euripides, extract from the Alcestis of, very similar to a saying of St. Paul, ^{<5048>}**2 Timothy 4:8**.

Euroclydon, in the opinion of Dr. Shaw, one of those tempestuous winds now called *levanters*, ^{<4274>}**Acts 27:14**. Derivation of the word, *ibid*.

Ever and ever, a very happy rendering of εἰς τοὺς αἰῶνας, ^{<4063>}**Matthew 6:13**.

Evermore, import of this term, ^{<4063>}**Matthew 6:13**.

Evil, thoughts on the origin of, ^{<40336>}**Matthew 13:36**. Reflections on the mysterious permission of this principle in the world for so many ages, *ibid*.

Evil communications corrupt good manners, a saying of St. Paul which, it is generally supposed, he cited from Menander's lost comedy of Thais, ^{<46133>}**1 Corinthians 15:33**. Quotations from AEschylus, Diodorus Siculus, and Theognis, of similar import, *ibid*.

Eunuchs, various kinds of, ^{<40192>}**Matthew 19:12**.

ἐξανάστασις, in what this word probably differs in import from ἀνάστασις, ^{<3081>}**Philippians 3:11**.

Excommunication, description of the three kinds of, among the Jews, the *niddui*, *ywdn*, the *cherem*, *μῖρj*, and the *shammatha*, *atmv*, ^{<46162>}**1 Corinthians 16:22**.

Exorcisms very frequent in the primitive Church, ^{<44197>}**Acts 19:17**. The name of Jesus was that alone used in the adjuration, *ibid*. The adjuration commonly made over the catechumens before they were admitted to baptism, *ibid*.

Exorcists among the Jews adjured by the name of Solomon, according to Josephus, ^{<44194>}**Acts 19:14**. Exorcists a distinct class in the primitive Christian Church, ^{<44197>}**Acts 19:17**.

ἐξουσία, in what this word differs in import from δυναμις, ^{<44008>}**Acts 1:8**.

Ἐξουθενημενος, why this epithet was given to the lowest bench of justice among the Jews, ^{<44004>}**1 Corinthians 6:4**.

Extreme Unction of the Romish Church shown to be widely different from the *anointing* mentioned by St. James, ^{<30514>}**James 5:14**.

F

Fables of the ancients, reasons for believing that some of these have arisen out of the names of ships, ^{<42811>}**Acts 28:11**.

Faith, the GRACE by which it is produced, and the ACT of, demonstrated to be essentially distinct things, without the harmonious union of which no man ever was or ever can be saved, ^{<4008>}**Ephesians 2:8**.

Faith, hope, and love, observations on, in reference to a future world ^{<461313>}**1 Corinthians 13:13**, in fine.

Faithfulness of God, a favourite expression among the ancient Jews, ^{<40009>}**1 Corinthians 1:9**. Two anecdotes related by the rabbins in illustration of this attribute of the Divine nature, *ibid*.

Falarica, see **Phalarica**.

Fall, metaphorical import of this term, ^{<43721>}**Romans 5:21**, in fine.

Falling stars have been deemed by the common people an omen of evil times, ^{<4123>}**Matthew 24:29**. Examples produced, *ibid*.

False Christs, some account of the, who appeared before the destruction of the Jewish polity by the Romans, ^{<4046>}**Matthew 24:5**.

Famines, account of four, in the reign of Claudius the Roman emperor, ^{<41128>}**Acts 11:28**.

Farewell, an old English form of expressing good wishes and good will, ^{<4159>}**Acts 15:29**. Derivation of the word, *ibid*.

Farthing, a corruption of *fourthing*, ^{<4210>}**Luke 21:2**. Why so named, *ibid*.

Fasting, general observations on, ^{<4098>}**Matthew 9:38**, in fine. Considered by the Mohammedans as an essential part of piety, *ibid*.

Fasts of the Pharisees, many of them very superstitious, ^{<4044>}**Matthew 4:14**. Particular description of the twelve kinds of fasts among the Hindoos, ^{<4098>}**Matthew 9:38**, in fine.

Father, curious note in a Bible published by Edmund Becke, relative to the title of *father* given to the pope, ^{<4239>}**Matthew 23:39**, in fine. The four things which, among the ancient Jews, every father was bound to do for his son, ^{<4068>}**Mark 6:3**. He who acted a kind, instructing, and indulgent part to another, was styled the **father** of such a one, ^{<5163>}**Romans 16:13**. This sense of the word illustrated by a citation from Terence, *ibid.*; ^{<4045>}**1 Corinthians 4:15**.

Fearful portents that immediately preceded the destruction of Jerusalem by the Romans, ^{<4247>}**Matthew 24:7**.

Feasts of Charity, in the primitive Christian Church, see [αγαπαι](#).

Felix, account of this Roman governor by Tacitus and Suetonius, ^{<4234>}**Acts 23:24**.

Female dancers, the people of the East from time immemorial very extravagant in their testimony of respect to, ^{<4023>}**Mark 6:23**. A remarkable example produced, *ibid.*

Feudal system, brief sketch of the, as it prevailed in Europe, before the Reformation, ^{<6170>}**Revelation 17:9**.

Final perseverance of the saints, doctrine of the, considered, ^{<6108>}**John 10:28**; ^{<4027>}**Acts 2:47**; **11:23**; ^{<6102>}**1 Corinthians 10:12**; ^{<5837>}**Hebrews 3:7**; **6:6**.

First Cause, general definition of the Great, ^{<4024>}**John 4:24**.

Flesh and blood, a Hebrew periphrasis for *man* in his present state of infirmity and decay, ^{<4067>}**Matthew 16:17**; ^{<6150>}**1 Corinthians 15:50**; ^{<4016>}**Galatians 1:16**; ^{<4062>}**Ephesians 6:12**.

Flux and reflux of the ocean, phenomena and cause of the, ^{<5814>}**Hebrews 11:40**, in fine.

Fool, the original word so rendered, implied the highest enormity and most aggravated guilt, ^{<4152>}**Matthew 5:22**. How such an expression, opprobriously applied, was punished among the Gentoos, *ibid.*

Forehead consecrated by the ancients to Genius, ^{<4074>}**Matthew 17:14**.

Foreknowledge of God, observations on the ^{<4027>}**Acts 2:47**, in fine.

Form of doctrine, the original words so rendered a figurative expression taken from the melting of metals. <617> **Romans 6:17.**

Form of God, **μορφη θεου**, substance of Dr. Whitby's observations on this remarkable expression of St. Paul, <176> **Philippians 2:6.**

Forms of government of the ancient Latins and Romans, enumeration of the, in their chronological order, <613> **Revelation 12:3; 13:1; 17:10.**

Foul, whence this word is probably derived, <131> **John 3:20.**

Four which have principality in this world, according to the rabbins, <618> **Revelation 4:8.**

Franks, a general appellation in Asiatic countries for the inhabitants of Europe, <411> **Acts 11:20.**

Free agency of man demonstrated, <118> **Ephesians 2:8**, <518> **Philippians 2:18.**

Friend, Aristotle's very remarkable definition of a, <402> **Acts 4:32.**

Friend of the bridegroom, or *paranymph*, observations on the office of the, <136> **John 3:36**, in fine.

Friendship, remarkable instances of, <513> **John 15:13.**

Frivolous questions, and the answers given to them, by the wisest and most reputable of the Jewish rabbins, <119> **Titus 3:9.**

Ful, whence this Saxon word is probably derived, <131> **John 3:20.**

Funeral banquets to commemorate the dead, and comfort the surviving relatives, common among the ancients, <102> **Matthew 9:32.**

Fur, how this Latin word has been applied by the ancient Romans, <110> **Titus 2:10.**

G

Gadarenes, see *Gergasenes*.

Gaius, the Greek mode of writing the Roman name Caius, **3Jo 1:1.**

Galatae or **Galatians**, the tribes into which these people were divided, with the number of their tetrarchies and cantons, according to Strabo and

Pliny, Preface to Galatians. <8001>**Galatians 1:1**. Religion and personal appearance of the ancient Galatae, *ibid*.

Galatia, where situated, and why so named, Preface to Galatians.

<8001>**Galatians 1:1**. When reduced into the form of a Roman colony, *ibid*.

Boundaries of Galatia, *ibid*. Under the Christian emperors divided into two provinces, Galatia Prima, and Galatia Secunda, *ibid*.

Galatians, authenticity of the Epistle to the, ably vindicated by Dr. Paley, Introduction to the Epistle. <8001>**Galatians 1:1**. Inquiry into the date of this

epistle, Preface to the Epistle, *ibid*. Synopsis of the arguments employed in this apostolic letter to prove the truth of the Christian religion, *ibid*.

Observations on the great similarity between St. Paul's Epistle to the Galatians and his Epistle to the Romans, <8068>**Galatians 6:18**, in fine.

Galilee, its boundaries, <4043>**Matthew 4:13**. Singular tradition among the ancient Jews that the Messiah should begin his ministry in this country,

<4045>**Matthew 4:15**.

Galilee, sea of, or *lake of Tiberias*, Jewish tradition relative to the right of fishing in this water, <4048>**Matthew 4:18**.

Gall of bitterness, import of this Hebraism, <4482>**Acts 8:23**.

Gallio, some account of this Roman deputy or proconsul, <41812>**Acts 18:12**.

A passage in the life of this man generally misunderstood, <41817>**Acts 18:17**.

Gamaliel, some account of this very celebrated doctor of the law among the Pharisees, <40534>**Acts 5:34**.

Gaoler, among the Romans, responsible for his prisoner, under the same penalty to which the prisoner himself was exposed, <41627>**Acts 16:27**.

Garment, some account of the rough, of the ancient prophets, <81137>**Hebrews 11:37**.

Gate, its metaphorical acceptance among the Jews, <40814>**Matthew 8:14**.

Gates of hell or *of Hades*, import of this figurative expression, <01618>**Matthew 16:18**.

Gaza, why so named, and where situated, <40826>**Acts 8:26**.

γη, a term by which the land of Judea is not unfrequently expressed,
^{<4310>}**Luke 2:1**, ^{<6607>}**Revelation 9:7**.

Gemarists, citation of very remarkable passages from the, in which open confession is made that the birth of the Messiah had taken place long before their times, ^{<1025>}**Matthew 2:5**.

Gemoniae Scalae, a place at Rome where criminals were executed,
^{<1273>}**Matthew 27:33**.

γενεα, a general acceptance of this word in the evangelists, ^{<40116>}**Matthew 11:16; 12:39; 23:36; 24:34**; ^{<41130>}**Mark 13:30**.

γενεαλογητος, he whose stock and descent is entered on record,
^{<8078>}**Hebrews 7:3**.

Genealogical tables of the Jews, thoughts on their total destruction in the apostolic age, ^{<54104>}**1 Timothy 1:4**.

Genealogy of our Lord, considerations on the best mode of reconciling and explaining the, as given by St. Matthew and St. Luke, chiefly extracted from the Prolegomena of the Rev. Dr. Barrett's fac - simile of a fragment of the Gospel of St. Matthew from a manuscript in Trinity college, Dublin,
^{<40738>}**Luke 3:38**, in fine.

General council, authority of an declared at the synods of Constance and Basil to be superior to that of the pope, ^{<66709>}**Revelation 17:9**.

Gennesaret, where this country was situated, ^{<41063>}**Mark 6:53**. Why possibly so named, *ibid*.

Gennesaret, lake of, its length and breadth, according to Josephus,
^{<43101>}**Luke 5:1**.

Gentile world, reflections on the dreadful state of the, as described by St. Paul, ^{<61132>}**Romans 1:32**, in fine.

Gentiles, citation from Virgil to show that in their sacrifices they fed on the slain beasts, and ate and drank in honour of the gods, ^{<461021>}**1 Corinthians 10:21**. General observations on the calling of the Gentiles,
^{<451627>}**Romans 16:27**, in fine.

George III., tribute of praise to the character and conduct of this British king, ^{<451301>}**Romans 13:1**.

Gergasenes, Gergesenes, Gerasenes, Gadarenes, Gergesians, or Gersedonians, who, ^{<4088>}**Matthew 8:28**.

Germany, very singular constitution of the late empire of, ^{<6170>}**Revelation 17:9**.

γερρων, or **γερρα**, the *gerron*, a species of shield first used by the Persians, ^{<40613>}**Ephesians 6:13**.

Gethsemane, a garden at the foot of the Mount of Olives, ^{<4236>}**Matthew 26:36**. Conjecture concerning the derivation of the name, *ibid*.

Ghost, to GIVE UP the, an act properly attributable to Jesus Christ alone, ^{<4050>}**Matthew 26:50**.

Gifts of the Holy Ghost, Dr. Lightfoot's remarks on these being thrice summed up by the apostle in his First Epistle to the Corinthians, ^{<41231>}**1 Corinthians 12:31**, in fine.

Gifts from Jove not to be despised, a proverbial expression among the heathens, ^{<5004>}**1 Timothy 4:4**.

Girding up of the loins, what meant by this phrase among the ancients, ^{<6013>}**1 Peter 1:13**.

Gleucus, γλευκος, what, according to Hesychius and Suidas, ^{<44213>}**Acts 2:13**.

γλωσσοκομον, import of this word, as given by Pollux, in his Onomasticon, ^{<6126>}**John 12:6**. What the Talmudists meant by this word, when written in Chaldaic characters, *ibid*.

Glories, round the heads of Chinese, Hindoo, and Christian saints, real or supposed, what intended to import, ^{<4403>}**Acts 2:3**.

Glory, seven degrees of, according to the rabbins, ^{<46152>}**1 Corinthians 15:42**.

Gnostic theology, some account of the, Preface to the Gospel of John, ^{<6301>}**John 1:1**; Preface to the First Epistle of John, ^{<6301>}**1 John 1:1**.

Goatherds represented by Homer as being so well acquainted with their own flocks, as easily to distinguish them, though intermixed with others, ^{<61014>}**John 10:14**.

God, proofs *a priori* and *a posteriori*, of the being of a, ^{<81140>}**Hebrews 11:40**, in fine. A notion prevalent among the ancient Jews and heathens, that if any man saw God, or his representative angel, he must surely die, ^{<8118>}**Luke 5:8**.

God of this world, exceedingly likely that by this expression St. Paul means *the TRUE God*, ^{<4004>}**2 Corinthians 4:4**. Irenaeus, Tertullian, Chrysostom, Theodoret, Photius, Theophylact, and Augustine, entertained this opinion, *ibid*.

God's occasional appearing of, in the similitude of men, or *animals*, a notion entertained by the heathens, ^{<4411>}**Acts 14:11, 15**. Citations from Homer and Ovid to this effect, *ibid*.

Gods, carrying of the, to battle, customary among most nations, ^{<4073>}**Acts 7:43**.

Gog, various conjectures concerning the person or people intended by this name, ^{<6118>}**Revelation 20:8**.

Going to law, observations on this practice of some professing Christianity, ^{<1150>}**Matthew 5:40**; ^{<1101>}**1 Corinthians 6:1 - 20**, *passim*.

Gold, observations on the curious properties of, ^{<10125>}**1 Peter 1:25**, in fine. Saying of a Scottish poet respecting the baleful effects of the love of gold, ^{<4125>}**1 Timothy 5:25**, in fine.

Gold coin, of the Great Mogul Shah Jean, very circumstantially described, ^{<8126>}**2 Timothy 2:26**, in fine,

Golden Bull of Charles IV., emperor of Germany, citation of a very remarkable passage from the, ^{<6136>}**Revelation 13:6**.

Golden chain of Jupiter, beautiful fable of the, with its most excellent moral, ^{<8122>}**John 12:32**.

Golden chain of justice among the ancients, what, ^{<8122>}**John 12:32**. Description of one belonging to Jehengeer Nameh, *ibid*.

Golgotha, the place of our Lord's crucifixion, why probably so named, ^{<1173>}**Matthew 27:32**. The same with Calvary, *ibid*. Not unlikely that this was the place of public execution near Jerusalem similar to the Gemoniae Scalae at Rome, *ibid*.

Good news, when unexpected, its general effect upon the animal system, <4020> **Matthew 28:8**.

Gospel, inquiry into the derivation and import of this word, Preface to Matthew. Dr. Whitby's enumeration of the particulars in which the superiority of the Gospel dispensation over the law consists, <4018> **2 Corinthians 3:18**, in fine.

Gospel of the Infancy, character of this apocryphal work, <4023> **Matthew 2:13**.

Gospels, harmonized Tables of Contents of the, by Dr. Marsh, <4025> **John 21:25**, in fine.

Gothic Version of the New Testament, some account of the, Introduction to the Gospels and Acts.

Grace, see $\chi\rho\alpha\rho\iota\varsigma$.

Grace before and after meat, see *Blessing*.

Grain of wheat, death of the, what implied by this phrase, <4024> **John 12:24**. A most philosophical verity beautifully illustrative of the resurrection of the body, *ibid.*; <4053> **1 Corinthians 15:36**.

Great fish that swallowed up Jonah, strange trifling of ancient and modern commentators relative to this subject, <4020> **Matthew 12:40**.

Gravitation, remarks on this wonderful influence which is diffused throughout the material universe, <40140> **Hebrews 11:40**, in fine. Two remarkable laws that necessarily result from this all - pervading and continued energy, and from which its existence has been demonstrated, *ibid.*

Grecian armies, customary with the, before engagement to offer prayers to the gods for their success, <40618> **Ephesians 6:18**.

Grecian games of antiquity, general observations on the, <4027> **1 Corinthians 9:27**, in fine.

Greece, why the Roman deputy in this country was named the proconsul of Achaia, <40182> **Acts 18:12**.

Greek article, H. S. Boyd's observations on a very remarkable rule to which it is universally subjected, <4024> **Ephesians 6:24**, in fine. This rule illustrated by a vast variety of citations from the New Testament; and also from Chrysostom, Gregory Nazianzen, Basil, Lucian, Xenophon, AEschylus, Heliodorus, Methodius, Justin Martyr, Sophocles, Eusebius, Theodoret, Irenaeus Ignatius, and Cantacuzen, *ibid.* Remarks by the same Greek critic on another law to which this article is subjected, <8014> **Hebrews 1:14**, in fine. This rule illustrated by several examples, *ibid.*

Greeks, this appellative not infrequently synonymous with *Gentile*, <4112> **Acts 11:20**.

Gregory, (Josiah) remarkable saying of this illiterate collier of Somersetshire, <4080> **1 Corinthians 8:1**.

Gregory VII., (surnamed *Hildebrand*,) ambitious character of this pontiff, <6115> **Revelation 13:15**.

Guardian angels, opinions of the Jews and Romanists concerning, <41215> **Acts 12:15**.

γυμνος, *naked*, often signifies the absence of the upper garment only, <42107> **John 21:7**. Some examples produced, *ibid.*

H

Hades, whence derived, and its import, <40123> **Matthew 11:23**; <44027> **Acts 2:27**.

Hades, beautiful personification of, <46155> **1 Corinthians 15:55**.

Hadley's Hindostan Dialogues, citation from, in illustration of our Lord's parable of the unjust steward, <21617> **Luke 16:7**.

Hagiographa, what books of Holy Writ were known among the Jews by this name, <2444> **Luke 24:44**.

Hail of God, import of this Hebraism, <41612> **Luke 6:12**.

Hair of the ancient Grecian and Roman women often crisped and curled in the most variegated and complex manner, <5409> **1 Timothy 2:9**; <6188> **1 Peter 3:3**.

Happy man, Virgil's definition of a, <4088> **Matthew 5:3**.

Happy are the dead, a proverb of frequent occurrence in the Greek and Roman poets, <6143>**Revelation 14:13**. Two examples produced, *ibid*.

Harmosyni, a sort of magistrates among the Lacedaemonians, <4710>**2 Corinthians 11:2**. The nature of their employment, *ibid*.

Hastati, who, among the Romans, <4089>**Matthew 8:9**.

Hatem Tai Nameh, very instructive anecdote from the, <5042>**1 Thessalonians 4:12**.

Heads of married and single women, how distinguished in monuments of antiquity, <4088>**1 Peter 3:3**.

Health, description of, by Maximus Tyrius, <8040>**Hebrews 4:2**.

Heathen, state of the, who have no opportunity of knowing how to escape from their corruption and misery, <4872>**Romans 5:21**, in fine.

Heathenism, brief sketch of the rapid decline of, in the Roman world, in the fourth century, <6139>**Revelation 12:9**.

Heathen names, great impropriety of the use of, in Christian countries, <4281>**Acts 28:11**.

Heathens, when about to perform some very sacred rites, were accustomed to command the irreligious to keep at a distance, <5009>**1 Timothy 1:9**. Citations from Orpheus and Virgil in illustration of this circumstance, *ibid*.

Heavens, seven in number, according to the rabbins, <4712>**2 Corinthians 12:2**. Their names, *ibid*. The number of heavens that can be legitimately deduced from the sacred records are only *three*, *ibid*. Their names, *ibid*.

Hebrew Scriptures, how divided by the ancient Jews. <4079>**Matthew 17:9**; <2244>**Luke 24:44**.

Hebrews, Epistle to the, Dr. Lardner's inquiry to whom it was written; in what language, by whom, and the time and place of writing it, Introduction to the Epistle. <8000>**Hebrews 1:1**. Mr. Thomas Oliver's observations relative to the *occasion* and *design* of this epistle, *ibid*. This letter by far the most important and useful of all the apostolic writings, Preface to Hebrews, *ibid*. General plan and analysis of this epistle, *ibid*.

Hebron, where situated, <4013> **Luke 1:39**.

Hell, whence derived, and what it now imports, <40123> **Matthew 11:23**. This place or state of torment as described by two of our greatest poets, <40812> **Matthew 8:12**.

Hellenists, who, <4001> **Acts 6:1; 11:20**.

Hen, citation from the Anthologia, in which the strong affection of this animal for her brood is very beautifully described, <41237> **Matthew 23:37**.

Henry IV., remarkable passage in the life of this emperor of Germany, <61315> **Revelation 13:15**.

Herald, copious disquisition concerning the office of, among the ancients, <40317> **Matthew 3:17**, in fine. Various conjectures respecting the derivation of the word, *ibid*. The herald acts an important part in all heroic history, *ibid*.

Herbert, advice of, respecting the spirit in which religious disputation should be always conducted, <61532> **Romans 15:32**, in fine.; <50814> **James 3:14**.

Hercules, worshipped by the ancient Maltese, to whom they gave the epithet of *αλεξικακος*, <42816> **Acts 28:6**.

Heresy, ancient and modern acceptations of this word, <41617> **Acts 5:17; 24:5, 14**.

Hermes, his very reverential epithets of the Supreme Governor of heaven and earth, <47124> **2 Corinthians 12:4**.

Herod Agrippa, very tragical end of, as related by St. Luke and Josephus, <41221> **Acts 12:21**.

Herodians, account of this Jewish sect, <41610> **Matthew 16:1**.

Herodotus, citation of a very remarkable passage of this author respecting demonism, <4199> **Luke 9:39**.

Herods, list of the family of the, with their genealogy, <41001> **Matthew 2:1**.

Hiceteria, a branch of olive, rolled round with wool, which suppliants were accustomed to deposit in some place, or to carry in their hands, <80307> **Hebrews 5:7**.

Hiera picra, ἱερα πικρα, some account of this modern quack medicine, ^{<4081>}**Ephesians 4:31**.

Hierapolis, a town of Phrygia, famous for its hot baths, now called *Bambukholasi*, ^{<5101>}**Colossians 2:1**.

Hillel of the Jews, what, ^{<1053>}**Matthew 26:30**.

Hindoos, great hospitality of, to travellers, ^{<4010>}**Matthew 10:42**. Citation of a beautiful passage from their ancient scriptures, ^{<6010>}**John 1:9**.

Hinnom, valley of the son of, the rites of Moloch said to have been performed here, ^{<4052>}**Matthew 5:22**.

History, derivation and original import of this word, ^{<8018>}**Galatians 1:18**.

Holiness unto the Lord, observations on this inscription, upon the high priest's forehead, ^{<58219>}**2 Timothy 2:19**.

Holy Ghost, sin against the, ^{<10231>}**Matthew 12:31, 50**; ^{<4058>}**Acts 5:3**.

Holy Roman empire, why the late Germanic empire was so named, according to Leibnitz, ^{<6131>}**Revelation 13:1**.

Holy sepulchre at Jerusalem, account of the destruction of the, in 1808, ^{<61919>}**John 19:42**, in fine.

Homage, eastern modes of, ^{<4010>}**Matthew 2:2**.

Hope, comparison of, to *an anchor*, frequent in ancient heathen writers, ^{<80619>}**Hebrews 6:19**.

Horace, epistle of, to Tiberius, in behalf of Septimius, exhibiting a fine model of recommending a friend to the attention of a great man, ^{<50117>}**Philemon 1:17**. Successful issue of this letter of Horace, ^{<50125>}**Philemon 1:25**, in fine.

Horn, Bruce's description of that worn by the Abyssinian chiefs, ^{<10169>}**Luke 1:69**. Horn filled with various fruits, the emblem of abundance among the ancients, *ibid*.

Horns, why the heathen god Apollo was represented with, ^{<10169>}**Luke 1:69**. Horns frequently blown by the derveeshes when any thing is given to them, in honour of the donor, ^{<4010>}**Matthew 6:2**.

Hosanna, and **Hosanna Rabba**, import of these terms, <4210> **Matthew 21:9**; <4070> **John 7:2**.

Hospitality, observations on the duty of, <8135> **Hebrews 13:25**, in fine.

Hot iron, conscience seared with a, to what custom the apostle alluded when he used this expression, <4042> **1 Timothy 4:2**. A saying of Claudian very similar to this of St. Paul, *ibid*.

Hours, Jewish day divided into, <4013> **John 1:39**. The ancients divided the time from sunrise to sunset into twelve *equal parts* or *hours*, which were longer or shorter according to the different seasons of the year, <4013> **John 1:39**; **11:9**.

Houses in the East, how generally constructed, <4004> **Mark 2:4**.

Human practice, in what it generally consists, <4021> **1 Corinthians 4:21**, in fine.

Human victims offered, on extraordinary occasions, by almost all nations to their gods, <4023> **Romans 9:33**, in fine; <4043> **1 Corinthians 4:13**. Account of the human victims which Themistocles was obliged to offer up to Bacchus, <4023> **Romans 9:33**, in fine.

Humiliation of Jesus Christ, thoughts concerning this great and unfathomable subject, <4020> **Philippians 2:30**, in fine.

Hunger and thirst, what metaphorically represented by, <4005> **Matthew 5:6**.

Husband, its derivation and original import, <4190> **Matthew 19:9**.

Hydrogen, a constituent part of water, <6100> **2 Peter 3:10**.

Hyle, $\upsilon\lambda\eta$, what the ancients intended by this term, <6105> **2 Peter 3:5**.

Hyperbole, definition of the, <4215> **John 21:25**. This figure of speech abounds in oriental writings, *ibid*. Several examples produced, *ibid*.; <6140> **Revelation 14:20**.

Hypocrite, description of the, in the Scripture sense of the term, <4005> **Matthew 6:5**.

I

Iconium, where situated, according to Strabo; ^{<4135>}**Acts 13:51; 14:6**. Its present appellation, ^{<4135>}**Acts 13:51**. Why not called by St. Luke a city of Lycaonia, ^{<41406>}**Acts 14:6**.

Idleness, its ruinous tendency, ^{<40135>}**Matthew 13:55**; ^{<45121>}**Romans 12:11**.

Ignorance, plea of, will be of no avail to any who has the book of God within his reach, and lives in a country blessed with the preaching of the Gospel of Jesus Christ, ^{<4129>}**Luke 12:59**, in fine.

ικετηρια, and ικετης, definition of these words by Suidas, with an account of the ancient custom to which they have an allusion, ^{<8087>}**Hebrews 5:7**.

ιλασκω or ιλασκομαι, inquiry into the import of this term, ^{<21813>}**Luke 18:13**.

Illud inexprimable, an epithet given by Cicero to the Supreme Being of heaven and earth, ^{<47124>}**2 Corinthians 12:4**.

Illyricum, Illyria, Illyrica, Illyris, or Illyrium, Pliny's account of the extent of the country known by these names, ^{<45159>}**Romans 15:19**.

Image worship, consideration of a passage of Scripture which the Romanists allege in favour of, ^{<81121>}**Hebrews 11:21**.

Image of Adam in his heavenly or paradisiacal state, rabbinical notions concerning the, ^{<46154>}**1 Corinthians 15:49**.

Image of God, what is meant by man being made in this similitude, ^{<81117>}**Hebrews 2:7**.

Images said to have fallen from Jupiter, ^{<44195>}**Acts 19:35**.

Images of the gods, account of several ancient Egyptian images of Isis, Osiris, Anubis, &c., in the author's possession, ^{<46916>}**Revelation 19:16**.

ιματιον, import of this word, ^{<40154>}**Matthew 5:40**; ^{<41629>}**Luke 6:29**. In what it differed from the χιτων, *ibid*.

Imma, mother, slaves were not permitted to use this term, when addressing their mistresses, ^{<46815>}**Romans 8:15**.

Immanuel, a name given to the Messiah, ^{<40123>}**Matthew 1:23**. Its derivation and import, *ibid*. Could not be applied to Jesus Christ, unless he were truly and properly GOD, *ibid*.

Immersion, baptism, in the apostolic age, not always administered by, ^{<4162>}**Acts 16:32**.

Imposition of hands, inquiry into the nature of this rite in the primitive Christian Church, ^{<44016>}**Acts 6:6; 14:23**.

Imputed righteousness of Christ, doctrine of the, considered, ^{<6025>}**Romans 4:25**, in fine.

Inebriating liquors, three species of, according to the Institutes of Menu, ^{<6015>}**Luke 1:15**.

Infallibility of the Romish Church, observations on this papistical doctrine, ^{<61816>}**2 Peter 3:16**.

Infant baptism, Dr. Lightfoot's observations concerning, ^{<41160>}**Mark 16:20**, in fine.

Infants, state of, who die before they are capable of hearing the Gospel, considered, ^{<61721>}**Romans 5:21**, in fine.

Influence of the Spirit of God, necessity of the, in both preachers and hearers, ^{<61804>}**John 5:4**, ^{<44121>}**Acts 11:21; 23:1**; ^{<61826>}**Romans 8:26**; ^{<61218>}**1 Corinthians 12:3**; ^{<61821>}**Philippians 3:21**, in fine.

Inheritance, an immemorial custom in the East for sons to demand and receive their portion of the, during their father's lifetime, ^{<21512>}**Luke 15:12**. Gentoo law in case of the irreproachable character of the father, and the profligacy of his son, *ibid*.

Inner man, import of this phrase, ^{<61804>}**1 Peter 3:4**.

Innocence, primitive age of, succeeded by the age of depravity, as described by Spencer, ^{<60111>}**Hebrews 1:11**.

Innocents, murder of the, modern objection against the evangelical history respecting the, (founded on the statement of St. Luke that our Lord's thirtieth year coincided with the fifteenth of the reign of Tiberius,) demonstrated to be wholly destitute of foundation, Advertisement to the Chronological Tables placed at the end of the Acts. ^{<42831>}**Acts 28:31**.

Inns, striking contrast between those of ancient and modern times,
^{<4007>}**Luke 2:7**.

Inscriptions on a gold circular coin of the Great Mogul Shah Jehan, struck at Delhi, A. D. 1651, ^{<8126>}**2 Timothy 2:26**, in fine.

Inscriptions, eastern, frequently found on the images of the ancient deities, princes, victors at public games &c., ^{<66916>}**Revelation 19:16**. Several instances produced from Herodotus, Dempster, Montfaucon, and Gruter, *ibid*. Description of eight ancient images with inscriptions in the author's possession, *ibid*.

Insolvent debtors, thoughts on the manner of their treatment in this country, ^{<01835>}**Matthew 18:35**, in fine.

Inspiration, see **Divine Inspiration**.

Instructor, Chrysostom's excellent remark on the prerogative of an,
^{<4008>}**Acts 1:8**.

Intercession of Christ, doctrine of the, ^{<42342>}**Luke 23:42**; ^{<81807>}**Hebrews 5:7**.

Ireland, inhabitants of, reason for the supposition that these people received the Christian religion, not from the popes of Rome, but through the means of Asiatic missionaries, ^{<00187>}**Matthew 1:18**.

Iron, ready method of gilding this metal, ^{<40125>}**1 Peter 1:25**, in fine.

Isaiah, rabbinical tradition concerning the manner of his death,
^{<81137>}**Hebrews 11:37**.

Iscariot, Lightfoot's conjecture why this surname was given to one of the twelve apostles, ^{<01004>}**Matthew 10:4**. Observations on the death and final state of Judas Iscariot ^{<40126>}**Acts 1:26**, in fine.

Isis, description of five images of this Egyptian idol in the author's possession, ^{<66916>}**Revelation 19:16**.

Ισοψηφια, of the ancients, what, ^{<66318>}**Revelation 13:18**.

Ιστης, critical observations on Greek words terminating in, ^{<40001>}**Acts 6:1**.

Isthmian games, account of the, ^{<40024>}**1 Corinthians 9:24**. Celebrated every fifth year, *ibid*. The crown won by the victor in these games made of the pine, ^{<40025>}**1 Corinthians 9:25**.

Itala, or **Antchieronymian versions**, some account of the, Introduction to the Gospels and Acts, p. 19.

Italian band, or *cohort*, see *Cohort*.

Iturea, where situated, <B01>**Luke 3:1**.

J

Jacinth, account of this precious stone, <B21>**Revelation 21:20**.

Jacob's Well, Maundrell's account of, <B06>**John 4:6**.

Jailer, see **Gaoler**.

James, the writer of one of the Books of the New Testament Scriptures, very uncertain who, Preface to James. <S01>**James 1:1**. Opinion of Drs. Lardner and Macknight, *ibid.*: and see <S03>**James 5:20**, in fine. Martin Luther's singular saying relative to the Epistle of James, <S04>**James 2:14**. How James the apostle is represented in ancient paintings <A08>**Mark 6:8**.

Jasper, some account of this precious stone, <B18>**Revelation 21:18**.

Jehangeer Nameh, curious account of the golden chain of justice belonging to this eastern monarch, <B22>**John 12:32**.

Jehovah, observations upon this appellative of the Divine Being, <B11>**Luke 2:11**. Great reverence of the Jews for this name, which they never venture to pronounce; *ynda Adonai* being always substituted whenever they meet with it in their reading of the Law and the Prophets, <A04>**2 Corinthians 12:4**; <B92>**Revelation 19:12**.

Jeopardy, a word of French origin, derived from the exclamation of a disappointed gamester, <B03>**Luke 8:23**.

Jerusalem, the inhabitants of this city did not let out their houses to those who came to the annual feasts, but afforded all accommodations of this kind gratis, <A57>**Matthew 26:17**; <A04>**Acts 2:44**.

Jesus, of the same import as Joshua, <A021>**Matthew 1:21**; <S08>**Hebrews 4:8**. Dr. Lightfoot's judicious remark why this name was given to the Messiah, *ibid.* Professor Schulten's excellent observations respecting the origin of this name, <B017>**John 1:17**.

Jesus, very remarkable cry of a Jew of this name against Jerusalem and the temple, ^{<41247>}**Matthew 24:7**. Manner of his death, *ibid*.

Jewish benches of judicature, account of the, ^{<4110>}**1 Corinthians 6:4**.

Jewish colonies, remarkable passage from Philo respecting the great number of, in heathen countries in his time, ^{<41211>}**Acts 2:11**.

Jewish commonwealth, collection of passages in the Old Testament that seem to point out a restoration of the, to a higher degree of excellence than it has yet attained ^{<51127>}**Romans 11:27**.

Jewish priesthood, great corruption of the, in the apostolic age, ^{<5121>}**Romans 2:21**.

Jewish registers, thoughts on the total destruction of these documents in the first and second centuries of the Christian era, ^{<4122>}**Matthew 22:42**.

Jewish women, names of the, sometimes taken from flowers and trees, ^{<41213>}**Acts 12:13**. Instances produced, *ibid*.

Jews, when and how the Jews lost their power of life and death, according to Lightfoot, ^{<3184>}**John 18:40**, in fine. Enumeration by Josephus of the Jews who perished in their final conflict with the Romans, ^{<41231>}**Matthew 24:31**.

Jochanan ben Zachai, very affecting and instructive remarks of this rabbin, as reported in the Talmud, ^{<41256>}**Matthew 25:6**.

John, this name of Hebrew origin, ^{<41014>}**Mark 1:4**. Conjecture why given to the harbinger of the Messiah, *ibid*.; ^{<3160>}**Luke 1:60**.

John, the son of Zebedee, some account of this evangelist and apostle, Preface to John. ^{<3101>}**John 1:1**. Various opinions respecting the motive which influenced this apostle to write his Gospel, *ibid*.

John, First Epistle of, inquiry of Michaelis to whom it was written, Preface to the Epistle. ^{<3101>}**John 1:1**. Dr. Macknight's observations on the authenticity of this epistle, *ibid*. Whether the term Epistle be properly applicable to this work of St. John, *ibid*.

John, Second and Third Epistles of, inquiry into their authenticity, Preface to the Second Epistle. **2Jo 1:1**. Very uncertain when written, *ibid*.

Josephus, substance of his history relative to the destruction of the Jewish polity by the Romans, <1240> **Matthew 24:1 - 51**, passim.

Judah Hakkodesh, very remarkable saying of this rabbi concerning the death and resurrection of the Messiah, <1287> **Matthew 28:17**.

Judas of Galilee, mentioned by St. Luke, uncertain who, <1657> **Acts 5:37**.

Judas Iscariot, remarks on the manner of his death, <1276> **Matthew 27:5**. Dr. Lightfoot's singular opinion on this subject, *ibid*. See *Iscariot*.

Jude, canonical authority of the Epistle ascribed to, extremely dubious, in the opinion of Michaelis, Preface to Jude. <6101> **Jude 1:1**. Great uncertainty as to the persons to whom, and the time when, it was written, *ibid*.

Judgment day, Scripture doctrine concerning the, <1253> **Matthew 25:31**; <3319> **John 3:19**; <41731> **Acts 17:31**; <45211> **Romans 2:11**; <41812> **1 Corinthians 6:2**; <3128> **1 Thessalonians 5:28**, in fine; <61810> **2 Peter 3:10**.

Julian Period, account of this very celebrated factitious era, Preface to Matthew. <10101> **Matthew 1:1**.

Juliopolis, why the city of Tarsus was so named, <4228> **Acts 22:28**.

Julius Caesar, three hundred senators and knights said to have been sacrificed to the divinity of this emperor on the ides of March, <4323> **Romans 9:33**, in fine.

Jupiter, whence the name of this divinity is said to have been derived, <4143> **Acts 14:13**. Sublime address to Jupiter extracted from the *Antigone* of Sophocles, <50516> **1 Timothy 6:16**.

Jupiter Custos, or *Jupiter Propuleius*, description of a fine engraving of this heathen deity in Gruter, <4143> **Acts 14:13**.

Just persons, a phrase sometimes used in contradistinction from *taxgatherers* and *heathens*, <2157> **Luke 15:7**.

Justification by faith, without any merit of works, shown to be a doctrine of Scripture, <5045> **Romans 4:25**, in fine; <4018> **Ephesians 2:8**; <5010> **2 Timothy 1:9**; <5011> **James 2:1 - 26**, passim.

Justin Martyr, the author of two very important Apologies for Christianity, almost the whole of which has come down to us entire, ^{<5042>}**2 Timothy 4:22**, in fine.

Juvenal, beautiful passage of, against false witness, ^{<4009>}**Matthew 10:39**. Citation in which there is an allusion to Nero's horrible persecution of the Christians, ^{<5046>}**2 Timothy 4:16**.

K

καλον αγων, a phrase used among the Greeks to express a contest of the most honourable kind, ^{<5048>}**2 Timothy 4:8**. This illustrated by a citation from the Alcestis of Euripides, *ibid*.

καπηλευοντες, the import of this term illustrated by citations from Herodian and Aristophanes, ^{<4027>}**2 Corinthians 2:17**.

Karaites, among the ancient Jews, who, ^{<4257>}**Matthew 26:75**, in fine; ^{<4001>}**1 Corinthians 8:1**.

καρδιογενηστος θεος, an epithet of the Divine Being, ^{<4012>}**Acts 1:24; 15:8**.

καρφος, definition of this word by Hesychius, ^{<4078>}**Matthew 7:3**.

καταπαυσις and **σαββατισμος**, indifferently rendered rest in our version, not absolutely synonymous, ^{<5009>}**Hebrews 4:9**.

Kataskion, **κατασκιον**, an Ephesian amulet, ^{<4499>}**Acts 19:19**. Its import, according to Hesychius, *ibid*.

καταστολη, probably the same with the **pallium**, or **mantle**, worn by the ancient Roman and Grecian ladies, ^{<5029>}**1 Timothy 2:9**.

κατηγωρ, *accuser*, an appellative of Satan found in rabbinical writings in Hebrew characters, ^{<6120>}**Revelation 12:10**.

κατεχω, definition of this word by Hesychius, ^{<5018>}**Romans 1:18**.

καθαριρειν, sometimes imports *to prune*, ^{<5152>}**John 15:2**.

καθαριρειν, import of this word, when the preposition **απο** is prefixed, ^{<4021>}**Acts 3:21**.

καθ' υπερβολην εις υπερβολην, Chrysostom's explanation of this very strong expression of St. Paul, <4047> **2 Corinthians 4:17**.

Kenchrea, see *Cenchrea*.

κενος καρπος, how this phrase is used by Lucian, <4028> **Mark 4:28**.

Kepler, account of a wonderful law regulating the motions of the planets, first discovered by this philosopher, and afterwards demonstrated by Sir Isaac Newton, <8140> **Hebrews 11:40**, in fine.

κερατια, rendered *husks*, in the opinion of Bochart means the fruit of the ceratonia, or charub tree, <21516> **Luke 15:16**.

Keys, the *four*, which, according to the rabbins, God never trusts to angel or seraph, <6018> **Revelation 1:18**.

Keys of the kingdom of heaven, meaning of this phrase, <40169> **Matthew 16:19**.

Kicking against the goad, a proverbial expression among the ancients, <4095> **Acts 9:5**. Several examples produced, *ibid*.

Kimchi, (**Rabbi David**) quotation from this writer very similar to our Lord's parable of the ten virgins, <4250> **Matthew 25:1**. One of his parables very like that of the unjust steward, <2160> **Luke 16:1**.

King, remarkable saying of a, to his particular friend, <4063> **Matthew 6:33**.

King's Gallery, στοα βασιλικη account of this part of the temple by Josephus, <4005> **Matthew 4:5**.

Kingdom of heaven, two acceptations of this term in Scripture, according to Lightfoot, <21720> **Luke 17:20**.

Kiss anciently used as the emblem of love, religious reverence, subjection, and supplication, <23738> **Luke 7:38**. Used by the primitive Christians in their public assemblies as well as in their occasional meetings, <51616> **Romans 16:16**. Afterwards discontinued, and **shaking of hands** substituted, *ibid*.; <6161> **1 Corinthians 16:20**.

Kissing the feet, a heathen expression for subjection of spirit and earnest supplication, <23738> **Luke 7:38**. This illustrated by a remarkable passage from Polybius, *ibid*.

κλεπτης, in what it differs from ληστης, <3108> **John 10:8**.

Knatchbull's remarks upon the statement of St. Paul that God gave the Hebrews judges for the space of *four hundred and fifty years*, <4133> **Acts 13:20**.

κνημιδες, *greaves*, account of this ancient species of defensive armour, <4061> **Ephesians 6:13**.

Knees consecrated by the ancients to Mercy, <4074> **Matthew 17:14**.

Knowledge, four things easily distinguishable in, <5016> **James 1:5**.

Kodrantes, **κοδραντης**, the smallest coin among the Romans, <4056> **Matthew 5:26**.

κολπος, this word shown to have sometimes the signification of **lap**, and why, <4168> **Luke 6:38**. This sense of the word illustrated by a remarkable passage from Herodotus, *ibid*.

κωμοπολεις, what meant by this word, <41038> **Mark 1:38**.

Konos or *Chonos*, a city possessing the site of the ancient Colosse, Preface to Colossians, <5101> **Colossians 1:1**; and see <5102> **Colossians 1:2**.

Korban, import of this word, <40156> **Matthew 15:5**.

κορινθια κορη, why this phrase was used by the Greeks for a **common prostitute**, Preface to the First Epistle to the Corinthians. <40101> **1 Corinthians 1:1**.

κορινθιαζεσθαι, *to Corinthize*, how it came to be synonymous with *to act the prostitute*, Preface to the First Epistle to the Corinthians. <40101> **1 Corinthians 1:1**.

κορυνη, a military weapon used by the ancient Greeks and Persians, <4061> **Ephesians 6:13**.

κοσμος, a frequent acceptation of this word, <4162> **1 Corinthians 3:22; 6:2**. Pliny's definition, <8001> **Hebrews 9:1**. In what it differs from αιων, according to Lightfoot, <21231> **Luke 12:30**. Distinction between κοσμος and οικουμενη, <8016> **Hebrews 1:6**.

κρητιζειν, imports to lie, and why, <60112> **Titus 1:12**.

κρινω, rendered in our Version to *judge*, sometimes imports to *punish*, and why, <407> **Acts 7:7**.

κυλλος, meaning of this word according to Wetstein, Kypke, and Wakefield, <4053> **Matthew 15:30**.

κυριε, often improperly translated *Lord*, <4076> **Matthew 27:63**.

κυριος, derivation of this word, according to Hesychius <4021> **Luke 2:11**. This lexicographer states it to be a proper rendering of *hw*hy, Jehovah, *ibid*.

L

Laal - koner, her great influence with the Mogul emperor, Maaz - eddin, <4062> **Mark 6:23**.

Labarum, what, <61210> **Revelation 12:10**.

Lacedaemonian women, usual sayings of the, when they presented the shields to their sons going to battle, <5105> **Hebrews 10:35**.

Lactantius, enigma attributed to, <40233> **Matthew 23:33**.

Lais, some account of this celebrated Corinthian prostitute, Preface to the First Epistle to the Corinthians. <4010> **1 Corinthians 1:1**.

λασιον, the *Laseion*, a species of shield, covered with rough hides or skins with the hair on, <40613> **Ephesians 6:13**.

Lamentations, days of, among the Jews, <4113> **John 11:31**.

Lamps of Israel, a term given by the Jews to their eminent doctors, <4035> **John 5:35**.

Lamps of the East, some account of the, <40297> **Matthew 25:7**.

Laodicea, a city of Asia Minor on the borders of Caria, Phrygia, and Lydia, <51001> **Colossians 2:1**; <60111> **Revelation 1:11**. Originally named Diospolis, *ibid*. Afterwards called Rhoas, <51001> **Colossians 2:1**. How it obtained the appellation of Laodicea, *ibid*. Its present name, *ibid*.

Laodiceans, apocryphal epistle to the, given at full length (from the best Latin copies,) with an English translation, <51048> **Colossians 4:18**, in fine. Character of this spurious production, *ibid*.

Latin Church, ἡ λατινικὴ ἐκκλησία, a name given by the Greeks of the Lower Empire to that of Rome, and why, ^{<66130>}**Revelation 13:1**.

Latins, supreme forms of government of these ancient people, ^{<66170>}**Revelation 17:10**.

λατρεία and δουλεία explained, see ^{<65120>}**Romans 12:1**.

Law, remarkable saying of Rabbi Chanina, why the words of the, are likened to *water*, ^{<418B>}**Matthew 5:3**.

Lazarus, import of this name, ^{<2160>}**Luke 16:20**.

Learning, remarks on that species of, which may be a useful handmaid to religion, in the ministry of the Gospel, ^{<5402>}**1 Timothy 6:21**, in fine.

Lecheum, situation of this seaport, ^{<65160>}**Romans 16:1**.

Left hand, its metaphorical acceptance among the rabbins, ^{<4253>}**Matthew 25:33**.

Legion, a grand division of a Roman army, ^{<4053>}**Matthew 26:53**. Contained different numbers at different times, *ibid*. The legionary soldiers were not permitted to engage in husbandry, merchandise, or any thing inconsistent with their employment, ^{<5104>}**2 Timothy 2:4**.

Lent, why this annual fast is so named, ^{<40915>}**Matthew 9:15**.

Leonidas of Alexandria, account of the equinumeral distichs of this Greek poet, ^{<66138>}**Revelation 13:18**. Three examples produced, *ibid*.

Leprosy, description of this terrible disorder, ^{<418D>}**Matthew 8:2**. Dr. Mead's relation of a remarkable case, which came under his own observation, ^{<418D>}**Matthew 8:2**. Herodotus mentions this disorder as existing among the Persians who considered it as a punishment from their great god, the sun, *ibid*. This malady a most expressive emblem of the pollution of the soul of man by sin, *ibid*.

Lepton, the same with the **prutah**, which see.

ληστης. See κλεπτης.

Let, derivation and import of this old English word, ^{<65013>}**Romans 1:13**.

Letters of the alphabet used by the ancients for numbers, ~~<61318>~~ **Revelation 13:18**.

Levanters, Dr. Shaw's account of these tempestuous winds, ~~<42714>~~ **Acts 27:14**. Customary among the Mohammedans during these levanters, to tie to the mast, or ensign staff, some apposite passage from the Koran; then to collect money, sacrifice a sheep, and throw them both into the sea, *ibid*.

Libertines, Bishop Pearce's observations concerning, that portion of the Jewish people formerly so named, ~~<44009>~~ **Acts 6:9**.

Lictors, who, among the ancient Romans, ~~<41635>~~ **Acts 16:35**.

Light, its immense diffusion and extreme velocity, ~~<63005>~~ **1 John 1:5**.

Light of the world, a title anciently given to the most eminent rabbins, ~~<01514>~~ **Matthew 5:14**.

Lightfoot, (**Dr. John**) his very ingenious solution of the difficulty existing in the Gospel of St. Matthew respecting the writer of the prophecy concerning the thirty pieces of silver for which our Lord was betrayed, ~~<02709>~~ **Matthew 27:9**.

Liturgy, derivation and import of this term, ~~<44132>~~ **Acts 13:2**.

Living stones, the import of this apostolic metaphor largely considered, ~~<01016>~~ **1 Peter 2:5**.

Living waters, what meant by this phrase among the ancients ~~<30410>~~ **John 4:10**; ~~<60717>~~ **Revelation 7:17**.

Lix, λιβξ, an Ephesian character or amulet, ~~<44919>~~ **Acts 19:19**. Its import, according to Hesychius, *ibid*.

Loan, in what respects better than a *gift*, ~~<01542>~~ **Matthew 5:42**.

Logos, or **Word**, remarks upon this appellative of the Divine Being who was incarnated for the redemption of man, ~~<30101>~~ **John 1:1**. Testimonies concerning the Logos from the Chaldee Targums, ~~<30151>~~ **John 1:51**, in fine. Testimonies concerning the personality, attributes, and influence of the Word of God, taken from the Zend Avesta and other writings attributed to Zoroaster, *ibid*. Testimonies concerning the Logos from Philo the Jew, *ibid*. List of some of the particular terms and doctrines found in Philo, with parallel passages from the New Testament, *ibid*. Chinese testimonies

concerning the Logos, *ibid.* St. John the only New Testament writer who has used this word in a personal sense, ^{<38412>}**Hebrews 4:12.**

λοιμος, how figuratively used by the ancients, ^{<42415>}**Acts 24:5.**

Lord's Prayer, form of, collected by our Lord from the Jewish Euchologies according to Gregory, who gives us the whole form, ^{<40613>}**Matthew 6:13.**

Lord's Supper, see *Eucharist*.

Love, inquiry into the import of this term, ^{<42237>}**Matthew 22:37.** A word of Anglo - Saxon, or perhaps of Teutonic origin, ^{<61301>}**1 Corinthians 13:1.** Apostolic definition of the Greek word so translated, in which are sixteen particulars, ^{<61304>}**1 Corinthians 13:4 - 8.**

Love - feasts of the primitive Christians, see **αγαπαι**.

Love of enemies, Christian precept concerning, ^{<41542>}**Matthew 5:42;** ^{<31334>}**John 13:34;** ^{<45006>}**Romans 5:6, 10.**

Love of God, ^{<42236>}**Matthew 22:36 - 40;** ^{<30747>}**Luke 7:47;** ^{<40316>}**John 3:16;** **15:12, 13;** ^{<40318>}**Ephesians 3:18;** ^{<50004>}**Titus 3:4;** ^{<60408>}**1 John 4:8; 5:18.**

Love of neighbour, Scripture precept concerning, ^{<42239>}**Matthew 22:39;** ^{<10314>}**Colossians 3:14.**

Luke, some account of this evangelist, Preface to Luke. ^{<40101>}**Luke 1:1.** Five classes or sections into which some critics have divided his history, *ibid.* Facts and circumstances related at large by Luke, which are either not mentioned at all, or but very transiently, by the other evangelists ^{<42453>}**Luke 24:53**, in fine. From what epoch Luke computed the years of the reign of Tiberius Caesar, Advertisement to the Chronological Tables at the end of Acts. ^{<42331>}**Acts 28:31.**

Lunacy, observations on the cause of this disorder, ^{<40424>}**Matthew 4:24.**

λυτρα, definition of, by Suidas, ^{<45024>}**Romans 2:24.**

λυτρον, its import, ^{<41108>}**Matthew 20:28;** ^{<60168>}**Luke 1:68;** ^{<54016>}**1 Timothy 2:6.**

Ληθαονια, account of, by Strabo, ^{<441351>}**Acts 13:51.** Jablonski's remarks upon the language probably spoken in this district in the time of St. Luke,

<4141> **Acts 14:11**. How Lycaonia is said to have obtained its name, <4145> **Acts 14:15**.

Lydda, situation of this town, <4192> **Acts 9:32**.

Lystra, a city of Lycaonia, <4146> **Acts 14:6**. Reputed to have been under the guardianship of Jupiter Propuleius, or Jupiter Custos, *ibid*.

M

μαχαίρα, a species of sword frequently used by the ancient gladiators, or in single combat, <4063> **Ephesians 6:13**.

Macrobius, citation of a remarkable passage from this Roman writer relative to the slaughter of the innocents by Herod, <4126> **Matthew 2:16**.

Magdala, the name of a city and country, where situated, according to Whitby, <4159> **Matthew 15:39**.

Magdalene hospitals, great impropriety of this appellation for the receptacles of penitent prostitutes, <4182> **Luke 8:2**.

Magi, some account of the, <4111> **Matthew 2:1**. Whence the name is derived, *ibid*.

Magicians among the Jews, why named **μυυι** [**b baaley - shem**, "masters of the name," <4194> **Acts 19:14**.

Magnificat, observations on this very sublime specimen of Greek poetry, <4146> **Luke 1:46**, &c.

Mahesa, among the Hindoos, the Deity in his destroying quality, <4168> **Luke 1:68**; <4114> **John 1:14**.

μακαρ, and **μακαριος**, derivation and import of these words, <4118> **Matthew 5:3**. **μακαρ** and **θνητος** used antithetically by Homer, *ibid*.

Malta, see *Melita*.

Mammon, inquiry into the derivation and import of this word, <4124> **Matthew 6:24**. An idol of this name mentioned in Kircher's *OEdipus Egyptiacus*, *ibid*.

Man, beautiful passage in a heathen poet relative to the formation of, <4106> **1 Peter 3:4**.

Man of sin, Bishop Newton's and Dr. Macknight's observations on St. Paul's prophecy concerning the, ^{<53217>}**2 Thessalonians 2:17**, in fine.

Mancipium, why a prisoner was so named by the Romans, ^{<11219>}**1 Peter 2:19**.

Mania, children sacrificed to this divinity by the Romans in the first ages of their republic, ^{<45933>}**Romans 9:33**, in fine.

Manipulis, a subdivision of the Roman infantry, ^{<4089>}**Matthew 8:9**.

Mankind, curious rabbinical division of, with respect to their moral character, ^{<45675>}**Romans 5:7**; ^{<81223>}**Hebrews 12:23**.

Manumission of slaves, three modes in which this was performed by the ancient Romans, ^{<46740>}**1 Corinthians 7:40**, in fine. Various accounts on which these manumissions were granted among our Saxon ancestors, *ibid*. Particular description of the manumission of a slave among the Gentoos with an explanation of the mystical ceremonies, *ibid*. See *Certificate, form of the*.

Manuscripts of the Greek Testament, classification of the, by Griesbach and Michaelis, Introduction to the Gospels and Acts, p. 15. Account of the manuscripts of the Gospels and Acts referred to by the letters ABCD, &c., *ibid*., 13:, &c.

Maranatha, import of this Syriac phrase, ^{<46162>}**1 Corinthians 16:22**; ^{<6015>}**Jude 1:15**.

Marcus Minucius Felix, Dr. Lardner's character of his Apology for the Christian religion, ^{<50422>}**2 Timothy 4:22**, in fine.

Mark, some account of this evangelist, Preface to Mark. ^{<41001>}**Mark 1:1**. Thought by many of the primitive fathers to have been merely the amanuensis of St. Peter, *ibid*. Other opinions, *ibid*. The original language of Mark's Gospel most certainly the Greek, though some have contended for the Latin, *ibid*. List of circumstances omitted by Mark in the beginning of his Gospel, which are mentioned by Matthew and Luke, *ibid*.

Marriage, Dr. Macknight's observations on the mystery of marriage, ^{<40533>}**Ephesians 5:33**, in fine. General observations on marriage, ^{<46740>}**1 Corinthians 7:40**, in fine. Citations from Menander and Metellus Numidicus concerning the general expediency of marriage, ^{<43701>}**1**

Corinthians 7:1. Laws of Lycurgus relative to marriage, *ibid.* Singular opinion of the ancient Jews respecting those who would not enter into this state, *ibid.*, and ^{<4076>}**1 Corinthians 7:6.**

Marriage - feasts, duration of, among the Jews, ^{<4095>}**Matthew 9:15;** ^{<4101>}**John 2:1.** Times of extraordinary festivity, and even of riot, among several people of the East, ^{<4095>}**Matthew 9:15.** Formerly customary for the ruler of the feast to procure suitable raiment for accidental guests or such occasions, ^{<4211>}**Matthew 22:11.**

Mary 1., queen of England, number of bishops, clergy - men, lay - gentlemen, tradesmen, husbandmen, women and children, burnt to death in this reign on account of their religious principles, ^{<5016>}**James 3:16.**

Mary Magdalene, conjecture why so named, ^{<4256>}**Matthew 27:56.** The common opinion concerning this woman most probably erroneous, ^{<4382>}**Luke 8:2.**

Mass, sacrifice of the, Dr. Macknight's judicious observations on the antichristian character of this Romish ceremony, ^{<5818>}**Hebrews 10:18.**

Materiality of the human soul, a doctrine which has no place in the sacred records, ^{<4243>}**Luke 24:3.**

Matthew the Evangelist, some account of, Preface to Matthew. ^{<4001>}**Matthew 1:1.** The original language of his Gospel most probably the Hebrew, *ibid.* Critical remarks on the list given by this evangelist of our Lord's rectilinear ancestors, ^{<4008>}**Matthew 1:8 - 12.** General observations on the Gospel of Matthew, ^{<4083>}**Matthew 28:20**, in fine.

Mecon, [^]wk^m, the sixth heaven, according to the rabbins, ^{<4712>}**2 Corinthians 12:2.**

Media, where formerly situated, ^{<4409>}**Acts 2:9.**

Mediator and *Surety*, distinction between, ^{<5078>}**Hebrews 7:28**, in fine.

Meek, derivation and import of this word, ^{<4016>}**Matthew 5:5.**

Melchisedek, king of Salem, derivation and import of his name, ^{<5001>}**Hebrews 7:1.** This Canaanitish prince an illustrious type of Christ, *ibid.* ^{<5051>}**Hebrews 5:10, 11; 7:1; &c.**

Melita, or *Malta*, a celebrated island in the Mediterranean, between Sicily and Africa, ^{<4280>}**Acts 28:1**. Conjectures why so named, *ibid*. Sketch of its revolutions from its first mention in history to the present period, *ibid*. The modern language of the Maltese bears a strong resemblance to the ancient Punic, *ibid*.

Melita, an island in the Adriatic Gulf, or Gulf of Venice, near Epidaurus, ^{<4280>}**Acts 28:1**. Several reasons to show that St. Paul was not wrecked at this island, but at another of the same name, now called Malta, *ibid*.

Members, cutting off, from the Christian Church, manner and spirit in which this should be done. ^{<4727>}**2 Corinthians 2:17**, in fine; ^{<5481>}**1 Timothy 5:2**.

Mendicant friars, amazing influence of the, during the three centuries that immediately preceded the Reformation, ^{<66312>}**Revelation 13:12**.

Menenius Agrippa, famous apologue of, as related by Livy, and the effect it had upon the Roman people, ^{<61221>}**1 Corinthians 12:21**.

Menu, fine saying of this heathen lawgiver respecting the only means by which man can arrive at beatitude, ^{<81317>}**John 13:17**. Another on the true knowledge of one supreme God, ^{<8178>}**John 17:3**.

Meon, $\hat{w}[m]$, the fifth heaven, according to the rabbins, ^{<71212>}**2 Corinthians 12:2**.

Mercury, a heathen deity to whom the gift of great eloquence was attributed, ^{<44412>}**Acts 14:12**.

Mercy, different acceptations of this word, ^{<4187>}**Matthew 5:7**. Elegant and nervous saying of one of our best poets on the subject of mercy, *ibid*.

$\mu\epsilon\rho\iota\mu\nu\alpha$, its import, ^{<4025>}**Matthew 6:25; 13:22**.

Merit of works, doctrine of the, in the Romish Church reprobated, ^{<4031>}**Matthew 6:20**.

Meroe, why so named, according to Diodorus Siculus, ^{<44827>}**Acts 8:27**.

$\mu\epsilon\sigma\iota\tau\eta\varsigma$, **mediator**, what signified by this term, ^{<5486>}**1 Timothy 2:5**. Synonymous with $\epsilon\iota\rho\eta\nu\pi\omicron\iota\omicron\varsigma$, *peacemaker*, according to Suidas, *ibid*. In what it differs from $\epsilon\gamma\gamma\upsilon\omicron\varsigma$, ^{<80728>}**Hebrews 7:28**, in fine.

Mesopotamia, its modern appellation, <4400> **Acts 2:9**.

Messiah, citation of very remarkable passages from the Talmudists and Gemarists relative to the birth of the Messiah, <4005> **Matthew 2:5**. Curious rabbinical saying respecting the cessation of all sacrifices in the days of the Messiah except the sacrifice of praise, <581315> **Hebrews 13:15**. Strange rabbinical story about the ass on which the Messiah was to ride, <40208> **Matthew 21:8**. Childish notion of the rabbins relative to two Messiahs, *Messiah ben David*, who should reign, conquer, and triumph; and *Messiah ben Ephraim*, who should suffer and be put to death, <44223> **Acts 26:23**. Remarkable saying of Judah Hakkodesh relative to the resurrection of the Messiah, <4037> **Matthew 28:7**.

Metempsychosis, or **transmigration of souls**, a doctrine credited by the Pharisees, <40160> **Matthew 16:1, 13**; <43002> **John 9:2**. The Hindoos still hold this doctrine, and profess to tell the sin which a person committed in another body by the nature of his present afflictions, <43002> **John 9:2**.

μεθυσκω and μεθυσω, what these words import, <43008> **John 2:8**.

Metretes, an ancient measure of capacity, <4006> **John 2:6**.

μετρον, as used by St. Paul, an agonistical expression, <471013> **2 Corinthians 10:13**.

Michael, apparent import of this name, <46009> **Jude 1:9**. The rabbinical writings abound in allusions to this personage, *ibid*. Considered the **advocate** of Israel, in contradistinction to Sammael, who was reputed their enemy, *ibid*.

Midrash Shochar, curious story in, where Korah is represented as showing, the oppressive nature of the law, and avarice of its priests, in justification of his rebellion, <441510> **Acts 15:10**.

Mile, among the Jews, of what length, <43118> **John 11:18**.

Miletus, a city of Caria, famous for being the birthplace of Thales and Anaximander, <44015> **Acts 20:15**. Its modern appellation, *ibid*.

Militia, manner of raising the, among the Romans, <4008> **Matthew 20:18; 22:14**.

Milk, metaphorically used by sacred and profane writers to express the first principles of religion and science, ^{<58512>}**Hebrews 5:12**.

Millenary of the world, reflections upon our Saviour's being born at the termination of the *fourth*, ^{<56211>}**Titus 2:11**.

Millennium, thought concerning the duration of the, ^{<40928>}**Matthew 19:28**; ^{<6304>}**Revelation 20:4**.

Mina, what, ^{<42913>}**Luke 19:13**.

Minister, anecdote of a, ^{<42113>}**Matthew 21:13**.

Ministry, Divine call to the, and directions for the proper discharge of the ministerial office, ^{<40418>}**Matthew 4:18; 7:28; 8:21; 9:9, 18**; ^{<40100>}**Matthew 10:1, 5, 8, 10; 11:7, 8; 13:1, 52; 15:24; 17:20; 19:20; 24:45**; ^{<40315>}**Mark 3:15; 4:29, 33**; ^{<40323>}**Luke 3:23; 5:16; 22:2**; ^{<61001>}**John 10:1, 2, 10; 15:17**; ^{<40437>}**Acts 4:37**, in fine; ^{<41347>}**Acts 13:47**; ^{<65113>}**Romans 11:13**; ^{<40421>}**1 Corinthians 4:21**, in fine; ^{<471018>}**2 Corinthians 10:18**, in fine; ^{<50116>}**Titus 1:16**, in fine; ^{<40813>}**1 Peter 5:3**.

Mirrors of brass, steel tin, copper, and silver, in use among the ancients, ^{<61312>}**1 Corinthians 13:12**.

μισεω, an important meaning of this word generally overlooked, ^{<21426>}**Luke 14:26**.

Missionary, very remarkable providence in behalf of a, ^{<40460>}**Luke 4:30**.

Mite, a word derived from the French, ^{<41241>}**Mark 12:41**; ^{<42102>}**Luke 21:2**. Its import, *ibid*.

Mithras, human victims offered by the ancient Sabian idolaters in Persia to this idol, ^{<45033>}**Romans 9:33**, in fine.

Mitylene, where situated, ^{<4014>}**Acts 20:14**.

Moderation, definition of this word by Dr. Macknight, ^{<5046>}**Philippians 4:5**.

μοδιος, *Modius*, what, among the Greeks and Romans, ^{<40515>}**Matthew 5:15**.

Mohammed, manner of his death as related by Al Kodai, Abul Feda, and Al Janabi, ^{<41618>}**Mark 16:18**.

Moon, her motion round the earth of a very intricate character,
<81140> **Hebrews 11:40**, in fine.

μωρος, definition of this word in the Etymologicon, <40570> **Matthew 25:2**.

Morosysus, why this tree is so named, <27706> **Luke 17:6**.

Mosaic pavement, some account of the, <61913> **John 19:13**.

Most High, thoughts on the very mysterious character of the counsels and purposes of the, <61136> **Romans 11:36**, in fine.

Motions of the planets, reflections on their wonderful harmony,
<81140> **Hebrews 11:40**, in fine.

Mount of Beatitudes, Maundrell's account of this small elevation,
<10514> **Matthew 5:14**.

Mountain of the precipitation, Maundrell's description of the, <40129> **Luke 4:29**.

Mountain of God, import of this Hebraism, <40162> **Luke 6:12**.

Mourning among the Jews, how long it generally lasted, <61119> **John 11:19**.
 Manner of it as described by Lightfoot, *ibid*.

Mourning women, account of the, among the ancients, who were hired to make lamentations for the dead, <4092> **Matthew 9:32**.

Multimammia, a name of Diana of Ephesus, <44197> **Acts 19:27**.

Mustard - plant, astonishing size to which this herb attains in eastern countries, <40132> **Matthew 13:32**.

Mundus, world, Pliny's definition of this Latin word, <8000> **Hebrews 9:1**.

Murder, the only crime for which a human being should be punished with death, <40150> **Matthew 5:20**.

Murderer, who reputed a, among the ancient Jews, <40304> **Mark 3:4**.

Music, those skilled in it seldom remarkable for piety, <46145> **1 Corinthians 14:15**.

Mutability of human affairs, thoughts concerning the, <50127> **James 1:27**, in fine.

Myra, a city of Lycia, supposed by Grotius to be the same with Limyra, ^{<427b>}**Acts 27:5**.

Myriad, μυριάς, the highest number known in Greek arithmetical notation, ^{<40824>}**Matthew 18:24**. Amount in British sterling of a *myriad* of gold and silver talents, *ibid*. This word often used by the Greeks for any indefinite multitude, ^{<40415>}**1 Corinthians 4:15**.

Mysia, its boundaries, ^{<44167>}**Acts 16:7**.

N

Nain, where situated, according to Eusebius, ^{<40711>}**Luke 7:11**.

Name of the owner, anciently stamped with a hot iron upon the forehead or shoulder of his slave, ^{<66708>}**Revelation 7:3**.

Names given in derision to the people of God often become the general appellatives of religious bodies, ^{<41166>}**Mark 16:6**. Instances produced, *ibid*. Names of the Jewish ancestors formerly continued among their descendants, and why, ^{<43166>}**Luke 1:61**. Calmet's judicious remarks on the difference of names, which so frequently occur in the sacred canon, ^{<40283>}**Acts 9:33**. Representation of names by the numbers contained in them, an ancient custom, ^{<66318>}**Revelation 13:18**.

Naplouse, the ancient Shechem or Sychar, ^{<40016>}**Matthew 10:5**; ^{<43046>}**John 4:5**.

Nard, Calmet's description of this Indian plant, ^{<41148>}**Mark 14:3**.

Nasi, the supreme officer in the Jewish Sanhedrin, ^{<40121>}**Matthew 20:21**; **23:9**.

Nathanael, reasons for supposing this apostle to have been the same with Bartholomew, ^{<40145>}**John 1:45**.

Nativity of our blessed Lord, vast variety of conjectures respecting the period of the, ^{<40118>}**Luke 2:8**. Very unlikely that it took place in the month of December, *ibid*. Julius I. fixed it on the 25th of December, the very day on which the ancient Romans celebrated the feast of their goddess Bruma, *ibid*. What might have moved the pontiff thus to alter the festival of the nativity, *ibid*.

Nativity, account of vulgar era of the, Preface to Matthew. <4010> **Matthew 1:1**.

Nazarene, what meant by this word in its application to our Lord, <4023> **Matthew 2:23**.

Nazareth, where situated, <4043> **Matthew 4:13**.

Neapolis, see *Naplouse*.

Neighbour, what the original word so rendered imported among the Jews, <4054> **Matthew 5:43**; <2109> **Luke 10:29**.

Nemean games, crown won by the victor in the, made of parsley, <4025> **1 Corinthians 9:25**.

Neocorus, νεωκορος, rendered **worshipper**, originally imported **the sweeper of the temple**, <4495> **Acts 19:35**. Afterwards, a title of great distinction assumed by whole cities, *ibid*.

Nesiim, νηαιμ, among the Jews, who, <4021> **Ephesians 1:21**.

νηστις implies a total abstinence from food, <4056> **Matthew 6:16**.

New Birth, doctrine of the, considered, <4310> **John 3:10**.

New Covenant, or **New Testament**, why this appellation is given to that portion of the sacred canon written in the Greek language, Preface to Matthew, <4001> **Matthew 1:1**; <4028> **Matthew 26:28**. Dr. Lardner's observations on the credibility of the Gospel history, <4231> **Acts 28:31**, in fine. Chronological arrangement of the books of the New Testament with the places where written according to Lardner, and the number of chapters and verses in each book, Introduction to the Gospels and Acts, p. 28.

New Moon, method adopted by the ancient Jews of ascertaining the day of the new moon, <4055> **Matthew 26:75**, in fine.

Newton, (**Sir Isaac**) epigram on this great mathematician and philosopher, by one of our best poets, <4630> **1 Corinthians 13:9**.

Nicanor's gate, the east gate of the court where the women were placed for purification after delivery, <4022> **Luke 2:22**.

Nicias, remarkable passage in Thucydides which gives an account of the total overthrow of this Athenian general, ^{<4042>}**Ephesians 4:32**, in fine.

Nicolaitans, account of the doctrines of the, Introduction to the Second Epistle of Peter, ^{<6100>}**2 Peter 1:1**; ^{<6606>}**Revelation 2:6**. Criticism of Michaelis on the name of these people, Introduction to the Second Epistle of Peter, ^{<6100>}**2 Peter 2:1**.

Nicopolis, situation of two towns of this name, ^{<4810>}**Titus 3:10**.

Nidui, or *Niddui*, **ywcn**, the less excommunication among the Jews, ^{<4802>}**John 9:22**; ^{<4612>}**1 Corinthians 16:22**.

Nisus and Euryalus, affecting account of the friendship of, as given by Virgil, ^{<4813>}**John 15:13**.

Northern nations, grand transmigration of, into the Roman territories in the fifth century, ^{<4815>}**Romans 12:15**.

νοσος, import of this word, ^{<4023>}**Matthew 4:23**. In what it differs from **μαλακία**, *ibid*.

Nullis majoribus orti, “sprung from no ancestors,” import of this phrase in Horace, ^{<5078>}**Hebrews 7:3**.

Number of the beast, conjectures respecting the import of this hieroglyphical prophecy, ^{<61318>}**Revelation 13:18**. The *name* of the power or being to which this number has apparently an illusion still involved in the greatest uncertainty, ^{<66107>}**Revelation 11:7**.

Numbered, observations on the Greek word thus rendered, and the ancient custom to which it has an allusion, ^{<4026>}**Acts 1:26**.

Numbers, how represented on the Arundelian marbles, ^{<661316>}**Revelation 13:16**.

Nunc dimittis, Claude’s remarks on this beautiful song, ^{<4125>}**Luke 2:52**, in fine.

Nuptial solemnities of the ancients, account of the, ^{<4082>}**Matthew 8:12**.

O

Oath, inquiry into the spirit and essence of an, <40124> **2 Corinthians 1:24**, in fine.

οχημα ψυχης, and **οχημα οστρακινον**, what, among the Platonists, <40407> **2 Corinthians 4:7**.

Offend, critical inquiry into the import of the Greek word thus rendered in our version, <40529> **Matthew 5:29; 11:6**.

Offensive armour of the ancients, particular description of the, <40613> **Ephesians 6:13**.

οικονομος, or **steward**, who, among the ancients, <40401> **1 Corinthians 4:1**.

οικουμενη, a term by which the land of Judea was commonly expressed, <40211> **Luke 2:1**. Difference in import between **οικουμενη** and **κοσμος**, <40106> **Hebrews 1:6**.

Oil, sanative properties of, <40514> **James 5:14**.

Oil, anointing with, an ancient method of installation to particular offices, <40211> **Luke 2:11**.

Olam, **μλ w[**, inquiry into its general import, <40121> **1 Corinthians 1:20; 2:6**; <40410> **2 Timothy 4:10**; <40106> **Hebrews 2:5**.

abh μλ w[olam haba, the world to come, a phrase applied by the Jews to the days of the Messiah, <40106> **Hebrews 2:5**.

Old wine, what so named among the rabbins, <40159> **Luke 5:39**.

Olive tree, account of the, <45124> **Romans 11:24**.

Olympiads, account of the very celebrated ancient era of the, Preface to Matthew. <40101> **Matthew 1:1**.

Olympic games, description by Epictetus and Horace of the painful preparations those were obliged to go through who contended in these exercises, <40125> **1 Corinthians 9:25**. The crown won by the victor in these games made of the wild olive, *ibid*.

O'M, a mystic emblem of the Deity among the Hindoos, forbidden to be pronounced but in silence, <40168> **Luke 1:68**; <40114> **John 1:14**. How this

emblem is formed, *ibid.* Of the same import among the Hindoos as **hwwhy** *Yehovah* among the Hebrews, *ibid.*

ομοθυμαδον, critical remarks on this Greek word, ^{<400>}**Acts 2:1**.

On, or *Aven*, the famous Heliopolis, three men said to have been sacrificed in this city every day to Juno, ^{<503>}**Romans 9:33**, in fine.

One accord, amazing expressiveness of the Greek word thus rendered, ^{<400>}**Acts 2:1**.

One jot or one tittle, a proverbial expression among the Jews, ^{<058>}**Matthew 5:18**. Its import illustrated by numerous extracts from rabbinical writers, *ibid.*

One thing needful, a phrase in St. Luke's Gospel generally misunderstood, ^{<102>}**Luke 10:42**.

οφειλεται, meaning of this word among the Jews, ^{<130>}**Luke 13:4**. In what it differs from **αμαρτωλοι**, *ibid.*

Opprobrious expressions, how punished among the Gentoos, ^{<052>}**Matthew 5:22**.

οψε, import of this word illustrated by quotations from classical writers, ^{<020>}**Matthew 28:1**.

Oracles of the heathens, the credit given to, formerly so very great that, in all doubts and disputes, their determinations were held sacred and inviolable, ^{<852>}**Hebrews 5:12**.

Oral law of the Jews, what, ^{<052>}**Matthew 15:2**. Finally digested and collected into the book called the Mishneh, *ibid.*

Orbits of the primary and secondary planets not circular, but elliptical, ^{<814>}**Hebrews 11:40**, in fine. The areas which the radius vector of a planet describes being equal in equal times, though the portions of the periphery of its orbit moved through in the same times be unequal a very plain demonstration of the principle of universal gravitation, *ibid.* Great advantage which the northern hemisphere of the earth derives from the higher apsis of the terrestrial orbit being placed near the summer solstice, ^{<814>}**Hebrews 11:40**, in fine.

Ordained, inquiry into the import of the original term thus rendered, ^{<4142>}**Acts 14:23**.

οργυια, definition of, by the Etymologicon, ^{<4272>}**Acts 27:28**. About the quantity of our fathom, *ibid*.

Original sin, doctrine of, ^{<4301>}**Romans 5:1 - 21**, et in fine.

Ormud, the supreme divinity of the ancient Persians, ^{<4315>}**John 1:51**, in fine.

ορφανος, *orphan*, derivation of the word, according to Mintert and others, ^{<4348>}**John 14:18**.

Orphic demonology, classes into which evil spirits were divided, according to the, ^{<4123>}**Matthew 12:43**.

Os Coxendicis, or lower joint of the backbone, singular opinion of the Jews respecting the, ^{<4154>}**1 Corinthians 15:44**.

Osiris, description of a beautiful marble figure of, in the author's possession, ^{<4191>}**Revelation 19:16**.

Oth, *ha*, translated sign, inquiry into its import, ^{<4341>}**Romans 4:11**.

οτι has sometimes the import of **διοτι**, ^{<4377>}**Luke 7:47**.

ου πας a Hebraism for **ουδεις**, ^{<4072>}**Matthew 7:21**. Examples of a similar idiom in Roman writers, *ibid*.

Outer darkness, its literal and metaphorical acceptations, ^{<4082>}**Matthew 8:12**.

Outer man, import of this phrase, ^{<4084>}**1 Peter 3:4**.

Ovens in the East heated with dry straw, withered herbs, and stubble, ^{<4050>}**Matthew 6:30**.

Ox - goad of Palestine and Syria, description of the, ^{<4073>}**Judges 3:31**, in fine; ^{<4095>}**Acts 9:5**. The ox - goad appears to have been known in the time of Homer, *ibid*.

Oxygen, a constituent part of water, ^{<61310>}**2 Peter 3:10**. In what proportion oxygen exists in matter as to its weight and volume, *ibid*.

P

Paganism, brief sketch of the rapid decline of, in the Roman empire in the fourth century, ^{<6139>}**Revelation 12:9**.

παγίς, signification of this word, ^{<5089>}**1 Timothy 6:9**.

παιδαγωγός, *Pedagogue*, who among the ancient Greeks, ^{<4045>}**1 Corinthians 4:15**. In what the **παιδαγωγός**, *pedagogue*, differed from the **διδασκαλός**, *teacher*, *ibid*.

παιδια, a term of familiarity and affectionate kindness, ^{<4210>}**John 21:5**.

παίζειν, import of this word, as used by the apostle, ^{<4607>}**1 Corinthians 10:7**.

παλιγγενεσία, import of this term in the Pythagorean philosophy, ^{<4092>}**Matthew 19:28**.

Palinurus, death of, as related by Virgil, a very remarkable example, showing the notions the heathens entertained respecting vicarious atonement, ^{<4315>}**John 11:51**.

Palsy, definition of this disorder, ^{<4094>}**Matthew 4:24**. In general incurable, except in its slighter stages, *ibid*.

Pamphilia, the same with the modern Caramania, ^{<44210>}**Acts 2:10**.

Panegyric, **πανηγυρικός λόγος**, origin of this phrase, ^{<58122>}**Hebrews 12:23**.

Papal power, brief sketch of the amazing extent of the, before the Reformation, ^{<61315>}**Revelation 13:15**.

Paphos, account of, ^{<44306>}**Acts 13:6**.

παπα τούς ποδας, *at the feet*, several quotations from classic writers to show that this phrase is often used in the sense of **πλησιον**, *near*, ^{<44218>}**Acts 22:3**.

Parable, its derivation and general definition, ^{<40303>}**Matthew 13:3**. In what *parable* differs from *fable* and *similitude*, ^{<40358>}**Matthew 13:58**, in fine.

Parabolic writing, dissertation on the nature and use of, ^{<40358>}**Matthew 13:58**, in fine.

Paradise, its derivation and import, <223B> **Luke 23:43**. Notions of the Mohammedans respecting paradise, <471204> **2 Corinthians 12:4**.

παρακαλεω, derivation and import of this term, <40504> **Matthew 5:4**.

παρακλητος, *Paraclete*, why this name is given to the Holy Ghost, <31416> **John 14:16**.

Parallax, the import of this astronomical term, illustrated by a diagram, <50127> **James 1:27**, in fine.

Paranymph, observations on the office of the, <4033> **John 3:36**, in fine.

Parents laying up property for their offspring, under what limitations this is proper among those professing Christianity, <471215> **2 Corinthians 12:15**.

Parnas, **σνρρ**, a sort of deacon in the Jewish Church, <4060> **Acts 6:4**. Derivation of the word, *ibid*.

Paronomasia, or *play upon words*, instances of, <41723> **Acts 17:23**; <4060> **1 Corinthians 6:1**; <57010> **Philemon 1:2**.

παρθενος, rendered *virgin*, signified among the Greeks an unmarried person of either sex, <40725> **1 Corinthians 7:25**.

Parthia, where situated, <4019> **Acts 2:9**.

πασχα, a very improper rendering of this word pointed out, <41214> **Acts 12:4**.

Paschal Cycle, or *Dionysian Period*, account of the, Preface to Matthew. <00101> **Matthew 1:1**.

Passover, a Jewish festival, whence so named, <40612> **Matthew 26:2**. The question considered whether our Lord ate the passover before he suffered, <40375> **Matthew 26:75**, in fine. Citation from the tract *Pesachim* to show that the Jews, in eating the passover, did it to represent the sufferings of the Messiah, <42219> **Luke 22:19**.

Patara, a seaport of Syria, <42101> **Acts 21:1**.

Patmos, account of this island of the AEgean sea, <6010> **Revelation 1:9**. Its present appellation, *ibid*.

πατραλωσης, derivation and import of this word, <50109> **1 Timothy 1:9**.

πατριάρχης, *patriarch*, two etymologies of this word, ^{<8070>}**Hebrews 7:4**.

Patriciate of the Romans, what, ^{<66710>}**Revelation 17:10**.

Paul, **παυλος**, whence this name of the great apostle of the Gentiles is derived, according to Jerome and Hesychius, ^{<4139>}**Acts 13:9**. Another conjecture, *ibid*. Remarks on the method adopted by St. Paul of quoting Scripture, ^{<5102>}**Romans 10:21**, in fine. Citations from Nicephorus and others respecting the personal appearance of this apostle, ^{<4710>}**2 Corinthians 10:10**. Observations on the very extraordinary circumstances with which his conversion was accompanied, ^{<4093>}**Acts 9:43**, in fine. Manner of his death extremely uncertain, ^{<4281>}**Acts 28:31**. What is said by Eusebius and others upon this subject not to be depended upon, *ibid*. Eminent men who were contemporary with St. Paul, Chronological Notes at the commencement of 2 Corinthians, ^{<4701>}**2 Corinthians 1:1**.

Peace, remarkable saying of the rabbins relative to, ^{<0102>}**Matthew 10:12**. Very extensive meaning of the Hebrew word thus rendered, *ibid*. Its definition and various significations, ^{<50107>}**Romans 1:7**.

πειρασμος, its derivation and import, ^{<0613>}**Matthew 6:13**.

πελεκυς, or *Bipen*, a sort of battle - axe, with double face, one opposite to the other, ^{<80613>}**Ephesians 6:13**.

Pella, remarkable for being the place whither the Christians retired from the desolating sword of the Roman army, ^{<02413>}**Matthew 24:13, 16, 20**; ^{<00418>}**1 Peter 4:18**. Citation from Eusebius and Epiphanius, in which this wonderful interposition of Providence in behalf of the primitive Christians is stated, ^{<8109>}**Hebrews 10:39**, in fine.

Pella, **πελτη**, account of this species of shield used by the ancients, ^{<80613>}**Ephesians 6:13**.

Penal wheel of the Greeks, account of the, ^{<50816>}**James 3:6**.

Penny, the daily wages in this country, in the fourteenth century, of cornweebers or haymakers, without meat, drink, or other courtesy, demanded, ^{<4012>}**Matthew 20:2**.

Pentecost, feast of, why instituted, ^{<44001>}**Acts 2:1**.

Perdition, or *destruction*, personified, <B1712>**John 17:12**. Terrible description of perdition by one of our best poets, <A0812>**Matthew 8:12**.

Perfection, Christian, doctrine of, stated and defended, <A0548>**Matthew 5:48; 6:10**; <A21710>**Luke 17:10**; <S0601>**Hebrews 6:1**.

Pergamos, account of this ancient town of Mysia, <A0611b>**Revelation 1:11**.

περικεφαλαια, the **helmet**, some account of this species of armour among the ancients, <S0613>**Ephesians 6:13**.

Peripatetics, a very famous sect of philosophers, founded by Aristotle, <A41718>**Acts 17:18**.

περιψημα, this word improperly rendered in our version, <A0413>**1 Corinthians 4:13**. Heathen custom to which the apostle alluded in applying this term to himself and his fellow labourers, *ibid*.

Peroun, or *The Thunderer*, a divinity of the ancient Slavi, to whom human victims were offered, <S0933>**Romans 9:33**, in fine.

Persian versions of the Gospels, account of the, Introduction to the Gospels and Acts, p. 20., &c. Some quotations from the Persian version in the London Polyglot to show its Catholic origin, *ibid*.

Perverse, Kypke's definition of the original term thus rendered, <A01717>**Matthew 17:17**.

Peshito, the, some account of this celebrated Syriac version of the New Testament, Introduction to the Gospels and Acts, p. 22.

Pestis, how figuratively used by the ancients, <A4416>**Acts 24:5**.

Peter, import of this name, <A01618>**Matthew 16:18**; <A0962>**Luke 9:62**, in fine; <B0142>**John 1:42**. Peter's denial and fall illustrated by a fact in the English martyrology, <B1338>**John 13:38**, in fine. Farther observations on Peter's denial of our Lord, <B1827>**John 18:27**. Thoughts on the prevarication of Peter, mentioned by the apostle Paul, <A021>**Galatians 2:21**, in fine. Biographical sketch of this apostle, Preface to the Epistles of Peter. <A0101>**1 Peter 1:1**.

Peter, Epistles of, inquiry into their authenticity, Preface to the Epistles. <A0101>**1 Peter 1:1**. Mr. Hallet's arguments to show that these apostolical letters were addressed to Gentile converts, and not to the Jews, *ibid*. The

Babylon mentioned at the close of the First Epistle to be literally, and not mystically, understood, *ibid.*

Peter's supremacy, Romish doctrine of, a fable, <01618> **Matthew 16:18**.

Petronius Arbiter, citation from, very similar to a passage in Isaiah and the First Epistle to the Corinthians, <46532> **1 Corinthians 15:32**.

Phalarica or *Falarica*, why so named, <80616> **Ephesians 6:16**.

Pharisaic pride, genuine specimen of, <21812> **Luke 18:12**.

Pharisees, some account of this ancient Jewish sect <40307> **Matthew 3:7; 16:1**. Derivation of the name, *ibid.*

φατης, meaning of this word according to Wetstein, <8337> **Luke 2:7**.

φελωνης, rendered *cloak*, probably means a *bag* or *portmanteau*, <50413> **2 Timothy 4:13**.

Phenomena, Astronomical, see *Astronomical Phenomena*.

Phetirath Mosheh, substance of a very ridiculous legend in the, relative to the dispute of Michael and the devil, concerning the great Jewish lawgiver, Preface to Jude. <60101> **Jude 1:1**.

Philadelphia, a city of Natolia, now called *Alahshekir*, <60111> **Revelation 1:11**.

Philemon, Epistle to, reason which moved the apostle to write this letter, Preface to Philemon. <50101> **Philemon 1:1**. General observations on the great excellences of this epistle, <50125> **Philemon 1:25**, in fine.

Philip the apostle, some account of, <80143> **John 1:43**.

Philippi, a town of Macedonia, remarkable for two great battles, <44612> **Acts 16:12**. Preface to Philippians. <50101> **Philippians 1:1**.

Philippians, Epistle to the, when it was written, Preface to the Epistle. <50101> **Philippians 1:1**. Style of the epistle, *ibid.*

φιλοσοφος, probable origin of this word, <80515> **Ephesians 5:15**.

Philoxian version, some account of this translation of the New Testament into the Syriac tongue, Introduction to the Gospels and Acts, p. 22.

Phlegon, citation from this writer, in which it is thought there is an allusion to the preternatural darkness at the time of our Lord's crucifixion, ^{<4074>}**Matthew 27:45**.

Phocion, remarkable saying of the wife of this celebrated Athenian general on receiving a visit from a lady who was elegantly adorned with gold and jewels, and her hair with pearls, ^{<4004>}**1 Peter 3:4**.

Phoenicians and Canaanites, these names frequently confounded in the Septuagint, ^{<40152>}**Matthew 15:22**.

φύσει, rendered *by nature*, according to Suicer frequently imports *certainly, truly*, ^{<41216>}**Romans 2:16**. It also frequently signifies the *natural birth, family* or *nation* of a man, a sense of the word illustrated by citations from Josephus, Chrysostom, and others, ^{<40215>}**Galatians 2:15**. Dr. Macknight's observations on the various acceptations of this word, ^{<40218>}**Ephesians 2:3**.

Phylacteries, particular account of the, ^{<40215>}**Matthew 23:5**. Description of one in the author's possession, *ibid*.

Physiognomist, remarkable anecdote of a, ^{<41009>}**1 John 3:9**.

Pillar and ground of the truth, variety of opinions relative to the import of this apostolical expression, ^{<5015>}**2 Timothy 3:15**.

Pillars of the world, men of great eminence and importance were so named among the Jews, ^{<4009>}**Galatians 2:9**.

πινακιδιον, meaning of this word illustrated by a passage from Shaw's Travels, ^{<4016>}**Luke 1:63**.

Pipes anciently used by the Jews in times of calamity, ^{<4092>}**Matthew 9:32**.

πιπτω, quotations from Homer, in which this word imports *to be slain*, ^{<5112>}**Romans 11:12**.

Publasara of the Islandic, who, ^{<4092>}**Matthew 9:32**.

Pisidia, situation of this province of Asia Minor, ^{<41314>}**Acts 13:14**. Four languages anciently spoken in this district according to Strabo, viz., the *Pisidian*, the *Solyman*, the *Greek*, and the *Lydian*, ^{<44415>}**Acts 14:15**.

Plaiting the hair, observations on the manner of, among the ancients, <4018> **1 Peter 3:3**.

Platina, the heaviest of all the metals, <40125> **1 Peter 1:25**, in fine. But recently known to Europeans, *ibid*. Its specific gravity, *ibid*.

Plautus, citation from, very similar to a saying of our Lord, <421234> **Luke 12:34**.

Pleasure - takers and *voluptuaries*, saying of Seneca respecting, <50106> **1 Timothy 1:6**.

πλησιον, its meaning among the Hellenistic Jews, <40154> **Matthew 5:43**; <2119> **Luke 10:29**.

Pliny, epistle of, to his friend Sabinianus in behalf of his manumitted slave who had offended him, <50125> **Philemon 1:25**, in fine. Pliny's second letter to Sabinianus, in which he expresses his obligation for the successful issue of the preceding, *ibid*.

Plutarch, remarkable passage in the *Conjugalia Precepta* of, very similar to a saying of St. Peter, <4018> **1 Peter 3:3**.

πνεω, a frequent acceptation of this word in classical writers, <4400> **Acts 9:1**.

πνευμα, in what this word differs in import from ψυχη, <31623> **1 Thessalonians 5:23**.

πολιτευμα, rendered *conversation*, properly signifies *citizenship* or *civil rights*, <3033> **Philippians 3:20**.

πολυμαστος, an epithet of the Ephesian Diana, <441927> **Acts 19:27**.

Pompey, how he was enabled to take Jerusalem, <40121> **Matthew 12:2**.

Pontius Pilate, Roman governor of Judea in the reign of Tiberius, <4270> **Matthew 27:2**. Deposed by the emperor on account of his great cruelties to the Samaritans, and banished to Vienne in Dauphiny, *ibid*. His tragical end, *ibid*.

Pontus, formerly a very powerful kingdom of Asia, <4403> **Acts 2:9**. Its boundaries, *ibid*.

Popish bishops, remarkable saying of the, in the time of Mary I., queen of England, respecting the then recent art of printing, <4454> **Acts 5:40**.

Popliteal artery, great weight raised by the action of the, <81140> **Hebrews 11:40**, in fine.

Popular fame, remarkable example of the great fickleness of, <44149> **Acts 14:19**.

Porch or *portico* of Solomon, account of the, <43102> **John 10:23**.

Portents, fearful, see *Fearful portents*.

Pound, great impropriety of thus rendering the original word, pointed out, <21913> **Luke 19:13**.

Power, might and energy, in what these words differ in import, <40119> **Ephesians 1:19**.

Praetorium, a place of judicature among the Romans, why so named, <40777> **Matthew 27:27**; <41838> **John 18:28**.

Praise, ascription of **seven** species of, to the Lamb, a rabbinism, <46512> **Revelation 5:12**. This illustrated by a remarkable passage in the Sephir Rasael, *ibid*. Seven kinds of praise ascribed to God, which are nearly the same with those ascribed to the Lamb, and a very illustrious proof of the essential Divinity of Jesus Christ, <46512> **Revelation 5:12; 7:12**.

Prayer, observations on, <40015> **Matthew 6:5; 7:8; 9:18; 14:23; 15:22; 18:19**; <40013> **Matthew 20:33**; <41105> **John 11:5; 12:32**; <40114> **Acts 1:14; 4:31; 10:2**; <41827> **Romans 8:27**; <40018> **1 Timothy 2:8**; <41019> **Hebrews 10:19**. Jewish superstition relative to the place or places where prayer could be legally offered, <40018> **1 Timothy 2:8**. In what light prayer to God is viewed by the Mohammedans, <40516> **Matthew 6:16**. Distinction between *prayer* and *supplication*, <40114> **Acts 1:14**.

Prayer for all secular governors the constant practice of Christians, <40012> **1 Timothy 2:2**. Sayings of Cyprian, Tertullian, and Origen on this subject, *ibid*.

Prayers, hours of, among the Jews, <40010> **Acts 3:1**. By whom appointed, in the opinion of the rabbins, *ibid*.

Predestination, unconditional, to eternal life and to eternal death, cannot be supported by the example of God's dealings with Jacob and Esau, or their posterity, <40024> **Matthew 6:24**; <45912> **Romans 9:12**; &c., et in fine

<5083> **Romans 9:33**, <81217> **Hebrews 12:17**. See also, upon the doctrine of unconditional predestination, <4138> **Acts 13:48**; <5089> **Romans 8:39**, in fine; <70216> **2 Corinthians 2:16**; <5005> **Ephesians 1:5**; <50104> **1 Thessalonians 1:4**; <8006> **Hebrews 4:6**; <6102> **1 Peter 1:2**; <6102> **1 John 2:2**.

Prefect, or **overseer**, of the mountain of the temple, plain allusion to the office of the, <6165> **Revelation 16:15**.

Preference given to one thing beyond another usually expressed in the sacred canon by an *affirmation* of that which is preferred, and a *negation* of that which is contrary to it, <6017> **1 Corinthians 1:17**. An example produced, *ibid*.

Preparation for the Sabbath, when it commenced, <6193> **John 19:31**.

Presbyters or *elders* of the primitive Christian Church, who, <4207> **Acts 20:17**. The **επισκοποι** or *bishops* anciently selected from the presbyters, *ibid*.

Presbytery, **πρεσβυτεριον**, all who held offices in the Christian Church at Lystra collectively so named, <5457> **1 Timothy 5:17**.

Presumption, observations on this vice, <4063> **Matthew 26:33**.

Presumption on a precarious life, curious rabbinical relation in which this is very strongly reprov'd, <5043> **James 4:13**. Another anecdote to the same effect from the Gulistan of Saady, <5047> **James 4:17**, in fine.

Prices of labour, provisions, and clothing, in this country in the *fourteenth* century, <4102> **Matthew 20:2**.

Pride, nothing more hateful in the sight of God, <4232> **Matthew 23:12**.

Priest, derivation and original acceptance of this term, <4207> **Acts 20:17**.

Priestley (Revelation **Dr.**) his observations on the *genuineness* of the Apocalypse, <6221> **Revelation 22:21**, in fine.

Priests, customary among the Jewish, according to the Talmud, to divide the different functions of the sacerdotal office by lot, <3010> **Luke 1:9**.

Primitive fathers, alphabetical list of the, referred to in the various readings, quoted occasionally in these notes, with the times in which they

were born, flourished, or died, Introduction to the Gospels and Acts, p. 25., &c.

Primogeniture, rights generally supposed to have been attached to, in ancient times, ^{<81216>}**Hebrews 12:16**.

Principes, who, among the Romans, ^{<4089>}**Matthew 8:9**.

Principles which the author of this Commentary, on carefully reading and studying the sacred writings finds unequivocally revealed there, Conclusion of the Notes on the New Testament. ^{<62221>}**Revelation 22:21**, in fine.

Proconsul, see *Propraetor*.

Prodigal Son, Quesnel's reflections on the parable of the, ^{<21532>}**Luke 15:32**, in fine.

προδρομος occurs only once in the New Testament, ^{<81630>}**Hebrews 6:20**. Its import, *ibid*.

Profane, whence derived, ^{<54010>}**1 Timothy 1:9**; ^{<81216>}**Hebrews 12:16**.

Projectile forces of the planets, satellites, and comets, what, ^{<81140>}**Hebrews 11:40**, in fine. The harmonious adjustment of the projectile force of a planet to its gravitation, or the sun's attraction; or, in other words, the balancing of the centrifugal and centripetal forces in such a manner as to cause the planet to describe an ellipse little differing from a circle; a very strong evidence of the being of a God, *ibid*. Quantities of projectile force necessary to be impressed on a planet, or other celestial body, to cause it to move in a circle, ellipsis, parabola, and hyperbola, *ibid*.

Prophecies of Enoch, this work a most manifest forgery, Preface to Jude. ^{<6010>}**Jude 1:1**. See also ^{<60114>}**Jude 1:14**.

Prophet, what this word imports in different parts of the sacred oracles, ^{<40104>}**Matthew 10:41**; ^{<20167>}**Luke 1:67; 2:36**; ^{<51216>}**Romans 12:6**.

προφητεια, *Prophecy*, apostolic definition of this Greek word, ^{<61473>}**1 Corinthians 14:3**.

Propraetor and *Proconsul*, distinction between the, ^{<41307>}**Acts 13:7**.

προσαγορευομαι synonymous with **αρπαζομαι**, according to Hesychius, ^{<8080>}**Hebrews 5:9**.

Proselytism, four conditions of, among the ancient Jews, <41084> **Mark 8:34**.

Proseucha, among the Jews, what, <441613> **Acts 16:13; 17:1; 21:5**.

προσευχη, derivation and import of this word; <41085> **Matthew 6:5**. In what it differs from **δησις**, <44014> **Acts 1:14**; <40618> **Ephesians 6:18**.

προσευχη του θεου, the import of this phrase illustrated by numerous citations from sacred and profane writers, <40612> **Luke 6:12**.

Prostaphaeresis Orbis of Ptolemy, what, <50127> **James 1:27** in fine.

Prostration on a religious account, and before great men, how performed in Hindostan, <41012> **Matthew 2:2**. Prostrations to superiors common in all Asiatic countries, <44025> **Acts 10:25**; <66910> **Revelation 19:10**. Reason why the act of prostration was refused by the angel of the Apocalypse, <66910> **Revelation 19:10; 22:8**.

πρωτος, **Chief**, the title of the Roman governor of the ancient Maltese, <42807> **Acts 28:7**.

Providence, general and particular, doctrine of <41019> **Matthew 10:29, 30**; <6054> **John 4:54** in fine. A popular saying of one of our best poets upon this subject shown to be a direct contradiction to the words of our Saviour, <41033> **Matthew 10:30**. Observations on the economy of Divine Providence, <44107> **Acts 10:17; 14:17; 23:35**, in fine.; <44731> **Acts 27:31**.

Prudence, definition of, by Sir William Temple, <40108> **Ephesians 1:8**.

Prutah, the smallest coin among the Jews, <41635> **Matthew 5:26**; <41124> **Mark 12:42**. Its weight, <41636> **Matthew 5:26**.

ψηλαφωμενον, ορος, import of this phrase, <581218> **Hebrews 12:18**.

ψηφος λευκη, and **ψηφος μελαινη**, of the ancients, what, <61217> **Revelation 2:17**.

ψυχη, in what this word differs in import from **πνευμα**, <31723> **1 Thessalonians 5:23**.

Ptolemais, a seaport of Galilee, <42107> **Acts 21:7**. Its ancient appellation, *ibid*.

πτωχος, derivation of this word, <41065> **Matthew 5:3**.

Public worship, times of among the Turks, proclaimed from the housetops
 <4017> **Matthew 10:27**. Observations on the great importance of a strict
 attendance to public worship among Christians, <4046> **Luke 4:16**; <4014> **John**
20:24; <4019> **Hebrews 10:39**, in fine.

Publicans, who, among the Jews, <4054> **Matthew 5:46**. Their character,
 ibid. Remarkable saying of Theocritus respecting these Roman officers,
 ibid.

Pulsation of the heart, natural cause of the unknown, <4814> **Hebrews**
11:40, in fine.

Punic language, remarkable specimen of the, as copied from a square
 stone discovered in Malta in the last century; with Sir W. Drummond's
 translation, <4201> **Acts 28:1**.

Purgare, a peculiar meaning of this word in Horace. <4312> **John 15:2**.

Purgation of the Temple by our Lord, whether performed once or twice,
 <4314> **John 2:14**.

Purgatory, doctrine of, in the Romish Church, whence it originated,
 <4081> **Matthew 3:11**. Inquiry into the import of a saying of St. Paul, which
 the Romanists have applied to the fire of purgatory, <4015> **1 Corinthians**
3:15.

πυρουσθαί, import of this word illustrated by a curious story from the
 rabbinical tract Kiddushin, <4070> **1 Corinthians 7:9**.

Purple Island, citation of a very remarkable passage from this poem of
 Phineas Fletcher respecting the conversion of a soul to God, <4381> **John**
8:12.

Puteoli, a town of Naples, now called Pozzuoli, <42813> **Acts 28:13**. Two
 etymologies of its name given by Varro, ibid. Famous for the temple of
 Jupiter Serapis, and for the remains of Cicero's Villa, ibid. Present
 condition of Puteoli, ibid.

πυθαγορειοι, *Pythagoreans*, in what they differed from **πυθαγορισταί**,
Pythagorists, <4081> **Acts 6:1**.

Pythian games, crown won by the victor in the, made of laurel, <4025> **1**
Corinthians 9:25.

Pythius, why this epithet was given to Apollo, ^{<441616>}**Acts 16:16**.

Pytho, in the heathen mythology, what, ^{<441616>}**Acts 16:16**.

Q

Quadragesima, different opinions concerning the meaning of this word, ^{<40915>}**Matthew 9:15**.

Quadrans, the fourth part of the Roman as, ^{<42110>}**Luke 21:2**. In Plutarch's time the smallest piece of brass coin in use among the Romans, *ibid*.

Quadratus, a Christian apologist of the second century, ^{<5042>}**2 Timothy 4:22**, in fine.

Quaker, thoughts concerning the affirmation of a, in a court of judicature, ^{<70124>}**2 Corinthians 1:24**, in fine.

Quarles's homely rhymes on the wife's usurpation of the authority of her husband, ^{<4862>}**Ephesians 6:22**.

Quaternion, what, ^{<44124>}**Acts 12:4**.

Quick, derivation and import of this Old English word, ^{<441042>}**Acts 10:42**.

Quotations, how made in the New Testament from the Old, according to Surenhusius, Gusset, Wolf, Rosenmuller, and others, ^{<41023>}**Matthew 2:23**.

R

Rabbi, a title of dignity among the Jews, ^{<41237>}**Matthew 23:7**. In what it differs from *Rabh*, and *Rabban*, *ibid*.

Raca, its derivation and import, ^{<41622>}**Matthew 5:22**. Citations from rabbinical writers to show how this word was used by the ancient Jews, ^{<40548>}**Matthew 5:48**, in fine.

Raging waves of the sea, foaming out their own shame, explanation of this very elegant metaphor, ^{<60113>}**Jude 1:13**.

Rahab, the angel of the sea, according to the rabbins, ^{<66115>}**Revelation 16:5**.

Raiment, shaking of the, what it imported among the ancient Jews, ^{<01014>}**Matthew 10:14**; ^{<41816>}**Acts 18:6**.

Rain, times of the *former* and *latter*, ^{<4046>}**Luke 4:26**.

Rakia, [yqr, translated *firmament*, the *second* heaven, according to the rabbins, ^{<4712>}**2 Corinthians 12:2**. The lowest of the *three* heavens that can be legitimately deduced from the sacred records, *ibid*.

Ramayuna, account of this sacred book of the Hindoos, ^{<4093>}**Romans 9:33**, in fine.

Raphael's cartoon of Paul preaching at Athens, particular description of, by Mr. Thomas Holloway, ^{<4473>}**Acts 17:34**, in fine.

Reapers, an appellation given by the Jews to their rabbins, ^{<4087>}**Matthew 9:37**.

Receipt of custom, the place where the taxes levied by the Romans of the Jews were collected, ^{<4099>}**Matthew 9:9**.

Reconciliation, apostolic doctrine of, ^{<4302>}**John 20:23**.

Regular clergy, astonishing influence of this branch of the papal hierarchy in the dark ages, ^{<6132>}**Revelation 13:12**.

Relics, Romish doctrine concerning, ^{<44615>}**Acts 5:15**.

Religion, definition of, by Cicero and Lactantius, ^{<50127>}**James 1:27**. Distinction between *religion* and *superstition*, *ibid*. Definition of true religion, ^{<50127>}**James 1:27**.

Religious persecution, very sensible observations of Dr. Dodd on the absurdity and wickedness of, ^{<4245>}**Luke 14:35**, in fine.

Remphan, or *Rephan*, conjectures concerning this ancient object of idolatry, ^{<40743>}**Acts 7:43**.

Rents of a farm, payment of the, in kind, an ancient custom in most nations, and still prevailing in the Highlands of Scotland, and in some other places, ^{<42134>}**Matthew 21:34**.

Repentance, genuine, what essential to, ^{<4086>}**Matthew 3:6**.

Repetitions in civil and religious supplications common among the ancient Greeks and Romans, and even among the primitive Christians, ^{<40107>}**Matthew 6:7**. The Mohammedans also remarkable for vain repetitions,

of which an example is produced, *ibid.* Citation from the *Heautontimorumenos* of Terence in which this heathen practice is very strongly ridiculed, *ibid.*

Represent, or *signify*, this expressed in the Hebrew, Chaldee, and Chaldaeo - Syriac languages by the substantive verb, ^{<4036>}**Matthew 26:26.**

Reprobation, unconditional, doctrine of, demonstrated to be a lie against all the attributes of Deity, ^{<4071>}**Matthew 7:11; 22:12;** ^{<6102>}**John 10:27; 11:33; 12:39;** ^{<4216>}**2 Corinthians 2:16; 13:5;** ^{<6185>}**1 Peter 3:15;** ^{<6189>}**2 Peter 3:9.**

Reshith Chocmah, citation of a passage from this treatise very similar to our Lord's parable of the ten virgins, ^{<4251>}**Matthew 25:1.**

Resipiscentia, why repentance was so named by the Romans, ^{<4082>}**Matthew 3:2.**

Respect of persons, good rabbinical saying concerning, ^{<4069>}**Ephesians 6:9.**

Restitution of all things, inquiry into the import of this phrase as employed by St. Peter, ^{<4421>}**Acts 3:21.** This phrase, as used by our Lord, gives not the least countenance to the doctrine entertained by some that the punishment of the wicked in a future state of existence shall be of a limited duration, ^{<4071>}**Matthew 17:11.**

Resurrection of the dead, doctrine of the, a popular and common doctrine among the Jews long before the advent of our Lord, ^{<4042>}**Matthew 14:2;** ^{<4218>}**Luke 20:38, 47,** et in fine; ^{<6113>}**John 11:34;** ^{<5010>}**2 Timothy 1:10.** Analysis of St. Paul's argument relative to the doctrine of a general resurrection, ^{<4650>}**1 Corinthians 15:1,** in principio.

Revelation, or *Apocalypse*, Dr. Lardner's inquiry into the authenticity of this book of the sacred canon, Introduction to the Revelation.

^{<6010>}**Revelation 1:1.** Various opinions concerning, the time in which it was written, *ibid.* Great uncertainty as to the writer of the *Apocalypse*; and the arguments of Dr. Lardner, who defends the generally received opinion of the Church, not satisfactory, *ibid.* The very elevated style of this book, so totally dissimilar from that of St. John's accredited works, a sufficient demonstration that it is not the production of this apostle, unless we could suppose that the words as well as the matter were inspired, a point which

we have not conceded in examining the claims to authenticity of any of the other books of holy writ, *ibid.* But its want of authenticity of no consequence to the Church provided its genuineness be admitted, Preface to the Revelation. Different plans upon which the Revelation has been attempted to be explained, *ibid.* The scheme of Signor Pastorini, *ibid.*; of Wetstein, *ibid.*; and of Protestants in general, *ibid.* Eichorn's singular scheme, *ibid.* Mr. Lowman's scheme and order of the Apocalyptic visions, **Revelation 22:21**, in fine. Conjecture concerning the design of the Apocalypse, Preface to the Revelation. **Revelation 1:1**. Rabbinical character of its phraseology and imagery, **Revelation 4:8**. Observations of Graserus on the insuperable difficulties which present themselves in this book of sacred hieroglyphics, a sentiment in which the writer of this commentary most heartily concurs, Preface to the Revelation. **Revelation 1:1**. A most solemn and awful warning relative to the words of the **prophecy** of this book. If any man have an ear, let him hear, **Revelation 22:18, 19**.

Revolutions, periodic and sidereal, of the sun, moon, and planets. Observations on Kepler's famous discovery that the mean distances of the planets from the sun are in subsesquialteral geometrical proportion to their periodic revolutions, **Hebrews 11:40**, in fine.

Rhegium, a city and promontory in Italy, now called Reggio, **Acts 28:13**. Why so denominated, *ibid.*

Rhodes, an island of the Mediterranean, **Acts 21:1**.

Rich man, in the apostolic sense of the term, **1 Timothy 6:9**. Sense in which our Lord is to be understood when he asserted the extreme difficulty of a rich man's entering into the kingdom of heaven, **Matthew 19:25**.

Right hand consecrated by the ancients to Faith, **Matthew 17:14**. Metaphorical acceptance of this term among the rabbins, **Matthew 25:33**. Giving the right hand to another formerly a mark of confidence, friendship, and fellowship, **Galatians 2:9**. In eastern countries the highest favourite of the king, sits on the right hand of the throne, **Hebrews 1:3**.

Righteousness of God, God's method of saving sinners by faith in Christ, see **Romans 3:20 - 26**.

Rights of God and Caesar defined, **Matthew 22:16 - 21**.

Roman armies, how anciently recruited, <1016> **Matthew 20:16**.

Roman calendar, observations on the progressive improvement of the, from the days of Romulus, about 730 years before Christ, to the present time, <5167> **Romans 16:27**, in fine.

Roman Catholic monarchies, enumeration of the, at the commencement of the Reformation, <61716> **Revelation 17:16**.

Roman census, see *Census of the Romans*.

Roman citizen, great privileges of a, in the apostolic age, <41637> **Acts 16:37; 22:29; 25:11**.

Roman consuls, table of, for one hundred and seven years (from B. C. 6 to A. D. 100,) with the times in which these magistrates ruled, reduced to the years of seven different epochs, Table II. at the end of the Acts. <4231> **Acts 28:31**, in fine.

Roman infantry, how divided and subdivided, <1089> **Matthew 8:9**.

Roman law and government, remarks on the grand principle of the, “to condemn no man unheard, and to confront the accusers with the accused,” <42516> **Acts 25:16, 27**, et in fine.

Roman women, Tertullian’s description of their superstitions and idolatrous practices during pregnancy, <60714> **1 Corinthians 7:14**.

Romans very jealous of their national worship, <41621> **Acts 16:21**.

Romans, Epistle of Paul to the, its object excellently shown by Dr. Paley to be, to place the Gentile convert upon a parity of situation with the Jewish, in respect of his religious condition, and his rank in the Divine favour, Preface to Romans. <80101> **Romans 1:1**. Various opinions respecting the language in which this epistle was originally written, *ibid*. Copious extract from Dr. Taylor’s Key to the Apostolic Writings, in which St Paul’s principal design in writing his Epistle to the Romans is very luminously set forth, *ibid*. In this extract the following subjects are discussed: - The original and nature of the Jewish constitution of religion. The peculiar honours and privileges of the Jewish nation, while they were the peculiar people of God, with an explication of the terms by which these honours are expressed. Reflections on the Jewish privileges and honours. The Jewish peculiarity not prejudicial to the rest of mankind, the Jewish economy

being established for the benefit of the world in general. The Jewish peculiarity to receive its perfection from the Gospel. The particular honours and privileges of Christians, with an explanation of the terms by which they are expressed. Reflections on the honours and privileges of the Christian Church. All the grace of the Gospel is dispensed to us all, in, or through Christ. Irresistible conclusion from an harmonious union of all the arguments employed in the discussion of the preceding topics. General survey of the Epistle to the Romans. The three grand divisions into which the Epistle to the Romans is naturally divisible, the Preface, the Tractation, and the Peroration or Epilogue, ^{<45010>}**Romans 1:1**, in principio.

Rome at present exhibits but a very faint image of its former magnificence, ^{<42814>}**Acts 28:14**. Its population in 1709; and the number of bishops, priests, monks, nuns, courtezans, Jews, and Moors, at the time of that census, *ibid*.

Romish Church, observations relative to the doctrines of the, ^{<51627>}**Romans 16:27**, in fine; ^{<610816>}**2 Peter 3:16**.

Romish hierarchy, amazing influence of the, in the dark ages, ^{<61312>}**Revelation 13:12**. Account of its two grand divisions the *regular* and *secular* clergy, *ibid*.

Root of bitterness, a Hebraism for *a poisonous plant*, ^{<81215>}**Hebrews 12:15**.

Rough garments of the ancient prophets, some account of the, ^{<8137>}**Hebrews 11:37**.

Ruler of the Jews, a member of the grand Sanhedrin was usually so named, ^{<8300>}**John 3:1**.

Russian or Slavonic version of the New Testament, account of the, Introduction to the Gospels and Acts, p. 22.

S

Sabbath, observations on the institution of the, ^{<40237>}**Matthew 12:7, 8**; ^{<4028>}**Mark 2:28**. Rigorous observances of this day by the ancient Jews, ^{<4020>}**Matthew 12:2**. The coming in of the Sabbath formerly announced by the minister of the synagogue with a trumpet sounded six times from the roof of a very high house, ^{<40027>}**Matthew 10:27**.

Sabbath - day's journey, what, ^{<44012>}**Acts 1:12**.

σαββατον δευτεροπωτον and σαββατον δευτεροδευτερον,
Lightfoot's observations on the import of these Greek phrases,
<40120> **Matthew 12:1**. Dr. Whitby's and Wotton's observations, <4101> **Luke**
6:1.

Sacerdotal absolution, doctrine of, held among the ancient Jews as well
as modern papists, <41812> **Acts 18:12**. A remarkable instance produced, *ibid*.

Sacramental cup, observations on the denial of the, to the laity by the
Romanists, <41827> **Matthew 26:27**.

Sacrifices formerly not unfrequently sent by the Gentiles to the temple at
Jerusalem, <61121> **John 11:20**.

Sacrum Romanum Imperium, or *Holy Roman Empire*, origin of this
appellative of the late Germanic empire, <61301> **Revelation 13:1**.

Sadducees, some account of this famous Jewish sect, <40187> **Matthew 3:7**;
16:1; <42318> **Acts 23:8**.

Sahidic Version of the New Testament, account of the, Introduction to
the Gospels and Acts, p. 21.

Sakar, rkc, according to Jerome, any inebriating liquor, <40115> **Luke 1:15**.

Salaam, sacredness of this word of salutation among the Arabs, **2Jo 1:10**.

Salmis, the capital of Cyprus, afterwards called Constantia, <41335> **Acts 13:5**.
Its present appellation, *ibid*.

Salome, **Sammon**, or *Samonium*, a promontory on the eastern coast of
Crete; now called Cape Solomon or Salamina, <42707> **Acts 27:7**.

Salonichi, the ancient Thessalonica, <41701> **Acts 17:1**.

Salutations, Harmer's observations on the manner of giving and receiving,
in eastern countries, <40547> **Matthew 5:47**.

Salvation brought by Jesus Christ, in what it consists, <40174> **Luke 1:74**.

Salvation FROM sin, the spirit and design of the Gospel, <40010> **Romans 6:1**
- **23**, *passim*.

Samandraki, the ancient Samothracia, <41611> **Acts 16:11**.

Samaritans, account of the, <0105> **Matthew 10:5**.

Sammael, Jewish fable concerning, <3123> **John 12:31**.

Sanctification, Scripture doctrine of, <31717> **John 17:17**; <4103> **Acts 10:43**; <5031> **Romans 3:31**, in fine; <50701> **2 Corinthians 7:1; 11:30**; <51623> **1 Thessalonians 5:23**; <3008> **James 4:8**.

Sandal, what, among the ancients, <1019> **Mark 6:9**.

Sanhedrin, account of this famous Jewish council, <1152> **Matthew 5:22**. Its supreme officers, <1124> **Matthew 20:24**.

Saphet, supposed to be the same with the ancient Bethulia, <1054> **Matthew 5:14**.

Sapphire, description of this precious stone, <6219> **Revelation 21:19**.

Sarcasm, remarkable example of this figure of speech, <6106> **Revelation 16:6**.

Sardis, an ancient city of Asia Minor, now called *Sardo* and *Sart*, <6011> **Revelation 1:11**.

Sardius, description of this precious stone, <6211> **Revelation 21:20**.

Sardonyx, account of this precious stone, <6211> **Revelation 21:20**.

Sarepta or **Zarephath**, where situated, <1006> **Luke 4:26**.

Saron, situation of this country, <4035> **Acts 9:35**.

Satan, delivering over to, what meant by this phrase, <3213> **John 20:23**; <6056> **1 Corinthians 5:5**. A species of power never committed to any but the apostles, *ibid*.

Saul, import of his name, <4139> **Acts 13:9**.

Saxon or *Anglo - Saxon version* of Holy Writ, some account of the, Introduction to the Gospels and Acts, p. 22.

Scelus incredibile et inauditum, “an incredible and unheard of wickedness,” what so styled by Cicero, <4101> **1 Corinthians 5:1**.

Scorpion, a military weapon among the Romans, why so named, <6005> **Revelation 9:5**.

σκορπιος, whence derived, according to the Greek etymologists,
 <2112> **Luke 11:12.**

Scourging, great severity of this punishment among the Romans,
 <4726> **Matthew 27:26.** The criminal was sometimes scourged to death, *ibid.*
 How the punishment of scourging was performed among the Jews, <47124> **2**
Corinthians 11:24.

Scribes, who, among the Jews, <4104> **Matthew 2:4.** How the Greek word so translated is used in the Septuagint, *ibid.*

Scriptures, remarkable passage in the Talmudical Tract Shabbath relative to the study of the, <4059> **John 5:39.** Examination of a passage of Scripture which the Romanists allege in favour of their doctrine that the Oracles of God cannot be understood without the help of an *authorized* expositor, <4081> **Acts 8:31.** Observations on the papistical doctrine that the Holy Ghost has constituted the Romish hierarchy the only infallible interpreters of the Holy Scriptures, <60816> **2 Peter 3:16.**

Scuta, see θυρεος.

Seal, formerly customary for a purchaser to mark his goods with a, that he might be able to distinguish and claim them if mixed with others,
 <4013> **Ephesians 1:13.**

Seal, setting of a, upon the victim, see *Victim*.

Seals of the Apocalypse, their import, according to Wetstein, Preface to the Revelation. <60101> **Revelation 1:1.** Mr. Lowman's scheme of interpretation, <60221> **Revelation 22:21**, in fine.

Seamless garment of our Lord, observations concerning the, <451923> **John 19:23.** Description of it by Josephus, *ibid.*

Seasons, method of dividing the, among the Jews, <40485> **John 4:35.**

σεβαστος a term usually translated *Augustus*, appears to be used by St. Paul as simply synonymous with βασιλευς or *emperor*, <44271> **Acts 25:21.**

Second death, a Jewish phrase for the punishment of hell in a future life,
 <60211> **Revelation 2:11.**

Selaa, the same with the *shekel*, ^{<40615>}**Matthew 26:15**. Thirty *selain*, $\gamma[\text{I}] \varsigma$, of pure silver, the standard price of a slave, according to the rabbins, *ibid*. Amount of this in British sterling, *ibid*.

Seleucia of *Pieria*, where situated, ^{<44130>}**Acts 13:4**.

Seleucidae, era of the, or *era of Alexander*, account of the, Preface to Matthew. ^{<40101>}**Matthew 1:1**.

Self - love, what, in the only proper Scriptural sense of the term, ^{<401919>}**Matthew 19:19**.

Semiramis, account by Diodorus Siculus of the marches of this monarch into Media and Persia, ^{<40188>}**Matthew 3:3**.

Sepher Toledoth, *hwdl wt rps*, a phrase of frequent occurrence in the Jewish writings, ^{<40101>}**Matthew 1:1**. Its import, *ibid*.

Septuagint version, great importance of, to every minister of the word of God, ^{<81016>}**Hebrews 1:6**.

Serpent, Lucan's account of the terrible effects of the bite of a, ^{<442816>}**Acts 28:6**. See Boiga.

Servant, this word shown not fully to express the sense of the original, ^{<80101>}**Romans 1:1**.

Servus and *Fur*, frequently used synonymously, and why, ^{<401210>}**Titus 2:10**.

Seven, a number of perfection or completion among the Hebrews, ^{<401245>}**Matthew 12:45**.

Seven Churches of Asia Minor, Rev. David Lindsay's account of their present condition, ^{<44182>}**Revelation 3:22**, in fine.

Seven things created before the foundation of the world, according to the rabbins, ^{<402534>}**Matthew 25:34**.

Shabbath, relation in this Talmudical tract very similar to our Lord's parable of the merchantmen seeking goodly pearls, ^{<401345>}**Matthew 13:45**.

Shadow of death, *twm l x, σκια θανατου*, observations on this remarkably energetic expression, which is of frequent occurrence in the sacred Scriptures, ^{<40416>}**Matthew 4:16**.

Shah Jehan, circumstantial description of a gold circular coin of this great Mogul prince, ^{<57026>}**2 Timothy 2:26**, in fine.

Shalom, a term frequent in Hebrew salutations, its import, ^{<40102>}**Matthew 10:12, 34**.

Shammatha, *atmv*, the most dreadful of all the Jewish excommunications, ^{<46162>}**1 Corinthians 16:22**. Some account of it, *ibid*.

Shark, the original word *κητις* should rather be understood of a species of this fish than of the *whale*, and why, ^{<40240>}**Matthew 12:40**.

Sharp, (**Granville**) his remarks on the pretended supremacy of the bishop of Rome, ^{<40044>}**Luke 4:44**, in fine.

Shechakim, *μικρ v*, the **third** heaven, according to the rabbins, ^{<47132>}**2 Corinthians 12:2**.

Sheep, an ancient custom in eastern countries for the shepherd to go at the head of his, and they to follow him from pasture to pasture, ^{<48104>}**John 10:4**. A circumstance of this kind witnessed by the author on the extensive downs in the western parts of England, *ibid*.

Shepherds of the people, *ποιμενες λαου*, a title given by the ancient Greeks to sovereign princes, ^{<40066>}**Matthew 2:6**.

Shewbread, why probably so named, ^{<40124>}**Matthew 12:4**. Parkhurst's thoughts on its typical import, *ibid*.

Shibta, *atbv*, among the rabbins, the name of an evil spirit, ^{<40152>}**Matthew 15:2**.

Shields, account of the different sorts of, employed by the ancients, ^{<40063>}**Ephesians 6:13**.

Ship, the original word thus rendered more frequently means a *fishing - boat*, ^{<40122>}**Matthew 4:22**.

Shoe of the ancients, properly only a sole tied round the foot and ankle with strings or thongs, ^{<410107>}**Mark 1:7**.

Shoes, putting on, taking off, and *carrying the*, of their masters, the work of the vilest slaves among the Jews, Greeks, and Romans, ^{<40081>}**Matthew 3:11**.

Shopher, ρῥῶν, a term applied by the rabbins to the **hole** in the public alms - chest, <408D> **Matthew 6:2**.

Showing good works, or *good things*, a Hebraism, <430C> **John 10:32**. Its import, *ibid*.

Shrine of our lady of Loretto, supposed by the Italian papists to have been a Divine gift to their country, <419S> **Acts 19:35**.

Sicarii, σικαριοι, why assassins were so named, according to Josephus, <421S> **Acts 21:38**.

Signs of the approaching destruction of Jerusalem, observations on the, contained in our Lord's prophecy to his disciples, <434D> **Matthew 24:1 - 7**.

Sikkir, the same with the σικερα of the Greeks, <401S> **Luke 1:15**. How made, according to the Hedaya, *ibid*. One of the *four* prohibited liquors among the East Indian Moslimans, *ibid*.

Silence in heaven for the space of half an hour, Sir Isaac Newton's very beautiful explanation of this phrase, <448B> **Revelation 8:3**.

Siloam, pool of, where situated, <430D> **John 9:7**. The Turks have this fountain in great veneration, *ibid*. Thought by Calmet to be the same with *En - rogel*, or *Fuller's Fountain*, mentioned in the Old Testament, *ibid*.

Simeon, Claude's remarks on the *song* and *prophecy* of this holy man, <412D> **Luke 2:52**, in fine.

Simikinthia, σιμικινθια, what, <419I> **Acts 19:12**.

Simon Magus, various opinions and legends concerning the heresy of this man, <408D> **Acts 8:9, 24**. Very remarkable various readings in the Scripture account of Simon Magus, <408D> **Acts 8:10, 24**.

Sin, motions of, irritated by the law, <457B> **Romans 7:8**, &c. Citations from Livy, Horace and Ovid, in which this evil propensity in man is acknowledged, *ibid*.

Sin unto death, and *sin not unto death*, import of these Jewish phrases, <431G> **1 John 5:16**.

Singing, remarks on the use and abuse of, in the Church of God, <464I> **1 Corinthians 14:15**.

Singular number, the ancient Hebrews not unfrequently substituted the plural for the, <408> **Matthew 26:8; 27:44.**

Sinners. See **Ἀμαρτωλοι.**

Sin - offering. See **ἁμαρτια.**

Sitting, the general posture of the ancient Jews when commenting on the sacred Scriptures, or the traditions of the elders, <4046> **Luke 4:16.**

Sitting at the feet of the rabbi said to be the usual posture of a Jewish scholar while listening to his instructions, <4219> **Luke 10:39.** This statement controverted by Vitringa, <4228> **Acts 22:3.**

Six hundred and sixty - six, see **number of the beast.**

σκανδαληθρα, explanation of this word by Suidas, <4159> **Matthew 5:29.**

σκευη οστρακινα and **σκευη κεραμεως**, distinction between, according to Chrysostom, <4007> **2 Corinthians 4:7.**

σκευος εκλογης, import of this Hebraism, <4015> **Acts 9:15.**

σκηνωποιος, various conjectures concerning the nature of the employment intended by this term, <4188> **Acts 18:3.**

Slavery, among the ancients, as described by Dr. John Taylor, <4070> **1 Corinthians 7:40**, in fine.

Slaves, ceremonies observed by our Saxon ancestors in the enfranchisement of slaves, <4070> **1 Corinthians 7:40**, in fine.

Slavonian or *Russian version of the New Testament*, account of the, Introduction to the Gospels and Acts, p. 22.

Sleep, common metaphor among the Jews for **death**, <4311> **John 11:11.** Probably used by them to signify their belief in the immateriality of the soul and the resurrection of the body, <4311> **John 11:11.** Saying of Menander respecting the beneficial effects of sleep, <4312> **John 11:12.**

Sleep of the soul, from the moment of the death of the body till the resurrection, a doctrine which cannot be legitimately deduced from the sacred oracles, <4086> **2 Corinthians 5:6.**

Smyrna, some account of this ancient city, ^{<6011>}**Revelation 1:11**. Its present appellation, *ibid*.

Social worship among Christians, thoughts respecting, ^{<8102>}**Hebrews 10:25**.

Socrates, remarkable passage in the last conversation of this great philosopher with his friends, ^{<6015>}**2 Peter 1:15**.

Sohar Chadash, citation from, similar to our Lord's parable of the talents, ^{<0251>}**Matthew 25:15**.

Solea, among the Romans, what, ^{<4069>}**Mark 6:9**.

Son, in the Jewish phraseology, a man who has any good or bad quality is called the *son* or *child* of that quality, ^{<2106>}**Luke 10:6**. A person is sometimes called the son or child of what he is doomed to, *ibid*. Examples of these different acceptations, *ibid*.

Son of David, an appellation of the Messiah among the Jews, ^{<0027>}**Matthew 9:27**.

Son of God, when applied to the Messiah, points out his miraculous conception in the womb of the virgin, ^{<4101>}**Mark 1:1**. This appellation not given to the Divine nature of Christ, but to that **holy person** born of the virgin by the energy of the Holy Ghost, ^{<4013>}**Luke 1:36**, ^{<8010>}**Hebrews 1:5**. Essential absurdity of the contrary doctrine, *ibid*.; ^{<4133>}**Acts 13:33**. Remarks on that passage in Mark's Gospel which states the Son of God to have been ignorant of the time in which the Jewish polity should be destroyed by the Romans, ^{<4133>}**Mark 13:33**.

Song of the blessed virgin, parts into which this inimitable piece of poetry is obviously divisible, ^{<4054>}**Luke 1:54**.

Sons of thunder, import of this Hebraism, ^{<4187>}**Mark 3:17**.

Sons of Zebedee, probable import of the very extraordinary petition of the mother of these apostles to our Lord, ^{<4021>}**Matthew 20:21**.

Soothsayer, derivation and import of this word, ^{<4166>}**Acts 16:16**.

Sorcerer, a word of French origin, ^{<4000>}**Acts 8:9**.

σωτηπ, definition of this word by Mintert, <4021> **Luke 2:11**. **ιησουσ** and **σωτηρ** nearly of the same import, <4017> **John 1:17**; <4168> **Acts 5:28**.

Soul, doctrine of the materiality of the, has no place in the sacred records, <4018> **Matthew 10:28**; <4079> **Acts 7:59**.

Sound eye, **οφθαλμος απλους**, a very elegant and expressive metaphor employed by our Lord for that **simplicity of intention** and **purity of affection** with which the supreme good should be pursued, <4072> **Matthew 6:22**.

Spaces fallen through by bodies, in their descent to the earth, (no matter what their surfaces, volumes, masses, or specific gravities provided they are weighty enough not to be sensibly affected by the action of the atmosphere,) being as the *squares* of the times of falling, or in other words, the *velocities* being as the *square roots* of the spaces fallen through; a very plain demonstration of the *attraction* of the earth, <8114> **Hebrews 11:40**, in fine. The periodic times of the planets being in sesquialteral geometrical proportion to their mean distances from the sun, a most manifest evidence that the influence of the earth on falling bodies is precisely of the same nature with that which emanates from the sun, and retains the planets in their orbits, *ibid*.

σπαταλωσα, the meaning of this word illustrated by a remarkable passage from an epistle of Thuanus to Eubulus, <5486> **1 Timothy 5:6**.

Spell, derivation and import of this word, Preface to Matthew. <4010> **Matthew 1:1**.

σφραγις, or *Seal*, among the ancients, a figure cut in a stone, and that set in a ring, by which letters of credence and authority were stamped, <4002> **1 Corinthians 9:2**.

Spira, according to some the same with the Roman cohort, <8188> **John 18:3**. The fortieth part of a legion, according to Raphelius, *ibid*.

Spirit, existence of an *immaterial* and *immortal*, in man, demonstrated, <4018> **Matthew 10:28**; <4234> **Luke 23:43, 46; 24:37**.

Spirit of God, office of this person of the holy Trinity in the work of man's redemption, <4081> **Matthew 3:11**; <8085> **John 3:5**.

Spirits in prison, observations on this remarkable expression attributed to St. Peter, ^{<4089>}**1 Peter 3:19**. Various readings of this passage in the manuscripts and versions, *ibid*.

σπλαγχνίζομαι, Mintert's definition of this word, ^{<4086>}**Matthew 9:36**.

Splinter, a more proper rendering of **καρφος** than that contained in our common English version, ^{<4078>}**Matthew 7:3**.

Spring Fast, or *Lent*, the only annual fast observed in the primitive Church, ^{<4095>}**Matthew 9:15**. Kept in commemoration of the time the body of our Saviour lay in the grave, *ibid*. Discordant opinions among ancients and moderns relative to the duration of this fast, *ibid*. **τεσσαρακοστη** and *Quadragesima*, the Greek and Latin names for this fast, shown to have originally meant a fast of the duration of *forty* HOURS, and not of *forty* DAYS, *ibid*.

Squares of the periodic times of the planets being to each other as the cubes of the semimajor axes of their orbits, or, which is the same thing, as the cubes of their mean distances from the sun, a wonderful law by which the whole solar system is governed, ^{<8140>}**Hebrews 11:40**, in fine.

Stadium, a measure of length among the Romans, ^{<4243>}**Luke 24:13**. Arbuthnot's statement of the number of yards in the stadium, *ibid*.

Standards, different sorts of, among the ancient Romans, ^{<6214>}**Revelation 12:14**.

Standing, the posture of the Jews when reading either the law or prophets, ^{<4046>}**Luke 4:16**.

Star which guided the magi to the place of our Lord's nativity probably a simple meteor provided for the occasion, ^{<4082>}**Matthew 2:2, 9**.

Stars, fixed, Table of the most remarkable fixed stars from the first to the sixth magnitude, ^{<4658>}**1 Corinthians 15:58**, in fine.

Stars, falling, see *Falling stars*.

Stater, value of this ancient piece of money, ^{<4077>}**Matthew 17:27; 26:15**.

Stature, judicious criticism of a very learned writer on the original word thus rendered in our common version, ^{<4067>}**Matthew 6:27**.

Steel, method of gilding, <40125> **1 Peter 1:25**, in fine.

στεφανος ακανθινος, see **Crown of thorns**.

Steward of the household, who, <40318> **Luke 8:3**. Derivation of the word *steward*, according to Junius, *ibid*.

Stibium, or *Antimony*, employed in Asiatic countries to the present day in staining the eyes, <54210> **1 Timothy 2:10**.

Stocks, description of this ancient mode of punishment, <441634> **Acts 16:24**.

Stoics, a very remarkable sect of ancient philosophers founded by Zeno, <44718> **Acts 17:18**. Why so named, *ibid*. Brief sketch of their doctrines, *ibid*.

Stola, **στολη**, particular description of this part of the dress of the ancient Greek and Roman ladies, <54339> **1 Timothy 2:9**.

Stoning, Dr. Lightfoot's observations on the punishment of, among the Jews, <40761> **Acts 7:60**, in fine.

Strait Gate, **η στενη πυλη**, to what our Lord probably alluded in his use of this phrase, <40713> **Matthew 7:13**. Observations on a very remarkable various reading of **τι σρενη η πυλη**, <40714> **Matthew 7:14**.

Strangers, hospitality to, a duty strongly inculcated in the Scriptures, <81325> **Hebrews 13:25**, in fine. The heathen considered those who entertained strangers to be under the peculiar protection of Jupiter, *ibid*. This sentiment very beautifully and forcibly expressed in the *Odyssey*, *ibid*.

Strato's Tower, the same with Caesarea of Palestine, <44101> **Acts 10:1**.

στρατοπεδαρχης, inquiry into the import of this word, <42816> **Acts 28:16**.

Strymon, sacrifice of white horses to this river by the magi, <5023> **Romans 9:33**, in fine.

στυγω implies to **shiver with horror**, and why, <5038> **Titus 3:3**.

Stupifying potions usually administered by the ancients to condemned malefactors to assuage their pains, <42734> **Matthew 27:34**. Of what ingredients composed, according to the rabbins, *ibid*. Michaelis's critical inquiry into the kind of potion offered to our Lord while hanging on the cross, *ibid*. Dr. Marsh's sensible remarks upon this subject, *ibid*.

Styx, according to the heathen mythology, the river of hell, by which, if any of the gods swore falsely, he was for a certain time expelled from their society, <618B> **Titus 3:3**.

Subordination to the civil powers, great political question of, discussed, <6131> **Romans 13:1, 14**, et in fine.

Substantive verb, a very frequent acceptance of the, in the Hebrew, Chaldee, and Chaldaeo - Syriac languages, <4153> **Matthew 26:26**;
<618B> **Revelation 5:8**.

Suetovid, the god of war among the ancient Slavi, to whom a great number of prisoners were annually presented as a burnt - offering
<6023> **Romans 9:33**, in fine. Supposed residence of this divinity, *ibid*.

συγκαταψηφιζω, inquiry into the derivation and import of this word,
<4026> **Acts 1:26**.

Suicide, a very frequent preventive of, finely expressed by one of our best poets, <8125> **Hebrews 2:15**.

συμφυτα, Dr. Taylor's definition of this term, <6016> **Romans 1:5**.

Sun, standing still of the sun and moon at the command of Joshua explained agreeably to the Newtonian system of the universe, <4186> **Matthew 8:26**. Method by which the distance and magnitude of the sun have been ascertained, <5027> **James 1:27**, in fine.

Superstitio, Superstition, origin of this word according to Cicero, <5027> **James 1:27**. Its definition by Lactantius, *ibid*. Distinction between **religion** and **superstition**, *ibid*.

Supremacy of the bishop of Rome, observations on this papistical tenet, <6192> **Luke 9:62**, in fine.

Supreme Being, very remarkable invocation of the, (translated from the original Sanscrit by Dr. C. Wilkins,) still existing on a stone in a cave near the ancient city of Gya in the East Indies, <6168> **Luke 1:68**.

Surety and *Mediator*, inquiry into the import of the Greek words εγγυος and μεσιτης so translated, <8128> **Hebrews 7:28**, in fine.

Swathing of the corpse, manner of the, among the Jews, <6144> **John 11:44**.

Sweat of blood, Galen's statement of its cause, ^{<2724>}**Luke 22:44**. An instance of bloody sweat related by Thuanus, *ibid*.

Swineherd, no character meaner in the sight of a Jew than that of a, ^{<2151>}**Luke 15:15**. Not permitted by the Egyptians to mingle with civil society, nor to appear in the worship of the gods, *ibid*.

Sword by which a Jewish criminal was beheaded, why buried with him in the same grave, ^{<482>}**Acts 8:2**.

Sycamine, probably the same with the *sycamore*, ^{<2176>}**Luke 17:6**.

Sychar, situation of this city, ^{<3046>}**John 4:5**. The same with *Shechem* of the Old Testament, *ibid*. Its present appellation, *ibid*.

Sycophant, Potter's account of the origin of this word, ^{<2198>}**Luke 19:8**.

Synagogue, what number of persons considered necessary to compose a synagogue, ^{<4023>}**Matthew 4:23**. Great number of synagogues in Jerusalem in the apostolic age, *ibid*. Enumeration of the chief things belonging to a synagogue, *ibid*. The Jewish place of worship governed by a council, over whom was a president called the ruler of the synagogue, *ibid*. Times at which Divine service was performed by the Jews, *ibid*. Four kinds of men who enter the synagogues, according to the rabbins, ^{<5012>}**James 1:25**. In ancient times, petty courts or judicature were held in the synagogues, ^{<3012>}**James 2:2**.

Synesius, two passages from the third hymn of this Greek poet on the mode of the Divine existence, the sentiment of which was probably borrowed from St. Paul, ^{<5066>}**1 Timothy 6:16**.

Syracuse, account of the temporary preservation of this city by Archimedes, ^{<42812>}**Acts 28:12**. Present condition of Syracuse, *ibid*.

Syriac version, account of the Syriac versions of the New Testament, Introduction to the Gospels and Acts, p. 22.

Syrtis Major, and *Syrtis Minor*, two quicksands near the African coast, ^{<42717>}**Acts 27:17**.

T

Taberna, rendered tavern, its general import. ^{<42815>}**Acts 28:15**.

Tabernacle, description of the, ^{<8002>}**Hebrews 9:2**. Typical import of the tabernacle and its contents, according to Cyril, ^{<8005>}**Hebrews 9:5**.

Tabernacles, Feast of, how celebrated, ^{<8002>}**John 7:2**.

Tabitha, import of this name, ^{<4036>}**Acts 9:36**.

Tacitus, citation from his Roman history relative to the crucifixion of Christ and the horrible persecution of his followers, ^{<0275>}**Matthew 27:26**.

Talent of gold, amount, in British sterling, of ten thousand talents of gold and silver, ^{<0181>}**Matthew 18:24**.

Talmud of Babylon, account of the, ^{<0152>}**Matthew 15:2**.

Talmud of Jerusalem, account of the, ^{<0152>}**Matthew 15:2**.

Tamisra, what, ^{<0812>}**Matthew 8:12**.

Tanchum, remarkable saying of this rabbin respecting the importance and excellence of implicit faith in the testimony of God, ^{<3129>}**John 20:29**.

Tarassa, the ancient Tarsus, ^{<4011>}**Acts 9:11**.

Targum Yerushlemey, singular comment in, relative to the two great lights of heaven, ^{<50107>}**1 Timothy 1:7**.

Tarsus, a city formerly the capital of all Cilicia, ^{<4091>}**Acts 9:11**. In what manner the inhabitants obtained the privilege of Roman citizens, *ibid.*, ^{<4228>}**Acts 22:28**. Citations from Xenophon, Josephus, and Ammianus Marcellinus, in attestation of the great respectability of this city, ^{<4213>}**Acts 21:39**.

Tartarus, or *hell*, opinion of the ancients respecting, ^{<61004>}**2 Peter 2:4**.

Taxgatherers, or *publicans*, two classes of, in the land of Judea an the apostolic age, ^{<40546>}**Matthew 5:46**.

Tectosagi, a tribe of the ancient Galatae, Preface to Galatians. ^{<80101>}**Galatians 1:1**.

τεκνία, a word frequently used by St. John, the whole force of which is not expressed in our English version, ^{<43133>}**John 13:33**. Anecdote related by Jerome respecting the frequent repetition of this word by the apostle to his flocks in his old age, ^{<43152>}**John 15:12**.

τελειωσις, a word importing, among the primitive Christians, **martyrdom**, ^{<51819>}**Philippians 3:19**. This shown by citations from Clemens Alexandrinus, Basil Magnus, OEcumeneus, Balsamon, and Eusebius, *ibid*.

Tempest, superstitious practices of the ancient sailors during a, ^{<442714>}**Acts 27:14**. The tempest supposed by the heathens to be occasioned by evil spirits, *ibid*. Sir George Taunton's account of similar superstitions among the Chinese, *ibid*.

Temple, which gate of the, was probably called **ωραια**, or *Beautiful*, ^{<44102>}**Acts 3:2**.

Temptation, the Greek word **πειρασμος** not fully expressed by this term, ^{<40613>}**Matthew 6:13**. How the petition in the Lord's Prayer, in which this word is contained, was understood by several of the primitive fathers, *ibid*. The usual process of temptation pointed out, *ibid*. Observations on the **THREE forms** under which Satan tempts the human race, ^{<47114>}**2 Corinthians 11:14**.

Temptation of Christ in the wilderness, ingenious theory of a correspondent relative to the, ^{<41025>}**Matthew 4:25**, in fine.

Tempter, **ο πειραζων**, apparent allusion of St. Paul to this appellative of Satan, ^{<40411>}**Matthew 4:11**.

Tertullian, the author of an apology for the Christians, still extant, ^{<550416>}**2 Timothy 4:16**, in fine.

Tertullus, observations on the oration of, against St. Paul, ^{<44342>}**Acts 24:2, 8**.

Tesserae of the ancients, what, and why so named, ^{<66127>}**Revelation 2:17**.

Tetragrammaton, an appellation of **hwhy**, Jehovah, on account of the number of letters it contains, ^{<47124>}**2 Corinthians 12:4**; ^{<661912>}**Revelation 19:12**. See *Jehovah* and *Adonai*.

Tetrarch, meaning of this word, ^{<40140>}**Matthew 14:1**; ^{<4330>}**Luke 3:1**.

Tetrax, **τετραξ**, one of the six Ephesian characters, ^{<441919>}**Acts 19:19**. Its import, according to Hesychius, *ibid*.

Teutate, an object of idolatrous worship among the ancient Gauls, to whom human victims were offered, ^{<45033>}**Romans 9:33**, in fine.

Thallus, citation from this writer, in which it is supposed by some there is an allusion to the preternatural darkness at the time of our Lord's crucifixion, ^{<412745>}**Matthew 27:45**.

Theatres often used by the ancients for popular assemblies and public deliberations, especially in matters which regarded the safety of the state, ^{<441929>}**Acts 19:29**.

θελω, in what sense this verb is frequently used in the Septuagint, ^{<402745>}**Matthew 27:43**.

θηλυ, this appellation given by the ancients to the *soul*, which they considered the seat of the appetites and passions, and why, ^{<50115>}**James 1:15**.

θεος, several citations from the Septuagint in which this word with the article prefixed has the import of **θεε**, *O God*, ^{<50114>}**Hebrews 1:14**, in fine.

θεος εφανερωθη εν σαρκι, "God was manifested in the flesh," inquiry whether these words were originally in St. Paul's First Epistle to Timothy, ^{<54316>}**1 Timothy 3:16**.

θεος and **δαμων**, distinction between, in heathen authors, ^{<44718>}**Acts 17:18**.

Therapeutics of the ancient Jewish physicians in reference to hemorrhages, ^{<410535>}**Mark 5:26**.

Thessalonians, First Epistle to the, generally believed to be the first letter which St. Paul addressed to any of the churches of Jesus Christ, Preface to the Epistle. ^{<53101>}**1 Thessalonians 1:1**.

Thessalonians, Second Epistle to the, what principally moved the apostle to write this letter, Preface to the Epistle. ^{<53101>}**2 Thessalonians 1:1**. Parts into which it naturally divides itself, *ibid*.

Thessalonica, a celebrated city of Macedonia, situated on what was formerly called the Thermaic Gulf, ^{<44701>}**Acts 17:1**. Different opinions concerning the origin of its name, *ibid*. Its present appellation, *ibid*. See also the Preface to the First Epistle to the Thessalonians. ^{<53101>}**1 Thessalonians 1:1**.

Theudas, mentioned by St. Luke, very uncertain who, ^{<44535>}**Acts 5:36**.

Third hour, remarks on this hour being stated by St. Mark to have been the period of the day in which our Lord's crucifixion commenced, <4152> **Mark 15:25**.

Third part, a rabbinism for a *considerable number*, <6688> **Revelation 8:8**.

Thirty pieces of silver, various readings of the passage of Scripture thus rendered, <10615> **Matthew 26:15**.

Thomas, import of this name, <3116> **John 11:16**. Observations on the very remarkable exclamation of Thomas Didymus, when he first saw Christ after his resurrection, <3308> **John 20:28**. Strange trifling of some of the ancients and moderns relative to the import of this exclamation, *ibid*.

Thomas de Cantelupo, extract from a letter which Edward I. wrote, at the instigation of his clergy, to Pope Clement V. relative to this bishop of Hereford, in which the gross superstition of that age is very conspicuous, <4002> **1 Timothy 4:2**.

θωραξ, or **Breastplate**, account of this ancient species of defensive armour, <4063> **Ephesians 6:13**.

Thorn in the flesh with which St. Paul was afflicted, various conjectures concerning the, <47127> **2 Corinthians 12:7**. The false apostle at Corinth most probably intended by this phrase, *ibid*.

Thought, the import of the original term **μεριμνα** not fully expressed by this word <10625> **Matthew 6:25**.

Thousand, very probably the name of a division of a Jewish tribe in the same manner as certain divisions of our English counties are called *hundreds*, <10116> **Matthew 2:6**.

Thousand years, a mystical number among the rabbins, <6104> **Revelation 20:4**. A famous number in heathen authors, *ibid*.

Three heavenly witnesses, passages in St. John's First Epistle relative to the, most evidently spurious, <6187> **1 John 5:7, 21**, et in fine. Fac - simile of this disputed passage, and its context, from the Codex Montfortii in Trinity College, Dublin, <6187> **1 John 5:7**. Fac - simile from the Editio Princeps of the Greek Testament printed at Complutum, *ibid*.

Three days and three nights, what meant by this phrase, according to the Jewish mode of reckoning, ^{<4124>}**Matthew 12:40**. Illustrated by some extracts from rabbinical writers, *ibid*.

Three taverns, a place about thirty - three miles from Rome, in the Appian - way, ^{<4281>}**Acts 28:15**. Quotations from Cicero and Zozimus in which this place is mentioned, *ibid*.

Three years and six months, the duration of the great famine in the time of Ahab, according to Luke and James, how reconcileable with an apparently different statement in the First Book of Kings, ^{<1044>}**Luke 4:44**, in fine.

θρησκυειν, *to worship*, origin of this word according to Suidas, ^{<3026>}**James 1:26**. Indifferently applied to *true religion* and *superstition*, *ibid*.

Thunders of the Apocalypse, very probable conjecture why **seven** in number, ^{<6103>}**Revelation 10:3**. Import of each of these thunders professed to be understood by some expositors, though the writer of the Apocalypse was not permitted to reveal what they uttered! Preface to the Revelation, ^{<6101>}**Revelation 1:1**; and see ^{<6103>}**Revelation 10:3**.

θυρα, a metaphorical acceptance of this word, illustrated by quotations from Cicero and Ovid, ^{<5104>}**Colossians 4:3**.

θυρεος, or *Scuta*, some account of this oblong shield of the ancients, ^{<6063>}**Ephesians 6:13**.

Thyatira, a city of Natolia, in Asia Minor, now called *Akissat*, and *Akkissar*, ^{<6011>}**Revelation 1:11**.

Thyne, Thyin, or Thyine, a tree mentioned by Homer, Theophrastus, and Pliny, ^{<6182>}**Revelation 18:12**.

Tiberias, sea of, its length and breadth according to Josephus and Pliny, ^{<3069>}**John 6:19**.

Tiberius Caesar, character of this Roman emperor, ^{<1001>}**Luke 3:1**.

Tides, phenomena and cause of the, ^{<8140>}**Hebrews 11:40**, in fine.

Tiger, a vessel so named, according to Virgil, ^{<4281>}**Acts 28:11**.

Tigranes, remarkable anecdote respecting, ^{<41513>}**John 15:13**.

τιμη frequently signifies *a pecuniary recompense*, or *present*, ^{<442810>}**Acts 28:10**. Several examples produced, *ibid.*; ^{<54618>}**1 Timothy 5:18**.

Timothy, biographical sketch of this minister of Jesus Christ, to whom two apostolical letters in the sacred canon are addressed, Preface to the First Epistle. ^{<54010>}**1 Timothy 1:1**.

Timothy, First Epistle to, the time when, and the place from which, it was probably written, discussed at considerable length, Preface to the Epistle. ^{<54010>}**1 Timothy 1:1**. This apostolical letter of great use to every minister of the Gospel, *ibid.*

Timothy, Second Epistle to, observations of Dr. Paley and Lewis Capellus relative to the date of this apostolical letter, Preface to the Epistle. ^{<5010>}**2 Timothy 1:1**.

Tippoo Sultan, remarkable form of prayer used by, ^{<4007>}**Matthew 6:7**.

Titan, **τειταν**, a name famous for containing the Apocalyptic number 666, a number supposed by Wetstein and others to have an allusion to the name of the Roman emperor **Titus**, who was an instrument in the hand of God of dissolving the whole Jewish polity, Preface to the Revelation. ^{<6010>}**Revelation 1:1**. Without the last letter the name contains 616, a various reading of the number of the beast supported by some very respectable manuscripts, *ibid.*

τιθεναι τινα εις τι, a phrase frequent among the purest Greek writers, ^{<4018>}**1 Peter 2:8**. Its import, *ibid.*

Titles, Dr. Taylor's observations on the titles bestowed on Christians in the New Testament, ^{<4122>}**1 John 2:29**, in fine.

Titus, inscription in honour of, extracted from Gruter's work, ^{<4034>}**Matthew 24:34**.

Titus, Triumphal Arch of, on what account erected, ^{<4048>}**Matthew 24:3**. Still exists in the Via Sacra, leading from the forum to the amphitheatre, *ibid.* Particular description of the devices and inscription on this arch, ^{<4034>}**Matthew 24:34**.

Titus, biographical sketch of this frequent companion of St. Paul, Preface to Titus. <5010> **Titus 1:1**.

Titus, Epistle to, great affinity between this apostolical letter and St. Paul's First Epistle to Timothy, Preface to Titus. <5010> **Titus 1:1**.

Tolistoboii, a tribe of the ancient Galatae, Preface to Galatians. <8010> **Galatians 1:1**.

Tombs of the dead, why the Jewish tombs were whitewashed, <1227> **Matthew 23:27**.

Tongue, curious rabbinical saying relative to the, <5010> **James 3:10**.

Tongue of fire, a Hebraism, <4018> **Acts 2:3**. Its import, *ibid*. Examples of a similar Hebraism, *ibid*.

Tongue of the heart, what has been so denominated, <10716> **Matthew 7:16**.

Topaz, description of this precious stone, <6212> **Revelation 21:20**.

τοπος, a very frequent import of this term in the sacred and apocryphal writings, <43148> **John 11:48**.

Tormentors, delivering over to the, Asiatic custom to which these words have an allusion, <10834> **Matthew 18:34**.

Tormil, I ymrwt, in what sense this word is used by the rabbins, <10100> **Matthew 10:10**.

Tortures of a very cruel description among the Asiatics to induce confession, <10834> **Matthew 18:34**.

τοξον or *bow*, a military weapon of the ancients, <80613> **Ephesians 6:13**.

τραχηλιζω, inquiry into the import of this word, <80413> **Hebrews 4:13**.

Trachonitis, were situated, <10100> **Luke 3:1**.

Traditionists, a Jewish sect, who interpreted the Divine testimonies agreeably to the decisions of the elders, <10100> **1 Corinthians 8:1**.

Traditions of the Jewish elders, remarks upon the, <10152> **Matthew 15:2, 39**; et in fine.

Transfiguration of our Lord, impious trifling of some of the foreign critics on the Scripture account of the, ^{<40172>}**Matthew 17:27**, in fine.

Transmigration of souls, a Pythagorean doctrine. See **Metempsychosis**.

Transposition in the Greek text, ^{<40706>}**Matthew 7:6**.

Transpositions in the Hebrew text, some instances of, ^{<40706>}**Matthew 7:6**.

Transubstantiation, doctrine of, shown to be in direct opposition to the plain tenor of Holy Writ, ^{<40538>}**Matthew 26:26**. When this doctrine was first advanced among the Romanists, ^{<61306>}**Revelation 13:6**. Date of its full reception as an article of the Roman Catholic faith, *ibid*.

Treasure, Hebrew and Greek words so translated import any kind of store or collection, ^{<5026>}**Romans 2:5**.

Treasure hid in a field, a phrase very generally misunderstood, ^{<401344>}**Matthew 13:44**.

Treasure, laying up of, how far this is consistent with the Christian character and profession, ^{<40169>}**Matthew 6:19**.

Trees of God, import of this Hebraism, ^{<40162>}**Luke 6:12**.

Trespases, remarkable difference in import between **παραπτώματα**, which is thus rendered in our common version, and of **οφειλήματα**, translated by the same word in the Book of Common Prayer, ^{<40165>}**Matthew 6:15**.

Triarii, who, among the Romans, ^{<4089>}**Matthew 8:9**.

Tribute, supposed amount of the Jewish, paid into the imperial exchequer after the destruction of the temple, ^{<40221>}**Matthew 22:21**.

Tribute money, the **τα διδραχμα** thus rendered in our common version alludes not to a tax to be paid to the Roman government, but to a tax for the support of the temple, ^{<40724>}**Matthew 17:24**.

Trinity, doctrine of the, shown to be a doctrine of Scripture, ^{<40816>}**Matthew 3:16; 19:17; 28:19;** ^{<40151>}**John 1:51**, in fine; ^{<47134>}**2 Corinthians 13:14;** ^{<40218>}**Ephesians 2:18**.

Trinity of the Hindoos, account of the, ^{<40168>}**Luke 1:68**.

Triumph, particular description of this public and solemn honour conferred by the ancient Romans on a victorious general, ^{<47024>}**2 Corinthians 2:14**.

Trocmi, a tribe of the ancient Galatae, Preface to Galatians. ^{<80101>}**Galatians 1:1**.

Troy, supposed situation of, ^{<41618>}**Acts 16:8**.

Trumpet - holes, *twrpwv*, *shopheroth*, what, ^{<40112>}**Matthew 6:2**.

Trumpets of the Apocalypse, what they import, according to Wetstein, Preface to the Revelation. ^{<610101>}**Revelation 1:1**. Mr. Lowman's scheme of interpretation, ^{<6221>}**Revelation 22:21**, in fine.

Truth was of small account among many even of the best heathens, ^{<8025>}**Ephesians 4:25**. Dr. Whitby's collection of some of their maxims on this subject, *ibid*.

Tsidekah, or **Tsidekath**, *tqdx*, a common word among the Jews for *alms*, ^{<40101>}**Matthew 6:1**. Striking contrast between the ancient and modern acceptations of this word, *ibid*.

Tuisco, an object of idolatrous worship among the ancient Germans, ^{<5023>}**Romans 9:33**, in fine.

Tunicatus Popellus, why the common people of Rome were so named, ^{<4029>}**Luke 6:29**.

τυπος διδαχης, import of this figurative expression, ^{<5617>}**Romans 6:17**.

Tutelary deity, image of the, was placed at the entrance of the city to signify that he was the guardian and protector, ^{<41413>}**Acts 14:13**.

Twelve years, the age at which, according to the Jewish canons, a child was obliged to begin to learn a trade, ^{<1141>}**Luke 2:41**.

Twice born, a term used by the Brahmins in the same sense as *born again* among the Christians, ^{<40115>}**Luke 1:15**.

Twice dead, how this phrase is to be understood, ^{<6012>}**Jude 1:12**.

Twilight, rules by which it was distinguished by the rabbins, ^{<4112>}**Mark 16:2**.

Twin, a word of Saxon origin, ^{<8116>}**John 11:16**.

U

υιος θεου and **π θιος θεου**, critical observation on the difference of import between these two Scripture phrases, ^{<4143>}**Matthew 14:33**.

Ullaloo, or *Ullaloo*, particular description of, ^{<4192>}**Matthew 9:32**.

Unbelief, good saying of Quesnel respecting, ^{<4138>}**Matthew 13:58**.

Unam sanctam, citation from this celebrated papal document, ^{<6135>}**Revelation 13:15**.

Uncircumcision, different species of, as enumerated by, Rabbi Seira, ^{<4075>}**Acts 7:51**.

Unction, prophets, priests, and kings, among the Jews, consecrated by, in order that they might legitimately exercise their respective offices, ^{<0016>}**Matthew 1:16**; ^{<0021>}**Luke 2:11**. What unction considered an emblem of, *ibid*.

Understanding, general definition of this term, ^{<8016>}**Romans 8:16**; ^{<8018>}**Ephesians 1:18**. Philo's definition of the Greek word **νοϋς**, which is sometimes thus rendered, ^{<8018>}**Ephesians 1:18**.

Uninterrupted succession boasted of in the Romish Church, shown to be a mere fable, ^{<8165>}**Romans 16:15**; ^{<8084>}**Hebrews 5:4**.

Universal restoration, remarks on this antisciptural tenet, ^{<4135>}**Matthew 5:26**.

Unleavened bread shown to be necessary in the proper administration of the Lord's Supper, ^{<4135>}**Matthew 26:26**.

Unregenerate mind, apostolic doctrine of the perpetual struggles of two opposite principles in the, when enlightened by natural or revealed religion, ^{<8075>}**Romans 7:15**, &c. Citations from Ovid, Terence, Horace, Arrian, and Euripides, in which these two opposing principles in man are acknowledged, and very forcibly expressed, *ibid*. Relation of a very remarkable anecdote by Xenophon in his life of Cyrus, which is strongly illustrative of this doctrine, ^{<8171>}**Romans 7:20**.

υπηρετης, imports of this word, ^{<4040>}**1 Corinthians 4:1**.

υποκριτης, **hypocrite**, derivation and import of this word, <4006> **Matthew 6:5**.

υποστασις, **hypostasis**, meaning of this term, <8100> **Hebrews 11:1**.

Upper rooms in private houses formerly used by the Jews for the purposes of devotion: <4013> **Acts 1:13**. The *upper room* in which the apostles with some others were assembled after the ascension of our Lord, and at the election of Matthias, probably an apartment of the temple, *ibid*.

Uro, citations from Terence and Virgil to show that this word sometimes imports to **vex** or **trouble**, <4070> **1 Corinthians 7:9**.

Ushwamedha, or solemn sacrifice of the white horse, description of this very remarkable Hindoo ceremony, <4503> **Romans 9:33**, in fine.

Uttermost farthing, ο εσχάτος κοδραντης, import of this phrase, <4035> **Matthew 5:26**. This expression as figuratively used by our Lord, when considered in connection with its context, gives not the least support to the doctrines of **purgatory** and **universal restoration**, *ibid*.

V

Vagabond, ancient and modern acceptations of this word <4493> **Acts 19:13**.

Vain repetitions, see *Repetitions*.

Valley of Salt, Maundrell's description of the, <4053> **Matthew 5:13**.

Various readings in the Scriptures, thoughts on the, with an enumeration of the sources whence almost the whole of them have sprung, Introduction to the Gospels and Acts, p. 11, &c. Excellent remark of Dr. Mill on their immense number, *ibid.*, p. 12. A collection of, for the New Testament, made from ancient Greek MSS., see end of the New Testament. <6221> **Revelation 22:21** in fine.

Vates and *Poeta*, synonymous terms among the Romans, <5012> **Titus 1:12**.

Veeshnoo, among the Hindoos, the Deity in his preserving quality, <4068> **Luke 1:68**, <4014> **John 1:14**.

Veil of the temple, typical import of the rendering of the, at the time of our Lord's dismissing his spirit, <4275> **Matthew 27:51**.

Velum, or *curtain*, ^{wl} *yw*, the first of the seven heavens, according to the rabbins, ^{<4712>}**2 Corinthians 12:2**.

Verbs which express the accomplishment of a thing often to be understood as only signifying the *beginning* of that accomplishment, ^{<3816>}**Luke 5:6**. An example produced, *ibid*.

Verricullum, definition of this word by Martinus, ^{<4037>}**Matthew 13:47**.

Versions of the New Testament, short account of the, Introduction to the Gospels and Acts, p. 17, &c.

Vespasian, description of the coin struck by this emperor at the capture of Jerusalem, ^{<4234>}**Matthew 24:34**.

Vessels of earth and silver, very interesting and instructive sayings of the rabbins relative to, ^{<7047>}**2 Corinthians 4:7**.

Vials of the Apocalypse, their import, according to Wetstein, Preface to the Revelation. ^{<6010>}**Revelation 1:1**. Lowman's scheme of interpretation, ^{<6221>}**Revelation 22:21**, in fine. Mr. Robert Fleming's very remarkable explanation of the hieroglyphic of an angel pouring out his vial upon the sun, ^{<6608>}**Revelation 16:8**.

Vicarious sacrifices, after the similitude of the Jewish scape - goat, have been common among most ancient nations, ^{<4028>}**Matthew 20:28**; ^{<3115>}**John 11:51**; ^{<3083>}**Romans 9:33**, in fine; ^{<4043>}**1 Corinthians 4:13**.

Victim of the heathens, an ancient custom to set a seal upon that deemed proper for sacrifice, ^{<3057>}**John 6:27**. This illustrated by a quotation from Herodotus, *ibid*. How the ancient heathens adorned their sacrificial victims, ^{<4443>}**Acts 14:13**. This illustrated by citations from Ovid and Virgil, *ibid*.

Vile, whence this name is probably derived, ^{<3030>}**John 3:20**.

Villani, among our Saxon ancestors, who, ^{<4074>}**1 Corinthians 7:40**, in fine.

Vinegar, whence this word is derived, ^{<4273>}**Matthew 27:34**. A common drink of the Roman soldiers, ^{<4236>}**Luke 23:36**.

Virginity of Mary, previously to the birth of our Lord, an article of the utmost consequence to the Christian system, ^{<4015>}**Matthew 1:25**. The doctrine of her perpetual virginity, so much insisted on by the Romanists, a mere chimera, ^{<4015>}**Matthew 1:25; 12:46; 13:55**; ^{<3078>}**John 7:3**.

Volumen, Volume, why the Romans gave this appellation to a book, <8107> **Hebrews 10:7**.

Vulgate, or *Latin version of the Scriptures* by Jerome, some account of the, Introduction to the Gospels and Acts, p. 22.

W

Wages of a Roman soldier *per diem*, <4314> **Luke 3:14**.

Waking, or *watching of the dead*, practised among the ancient Greeks, <4037> **Acts 9:37**. A similar custom still observed among the native Irish, *ibid*.

Wandering stars, αστερες πλανηται, why this phrase should not be understood of the *planets*, but rather of the *ignes fatui*, <6013> **Jude 1:13**.

Washing the corpse before interment, and before it was laid out to lie in state, a custom of very remote antiquity, <4495> **Acts 9:37**.

Washing the feet of a superior, a custom observed by the Hindoos, <4374> **Luke 7:44**. The office of the meanest slaves, <6136> **John 13:5**.

Washing the hands, a religious ceremony among Jews and Mohammedans, <4078> **Mark 7:3**. Washing the hands in token of innocence an ancient rite among the Hebrews, Greeks, and Romans, <4724> **Matthew 27:24**.

Watches, into how many the night was divided, <4045> **Matthew 14:25**; <4152> **Mark 15:25**.

Watchmen in the temple, on constant duty; <4274> **Luke 22:4**.

Water, constituent parts of, <61810> **2 Peter 3:10**.

Water baptism, see **Baptism**.

Water drinking, saying of Libanius respecting, <54523> **1 Timothy 5:23**.

Watson, (Dr.) late bishop of Llandaff, character of his Apology for the Bible, <5042> **2 Timothy 4:22**, in fine.

Wax - board or cloth, employed by the ancients to write upon, <40163> **Luke 1:63**.

Weather, signs of *fair* and *foul*, according to the Jews and Romans, <4042> **Matthew 16:2, 3.**

Wedding, account of the celebration of a, in Persia, as given in the Zend Avesta, <4257> **Matthew 25:7.**

Weeping, days of, what, among the Jews, <4813> **John 11:31.** On what account they were succeeded by the seven days of lamentation, *ibid.*

Wells in the East, some of the Indian devotees accustomed to stand with a girbah to give drink to weary travellers, <4002> **Matthew 10:42.**

Whale, a very improper rendering of *κητος*, <4024> **Matthew 12:40.**

What have we to do with thee? import of this Jewish phrase, which is of frequent occurrence in the sacred oracles, <4082> **Matthew 8:29.**

Whited sepulchres or *whitewashed tombs*, see *Tombs*.

White bulls without blemish offered in sacrifice to Apis by the ancient Egyptians, <4367> **John 6:27.** Curious mode adopted by the Egyptians to ascertain whether the animal was proper for sacrifice, *ibid.*

Whoredom, the only case in which the Author of the Christian religion admits of divorce, <4052> **Matthew 5:32.** The idolatries of the Jews very frequently termed *whoredom* in the prophetic writings, <4670> **Revelation 17:1.**

Wicked one, *ο πονηρος*, derivation and import of this appellative of the great adversary of mankind, <4053> **Matthew 6:13; 13:19.** *απο του πονηρου*, in the Lord's Prayer, should be rendered *from the wicked one*, and not as in our common version, <4053> **Matthew 6:13.** See also <4319> **1 John 5:19.**

Widow's son of Nain, reflections on the resurrection of the, <4070> **Luke 7:50**, in fine.

Will, observations on the freedom of the, <4060> **Matthew 6:10;** <4083> **Philippians 2:13.**

Will worship, *εθελρησκεια*, observations on the meaning of this word, as used by the apostle, <5102> **Colossians 2:23.**

Wind of God, import of this Hebraism, <4062> **Luke 6:12.**

Wine, laws among the ancient Greeks and Romans relative to the drinking of, *mixed* and *unmixed*, ^{<4023>}**1 Timothy 5:23**.

Wine of three leaves, what meant by this phrase among the rabbins, ^{<4039>}**Luke 5:39**.

Wisdom, definition of, by Sir W. Temple, ^{<4008>}**Ephesians 1:8**. *The wisdom that is from above*, *anwyl [hmkj chocmah aliona*, a very favourite expression among the rabbins of which some examples are produced, ^{<4018>}**James 3:18**, in fine. Dr. Lightfoot's observations on a *fourfold* wisdom mentioned by St. Paul, ^{<4006>}**1 Corinthians 2:6**.

Woden, a principal divinity of the ancient Swedes, to whom human victims were very frequently offered, ^{<4033>}**Romans 9:33**, in fine. Account of the grand festival formerly celebrated every ninth year to this idol, *ibid*. A similar abomination practised by the ancient Danes and Norwegians, *ibid*.

Wo unto thee, the original words *οὐαὶ σοι*, thus rendered, to be understood rather as an **exclamation of pity**, than a **denunciation of judgment**, ^{<4012>}**Matthew 11:21; 18:7**.

Woman, taken in adultery, account of this circumstance in St. John's Gospel, translated from the Codex Bezae and other MSS., ^{<4073>}**John 7:53**, in fine.

Women employed in eastern countries in grinding the corn, ^{<4240>}**Matthew 24:40, 41**. Political condition of woman under the ancient Roman government, ^{<4022>}**1 Timothy 2:12**. Their state under the British laws, *ibid*. Women especially those advanced in years, employed by the ancients as porters, ^{<4187>}**John 18:17**. Examples produced, *ibid*. Ancient method of purifying women who were appointed to be consorts to kings, ^{<4026>}**Ephesians 5:26**.

Works, beautiful personification of, ^{<6413>}**Revelation 14:13**.

World, this word sometimes used for *land* or *country*, ^{<4048>}**Matthew 4:8; 27:45**; ^{<4001>}**Luke 2:1**. Destruction of the world by fire, an ancient opinion among the heathens ^{<6132>}**2 Peter 3:12**. Notions of the ancients respecting the origin and formation of the world, ^{<6135>}**2 Peter 3:5**. Very affecting apostolical account of the moral condition of the world, ^{<6159>}**1 John 5:19**.

Wormwood, supposed import of the Apocalyptic hieroglyphic of a star so named, which fell from heaven upon the third part of the rivers and fountains of water, ^{<66812>}**Revelation 8:12**.

Worship, reflections upon that species of, which can alone be acceptable in the sight of God, ^{<6159>}**Matthew 15:9**.

Worshipping of images, consideration of a passage of Scripture which the Romanists allege in favour of, ^{<3812>}**Hebrews 11:21**.

Wotteth, its derivation and import, ^{<44317>}**Acts 3:17**.

Writing of divorcement, see *Divorce*.

Writing - table, or *little board*, Dr. Shaw's description of the, used by the boys in Barbary, and also by the Jewish children, ^{<6163>}**Luke 1:63**.

X, Y

ξίφος, a sort of ancient sword originally made of brass, ^{<6063>}**Ephesians 6:13**.

Yacoub, ibn Leits Saffer, remarkable anecdote respecting, ^{<61401>}**Luke 14:1**.

Ye ho wah, import of this phrase used by the Indians of North America in their religious worship, ^{<66901>}**Revelation 19:1**.

Yod and point, see *One jot and tittle*.

Yoke, formerly a custom at Rome to put the necks of those to be crucified into a yoke, and to stretch out their hands and fasten them to the end of it; and having thus led them through the city, to carry them to the place of execution, ^{<6218>}**John 21:18**. How the word **l w** [*aval*, rendered *yoke*, has been figuratively employed by the Jews, ^{<6113>}**Matthew 11:30**, in fine.

Yom, **μy**, examples in which this word is taken in the sense of *judgment*, ^{<6048>}**1 Corinthians 4:3**.

Yuchanan, parable of this rabbi similar to that of our Lord concerning the wise and foolish virgins, ^{<6251>}**Matthew 25:1**.

Z

Zacharias or *Zechariah*, import of this name, ^{<6016>}**Luke 1:60**.

Zaleucus, law of, against the drinking of unmixed wine, unless prescribed by a physician, <4052> **1 Timothy 5:23**.

Zarphon, remarkable saying of this rabbi, <4076> **Matthew 7:5**.

Zeal, description of that species of, which every minister of Jesus Christ should possess, <4042> **1 Corinthians 4:21**, in fine. Remarkable saying of a pious papist respecting that species of zeal which prompts to the extirpation of heretics and wicked men, <4039> **Matthew 13:29**.

Zebul, I w**bz**, the *fourth* heaven of the rabbins, <4712> **2 Corinthians 12:2**.
I w**bz** *zebul*, *dung*, or *dunghill*, a very common Jewish appellation of an idol or an *idol temple*, <40025> **Matthew 10:25**.

Zebulun, situation of the country of the descendants of this patriarch, <4045> **Matthew 4:15**.

ζηλος, *Zeal*, derivation and import of this Greek word, <40517> **Acts 5:17**.

Zelotes, a surname given by the Jews to certain persons, and why, <40615> **Luke 6:15**.

Zend Avesta, citation from this work in which is contained an account of the celebration of a wedding in Persia, <4257> **Matthew 25:7**.

Zeno, the founder of the Stoic sect, when and where born, <4178> **Acts 17:18**.

ζιζανια, inquiry into the import of this word, <40325> **Matthew 13:25**.

ζωα, very improperly rendered *beasts* in our version, <6046> **Revelation 4:6**.

ζωμα, or *girdle*, account of this species of defensive armour among ancients and moderns, <40613> **Ephesians 6:13**.

GENERAL INDEX TO THE NOTES ON THE OLD TESTAMENT.

N.B. *In principio* refers to the observations at the beginning, and *in fine* to those at the *end*, of the chapter.

A

AARON, why called “God’s holy one,” ^{<05338>}**Deuteronomy 33:8**.

Abana, a river of Damascus; reasons for believing that the river known in the time of Elisha by this name is a branch of the Barrady, ^{<13512>}**2 Kings 5:12**.

Abarim, mountains of, Dr. Shaw’s description of the, ^{<04712>}**Numbers 27:12**. The fortieth station of the Israelites in the wilderness, ^{<04347>}**Numbers 33:47**.

Abed - nego, derivation of the name, ^{<27007>}**Daniel 1:7**. How it should be pronounced, *ibid*.

Aben Ezra, account of this commentator, General Preface, p. 2.

Abenim, **μynba**, why weights were originally so named by the Hebrews, ^{<01926>}**Leviticus 19:36**.

Abib, constituted the first month of the Jewish ecclesiastical year, ^{<02122>}**Exodus 12:2**.

Abijah, battle of, with Jeroboam, great discordances in the versions respecting the number of the combatants and of the slain, ^{<14138>}**2 Chronicles 13:3**. The number of men engaged and slain, probably only a tenth part of that stated in the present copies of the Hebrew, *ibid*.

Ablutiona, before offering sacrifice to the gods, evidently borrowed by the heathens from the Jewish purifications, ^{<02910>}**Exodus 19:10**.

Abner, observations on David’s lamentation over, ^{<10833>}**2 Samuel 3:33**.

Aboras, where this river is situated, ^{<30101>}**Ezekiel 1:1**.

Abrabanel or *Abarbanel*, (**Rabbi Isaac**) account of this commentator, General Preface, p. 2.

Abraham, import of the name, ^{<01132>}**Genesis 12:2; 14:13; 17:5**. In what it differs from Abram, ^{<01132>}**Genesis 12:2**. Extreme trifling of rabbins and others upon this name, ^{<01176>}**Genesis 17:5**. Reasons for believing that the *righteous man* spoken of in the forty first chapter of Isaiah refers to Abraham rather than to Cyrus, ^{<23402>}**Isaiah 41:2**. Character of Abraham, ^{<01234>}**Genesis 25:34**, *in fine*.

Abraham's bosom, lying in, and *to recline next to Abraham in the kingdom of heaven*, images by which the state of the blessed is represented, ^{<23624>}**Isaiah 66:24**. A similar imagery employed by heathen writers, *ibid*.

Abrech, Ērba, rendered *bow the knee*, of doubtful signification, ^{<01414>}**Genesis 41:43**.

Absalom, David's very pathetic lamentation on the death of, ^{<01833>}**2 Samuel 18:33**. In what order the words were probably pronounced, *ibid*.

Absalom's hair, substance of Bochart's dissertation on the weight of, ^{<01430>}**2 Samuel 14:30** *in fine*. The reasoning of this great Hebrew critic not conclusive, and another mode proposed of removing the difficulties which exist in the present Hebrew text upon this subject, *ibid*.

Abu Thaher, a chief of the Carmathians, singular anecdote respecting, ^{<01324>}**Genesis 34:24**.

Abyssinia, list of the monarchs of, from Maqueda, queen of Saba, to the nativity, ^{<11029>}**1 Kings 10:29**, *in fine*

Acacia Nilotica, some account of the, ^{<02216>}**Exodus 25:5**. Supposed by some to be the Shittim wood of Scripture, *ibid*.

Acanthum vulgare, a species of thistle extremely prolific, ^{<01018>}**Genesis 3:18**. Calculation of the number of individuals that could proceed from a single plant in four years, *ibid*.

Acarus sanguisugus, description of this animal, ^{<01816>}**Exodus 8:16**.

Achad, dj a, probable reason why the Jews, assembled in synagogue, so frequently repeat, and loudly vociferate, this word, whenever that very celebrated passage in the Pentateuch relative to the unity of the Divine Being occurs in the Sabbath readings, ^{<01604>}**Deuteronomy 6:4**.

Achan, inquiry whether the sons and daughters of this man were stoned to death and burnt as well as their father ^{<0672>}**Joshua 7:25**.

Achashdarpenev, **ynprdvj a**, import of this word, ^{<15036>}**Ezra 8:36**;
^{<17012>}**Esther 3:12**, ^{<27012>}**Daniel 3:2**.

Achmetha, the same with Ecbatana, ^{<15012>}**Ezra 6:2**.

Adad, a Syrian idol, supposed to have been the same with Jupiter and the sun, ^{<26617>}**Isaiah 66:17**. Meaning of the name, according to Macrobius, *ibid*. The appellation of this idol formed a part of the name of some Syrian kings, *ibid*.

Adam, meaning of this word, ^{<01026>}**Genesis 1:26**. The names given by Adam to the animals, a strong proof of the original perfection and excellence of man, ^{<01022>}**Genesis 2:20**.

Additions in the versions to the commonly received Hebrew text,
^{<01048>}**Genesis 4:8; 46:20**; ^{<04106>}**Numbers 10:6**; ^{<07049>}**Judges 4:9**;
^{<16769>}**Nehemiah 7:69**. ^{<17023>}**Esther 2:20**; ^{<19443>}**Psalms 14:3, 7**, *et in fine*;
^{<19820>}**Psalms 38:20; 148:8**; ^{<10027>}**Proverbs 4:27**, *in fine*; ^{<20121>}**Proverbs 12:11**;
19:22; 22:1.

Adjuration, most solemn form of, in use among all nations
^{<18046>}**Deuteronomy 4:26**.

Adonai, **ynda**, its derivation and import, ^{<01158>}**Genesis 15:8**; ^{<19970>}**Psalms 97:1**.

Adonis, situation of this river, ^{<11089>}**1 Kings 5:9**. Probable origin of the fable concerning, ^{<16184>}**Ezekiel 8:14**.

Adoration, origin of the word, ^{<11918>}**1 Kings 19:18**; ^{<18126>}**Job 31:26**;
^{<28132>}**Hosea 13:2**. The kings of Persia never admitted any to their presence without first requiring the act of prostration, called *adoration*, ^{<23923>}**Isaiah 49:23**. Very remarkable example of adoration as related by Harmer, *ibid*.

Adrammelech, an object of idolatrous worship among the Sepharvites, ^{<121731>}**2 Kings 17:31, 41**, *et in fine*. Meaning of the name, *ibid*. Represented, according to Jarchi, under the form of a mule, ^{<121731>}**2 Kings 17:31**.

Adullam, where situated, ^{<30016>}**Micah 1:15**.

Adultery, anciently punished by burning ^{<01304>}**Genesis 38:24**. Derivation of the word, according to Minshieu, *ibid*. How the crime of adultery was punished among the Chaldeans, Persians, and Romans, ^{<0163>}**Proverbs 6:33**; ^{<0225>}**Ezekiel 23:25**.

Adulteresses, punishment of, among the ancient Germans, ^{<0018>}**Hosea 2:3**.

Adytum, **αδυτον**, definition of this word by Hesychius, ^{<0349>}**Isaiah 45:19**.

AEge or **AEgea**, the usual burying - place of the ancient Macedonian kings, ^{<0085>}**Daniel 8:5**.

AEgeadae, the people that inhabited **AEge** or **AEgea**, ^{<0085>}**Daniel 8:5**.

AElian remark of, how common angelic appearances are to be distinguished from those of the gods, ^{<0107>}**Ezekiel 1:7**.

AEnigma, see *Enigma*.

Aeroliths, Izar's table respecting, showing the places and times in which these substances fell, and the testimonies by which these facts are supported, ^{<0601>}**Joshua 10:11**. Chemical analyses of two aeroliths by Fourcroy and Vauquelin, *ibid*. Hypotheses by which the falling of stones from the atmosphere have been accounted for, *ibid*.

AEschylus, citation of a very beautiful passage from this poet respecting the omnipotence of the Divinity, ^{<0006>}**Habakkuk 3:6**.

AEthiopians, conjecture concerning their origin, ^{<0106>}**Genesis 10:6**.

AEthiopic version, account of the, General Preface, p. 21.

AEthon, one of the horses of the sun, according to the pagan mythology, meaning of the name, ^{<0221>}**2 Kings 2:11**.

Afghans, singular and very interesting remark of Sir William Jones respecting the probable origin of this people, ^{<0276>}**2 Kings 17:6**.

Afrasiab, an ancient king, when and where he flourished, ^{<0815>}**Job 18:15**.

Agate, some account of this precious stone, ^{<0287>}**Exodus 28:17**.

Agriculture, in ancient times the principal employment, trade and commerce being little known, ^{<0104>}**1 Samuel 11:4**. General agreement

among all nations in attributing the science of agriculture to the inspirations of their deities, ^{<2388>}**Isaiah 28:26**.

Ahashteranim, **אַחַשְׁתְּרֵתְיָהוּ**, its derivation according to Bochart, ^{<70810>}**Esther 8:10**.

Ahasuerus of Ezra, thought to be the same with the Cambyses of the Greeks, ^{<15006>}**Ezra 4:6**. The Ahasuerus of Esther the same with Artaxerxes Longimanus, according to Prideaux, ^{<7000>}**Esther 1:1**.

Ahava, a river supposed to be the same with that which is called *Diava* or *Adiava*, ^{<15815>}**Ezra 8:15**.

Ahaz, observations on the nature and structure of the sundial of, with a diagram of its supposed form, ^{<12201>}**2 Kings 20:20**, *in fine*.

Ahijah the Shilonite, author of a history of the reign of Solomon long since lost, ^{<11129>}**1 Kings 11:29**. Explanation of his symbolical prophecy respecting the division of the monarchy of Solomon into two very unequal parts, to form two distinct and independent kingdoms, ^{<11133>}**1 Kings 11:31 - 39**.

Ainsworth, (Henry) a celebrated commentator on the Pentateuch, Psalms, and Canticles, General Preface, p. 7. His curious conjecture respecting the typical import of the forty - two stations of the children of Israel, ^{<04302>}**Numbers 33:2**. His interesting observations on the travels of the Israelites through the wilderness, ^{<04335>}**Numbers 33:55**, *in fine*.

אַוֶּן, inquiry into the proper meaning of this term, ^{<01233>}**Genesis 21:33**. Whence derived, according to Aristotle, *ibid*.

Akrabbim, why probably so named, ^{<07036>}**Judges 1:36**.

Alamoth, possible import of this word, ^{<19401>}**Psalms 46:1**, *in principio*.

Al - cahol, Al - kahol, Alchole, or *Alcoholados*, see *Stibium*.

Alcimus, a soldier in the army of Demetrius, extraordinary weight of his panoply, according to Plutarch, ^{<09107>}**1 Samuel 17:7**. Probably not equal to that of Goliath of Gath, *ibid*.

Aldebaran, longitude of this fixed star, B.C. 2337, and A.D. 1800, ^{<18025>}**Job 9:35**, *in fine*.

Aleppo, duration of the vintage at, ^{<00913>}**Amos 9:13**. Commencement and termination of the sowing season, *ibid*.

Alexander's tomb, an Egyptian coffin vulgarly so called in the British Museum, description of, ^{<01506>}**Genesis 50:26**, *in fine*.

Alexandria, principally peopled with Jews in the time of the Ptolemies, ^{<23190>}**Isaiah 19:1**, *in principio*: ^{<23044>}**Isaiah 24:14**. The Jews of this city had privileges granted to them by Alexander equal to those of the Macedonians, ^{<23190>}**Isaiah 19:1**, *in principio*.

Alexandria on the Tanais, walls of, in what time said to have been built by Alexander, ^{<16065>}**Nehemiah 6:15**.

Alexandrian money, table of the, ^{<12324>}**Exodus 38:24**.

Algiers, Dr. Shaw's account of the summer retreats of the persons of quality round about this city, ^{<30185>}**Amos 3:15**.

Alliteration, remarkable instances of, in sacred and profane writers, ^{<04499>}**Genesis 49:19**; ^{<19016>}**Psalms 122:6**.

Almah, **hmk** [], its derivation and import, ^{<01243>}**Genesis 24:43; 29:9**; ^{<23715>}**Isaiah 7:15**. This term, in its most obvious and literal acceptation, applicable to the mother of our Lord till she had brought forth her first-born Son, ^{<23715>}**Isaiah 7:15**.

Almon - diblathaim, the thirty - ninth station of the Israelites in the wilderness, ^{<04346>}**Numbers 33:46**.

Almond tree, time of its efflorescence, &c., according to Pliny, ^{<20111>}**Jeremiah 1:11**. Why used as a symbol of promptitude. *ibid*.

Almog tree or *Algum tree*, very uncertain what tree is meant by this name, ^{<11014>}**1 Kings 10:14**.

Alnajab, an Ethiopian tribe who perform the rite of circumcision with knives made of stone, ^{<01612>}**Joshua 5:2**.

Altar, derivation and import of the term, ^{<00030>}**Genesis 8:20**. Deemed sacrilege to molest a man who had taken refuge there, ^{<10150>}**1 Kings 1:50; 2:30**. The altar no asylum for a presumptuous murderer, ^{<10230>}**1 Kings 2:30**.

Al - taschit, import of this term. ^{<16301>}**Psalms 62:1**, *in principio*.

Alting's ingenious method of reconciling the discrepancies in the sacred text with respect to the number of captives that returned from Babylon, ^{<1502>}**Ezra 2:2**.

Alukah, **hqwl** [, rendered "horseleech," probably a proper name, ^{<1804>}**Proverbs 30:14**.

Aluph, **pwl** [, what it imports, ^{<01365>}**Genesis 36:15**; ^{<01515>}**Exodus 15:15**; ^{<4119>}**Jeremiah 11:19**.

Alush, the ninth station of the Israelites in the wilderness, ^{<04313>}**Numbers 33:13**.

Ambidexter, to be an, in high repute among the ancients, ^{<07815>}**Judges 3:15**. Quotations from Homer and Aristotle in illustration of this circumstance, *ibid*.

Amen, very whimsical rabbinical derivation of this word, ^{<04522>}**Numbers 5:22**.

American Indians, singular opinion of the author of a work entitled *The Star in the West*, respecting the origin of these people, ^{<20917>}**Hosea 9:17**.

Americans, the Gog of Ezekiel, according to Mede, ^{<3682>}**Ezekiel 38:2**.

Amethyst, account of this precious stone, ^{<02817>}**Exodus 28:17**.

Amorites, where formerly situated, ^{<01310>}**Joshua 3:10**. A name often given to the Canaanites in general, ^{<02102>}**2 Samuel 21:2**.

Amos, short biographical sketch of, Introduction to Amos. { ^{<00101>}**Amos 1:1** } Observations of Jerome, Lowth, and Newcome, on the style of this prophet, *ibid*.

Amriolkais, an Arabic poet, whose works are in the *Moallakat*, ^{<09101>}**Psalms 60:1**, *in principio*.

Amru, an eminent Arabian poet, ^{<19601>}**Psalms 60:1**, *in principio*.

Amygdalus communis, or *common almond tree*, description of the, ^{<04178>}**Numbers 17:8**.

Anammelech, an object of idolatrous worship among the Sepharvites, ^{<021731>}**2 Kings 17:31**. Meaning of the name, *ibid*. Represented under the form

of a horse, according to Jarchi, *ibid.* Probably the same with the Moloch of the Ammonites, *ibid.*

Anathoth, situation of, according to Eusebius, Jerome, and Josephus, ^{<231028>}**Isaiah 10:28.**

Anav, **wn** [, rendered meek, what it properly imports. ^{<04123>}**Numbers 12:3.**

Anaximander, supposed by the Greeks to have been the inventor of the division of the day into hours, ^{<20036>}**Daniel 3:6.**

Anaximenes, singular anecdote concerning, ^{<21094>}**Ecclesiastes 9:14.**

Ancient versions, readings in the, confirmed by Hebrew manuscripts, ^{<01258>}**Genesis 25:8; 49:25;** ^{<07037>}**Judges 3:7;** ^{<18515>}**Job 5:15; 9:33; 21:13;** ^{<19001>}**Psalm 9:1, in principio,** ^{<191610>}**Psalm 16:10; 24:6; 25:5; 34:10; 53:4; 57:8; 59:9;** ^{<19897>}**Psalm 89:17; 90:1, 17; 110:1, 3, 6, 7; 115:1, in principio;** ^{<20815>}**Proverbs 8:15;** ^{<23029>}**Isaiah 1:29; 2:10; 3:6; 14:3; 18:4; 25:2;** ^{<23296>}**Isaiah 29:3, 11; 30:6; 32:13; 41:2, 3; 43:20; 44:11; 47:13; 48:11;** ^{<23496>}**Isaiah 49:5; 50:2; 51:19; 52:15; 53:3; 54:8; 56:10; 57:12; 58:13;** ^{<23604>}**Isaiah 60:4; 62:5; 63:6; 65:23; 66:18;** ^{<24813>}**Jeremiah 18:13.**

Ancile, or sacred shield that fell from heaven in the reign of Numa Pompilius, probably an aerolith, ^{<06101>}**Joshua 10:11.**

Andreas of Caesarea, account of this commentator, General Preface, p. 4.

Aneb el dib, a name given by the Arabs to the *solanum incanum*, or *hoary nightshade*, ^{<23882>}**Isaiah 5:2.**

Angel, its general import in the Scriptures, ^{<013301>}**Genesis 32:1;** ^{<00882>}**Exodus 3:2;** ^{<21086>}**Ecclesiastes 5:6;** ^{<270113>}**Haggai 1:13.** Remarkable passage in Philo Judaeus relative to the angel in whom is the name of Jehovah, ^{<022331>}**Exodus 23:20.**

Angelic ministry, doctrine of, defended, ^{<013301>}**Genesis 32:1, 2;** ^{<30012>}**Zechariah 1:2.** Remarkable passage in Hesiod respecting the ministration of angels, ^{<013301>}**Genesis 32:1.**

Anglo - Saxon version, some account of the, General Preface, p. 22.

Animalculae, astonishing minuteness of some species of inhabiting the water, ^{<010123>}**Genesis 1:20.**

Animals, offered to God under the Jewish dispensation, thoughts concerning the, ^{<08102>}**Leviticus 1:2**. The pagan theology differed widely in this respect from the law of Moses, *ibid*. Animals that had been employed for agricultural purposes not offered in sacrifice by the Hebrews, Greeks, Romans, nor Egyptians, ^{<04902>}**Numbers 19:2**.

Animals clean and unclean among the Jews, observations concerning, with an inquiry into the derivation of the various Hebrew words by which these animals are expressed, ^{<08110>}**Leviticus 11:1 - 47**. Their Linnaean classification and description ^{<05405>}**Deuteronomy 14:5**.

Anna Perenna, a pagan feast of antiquity, how celebrated, ^{<02331>}**Leviticus 23:31**.

Anointing, ceremony of, see *Unction*.

Anointing of stones, images, &c., to set them apart to idolatrous worship, common among ancients and moderns, ^{<012818>}**Genesis 28:18**; ^{<025706>}**Isaiah 57:6**.

Anomalies, instances of, which are all probably corruptions, ^{<020130>}**Isaiah 1:30; 5:1; 51:16; 63:2**.

Ant, natural history of the, ^{<01006>}**Proverbs 6:6**.

Antarah, an eminent Arabic poet, whose work is contained in the Moallakat, ^{<09010>}**Psalms 60:1**, *in principio*.

Antares, longitude of this fixed star, B.C. 2337, and A.D. 1800, ^{<018085>}**Job 9:35**, *in fine*.

Antediluvian patriarchs, table of the great discrepancies in the Hebrew, Samaritan, and Septuagint copies, with respect to the time they are stated to have lived before their sons' births, ^{<01008B>}**Genesis 5:3**.

Anthony, immense debt contracted by this individual the whole of which was paid in less than a month, ^{<017030>}**Esther 3:9**.

Anthropopathia, a striking example of this metaphor, ^{<020124>}**Isaiah 1:24**.

Antigone of Sophocles, quotation from the, very similar to a passage in ^{<09010>}**Psalms 121:4**.

Antimony, employed by the Asiatics in staining the eyes, ^{<12080>}**2 Kings 9:30**.

Antiochus Epiphanes, this Syrian monarch supposed by Martin to be the Gog of Ezekiel, ^{<2682>}**Ezekiel 38:2**.

Anubis, a city of Egypt, why also called Cynopolis, ^{<21107>}**Exodus 11:7**.

Anubis Latrator, why this Egyptian idol was so named, ^{<21107>}**Exodus 11:7**.

Apalim, μϑι ρ[, rendered emeralds, probably mean hemorrhoids, ^{<0808>}**1 Samuel 5:8**.

Apicius, an individual immensely rich, ^{<1789>}**Esther 3:9**. His tragical end, *ibid*.

Apis, an object of Egyptian idolatry, ^{<01432>}**Genesis 43:32**; ^{<08017>}**Deuteronomy 4:17**. Thought to have been posterior to the time of Joseph, *ibid*. The molten calf of Aaron supposed by some to have been an exact resemblance of this Egyptian idol, ^{<2334>}**Exodus 32:4**. For what purpose a white bull was occasionally sacrificed to Apis by the Egyptians, ^{<08160>}**Leviticus 16:10**.

Apocryphal writings, that St. Paul quoted from the, according to the opinion of some, utterly incredible, ^{<2604>}**Isaiah 64:4**.

Apollo, whence this heathen divinity had his name, according to Plutarch, ^{<0812>}**Exodus 3:22** *in fine*. Worshipped under the form of a crow by the ancient Egyptians, ^{<0826>}**Exodus 8:26**. Whence the fable of Apollo or the sun being seated in a blazing chariot, drawn by horses which breathed and snorted fire, originated, according to some, ^{<1211>}**2 Kings 2:11**.

απομυιος, why this epithet was applied to Jupiter, ^{<0824>}**Exodus 8:24**.

Aponius, a commentator on Solomon's Song, General Preface, p. 4.

Aquila, a translator of the Hebrew Scriptures into Greek, General Preface, p. 21

Arabic version of the Old Testament, some account of the, General Preface, p. 22; ^{<2624>}**Isaiah 66:24**, *in fine*.

Arabon, ^wbr [, rendered *pledge*, inquiry into its import, ^{<01387>}**Genesis 38:17**.

Arabs, their independent condition from the remotest antiquity, an irrefragable proof of the Divine origin of the Pentateuch, ^{<011612>}**Genesis 16:12**. Dr. Shaw's account of the manner in which the Arabs entertain strangers, ^{<070619>}**Judges 6:19**. Volney's description of their personal appearance, ^{<18105>}**Job 5:5**. Various tribes of Arabs, ^{<23421>}**Isaiah 42:11**.

Aram Naharaim, the same with Mesopotamia, ^{<30307>}**Amos 9:7**.

Arbiter bibendi, among the Romans, who were the, ^{<170108>}**Esther 1:8**.

Arbor infelix, the tree on which criminals were hanged so named among the Romans, ^{<011829>}**Joshua 8:29**; ^{<170708>}**Esther 7:8**.

Archimedes, how this celebrated mathematician destroyed the Roman fleet, and thus prolonged for a short time the political existence of Syracuse, ^{<210914>}**Ecclesiastes 9:14**.

Architecture of the temple, Dr. Delaney's remarks on the Divine original of the, ^{<132819>}**1 Chronicles 28:19**.

Arcturus, import of the Hebrew word so translated very uncertain, ^{<18090>}**Job 9:9**.

Ardsheer Diraz Dest, the same with Artaxerxes Longimanus, ^{<15001>}**Ezra 1:1**.

Argonautics, citation of a passage from the, which bears a close analogy to a part of the history of Jonah, ^{<30114>}**Jonah 1:14**.

Ariel, conjecture why Jerusalem was so named, ^{<23301>}**Isaiah 29:1**.

Ariopharnes, king of Thrace, anecdote respecting, ^{<11025>}**1 Kings 3:25**.

Aristotle, Works of, said to contain four hundred and forty - five thousand two hundred and seventy verses; in what sense we are to understand this statement, Introduction to Ezra. { ^{<15001>}**Ezra 1:1** }

Ark of Noah, its tonnage according to Arbuthnot, ^{<01115>}**Genesis 11:15**. Shown to have been sufficiently capacious to contain every species of animal, with food for twelve months, *ibid*. Dr. Lightfoot's calculation of its draught of water, ^{<010804>}**Genesis 8:4**.

Ark, in which were deposited the two tables of stone, its construction and dimensions, ^{<12510>}**Exodus 25:10**. Why the ark is called *the footstool of God*, ^{<23013>}**Isaiah 60:13**.

Arks of the heathens, some account respecting the, ^{<122540>}**Exodus 25:40**, *in fine*.

Armour, burning of, as an offering made to the god supposed to be the giver of victory, a custom among some heathen nations, ^{<23104>}**Isaiah 9:4**. The Romans used it as an emblem of peace, *ibid*. Description of a medal struck by Vespasian illustrative of this ancient custom, *ibid*.

Arpach, j pra, import of this memorial symbol of the rabbins, Masoretic Notes at the end of Numbers.

Arrack, made of the juice of the date or palm tree, ^{<199212>}**Psalms 92:12**.

Arrows, customary among the heathens to represent any judgment from the gods under the notion of, ^{<16323>}**Deuteronomy 32:23**. Arrows, round the heads of which inflammable matter was rolled and then ignited, were used by the ancients and shot into towns to set them on fire, and were discharged among the towers and wood - works of besiegers, ^{<197418>}**Psalms 76:3**.

Arsenal, for the temple, provided by David, according to Josephus, ^{<121110>}**2 Kings 11:10**.

Arvad or *Arad*, where situated, ^{<262708>}**Ezekiel 27:8**.

Asa, king of Judah, his very magnificent funeral, ^{<141614>}**2 Chronicles 16:14**.

Asaph, a very celebrated musician who flourished in the time of David, ^{<190101>}**Psalms 1:1**, *in principio*. Twelve of the Psalms in the sacred canon, which bear the name of Asaph, thought by some to have been written by him, *ibid*. The style of David and Asaph compared, *ibid*.

Ashchenaz, where situated, ^{<245127>}**Jeremiah 51:27**.

Asher, why so named, ^{<1013013>}**Genesis 30:13**.

Asherah, *hrva*, rendered grove, more probably signifies an idol of some description; perhaps the same with the Venus of the pagan mythology, ^{<122126>}**2 Kings 21:26**, *in fine*.

Ashes upon the head, a sign of sorrow and great distress among many nations, ^{<0042>}**1 Samuel 4:12**.

Ashima, an ancient object of idolatrous worship, ^{<1274>}**2 Kings 17:41**, *in fine*.

Ashtoreth, an idol of the Sidonians, ^{<1110>}**1 Kings 11:5**; ^{<1231>}**2 Kings 23:13**.

Ashummed Jugg, of the Hindoos, particular description of the, with an explanation of the mystic ceremonies, as given by the commentators upon their original scriptures, ^{<0160>}**Leviticus 16:10**. A very close copy of the Jewish scape - goat, *ibid*.

Asiatic bow, description of the, ^{<1787>}**Psalm 78:57**. Figure of its form in its quiescent state, and when ready to discharge the arrow or missile, *ibid*.; ^{<8014>}**Zechariah 9:14**.

Asiatic idols, description of several in the author's possession, ^{<2010>}**Ezekiel 1:10**.

Asiatic proverbs, collection of, ^{<1813>}**Proverbs 31:31**, *in fine*.

Asmoneans, observations on the motto said to have been upon their ensigns, ^{<1211>}**Exodus 15:11**.

Asnapper, very uncertain who, ^{<1540>}**Ezra 4:10**.

Asp, a very small serpent peculiar to Egypt and Libya, ^{<1913>}**Psalm 91:13**. No remedy for the bite of an asp, *ibid*. Singular effect of the venom upon the animal system, *ibid*. Why Cleopatra, the celebrated queen of Egypt, chose to die by the bite of this animal, *ibid*.

Asphaltites, Lake of, exceedingly salt, ^{<0152>}**Joshua 15:62**.

Ass's head, in the Holy of Holies, probable origin of the story of the heathens, that the Jews had a figure of this description to which they paid religious worship, ^{<1274>}**2 Kings 17:41**, *in fine*.

Assembly of Divines, account of their notes upon the Scriptures, General Preface, p. 7.

Assyrians, their origin, ^{<0128>}**Genesis 25:18**. The same people with the Babylonians, according to Herodotus and Strabo, ^{<2425>}**Isaiah 45:25**.

Astrology, Judicial, demonstrated to be vain, unfounded, absurd, and wicked, ^{<0062>}**1 Samuel 6:21**, *in fine*.

Asupim, the house of, why so named, ^{<13615>}**1 Chronicles 26:15**.

Asyla, of the Greeks and Romans, for what purpose erected, ^{<04511>}**Numbers 35:11**.

Atlas, fable of, whence it originated, ^{<183611>}**Job 26:11**.

Atmosphere, enumeration of some of the great benefits derived from the, ^{<18328>}**Job 28:28**, *in fine*. Calculation of its pressure upon the whole terraqueous globe, ^{<00236>}**1 Samuel 2:36**, *in fine*; ^{<183841>}**Job 38:41**, *in fine*. Observations on its refractive nature, ^{<121011>}**2 Kings 20:20**, *in fine*. In what sense the atmosphere may be termed the *belt* or *girdle* of the earth, *ibid*.

Atonement or *expiation* for sin, tradition concerning, strongly and universally retained among the heathens, ^{<121741>}**2 Kings 17:41**, *in fine*.

Attic moneys, tables of the, ^{<12364>}**Exodus 36:24**.

Augustine, some account of this celebrated commentator, General Preface, p. 4.

Aur, *rwa*, generally translated light, has various imports in different parts of the Old Testament, ^{<01003>}**Genesis 1:3**.

Aurum Reginae or *Queen Gold*, what, ^{<170218>}**Esther 2:18**.

Authorized version, detailed account of the, General Preface, p. 14, &c.

Autumnal rains, in the East, Dr. Shaw's account of the, with their accompaniments, ^{<192807>}**Psalms 135:7**.

Avarice, very nervous saying of an English poet concerning, ^{<24711>}**Jeremiah 17:11**.

Aven or *On*, the famous Heliopolis, ^{<53017>}**Ezekiel 30:17**.

Aven, Plain of, the same with Baal - Bek, according to Calmet, **Amos 1:5**.

Avites, very uncertain who these people were, ^{<121741>}**2 Kings 17:41**, *in fine*. Conjecture of Grotius respecting them, *ibid*.

Ayal, I ya, Dr. Shaw's opinion relative to the meaning of this Hebrew word, ^{<61215>}**Deuteronomy 12:15**.

Azariah, import of this name, ^{<27007>}**Daniel 1:7**.

Azubah, wife of Caleb, why so named, according to the Targum, ^{<33218>}**1 Chronicles 2:18**.

B

Baal, what this term imports, ^{<07021>}**Judges 2:11**.

Baal - bek, the ancient Aven or Heliopolis, **Amos 1:5**.

Baal - hatturim, (*Rabbi Jacob*) account of this commentator, General Preface p. 2.

Baal - peor, probably the Priapus of the Moabites, and worshipped with the same obscene and abominable rites, ^{<02328>}**Numbers 23:28**;
^{<61829>}**Deuteronomy 3:29**.

Baal - zebub, the god of Ekron, why so named, ^{<02125>}**Exodus 12:51**; ^{<13002>}**2 Kings 1:2**.

Baal - zephon, probably an idol temple, ^{<02442>}**Exodus 14:2**.

Babel, derivation and import of this name, ^{<01109>}**Genesis 11:9**.

Babel, tower of, heathen testimonies concerning, ^{<01104>}**Genesis 11:4**.
Various conjectures relative to the purpose for which this tower was built, ^{<01109>}**Genesis 11:9**.

Babet or *Baby*, conjecture respecting the origin of this word, ^{<38018>}**Zechariah 2:8**.

Babylon, its great naval power before the time of Cyrus, ^{<23614>}**Isaiah 43:14**.
Semiramis, the foundress of this part of the Babylonian greatness, *ibid*.
Manner of the taking of Babylon by Cyrus, ^{<23210>}**Isaiah 21:1; 44:27; 45:2**;
^{<45024>}**Jeremiah 50:24**. Policy of the Persian monarchs in destroying the naval importance of Babylon, ^{<23614>}**Isaiah 43:14**. Some particulars of the greatness of Babylon, ^{<23139>}**Isaiah 13:19; 45:2**. Notation of the several steps by which the remarkable prophecies against this great city were ultimately accomplished in its total ruin, *ibid*. The annihilation of its walls accounted for, *ibid*. Deliverance from Babylon a frequent figure in the prophetic

writings for the deliverance of the people of God from the power of evil under the Gospel dispensation, ^{<23406>}**Isaiah 40:6 - 8.**

Babylonian embassy to Hezekiah, observations on the, ^{<122126>}**2 Kings 21:26**, *in fine*.

Babylonians, singular custom among these people of selling all their marriageable virgins by public auction, ^{<012201>}**Genesis 29:20**. In what the dress of this people consisted, according to Herodotus, ^{<27021>}**Daniel 3:21**.

Babylonish robes, some account of the, ^{<00721>}**Joshua 7:21**.

Bacchus, some portions of the fable concerning, very similar to what is related of Moses, ^{<00417>}**Exodus 4:17**. This idol worshipped under the form of a goat by the ancient Egyptians, ^{<00826>}**Exodus 8:26**.

Backbite and *Backbiter*, words of Anglo - Saxon origin, ^{<191513>}**Psalm 15:3**. Intended to convey the treble sense of *knavishness*, *cowardice*, and *brutality*, *ibid*.

Bacon's (Friar) method of restoring and strengthening the natural heat, ^{<10153>}**1 Kings 1:53**, *in fine*.

Badad, **ddb**, import of this word when employed by the Jews as a memorial symbol, Masoretic notes at the end of Numbers. { ^{<04313>}**Numbers 36:13** }

Badgers' skins, the Hebrew words so translated of very uncertain import, ^{<02506>}**Exodus 25:6**.

Baeshah, **hvab**, various conjectures respecting the meaning of this word, ^{<03140>}**Job 31:40**.

Ba gad, **dg ab**, import of this phrase when employed by the Jews as a memorial symbol, Masoretic Notes at the end of Leviticus . { ^{<02734>}**Leviticus 27:34** }

Baking in the East, manner of, with an account of the instruments employed in the process, ^{<00117>}**Leviticus 2:7**.

Balaam, character of this prophet of the Most High God, ^{<0025>}**Numbers 24:25**, *in fine*. Observations on his famous prophecy concerning a star to spring out of Jacob, ^{<00406>}**Numbers 24:6**.

Balance, trial by the, a species of ordeal among the Hindoos,
^{<04631>}**Numbers 5:31**, *in fine*.

Banditti, hordes of, frequent in Arabia to the present day, ^{<38015>}**Job 1:15**.

Banner, giving the, very ingenious illustration of, by Mr. Harmer,
^{<38004>}**Psalm 60:4, 12**, *et in fine*.

Barach, **Ērb** generally rendered to bless, very extensive import of the original word, ^{<00003>}**Genesis 2:3**; ^{<12009>}**1 Kings 21:9**.

Barbary, Dr. Shaw's account of the chocolate - coloured pottage made by the inhabitants of, ^{<02529>}**Genesis 25:29**.

Bards, among the ancient Druids, who, ^{<02027>}**Numbers 21:27**.

Barley harvest, time of its commencement in Palestine, ^{<02022>}**Ruth 1:22**.

Barrady, Maundrell's account of this river, ^{<03612>}**2 Kings 5:12**.

Barrows or *Tumuli*, in England, what, ^{<01817>}**2 Samuel 18:17**.

Bars of the pit, what probably meant by this phrase among the ancients,
^{<81716>}**Job 17:16**.

Batanim, **μyntb**, its import uncertain, ^{<01431>}**Genesis 43:11**.

Bath, some account of this Hebrew measure of capacity, ^{<02616>}**Exodus 16:16**; ^{<15022>}**Ezra 7:22**.

Battering - ram, description of the, ^{<20802>}**Ezekiel 5:2**. This machine unknown in the time of Homer, *ibid*.

Battle, trial by, when and where supposed to have had its origin,
^{<04631>}**Numbers 5:31**, *in fine*.

Baxter, (**Richard**) a commentator on the New Testament, General Preface, p. 7.

Beards, held in high respect in the East, the possessor considering it his greatest ornament, often swearing by it, and in matters of great importance pledging it, ^{<00004>}**2 Samuel 10:4**; ^{<21613>}**Song of Solomon 5:13**; ^{<23021>}**Isaiah 7:20**. Never cut off but in mourning or as a mark of slavery, *ibid*.; ^{<24405>}**Jeremiah 41:5**. Considered by the Turks a great affront to take a man by his beard, unless it be to kiss it, ^{<23021>}**Isaiah 7:20**. Beards of the

Macedonians ordered by Alexander to be shaved off, and the singular reason given by this king for the mandate, ^{<10216>}**2 Samuel 2:16**.

Bedaui or *Beduui*, a people of Arabia, ^{<23211>}**Isaiah 42:11**.

Bede, account of this commentator, General Preface, p. 4.

Bedolach, **j l db**, translated *bdellium*, Bochart's opinion respecting the meaning of this word, ^{<10212>}**Genesis 2:12**.

Bedouin, Volney's description of the, ^{<18075>}**Job 5:5**.

Beds of ivory, what, ^{<10104>}**Amos 6:4**.

Beech tree, juice of the, used for drink in the northern parts of Europe, ^{<18304>}**Job 30:4**.

Bees, Homer's very nervous description of a great swarm of, ^{<19812>}**Psalms 118:12**.

Behemah, **hmhb**, translated cattle, import of the term, ^{<10124>}**Genesis 1:24**.

Behemoth, various conjectures respecting the animal intended by this name in Scripture, ^{<18405>}**Job 40:15**. Reasons for supposing it to have been a species now extinct, perhaps the mammoth, *ibid*.

Belial, its derivation and import, ^{<105313>}**Deuteronomy 13:13; 15:9**.

Belibbo, **wbl b**, import of this memorial symbol of the rabbins, Masoretic Notes at the end of Exodus. {^{<12408>}**Exodus 40:38**}

Bellerophon, son of Glaucus, king of Ephyra, story of, supposed to be a fabulous formation from the Scripture account of David's adultery with Bathsheba, and his murder of Uriah, ^{<10114>}**2 Samuel 11:14**.

Bells on horses, camels, &c., account of the, ^{<19741>}**Zechariah 14:20**.

Belt, the chief ornament of a soldier, and highly prized in all ancient nations, ^{<101811>}**2 Samuel 18:11**. Considered a rich present from one chieftain to another, *ibid*.

Ben, **ˆb**, *a son*, whence derived, ^{<108411>}**Ruth 4:11**; ^{<19701>}**Psalms 127:1**.

Beneficarii, among the Romans, who, ^{<19706>}**Habakkuk 3:6**.

Bene - jaakan, the twenty - seventh station of the Israelites in the wilderness, ^{<0433>}**Numbers 33:31**.

Benev adam, **בְּנֵי אָדָם**, and *beney ish*, **בְּנֵי אִישׁ**, very remarkable distinction between, ^{<1931>}**Psalm 62:9**.

Bengel, (**John Albert**) author of an edition of the Greek Testament, with various readings and critical notes, General Preface, p. 10.

Benjamin, why so named, ^{<01518>}**Genesis 35:18**. Remarks upon the provisions set before this patriarch by Joseph being much greater than what were set before each of his brethren, ^{<0433>}**Genesis 43:34**.

Benjamite messenger, remarks upon his very laconic relation of the discomfiture of the Israelites by the Philistines, and of the taking of the ark of God, ^{<00417>}**1 Samuel 4:17**.

Benson, (**Dr.**) a commentator on different portions of the New Testament, General Preface, p. 8.

Bereshith, the first book of the Hebrew Scriptures, whence so named, Preface to the Book of Genesis. { ^{<0101>}**Genesis 1:1** }

Berith, **בְּרִית**, rendered *covenant*, what it imports, ^{<01018>}**Genesis 6:18**; ^{<03515>}**Leviticus 26:15**.

Beryl, account of this precious stone, ^{<02817>}**Exodus 28:17**; ^{<25109>}**Ezekiel 10:9**.

Bethany, why so named, ^{<23103>}**Isaiah 10:30**.

Beth - el, meaning of this name, ^{<012819>}**Genesis 28:19**.

Beth - jesimoth, the forty - second and last station of the Israelites in the wilderness, where situated, ^{<04349>}**Numbers 33:49**.

Bethron, why probably so named, ^{<21217>}**Song of Solomon 2:17**.

Beth - shean, the same that was afterwards called *Scythopolis*, ^{<061711>}**Joshua 17:11**.

Beth - shemesh, various conjectures concerning the number of the inhabitants of, who were smitten for looking into the ark, ^{<00519>}**1 Samuel 6:19**. The words **בְּנֵי אֵלֶּיךָ חָמֵשִׁים** *chameshim, elaph ish, fifty thousand*

men, which stand in our present Hebrew copies, most probably an interpolation, *ibid*.

Bethyllia or *consecrated stones*, remarks upon the, ^{<012818>}**Genesis 28:18**;
^{<18310>}**Job 31:1**; ^{<25706>}**Isaiah 57:6**.

Bey of Tunis, his manner of living, as mentioned by Pococke,
^{<16048>}**Nehemiah 4:18**.

Beza, (**Theodore**) account of this commentator, General Preface, p. 8.

Bezer, one of the cities of refuge, import of the name, ^{<03107>}**Joshua 20:7**.

Bibliotheca Magna Rabbinica of Bartolucci, account of this great work,
General Preface, p. 3.

Bildad, the Shuhite, who, ^{<18211>}**Job 2:11**.

Bipens, a military weapon of the ancients, ^{<40613>}**Ephesians 6:13**.

Birds, thoughts on the wonderful structure of their wings and feathers,
^{<01012>}**Genesis 1:22**.

Birth - days, keeping of, a custom of very remote antiquity, ^{<01400>}**Genesis 40:20**.

Bishebuah, h[**bvb**], a Jewish memorial symbol, Masoretic Notes at the
end of Deuteronomy. { ^{<03412>}**Deuteronomy 34:12** }

Bishop, remarkable saying of a, ^{<181915>}**Job 19:15**.

Bitter waters of jealousy, rabbinical notion how a Jewess, suspected of
adultery, could be said, in drinking these waters, to drink the very words of
the execration written by the priest, ^{<040523>}**Numbers 5:23**.

Blair's affecting picture of the death of a wicked man, ^{<182708>}**Job 27:8**.

Blayney, (**Revelation Dr.**) translator of the Prophet Jeremiah, with notes,
General Preface, p. 10.

Blasphemy of Shelomith's son, very doubtful in what it consisted,
^{<03416>}**Leviticus 24:16**, &c.

Blemishes, curious rabbinical enumeration of the, which disabled a Jew
from entering into the priest's office, ^{<18220>}**Leviticus 22:20**.

Blessings and curses of the law, observations on the mode in which these were pronounced, and the arrangement of the tribes for this purpose on Mounts Gerizim and Ebal, ^{<052726>}**Deuteronomy 27:26**.

Blood, prohibition of the eating of, one of the seven Noahic precepts, ^{<010904>}**Genesis 9:4**. Philosophical reasons for the prohibition, *ibid*. The eating of blood forbidden by the law of Moses, ^{<08317>}**Leviticus 3:17; 17:10 - 14**. Dr. Hunter's theory of the vitality of the blood, ^{<018171>}**Leviticus 17:11**.

Blotting out of the book of God, what meant by this phrase, ^{<02322>}**Exodus 32:32**.

Board, account of the, borne by the criminal in China, to which the accusation is affixed, ^{<083136>}**Job 31:36**.

Boccore, Dr. Shaw's account of this species of fig, ^{<23004>}**Isaiah 28:4**.

Bochart, (**Samuel**) author of a very accurate work on the geography of the sacred writings, General Preface, p. 9.

Bochim, why probably so named, ^{<070015>}**Judges 3:5**.

Bodies of the illustrious dead, how treated, according to Virgil, ^{<041614>}**2 Chronicles 16:14**, *in fine*.

Bolled, import of this word ^{<000031>}**Exodus 9:31**.

Bones, enumeration of the, in the human body, ^{<083319>}**Job 33:19**.

Bonny, inhabitants of, mode in which these people construct their dwellings, ^{<053015>}**Deuteronomy 20:5**.

Book of Life and **Book of Death**, among the Chinese, what, ^{<02322>}**Exodus 32:32**. See also ^{<20001>}**Ezekiel 9:1**.

Book of the Wars of the Lord, Dr. Lightfoot's opinion concerning the, ^{<02114>}**Numbers 21:14**.

Booths or *sheds*, erected in the East by the keepers of the vineyards, to cover them from the scorching sun while watching the ripening grapes, made of the lightest and most worthless materials, ^{<082718>}**Job 27:18**.

Boruwlaski, (**Count**) some account of this famous Polish dwarf, ^{<01758>}**1 Samuel 17:58**, *in fine*.

Bosom, the place where the Asiatics carry every thing precious or valuable, ^{<1823D>}**Job 23:12**.

Bottles of the ancients ordinarily made of goat's skin, ^{<12114>}**Genesis 21:14**; ^{<10160>}**2 Samuel 16:1**. Description of one in the author's possession, ^{<101728>}**2 Samuel 17:28**; ^{<183219>}**Job 32:19**.

Bow, the grand weapon of our English ancestors, ^{<100818>}**2 Samuel 8:18**.

Bow, song of the, remarks upon its great excellences, ^{<100121>}**2 Samuel 1:21**, *in fine*. Dr. Kennicott's Latin version, *ibid*.

Bow of the Asiatics, description of the, ^{<197857>}**Psalm 78:57**. Figure of its form in its quiescent state, and when ready to discharge the missile, *ibid*.; ^{<280716>}**Hosea 7:16**, ^{<380914>}**Zechariah 9:14**. General dimensions of the Persian bows, according to Xenophon, ^{<231318>}**Isaiah 13:18**.

Bowing the body, manner of, in Eastern countries, ^{<100431>}**Exodus 4:31**. The Jewish custom in this respect described, *ibid*.

Brain, contained in the cranium, and enveloped with the dura and pia mater, the golden bowl of Scripture, ^{<211316>}**Ecclesiastes 12:6**. Why so named, *ibid*.

Branches, feast of, for what purpose instituted, ^{<122314>}**Exodus 23:14**.

Brass, a factitious metal known from very remote antiquity, ^{<122518>}**Exodus 25:3**; ^{<191834>}**Psalm 18:34**. How made, *ibid*.; ^{<182812>}**Job 28:2**.

Breaking the jaws of the wicked, a metaphor taken from hunting, ^{<182917>}**Job 29:17**.

Breastplate of judgment, why so named, ^{<122815>}**Exodus 28:15**. Its description and ornaments, *ibid*. Breastplates, something like that of the Jewish high priest, formerly worn by the president of the courts of justice in Egypt, ^{<122830>}**Exodus 28:30**.

Bribery, ordinance against, in Magna Charta, ^{<122318>}**Exodus 23:8**; ^{<100818>}**1 Samuel 8:3**; ^{<330709>}**Micah 7:9**. Some account of the intolerable abuses which prevailed in this country before the publication of the great charter, *ibid*.

Bricks, dimensions of the, commonly used by the ancients in building, according to Palladius, ^{<341601>}**Ezekiel 5:1**. Manner of their formation, ^{<230910>}**Isaiah 9:9**; **13:19**; **30:13**; ^{<340514>}**Nahum 3:14**.

Brimstone, used by the ancients in their superstitious purifications, ^{<1818>}**Job 18:15**. This illustrated by quotations from Pliny, Ovid, and Servius, *ibid*.

British army, descending scale of commanders in a, ^{<4012>}**Numbers 2:2**, *in fine*. Ascending scale of ranks which every officer must go through. *ibid*.

British constitution, great advantages of the, pointed out, ^{<3032>}**1 Samuel 8:22**, *in fine*. Shown to be much more excellent than even the constitution of the kingdom of Israel, in the reign of David, ^{<1035>}**2 Samuel 5:25**, *in fine*.

Broidered coat, what, ^{<1230>}**Exodus 28:4**.

Bruce's opinion respecting the situation of Ezion - geber, Tarshish, and Ophir, ^{<1028>}**1 Kings 9:28**, *in fine*. His account of Solomon's voyage to Ophir, ^{<1109>}**1 Kings 10:29**, *in fine*. His description of the manner in which the rain - clouds are frequently collected together in Abyssinia, ^{<1184>}**1 Kings 18:44**.

Brundisium, import of this name in the ancient language of that country, ^{<2350>}**Isaiah 5:1**.

Brydone, (Mr. Patrick) his argument against the Mosaic account of the creation, drawn from the eruptions of Mount Aetna, and the formation of the different lavas, considered, ^{<1015>}**Genesis 1:31**, *in fine*.

Bubastis, a city in which the Egyptians were accustomed to hold their principal annual feast in honour of Diana, ^{<1210>}**Exodus 10:9**.

Budhoo, priests of, manner of their dancing, jumping, &c., when making offerings to their demon gods, ^{<1185>}**1 Kings 18:26**. Priests of this idol shave their heads close to the skin, ^{<2540>}**Ezekiel 44:20**.

Buildings, Eastern, description of the walls, &c., of the, ^{<2000>}**Isaiah 9:9; 13:19; 30:13**.

Bul, an ancient Hebrew month, answering to a part of our October and November, ^{<1168>}**1 Kings 6:38**. This name supposed to be of Chaldean origin, ^{<1001>}**1 Kings 6:1**.

Burdensome stone, what probably meant by this expression, ^{<8123>}**Zechariah 12:3**.

Burkitt, (Revelation **William**) author of a very useful commentary on the New Testament, General Preface, p. 8.

Burkius, (**Philippians David**) author of notes on the twelve minor prophets, General Preface, p. 10.

Burns, (**Charles**) extraordinary stature of this man, ^{<01758>}**1 Samuel 17:58**, *in fine*.

Burnt - offerings, have been common among almost all the people of the earth, ^{<0104>}**Leviticus 1:4**.

Burying in towns, churches, and chapels, observations on the great impropriety of, ^{<01108>}**Leviticus 11:8**.

C

Cab, see *Kab*.

Cables, made by the Egyptians of the leaves of the flag, ^{<18011>}**Job 8:11**.

Cabod, *dwbk*, a memorial symbol of the rabbins, Masoretic notes at the end of Deuteronomy. { ^{<03412>}**Deuteronomy 34:12** }

Caduceus, the, or rod of Mercury, evidently borrowed from the Scripture account of the rod of Moses, ^{<02417>}**Exodus 4:17**.

Caeli enarrant, first six verses of this Psalm from an old English manuscript, ^{<19193>}**Psalm 19:3**.

Caelius Antipater, an accredited historian who lived before the time of Pliny, ^{<23213>}**Isaiah 2:13 - 16**. This writer assures us that he had seen a merchant who had made a voyage from Gades to Ethiopia, *ibid*.

Cain, import of this name, ^{<010401>}**Genesis 4:1**.

Cairns, what, ^{<10726>}**Joshua 7:26**; ^{<01817>}**2 Samuel 18:17**.

Calais, affecting history of the six citizens of, who presented themselves before Edward III., with ropes round their necks, and the keys of the town and castle in their hands, ^{<12343>}**1 Kings 20:43**, *in fine*.

Calmet, (**Dom. Augustine**) a very celebrated commentator upon the whole Scriptures, General Preface, page 5. His enumeration of the different ways in which a Hebrew might lose his liberty, ^{<02102>}**Exodus 21:2**.

Calneh, the same with Ctesiphon, according to Calmet, ^{<3042>}**Amos 4:2**.

Caloric, or *natural heat*, when accumulated in any particular part, will diffuse itself to all bodies with which it comes in contact, till their temperature be equal, ^{<12035>}**2 Kings 4:35**.

Calves of gold, set up by Jeroboam, remarks concerning the, ^{<11128>}**1 Kings 12:28, 29**.

Calvin, (John) a commentator on all the prophets and the evangelists, General Preface, p. 6.

Cambyses, king of Persia, the Gog of Ezekiel, according to Calmet, ^{<5382>}**Ezekiel 38:2**.

Camel, Volney's description of the, ^{<18675>}**Job 5:5**.

Campbell, (Dr.) author of a treatise on the evangelists, General Preface, p. 8.

Canaan, land of, its superficial contents, ^{<04821>}**Numbers 18:21**. What proportion of the promised land belonged to the Levites, *ibid*.

Canaanites, where those people, particularly so named, were situated, ^{<66101>}**Joshua 3:10**.

Candle or *lamp*, often used as the emblem of prosperity and posterity, ^{<18217>}**Job 21:17**.

Candlestick, golden, of the temple or tabernacle, description of the, ^{<02531>}**Exodus 25:31**.

Candlesticks in the heathen temples, bearing a great number of lamps, ^{<02540>}**Exodus 25:40**, *in fine*.

Canoes, formerly wholly constructed from the papyrus, ^{<23101>}**Isaiah 18:1, 2**.

Cantate Domino, great similarity between this psalm and the Magnificat, or Song of the Blessed Virgin, ^{<19809>}**Psalms 98:9**, *in fine*. List of the most striking parallels, *ibid*.

Canticles, book of, carefully transcribed from a manuscript of the fourteenth century in the editor's possession, Introduction to Solomon's Song, { ^{<20101>}**Song of Solomon 1:1** } *in fine*.

Cape of Good Hope, passage round the, known to the ancients,
^{<23213>}**Isaiah 2:13 - 16**. This navigation recovered by the Portuguese, after it
 had been lost for many centuries, *ibid*.

Caphtor, the island of Crete, ^{<30907>}**Amos 9:7**.

Cappadocians, from whom descended, ^{<01102>}**Genesis 10:2**.

Caraba, description of the, ^{<23206>}**Isaiah 25:6**.

Caravans in the East, some account of the, ^{<23104>}**Song of Solomon 6:4**.
 Manner in which the hadgees or pilgrims are conducted by these
 conveyances in their travels by night, *ibid*.

Carbuncle, account of this precious stone, ^{<02817>}**Exodus 28:17**,

Cardus vulvatissimus, a species of thistle amazingly prolific,
^{<01018>}**Genesis 3:18**.

Carmel, altar on this mount mentioned by Tacitus and Suetonius, which
 Vespasian went to consult, ^{<11830>}**1 Kings 18:30**.

Carmelites, religious order of the, different opinions respecting the time
 of the foundation of this order, ^{<16126>}**Joshua 19:26**.

Carolina sylvestris, a species of thistle amazingly prolific, ^{<01018>}**Genesis
 3:18**.

Caryl, (J.) a commentator on the book of Job, General Preface, p. 7.

Casiphia, generally supposed to be the same with the *Caspian mountains*,
^{<15817>}**Ezra 8:17**.

Cassiopeia, form of the constellation of, resembled by Aratus to a key,
^{<23222>}**Isaiah 22:22**.

Cassiterides, the same with the islands of Scilly and Cornwall, ^{<23213>}**Isaiah
 2:13 - 16**.

Castor oil, whence obtained, ^{<30406>}**Jonah 4:6**.

Castrametation of the ancient Israelites, Scheuchzer's remarks on the,
^{<04112>}**Numbers 2:2**, *in fine*.

Cataneans, from whom supposed to be descended, ^{<012512>}**Genesis 25:2**.

Cato's directions in the construction of threshing - floors, ^{<0239>}**1 Samuel 23:29**, *in fine*.

Cattle, mischievous, customary among the Romans to twist hay about the horns of, that people seeing it might shun them, ^{<0218>}**Exodus 21:28**.

Causes, two supreme, coeternal, and independent, according to the magian theology, ^{<2357>}**Isaiah 45:7**.

Caves, vast capacity of, in the East, according to Strabo and Poccoke, ^{<0248>}**1 Samuel 24:3**; ^{<2319>}**Isaiah 2:19 - 21**.

Cedar of Lebanon, Gabriel Sionita's description of the, ^{<0246>}**Numbers 24:6**. Some curious particulars concerning this tree related by Deuteronomy la Roque, which he learned from the Maronites of Mount Libanus, *ibid*. Maundrell's description of the cedars he found growing on Mount Libanus in 1697, *ibid*. ^{<0921>}**Psalms 92:12**.

Cedreans, their origin, ^{<0251>}**Genesis 25:13**.

Ceeneth, **tn[k]**, various conjectures respecting the meaning of this word, ^{<1501>}**Ezra 4:11**.

Celibacy has no countenance in the sacred oracles, ^{<0028>}**Genesis 2:18, 24**.

Cemanim, an order of idolatrous priests in Judea in the time of Josiah, ^{<0236>}**2 Kings 23:5**. Why Christian ministers have been called *cemanim* by the Jews, *ibid*.

Census of the children of Israel, in the second year after their departure from Egypt, compared with another census of the same people made thirty - eight years afterwards, ^{<0046>}**Numbers 1:46**. Curious observation of Ainsworth on the number of families in the twelve tribes at the second census, ^{<0251>}**Numbers 26:51**.

Centurion, derivation and import of this word, ^{<013615>}**Genesis 36:15**.

Cerastes, whence this animal has its name, ^{<014917>}**Genesis 49:17**.

Chacamepyh, **hymkj**, rendered wise men, Porphyry's definition of the original term, ^{<04408>}**Genesis 41:8**.

Chag, gj , Parkhurst's definition of this word, ^{<1373>}**Leviticus 7:38**, *in fine*. Its import among the Jews when used as a memorial symbol, Masoretic notes at the end of Deuteronomy. { ^{<15340>}**Deuteronomy 34:10** }

Chairs, never used in Persia but at the coronation of their kings, ^{<2312>}**Isaiah 52:2**. Eastern chairs always so high as to make a footstool necessary, *ibid*.

Chalal, l l j , a word very improperly rendered in our version, ^{<2214>}**Ezekiel 21:14**. Its genuine import, *ibid*.

Chaldaic version, account of, the General Preface, p. 21.

Chaldeans, from whom these people probably had their name, ^{<1113>}**Genesis 11:31**; ^{<22313>}**Isaiah 23:13**. Some account of the ancient condition of this people, ^{<22313>}**Isaiah 23:13**.

Chalil, l y l j , a wind - instrument, ^{<19105>}**1 Samuel 10:5**.

Champion, whence derived, and what its import, ^{<19704>}**1 Samuel 17:4**.

Chance, inquiry into the derivation and meaning of this word, ^{<19069>}**1 Samuel 6:9**.

Chaos, notions of the heathens concerning this divinity probably borrowed from the Mosaic account of the creation, ^{<10102>}**Genesis 1:2**.

Chaplets, wearing of, at banquets, customary among the ancient Jews, Greeks, and Romans, ^{<23801>}**Isaiah 48:1**.

Chappelow, a commentator on the book of Job, General Preface, p. 7.

Chapters, division of the Holy Scriptures into, by whom effected, Introduction to Ezra. { ^{<15010>}**Ezra 1:1** } Instances of the very injudicious division of the chapters of holy writ, ^{<23401>}**Isaiah 4:1; 9:7; 13:1**, *in principio*; ^{<231501>}**Isaiah 15:1**, *in principio*; ^{<23701>}**Isaiah 27:1**, *in principio*.

Charashim, pyvrj , rendered *carpenters*, inquiry into the true import of this word, ^{<30121>}**Zechariah 1:21**.

Charetummim, pymcrj , import of this word, ^{<14108>}**Genesis 41:8**; ^{<10711>}**Exodus 7:11**.

Chariot, emblematical of Jehovah, remarks upon the, ^{<3010>}**Ezekiel 1:1**. Observations on it by the continuator of the Historical Discourses of Saurin, ^{<26100>}**Ezekiel 10:20**, *in fine*.

Charming of serpents and other animals, how this was professed to be done by ancients and moderns, ^{<19804>}**Psalm 58:4, 11**, *et in fine*.

Chasdim, the same with the Chaldeans, ^{<23213>}**Isaiah 23:13**.

Chatath, **tacj**, and *Chatah*, **hacj**, commonly translated *sin*, import of these words, ^{<01047>}**Genesis 4:7**.

Chebar, Chaborus, or *Aboras*, where this river is situated, ^{<24010>}**Ezekiel 1:1**.

Chelekeca, **Ēql j** import of this word when used as a memorial symbol, Masoretic notes at the end of Numbers. { ^{<08613>}**Numbers 36:13** }

Chemosh, the grand idol of the Ammonites, ^{<80115>}**Ruth 1:15**; ^{<34807>}**Jeremiah 48:7**.

Cherem, **μrj**, what it imports, ^{<18721>}**Leviticus 27:21, 28, 29**. The Jews had a most horrible form of excommunication called by this name, ^{<02216>}**Numbers 22:6**.

Cherethites, who, ^{<03014>}**1 Samuel 30:14**; ^{<26216>}**Ezekiel 25:16**; ^{<30307>}**Amos 9:7**; ^{<31116>}**Zephaniah 2:5**.

Chersydrus, a very venomous reptile, ^{<02106>}**Numbers 21:6**.

Cherubim, various opinions concerning the, ^{<10024>}**Genesis 3:24**. How represented, *ibid*, ^{<02518>}**Exodus 25:18; 36:8**; ^{<191810>}**Psalm 18:10**. Improperly written cherubims, ^{<01034>}**Genesis 3:24**; ^{<02518>}**Exodus 25:18**; ^{<26100>}**Ezekiel 10:20**.

Chevy Chase, quotation from this old national ballad respecting the slaying of Sir Hugh Montgomery, ^{<11234>}**1 Kings 22:34**.

Chical, see *Jackal*.

Chickpea, Dr. Shaw's account of the, ^{<10125>}**2 Kings 6:25**.

Children, among many ancient nations, considered the property of their parents, who had a right to dispose of them for the payment of their debts,

<13901> **2 Kings 4:1.** Carrying of children astride upon the hip, with the arm round their body, a general custom in the East, according to Chardin, <2304> **Isaiah 60:4.** Children formerly sometimes employed to despatch captives, <070821> **Judges 8:21.** Considered disgraceful to fall by the hand of a child, *ibid.*

Chiliarch, its import, <013615> **Genesis 36:15.**

Chilmad, possibly *Chalmadora* on the Euphrates, <26273> **Ezekiel 27:23.**

Chimah and **Chesil**, Dr. Hales' reasons for the supposition that by these terms the constellations Taurus and Scorpio are intended, <18025> **Job 9:35**, *in fine.*

Chinese chronology of ancient events of a very extravagant and fabulous complexion, <23622> **Isaiah 65:22.**

Chinnereth, sea of, where situated, <043411> **Numbers 34:11.**

Chiromancy, upon what the doctrine of, is built as its Scripture foundation, according to John Taisnier, <183707> **Job 37:7.**

Chittim, the island of Cyprus, according to Josephus, <340210> **Jeremiah 2:10.** Bochart's conjecture, *ibid.* Other conjectures, <232301> **Isaiah 23:1;** <32706> **Ezekiel 27:6.**

Choheleth, or *The Royal Preacher*, some account of this work, as given by the late Rev. John Wesley, Introduction to Ecclesiastes. { <2100101> **Ecclesiastes 1:1** }

Chomesh, *vmj*, rendered the fifth rib, what it properly imports, <100010> **2 Samuel 20:10.**

Choun, an idol worshipped among the Peruvians from the remotest antiquity, <01026> **Amos 5:26.**

Christ, of the same import with *Messiah*, <022907> **Exodus 29:7.**

Chronicle, remarks on the, which was read to Ahasuerus, <170010> **Esther 6:1.**

Chronicles, books of, this portion of holy writ variously named in the versions, Preface to Chronicles. { <1301010> **1 Chronicles 1:1** } The author or authors of the Chronicles not known, *ibid.* Reasons for the supposition that Ezra was the compiler, *ibid.* Jerome's opinion of these books, *ibid.*

Chronological list of the prophets of the Old Testament from Adam to Malachi, Introduction to Isaiah. {<23010>**Isaiah 1:1**} Chronological list of the *sixteen* prophets whose writings are preserved, *ibid*.

Chronological Tables. - Table of the principal events recorded in the book of Genesis, according to the computation of Archbishop Usher, interspersed with a few connecting circumstances from profane history, <01506>**Genesis 50:26**, *in fine*. Table upon the same plan, to the book of Exodus, <02408>**Exodus 40:38**, *in fine*. Table of the great epochs, A.M., B.C., and the Julian period, synchronized with the reigns of the sovereigns of the four principal monarchies, viz., those of Egypt, Sicyon, the Argivi, and the Athenians, from the death of Jacob, A.M. 2315, to the erection of the tabernacle, A.M. 2514, *ibid*. General chronological table for the Pentateuch and Joshua, containing (in five and six different eras) a synchronical arrangement of the years of the life of the *antediluvian* and *postdiluvian* patriarchs, and also of the years of the reigns of contemporary monarchs, <02443>**Joshua 24:33**, *in fine*. Chronological table of the book of Judges, according to Archbishop Usher, Preface to Judges. Chronological table of this book, according to the scheme of Sir John Marsham, *ibid*. Chronological table of this book, according to Dr. Hales, *ibid*. Table of the kings of Israel and Judah in the consecutive order of their reigns, from their commencement to the destruction of the former by the Assyrians, and of the latter by the Babylonians, interspersed with contemporary events from profane history, <14823>**2 Chronicles 36:23**, *in fine*. Chronological tables of the prophecies of Jeremiah, according to Drs. Dahler and Blayney, Introduction to Jeremiah. {<24010>**Jeremiah 1:1**} Chronological table of the prophecies of Ezekiel according to Calmet, Introduction to Ezekiel. {<24010>**Ezekiel 1:1**} Chronological table of the prophecies of Daniel, according to Calmet, Introduction to Daniel. {<27010>**Daniel 1:1**}

Chrysolite, some account of this precious stone, <02817>**Exodus 28:17**; <26100>**Ezekiel 10:9**.

Chrysostom, account of this commentator, General Preface, p. 3. Why so named, <09160>**Psalms 16:1**, *in principio*.

Chukkoth, tqj , its derivation and import, <03515>**Leviticus 26:15**.

Church, what constitutes a, according to Tertullian, <07310>**Judges 20:2**.

Cicer, Dr. Shaw's description of this pulse, <03625>**2 Kings 6:25**.

Cicero, quotation of a beautiful passage from, to show that even the heathens derived consolation from the reflection that after death they should meet their friends in a state of conscious existence, ^{<10123>}**2 Samuel 12:23**. Commencement of his celebrated oration against Cataline, ^{<18384>}**Job 38:41**, *in fine*.

Cider, whence this word is probably derived, ^{<81109>}**Leviticus 11:9**.

Cimmerians, or *Cimbrians*, from whom these people are supposed to have originated, ^{<01102>}**Genesis 10:2**.

Circulation of the blood in the animal system, evidently known to the writer of the book of Ecclesiastes, ^{<21127>}**Ecclesiastes 12:7**.

Circumcision, remarkable passage in Herodotus respecting, considered, ^{<01170>}**Genesis 17:10**. This rite performed by the Jews and others with a knife made of stone, ^{<01852>}**Joshua 5:2**. Physical reason why metallic edge - tools are improper in the performance of this rite, *ibid*.

Cities of the ancients, how the larger kind were generally built, ^{<33411>}**Jonah 4:11**. Consecrated to their gods, and the very walls considered as sacred, ^{<16127>}**Nehemiah 12:27**.

Cities of the Levites, with a diagram of their dimensions, &c., ^{<04876>}**Numbers 35:5**.

Cities of refuge among the Hebrews, some account of the, ^{<048511>}**Numbers 35:11**. Their typical import, ^{<04853>}**Numbers 35:33**, *in fine*. ^{<03119>}**Joshua 20:9**, *in fine*.

Cities walled up to heaven. What is the meaning of this phrase, ^{<050128>}**Deuteronomy 1:28**.

City, examples of the high acceptation of this word, ^{<18704>}**Psalms 87:4**.

City of the sun, generally supposed to have been the same with *Heliopolis*, ^{<231918>}**Isaiah 19:18**. Conjecture of Conrad Ikenius, *ibid*.

Clap, how caused by the lightning, ^{<18326>}**Job 38:26**. Illustrated by an easy experiment on the air - pump.

Clara, (**Hugo de Sancta**) see *Hugh de St. Cler*.

Clarius, (**Isidore**) account of this commentator, General Preface, p. 5.

Claudius, anecdote respecting this Roman emperor, ^{<10325>}**1 Kings 3:25**.

Claudius the poet, quotation of a part of his panegyric upon the fourth consulship of Honorius Augustus, in illustration of ^{<1037>}**1 Kings 1:37**.

Cleopatra, queen of Egypt, Lucan's description of the splendour of her apartments, ^{<2814>}**Ezekiel 28:14**.

Cler, (**Hugh de St.**) or *Hugo de Sancta Clara*, account of this commentator, General Preface, p. 5.

Climax, double, remarkable instance of a, ^{<9010>}**Psalm 1:1**.

Cloud, ancient heathen writers represent their gods, in their pretended manifestations to men, as always encompassed with a, ^{<1232>}**Exodus 13:21**. Probable origin of this custom, *ibid*.

Clouted, derivation and import of this old English word, ^{<0005>}**Joshua 9:5**.

Coats of mail, how formed in different countries, ^{<9175>}**1 Samuel 17:5**.

Weight of that which appertained to Goliath of Gath, reduced to avoirdupois pounds and ounces, *ibid*.

Coa Vestis, see *Multitia*.

Cock, consecrated to Apollo, or the sun, among the later heathens, ^{<12741>}**2 Kings 17:41**, *in fine*.

Cockatrice, Kimchi's observation on the sparkling of the eyes of this animal, ^{<3108>}**Isaiah 11:8**.

Caena, or *Supper*, why so named by the Romans, ^{<8917>}**Job 31:17**.

Coffins of the martyrs accustomed to be anointed by the primitive Christians, ^{<02818>}**Genesis 28:18**. For a dead body to be put in a coffin a mark of great distinction among the ancient Egyptians, ^{<05326>}**Genesis 50:26**. Some of the Egyptian coffins made of granite, and covered over with hieroglyphics, *ibid*.

Coin, in many countries, had its name from the image it bore, as instanced in the Jacobus, Carolus, &c., ^{<01319>}**Genesis 33:19**. The Jews had probably no coined or stamped money before the Babylonish captivity, ^{<4339>}**Jeremiah 32:9**. Description of the coin struck by Vespasian on the capture of Jerusalem, ^{<5010>}**Lamentations 1:1**.

Coke, (Revelation **Dr.**) account of this commentator, General Preface, p. 9.

Cold, at particular times so very intense in the East as to kill man and beast, ^{<1977>}**Psalm 147:17**.

Collation of an archbishop to the spiritualities and temporalities of this see, and investing him with plenary sacerdotal authority by sending him the *pallium* or *pall*, whence the Romanists probably borrowed this rite, ^{<1199>}**1 Kings 19:19**, *in fine*

Collections, feast of, for what purpose instituted, ^{<1234>}**Exodus 23:14**.

Coloquintida, description of this fruit, ^{<1143>}**2 Kings 4:39**.

Columella's directions in the construction of threshing - floors, ^{<1223>}**1 Samuel 23:23**, *in fine*.

Combat, trial by, a species of ordeal very frequent in the dark ages, ^{<1153>}**Numbers 5:31**, *in fine*.

Common prayer, book of, observations concerning the, General Preface, p. 17.

Concubine, its derivation and import, ^{<1224>}**Genesis 22:24**.

Con fu tsee, character of the ordinances and institutions attributed to this great Chinese lawgiver, ^{<1542>}**Deuteronomy 34:12**, *in fine*.

Conscience, a terrible accuser, ^{<1326>}**Genesis 32:6**. Fine sayings of two heathen poets upon this subject, *ibid.*, 50:15.

Contempt of court, anecdote of a woman punished for, ^{<1118>}**Exodus 6:3**.

Contingency shown to exist in human affairs; that is, that God has poised many things between a possibility of being and not being, leaving it to the will of the creature to turn the scale, ^{<1231>}**1 Samuel 23:11, 12**.

Coptic version, some account of the, General Preface, p. 21.

Cor, its content in English measure, ^{<1572>}**Ezra 7:22**.

Coral, account of the, ^{<18817>}**Job 28:17**.

Cords of vanity, what meant by this expression, ^{<1518>}**Isaiah 5:18**.

Corner of the room, among the inhabitants of the East, the most honourable place, ^{<238D>}**Isaiah 38:2**; ^{<31B12>}**Amos 3:12**.

Cornet, what the import of the original word so translated, ^{<2700B>}**Daniel 3:5**.

Cornwall, what this country was named in the ancient British tongue, ^{<2380I>}**Isaiah 5:1**. Camden's observations on the origin of its present appellation, *ibid*. Conjecture of Sammes, *ibid*.

Corsned, trial by the, a species of ordeal common among the Catholic clergy, ^{<0463I>}**Numbers 5:31**, *in fine*.

Cosha, trial by the, species of ordeal among the Hindoos, ^{<0463I>}**Numbers 5:31**, *in fine*.

Coune, description of this Eastern vehicle, ^{<2360D>}**Isaiah 66:20**.

Court of King's Bench, the place where the king presides, and where he is supposed to be always present, ^{<1830I>}**Psalms 83:1**.

Covenant of salt, a figure of speech denoting an *everlasting covenant*, ^{<0418D>}**Numbers 18:19**.

Covenant with death, or the beasts of the field, a proverbial expression used by the ancients to denote perfect security from evil of any sort, ^{<23815>}**Isaiah 28:15**.

Covenants, inquiry into the practices of the ancients in the formation of, ^{<0105I8>}**Genesis 6:18; 15:10; 27:4**; ^{<06006>}**Joshua 9:6**; ^{<24418>}**Jeremiah 34:18**.

Covert for the Sabbath in the temple, various conjectures respecting the, ^{<1216I8>}**2 Kings 16:18**.

Covetousness awfully punished in Gehazi, ^{<11527>}**2 Kings 5:27**.

Cracknels, the Hebrew word so translated signifies what is to the present day called *Jews' bread*, and used by them at the passover, ^{<11418>}**1 Kings 14:3**.

Crassus, Plutarch's account of the great wealth of this man, ^{<1700>}**Esther 3:9**.

Crimson, whence this word is derived, ^{<23018>}**Isaiah 1:18**.

Critica Sacri, account of this immense collection of Biblical critics, General Preface, p. 11.

Crocodile, a sacred animal among the Egyptians, ^{<10111>}**Exodus 1:11**. Number and curious disposition of its scales, ^{<181221>}**Job 12:21**. Eyes of the crocodile among the Egyptians, the emblem of the morning, ^{<18418>}**Job 41:18**. Amazing strength of this animal in its tail, ^{<18419>}**Job 41:19**. Particular description of the crocodile, ^{<18401>}**Job 41:1 - 34**, *passim*. This animal supposed to be the leviathan of Scripture, *ibid*.

Crooked serpent, various conjectures respecting the meaning of this phrase, ^{<18513>}**Job 26:13**.

Cross, curious extract from a Saxon's homily relative to the canonical times of signing the body with the mark of the cross, ^{<199164>}**Psalm 119:164**.

Cross, trial by the, a species of ordeal frequent in the middle ages, ^{<141531>}**Numbers 5:31**, *in fine*.

Crown taken from the king of the Ammonites, valuation of the, ^{<101231>}**2 Samuel 12:20**.

Crusaders, instance of their horrible cruelties, as related in the Gasta Dei per Francos, ^{<19012>}**Psalm 60:12**, *in fine*.

Crystal, some account of this mineral, ^{<182817>}**Job 28:17**.

Cubians, where these people were situated, according to Ptolemy, ^{<16305>}**Ezekiel 30:5**.

Cud, derivation and import of the term, ^{<181108>}**Leviticus 11:3**. Philosophical observations relative to the faculty which certain animals possess of chewing the cud, *ibid*.

Cudworth, (Dr.) his excellent remarks on the ark, table of shewbread, &c., ^{<122523>}**Exodus 25:23**.

Cumean sibyl, Virgil's description of the seat of the, ^{<234519>}**Isaiah 45:19**.

Cup, its metaphorical import in Scripture, ^{<191106>}**Psalm 11:6; 116:13**. This metaphor similarly employed among the heathens, as shown by a quotation from Homer, *ibid*.

Cup of consolation, its literal and metaphorical acceptance, ^{<24168>}**Jeremiah 16:8**.

Cup of trembling, probably an allusion to the ancient method of taking off criminals by a cup of poison, ^{<28117>}**Isaiah 51:17**.

Cup of the wrath of Jehovah, a very bold, highly poetical, and sublime image, frequently employed by the sacred writers, ^{<23012>}**Isaiah 1:22; 51:21**. Whence this figure is taken, ^{<23012>}**Isaiah 1:22**.

Cupel, a sort of instrument used in the purification of silver, ^{<20178>}**Proverbs 17:3**. Its description and use, ^{<19126>}**Psalms 12:6**; ^{<24627>}**Jeremiah 6:27**.

Cupid and Psyche, an ancient allegory by which marriage is happily illustrated, ^{<01024>}**Genesis 2:24**.

Customs and usages of universal prevalence, enumeration of, from which the derivation of mankind from one common stock is demonstrable, ^{<01026>}**Genesis 10:26**, *in fine*.

Cutheans, who, ^{<12174>}**2 Kings 17:24**.

Cutting off the hair, a sign of great distress, and practised on the death of near relatives, ^{<23152>}**Isaiah 15:2**; ^{<01810>}**Amos 8:10**; ^{<33016>}**Micah 1:16**.

Cuttings of the flesh, common among the heathens in their religious rites, ^{<01928>}**Leviticus 19:28**; ^{<01540>}**Deuteronomy 14:1**; ^{<24166>}**Jeremiah 16:16**.

Cymbal, description of this ancient musical instrument, ^{<23180>}**Isaiah 18:1**.

Cynopolis, why this city was so named, ^{<021107>}**Exodus 11:7**.

Cyrus, why so partial to the Jews, according to Josephus, ^{<15010>}**Ezra 1:1**. A *golden eagle*, **αετος χρυσοῦς**, the ensign of Cyrus, according to Xenophon, ^{<23461>}**Isaiah 46:11**. This Persian monarch very probably named by Isaiah **cy[aeit]**, or *the eagle*, from this circumstance, *ibid*. Pliny's account of the wealth taken by Cyrus in Asia, ^{<23813>}**Isaiah 45:3**. Manner of the death of Cyrus as related by Herodotus, *ibid*.; ^{<016316>}**Ezekiel 35:6**. Vast extent of his empire, ^{<150102>}**Ezra 1:2**; ^{<170101>}**Esther 1:1**. Xenophon's list of the nations conquered by Cyrus, ^{<23450>}**Isaiah 45:1**. The *righteous man* mentioned by Isaiah to be understood of *Abraham*, and not of this monarch, ^{<234102>}**Isaiah 41:2**.

D

Dabar Yehovah, **hwhy rbd**, import of this phrase, ^{<02615>}**Leviticus 26:15**.

Dedalus and Icarus, fable of, moralized by a Roman poet, ^{<02507>}**Proverbs 25:7**.

Dagon, description of this idol of the Philistines by Diodorus Siculus, ^{<07623>}**Judges 16:23**. A quotation from Horace, which seems to have an allusion to the image of Dagon, *ibid.* ^{<00504>}**1 Samuel 5:4**. This idol supposed to have been the same with Dirceto, Attergatis, the Venus of Askelon, and the Moon, ^{<00802>}**1 Samuel 5:2**.

Daman - Israel, account of this animal, ^{<00024>}**Proverbs 30:24**.

Damascenes, excessive superstition of the, according to the Midrash, ^{<23701>}**Isaiah 17:1**.

Damascus, the capital of the ancient kingdom of Syria, **Amos 1:3**.

Damme, (**Thomas**) extraordinary longevity of this man, ^{<09017>}**Psalms 90:17**, *in fine*.

Dan, why this patriarch was so named, ^{<01305>}**Genesis 30:6**.

Daniel, sketch of the life and character of this prophet, Introduction to Daniel, p. 560. {^{<20015>}**Daniel 1:1**} Chronological arrangement of the events recorded in his book, *ibid.*, pp. 562, 563.

Daphne, Ovid's description of the beauties of, ^{<22007>}**Song of Solomon 4:7**.

D'Arvieux's account of the costly ornaments of the Arabian ladies, ^{<20110>}**Song of Solomon 1:10**.

Date, or *palm tree*, its description and various uses, ^{<09212>}**Psalms 92:12**.

Date wine, see *Palm wine*.

Daughters given in marriage according to their seniority, a very ancient custom, still observed among the Hindoos, ^{<01295>}**Genesis 29:26**.

David, number of the children born to this prince in Jerusalem according to the Hebrew text, ^{<00514>}**2 Samuel 5:14 - 16**. Number according to the Septuagint version, *ibid.* Our English version, which states that David houghed all the chariot horses of Hadadezer, shown not to contain the

sense of the original, ^{<1080>}**2 Samuel 8:4**. Dr. Delaney's enumeration of the wars which David righteously undertook, and gloriously terminated, in the first nineteen or twenty years of his reign, ^{<10109>}**2 Samuel 10:19**. The account of David's adultery with Bath - sheba, and his murder of Uriah (as recorded in the Old Testament) an illustrious proof of the truth of Divine revelation, ^{<10127>}**2 Samuel 11:27**, *in fine*. Dr. Kennicott's remarks upon the Song which David composed when God had delivered him out of the hand of all his enemies, ^{<10211>}**2 Samuel 22:11**, *in fine*. A peculiarly sublime passage of this Song pointed out, where sense and sound are astonishingly combined, ^{<10211>}**2 Samuel 22:11**, ^{<19180>}**Psalms 18:10**. L. Deuteronomy Dieu's judicious observations on the Scripture statement that the kingdom of David shall be perpetual, ^{<10239>}**2 Samuel 23:39**, *in fine*. The tomb of David said to have been ransacked by Hyrcanus, the high priest, when besieged by Antiochus, and three thousand talents taken from it, to induce Antiochus to raise the siege, ^{<10210>}**1 Kings 2:10**. Dr. Kennicott's criticism on that part of the sacred text containing an account of David's dying charge relative to Shimei, ^{<10246>}**1 Kings 2:46**, *in fine*. Calculation of the equivalent in British standard to the hundred thousand talents of gold and to the million talents of silver that were prepared by David for the temple, ^{<14329>}**2 Chronicles 9:29**, *in fine*. In what sense those scriptures are to be understood which state David to have been *a man after God's own heart*, ^{<91314>}**1 Samuel 13:14**. Sketch of the life and character of David, book of Psalms, *in fine*. {^{<19706>}**Psalms 150:6**}

Day, Jewish division of the, ^{<10216>}**Exodus 12:6**. Natural division of the day for necessary refreshment, ^{<21107>}**Ecclesiastes 10:17**.

Days of the creation, supposed to typify the *chiliads* of the world which are to elapse before the commencement of the rest that remains for the people of God, ^{<10116>}**Genesis 1:16**.

Days of restraint, why this name was given to certain holy days ordained by the law, ^{<23013>}**Isaiah 1:13**.

Daysman, what intended by this term in our courts of jurisprudence, ^{<18020>}**Job 9:30**.

Dead, methods of honouring the, among the ancients, ^{<15126>}**Genesis 50:26**. Customary in ancient times to deposit gold, silver, and precious stones with the more illustrious dead, ^{<10210>}**1 Kings 2:10**. Raising the bodies of the

dead, and scattering their bones about, formerly the highest expression of hatred and contempt, ^{<4801>}**Jeremiah 8:1.**

Dead Sea, description of its waters, ^{<01925>}**Genesis 19:25.**

Death, fine saying of Seneca relative to, ^{<8889>}**Job 3:9.**

Death, image of, why hung up by Domitian in his dining - room, ^{<23213>}**Isaiah 22:13.** Impious epigram of Martial on this image, *ibid.*

Death of the righteous, import of this phrase in the time of Moses, ^{<02310>}**Numbers 23:10.**

Debash, *vbd*, rendered honey, what it properly imports, ^{<04311>}**Genesis 43:11.**

Decalogue, controversy whether this was written on the first tables, ^{<02340>}**Exodus 34:1.**

Dedication, feast of the, why instituted, ^{<02314>}**Exodus 23:14.**

Defunct, frequent repetition of the name of the, common in lamentations, ^{<01904>}**2 Samuel 19:4.**

Delhi, remarkable Persian couplet above the hall of audience in the imperial palace at, ^{<6018>}**Nehemiah 2:8.**

Delaney's character of David, ^{<13380>}**1 Chronicles 29:30**, *in fine.*

Delphic oracle, description of the, by Diodorus and Strabo, ^{<23519>}**Isaiah 45:19.** Cicero's account of the answers generally given by the, *ibid.*

Demosthenes, passage in, admired by Longinus for the sublimity of its sentiment, as well as the harmony of its numbers, ^{<23402>}**Isaiah 44:22.**

Desmond, countess of, extraordinary longevity of the, ^{<19017>}**Psalms 90:17**, *in fine.*

Desolation, very nervously described by a Persian poet, ^{<18185>}**Job 18:15**; ^{<23132>}**Isaiah 13:22**; ^{<36024>}**Zephaniah 2:14.**

Destinies, or *Fatal sisters*, fable of the, ^{<18006>}**Job 7:6.**

Desvieux's analysis of the book of Ecclesiastes, Introduction to Ecclesiastes. { ^{<21001>}**Ecclesiastes 1:1** }

Deus judicium, Montgomery's poetical version of the principal passages in this Psalm, ^{<19723>}**Psalm 72:20**, *in fine*.

Deus misereatur, an ancient opinion of the Christian Church that the triple mention of **אֱלֹהִים** *Elohim, God*, in the close of this Psalm, has a reference to the Holy Trinity, ^{<19677>}**Psalm 67:7**.

Deuteronomy, the last book of the Pentateuch, why so named, Preface to Deuteronomy. { ^{<18001>}**Deuteronomy 1:1** }

Devil, whence this word is derived, ^{<18006>}**Job 1:6**. The name of this apostate spirit nearly the same in most European languages, ^{<19496>}**Psalm 109:6**.

Dew, thoughts on the manner of its production, ^{<16312>}**Deuteronomy 32:2**; ^{<18328>}**Job 38:28**.

Diadem of the earth, a most elegant expression to show the progress of the sun through the twelve signs of the zodiac in a natural year, ^{<19611>}**Psalm 65:11**.

Dial of Ahaz, observations on the nature and structure of the, with a diagram of its supposed form, ^{<12201>}**2 Kings 20:20**, *in fine*.

Diamond, some account of this precious substance, ^{<12817>}**Exodus 28:17**.

Diana of Ephesus, image of, supposed to have been an aerolith bearing some rude resemblance to the human form, ^{<16101>}**Joshua 10:11**.

Dibon - gad, the thirty - eighth station of the Israelites in the wilderness, where supposed to be situated, ^{<14345>}**Numbers 33:45**.

Didymus, import of this name, ^{<12524>}**Genesis 25:24**.

Dinah, why so named, ^{<13301>}**Genesis 30:21**.

Diodorus Siculus, his account of the funeral ceremonies of the Egyptians, ^{<15102>}**Genesis 50:2**.

Diospolis, or *Thebes*, the No of Jeremiah. See ^{<3465>}**Jeremiah 46:25**. See also ^{<2304>}**Ezekiel 30:14**.

Dipsas, mortal effects of the bite of the, as described by Lucan, ^{<12106>}**Numbers 21:6**.

Diseases, charming away of, how professed to be done by ancients and moderns, ^{<15804>}**Psalm 58:4,11**, *et in fine*.

Divination by arrows, manner of, among the Arabs, ^{<32121>}**Ezekiel 21:21**.

Divination by cups, of very remote antiquity, ^{<01445>}**Genesis 44:5**.

Divination by serpents, common among the ancients, ^{<151810>}**Deuteronomy 18:10**.

Divine Being, some observations on the manner of approaching the, in prayer, ^{<00029>}**Exodus 9:29**.

Divinity of Christ demonstrated, ^{<19438>}**Psalm 45:8**; ^{<230715>}**Isaiah 7:15; 9:7**; ^{<33812>}**Micah 5:2; 7:20**; ^{<38118>}**Zechariah 2:8; 13:7**.

Divorcement, form of a bill of, among the Jews, ^{<152408>}**Deuteronomy 24:3**.

Dixit insipiens, remarks on six verses supposed to be cited by St. Paul from this Psalm, but which do not exist in the present copies of the common Hebrew text; ^{<191438>}**Psalm 14:3, 7**, *et in fine*.

Dodd, (Revelation **Dr. William**) author of a very excellent commentary on the Scriptures, General Preface, p. 9.

Doddridge, (**Dr. Philip**) account of this commentator, General Preface, p. 8.

Dogs, remarks upon the howlings of, ^{<011107>}**Exodus 11:7**.

Domesday book, account of, ^{<102408>}**2 Samuel 24:8**. At present in a state of great preservation in the Chapter House, Westminster, *ibid*.

Domine, Dominus noster, the whole of this Psalm given at full length from an ancient manuscript, ^{<190809>}**Psalm 8:9**, *in fine*.

Domitian, account of the expulsion of the Jews from Rome by this emperor, ^{<194911>}**Psalm 109:11**.

Doors of the courts and houses in Palestine made very low to prevent the Arabs, who seldom leave the backs of their horses, from riding into the courts and houses, and spoiling the goods, ^{<01719>}**Proverbs 17:19**.

Dophkah, the eighth station of the Israelites in the wilderness, ^{<043312>}**Numbers 33:12**.

Dothan, where supposed to have been situated, ^{<12613>}**2 Kings 6:13**.

Dove's dung, the Hebrew word so rendered probably means a kind of pulse, ^{<11625>}**2 Kings 6:25**. Dove's dung of great value in the East for its power in producing cucumbers, melons, &c., *ibid*.

Dowry, to give a, for a wife, a custom very frequent among all ancient nations, ^{<01220>}**Genesis 29:20**. The Tartars and Turks still buy their wives, *ibid*.

Drag, an instrument used in threshing, ^{<2327>}**Isaiah 28:27, 28**. Its description, *ibid*.

Dragon - well at Jerusalem, why probably so named, ^{<10213>}**Nehemiah 2:13**.

Dream, ineffectual working of the imagination in a, figuratively employed by sacred and profane writers, ^{<2327>}**Isaiah 29:7**. Citation of instances from Virgil and Lucretius, *ibid*.

Dreams, enumeration of their causes, ^{<01413>}**Genesis 41:13**, *in fine*, ^{<1086>}**1 Kings 3:5**; ^{<2227>}**Jeremiah 23:27**. Gregory Nyssen's theory respecting dreams, ^{<1086>}**1 Kings 3:5**. Joseph's dream of the eleven stars bowing down to him, supposed by Vallancy to have reference to the signs of the zodiac, ^{<01423>}**Genesis 49:33**, *in fine*. Discourse on Nebuchadnezzar's dream of the metallic image, ^{<27249>}**Daniel 2:49**, *in fine*.

Dress of an English beau in the fourteenth century, as described by Dr. Henry, ^{<81919>}**Leviticus 19:19**. Curious extract against luxury in dress, taken from a sermon composed in the fourteenth century, *ibid*.

Drinking, regulations respecting, among the ancient Greeks and Romans, in their entertainments, ^{<17018>}**Esther 1:8**.

Druids, Pliny's account of their great veneration for the oak and misletoe, ^{<01213>}**Genesis 21:33**.

Drunkenness, Herbert's nervous description of the baleful effects of, ^{<1223>}**Proverbs 23:33**.

Drusius, (John) account of this commentator, General Preface, p. 6.

Dudaim, *μyawd*, import of this word extremely uncertain, ^{<01304>}**Genesis 30:14**.

Duelling, when the general practice of, is supposed to have taken place, ^{<04631>}**Numbers 5:31**, *in fine*. Account of the duel between Dioxippus the Athenian, and Horatus a Macedonian, as given by Quintus Curtius, ^{<10231>}**2 Samuel 23:21**. Description of the ancient mode of duel between the retiarius and secutor, ^{<33702>}**Micah 7:2**. Observations on the practice of duelling in this country, ^{<38002>}**Hosea 4:2**.

Duke, derivation and import of this word, ^{<013615>}**Genesis 36:15**.

Dung of the ox and cow in a dried state a common fuel in the East, ^{<23711>}**Isaiah 27:11**; ^{<24612>}**Ezekiel 5:12**.

Dura, plain of, uncertain where situated, ^{<27001>}**Daniel 3:1**.

Durandus, his account of the manner of constructing the *pallium* or *pall*, ^{<11921>}**1 Kings 19:21**, *in fine*.

Dust, throwing of, into the air, a mark among the ancients of the greatest contempt, ^{<101613>}**2 Samuel 16:13**.

Dyrbeans, anecdote concerning these people, ^{<18003>}**Leviticus 6:3**.

E

Eagle, esteemed by the heathens as a bird sacred to Jupiter, and thought by them to be employed in carrying the souls of departed heroes, kings, &c., into the celestial regions, ^{<02904>}**Exodus 19:4**. Whence this fable probably originated, *ibid*. The eagle was the Roman ensign, ^{<15234>}**Deuteronomy 28:49**. A golden eagle was the ensign of Cyrus, according to Xenophon, ^{<234611>}**Isaiah 46:11**. The eagle proverbial among ancients and moderns for its strong and clear sight, ^{<18927>}**Job 39:27 - 29**. Some eagles stated to have attained a very great age, ^{<19A305>}**Psalms 103:5**. A very current opinion among the ancients that the eagle moults in his old age, and renews his feathers, and with them his youth, ^{<23431>}**Isaiah 40:31**.

Ear, boring of the, an ancient custom in the East, ^{<102106>}**Exodus 21:6**.

Earing, whence derived, and its ancient and modern acceptations, ^{<044506>}**Genesis 45:6**.

Ear - rings, formerly worn as amulets and charms, ^{<013504>}**Genesis 35:4**. The Ishmaelites or Arabs had probably a crescent in each ear - ring, ^{<070221>}**Judges 8:21**.

Earth, rotation round its axis the cause of the regular succession of day and night, ^{<01004>}**Genesis 1:4**; ^{<19105>}**Psalm 19:5**. Its superficial and solid contents, ^{<19083>}**Psalm 8:3**. Its spheroidal figure, ^{<01010>}**Genesis 1:10**. What to be understood by the *pillars* or *compressors* of the earth, ^{<00236>}**1 Samuel 2:36**, *in fine*.

Earth, two mules' burden of, inquiry into what Naaman meant by this phrase, ^{<12517>}**2 Kings 5:17**.

Earth and water, annual offering of, to the Persian monarchs, and its signification, ^{<1483>}**Nehemiah 2:3**.

Earthen jars, vessels in which the people of the East keep their corn and meal to preserve them from insects, ^{<11172>}**1 Kings 17:12**.

Earthquakes, description of, with their accompaniments, ^{<11191>}**1 Kings 19:11**.

Eastern bow, description of the, ^{<19787>}**Psalm 78:57**. Its figure, and what named by the Greeks when in a quiescent state, and when ready to discharge the missile, *ibid.*; ^{<28716>}**Hosea 7:16**; ^{<38914>}**Zechariah 9:14**.

Eastern divan, in what its furniture chiefly consists, ^{<2380>}**Isaiah 38:2**.

East Indian ink, readily discharged from the paper by the application of a wet sponge, ^{<04823>}**Numbers 5:23**.

Ebronah, the thirtieth station of the Israelites in the wilderness, ^{<04334>}**Numbers 33:34**.

Eden, its derivation and import, ^{<01008>}**Genesis 2:8**.

Edge - tools of the ancients commonly made of stones and flints, ^{<01010>}**Joshua 5:2**.

Edicts of the Persian monarchs could not be formally repealed; but new edicts could be issued by which the preceding might be counteracted, ^{<1008>}**Esther 8:8**.

Edomites, their origin, and frequent hostilities with the Israelites, ^{<01252>}**Genesis 25:23**; ^{<23401>}**Isaiah 34:1**, *in principio*. Fulfillment of the prophecies concerning these people, ^{<01278>}**Genesis 27:28**, *et seq.*

Edoth, **twd** [, its derivation and import, ^{<02715>}**Leviticus 27:15**.

Education of children, instructions for the proper discharge of this duty, ^{<0032>}**1 Samuel 3:21**, *in fine*. Fearful consequences to be apprehended from a neglected religious education, *ibid*. Thoughts on the mode of education in our national schools and universities, ^{<27005>}**Daniel 1:5**.

Egypt, ancient constitution of, according to Diodorus Siculus, ^{<014723>}**Genesis 47:23**. The earliest account of a religion supported by the state is that which was established in this country, *ibid*. Egypt has a double seed - time and harvest, ^{<00281>}**Exodus 9:31**. Amazing number of Jews in this country in the time of Philo, ^{<23901>}**Isaiah 19:1**, *in principio*. Brief sketch of the revolutions of Egypt, ^{<252914>}**Ezekiel 29:14**.

Egyptians, why shepherds were had in abomination among these people, ^{<014634>}**Genesis 46:34**. Excessive superstition of the Egyptians, ^{<00836>}**Exodus 8:26; 20:4**, ^{<01707>}**Leviticus 17:7**.

Eheyeh asher eheyeh, **hyha rva hyha**, rendered "I am that I am," inquiry into the import of the original words, ^{<00314>}**Exodus 3:14**.

Ei, ya, a Jewish memorial symbol, Masoretic notes at the end of Exodus. { ^{<00438>}**Exodus 40:38** }

Eilon, **ʿwl a**, rendered oak, what it properly signifies, ^{<011206>}**Genesis 12:6**.

Elam, probably the same with the Elymais of the Greeks, ^{<244934>}**Jeremiah 49:34**.

Elanitic Gulf, why so named, ^{<121422>}**2 Kings 14:22**.

Eldest son, giving the estates to the, origin of this law, ^{<012516>}**Genesis 25:6**.

Electrical winds, Jackson's account of the, ^{<35010>}**Habakkuk 1:9**.

Elephant, natural history of the, ^{<184015>}**Job 40:15**. Supposed by some to be the behemoth of Scripture, *ibid*. Manner of hunting the elephant in Ceylon, ^{<181821>}**Job 18:21**, *in fine*.

Elephantiasis, description of this very horrible disorder, ^{<162827>}**Deuteronomy 28:27**; ^{<18007>}**Job 2:7; 7:5; 16:8; 30:18**. In what it differs from the smallpox, ^{<18007>}**Job 2:7**.

Eliezer, son of Moses, why so named, ^{<018184>}**Exodus 18:4**.

Elihu, various conjectures respecting, ^{<183312>}**Job 32:2**.

Elijah the Tishbite, idolatrous superstition of the Jews relative to this prophet, ^{<3046>}**Malachi 4:6**.

Elim, the fifth station of the Israelites in the wilderness, some account of, ^{<4639>}**Numbers 33:9**.

Eliphaz the Temanite, who, ^{<18211>}**Job 2:11**.

Elisha, inquiry whether this prophet received his office by unction, ^{<11921>}**1 Kings 19:21**, *in fine*.

Elishah, supposed to be the same with Elis, a part of the Peloponnesus, ^{<5270>}**Ezekiel 27:7**.

Elizir vitae, attempts at the discovery of the, in most nations, ^{<18145>}**Job 14:5**.

Ellipsis, instances of the, ^{<23040>}**Isaiah 1:9; 10:26; 41:2; 43:19; 57:2**.

Elm, prodigious quantity of seeds produced by this tree, ^{<01012>}**Genesis 1:12**.

El Maamah, Dr. Pococke's account of this very large Eastern grotto, ^{<0246>}**1 Samuel 24:3**.

Elohim, **μyhl a**, demonstrated to be the plural form of **l a** El, or **hl a** Eloah, by a reference to thirty - one passages in the Old Testament, ^{<01010>}**Genesis 1:1**; see also ^{<0604>}**Deuteronomy 6:4**. Inquiry into the derivation and import of the word, *ibid*. A very beautiful paronomasia upon this word, ^{<0905>}**Psalms 96:5**.

Embalming, art of, among the Egyptians, largely described, ^{<01512>}**Genesis 50:2**.

Emerald, some account of this precious stone, ^{<02817>}**Exodus 28:17**. Its component parts, ^{<18338>}**Job 38:38**.

Emeth, **tma**, its derivation and import, ^{<03515>}**Leviticus 26:15**.

Emim some account of this ancient people, ^{<06210>}**Deuteronomy 2:10**.

Empneumatosis, or windy inflation of the womb, description of this disorder by Michaelis, ^{<23518>}**Isaiah 26:18**.

Encampments of the Israelites in the wilderness, Scheuchzer's description and plan of the, ^{<0402>}**Numbers 2:2**. The Arabs always form a *circle* in their

encampments, and put their principal officers in the center, ^{<0245>}**1 Samuel 26:5**.

Enemies, a practice among the ancients of disabling, by cutting off their thumbs and great toes, ^{<07007>}**Judges 1:7**. Customary with the Persians, after they had slain, strangled, or beheaded their enemies, to hang their bodies upon poles, or to empale them, ^{<2812>}**Lamentations 5:12**.

Enetae, or **Henetae**, where these ancient people were situated, ^{<01324>}**Genesis 36:24**. Whence the fabulous account of their origin is possibly derived, *ibid*.

Engines for the attack or defence of besieged places invented in the reign of Uzziah, king of Judah, ^{<142515>}**2 Chronicles 26:15**.

Enigmas proposed at ancient entertainments, some examples of, ^{<07144>}**Judges 14:14**. Ancient enigma in which the double use of the style is pointed out, ^{<12213>}**2 Kings 21:13**.

Enoch, meaning of the word, ^{<010417>}**Genesis 4:17**. Remark upon the age of Enoch, the father of Methuselah, at the period of his translation, ^{<01052>}**Genesis 5:32**, *in fine*.

Enosh, **vwna**, a word rendered man in our version, its precise import, ^{<09319>}**Psalms 62:9**.

Envy, definition of, ^{<013736>}**Genesis 37:36**, *in fine*. Curious rabbinical story relative to this malignant passion, which has been formed by the moderns into a fable, ^{<12704>}**Proverbs 27:4**.

Eous, one of the horses of the sun, according to the pagan mythology, what the name imports, ^{<13211>}**2 Kings 2:11**.

Ephah, some account of this Hebrew measure of capacity, ^{<021616>}**Exodus 16:16**.

Ephod, account of the, ^{<02307>}**Exodus 25:7**. Its curious girdle, ^{<02318>}**Exodus 28:8**. Observations on the ephod made by Gideon, ^{<07087>}**Judges 8:27, 35**, *et in fine*.

Ephraim, son of Joseph, why so named, ^{<014157>}**Genesis 41:50**.

Ephrem Syrus, some account of this commentator, General Preface, p. 3.

Epithalamium, definition of the, Introduction to Solomon's Song.
{ <2200> **Song of Solomon 1:1** }

Equinoctial points, precession of the, occasioned by a slow revolution of the celestial poles around the poles of the ecliptic, <1990> **Psalm 19:5**. In what time this revolution is performed, *ibid*. From this cause the tropical year is shorter than the sidereal, *ibid*. In twenty - five thousand seven hundred and sixty - THREE complete revolutions of the earth round the sun, there are twenty - five thousand seven hundred and sixty - FOUR summers, and as many autumns, winters, and springs, *ibid*. Remarkable phenomena in the starry firmament occasioned by the precession of the equinoctial points, *ibid*.

Equus hemionus, see *Jichta*.

Erasmus, (Desiderius) a commentator on the New Testament, General Preface, p. 6. How fully convinced of the doctrine of the Trinity,
<1084> **Ecclesiastes 3:14**.

Ereb, br [, translated evening, import of the term, <01031> **Genesis 1:31**. From this word is derived *Erebus*, the name of a heathen deity, *ibid*.

Ermin or Erminage - street, where situated, <18211> **Job 23:11**.

Ermine, royal robes of kings and great officers adorned with the skin of this animal, <1118> **2 Kings 2:8**.

Esau, import of this name very uncertain, <01255> **Genesis 25:25**. Dr. Shuckford's character of Esau, <01363> **Genesis 36:43**, *in fine*.

Eshcol, valley of, where situated, <21812> **Isaiah 5:2**.

Esob, bwza, rendered hyssop, of doubtful import, <01222> **Exodus 12:22**.

Esquire, derivation and original import of this word, <09401> **1 Samuel 14:1**. Its modern acceptance, *ibid*.

Esther, biographical sketch of, by Prideaux, Introduction to Esther.
{ <17001> **Esther 1:1** }

Eternal filiation of the Son of God, remarks on the doctrine of the,
<1907> **Psalm 2:7**; <10836> **Proverbs 8:36**, *in fine*.

Eternity of rewards and punishments, in a future state, shown to be a doctrine of Scripture, ^{<011707>}**Genesis 17:7, 8; 21:33;** ^{<197327>}**Psalm 73:27;** ^{<23624>}**Isaiah 66:24.**

Eternity, thoughts concerning this vast and incomprehensible subject, ^{<18025>}**Job 9:35, in fine;** ^{<19102>}**Psalm 90:2.**

Eternity of God, reflections upon the, ^{<11132>}**Exodus 3:22, in fine;** ^{<3310>}**Micah 5:2.** Remarkable passages in Plutarch on this point, *ibid.*

Eth, ta, Rabbinical glosses upon this Hebrew particle, ^{<01010>}**Genesis 1:1.**

Eth, the old third person singular ending in, used by our English ancestors for the imperative mood, ^{<2550>}**Isaiah 55:1.** This illustrated by a quotation from an old MS. Bible in the author's possession, *ibid.*

Etham, the second station of the Israelites in the wilderness, some account of, ^{<04316>}**Numbers 33:6.**

Ethanim, the name of a Jewish month, ^{<11061>}**1 Kings 6:1; 8:2.**

Ets, x[, rendered *gallows*, real import of the word, ^{<17054>}**Esther 5:14.**

εὐαγγέλιον, *Gospel*, shown to signify the *reward* which the bringer of good tidings is entitled to receive, ^{<100410>}**2 Samuel 4:10.**

Eudoxus, remarkable among the ancients for having sailed round the Cape of Good Hope, ^{<23123>}**Isaiah 2:13 - 16.**

Euphrates, remarkable overflowing of this river, ^{<34108>}**Nahum 1:8; 2:6.** Time and cause of its ordinary overflowings, ^{<23427>}**Isaiah 44:27.** How Semiramis confined the waters of Euphrates within its channel, ^{<22101>}**Isaiah 21:1.**

Euripides, citation from, in which sense and sound are very happily combined, ^{<21016>}**Isaiah 1:5.**

Eurpalus, see *Nisus*.

Eusebius, the reason given by this writer why the Egyptians worshiped their deities under the form of certain animals, ^{<11336>}**Exodus 8:26.**

Evaporation, how instrumental in the production of rain, ^{<194410>}**Psalm 104:10.**

Eve, meaning of the word, <10133>**Genesis 3:20**. This name contains in itself a prophecy of the redemption of the world by Jesus Christ, *ibid*.

Events, enumeration of the different methods of recording, among the ancients, <2470>**Jeremiah 17:1**.

Evermore, import of this term, <121518>**Exodus 15:18**; <191611>**Psalms 16:11**.

Evil report, fine personification of, by Virgil, <101330>**2 Samuel 13:30**.

Execrations against those who should rebuild those cities which had been destroyed in war, the revival of whose power and influence was dreaded, frequent in ancient history, <161627>**Joshua 6:27**, *in fine*. Some examples produced, *ibid*. Pouring execrations on an enemy previously to battle, an ancient custom, <102116>**Numbers 22:6**; <198315>**Psalms 83:15**.

Exodus, the second book of the Old Testament Scriptures, whence so named, Preface to Exodus. { <101010>**Exodus 1:1** }

Expeditions of the ancient Eastern monarchs, manner of the, <23418>**Isaiah 40:3**.

Expiation, feast of, why instituted, <122314>**Exodus 23:14**.

Expounding of the Scriptures, manner of, among the Jews, <10817>**Nehemiah 8:17**, *in fine*.

Ezekiel, Archbishop Newcome's historical sketch of the times in which this prophet lived, Introduction to Ezekiel. { <201010>**Ezekiel 1:1** } Character of Ezekiel as a poet drawn up by this great prelate, *ibid*. Chronological table of the prophecies of Ezekiel from Calmet, *ibid*. Plan and description of Ezekiel's temple, <264835>**Ezekiel 48:35**, *in fine*.

Ezer kenegedo, wdgknk rz[, translated *helpmeet*, inquiry into the import of these words, <101218>**Genesis 2:18**.

Ezion - gaber, the thirty - first station of the Israelites in the wilderness, some account of, <104835>**Numbers 33:35**.

Ezra, biographical sketch of, by Prideaux, Introduction to Ezra. { <150101>**Ezra 1:1** }

Ezra, book of, very remarkable passage said to have been originally contained in this portion of holy writ, which the Jews are accused by Justin

Martyr of erasing through their enmity to the Christians, ^{<151044>}**Ezra 10:44**, *in fine*.

F

Fable of Daedalus and Icarus, with its moral as given by a Roman poet, ^{<10257>}**Proverbs 25:7**.

Face or *Forehead*, why the first part of the body whence the sweat begins to issue, ^{<10619>}**Genesis 3:19**.

Face, covering of the, a sign of mourning, ^{<101904>}**2 Samuel 19:4**. When a criminal was ordered to have his face covered, it was a sign among the Persians and Romans of his being devoted to death, ^{<170708>}**Esther 7:8**.

Falarica, see *Phalarica*.

Falcon, natural history of the, ^{<183226>}**Job 39:26**.

False witnesses, laws of the Hebrews, Romans, and English against, ^{<151919>}**Deuteronomy 19:19**.

Falsity diffused through the nature of man, ^{<19611>}**Psalms 116:11**. This idea finely expressed by Herbert, *ibid*. Remarkable Italian proverb to the same effect, *ibid*.

Fame, fine personification of, by Virgil, ^{<101330>}**2 Samuel 13:30**.

Family religion, maintenance of, indispensable, ^{<101182>}**Genesis 18:32**, *in fine*, ^{<101198>}**Genesis 19:38**, *in fine*; ^{<15049>}**Deuteronomy 4:9; 6:7**.

Famines that were decreed to take place before the coming of the Messiah, according to the Targum, ^{<80101>}**Ruth 1:1**.

Father, probably a name of office in Egypt, ^{<104518>}**Genesis 45:8**. Certain officers of state among the Phoenicians, Persians, Arabians, and Romans, addressed by this title, *ibid*. Among the Jews, *father* was the title of preceptor, and *son*, that of disciple or scholar, ^{<101018>}**Proverbs 1:8**.

Favouritism has often brought prosperous nations to the brink of ruin, ^{<21105>}**Ecclesiastes 10:5**.

Feasts, three principal, of the Jews, which, ^{<381416>}**Zechariah 14:16**.

Federal act formed by Joshua with the people of Israel, a little before his death, outline of Saurin's excellent dissertation on the, ^{<06243>}**Joshua 24:33**, *in fine*.

Felling of trees, directions of Vitruvius respecting, ^{<10606>}**1 Kings 5:6**.

Ferdinand IV., king of Naples and the Sicilies, institute of this monarch relative to mournings for the dead, ^{<01507>}**Genesis 50:7**.

Ferdoosy, remarks on the famous epic poem written by this man, ^{<07001>}**Esther 6:1**.

Festivals, Jewish, some account of the, ^{<02314>}**Exodus 23:14**.

Figs, Eastern, Dr. Shaw's account of the, ^{<23304>}**Isaiah 28:4**. Citation from Pliny relative to the medical properties of the fig, with Philemon Holland's translation, ^{<23321>}**Isaiah 38:21**.

Filigree silver - work, Asiatics greatly excel in this kind of production, ^{<01511>}**Proverbs 25:11**. Instances which have come under the author's inspection, *ibid*.

Final perseverance of the saints, doctrine of the, considered, ^{<05072>}**Deuteronomy 7:12**; ^{<00715>}**2 Samuel 7:15**; ^{<251824>}**Ezekiel 18:24**.

Fine linen of Egypt, observations upon the, ^{<04442>}**Genesis 41:42**.

Finger mountain, the highest of the mountains of Ararat, where some have supposed the ark of Noah to have rested, ^{<010804>}**Genesis 8:4**.

Fire, among the Hebrews and many other ancient nations, a very significant emblem of the Deity, ^{<01082>}**Exodus 3:2**. This element the offspring of Ormusd, according to the modern Parsees, *ibid*. Deified among the Egyptians, ^{<01251>}**Exodus 12:51**, *in fine*.

Fire - cross, of the ancient Highlanders, what, ^{<071929>}**Judges 19:29**; ^{<091115>}**1 Samuel 11:15**, *in fine*.

Fire consuming the thorns, a beautiful metaphor used by sacred and profane writers, ^{<093812>}**Psalms 118:12**.

Fire - ordeal, among the Persians, account of the, ^{<040531>}**Numbers 5:31**, *in fine*.

Fire of God, import of this Hebraism, ^{<180116>}**Job 1:16**.

First - born, observations on the import of this term in various parts of the Scripture, ^{<02123>}**Exodus 12:29**.

First - born, redemption of the, one of the rites still practised among the Jews, ^{<04816>}**Numbers 18:16**. How this rite was performed, *ibid*.

First - fruits offered to God not only by the Hebrews, but several quotations from ancient writers to show that the heathens also offered them to their idols, ^{<02223>}**Exodus 22:29**.

Fishes, their amazing fecundity instanced in the tench, carp, and cod, ^{<01011>}**Genesis 1:20**.

Flag, Hasselquist's description of the, ^{<18081>}**Job 8:11**. Ropes made of its leaves by the Egyptians, *ibid*.

Flail or *Staff*, account of this instrument used in threshing, ^{<23827>}**Isaiah 28:27, 28**.

Flesh, preservation of, by potting, common in Asiatic countries, ^{<01452>}**Genesis 45:23**.

Flint, our ancestry had their arrow and spear - heads of this substance, ^{<06812>}**Joshua 5:2**.

Flocks, why great care was necessary in driving them, among the ancients, ^{<23401>}**Isaiah 40:11**.

Flogging, system of, among the British, considered, ^{<16253>}**Deuteronomy 25:3**. Saying of a Mandarin on this subject, *ibid*.

Flour of parched barley, according to Mr. Jones, the chief provision of the Moors in their journeys, ^{<101728>}**2 Samuel 17:28**.

Flux and reflux of the ocean, phenomena and cause of the, ^{<18381>}**Job 38:11**; ^{<19449>}**Psalms 104:9**.

Footstool, a necessary appendage to a throne, ^{<23512>}**Isaiah 52:2; 60:13**.

Formido or *Terror*, among the ancients, what, ^{<23477>}**Isaiah 24:17, 18**.

Forty, Ainsworth's observations upon the very frequent occurrence of this number in Scripture, ^{<16253>}**Deuteronomy 25:3**.

Forty days, a remarkable period in Scripture, ^{<00704>}**Genesis 7:4**;
^{<05278>}**Deuteronomy 25:3**.

Forty years, which are stated to have elapsed from the commencement of Absalom's rebellion to his departure for Hebron, most manifestly a corruption of the sacred text, ^{<101577>}**2 Samuel 15:7**.

Fosse - street, some account of, ^{<182311>}**Job 23:11**.

Foxes, formerly a custom in Rome to let loose a number of, in the circus, with lighted flambeaux on their backs, that the people might be amused in seeing these animals run about till roasted to death by the flames with which they were enveloped, ^{<071531>}**Judges 15:20**, *in fine*. Origin of this custom as given by Ovid, and by Serrarius and Bochart, *ibid*.

Frankincense, description of this resinous substance, ^{<123134>}**Exodus 30:34**.

Fray, whence this word is derived, ^{<380121>}**Zechariah 1:21**.

Free agency of man demonstrated, ^{<016529>}**Deuteronomy 5:29; 11:26; 30:15**.

Freemen forbidden by Diocletian and Maximian to be sold on account of debt, ^{<137401>}**2 Kings 4:1**.

Friend, Cicero's definition of a genuine, ^{<192307>}**Psalms 29:7**.

Frogs, according to Bryant, a sacred animal among the Egyptians, ^{<021251>}**Exodus 12:51**, *in fine*, ^{<121014>}**Exodus 20:4**.

Froissart's account of the six citizens of Calais, who came to Edward III. with ropes round their necks, and the keys of the town and castle in their hands, ^{<112043>}**1 Kings 20:43**, *in fine*.

Fuel, great scarcity of, in most parts of the East, ^{<237711>}**Isaiah 27:11**.

Funeral banquets to commemorate the dead, and comfort the surviving relatives, common among the ancients, ^{<241618>}**Jeremiah 16:8**.

Funeral ceremonies among the ancient Egyptians, account of the by Diodorus Siculus, ^{<015002>}**Genesis 50:2**.

Fur, how this Latin word has been applied by the ancient Romans, ^{<198616>}**Psalms 86:16**.

G

Gad, why so named, ^{<013011>}**Genesis 30:11**.

Gad, perhaps an object of idolatrous worship among the ancient Israelites, ^{<23611>}**Isaiah 65:11**.

Gal, **l g**, import of this term, ^{<013146>}**Genesis 31:46**.

Galbanum, description of this plant, ^{<023134>}**Exodus 30:34**.

Gall, anciently supposed to be that in which the poison of serpents consists, ^{<182016>}**Job 20:16**.

Galvanism, method of decomposing water by, ^{<183826>}**Job 38:26**.

Gam, **μg**, import of this Jewish memorial symbol, Masoretic notes at the end of Genesis. {^{<015026>}**Genesis 50:26**}

Gammadims, various conjectures respecting the import of the Hebrew term so translated, ^{<26711>}**Ezekiel 27:11**.

Gaon, (**Rabbi Saadiah**) account of this commentator, General Preface, p. 3.

Gaphrith, **tyrpg**, rendered *brimstone*, of very uncertain etymology, ^{<011924>}**Genesis 19:24**.

Gardens encompassing Damascus, Maundrell's description of the, ^{<230130>}**Isaiah 1:30**.

Garments, presents of, by Asiatic sovereigns to ambassadors and persons of distinction, very frequent, ^{<014522>}**Genesis 45:22**. Description of the garments appertaining to the Jewish priesthood, ^{<023812>}**Exodus 28:2 - 42**. Customary in the East to pull off the upper garments in times of great mourning, ^{<023305>}**Exodus 33:5**.

Garments, transparent, of the ancient Greeks and Romans, ^{<21023>}**Isaiah 3:23**. These garments called by the Romans *multitiae* and *Coae*, and why, *ibid*.

Garvancos, Dr. Shaw's account of this plant, ^{<12025>}**2 Kings 6:25**.

Gate, the place of judgment in the East, ^{<070511>}**Judges 5:11**; ^{<180504>}**Job 5:4**; **29:7**; ^{<23291>}**Isaiah 29:21**.

Gates of many Eastern cities closed at sunset, and on no consideration opened till the following morning, ^{<1670B>}**Nehemiah 7:3**. Gates in Priam's palace covered with plates of brass, ^{<1104B>}**1 Kings 4:13**.

Gat phe, *ā cg*, import of this memorial symbol of the rabbins, Masoretic notes at the end of Leviticus . { ^{<1373A>}**Leviticus 27:34** }

Gava, [*wg*], the authorized version frequently inaccurate in the rendering of this word, ^{<128B>}**Genesis 25:8**. What the original term properly imports, *ibid*.

Gaza, why so named, and where situated, ^{<7160>}**Judges 16:1**.

Gebal, where situated, ^{<3279>}**Ezekiel 27:9**.

Gehenna, why this word is used by our Saviour for the place of punishment of the wicked in a future state, ^{<238B>}**Isaiah 30:33**.

Genealogical lists contained in the Old Testament Scriptures of essential service in the cause of Divine revelation, ^{<136B>}**Genesis 36:43**, *in fine*.

Generation, various lengths of a, among the ancients, ^{<11516>}**Genesis 15:16**.

Genesis, the first book of the Old Testament Scriptures, whence so named, Preface to Genesis. General Observations on the great importance of this book, ^{<152B>}**Genesis 50:26**, *in fine*.

Genista, or *common furze*, exceedingly prolific, ^{<1018B>}**Genesis 3:18**.

Genius, extraordinary, of some men, reflections concerning the ^{<128B>}**Exodus 28:3; 31:6**.

Gentiles very probably borrowed their first sacrificial rites from the patriarchs, ^{<1492>}**Numbers 19:2**.

Gentoo laws, very interesting extract from Mr. Halhed's code of, relative to the Ashummed Jugg, ^{<131610>}**Leviticus 16:10**.

Gentoos, remarkable law among these people respecting marriage, ^{<1225>}**Genesis 29:25**.

Georgium Sidus, or *Herschel*, periodic and sidereal revolutions, distances from the sun and earth, diameter, volume, density, and hourly orbital motion, of this primary planet, ^{<101010>}**Genesis 1:1**.

Gerizim, some account of this mount, ^{<15704>}**Deuteronomy 27:4**.

Gershom, why so named, ^{<01122>}**Exodus 2:22; 18:3**.

Ghost, its derivation and import, ^{<01238>}**Genesis 25:8**. *To GIVE UP the ghost*, an act properly attributable to Jesus Christ alone, *ibid*.

Giants, seven Hebrew words rendered thus in our English Bibles, ^{<01004>}**Genesis 6:4**. Fable of the giants, ^{<18316>}**Job 26:5**.

Gibborim, **pyrbg**, rendered mighty men, what it properly signifies, ^{<01004>}**Genesis 6:4**.

Giblites, an ancient people famous for their knowledge in ship - building, ^{<10518>}**1 Kings 5:18**; ^{<19837>}**Psalm 83:7**.

Gibyle, where situated, ^{<19837>}**Psalm 83:7**.

Gideon, principle which impelled him to slay Zebah and Zalmunna illustrated by a quotation from Virgil, ^{<070818>}**Judges 8:18**. Character of Gideon, ^{<07085>}**Judges 8:35**, *in fine*.

Gifts, rabbinical enumeration of the, presented to the priests, ^{<041820>}**Numbers 18:20**.

Gigantic stature, account of persons of, in modern times, ^{<041333>}**Numbers 13:33**.

Gilgal, a place of great celebrity in the Jewish history, ^{<010419>}**Joshua 4:19**.

Gill, (Dr. John) author of a very diffuse commentary on the Old and New Testaments, General Preface, p. 8.

Girba or *Caraba*, description of the, ^{<23216>}**Isaiah 25:6**.

Girding up of the loins, what meant by this phrase among the ancients, ^{<40117>}**Jeremiah 1:17**.

Girdle, a very general and expensive article of dress in the East, ^{<018124>}**Proverbs 31:24**. The girdle so essential a part of a soldier's accoutrement, being the last he put on to make himself ready for action, that to be girdled anciently imported "to be *completely* armed, and ready for battle," ^{<23157>}**Isaiah 5:27**.

Girgashites, where these people were situated, ^{<061810>}**Joshua 3:10**.

Gitagovinda, or *the songs of Jayadeva*, given at full length. See the Song of Solomon, {<23814>**Song of Solomon 8:14**}, *in fine*.

Glass, manufacture of, known to the ancients, <65319>**Deuteronomy 33:19**;
<61108>**Joshua 11:8**.

Glean, whence derived, <8810>**Ruth 2:2**. Formerly a custom in England and Ireland for the poor to collect the straggling ears of corn after the reapers, *ibid*. Present law of England with respect to gleaning, *ibid*.

Glowing sandy plain, its deceptive appearance at a distance, <23337>**Isaiah 35:7**. Dr. Hyde's explanation and derivation of the original term so translated, *ibid*.

Goadby, author of a work entitled, "An Illustration of the Sacred Writings," General Preface, p. 9.

Goat, an object of religious veneration in Egypt, <44115>**2 Chronicles 11:15**. Why a symbol of the Grecian or Macedonian power, <27086>**Daniel 8:5**.

Goat's hair of Asia Minor, Syria, Cilicia, and Phrygia, description of the, <12504>**Exodus 25:4**.

Goat's skin used in Barbary for the carrying of meal, figs, and raisins, <6206>**Deuteronomy 28:5**. All sorts of things, both dry and liquid in Eastern countries, generally carried in a goat's or kid's skin, *ibid*.

God, derivation and import of the term, <01010>**Genesis 1:1; 3:22**. A notion prevalent among the ancient Jews and heathens that if any man saw God or his representative angel, he must surely die, <70029>**Judges 6:29; 13:22**. The Hebrew original of Esther, (as it has come down to us,) remarkable for not containing the name of God or Lord, <17023>**Esther 2:23**, *in fine*. This circumstance not true of the Septuagint version of this book, *ibid*.

God the only ruler of princes, in what sense this phrase is to be taken, <19247>**1 Samuel 24:7**.

God be gracious unto thee, my son! a usual form of salutation in the East from the aged and superiors to the younger and inferiors, <04439>**Genesis 43:29**.

God make thee as fruitful as Ephraim, and multiply thee as Manasseh! a form of salutation still in use, <04430>**Genesis 48:20**.

God make thee as Sarah and Rebecca! a salutation still in use,
 <01483>**Genesis 48:20.**

Gods, carrying of the, to battle, customary among most nations, <10521>**2 Samuel 5:21.** Whence this custom probably originated, <24807>**Jeremiah 48:7.**

Goel, I ag, import of this term, <014816>**Genesis 48:16;** <81221>**Ruth 2:20.** Applicable to our Lord Jesus Christ in a most eminent sense, *ibid.*

Gog, various conjectures concerning the person or people intended by this name, <26301>**Isaiah 63:1, in principio.** <26302>**Ezekiel 38:2.**

Golan, one of the cities of refuge, import of the name, <16307>**Joshua 20:7.**

Gold, four Hebrew words so translated, <12518>**Exodus 25:3;** <182816>**Job 28:16, 17, 19.** Calculation of the value of the gold, in British standard, which came to Solomon in one year, independently of what the chapmen and merchants brought him, <111014>**1 Kings 10:14, in fine.**

Gold of Parraim, various conjectures respecting the meaning of the Hebrew words so translated, <14016>**2 Chronicles 2:6.**

Gold chain, in several nations, the emblem of civil authority, <014142>**Genesis 41:42;** <197316>**Psalms 73:6;** <30109>**Proverbs 1:9.**

Golden Psalm, the meaning of, see on <19161>**Psalm 16:1,** and in title of <19601>**Psalm 60:1.**

Golden age, idea of the renewal of the, among the ancient Greeks and Romans, <231105>**Isaiah 11:6 - 8.** Citations from Ferdusi and Ibn Onein upon the same subject, *ibid.*

Golden bowl, what meant by this phrase, <211216>**Ecclesiastes 12:6.**

Golden Fleece, probable origin of the fable of the, <102515>**Exodus 25:5.**

Golden image of Nebuchadnezzar, calculation of its weight of gold, upon the supposition of its having been a circular column of solid gold, <2001>**Daniel 3:1.** Highly probable that it was only gilt, or covered with thin plates of gold, *ibid.* Not likely that this image was in the human form, *ibid.*

Goliath of Gath, his extraordinary stature reduced to English measure, ^{<091704>}**1 Samuel 17:4**. Description of his armour ^{<091744>}**1 Samuel 17:44**. Probable weight of his panoply, ^{<091707>}**1 Samuel 17:7**.

Gomed, *dmg*, rendered cubit, of very doubtful signification ^{<070816>}**Judges 3:16**.

Good shepherd, qualifications of a, ^{<26306>}**Ezekiel 34:6**.

Good, (**Mr. Mason**) his reasons for the supposition that Moses was the writer of the book of Job, Preface to Job. { ^{<180101>}**Job 1:1** }

Gopher wood, different opinions concerning the, ^{<010614>}**Genesis 6:14**. The same with the cypress, according to Bochart, *ibid*.

Goshen, conjecture of Jerome and others why this land was so named, ^{<014510>}**Genesis 45:10**.

Gourd kind, fruits of the, in much request in the East, ^{<20108>}**Isaiah 1:8**.

Grain formerly separated from the husk, in Palestine, by the feet of the oxen trampling among the sheaves, or by bringing a rough - shod wheel over them, ^{<10126>}**Proverbs 20:26**.

Granite, its component parts, ^{<194541>}**Psalms 105:41**.

Grapes, bunches of, grew to an extraordinary size in the promised land, ^{<041323>}**Numbers 13:23**.

Grave, the appointed house for the whole human family, a most solemn truth well expressed in several quotations from poets, ancient and modern, ^{<11032>}**1 Kings 2:2**; ^{<181819>}**Job 3:19; 30:23**.

Great fish that swallowed up Jonah could not have been a whale, and why, ^{<330117>}**Jonah 1:17**. That it was a shark, not an improbable conjecture, *ibid*. Strange trifling of ancient and modern commentators relative to this subject, ^{<331210>}**Jonah 2:10**.

Great lights, the sun and moon so called in Scripture, not according to their bulk or solid contents, but from the proportion of light they shed on the earth, ^{<010116>}**Genesis 1:16**.

Great sea, a term in Scripture for the Mediterranean, ^{<27004>}**Daniel 7:4**.

Greaves of brass or *iron*, account of this species of armour among the ancients, ^{<09705>}**1 Samuel 17:6**.

Greek cities declared free by the Romans and the rapture of the inhabitants on the occasion, as related by Livy, ^{<19C60>}**Psalm 126:1**.

Greeks, from whom supposed to be descended, ^{<01102>}**Genesis 10:2**; ^{<2006>}**Joel 3:6**.

Gregory the Great, account of this Catholic commentator, General Preface, p. 4.

Grief, excessive, its strong effect upon the mental faculty, ^{<01003>}**Leviticus 10:3**. Remarkable saying of Seneca on this subject, *ibid*. Passage in the Psalms in which deep - seated grief is surprisingly expressed in the very sound of the words, ^{<19813>}**Psalm 81:13**.

Grinding of corn, manner of doing this in the East, ^{<02105>}**Exodus 11:5**.

Grot between Aleppo and Bir capacious enough, according to Tavernier, to hold near three thousand horse, ^{<23219>}**Isaiah 2:19 - 21**. Maundrell's account of several grots of vast capacity, *ibid*.

Grotius, (Hugo) or *Hugh le Groot*, a celebrated commentator upon the whole Scriptures, General Preface, p. 6.

Groves, plantations of, about idol temples, for the purpose of obscene worship, ^{<01621>}**Deuteronomy 16:21**; ^{<20129>}**Isaiah 1:29, 30**.

Grounds and Reasons of the Christian Religion, a Deistical work so entitled, arguments of its author purporting to show that the promise of the Messiah is not to be gathered from the seventh chapter of the second book of Samuel, stated and refuted, ^{<00725>}**2 Samuel 7:25**, *in fine*.

H

Habakkuk, some account of this prophet, ^{<30101>}**Habakkuk 1:1**, *in principio*. His style as a poet, *ibid*.

Habergeon, or *Hauberk*, description of the, ^{<02343>}**Exodus 39:43**. Probable derivation of the word, ^{<16046>}**Nehemiah 4:16**.

Hachammah, **hmj h**, a rabbinical memorial symbol, Masoretic notes at the end of Deuteronomy. { ^{<05342>}**Deuteronomy 34:12** }

Hades, image of, sometimes employed in ancient poetry, ^{<23613>}**Isaiah 5:13, 14; 13:1**, *in principio*. Beautiful personification of, ^{<28134>}**Hosea 13:14**.

Hafiz, remarkable couplet in this author something similar to a passage in the Psalms, ^{<19270>}**Psalm 27:9**.

Hagar, Abram's handmaid, import of her name, ^{<01160>}**Genesis 16:1**.

Hagarites, tribes of Nomade or Scenite Arabs, ^{<13610>}**1 Chronicles 5:10**.

Haggai, some account of this prophet, ^{<57001>}**Haggai 1:1**, *in principio*.

Hagiographa, what books of holy writ were known among the Jews by this name, ^{<8007>}**Zechariah 7:7**.

Hail, general supposition respecting the mode of its formation, ^{<10918>}**Exodus 9:18; 18822>****Job 38:22**.

Hail - storms, account of several in England and elsewhere, ^{<10918>}**Exodus 9:18; 61011>****Joshua 10:11**.

Haime, (John) a preacher among the Wesleyan Methodists, singular anecdote respecting, ^{<10725>}**2 Samuel 7:25**, *in fine*.

Hair, much used in divination among the ancients, and for purposes of superstition among the Greeks, ^{<18927>}**Leviticus 19:27; 40618>****Numbers 6:18**. Tearing the hair a mark of deep affliction and distress, ^{<00706>}**Joshua 7:6; 00412>****1 Samuel 4:12; 18020>****Job 1:20; 24416>****Jeremiah 16:6**.

Halimus, a species of plant, where found, ^{<18304>}**Job 30:4**.

Ham, Dr. Hales' remarks on the political condition of the descendants of, ^{<10929>}**Genesis 9:29**, *in fine*.

Haman the Agagite, remarks on his offer of paying out of his own private property into the exchequer of the Persian monarch the enormous sum of ten thousand talents of silver, to prevent any deficiency accruing to the revenue in consequence of the execution of the projected massacre of the Jews, ^{<7189>}**Esther 3:9**.

Hameth, probably the famous city of Emessa, ^{<10809>}**2 Samuel 8:9; 10012>****Amos 6:2**.

Hammond, (Dr. Henry) account of this commentator, General Preface, p. 7.

Hananiah, import of the name, ^{<270107>}**Daniel 1:7**.

Hand in the clouds, all the appearances of God thus represented in a very ancient manuscript of the Septuagint, ^{<271010>}**Daniel 10:10**.

Hand placed on the head, a mark of deep sorrow occasioned by utter desolation, ^{<241237>}**Jeremiah 2:37**.

Handmills formerly in use among the ancients, and still used in many parts of the East, ^{<162406>}**Deuteronomy 24:6**.

Hands, stretching out of the, and lifting them up to heaven, in frequent use among the ancients, ^{<101929>}**Exodus 9:29**. This practice of antiquity illustrated by quotations from Homer and Virgil, *ibid*. See also ^{<110822>}**1 Kings 8:22**.

Handwriting on the wall of Belshazzar's palace, conjecture why it could not be read by the wise men of Babylon, ^{<270808>}**Daniel 5:8**. Exhibition of the writing in the ancient Hebrew characters, in which it is thought to have been originally written, ^{<270625>}**Daniel 5:25**.

Hanger, origin of this word, ^{<012718>}**Genesis 27:3**.

Hanging up by the hand, very probably a mode of punishment in former times, ^{<291612>}**Lamentations 5:12**.

Hannah, import of the name, ^{<001002>}**1 Samuel 1:2**. Dr. Hales' observations on her prophetic song, ^{<091001>}**1 Samuel 2:1**. Exhibition of the whole of this hymn in hemistich or poetic lines, *ibid*.

Hannets, xnh, a rabbinical memorial symbol, Masoretic notes at the end of Deuteronomy. { ^{<163412>}**Deuteronomy 34:12** }

Hanno the Carthaginian, remarkable among the ancients for having sailed round the Cape of Good Hope, ^{<231213>}**Isaiah 2:13 - 16**.

Haphtorah, see *Sections of the Law and Prophets*.

Haradah, the twentieth station of the Israelites in the wilderness, ^{<063324>}**Numbers 33:24**.

Hardening of Pharaoh's heart, inquiry into the import of this phrase, ^{<101021>}**Exodus 4:21**. When properly understood, gives not the least countenance to the doctrine of unconditional election and reprobation, *ibid*. ^{<101015>}**Exodus 9:15, 35**, *et in fine*.

Hardicanute, quotation from the old ballad of, relative to predatory excursions, ^{<1857>}**Job 5:27**, *in fine*.

Hardy, publisher of a Greek Testament with notes, General Preface, p. 7.

Hareth, an eminent Arabian poet, ^{<1901>}**Psalm 60:1**, *in principio*.

Harlot, conjectures respecting the origin of this word, ^{<01361>}**Genesis 34:31**.

Harmer, (Revelation **Mr.**) author of a very useful work, entitled "Observations on Various Passages of Scripture," General Preface, p. 9.

Harpocrates, the god of silence, represented with his finger compressing his upper lip, ^{<182105>}**Job 21:5**.

Hart, reason assigned by Aelian, Appian, Nicander, and Pliny, why this animal more than any other thirsts for the waters, ^{<19211>}**Psalm 42:11**, *in fine*. Ridiculous assertion of several of the primitive fathers relative to this animal, *ibid*.

Harvest - field, Homer's description of the labours of a, as represented by Vulcan on one compartment of the shield which he made for Achilles, ^{<18016>}**Ruth 2:5**.

Harvest - home, probable origin of this custom, ^{<12229>}**Exodus 22:29**.

Hashem, $\mu\nu h$, possibly the name of some Egyptian deity, ^{<15340>}**Leviticus 24:10**.

Hashmonah, the twenty - fifth station of the Israelites in the wilderness, conjecture respecting, ^{<14339>}**Numbers 33:29**.

Hassan Sabat, anecdote respecting, ^{<013424>}**Genesis 34:24**.

Hawk, the flight of this bird wonderfully swift, ^{<18326>}**Job 39:26**. Instances produced, *ibid*. From the swiftness of this bird the Egyptians, in their hieroglyphics, made it the emblem of the wind, *ibid*.

Hayemim, $\mu\text{my}h$, rendered mules, numerous conjectures respecting its import, ^{<01334>}**Genesis 36:24**.

Hazereth, the thirteenth station of the Israelites in the wilderness, where situated, according to Dr. Shaw, ^{<04317>}**Numbers 33:17**.

Head, covering of the, the attitude not only of a mourner, but of a culprit, ^{<0153>}**2 Samuel 15:30**.

Head, lifting up of the, inquiry into the import of this phrase, ^{<0140>}**Genesis 40:20**.

Head, putting dust upon the, a mark of deep affliction and distress, ^{<0670>}**Joshua 7:6**.

Heathen rites, enumeration of, which greatly resemble those contained in the Jewish worship, ^{<0250>}**Exodus 25:40**, *in fine*; ^{<0272>}**Exodus 27:21**, *in fine*.

Hebrew manuscripts, account of, formerly in the possession of the Rev. Cornelius Schulting, a Protestant minister at Amsterdam, ^{<2363>}**Isaiah 66:24**, *in fine*.

Hebrew moneys, table of the, ^{<0282>}**Exodus 38:24**.

Hebrews, whence the people are supposed to have derived their name, ^{<0102>}**Genesis 10:21**. Highly probable that the language of this people was the only one spoken in the earth till the time of Peleg, *ibid*.

Hebron, conjecture why so named, ^{<0645>}**Joshua 14:15; 20:7**.

Hegiage, remarkable harangue of this prince to his people, ^{<0347>}**Job 34:37**, *in fine*. Singular anecdote respecting, as related by Jami in his Baharistan, *ibid*.

Helen compared by Theocritus to a horse in a Thessalian chariot, ^{<2010>}**Song of Solomon 1:9**.

Hell, whence derived, and what it now imports, ^{<0006>}**1 Samuel 2:6**. Mohammed's description of hell, ^{<0910>}**Psalms 11:6**.

Hennah, Hasselquist's description of this plant, ^{<0212>}**Deuteronomy 21:12**. How the leaves of this plant are prepared by the Indians for the purpose of staining with a beautiful reddish yellow the nails of their fingers and toes, and other parts of their bodies, *ibid*.

Henry, (Dr.) his account of the English dress in the reign of Edward III., ^{<0919>}**Leviticus 19:19**.

Henry, (Revelation Matthew) author of a very extensive and popular commentary on the whole Scriptures, General Preface, p. 8.

Heraldry, whence it probably originated, ^{<2700s>}**Daniel 8:4**.

Herbert, advice of, respecting the spirit in which religious disputation should be always conducted, ^{<1810s>}**Job 20:29**, *in fine*.

Herculaneum and Pompeii, observations on the ruins of, ^{<143412>}**2 Chronicles 34:12**.

Hercules, statue of, mentioned by Cicero as having its chin and lips considerably worn by the frequent kissing of its worshippers, ^{<11918>}**1 Kings 19:18**.

Hercules and Samson, parallel between, traced by M. de Lavaur, ^{<07631>}**Judges 16:31**, *in fine*.

Herodotus, his account of the mode of embalming among the Egyptians, ^{<01502>}**Genesis 50:2**. His description of the principal annual feast held by the Egyptians in honour of Diana, ^{<02009>}**Exodus 10:9**. In what the dress of the Babylonians consisted, according to this writer, ^{<2021>}**Daniel 3:21**.

Heroopolis, thought to be the same with Goshen, ^{<04638>}**Genesis 46:28**.

Herschel, see *Georgium Sidus*.

Hertham or *Herthum*, an object of idolatrous worship among our Saxon ancestors, ^{<02540>}**Exodus 25:40**, *in fine*. Whence the name of this idol is plainly derived, *ibid*.

Hewers of wood and drawers of water, Harmer's observations on the condemnation of the Gibeonites to this employment, ^{<06023>}**Joshua 9:23**. In what the disgrace of it consisted, *ibid*.

Hhadesi, a people of Arabia, living in cities, ^{<23211>}**Isaiah 42:11**.

Hidden chambers of the south, a phrase supposed to allude to those constellations around the antarctic pole which never appear above the horizon of Arabia, ^{<18230>}**Job 23:9**.

Hiel the Bethelite, thoughts on his rebuilding of Jericho, ^{<11634>}**1 Kings 16:34**.

Hieroglyphics of Scripture, explanation of the, Introduction to Isaiah. { ^{<23001>}**Isaiah 1:1** }

Highlanders, Sir Walter Scott's account of their superstitious modes of inquiring into futurity, ^{<2367B>}**Isaiah 65:3**.

High place of Isaac, where situated, ^{<317D>}**Amos 7:9**. Demolished by Josiah, ^{<1223B>}**2 Kings 23:8**; ^{<317D>}**Amos 7:9**.

High priest, consecration of the, among the Romans, bore a considerable resemblance to the consecration of the Jewish high priest, ^{<18023>}**Leviticus 8:23**. A long quotation from Aurelius Prudentius in attestation of this circumstance, *ibid*.

Highwayman, singular case of the conversion of a, ^{<18225>}**Job 24:25**, *in fine*.

Hin, some account of this Hebrew measure of capacity, ^{<121616>}**Exodus 16:16**; **29:40**.

Hind, natural history of the, ^{<18301>}**Job 39:1 - 4**. Remarkable longevity attributed to some individuals, ^{<18301>}**Job 39:1**.

Hindoos, remarkable law among these people respecting marriage, ^{<11226>}**Genesis 29:26**.

Hinnom, valley of the son of, where situated, ^{<16158>}**Joshua 15:8**. Appears to have been the receptacle of all the filth and impurities which were carried out of Jerusalem, *ibid*. Continual fires are supposed to have been kept up in this valley to consume those impurities, and prevent infection, *ibid*.; and see ^{<122310>}**2 Kings 23:10**. The rites of Moloch are said to have been performed in this valley, ^{<122310>}**2 Kings 23:10**; ^{<23313>}**Isaiah 30:33**; **66:24**.

Hippopotamus, or *river horse*, natural history of the, ^{<18415>}**Job 40:15**. Supposed by some to be the behemoth of Scripture, *ibid*.

Hitopodesa, Sir William Jones's account of the, ^{<17026>}**Judges 9:56**, *in fine*.

Hittites, where these people were situated, ^{<16310>}**Joshua 3:10**.

Hivites, where these people were situated, ^{<16310>}**Joshua 3:10**.

Hoar - frost, phenomena of the, ^{<18389>}**Job 38:29**. Their causes not yet well ascertained, *ibid*.

Holiness unto the Lord, observations on this inscription upon the high priest's forehead, ^{<12236>}**Exodus 28:36**.

Holinshead's account of the condition of the English and French armies previous to the battle of Agincourt, ^{<17087>}**Esther 3:7**.

Holocaust, account of the, ^{<18008>}**Leviticus 1:8**.

Homage, Eastern modes of, ^{<34923>}**Isaiah 49:23; 51:23**.

Homer, some account of this Hebrew measure of capacity, ^{<121616>}**Exodus 16:16**. In what it differed from the *omer*, *ibid.* ^{<182716>}**Leviticus 27:16**.

Homer, cities which claimed the honour of giving birth to this celebrated Greek poet, Preface to Job.

Honey - comb, flavour of the honey in the, much finer than after it has been expressed from it, and exposed to the action of the air, ^{<11413>}**Proverbs 24:13**.

Hoop - net, among the Goths, what, ^{<181906>}**Job 19:6**.

Hor, the thirty - third station of the Israelites in the wilderness, remarkable for the death of Aaron, ^{<08337>}**Numbers 33:37**.

Horace, sentiment of, respecting the training up of children, not unlike that celebrated one of Solomon, ^{<12216>}**Proverbs 22:6**. His description of the commonwealth of Rome under the emblem of a beautiful ship, ^{<32704>}**Ezekiel 27:4**.

Horatius Caius, daughters of, remarkable for having six fingers on each hand, ^{<10213>}**2 Samuel 21:20**.

Hor - hagidgad, the twenty - eighth station of the Israelites in the wilderness, conjecture why so named, ^{<04332>}**Numbers 33:32**.

Horites, where this ancient people resided, ^{<21219>}**Isaiah 2:19 - 21**.

Horn, its symbolical import, ^{<63317>}**Deuteronomy 33:17**; ^{<01001>}**1 Samuel 2:1**; ^{<181615>}**Job 16:15**; ^{<197510>}**Psalms 75:10**; ^{<21013>}**Lamentations 2:3**; ^{<27007>}**Daniel 7:7**; ^{<301613>}**Amos 6:13**. Frequently worn on crowns and helmets, ^{<181615>}**Job 16:15**. Bruce's description of that worn by the Abyssinian chiefs, *ibid.*

Horne, (Revelation **Dr.**) author of an excellent commentary on the Psalms, General Preface, p. 10.

Hornet, natural history of the, ^{<12238>}**Exodus 23:28**.

Horse, among the ancient Asiatics used only for war, ^{<32131>}**Proverbs 21:31**. Because of his swiftness and utility, formerly dedicated to the sun, ^{<122311>}**2 Kings 23:11**. Extract from the Guardian of 1713, containing a critique on the description of the horse in the book of Job compared with similar descriptions in Homer and Virgil, ^{<183919>}**Job 39:19**. Why the horse is one of the most timid of animals, ^{<183920>}**Job 39:20**. How brought to bear the din of arms and the thundering cannon, *ibid*. Price of a horse in the time of Solomon, ^{<40117>}**2 Chronicles 1:17**.

Hosea, time of his prophesying, and a sketch of his life, Introduction to Hosea, and ^{<280101>}**Hosea 1:1**, *in principio*.

Host of God, a Hebraism for *an exceedingly numerous army*, ^{<131222>}**1 Chronicles 12:22**.

Hostilities, commencement of, among the ancients signified by casting into the country to be invaded a dart, spear or arrow, ^{<121317>}**2 Kings 13:17**.

Houbigant, some account of this very celebrated Hebrew critic, Genesis Preface, p. 6. His table of the booty taken by the Israelites from the Midianites, with its division among the soldiers and people, and the proportion given by each to the Lord and to the Levites, ^{<041312>}**Numbers 31:32**.

Hours, Jewish day divided into, ^{<021216>}**Exodus 12:6**.

House, warming the, a custom observed in some parts of England, ^{<051216>}**Deuteronomy 20:5**.

Houses in the East, how generally constructed, ^{<162218>}**Deuteronomy 22:8**; ^{<011216>}**Joshua 2:6**; ^{<000225>}**1 Samuel 9:25**; ^{<232201>}**Isaiah 22:1**.

Houses of the soul, what meant by this expression, ^{<231321>}**Isaiah 3:20**.

Hugo de Sancto Claro, or *Hugo Cardinalis*, author of the division of the books of the Holy Scriptures into chapters, Introduction to Ezra. { ^{<150010>}**Ezra 1:1** }

Huldah, the prophetess, Dr. Priestley's judicious remark respecting her Divine call, ^{<122214>}**2 Kings 22:14**.

Human body, thoughts on the wonderful construction of the, ^{<190914>}**Psalms 139:14 - 16**.

Human events, thoughts on the contingency of, ^{<2840>}**Hosea 14:1**.

Human friendship, striking view of the fickleness of, as given by Mr. Heath, ^{<1821>}**Job 42:11**.

Human knowledge, thoughts on the great imperfection of even in the wisest men, ^{<1802>}**Job 4:21**, *in fine*.

Human victims offered, on extraordinary occasions, by almost all nations to their gods, ^{<16123>}**Deuteronomy 12:31**; ^{<1280>}**2 Kings 3:27**. Method by which the rabbins account for the horrible sacrifice of the eldest son of the king of Moab in the time of Elisha, ^{<1280>}**2 Kings 3:27**.

Hunger, particular effects of, upon the animal system, ^{<19924>}**Psalm 109:24**.

Hunter, (**Dr.**) his theory respecting the vitality of the blood, ^{<18171>}**Leviticus 17:11**.

Hunting, various arts and methods practised in, ^{<18189>}**Job 18:9**; ^{<23417>}**Isaiah 24:17, 18**. Account of a treatise on, by Tuberville, ^{<19175>}**Psalm 17:15**, *in fine*.

Husband, its derivation and original import, ^{<10021>}**Genesis 9:20**.

Hycos, or *king - shepherds*, account of the, ^{<1432>}**Genesis 43:32; 46:34**.

Hydrogen, a constituent part of water, ^{<1071>}**Genesis 7:11; 8:1**; ^{<18336>}**Job 38:26**; ^{<24013>}**Jeremiah 10:13**.

Hydrus, terrible effects with which the bite of this serpent is accompanied, ^{<12106>}**Numbers 21:6**.

Hygeia, a certain mixture of flour mingled with oil and wine, used as a charm against sickness, ^{<1810>}**Leviticus 2:1**.

Hykes, among the Arabs, what, ^{<12124>}**Exodus 12:34; 22:26**; ^{<17142>}**Judges 14:12**.

Hypocrite, description of the, in Scripture sense of the term, ^{<181813>}**Job 8:13; 36:13**.

Hyppolitus, account of this commentator of the third century, General Preface, p. 4.

Hyssop, its description and medicinal properties, ^{<12122>}**Exodus 12:22**.

I

Iberians, conjecture concerning the origin of this people, ^{<01102>}**Genesis 10:2**.

Ibex, or *mountain goat*, natural history of the, ^{<18301>}**Job 39:1**.

Ice, supposed to be the natural state of water, ^{<18309>}**Job 38:29**. Specific gravity of ice, *ibid*. To what the rarefaction of ice is thought to be owing, *ibid*.

Ichnograph of the temple, with elevations, sections, and specifications of every part, given by David to Solomon, ^{<13311>}**1 Chronicles 28:11**.

Icknild or *Ricknild - street*, where situated, ^{<182311>}**Job 23:11**.

Iddo the seer, author of a history of the reign of Solomon, the whole of which work is lost, except some slight fragments preserved in the books of Kings and Chronicles, ^{<11141>}**1 Kings 11:41**.

Idolatrous practices among the Jews, ^{<23673>}**Isaiah 65:3, 4, 11**.

Idolatry, origin of, as stated by Maimonides, ^{<01046>}**Genesis 4:26**. The sacred writers generally large and eloquent upon the subject of idolatry, treating it with great severity, and setting forth its absurdity in the strongest light, ^{<34412>}**Isaiah 44:12**. Citations from Horace and Juvenal, in which idolatry is very severely ridiculed, ^{<198704>}**Psalms 115:4**; ^{<234412>}**Isaiah 44:12**.

Idyl, definition of the, Introduction to Solomon's Song, p. 2. { ^{<20101>}**Song of Solomon 1:1** }

^{<198704>} **ιεροδουλοι γυναικες**, who, ^{<01321>}**Genesis 38:21**.

Ije - abarim, the thirty - seventh station of the Israelites in the wilderness, why probably so named, ^{<08344>}**Numbers 33:44**.

Iliad of Homer, what verse in the, in the opinion of Alexander the Great, the most correct in sentiment, ^{<00916>}**1 Samuel 9:16**. Quotation of a line in this poem in which the rolling up of the waves into a swell, and the break of the top of the swell, and its dash upon the shore, are surprisingly represented, ^{<19407>}**Psalms 42:7**. Very remarkable passage on the subject of prayer, ^{<198702>}**Psalms 88:2**. Citation of a passage in which the ancient pagan notion relative to the cause of good and evil is exhibited, ^{<25121>}**Isaiah 51:21**.

Illuminated manuscripts, account of, ^{<19801>}**Psalm 60:1**, *in principio*.

Image of God, what is meant by man being made in this similitude, ^{<01026>}**Genesis 1:26**.

Image of jealousy, various conjectures concerning the, ^{<4085>}**Ezekiel 8:3**.

Imagery of the prophets, explanation of the, Introduction to Isaiah. { ^{<2301>}**Isaiah 1:1** }

Images, trial by, a species of ordeal among the Hindoos, ^{<0451>}**Numbers 5:31**, *in fine*.

Images of the destroyer, or of the things on which the plague particularly rested, were anciently made of gold, silver, ivory, wax, clay, &c., under certain configurations of the heavens, and set up in some appointed place, that the evils thus represented might be driven away, ^{<0021>}**1 Samuel 6:21**, *in fine*.

Images of the gods, among rude people made of wood, ^{<0726>}**Judges 6:26**. Account of several ancient Egyptian images of Isis, Osiris, Anubis, &c., in the author's possession, ^{<2007>}**Ezekiel 1:7**.

Immanuel, a name given to the Messiah, ^{<23715>}**Isaiah 7:15**.

Impaling, horrible punishment of, described, ^{<17223>}**Esther 2:23**.

Imprecation, form of, used by the Romans and Albans in their solemn leagues, ^{<011510>}**Genesis 15:10**.

Impressions of various kinds indelibly made on the arms, breast, and other parts, by the inhabitants of the East, ^{<21816>}**Song of Solomon 8:6**.

Imreth, **trma**, its derivation and import, ^{<18515>}**Leviticus 26:15**. Distinction between **trma** *imreth* or *imrath*, and **rbd** *dabar*, both sometimes indifferently rendered *word* in our version, ^{<19301>}**Psalm 119:1**, *in principio*.

Incantations, forms of, which were used to induce the tutelary gods to forsake the cities, &c., over which they were reputed to preside, and to devote cities and whole armies to destruction, ^{<02716>}**Numbers 22:6**.

Incense, manner of burning, among the Jews, ^{<18101>}**Leviticus 10:1**.

Indago, or *Snare*, description of the, as made by the ancients, ^{<23417>}**Isaiah 24:17, 18.**

In exitu Israel, Anglo - Saxon version of this Psalm at full length, ^{<9848>}**Psalm 114:8**, *in fine.*

Infant, reflections on the manner in which it extracts the milk from the breast of its mother, ^{<4982>}**Psalm 8:2.**

Infernum Poeticum of the Hebrews, ^{<23130>}**Isaiah 13:1**, *in principio.*

Inhabitants, probable number of, in the world at the time of Abel's murder, ^{<10415>}**Genesis 4:15.**

Inn, no such place of entertainment in the desert of Arabia, ^{<1427>}**Genesis 42:27**; ^{<2402>}**Jeremiah 9:2.** The Hebrew word so translated, what it imports, *ibid.*

Inscriptions, Eastern, frequently in *relievo*, ^{<15212>}**Deuteronomy 28:2.** Account of one of these inscriptions in the author's possession, *ibid.* Remarkable inscription which Sesostris caused to be put on all the temples which he built in Egypt, ^{<11021>}**1 Kings 9:21.**

Insurrection in England, chiefly under the direction of Wat Tyler, history of the, ^{<12538>}**Numbers 25:8.**

Interment, Asiatic mode of, for princes, saints, and nobles, ^{<182133>}**Job 21:33.**

Invested with an office, origin of this phrase, ^{<12216>}**Exodus 29:5**; ^{<14116>}**Numbers 20:26.**

Investigate, two derivations of this word, ^{<19646>}**Psalm 64:6.** Distinction between *investigate* and *ransack*, *ibid.*

Ionians of Asia Minor, whence these people had their origin, ^{<11102>}**Genesis 10:2.**

Iphigenia, sacrifice of, supposed by M. Deuteronomy Lavour and others to be a fable founded on the Scripture history of Jephthah's daughter, ^{<17140>}**Judges 11:40**, *in fine.* Parallel between Jephthah and Iphigenia, as drawn up by M. Deuteronomy Lavour, *ibid.*

Ireland not infested with any venomous creature, ^{<10121>}**1 Samuel 6:21**, *in fine.* Reason given by superstition for this fact, *ibid.*

Iron, the ancient Gauls had no method of hardening this metal, ^{<1989B>}**Psalm 89:43**.

Iron, red hot, trial by, a species of ordeal among the ancient Greeks and modern Hindoos, ^{<0453B>}**Numbers 5:31**, *in fine*.

Iron age, degeneracy of man in the, as described by a heathen poet, ^{<18281>}**Job 28:11**.

Irony, instance of, quoted from Ovid, ^{<18109>}**Job 2:9**.

Isaac, why so named, ^{<01177>}**Genesis 17:17**. Character of this patriarch, ^{<01352>}**Genesis 35:29**, *in fine*.

Isaiah, Vitringa's observations on the work of this prophet, Introduction to Isaiah. {^{<23010>}**Isaiah 1:1**} Calmet's division of the subjects contained in Isaiah, Introduction to Isaiah.

Ish, vya, and *Ishah*, **hvy**, observations on these words, ^{<01022>}**Genesis 2:23**. Very remarkable distinction between **µda Adam**, and **vya ish**, which are rendered *man* in our version, ^{<1963D>}**Psalm 62:9**. In what they both differ from **vwna enosh**, another word for *man* in the Hebrew, *ibid*.

Ish debarim, **µyrbd vya**, *a man of words*, import of this Hebrew periphrasis, ^{<10740>}**Exodus 4:10**.

Ishmael, its derivation and import, ^{<01161>}**Genesis 16:11**.

Isis, an Egyptian goddess of great celebrity, ^{<02125>}**Exodus 12:51**, *in fine*. Worshipped under the form of a heifer, ^{<04912>}**Numbers 19:2**; ^{<2463D>}**Jeremiah 46:20**. The priests of this idol shave their heads close to the skin, ^{<2643D>}**Ezekiel 44:20**.

Isles of the Gentiles, very generally supposed to be a Hebrew periphrasis for *Europe*, ^{<01105>}**Genesis 10:5**.

Ismed, a powder with which the women of Barbary blacken the middle of their eyelids, ^{<1293D>}**2 Kings 9:30**. Their method of doing it, as described by Russel, *ibid*.

Israel, why the patriarch Jacob was so named, ^{<01328>}**Genesis 32:28**. This term often used by Ezekiel for the *Jews*, exclusively of the *TEN tribes* carried into captivity by Shalmaneser, ^{<2411D>}**Ezekiel 6:2**.

Israelites, observations on the travels of these people through the wilderness, ^{<02408>}**Exodus 40:38**, *in fine*. Scheuchzer's observations and calculations relative to the prodigious multiplication of the children of Israel in Egypt, ^{<04046>}**Numbers 1:46**. Their order of marching in the wilderness, ^{<04104>}**Numbers 10:14**.

Israelitish camp in the wilderness, Scheuchzer's plan of the, with a diagram, ^{<04042>}**Numbers 2:2**, *in fine*.

Issachar, why so named, ^{<01308>}**Genesis 30:18**.

Italian proverb, in which the falsity diffused through the unregenerate nature of man is finely expressed, ^{<09611>}**Psalms 116:11**.

Italy, Mezeray's account of a very dreadful storm of hail in, accompanied with a horrible darkness, ^{<00918>}**Exodus 9:18**.

Itinerant ministry, remarkable account of the, established by Jehoshaphat for the diffusion of the worship of God throughout his kingdom, ^{<04702>}**2 Chronicles 17:7 - 9**. Observations on a similar itinerant system established in these kingdoms by the late Rev. John Wesley, A.M., *ibid*.

Itureans, from whom descended, ^{<012514>}**Genesis 25:14**.

Ivory house, what probably meant by this expression, ^{<01815>}**Amos 3:15**.

J

Jabbok, from whom this brook took its name, according to Calmet, ^{<01252>}**Genesis 25:2**.

Jabesh - gilead, remarks of a literary friend upon the inhabitants of this place taking the bodies of Saul and his sons from the wall of Beth - shan, and burning them in Jabesh, ^{<03104>}**1 Chronicles 10:14**, *in fine*.

Jabez, great discordances in the versions in their rendering of the sacred text relative to this man, ^{<03049>}**1 Chronicles 4:9**. Observations on the prayer of Jabez, ^{<03043>}**1 Chronicles 4:43**, *in fine*.

Jackal or *Shiagal*, howlings of the, by night most lamentable, ^{<03010>}**Micah 1:8**. Hasselquist's account of this animal, ^{<03018>}**Isaiah 1:8**.

Jacob, why so named, ^{<01235>}**Genesis 25:26**. Dr. Kennicott's remarks relative to the time spent by this patriarch in the service of his father - in - law

Laban in Mesopotamia, ^{<0493>}**Genesis 49:33**, *in fine*. Character of this patriarch, ^{<0493>}**Genesis 49:33**, *in fine*.

Jaddua, stratagem of, by which Jerusalem was prevented from being destroyed by Alexander, ^{<2094>}**Ecclesiastes 9:14**; ^{<3008>}**Zechariah 9:8**.

Jael, thoughts on her conduct towards Sisera, ^{<0702>}**Judges 4:24**, *in fine*.

Jah, hy, a name of God, inquiry into its import, ^{<0250>}**Exodus 15:2**.

Jamaica, remarkable phenomena occasioned by an earthquake in this island, ^{<0985>}**Psalm 18:15**.

Jami Jemsheed or *The Cup of Jemsheed*, traditions concerning, ^{<0446>}**Genesis 44:5**.

Jao, **יאו**, evidently a corruption of Jehovah, frequent on Egyptian monuments, ^{<0215>}**Exodus 3:15**.

Japheth, remarkable coincidence between the name of this son of Noah and the political condition of his posterity, ^{<0029>}**Genesis 9:29**, *in fine*. Japheth supposed to have been the same with the *Japetus* of the Greeks, ^{<0102>}**Genesis 10:2**.

Jarchi or *Isaaki*, (**Rabbi Solomon**) account of this commentator, General Preface, p. 2.

Jarmain or *Mishnical Doctors*, some account of the, Introduction to Ezra. { ^{<5001>}**Ezra 1:1** }

Jasher, book of, possibly the same with the *book of the wars of the Lord* mentioned by Moses, ^{<0214>}**Numbers 21:14**.

Jasper, some account of this precious stone, ^{<0287>}**Exodus 28:17**.

Java, eldest son of the emperor of, who was reigning in 1048, remarkable for having six fingers on each hand, and six toes on each foot, ^{<0212>}**2 Samuel 21:20**.

Jayadeva, Songs of, given at full length. See Song of Solomon, { ^{<2084>}**Song of Solomon 8:14** }, *in fine*.

Jebusites, the ancient inhabitants of Jerusalem, ^{<0510>}**Joshua 3:10**.

Jehoram, king of Judah, remarks on the writing said to have been sent to him from Elijah the prophet, ^{<4212>}**2 Chronicles 21:12**.

Jehovah, observations upon this appellative of the Divine Being, ^{<1018>}**Exodus 6:3; 9:1; 34:6**.

Jehu, inquiry into the import of the original words rendered *top of the stairs*, where Jehu was proclaimed king, ^{<12193>}**2 Kings 9:13**. Character of this prince, ^{<121034>}**2 Kings 10:34**, *in fine*.

Jenkins, (Henry) his great age, ^{<181475>}**Job 14:5**; ^{<19017>}**Psalms 90:17**, *in fine*.

Jeopardy, a word of French origin, derived from the exclamation of a disappointed gamester, ^{<170518>}**Judges 5:18**.

Jephthah, vow of, inquiry into the meaning of the Hebrew text respecting the, ^{<07131>}**Judges 11:31, 40**, *et in fine*.

Jeremiah, some account of this prophet, Introduction to Jeremiah. { ^{<240101>}**Jeremiah 1:1** } His character as a writer, *ibid*. Chronological tables of his prophecies, as drawn up by Drs. Blayney and Dahler, *ibid*. Remarks on a supposed interpolation in the *tenth* chapter of this prophet, ^{<24011>}**Jeremiah 10:11**.

Jericho, observations on the curse pronounced against this city by Joshua, ^{<10526>}**Joshua 6:26**, and on its rebuilding by Hiel, ^{<11634>}**1 Kings 16:34**.

Jeroboam I., king of Israel, his invention of a political religion, something similar to that contained in the law of Moses, ^{<11228>}**1 Kings 12:28 - 33**.

Jerome, account of this celebrated commentator, General Preface, p. 4.

Jerusalem, conjecture concerning the derivation of this name ^{<05101>}**Joshua 10:1**. Surrounded by hills and mountains, ^{<19522>}**Psalms 125:2**.

Jeshurun, its derivation and import, ^{<163215>}**Deuteronomy 32:15**; ^{<23412>}**Isaiah 44:2**. Conjecture of Grotius respecting it, ^{<23412>}**Isaiah 44:2**.

Jether the Ishmaelite, why so named, according to the Targum, ^{<13217>}**1 Chronicles 2:17**.

Jew, remarkable saying of a, to the author, ^{<3013>}**Zephaniah 3:13**.

Jewels of the feet, nostrils, &c., ^{<23217>}**Isaiah 2:17**.

Jewish rolls, description of the, ^{<24612>}**Jeremiah 36:2**.

Jews, particular description of their very gross idolatries previously to the Babylonish captivity, ^{<21801>}**Ezekiel 8:1**, *passim*. Dr. Blayney's observations on the six deportations of these people in the reign of Nebuchadnezzar, ^{<24528>}**Jeremiah 52:28 - 30**. Circumstantial history of the Jews from the taking of Jerusalem by the Babylonians to their retreat into Egypt, ^{<24401>}**Jeremiah 40:1 - 44:30**. Great favour shown to the Jews by Alexander and the Ptolemies, ^{<231901>}**Isaiah 19:1**, *in principio*. This the means in the hand of God of diffusing the knowledge of the true God among heathen nations, and preparing them for the reception of Christianity, ^{<23344>}**Isaiah 24:14**. Citations from Juvenal and Seneca to show that the Jews were despised by the heathens for observing the Sabbath, ^{<250107>}**Lamentations 1:7**. Remarkable custom among the ancient Jews in behalf of one capitally convicted, as related in the Mishna and the Gemara of Babylon ^{<25538>}**Isaiah 53:8**. Prophetic penitential confession and supplication of the Israelites in their present state of dispersion, ^{<23607>}**Isaiah 63:7**, &c. Brief sketch of the history of the Jews from the Babylonish captivity as given by Dr. Taylor, ^{<17098>}**Esther 10:3**, *in fine*. Bp. Newton's observations on their wonderful preservation as a distinct people for so many ages, ^{<24468>}**Jeremiah 46:28**, *in fine*.

Jezebel, reflections on the very tragical end of this wicked woman, ^{<12057>}**2 Kings 9:37**.

Jezreel, import of the name, ^{<20004>}**Hosea 1:4**.

Jichta or *Equus hemionus*, natural history of the, ^{<18305>}**Job 39:5**.

Joachan ben Zachai, parable of this rabbi very similar to that of our Lord relative to the wise and foolish virgins, ^{<23651>}**Isaiah 65:11**.

Joash, curious circumstance mentioned by the Targum, relative to the coronation of, ^{<14231>}**2 Chronicles 23:21**.

Job, reasons advanced to show that this man lived posterior to the promulgation of the law, ^{<18012>}**Job 1:22**, *in fine*, ^{<18095>}**Job 9:35**, *in fine*. Sketch of his character, ^{<18217>}**Job 42:17**, *in fine*.

Job, book of, its character, and various opinions respecting the writer. See the Preface, { ^{<18001>}**Job 1:1** }, and ^{<18217>}**Job 42:17**, *in fine*. Very remarkable

prophecy in this book relative to the redemption of the world by Jesus Christ, and the general resurrection, ^{<181925>}**Job 19:25, 29**, *et in fine*.

Jonah, some account of this prophet, Introduction to Jonah. { ^{<30101>}**Jonah 1:1** } Fable of Laomedon, king of Troy, and his daughter Hesione, supposed to be founded upon the story of Jonah being swallowed by a great fish, *ibid*.

Jonathan ben Uzziel's curious reason for the command given by Pharaoh to the Egyptian women to destroy all the male children of the Hebrews, ^{<10116>}**Exodus 1:16**.

Joppa, where situated, ^{<30103>}**Jonah 1:3**.

Jordan, some account of this celebrated river of Israel, ^{<03412>}**Numbers 34:12**. Description of its source as given by Josephus, ^{<06002>}**Joshua 1:2**. When it overflows its banks, and the reason assigned, ^{<01815>}**Joshua 3:15**.

Joseph, why so named, ^{<01313>}**Genesis 30:24**. Extravagant notions of the Mohammedans with respect to the comeliness of this patriarch, ^{<01307>}**Genesis 39:7; 49:22**. Dr. Delaney's remarks on Joseph's bowing himself, with his face to the earth before his dying father, ^{<014812>}**Genesis 48:12**. The Doctor's strong encomium of Joseph on this account very reprehensible, *ibid*. Strictures on the moral and political conduct of Joseph, ^{<01506>}**Genesis 50:26**, *in fine*. History of this patriarch by Justin, the Roman historian, *ibid*.

Josephus, a celebrated Jewish historian and commentator, account of, General Preface, p. 2.

Joshua, brief sketch of his character, ^{<02433>}**Joshua 24:33**, *in fine* See also the Preface to Joshua.

Josiah, king of Judah, very remarkable prophecy concerning, ^{<11132>}**1 Kings 13:2, 3**.

Jotbathah, the twenty - ninth station of the Israelites in the wilderness, ^{<04333>}**Numbers 33:33**.

Jotham, parable of, the oldest and best fable or apologue in the world, ^{<07008>}**Judges 9:8**. Its most excellent moral pointed out, and illustrated by a quotation from Shakspeare, ^{<07014>}**Judges 9:14**.

Jove, or *Jupiter*, a corruption of Jehovah, <1815> **Exodus 3:15**.

Jubilate Deo, a Psalm which has long made a part of the public worship of the established church, <19405> **Psalm 100:5**, *in fine*. The Anglo - Saxon and Anglo - Scottish versions of this Divine ode given at full length, *ibid*.

Jubilee, institution of the year of, <18218> **Leviticus 25:8**, &c. Conjecture relative to the derivation of the word *jubilee*, <18251> **Leviticus 25:11**. Typical import of this institution, according to Parkhurst, *ibid*. Calmet's thoughts on the very great advantages which the Jewish people derived from this Divine ordinance, <18255> **Leviticus 25:55**, *in fine*.

Judah, why so named, <11285> **Genesis 29:35**. Illustrious prophecy concerning the Messiah, who was to spring from this patriarch, <11498> **Genesis 49:8 - 12**.

Judah, kingdom of, its north and south boundaries, <14194> **2 Chronicles 19:4**.

Judas, whence this Asmonean prince is said to have obtained his surname of Maccabeus, <12151> **Exodus 15:11**.

Judea, Harmer's observations on the fertility of the land of, <16108> **Deuteronomy 8:8**. Judea sometimes called *The Mountain*, and why, <23101> **Isaiah 5:1**.

Judges, book of, very uncertain by whom written, Preface to Judges. { <170101> **Judges 1:1** } Chronological table of this book, according to Archbishop Usher, *ibid*. Chronology of this book, according to Sir John Marsham, *ibid*.

Judgment, great variety of acceptations of the Hebrew word so translated, <234201> **Isaiah 42:1**.

Juggernaut, a Hindoo temple, where human victims are frequently offered to Cali, a goddess of the Hindoos, <161231> **Deuteronomy 12:31**.

Juju, a serpent - god worshipped by the inhabitants of Bonny in Africa, <16316> **Deuteronomy 20:5**; to whom they dedicate an apartment of their dwellings, *ibid*.

Julius Caesar, his letter to the Roman senate, communicating the total defeat of Pharnaces, king of Pontus, <100417> **1 Samuel 4:17**. Great mourning for the death of Julius Caesar as described by Virgil, <31818> **Jonah 3:8**.

Juniper, roots of, formerly used for food among the Goths, according to the testimony of one of their prelates, ^{<1830>}**Job 30:4**. Charcoal made of this wood the most durable of all others, *ibid*.

Juno, distance from the sun and earth, diameter, and relative surface and volume, of this primary planet, ^{<0101>}**Genesis 1:1**.

Juno, worshipped under the form of a heifer by the ancient Egyptians, ^{<0136>}**Exodus 8:26**.

Jupiter, periodic and sidereal revolutions, mean distance from the sun, perigeal and apogeal distances, diameter in English miles, relative volume, time of rotation, inclination of axis to orbit, mass or quantity of matter, and mean hourly orbital motion, of this primary planet, ^{<0101>}**Genesis 1:1**.

Jupiter, worshipped by the ancient Egyptians under the form of a ram, ^{<0136>}**Exodus 8:26**. The infant Jupiter, according to Callimachus, tenderly nursed with goat's milk and honey, ^{<23715>}**Isaiah 7:15**.

Jupiter and Semele, fable of, whence it originated, ^{<02330>}**Exodus 33:20**.

Jupiter Brontes, or *Jupiter Keraunos*, always represented with forked or zigzag lightnings in his hand, ^{<3104>}**Habakkuk 3:4**.

Juror, among the Jews, lifted up his right hand to heaven, ^{<2315>}**Ezekiel 20:5**.

Justification by faith, without any merit of works, shown to be a doctrine of Scripture, ^{<01156>}**Genesis 15:6; 28:4; 48:14**; ^{<1808>}**Job 9:3**; ^{<3018>}**Micah 6:8**.

Justus, bishop of Orgelitanum, account of this commentator, General Preface, p. 4.

Juvenal, excellent advice of, with respect to putting confidence in the Divinity, ^{<19570>}**Psalms 37:7**. Remarkable passages from this Roman poet, in which is described the miserable condition of the Jews after the destruction of their polity by the Romans, ^{<19491>}**Psalms 109:11**.

K

Kab, some account of this Hebrew measure of capacity, ^{<021616>}**Exodus 16:16**; ^{<1265>}**2 Kings 6:25**.

Kadim, or *the east - wind*, a very stormy wind in the Levant, supposed to be the same with that called by the Greeks Euroclydon, ^{<1815D>}**Job 15:2**.

Karkor, **rqrq**, rendered in our version as the name of a place, signifies more probably *rest*, ^{<07810>}**Judges 8:10**.

Kasheth, or *The Song of the Bow*, exquisite excellences of the, pointed out, ^{<10021>}**2 Samuel 1:21**, *in fine*. Dr. Kennicott's Latin version of this song, *ibid*.

Kadesh, one of the cities of refuge, import of the name, ^{<03107>}**Joshua 20:7**.

Kedeshah, **hvdq**, rendered harlot in our version, inquiry into its precise import, ^{<01321>}**Genesis 38:21**.

Keeumras, the first king of the Peeshdadian dynasty, according to the Persian historians, ^{<01401>}**Genesis 14:1**. Possibly the same with the Chedorlaomer of Scripture, *ibid*.

Khelathah, the eighteenth station of the Israelites in the wilderness, ^{<04322>}**Numbers 33:22**.

Keimah, **hmyk**, rendered the Pleiades, of very uncertain import, ^{<18095>}**Job 9:35**, *in fine*.

Kennicott, (**Dr.**) his account of the great differences in the Hebrew and Samaritan copies with respect to the history of the first seven Egyptian plagues, ^{<02109>}**Exodus 11:9**, *in fine*. Observations of this great Biblical critic upon the four hundred and thirty years' sojourning of the children of Israel, ^{<02124>}**Exodus 12:40**. His removal of some difficulties in the book of Numbers, ^{<02135>}**Numbers 21:35**, *in fine*. Reasons advanced by him to show that from the *twelfth* to the *thirty - first* verse (both inclusive) of the seventeenth chapter of the first book of Samuel is an interpolation of some rabbin, ^{<01758>}**1 Samuel 17:58**, *in fine*. His translation of that portion of the sacred history which gives an account of David's taking from the Jebusites the strong hold of Zion, ^{<10506>}**2 Samuel 5:6 - 8**. His remarks upon the catalogue of David's mighty men of valour, as given in two different portions of Scripture, ^{<31111>}**1 Chronicles 11:11**. His reasons for the supposition that the first fourteen verses of the *fortieth* chapter of Job are transposed, ^{<18104>}**Job 40:24**, *in fine*.

Kepler, curious notion of, relative to the *animation* of the whole material universe, ^{<16906>}**Nehemiah 9:6**.

Kerchief, derivation and import of this word, ^{<26138>}**Ezekiel 13:18**.

Kermez oak, a shrub growing in Provence and Languedoc, why so named, ^{<23018>}**Isaiah 1:18**.

Kermez, or *summer fig*, some account of the, by Dr. Shaw, ^{<23204>}**Isaiah 28:4**.

Kernaw, the ancient name for Cornwall, ^{<21801>}**Isaiah 5:1**. Its import in the ancient British and Phoenician languages, *ibid*.

Kerub, **brk** or **bwrk**, translated cherub, derivation and import of the word, ^{<010324>}**Genesis 3:24**.

Kesil, **l ysk**, rendered Orion, of very uncertain import, ^{<18025>}**Job 9:35**, *in fine*.

Kesitah, a word of doubtful signification, ^{<013319>}**Genesis 33:19**.

Kethem, **ptk**, its derivation and import, ^{<182816>}**Job 28:16**.

Kethubim, same as *Hagiographa*, see ^{<38007>}**Zechariah 7:7**.

Kets, **xq**, beautiful paronomasia on this word, ^{<21006>}**Ezekiel 7:6**. *Hakets*, **xqh**, *the end*, personified, *ibid*.

Keys of the ancients, description of the, ^{<23212>}**Isaiah 22:2**. When borne on the shoulder, a mark of office, *ibid*.

Khondemir's fabulous relation respecting Job, Preface to Job. { ^{<18010>}**Job 1:1** }

Khosroo, a verse in this Persian poet very similar to a passage in Job. See ^{<181410>}**Job 14:10**. Citation of a very beautiful passage, in which the poet deplores the loss of all his friends, ^{<198818>}**Psalms 88:18**.

Kibroth - hattaavah, the twelfth station of the Israelites in the wilderness, some account of, ^{<043316>}**Numbers 33:16**.

Kidneys of wheat, inquiry into the meaning of this phrase, ^{<163214>}**Deuteronomy 32:14**.

Kikayon, ^{^wyqyq}, rendered gourd, probably the *ricinus*, or *palma Christi*,
^{<3016>}**Jonah 4:6**.

Kimchi, (**Rabbi David**) account of this commentator, General Preface, p. 3.

King, manner of the, which God commanded Samuel to show to the Israelites, Puffendorf's excellent observations concerning the, ^{<0009>}**1 Samuel 8:9**.

King can do no wrong, on what ground this political maxim in our laws is formed, ^{<10943>}**2 Samuel 19:43**.

King of terrors, an epithet given to death (either literally or substantially) by the ancient Greeks and Romans, ^{<18184>}**Job 18:14**. The words so rendered in the book of Job shown not to contain the sense of the original, *ibid*.

King's mowings, what to be understood by this expression, ^{<3070>}**Amos 7:1**.

Kings, books of the, this portion of holy writ generally supposed to have been compiled by Ezra, Preface to ^{<10101>}**1 Kings 1:1**.

Kings, folly of, to have foreigners for their valets and most confidential servants, ^{<14245>}**2 Chronicles 24:26**.

Kings of Israel, how the ceremonies of their proclamation and anointing were probably performed, ^{<11035>}**1 Kings 1:35**.

Kings of Israel and Judah, years of the reigns of the, synchronically arranged, from the commencement of the reigns of Rehoboam and Jeroboam to the destruction of the kingdom of Israel by Shalmaneser, ^{<14323>}**2 Chronicles 36:23**, *in fine*.

Kinnor, ^{rwnk}, rendered *harp*, what it imports, ^{<01021>}**Genesis 4:21**; ^{<09105>}**1 Samuel 10:5**; ^{<18212>}**Job 21:12**; ^{<18102>}**Psalms 81:2**. The testudo, or lyre with three strings, according to Calmet, ^{<19332>}**Psalms 33:2**.

Kir, thought to be the same with the country of Cyrene, **Amos 1:5**.

Kir - haraseth, the royal city of the Moabites, ^{<17101>}**2 Kings 3:25**;
^{<23147>}**Isaiah 16:7, 11**.

Kirjath - arba, or *City of the Four*, conjectures why so named, ^{<01232>}**Genesis 23:2**; ^{<061515>}**Joshua 15:15**.

Kishon, some account of this brook, <07006> **Judges 4:6**.

Kissing the beard, the neck, and the shoulders, in use among the Asiatics to the present day, <04514> **Genesis 45:14**.

Kissing the hand often practised by idolaters in honour of their divinities, <11918> **1 Kings 19:18**. How this ceremony was performed, *ibid*. Kissing the hand shown to be derived from and synonymous with *adoration*, *ibid*.

Knave, ancient and modern imports of this word, <19866> **Psalm 86:16; 113:1**.

Kneading troughs of the Arabs, description of the, <021234> **Exodus 12:34**.

Kneeling ever considered to be the proper posture of supplication, <00929> **Exodus 9:29**; <11082> **1 Kings 8:22**. If the person to whom the supplication was addressed was within reach, the supplicant caught him by the knees, *ibid*.

Knight, great stature of two brothers of this name, who were born in the same township with the author, <091758> **1 Samuel 17:58**, *in fine*.

Knives of rock, stone, or *flint*, common among the ancients, <046802> **Joshua 5:2**.

Koheleth, derivation and import of this word, <210101> **Ecclesiastes 1:1**.

Korah and his company, probable allusion in the book of Job to the destruction of, <182106> **Job 20:26 - 28**.

Koran, for what excellences it possesses it is principally indebted to the sacred Scriptures, <023106> **Exodus 20:26**, *in fine*; <046801> **Numbers 3:1**; <063412> **Deuteronomy 34:12**, *in fine*. The Mohammedans never write the Koran upon vellum or skin of any kind, <264417> **Ezekiel 44:17**. Copies of the Koran frequently highly illuminated, <098011> **Psalm 60:1**, *in principio*. Citation of a beautiful passage from the Koran, which is said to have been the means of converting Labid, an Arabian poet, to Mohammedanism, <238211> **Isaiah 8:21**.

Korban, import of this word, <080102> **Leviticus 1:2**.

κρασπεδον, a term importing rather the *fringe*, than the *hem* of a Jewish garment, <041638> **Numbers 16:38**.

Krebsius, (**Jo Tobias**) an eminent Biblical critic, General Preface, p. 12.

Kumund, a sort of running loop among the Persians, for what purpose employed, ^{<181906>}**Job 19:6**.

Kurtuk Dumnik, Frazer's account of the, ^{<070266>}**Judges 9:56**, *in fine*.

Kupke, a great Biblical critic, General Preface, p. 12.

L

Lachrymatories or *Urnae Lachrymales*, small vials so named, into which it was customary among the ancient Greeks and Romans to put the tears shed for the death of any person, and offer them upon the tomb of the deceased, ^{<195618>}**Psalm 56:8**. Of what materials these lachrymatories were constructed, *ibid*. Account of one in the author's possession, *ibid*.

Lad, a word supposed to be of Hebrew origin, ^{<015702>}**Genesis 37:2**.

Ladder of Jacob, very probably an emblem of the providence of God, by which he watches over and regulates all terrestrial things, ^{<012812>}**Genesis 28:12**.

Lahatim, **ψυχι** , rendered *enchantments*, what the probable import of this term, ^{<010711>}**Exodus 7:11**.

Lake below the wine - press, what, ^{<237812>}**Isaiah 5:2**.

Lambs, immense number of, annually slain in Jerusalem at the feast of the passover, in the time of Cestius, the Roman general, ^{<012912>}**Numbers 29:12**.

Lamech's speech to his wives, as it stands in the Hebrew original, probably the oldest piece of poetry in the world, ^{<010423>}**Genesis 4:23**. Inquiry into the cause of this remarkable speech, *ibid*.

Lamentations, very noisy among the Asiatics, ^{<014512>}**Genesis 45:2**.

Lamentations of Jeremiah, Hebrew names of this portion of the sacred canon, Introduction to the Lamentations. { ^{<250101>}**Lamentations 1:1** } Its appellation in the Septuagint version, *ibid*. Singular opinion of Herman Van der Hardt, relative to this poem, *ibid*. Its very technical character, *ibid*. Observations of Drs. Lowth, Smith, and Blayney, on the peculiar style of this composition, *ibid*.

Lamp, to raise up a, to a person, what intended by this phrase both in sacred and profane history, ^{<010407>}**2 Samuel 14:7**.

Lamps first introduced into the pagan temples by the Egyptians,
^{<0254>}**Exodus 25:40**, *in fine*.

Lampsacus, singular preservation of this city by Anaximenes,
^{<20914>}**Ecclesiastes 9:14**.

Lance, usual in Arab camps for every man to have his lance stuck in the ground beside him, that he may be ready for action in a moment, ^{<02352>}**1 Samuel 26:12**.

Land, measurement of, by the ancients by lines or cords of a certain length, in a similar way to that by the *chain* among us, and the *schaenus* or *cord* among the Egyptians, ^{<05104>}**Deuteronomy 3:4**.

Land of promise, some account of the, ^{<03413>}**Numbers 34:13**.

Landmarks of the ancients, in what they generally consisted,
^{<051914>}**Deuteronomy 19:14**; ^{<05342>}**Job 24:2**. Held very sacred among the Romans, and at last deified, ^{<051914>}**Deuteronomy 19:14**; ^{<01228>}**Proverbs 22:28**. A passage from Ovid in illustration of this circumstance, ^{<01228>}**Proverbs 22:28**.

Land - torrents, which make a sudden appearance, and as suddenly vanish, allusion to, ^{<030615>}**Job 6:15**.

Lapide, (**Cornelius a**) account of this voluminous commentator, General Preface, p. 5.

Lapis lazuli, its component parts, ^{<03838>}**Job 38:38**.

Lass, supposed to be a contraction of *ladess*, an old English word for a *girl* or *young woman*, ^{<01570>}**Genesis 37:2**.

Latter days, a phrase in Scripture generally importing the times of the Messiah, ^{<2112>}**Isaiah 2:2**; ^{<27028>}**Daniel 2:28**.

Leaping on or *over the threshold*, what probably meant by this expression, ^{<30109>}**Zephaniah 1:9**. Harmer's conjecture, *ibid*.

Leasing, derivation and meaning of this old English word, ^{<05042>}**Psalms 4:2**; **55:6**.

Leb, bl , and **bbi** , *Lebab*, what these words import when employed by the Jews as memorial symbols, Masoretic notes at the end of Numbers and Deuteronomy. {^{<04613>}**Numbers 36:13**; ^{<05412>}**Deuteronomy 34:12**}

Lebeid, quotation of several sentiments from the poem of, very similar to some in the book of Job, ^{<08121>}**Job 31:21**. This poem contained in the *Moallakat*, ^{<09101>}**Psalm 60:1**, *in principio*.

Lecha, Ēl , import of this Jewish memorial symbol, Masoretic notes at the end of Genesis. {^{<01516>}**Genesis 50:26**}

Lectisternium, Jerome's account of this pagan festival of antiquity, ^{<23611>}**Isaiah 65:11**.

Leech, the ancient English word for a physician, ^{<21107>}**Isaiah 3:7**.

Lemuel's description of a virtuous wife. ^{<01110>}**Proverbs 31:10 - 31**.

Lentulus, the augur, the immense wealth this man is said to have possessed, ^{<17119>}**Esther 3:9**.

Leopard, proverbial among the ancients for its swiftness, ^{<30018>}**Habakkuk 1:8**.

Leper, an emblem of the wretched state of man by the fall, according to Dr. Lightfoot, as contradistinguished from the NAZARITE, an emblem of man in his state of innocence, ^{<04012>}**Numbers 6:2**.

Leprosy, Maundrell's account of the appearance of several persons whom he saw infected with this disorder in Palestine, ^{<01132>}**Leviticus 13:2**. This malady a most expressive emblem of the pollution of the soul of man by sin, ^{<01138>}**Leviticus 13:58**, *in fine*, ^{<01145>}**Leviticus 14:53**, *in fine*.

Lethe, among the ancient mythologists, what, ^{<09812>}**Psalm 88:12**.

Letters, alphabetic, when and by whom invented, ^{<02318>}**Exodus 31:18**, *in fine*.

Letters, sent to chiefs and governors in the East, always carefully folded up, and put in costly silken bags, and these carefully sealed, ^{<16016>}**Nehemiah 6:5**. An *open* letter sent by Sanballat to Nehemiah a mark of contempt, *ibid*.

Levi, import of the name, ^{<01234>}**Genesis 29:34**. Conjectures why the posterity of this patriarch were appointed to the service of the sanctuary, ^{<04512>}**Numbers 3:12**. Very beautiful paronomasis on the name of Levi, ^{<04182>}**Numbers 18:2**.

Levi ben Gershom, (**Rabbi**) account of this commentator, General Preface, p. 3.

Leviathan, supposed to be the crocodile, ^{<18401>}**Job 41:1**; ^{<23801>}**Isaiah 28:1**. This hypothesis not without its difficulties, ^{<184134>}**Job 41:34**, *in fine*. Not impossible that the animal described in Scripture under this name is now wholly extinct, *ibid*.

Leviticus, the third book of the Pentateuch, why so named, Preface to Leviticus. { ^{<010101>}**Leviticus 1:1** }

Lex, derivation and import of the word, ^{<01249>}**Exodus 12:49**.

Lex talionis, earliest account we have of the, ^{<02124>}**Exodus 21:24**. Constituted a part of the Twelve Tables so famous in antiquity, *ibid*.

Libations of water, wine, milk, honey, and *blood*, frequent among the Greeks and Romans, ^{<09706>}**1 Samuel 7:6**; ^{<02316>}**2 Samuel 23:16**. The term libation sometimes synonymous with *covenant*, ^{<23016>}**Isaiah 30:1**.

Libnah, the sixteenth station of the Israelites in the wilderness, uncertain where situated, ^{<04331>}**Numbers 33:20**.

Lick, supposed to be of Hebrew origin, ^{<01216>}**Proverbs 2:16**.

Lie, definition of a, ^{<01212>}**Genesis 20:12**.

Life, unreasonable attachment to, strongly ridiculed by the heathen poets, ^{<01238>}**Genesis 25:8**. Probable origin of the phrase, "I put my life in my hands," ^{<07123>}**Judges 12:3**. Its import, ^{<193919>}**Psalms 119:109**.

Light, inquiry into its production on the first day of the creation, ^{<010103>}**Genesis 1:3**. Its immense diffusion and extreme velocity, *ibid*. ^{<11027>}**1 Kings 8:27**; ^{<18336>}**Job 38:26**.

Lightfoot, (**Dr. John**) a very learned commentator on the whole Scriptures, General Preface, p. 7.

Lignum infelix, the tree on which criminals were hanged, so named among the Romans, ^{<06029>}**Joshua 8:29**.

Figure, account of this precious stone, ^{<02817>}**Exodus 28:17**.

Limercece, a species of food, how prepared, ^{<01728>}**2 Samuel 17:28**.

Linen yarn, the import of the Hebrew word thus rendered extremely uncertain, ^{<11028>}**1 Kings 10:28**.

Lines in the writings of prose authors, as well as of poets, termed verses by the ancients, Introduction to Ezra. { ^{<5001>}**Ezra 1:1** }

Lion, Homer's beautiful description of the great courage and fierceness of this animal after a long abstinence from food, ^{<23104>}**Isaiah 31:4**. Five Hebrew words rendered *lion* in our version, with an inquiry into the particular import of each, ^{<18041>}**Job 4:11**.

Lion, the standard of Judah, ^{<04408>}**Genesis 49:8**.

Lion of God, an ancient appellation for a hero, a figure still employed in the same sense by the Arabians and Persians, ^{<23307>}**Isaiah 33:7**.

Liverpool, great storm of hail near this town, ^{<00917>}**Exodus 9:17**.

Living waters, what meant by this phrase among the ancients, ^{<01269>}**Genesis 26:19**; ^{<08405>}**Leviticus 14:5**; ^{<09369>}**Psalms 36:9**; ^{<38449>}**Zechariah 14:9**.

Lo, al, the Hebrews had a peculiar way of joining this particle to a noun, to signify in a strong manner a total negation of the thing expressed by the noun, ^{<23105>}**Isaiah 10:15**. Several examples produced, *ibid*.

Loadstone, probably known in the East long before its discovery by the Europeans, ^{<18218>}**Job 28:18**.

Lo - ammi, son of Hosea, meaning of the name, ^{<20109>}**Hosea 1:9**.

Locke, account of this commentator, General Preface, p. 8.

Locusts, description of the, ^{<02104>}**Exodus 10:4**. Volney's account of their terrible devastations in Syria, Egypt, and Persia, *ibid*. Dr. Shaw's relation of most formidable swarms of these insects in Barbary which came under his immediate observation, *ibid*. ^{<20112>}**Joel 1:12; 3:2**. Curious remark of an Arabic writer with respect to the similitude of the locust to ten different

kinds of animals, ^{<2004>}**Joel 2:4**. Relation by Livy and Augustine of a pestilence occasioned by an immense swarm of locusts, ^{<2020>}**Joel 2:20**.

Log, some account of this Hebrew measure of capacity, ^{<021616>}**Exodus 16:16**.

Long, (Dr.) his ingenious experiment to ascertain the superficial proportion of land and water on the whole terraqueous globe, ^{<010110>}**Genesis 1:10; 7:11**; ^{<182825>}**Job 28:25**.

Longivity, some instances of, among the moderns, ^{<199017>}**Psalms 90:17**, *in fine*.

Longinus, (Dionysius) his remarkable criticism upon passages in the first chapter of Genesis, ^{<010103>}**Genesis 1:3**; Preface to Job.

Lord, its derivation and import, ^{<010204>}**Genesis 2:4**.

Lord's day, or *Christian Sabbath*, should be kept strictly holy, ^{<30085>}**Amos 8:5**.

Lord's prayer, as it stands in the present authorized version, exhibits the best specimen of our ancient language now in use, Preface to Job. { ^{<180100>}**Job 1:1** }

Lo - ruhamah, import of the name, ^{<280106>}**Hosea 1:6**.

Lost property, laws relative to the finding of, among the Hebrews, Romans, and others, ^{<010103>}**Leviticus 6:3**.

Lot, meaning and use of the, ^{<042655>}**Numbers 26:55**. Manner of casting lots in the case of the scape - goat, ^{<010103>}**Leviticus 16:8, 9**. How the land of Canaan was divided to the Israelites by lot, ^{<051412>}**Joshua 14:2; 18:11**.

Lo techsar, rsj t al, import of these words when used as a memorial symbol, Masoretic notes at the end of Deuteronomy. { ^{<053412>}**Deuteronomy 34:12** }

Louis de Dieu, account of this commentator, General Preface, p. 5

Louis XIV., motto on the brass ordnance of, ^{<071413>}**Judges 14:3**.

Love of God, ^{<010103>}**Deuteronomy 6:5; 10:12; 11:1**.

Love of neighbour, Scripture precept concerning, ^{<010103>}**Leviticus 19:18**.

Lowth, (Dr.) a very celebrated commentator on portions of the Old Testament Scriptures, General Preface, pp. 8, 10.

Lu, wl , import of this Hebrew interjection when used as a memorial symbol, Masoretic notes at the end of Numbers. {^{<048613>} **Numbers 36:13** }

Lucan's description of the splendour of the apartments of Cleopatra, queen of Egypt, ^{<36814>} **Ezekiel 28:14**.

Lud, the same with Lydia, ^{<36710>} **Ezekiel 27:10**.

Luther, (Martin) character of, ^{<121316>} **2 Kings 12:6**.

Luxury, formerly the characteristic of the Eastern princes, and particularly of the Persians, ^{<170104>} **Esther 1:4**.

Lying, excellent advice of a genuine Christian poet against, ^{<04124>} **Joshua 2:24**, *in fine*. Saying of Diphilus upon this subject not defensible upon Christian principles, ^{<092102>} **1 Samuel 21:2**.

Lyranus, or *Nicholas de Lyra*, account of this commentator, General Preface, p. 3.

M

Maachah, mother of Asa, king of Judah, inquiry into the nature of the idolatry patronized by this woman, ^{<111513>} **1 Kings 15:13**.

Mabul, I wbm, a word applied only to the general deluge, ^{<010617>} **Genesis 6:17**. Its derivation, ^{<010711>} **Genesis 7:11**.

Maccabees, very fanciful rabbinical derivation of the name of this people, ^{<192116>} **Psalms 20:5**.

Machpelah, cave at, the first public burying - place mentioned in history, ^{<014429>} **Genesis 49:29**.

Macknight, (Dr.) author of a translation of the Epistles, with notes, General Preface, p. 8.

Maedi, a tribe of Arabs, whence so named, ^{<34211>} **Isaiah 42:11**.

Magian religion, great principle of the, ^{<234517>} **Isaiah 45:7**.

Magnet, reasons for believing that this stone was known in the East long before its discovery by the Europeans, ^{<1828>}**Job 28:18**.

Magnitudes, bulks, or *volumes* of the sun, moon, and planets, compared with that of the earth, ^{<1010>}**Genesis 1:1**.

Magog, conjecture where situated, ^{<3282>}**Ezekiel 28:2**.

Maher - shalal - hash - baz, meaning of the name, ^{<2380>}**Isaiah 8:1**.

Maimonides, or **Rabbi Moses ben Maimon**, account of this commentator, General Preface, p. 3.

Major hostia, or *chief sacrifice*, what so considered by the pagans, according to Livy, ^{<1010>}**Leviticus 1:2**.

Makheloth, the twenty - first station of the Israelites in the wilderness, ^{<1432>}**Numbers 33:25**.

Malachi, some account of this prophet, ^{<3010>}**Malachi 1:1**, *in principio*.

Maldonat, (**John**) a commentator on particular parts of the Old and New Testaments, General Preface, p. 5.

Manasseh, why so named, ^{<1415>}**Genesis 41:51**.

Mandrakes, some account of these plants, ^{<1304>}**Genesis 30:14**.

Manes, or *ghosts of the dead*, or *spirits presiding over the dead*, formerly supposed to have their habitation in the centre of the earth, or in the deepest pits or caverns, ^{<1821>}**Job 28:11**. A quotation from Ovid to this effect, *ibid*. Several captives have sometimes, in time of war, been sacrificed to the manes of the departed hero, ^{<1464>}**2 Chronicles 16:14**, *in fine*.

Manifesto of the Duke of Brunswick, reflections on this document, ^{<1287>}**2 Kings 18:17**; ^{<2370>}**Isaiah 37:9**.

Manna, why so named, ^{<1265>}**Exodus 16:15**.

Manners of the ancients and moderns compared, ^{<1039>}**2 Samuel 3:39**, *in fine*.

Mantes, or *bald locusts*, Dr. Shaw's account of the, ^{<3022>}**Joel 2:2**.

Mantle or *pallium*, the peculiar garb of a Hebrew prophet, ^{<11919>}**1 Kings 19:19**; ^{<1208>}**2 Kings 2:8**. Probably dressed with the hair on, *ibid*. A sort of mantle was the habit of the Greek philosophers, ^{<11921>}**1 Kings 19:21**, *in fine*.

Marah, the fourth station of the Israelites in the wilderness, where supposed to be situated, ^{<0338>}**Numbers 33:8**.

Marble, temple built of large blocks of white marble, beautifully polished, according to Josephus, ^{<1392>}**1 Chronicles 29:2**.

Mareshah, Maresheth, or *Marasthi*, a place famous for being the birth - place of the prophet Micah, and for a battle fought near it between Asa, king of Judah, and Zerah, king of the AEthiopians, ^{<0654>}**Joshua 15:44**.

Mark, variety of opinions respecting that which God set upon Cain, ^{<0045>}**Genesis 4:15**.

Marks indelibly printed on the hands and other parts of the body, both by ancients and moderns, ^{<2346>}**Isaiah 44:5**; ^{<08128>}**Leviticus 19:28**.

Maroth, tarm, rendered looking - glasses in our version, signifies polished metallic surfaces of any description, ^{<12308>}**Exodus 38:8**.

Marriage, a very solemn contract among the ancients, ^{<01222>}**Genesis 29:22**. Reason for believing that sacrifices were offered and libations poured out on such an occasion, *ibid*. Customary in the East, according to Sir John Chardin, for youths that were never married always to marry virgins, and widowers, however young, to marry widows, ^{<2315>}**Isaiah 62:5**. Remarkable law among the Gentoos respecting marriage, ^{<01226>}**Genesis 29:26**. Customary in ancient times for a king or great man to promise his daughter in marriage to him who should take a city, kill an enemy, &c., ^{<06516>}**Joshua 15:16**.

Marriage ceremonies among the Romans, ^{<2185>}**Song of Solomon 5:5**.

Marrow, in what manner this substance is contained in the bones, ^{<0108>}**Proverbs 3:8**. The solidity and strength of the bone occasioned by the marrow which is diffused through it, *ibid*. This circumstance illustrated by an easy experiment, *ibid*.

Mars, periodic and sidereal revolutions, semimajor axis of orbit in English miles, perigeal and apogeal distances, diameter, relative volume or bulk, time of rotation, inclination of axis to orbit, mass or attractive power

compared with that of the earth, (from which the density or specific gravity is easily deducible,) and mean hourly orbital motion, of this primary planet, **Genesis 1:1**.

Marseilles, ancient inhabitants of, when afflicted with any pestilence, sacrificed one of their citizens to appease the wrath of the divinity, **Leviticus 16:10**.

Martin, (David) translator of the Scriptures into French, with notes, General Preface, p. 7.

Maschil or *Maskil*, why this title is given to several of the Psalms, **Psalm 32:1**, *in principio*.

Mashal, what, among the Hebrews, **Isaiah 6:10; 14:4; 28:20; 29:17**.

Mask, definition of a composition so named, Introduction to Solomon's Song. { **Song of Solomon 1:1** }

Masorettes, account of these eminent Jewish commentators, General Preface, p. 2.

Masoretic punctuations, critical observations on the, **Isaiah 66:24**, *in fine*.

Massa, **acm**, rendered burden, inquiry into the meaning of this word, **Nahum 1:1; Habakkuk 1:1; Zechariah 9:1**.

Masses, or *attractive powers*, of the sun, moon, and primary planets, compared with that of the earth, **Genesis 1:1**.

Mastodon, or *Mammoth*, an animal long since extinct, **Genesis 1:24; Job 40:15**. Description of a part of a skeleton of this animal, *ibid*.

Calculation of the probable stature of the mammoth, *ibid*. Reasons for the supposition that the mammoth is the same with the behemoth of Job, *ibid*.

Materia medica of the ancients extremely simple, **Isaiah 1:6**.

Materiality of the human soul, a doctrine which has no place in the sacred records, **Numbers 16:22; Job 14:12; Psalm 78:39; Ecclesiastes 3:21**.

Maurbanie, what the Aleppines mean by this term, **Song of Solomon 2:11**.

Maver - al - nahar, where situated, and why so named, ^{<21218>}**Jeremiah 2:18**.

Maxim advanced by some, that children ought not to be taught religion, but should be left to themselves till they are capable of making a choice, considered, ^{<1625>}**Deuteronomy 6:25**, *in fine*.

Measures of capacity among the Hebrews, short account of the, ^{<21616>}**Exodus 16:16**.

Mecasheph, *āvkm*, its import, ^{<181810>}**Deuteronomy 18:10**.

Mecholoth, *tkj m*, rendered *dances*, what it properly signifies, ^{<21531>}**Exodus 15:20**.

Medicine, art of, in the East, in what it principally consists, ^{<23106>}**Isaiah 1:6**.

Mediterranean, why called the Great Sea in Scripture, ^{<10106>}**Joshua 1:4**.

Medulla oblongata, or *spinal marrow*, the silver cord of Scripture, ^{<21126>}**Ecclesiastes 12:6**.

Megiddo, the same with Magdolum, according to Usher, ^{<22331>}**2 Kings 23:30**.

Megilloth, what books of the sacred canon are so named by the Jews, Introduction to the Lamentations. { ^{<25101>}**Lamentations 1:1** }

Meima, *armym*, and *μgtp* pithgam, very remarkable distinction between, in the Targum of Joseph, ^{<40109>}**2 Chronicles 1:9**. See *Word*.

Melancthon, (**Philip**) character of, ^{<21216>}**2 Kings 12:6**.

Melas, why the Nile was so named by the Greeks, ^{<23218>}**Isaiah 23:3**.

Melchizedek, king of Salem, derivation and import of his name, ^{<11418>}**Genesis 14:18**; ^{<16101>}**Joshua 10:1**.

Melitta, every young woman of Babylon obliged once in her life, according to Herodotus, to prostitute herself to some stranger in honour of this idol, ^{<21741>}**2 Kings 17:41**, *in fine*. *Melitta* the same with the Venus of the Greeks and Romans, *ibid*.

Melo, the same with the Nile, ^{<23218>}**Isaiah 23:3**. Why so named, *ibid*.

Memorial symbols of the Jews, several curious examples of the, Masoretic notes at the end of Genesis, Exodus, Leviticus , Numbers, Deuteronomy, and Joshua. { <05026> **Genesis 50:26**; <02408> **Exodus 40:38**; <02734> **Leviticus 27:34**; <048613> **Numbers 36:13**; <053412> **Deuteronomy 34:12** }

Memphis, now Cairo, <28006> **Hosea 9:6**.

Menachash, **vj nm**, its derivation and import, <051810> **Deuteronomy 18:10**.

Meni, supposed to have been an object of idolatrous worship among the ancient Hebrews, <23611> **Isaiah 65:11**.

Menochius, (**John**) account of this commentator, General Preface, p. 5.

Menu, some account of the institutes of, by the late Sir William Jones, <053412> **Deuteronomy 34:12**, *in fine*.

Merab, or *Saba*, city of, account of a dreadful inundation by which this ancient city was overthrown, <23030> **Isaiah 1:30**.

Merachepeth, **tpj rm** inquiry into the meaning of this term, <010102> **Genesis 1:2**.

Mercury, revolutions as measured by the equinoxes and fixed stars; semimajor axis of orbit in English miles; perigeal and apogeal distances, when the radius vector is precisely one half of the line of the apsides; diameter; relative magnitude; volume or bulk; mass or attractive power, that of the earth being considered as unity; and mean hourly orbital motion, of this primary planet, <010101> **Genesis 1:1**.

Mercury, considered by the ancients as the deity who presided over highways, <21048> **Proverbs 26:8**.

Mercy - seat, why so named, <02517> **Exodus 25:17**. Its description, *ibid*.

Merib - baal, the same with Mephibosheth, <13084> **1 Chronicles 8:34**. Why the Israelites changed Merib - baal into Mephibosheth, *ibid*.

Meshach, import of the name, <270107> **Daniel 1:7**.

Meshelim, of the ancient Asiatics, probably the same with the *poetae* of the western world, <04217> **Numbers 21:27; 22:6**.

Mesopotamia, why this country was so named, ^{<01536>}**Genesis 35:26**;
^{<0708>}**Judges 3:8**. Where situated, *ibid.*; ^{<3007>}**Amos 9:7**.

Messiah, import of the term, ^{<04808>}**Genesis 49:8**; ^{<02307>}**Exodus 29:7**.

Metal, some account of a factitious, in use among the Asiatics, as bright and fine as gold, ^{<15036>}**Ezra 8:26**.

Metallic image, discourse on Nebuchadnezzar's dream of the, ^{<07049>}**Daniel 2:49**, *in fine*.

Metallurgy, the Israelites employed in, in Egypt, ^{<08040>}**Deuteronomy 4:20**.

Metheg - ammah, a word of very doubtful import, ^{<00801>}**2 Samuel 8:1**.
 Various rendered by the versions, *ibid*.

Methuselah, the oldest man on record, ^{<01057>}**Genesis 5:27**. Meaning of his name, ^{<01052>}**Genesis 5:32**, *in fine*. Apparently prophetic of the destruction of the world by water, *ibid*.

Mezahab, rabbinical gloss on this name, ^{<130150>}**1 Chronicles 1:50**.

Micah, some account of this prophet, Introduction to Micah. { ^{<30101>}**Micah 1:1** } Newcome's observations on the style of his writings, *ibid*.

Michtam, or *Mictam*, meaning of this word, ^{<01601>}**Psalms 16:1**, *in principio*,
^{<08001>}**Psalms 60:1**, *in principio*.

Mid - day, the time allotted by the heathens for the worshipping of demons, ^{<09106>}**Psalms 91:6**.

Migdol, the same with Magdolum, ^{<24614>}**Jeremiah 46:14**.

Mikoch, *j wqm*, a word of very uncertain import, ^{<11108>}**1 Kings 10:28**.
 Various rendered in the versions, *ibid*.

Milcom, an idol of the Ammonites, ^{<11105>}**1 Kings 11:5**; ^{<022313>}**2 Kings 23:13**;
^{<24401>}**Jeremiah 49:1**; ^{<3001>}**Amos 1:15**.

Milk and honey, land flowing with, a figure used by sacred and profane writers to denote great fertility, ^{<08088>}**Exodus 3:8**; ^{<18307>}**Job 20:17**;
^{<08016>}**Ezekiel 20:6**.

Milky - way or *Galaxy*, Dr. Herschel's idea of the nature of the,
^{<01016>}**Genesis 1:16**. Prodigious multitude of stars in the milky - way which

passed through the field of view in his telescope in the space of *forty - one* minutes of time, *ibid*.

Mill, when the noise of the, is not heard, how a sign of desolation, ^{<242510>}**Jeremiah 25:10**.

Mill, behind the, inquiry into the meaning of this phrase, ^{<21105>}**Exodus 11:5**.

Millenary of the world, reflections upon our Saviour's being born at the termination of the *fourth*, ^{<010116>}**Genesis 1:16**.

Mills, grinding at, the work of females in Algiers, Tunis, and other places, ^{<23470>}**Isaiah 47:2**.

Mingrelia, inhabitants of, sleep with their swords under their heads, and their other arms by their sides, ^{<231301>}**Isaiah 13:1**, *in principio*.

Mining, process of, among the ancients, ^{<18201>}**Job 28:1**, &c. Difficulties miners had to encounter previously to the invention of the steam - engine, ^{<18201>}**Job 28:4**, &c.

Minister, anecdote of a, ^{<96810>}**Psalms 65:2**.

Ministry, Divine call to the, and directions for the proper discharge of the ministerial office, ^{<36306>}**Ezekiel 34:6**.

Minor prophets, order and time in which they flourished, according to Archbishop Newcome, Introduction to Hosea. { ^{<28010>}**Hosea 1:1** }

Mirrors of brass, steel, tin, copper, and silver, in use among the ancients, ^{<12308>}**Exodus 38:8**; ^{<23081>}**Isaiah 8:1**.

Misenus, funeral rites paid to, as related by Virgil, ^{<41614>}**2 Chronicles 16:14**, *in fine*.

Misery, in what manner the animal system is affected at the sight of, ^{<24019>}**Jeremiah 4:19**.

Mishael, import of this name, ^{<270107>}**Daniel 1:7**.

Mishemerotim, *pytwrmvm*, its derivation and import, ^{<183615>}**Leviticus 26:15**.

Mishnah, or oral law of the Jews, account of the, General Preface, p. 2. When composed, according to Prideaux and Lardner, ^{<2538>}**Isaiah 53:8**.

Mishpat, **cpvm**, its import, ^{<2401>}**Isaiah 42:1**. A beautiful paronomasia on this word, ^{<2387>}**Isaiah 5:7**.

Mistletoe, held in extraordinary veneration among the ancient Druids, ^{<01233>}**Genesis 21:33**. The *golden branch* mentioned by Virgil apparently an allusion to this plant, *ibid*.

Mithcah, the twenty - fourth station of the Israelites in the wilderness, Calmet's conjecture concerning, ^{<04328>}**Numbers 33:28**.

Mitre, its derivation and import, ^{<02304>}**Exodus 28:4**.

Mitsevoth, **twxm**, its derivation and import, ^{<03615>}**Leviticus 26:15**.

Mizbeach, **j bzm**, rendered *altar*, what it properly signifies, ^{<01033>}**Genesis 8:20; 13:18**.

Mizmor, **rwmzm**, why a Psalm was so named among the Hebrews, Introduction to the Psalms; { ^{<19001>}**Psalm 1:1** } ^{<19001>}**Psalm 3:1**, *in principio*.

Mnevis, an object of idolatry among the ancient Egyptians, ^{<2006>}**Hosea 8:5**.

Moab, plains of, the forty - first station of the Israelites in the wilderness, ^{<04348>}**Numbers 33:48**.

Moadim, **pydwm**, translated *seasons*, inquiry into its import, ^{<01014>}**Genesis 1:14**.

Moallakat, some account of this collection of Arabic poems, ^{<19001>}**Psalm 60:1**, *in principio*.

Modhahebat, a collection of Arabic poems, why so named, ^{<19001>}**Psalm 60:1**, *in principio*.

Molech, curious rabbinical description of this idol, ^{<03112>}**Leviticus 20:2**.

Molech, passing through the fire to, several opinions concerning the meaning of this phrase, ^{<01821>}**Leviticus 18:21**.

Monarchy, hereditary succession in a, to be preferred to the elective, ^{<11012>}**1 Kings 1:12**.

Mongoz, this animal kept by the inhabitants of the East for the purpose of destroying the snakes that infest them, ^{<31619>}**Amos 5:19**.

Moneys of different ancient nations, tables of the, ^{<12384>}**Exodus 38:24**.

Monoceros of Scripture, probably the same with the rhinoceros, ^{<19210>}**Psalms 92:10**.

Monodon, see *Narwall*.

Montgomery's metrical version of the principal passages in the seventy - second Psalm, ^{<19721>}**Psalm 72:20**, *in fine*.

Months, names of the, among the Hebrews, ^{<11001>}**1 Kings 6:1**.

Moon, great probability of her being a habitable globe, ^{<01016>}**Genesis 1:16**. Telescopic appearance of her disk, *ibid*. Periodic and sidereal revolutions; mean distance from the sun; perigeal and apogeal distances; diameter; relative magnitude, volume, or bulk; time of rotation; inclination of axis to orbit; mass, quantity of matter, or attractive power, that of the earth being considered as unity; and mean hourly orbital motion; of this secondary planet, ^{<01001>}**Genesis 1:1**.

Moorish dress, Jackson's description of the, ^{<07142>}**Judges 14:12**.

Mosaic chronology, specious objections of modern skeptics against the, answered, ^{<01535>}**Genesis 50:26**, *in fine*.

Mosaic pavement, some account of the, ^{<12240>}**Exodus 24:10**. Its origin, ^{<17010>}**Esther 1:6**.

Moscovites, from whom descended, ^{<01102>}**Genesis 10:2**.

Moseroth, the twenty - sixth station of the Israelites in the wilderness, conjectures respecting. ^{<04330>}**Numbers 33:30, 37**.

Moses, why so named, ^{<11210>}**Exodus 2:10**. His character as a historian, philosopher, and chronologer, ^{<01535>}**Genesis 50:26**, *in fine*. Observations on the staying up of his hands in the conflict of the children of Israel with the Amalekites, ^{<12171>}**Exodus 17:11**. Enumeration by Moses of the seven different means used by the Almighty in effecting Israel's deliverance, ^{<16034>}**Deuteronomy 4:34**. Sketch of the history and character of Moses, ^{<12192>}**Exodus 19:24**, *in fine*; ^{<16342>}**Deuteronomy 34:12**, *in fine*.

Moths, various modes adopted in the destruction of these insects,
^{<01272>}**Genesis 27:27**.

Motto, very singular one affixed to a pamphlet written by a young woman of the city of Gloucester against Bishop Warburton's Doctrine of Grace,
^{<21921>}**2 Kings 19:21**.

Mountain of God, import of this Hebraism, ^{<19306>}**Psalm 36:6**.

Mountain torrents, how produced, ^{<18248>}**Job 24:8**.

Mourning sometimes indicated among the ancients by the changing or reversing the harness or ornaments of cattle ^{<3318>}**Jonah 3:8**.

Mourning songs or lamentations, composed by the Hebrews upon the death of great men, princes, and heroes, ^{<2582>}**Lamentations 5:22**, *in fine*.

Mourning women, account of the, among the ancients, who were hired to make lamentations for the dead, ^{<24917>}**Jeremiah 9:17**.

Muaugrus of the Eleans, why this idol was so named, ^{<01834>}**Exodus 8:24**.

μυλλαδα μυλλειν, a Greek paronomasia, ^{<18340>}**Job 31:40**, *in fine*.

Multitia, **multicia**, or *coa vestis*, a name given by the Romans to the transparent garments of the Greeks, ^{<23123>}**Isaiah 3:23**. Sometimes worn even by the men, but looked upon as a mark of great effeminacy, *ibid*. Humorous and satirical description of the multitia by Publius Syrus, *ibid*.

Mummies, description of the Egyptian, ^{<01512>}**Genesis 50:2**. Peter du Val's account of a mummy supposed to be the remains of one of the supreme judges, ^{<02830>}**Exodus 28:30**. Manner in which the mummies were wrapped round with strong swathings of linen or cotton cloth, ^{<184013>}**Job 40:13**;
^{<18122>}**Proverbs 31:22**.

Munster, (**Sebastian**) a Protestant commentator, General Preface, p. 6.

μωδης, why this epithet was applied to the supreme divinity of the heathens, ^{<01824>}**Exodus 8:24**.

Murder, the only crime for which a human being should be punished with death, ^{<010005>}**Genesis 9:6**.

Murez or *purpura*, a species of shell - fish, from which the Tyrian purple is supposed to have been obtained, ^{<12514>}**Exodus 25:4**; ^{<16319>}**Deuteronomy 33:19**.

Muscarum abactor, why this epithet was given to Hercules, ^{<11824>}**Exodus 8:24**.

Music, Treatise on, by Philodemus, where discovered, ^{<14312>}**2 Chronicles 34:12**.

Music, strange effects of, ^{<11811>}**2 Kings 3:15**.

Musical instruments, observations on the use of, in the house of God, ^{<1369>}**1 Chronicles 6:39; 16:42**; ^{<14235>}**2 Chronicles 29:35**; ^{<3165>}**Amos 6:5**.

Condemned, see ^{<19611>}**Psalm 62:1**. Reasons for believing that musical instruments were employed to encourage and enliven the workmen when engaged in the repairs of the temple in the reign of Josiah, ^{<14312>}**2 Chronicles 34:12**.

Musive or *Mosaic work*, origin of, ^{<17016>}**Esther 1:6**.

Myces, a name of Bacchus in the hymns of Orpheus, evidently borrowed from the name of the great Jewish legislator, ^{<11417>}**Exodus 4:17**.

Mystical or *spiritual sense*, very often the most literal of all, ^{<25213>}**Isaiah 52:13**.

N

Nabatheans, their origin, ^{<12513>}**Genesis 25:13**.

Nabi, *aybn*, rendered prophet in our version; its precise import, ^{<14125>}**Numbers 11:25**.

Nachash, *vj n*, commonly translated serpent, has several meanings in the Old Testament, ^{<10101>}**Genesis 3:1**. A variety of reasons produced to show that the animal instrumental in deceiving our first parents was probably of the *simia* genus, *ibid*. Objection against this hypothesis, that the Septuagint version and the New Testament *vj n* nachash is translated by *οφις*, answered, *ibid*.

Naharaga, see *Pallacopas*.

Naharmalca or *the Royal River*, a canal constructed by Nebuchadnezzar to let the abundant waters of the Euphrates into the Tigris, ^{<23427>}**Isaiah 44:27**.

Nahum, some account of this prophet, Introduction to Nahum.
{^{<34010>}**Nahum 1:1**}

Nails, staining of the, practised by the ancient Egyptians and modern Indians, ^{<6212>}**Deuteronomy 21:12**.

Nails, spikes, or *pegs* of the ancients, some account of the, ^{<49223>}**Psalms 22:23**.

Naksi Rustam, description of the, ^{<23216>}**Isaiah 22:16**.

Names of the ancient generals and princes frequently taken from those of birds and beasts, ^{<07075>}**Judges 7:25**.

Names, changing of, frequent among the ancients, ^{<22334>}**2 Kings 23:34**. A mark of *supremacy*, in those who changed them, *ibid*.

Napeir, (**John**) account of his commentary on the revelation of St. John, General Preface, p. 22.

Naphtali, why so named, ^{<0308>}**Genesis 30:8**.

Napkin or *kerchief*, by which a Jewish criminal was strangled, why buried with him in the same grave, ^{<23449>}**Isaiah 14:19**.

Napoleon, reflections on the singular fortune and sudden reverses of this late emperor of the French, ^{<9A740>}**Psalms 107:40**.

Narwall, or *monodon*, a species of whale, with a very fine curled ivory horn, ^{<49221>}**Psalms 22:21**. Length of a horn of this animal in the author's possession, *ibid*.

Nathan the prophet, author of a history of the reign of Solomon, long since lost, ^{<11146>}**1 Kings 11:41**.

Natron of the ancients, some account of the, ^{<10531>}**Proverbs 25:20**. Used in the East, according to Dr. Shaw, for the purposes of washing, *ibid*.; ^{<4022>}**Jeremiah 2:22**.

Nature, observations on this divinity of the modern infidel, ^{<8886>}**Job 5:5**.

Nature, divine and human, in Christ. See on ^{<19221>}**Psalm 22:20**.

Navel - string, the medium by which the fetus receives nourishment while in the womb of its mother, ^{<3103>}**Proverbs 3:8**; ^{<2770>}**Song of Solomon 7:2**.

Nausicaa, daughter of Alcinoos, king of the Phoenicians, anecdote concerning, ^{<1004>}**Exodus 2:4**.

Nazarite, enumeration of the particulars in which the vow of a, consisted, ^{<4035>}**Numbers 6:5**.

Nebel, **l bn**, probably a musical instrument similar to the bagpipe, ^{<09105>}**1 Samuel 10:5**; ^{<19810>}**Psalm 81:2**.

Nebuchadnezzar, in what the malady of this Babylonish monarch probably consisted, ^{<2743>}**Daniel 4:32**.

Nebuchadnezzar's dream of the metallic image, discourse on ^{<27049>}**Daniel 2:49**, *in fine*.

Necoth, **takn**, rendered *spices*, what it imports, ^{<04511>}**Genesis 43:11**.

Necromancy, pretends to the art of, among the ancients, chiefly women, ^{<33204>}**Isaiah 29:4**.

Neder, **r dn**, account of this species of Jewish vow, ^{<18279>}**Leviticus 27:29**.
In what it differed from the *cherem*, **µrj**, *ibid*.

Negonoth, probable import of this term, ^{<19501>}**Psalm 5:1**, *in principio*;
^{<3819>}**Habakkuk 3:19**.

Nego, one of the Babylonish divinities, ^{<27010>}**Daniel 1:7**.

Nehemiah, biography of this eminent reformer of Israel, Introduction to Nehemiah, { ^{<1001>}**Nehemiah 1:1** } and ^{<16131>}**Nehemiah 13:31**, *in fine*.
Eminent men who were contemporary with Nehemiah, Chronological notes at the commencement of Nehemiah.

Nehiloth, probable import of this term, ^{<19101>}**Psalm 5:1**, *in principio*.

Nehushtan, the name given by Hezekiah to the brazen serpent of Moses, conjectures why so denominated, ^{<12104>}**2 Kings 18:4**.

Neith, a name of Diana, ^{<12109>}**Exodus 10:9**.

Nephalim, **נפלי פני**, rendered giants, much more probable meaning of the original word, ^{<01004>}**Genesis 6:4**.

Neptune, remarkable speech of, to the winds, contained in the Aneid, ^{<192713>}**Psalm 27:13**.

Nergal, an idol of the Cutheans, supposed to have been the sun, and why, ^{<121741>}**2 Kings 17:41**, *in fine*. How represented, according to the rabbins, *ibid*.

Nesek, **עֵסֶן**, why usury was so named by the Jews, ^{<361808>}**Ezekiel 18:8**.

Ness's observations on the marriage of Orpah and Ruth. ^{<180122>}**Ruth 1:22**, *in fine*.

Net, description of that species of combat among the Romans, in which one of the combatants was armed with a sword and shield, and the other with a trident and net, ^{<181906>}**Job 19:6**.

Newcome, (**Dr.**) translator of the minor prophets, with critical notes, General Preface, p. 10.

New moon, feast of the, when celebrated, ^{<122314>}**Exodus 23:14**, ^{<198103>}**Psalm 81:3**. Method adopted by the ancient Jews of ascertaining the day of the new moon, ^{<198103>}**Psalm 81:3**.

New song, meaning of this phrase illustrated by two quotations from Virgil, ^{<193901>}**Psalm 149:1**.

New - year's - day, a time of festivity in all civilized nations, ^{<049301>}**Numbers 29:1**.

Nibhaz, an object of idolatrous worship among the Avites, ^{<121741>}**2 Kings 17:41**, *in fine*. According to the rabbins, was in the shape of a dog, much like the Anubis of the Egyptians, *ibid*. Conjecture respecting the derivation of the name, *ibid*. Jurieu's ingenious idea upon this subject, *ibid*.

Night, very philosophical saying of Servius respecting, in his comment upon a passage in the fourth Aneid, ^{<180702>}**Job 7:2**.

Nile, overflowing of the, of essential service in the fertilization of Egypt, ^{<014125>}**Genesis 41:25, 31**; ^{<231812>}**Isaiah 18:2**. Pliny's scale of the different heights to which the waters of the Nile ascend, with the consequent

degrees of plenty and dearth, *ibid.* The Nile an object of religious worship among the ancient Egyptians, ^{<0375>}**Exodus 7:15; 8:26**. Great salubrity and peculiar pleasantness of its waters, ^{<0378>}**Exodus 7:18**. Abounds with incredible numbers of all sorts of fish, according to Diodorus, ^{<3198>}**Isaiah 19:8**.

Nilus, a name given to Bacchus, by Diodorus and Macrobius, on account of his being said to have been exposed on the Nile, ^{<0347>}**Exodus 4:17**.

Nimbus. A practice among many nations to represent those men to whom they attributed extraordinary sanctity, and whom they supposed to have had familiar intercourse with the Deity, with a lucid *nimbus* or *glory* round their heads, ^{<0342>}**Exodus 34:29**.

Nimrod, probably the same with Ninus, ^{<0101>}**Genesis 10:11**.

Nineveh, some account of this very celebrated city of antiquity, ^{<3002>}**Jonah 1:2; 3:3**. Bishop Newton's remarks upon the fall and irretrievable ruin of Nineveh, ^{<3489>}**Nahum 3:19**, *in fine*.

Ninyas, son of Ninus and Semiramis, supposed by Dr. Shuckford to be the same with Chedorlaomer, ^{<0140>}**Genesis 14:1**.

Nissah, **h_{sn}**, rendered *tempt*, what it properly imports, ^{<0120>}**Genesis 22:1**.

Noah, whence this name is probably derived, ^{<0052>}**Genesis 5:29**.

No - Ammon, the Diospolis of the Greeks, ^{<3488>}**Nahum 3:8**.

Nominative case often used for the *vocative* by the ancient Greeks, especially in the Attic dialect of their language, ^{<1985>}**Psalms 45:6**.

νομος, its derivation and import, ^{<0124>}**Exodus 12:49**.

Nonnus the poet, quoted ^{<3094>}**Zechariah 9:14**. See notes.

Noonday, the time allotted by the heathens for the worshipping of demons, ^{<0906>}**Psalms 91:6**.

Noph, the same which was afterwards named Memphis, and now Cairo, ^{<3303>}**Ezekiel 30:13**; ^{<24216>}**Jeremiah 2:16; 46:14**.

Northern army, why this name is given to immense swarms of locusts, ^{<2021>}**Joel 2:20**.

Norwich, ancient city of, formerly stood some miles from the modern city so named, ^{<061610>}**Joshua 16:10**, *in fine*.

Nose or *nostrils*, considered by the ancients the seat of anger, ^{<091808>}**Psalm 18:8**.

Nose, cutting off the, a frequent punishment of adulterers among the Persians and Chaldeans, ^{<022025>}**Ezekiel 23:25**. Adulteresses formerly thus treated by the Egyptians, *ibid*.

Nose - ring, or jewel for the nose, of very frequent use in the East, ^{<012422>}**Genesis 24:22**; ^{<012512>}**Proverbs 25:12**; ^{<023021>}**Isaiah 3:21**.

Nova Zembla, extraordinary instance of refraction of the solar light in this island in the sixteenth century, ^{<121101>}**2 Kings 20:20**, *in fine*.

Novus, not unfrequently synonymous with *magnus mirandus*, ^{<191901>}**Psalm 149:1**.

Numanus, remarkable saying of, to the Trojans, as related by Virgil, ^{<041813>}**Nahum 3:13**.

Numbers, the fourth book of the Penatateuch, why so named, Preface to Numbers. { ^{<040101>}**Numbers 1:1** }

Numbers in the sacred Scriptures often erroneous, and why, ^{<101018>}**2 Samuel 10:18**.

Nuptial crown, among the Greeks and Romans, what, ^{<021811>}**Song of Solomon 3:11**.

O

Oak, a sacred tree among the ancient Greeks and Romans, ^{<012123>}**Genesis 21:23**; the Druids had their feasts and sacrifices under it, *ibid*. Why this tree was named *robur* by the Romans, ^{<280413>}**Hosea 4:13**. Accounted one of the most longlived of all the trees of the forest, ^{<236522>}**Isaiah 65:22**.

Oath, inquiry into the spirit and essence of an, ^{<012419>}**Genesis 24:9**; ^{<180525>}**Deuteronomy 6:25**, *in fine*.

Obadiah, some account of this prophet, ^{<310101>}**Obadiah 1:1**, *in principio*.

Obed, the father of Jesse, why so named, ^{<080417>}**Ruth 4:17**.

Obed - edom, very curious and whimsical rabbinical account of the mode in which God is said to have blessed this Gittite while the ark remained in his house, ^{<131314>}**1 Chronicles 13:14**.

Oboth, twba, what this term imports, ^{<181931>}**Leviticus 19:31**.

Oboth, tba, the thirty - sixth station of the Israelites in the wilderness, ^{<143343>}**Numbers 33:43**.

Ode, what is generally understood by this term, Introduction to the Song of Solomon. { ^{<221010>}**Song of Solomon 1:1** } Isaiah's prophetic ode on the destruction of Babylon by the Medes and Persians, and the deliverance of Judah from captivity, a composition of supreme and singular excellence, standing unrivalled among all the monuments of classic antiquity, ^{<231301>}**Isaiah 13:1**, *in principio*.

Oded, remarks on the beautiful speech of this prophet to the Israelites, ^{<142809>}**2 Chronicles 28:9**.

Offerings, Jewish, general account of the, ^{<180738>}**Leviticus 7:38**, *in fine*. The reference in which they all stood to the great sacrifice offered by Christ, *ibid*.

Og, king of Bashan, remarks upon his very great stature, ^{<160811>}**Deuteronomy 3:11**. Extreme trifling of the rabbins upon this subject, *ibid*.

Oil, anointing with, an ancient method of installation to particular offices, ^{<102307>}**Exodus 29:7**.

Oil, holy anointing, its component parts, and the quantity of each ingredient, ^{<102321>}**Exodus 30:21**.

Oil, trial by boiling, a species of ordeal among the Hindoos, ^{<101631>}**Numbers 5:31**, *in fine*.

Olam, ׀ל ׀, inquiry into its general import, ^{<111315>}**Genesis 13:15; 17:7, 8; 21:33; <121214> Exodus 12:14; <142513> Numbers 25:13; <131827> 2 Kings 5:27; { <191850> Psalm 18:50; 45:6, 7; } <101611> Ecclesiastes 3:11, 12; { <233301> Isaiah 35:9; } <331812> Micah 5:2; <381806> Habakkuk 3:6.**

Olam haba, abh ׀ל ׀, the world to come, a phrase applied by the Jews to the days of the Messiah, ^{<380805>}**Hebrews 2:5**.

Old age, great reverence paid to, by the ancient and modern Egyptians, ^{<014812>}**Genesis 48:12**; by the ancient Romans, *ibid.*; and even to this day by the Mohammedans, *ibid.* Bacon's grand secret for the strengthening of the natural heat in aged persons, ^{<080416>}**Ruth 4:16**, ^{<110153>}**1 Kings 1:53**, *in fine*.

Olives, mount of, ^{<381404>}**Zechariah 14:4**.

Omer, some account of this Hebrew measure of capacity, ^{<021616>}**Exodus 16:16**.

Omniscience of God, thoughts concerning the, ^{<011615>}**Genesis 16:15**.

On or *Aven*, the famous Heliopolis, ^{<253017>}**Ezekiel 30:17**.

Only Son, Christ the, see on ^{<092223>}**Psalms 22:20**.

Onycha, account of this perfume, ^{<023084>}**Exodus 30:34**.

Onyx, the name of a precious stone, whence it has its name, ^{<010212>}**Genesis 2:12**; ^{<022507>}**Exodus 25:7**; ^{<083816>}**Job 28:16**. The Hebrew word so translated of uncertain import, ^{<022817>}**Exodus 28:17**.

Opal, its component parts, ^{<083838>}**Job 38:38**.

Opes, riches, whence derived, ^{<013319>}**Genesis 33:19**.

Ophel, a part of Mount Sion, rising higher than the rest, ^{<233214>}**Isaiah 32:14**.

Ophiamanteia of the Greeks, what, ^{<081926>}**Leviticus 19:26**.

Ophir, situation of, utterly unknown, ^{<110928>}**1 Kings 9:28**. Dr. Jubb's conjecture, ^{<230213>}**Isaiah 2:13 - 16**.

Ophthalmia, how generally caused in Egypt, ^{<062804>}**Deuteronomy 28:24**.

Optic nerve, account of the, ^{<211318>}**Ecclesiastes 12:3**.

Oracles of the heathens expressed in such dubious language as to appear to be fulfilled in whatever way the events might happen, ^{<112215>}**1 Kings 22:15**. Some examples produced, *ibid.* The pagan oracles generally delivered their answers from some deep and obscure cavern, ^{<234519>}**Isaiah 45:19**.

Orange garden of the emir of Beroot, Maundrell's description of the, ^{<230130>}**Isaiah 1:30**.

Orbits, mean hourly motions of the primary planets in their, ^{<010101>}**Genesis 1:1**. Inclination of the axes of rotation of the earth moon, Mars, Jupiter, and Saturn to the planes of their orbits, ^{<010101>}**Genesis 1:1**. Angles with the semidiameters of the orbits of the satellites of Jupiter, Saturn, and Herschel subtend, as seen from the earth, when the radii vectores of their primaries are equal to one half of the latera transversa, or principal diameters of the eclipses in which they move round the sun, *ibid*.

Ordeal, trial by, some account of the, ^{<04051>}**Numbers 5:31**, *in fine*. Why called *Judicium Dei*, “The judgment of God,” *ibid*. Supposed to have taken its origin from the waters of jealousy, *ibid*.

Oreb, a prince of the Midianites, import of his name, ^{<07075>}**Judges 7:25**.

Origen, account of this commentator, General Preface, p. 3. Specimens of his very fanciful interpretation of Scripture, ^{<020122>}**Exodus 1:22**, *in fine*. ^{<041214>}**Numbers 12:14**. His thoughts on the miracle of the fleece, dew, and dry ground, ^{<07036>}**Judges 6:36**, *in fine*. Origen’s account of a dispute he had with some of the Jews relative to a passage in Isaiah, ^{<25308>}**Isaiah 53:8**.

Original sin, doctrine of, ^{<181404>}**Job 14:4**; ^{<195105>}**Psalms 51:5**.

Orion, Hebrew word so translated of very uncertain import, ^{<18009>}**Job 9:9**. The constellation of Orion, according to Mr. Good, a correct and elegant synecdoche for the winter at large, ^{<18331>}**Job 38:31**.

Ornaments upon the heads, necks, bodies, and legs of camels, horses, and elephants, common from the remotest antiquity, ^{<07021>}**Judges 8:21**. Seven kinds of ornaments still in use in Asiatic countries, ^{<012122>}**Genesis 24:22**.

Orpheus, remarks on the fable concerning this very celebrated musician of antiquity, ^{<143412>}**2 Chronicles 34:12**.

Osiris, description of a beautiful marble figure of, in the author’s possession, ^{<09021>}**1 Samuel 6:21**, *in fine*.

Ossifrage, why this animal is so named, ^{<181113>}**Leviticus 11:13**.

Ostracism, among the Greeks, what, ^{<012516>}**Genesis 26:16**. Remarkable saying of Bacon upon this subject, *ibid*.

Ostrich, observations on its remarkable fleetness, ^{<18913>}**Job 39:13, 18**. Natural history of this bird, as given by Dr. Shaw, ^{<18331>}**Job 39:30**, *in fine*; ^{<30101>}**Micah 1:8**.

Oth, ta, translated *sign*, inquiry into its import, ^{<01014>}**Genesis 1:14**; ^{<61301>}**Deuteronomy 13:1**.

Ottoman court, conjecture why called the Porte, ^{<23921>}**Isaiah 29:21**.

Ovid's account of the ceremonies used in laying the foundations of the walls of the city of Rome by Romulus, ^{<61227>}**Nehemiah 12:27**. The fable of Daedalus and Icarus very beautifully moralized by this great Roman poet, ^{<02377>}**Proverbs 25:7**.

Ox, particular description of its four stomachs, ^{<61103>}**Leviticus 11:3**. This animal an object of idolatrous worship among the ancient Egyptians, ^{<30815>}**Hosea 8:5**.

Oxen, the Hebrew word thus rendered most clearly a corruption of the sacred text, ^{<14043>}**2 Chronicles 4:3**.

Oxurunchus, an Egyptian idol, ^{<02204>}**Exodus 20:4**.

Oxygen, a constituent part of water, ^{<010711>}**Genesis 7:11; 8:1**; ^{<18326>}**Job 38:26**; ^{<241013>}**Jeremiah 10:13**.

P

Padan - aram, the same with Mesopotamia, ^{<01326>}**Genesis 35:26**.

Pagan priests believed by their adherents to have been able to walk on burning coals unhurt, ^{<27037>}**Daniel 3:27**. Quotation from Virgil in illustration of this circumstance, *ibid*. How the feet of the priests were enabled to resist the action of the fire, according to Varro, *ibid*.

Pagans, notion among the, that every district had its tutelary deity, who could do nothing out of his own sphere, ^{<11203>}**1 Kings 20:23**; ^{<12175>}**2 Kings 17:25**.

Pall, ceremony of the, among the Romanists, ^{<111921>}**1 Kings 19:21**, *in fine*.

Pallacopas or *Naharaga*, a canal made by Nebuchadnezzar, by which the redundant waters of the Euphrates were carried into a vast lake forty miles square, ^{<23427>}**Isaiah 44:27**.

Palladium, the Greeks employed all their artifice to steal away this from the Trojans, and why, ^{<0226>}**Numbers 22:6**. Conjecture that the Trojan palladium was an aerolith, ^{<0101>}**Joshua 10:11**.

Pallas, distances from the sun and earth, diameter, and relative surface and volume, of this primary planet, ^{<0101>}**Genesis 1:1**.

Palliatus, why this word is used to signify a Greek, ^{<1192>}**1 Kings 19:21**, *in fine*.

Palma Christi, account of the, as given by Celsus, ^{<3046>}**Jonah 4:6**.

Palm tree, its description and various uses, ^{<1922>}**Psalms 92:12**. Leaves of the palm tree used in the East instead of paper. ^{<18923>}**Job 19:23**.

Palm wine, how made by the ancients, according to Pliny, ^{<23611>}**Isaiah 5:11**. The Jews had plenty of this wine, *ibid*. According to Theodoret and Chrysostom, the same with the **rkC** sacar of the Hebrews, and the **δικερα** of the Greeks, *ibid*.

Palmyra, some account of the ruins of, ^{<11018>}**1 Kings 9:18**.

Panoply, ordinary weight of a soldier's, according to Plutarch, ^{<09707>}**1 Samuel 17:7**.

Paphlagonians, conjecture concerning their origin, ^{<01003>}**Genesis 10:3**.

Papyrus of Egypt, description and use of this very celebrated plant, ^{<01013>}**Exodus 2:3**; ^{<17003>}**Esther 10:3**, *in fine*; ^{<231801>}**Isaiah 18:1**. Its Linnaean classification and description, ^{<18081>}**Job 8:11**. Gerarde's account of this plant, *ibid*.

Parable or *allegory*, example of a, in which a variety of images are employed, all taken from the science of agriculture, ^{<23223>}**Isaiah 28:23 - 28**.

Parabolic style of the Hebrews, some very striking examples of the, ^{<23213>}**Isaiah 2:13 - 16; 13:10; 24:21 - 23; 27:1; 41:19; 42:7; 48:21**; ^{<23423>}**Isaiah 49:23; 54:11, 12; 55:13; 60:1**, *in principio*.

Paradise, its derivation and import, ^{<01003>}**Genesis 2:8**; ^{<21005>}**Ecclesiastes 2:5**. Notion of the Mohammedans respecting Paradise, *ibid*. Great variety of opinions concerning its situation, ^{<010210>}**Genesis 2:10**.

Paragogic letters in the Hebrew, always increase and deepen the meaning of the words to which they are attached, ^{<198916>}**Psalm 89:16**.

Parcae, or *the Fates*, table of, ^{<18706>}**Job 7:6; 33:22**.

Pareshioth, see *Sections of the Law*.

Paronomasia or *play upon words*, instances of, ^{<04182>}**Numbers 18:2**;
^{<18314>}**Job 31:40**, *in fine*; ^{<23087>}**Isaiah 5:7; 24:17, 18; 25:11; 32:7; 38:17**;
^{<24108>}**Isaiah 41:3**; ^{<24012>}**Jeremiah 1:12**; ^{<30185>}**Amos 5:5; 8:2**; ^{<33010>}**Micah 1:10**.

Paros, one of the Cyclade islands, famous for its white marble, ^{<13202>}**1 Chronicles 29:2**.

Pare, (**Thomas**) his great age, ^{<18146>}**Job 14:5**; ^{<19017>}**Psalm 90:17**, *in fine*.

Partridges, manner of hunting, among the Arabs, ^{<02231>}**1 Samuel 26:20**.

Passages, tables of, in the New Testament cited from the Old, ^{<30406>}**Malachi 4:6**, *in fine*.

Passover, a Jewish festival, whence so named, ^{<02121>}**Exodus 12:11**;
^{<15140>}**Deuteronomy 16:1**; ^{<23105>}**Isaiah 31:5**. Its typical import, ^{<02127>}**Exodus 12:27**. The heathen sacrifice termed *propter viam* probably borrowed from this Jewish ordinance, ^{<02120>}**Exodus 12:10**.

Pastoral, definition of the, Introduction to Solomon's Song. { ^{<22010>}**Song of Solomon 1:1** }

Pathros conjectures where situated, ^{<25214>}**Ezekiel 29:14; 30:14**.

Patrick, (**Dr. Simon**) a celebrated commentator on the Old Testament, General Preface, p. 7.

Pavilion, derivation of this word, ^{<11202>}**1 Kings 20:12**; ^{<19275>}**Psalm 27:5**.

Paz, **zp**, its derivation and import, ^{<18287>}**Job 28:17**.

Pearce, (**Dr. Zachary**) author of an excellent commentary on the Four Gospels, the Acts, and the First Epistle to the Corinthians. General Preface, p. 8.

Pearl, the production of a shell - fish of the oyster kind, called *berberi*, ^{<18218>}**Job 28:18**. Sometimes found in the common oyster and muscle, *ibid*.

Six pearls taken out of one oyster by the author, *ibid*. Account of a pearl which formed the entire body of a Hindoo idol, *ibid*.

Pecunia, money, whence derived, ^{<191575>}**Psalm 15:5**.

Peleg, the son of Eber, from what circumstance he had his name, ^{<011025>}**Genesis 10:25**. What is probably meant by the division of the earth which happened in his time, *ibid*.

Peninnah, import of the name, ^{<090102>}**1 Samuel 1:2**.

Pentateuch, Dr. Priestley's excellent observations respecting the, ^{<163412>}**Deuteronomy 34:12**, *in fine*.

Pentecost, feast of, why instituted, ^{<022314>}**Exodus 23:14**.

Peraoth, תַּוּרָה, rendered *revenge*, what it properly imports, ^{<163342>}**Deuteronomy 32:42**.

Perfection, Christian, doctrine of, stated and defended, ^{<011701>}**Genesis 17:1**; ^{<193996>}**Psalm 119:96**.

Perfume, holy, its component parts, ^{<023184>}**Exodus 30:34**.

Perfumes, Eastern, account of the, ^{<231924>}**Isaiah 3:24**.

Perfuming the head, beard, and other parts of the bodies of guests very frequent in the East, ^{<217709>}**Proverbs 27:9**. Description of two vessels in the author's possession, employed for this purpose, *ibid*.

Peri, ירפ, import of this word when employed as a memorial symbol, Masoretic notes at the end of Deuteronomy. { ^{<163412>}**Deuteronomy 34:12** }

Perillus, the first person burned alive in the brazen bull which he had made for the punishment of others, ^{<170709>}**Esther 7:9**.

περιψημα, a sacrificial term among the ancient pagans, ^{<161610>}**Leviticus 16:10**.

Perizzites, where these people were probably situated, ^{<161610>}**Joshua 3:10**.

Perpetual fire of the Hebrews imitated by the ancient Persian Magi, and their descendants the Parsees, ^{<161613>}**Leviticus 6:13**. Perpetual fire in the temple of Vesta, ^{<161623>}**Leviticus 9:23**.

Perpetual table, showing, through the course of thirteen lunar cycles, the day of the week with which the Jewish year begins, and on which the passover is held, as also the length of the months Marchesvan and Cisleu, ^{<05412>}**Deuteronomy 34:12**, *in fine*.

Persic version, of the Pentateuch, some account of the, General Preface, p. 22.

Phagrus, an ancient object of idolatry, ^{<02104>}**Exodus 20:4**.

Phalarica or *falarica*, a dart or spear with a spherical leaden head, to which fire was attached, ^{<19703>}**Psalm 76:3; 120:4**. Why so named, *ibid*.

Pharaoh, a common name for the kings of Egypt till the commencement of the monarchy of the Greeks, ^{<01215>}**Genesis 12:15; 41:44**; ^{<00111>}**Exodus 1:11**. Why Pharaoh is called in the Koran the *lord* or *master of the nails*, ^{<3223>}**Isaiah 22:23**.

Pharez, import of the name, ^{<01339>}**Genesis 38:29**.

Pharmacy, in great repute among the ancient Egyptians, ^{<021251>}**Exodus 12:51**, *in fine*.

Pharpar, a river of Damascus, reason for supposing that the river known by this name, in the time of Elisha, is a branch of the Barrady, ^{<12512>}**2 Kings 5:12**.

Philo, bishop of the Carpathians, author of a comment on Solomon's Song, General Preface, p. 4.

Philo Judaeus, account of this Jewish commentator, General Preface, p. 2.

Philosopher, anecdote of a, ^{<24001>}**Jeremiah 5:1**. Remarkable saying of a philosopher when at sea in a violent storm, ^{<33107>}**Jonah 1:7**.

φιλοσοφος, probable origin of this word, ^{<01408>}**Genesis 41:8**.

Phlegon, one of the horses of the sun, according to the pagan mythology, what the name signifies, ^{<12211>}**2 Kings 2:11**.

Phoceans, remarkable imprecation of the, when resolved to leave their country, and never to revisit it, ^{<25106>}**Jeremiah 51:64**.

Phocylides, citation of a very remarkable passage from this poet, ^{<24024>}**Jeremiah 9:24**.

Phosphorescence of the sea in certain states of the weather, ^{<184132>}**Job 41:32**.

Phrygians, Bochart's conjecture concerning their origin, ^{<011002>}**Genesis 10:2**.

Phut, a people of Africa, ^{<26710>}**Ezekiel 27:10**.

Phylacteries, particular account of the, ^{<12139>}**Exodus 13:9**.

Pibeseth, probably the same with Bubastum, or Bubaste, ^{<36017>}**Ezekiel 30:17**.

Pihahiroth, the third station of the Israelites in the wilderness, what supposed to be its present appellation, ^{<03307>}**Numbers 33:7**.

Pikudim, ϰϣדק, its derivation and import, ^{<18315>}**Leviticus 26:15**.

Pilgash, vjl p, rendered concubine, inquiry into its import, ^{<01224>}**Genesis 22:24; 34:31**.

Pilgrim, a word of French or Latin origin, ^{<01470>}**Genesis 47:9**.

Pilkington's reasons for the supposition that from the 12th to the 31st verse of the first book of Samuel is an interpolation of some rabbin, ^{<01758>}**1 Samuel 17:58**, *in fine*.

Pillar of a cloud in the wilderness, observations concerning the, ^{<01321>}**Exodus 13:21; 14:20**.

Pillar of salt into which Lot's wife was changed, various opinions and legends concerning the, ^{<011926>}**Genesis 19:26**.

Pillars of heaven, what intended by this strongly figurative expression, ^{<18361>}**Job 26:11**.

Pindar's elegant ridicule of the work of the statuary, when set in competition with his own poetry, ^{<23463>}**Isaiah 46:3**.

Pinna magna, a species of muscle found on the shores of the Mediterranean, ^{<13157>}**1 Chronicles 15:27**; ^{<31812>}**Proverbs 31:22**. Description of a pair of gloves which the author has seen made of this very rich stuff, *ibid*.

Piscator, (John) author of a comment on the whole Scriptures, General Preface, p. 6.

Pitcher broken at the fountain, what meant by this phrase,
^{<21126>}**Ecclesiastes 12:6.**

Pitfall or *fovea*, among the ancients, what, ^{<19075>}**Psalm 7:15; 57:6;**
^{<23417>}**Isaiah 24:17, 18;** ^{<26190>}**Ezekiel 19:4.**

Plagues of Egypt, times of their happening, according to Archbishop Usher, ^{<10717>}**Exodus 7:17.** Critical observations on these Divine judgments, ^{<10717>}**Exodus 7:17, et seq.** Seven of these plagues more largely described in the Samaritan copies than in the Hebrew, ^{<12119>}**Exodus 11:9, in fine.** Translation of the *eleventh* chapter of Exodus from the Samaritan text ranged in collateral columns with that in our common version, to show the great additions in the former, *ibid.* General observations on the ten plagues of Egypt, ^{<121251>}**Exodus 12:51, in fine.**

Plane tree, conjectures why this tree was so named, ^{<10337>}**Genesis 30:37.**

Planets, primary and secondary, tables of their revolutions, distances, &c., ^{<10101>}**Genesis 1:1.** To prevent mistake, it will be proper to observe that the least and greatest distances of the planets and satellites from the earth, contained in these tables, are their perigeal and apogeal distances when the radii vectores of the planets are equal to the semimajor axes of their orbits, the earth being in every case assumed to be at its mean distance from the sun. But on account of the eccentricities of the planetary orbits, the distances of the planets from the earth, when in *perigee* and *apogee*, are very variable. The nearest possible approaches of the inferior planets Mercury and Venus to the earth (*viz.*, when the inferior conjunction of each takes place in the higher apsis) are, respectively, 52,376,602 and 27,339,176 English miles. The greatest possible distances of these planets from the earth (*viz.*, when the superior conjunction of each is made in the aphelion) are, respectively, 138,620,495 and 163,667,549 English miles. The perigeal distances of Mars, Jupiter, Saturn, and Herschel (when the opposition of each to the sun takes place in the lower apsis or perihelion) are respectively, 35,357,826, 376,944,330, 766,223,200, and 1,642,663,450 English miles. The greatest possible apogeal distances of these planets (*viz.*, when the conjunction of each with the sun is in the higher apsis) are, respectively, 255,709,508, 616,586,248, 1,056,059,684 and 2,002,487,006 English miles. In these calculations the eccentricities of

the orbits of the planets, in English miles, have been assumed as follows: - that of Mercury, 7,598,601; Venus 471,320; the Earth, 1,604,800; Mars, 13,665,466; Jupiter 24,346,964; Saturn, 50,988,386; and Herschel, 85,035,892.

Plant of renown, observations on the Hebrew words thus rendered, ^{<3649>}**Ezekiel 34:29**.

Platforms common on the houses of the East, ^{<7033>}**Judges 3:20**.

Plato, republic of, thoughts concerning the, ^{<6342>}**Deuteronomy 34:12**, *in fine*.

Pledge of the beard, in the East, the most secure of all pledges, which the owner will redeem at the hazard of his life, ^{<1004>}**2 Samuel 10:4**.

Pleiades, Hebrew word so translated of very uncertain import, ^{<1809>}**Job 9:9; 38:31**.

Ploughing the foundations of cities, a custom among ancient conquerors to signify an *irreparable and total destruction*, ^{<3312>}**Micah 3:12**.

Ploughing with one's heifer, or *ploughing in another man's ground*, what meant by this phrase among the ancient Jews, Greeks, and Romans, ^{<7148>}**Judges 14:18**.

Ploughing iniquity and reaping the same, a proverbial mode of expression, illustrated by quotations from sacred and profane writers, ^{<1898>}**Job 4:8**.

Plutarch's account of a man who, aiming a blow at his enemy's life, cut open an imposthume, which, by a salutary discharge, saved his life, ^{<1276>}**Proverbs 27:5**.

Poetic compositions, titles of, among the Asiatics, frequently bore no resemblance to the subjects, ^{<1921>}**Psalms 22:1**, *in principio*. Many examples produced, *ibid*.

Poetry in use among all nations from the remotest antiquity, ^{<1250>}**Exodus 15:1**. Its advantages pointed out, *ibid*.; ^{<6319>}**Deuteronomy 31:19**. Character of the Hebrew poetry; and its great superiority, in many respects, over that of any other nation, ^{<2123>}**Isaiah 2:13 - 16**.

Poison, trial by, a species of ordeal among the Hindoos, ^{<0463>}**Numbers 5:31**, *in fine*.

Poison of serpents supposed by the ancients to consist in their gall, which is thought to be copiously exuded when these animals are enraged, ^{<8306>}**Job 20:16**.

Polygamy tolerated under the Mosaic dispensation, ^{<0513>}**2 Samuel 5:13**. Shown to be unnatural, and what could not have entered into the original design of God, *ibid.*; ^{<3024>}**Malachi 2:14, 15**.

Polytheism, in some of its branches, so utterly contemptible, that it became an object of ridicule among the more serious heathens, ^{<9504>}**Psalm 115:4**. Quotation of a remarkable passage from Juvenal to this effect, *ibid.*

Poole, (**Matthew**) account of this commentator, General Preface, pp. 7, 11.

Pools, Maundrell's description of the supposed remains of those made by Solomon for the reception and preservation of the waters of a spring, ^{<3013>}**Isaiah 1:30**.

Popilius, remarkable anecdote concerning this Roman legate, ^{<7113>}**Daniel 11:30**.

Porte, the, why the Ottoman court was probably so named, ^{<3021>}**Isaiah 29:21**.

Post - diluvian patriarchs, table of the great discrepancies in the Hebrew, Samaritan, and Septuagint copies, with respect to the times they are stated to have lived before their sons' birth, ^{<0073>}**Genesis 5:3**.

Potters' wheel, description of the, ^{<4183>}**Jeremiah 18:3**.

Praester, terrible effects of the bite of the, as described by Lucan, ^{<0206>}**Numbers 21:6**.

Prayer, observations on, ^{<9812>}**Psalm 88:2**. Citation of a very remarkable passage from the Iliad upon this subject, *ibid.*

Prayers to angels and departed saints, examination of a passage in the Psalms which the Romanists allege in favour of, ^{<9081>}**Psalm 138:1**.

Preaching from a text, probable origin of, ^{<1087>}**Nehemiah 8:17**, *in fine*.

Precession of the equinoxes, quantity of the, in 4138 years, ^{<18025>}**Job 9:35**, *in fine*. The precession caused by a very slow revolution of the celestial poles around the poles of the ecliptic, ^{<19195>}**Psalm 19:5**. See *Equinoctial points, precession of the*.

Predestination, unconditional, to eternal life and to eternal death, cannot be supported by the example of God's dealings with Jacob and Esau, or their posterity, ^{<012523>}**Genesis 25:23; 27:28 - 40, 46**, *et in fine*; ^{<012381>}**Genesis 29:31**; ^{<30103>}**Malachi 1:3**.

Presents to the great indispensable in Eastern countries, ^{<2570>}**Isaiah 57:9**. When accepted by the superior, a certain pledge of favour, ^{<013310>}**Genesis 33:10**. Offered with very great ceremony, ^{<070318>}**Judges 3:18**. Numerous examples in Homer and other ancient writers of presents of arms and clothing made by warriors to each other in token of friendship, ^{<091804>}**1 Samuel 18:4**.

Prevent, acceptance of this term among our English ancestors, ^{<192103>}**Psalm 21:3**. Whence derived, *ibid*.

Pride ever makes its possessor unhappy, ^{<17613>}**Esther 5:13**. Examples produced, *ibid*.

Prideaux's account of the monies of different nations, ^{<02324>}**Exodus 39:24**.

Priesthood, Jewish and pagan, none eligible to the, that had any sort of blemish, ^{<0217>}**Leviticus 21:17 - 21**.

Priestley, (Revelation **Dr.**) author of a useful commentary on the Scriptures, General Preface, p. 9.

Primasius, of Utica, account of this commentator, General Preface, p. 4.

Primogeniture, rights generally supposed to have been attached to, in ancient times, ^{<012531>}**Genesis 25:31**.

Prisoners of the earth, Dr. Blaney's observations on the import of this phrase, ^{<29134>}**Lamentations 3:34**.

Privy seal of many of our sovereigns appears to have been inserted in their rings, ^{<1780>}**Esther 3:9**.

Probation, nature of a state of, defined, ^{<04304>}**Numbers 5:4**.

Proclamation of T. Quintius, declaring freedom to the Grecian cities, and the effect it had upon the inhabitants, as related by Livy, ^{<19601>}**Psalm 126:1**.

Prophecies of Jeremiah, Ezekiel, and Daniel, chronological arrangement of the, see *chronological tables*.

Prophecy of Isaiah against Babylon, one of the most beautiful examples that can be given of elegance of composition, variety of imagery, and sublimity of sentiment and diction, ^{<23101>}**Isaiah 13:1**, *in principio*.

Prophecy concerning Nineveh, related by Diodorus Siculus, ^{<3406>}**Nahum 3:6**.

Prophet, what this word imports in different parts of the sacred oracles, ^{<01207>}**Genesis 20:7**; ^{<09105>}**1 Samuel 10:5**; ^{<11829>}**1 Kings 18:29**; ^{<13201>}**1 Chronicles 25:1, 2**. Celebrated prediction of Moses of a prophet like unto himself, ^{<61815>}**Deuteronomy 18:15 - 19**. Many reasons advanced to show that this prophecy was fulfilled in Jesus the Christ, ^{<61822>}**Deuteronomy 18:22**, *in fine*, ^{<63410>}**Deuteronomy 34:10**.

Prophetic song of Isaiah upon the overthrow of Babylon, see *Ode*.

Prophetical symbols, explanation of the, Introduction to Isaiah. { ^{<23001>}**Isaiah 1:1** }

Prophets, probably employed by the kings under whom they lived to compile the annals of their reigns, Preface to the two books of Chronicles. { ^{<13001>}**1 Chronicles 1:1** } Succession of prophets in the Jewish Church, Introduction to Isaiah. { ^{<23001>}**Isaiah 1:1** } Chronological arrangement of the major and minor prophets, *ibid*. Dr. Smith's summary view and explanation of the writings of the prophets, *ibid*. Manner in which the prophets were generally clad, *ibid*. Former and latter, how divided by the Jews, ^{<30707>}**Zechariah 7:7**.

Propter viam, a heathen sacrifice, in what it consisted, and whence probably derived, ^{<021210>}**Exodus 12:10**.

Proselyte, derivation and import of the word, ^{<021243>}**Exodus 12:43**. Distinction between *proselytes of the gate*, and *proselytes of justice*, or of *the covenant*, *ibid*.

Prosopopaea, a figure of rhetoric very frequent in Scripture, ^{<01525>} **Genesis 50:25**; ^{<01825>} **Leviticus 18:25**; ^{<21301>} **Isaiah 13:1**, *in principio*; ^{<24233>} **Jeremiah 2:33**; **9:17**; ^{<25014>} **Lamentations 1:4**; ^{<28122>} **Hosea 2:22**; ^{<38137>} **Zechariah 13:7**.

Prosperity and adversity shown to be no marks either of the Divine approbation or disapprobation, ^{<38924>} **Job 9:24**; **42:17**, *in fine*.

Proverb, its derivation and import, Introduction to Proverbs.

{^{<20010>} **Proverbs 1:1**} A collection of Asiatic proverbs extracted from Galand's *Maximes des Orientaux*, ^{<38133>} **Proverbs 31:31**, *in fine*.

Providence, general and particular, doctrine of, ^{<17044>} **Esther 4:14**; ^{<19701>} **Psalms 97:1**.

Providentia, Cicero's definition of this Latin word, ^{<19201>} **Psalms 92:1**.

Psalms, book of, why called by the Hebrews *μυλ ht rps Sepher*

Tehillim, Introduction to the Psalms. {^{<190101>} **Psalms 1:1**} General division of this book, *ibid*. Table of the differences in dividing the Psalms between the Hebrew text and the ancient versions, *ibid*. Compilation of the book, and the authors to whom the Psalms have been attributed, *ibid*. Classification of the Psalms as they stand in our common version, *ibid*. Chronological arrangement of the book of Psalms, *ibid*. Psalms which contain no note or indication of the time when written, *ibid*. Psalms composed by David while persecuted by Saul *ibid*. Psalms composed after the commencement of the reign of David, and after the death of Saul, *ibid*. Psalms composed during the rebellion of Absalom, *ibid*. Psalms written between the rebellion of Absalom and the Babylonish captivity, *ibid*. Psalms composed during the captivity, *ibid*. Psalms written after the Jews were permitted by the edict of Cyrus to return to their own land, *ibid*. General observations on the great difference of character, between the Hebrew poets and those of Greece and Italy, *ibid*. Manner in which several of the Psalms appear to have been composed, *ibid*. On the use made of the Psalms in the New Testament, *ibid*. On the subject matter of the Psalms, and the method of applying them, *ibid*. On the particular subject and use of each Psalm, *ibid*. General use of the Psalms in the Christian Church, *ibid*. Observations on the metrical version of the Psalms by Sternhold and Hopkins, and on that by Dr. Brady and Nahum Tate, *ibid*. Reasons for the great discrepancies between the Psalms in the Prayer Book, called *The Reading Psalms*, and those in our authorized version, *ibid*. Anglo - Saxon version of the *one hundred and fourteenth* Psalm, with a literal reading, line for line, as near

to the Saxon as possible, to show the affinity of the languages, ^{<19408>}**Psalm 114:8**, *in fine*. Psalms which constitute the Great Hallel, ^{<193301>}**Psalm 113:1**, *in principio*.

Psalter, why the book of Psalms is so named, Introduction to the Psalms. { ^{<19001>}**Psalm 1:1** }

Psaltery of ten strings, singular reason given by Eusebius why this instrument was used by David in celebrating the praises of God, ^{<19218>}**Psalm 92:3**.

Psylli, a people of Libya, whose peculiar property, according to Lucan, was to be unhurt by the bite of serpents, ^{<22815>}**Isaiah 28:15**.

Pudding, description of this large collar of iron fastened to the feet of slaves, ^{<18137>}**Job 13:27**.

Puffendorf's excellent remarks concerning the manner of the king which God directed Samuel to show to the Israelites, ^{<10089>}**1 Samuel 8:9**.

Punctures indelibly made on different parts of the body both by ancients and moderns, ^{<24416>}**Isaiah 44:5; 49:16**.

Punon, the thirty - fifth station of the Israelites in the wilderness, where situated, ^{<14342>}**Numbers 33:42**.

Pupil of the eye described, ^{<21128>}**Ecclesiastes 12:3**. Why so named, *ibid*.

Purim or *feast of lots*, for what purpose instituted, ^{<12234>}**Exodus 23:14**; ^{<17026>}**Esther 9:26**. Manner in which the Jews at present celebrate this festival, ^{<17008>}**Esther 10:3**, *in fine*. Part of the ceremony performed by the ancient Jews ordered to be discontinued by the emperors Theodosius and Justinian, and why, ^{<17514>}**Esther 5:14**, *in fine*, ^{<17008>}**Esther 10:3**, *in fine*.

Purpura, a kind of shell - fish from which the famous Tyrian purple is supposed to have been obtained, ^{<12254>}**Exodus 25:4**; ^{<18122>}**Proverbs 31:22**.

Purver, (**Anthony**) author of an English translation of the whole Scriptures, with critical notes, General Preface, p. 8.

Pushtoo, the language of the Afghans, has a manifest resemblance to the Chaldaic, ^{<21716>}**2 Kings 17:6**.

Pyramids of Egypt, conjecture respecting their origin, ^{<0011>}**Exodus 1:11**. Pliny's account of the time taken up in the erection of one of the pyramids, and the number of men employed, ^{<1068>}**1 Kings 6:38**, *in fine*.

Pyroeis, one of the horses of the sun, according to the pagan mythology, signification of the name, ^{<1221>}**2 Kings 2:11**.

Pythagoreans accustomed to calm their minds, and soothe their passions, by singing, and playing upon the harp, ^{<1210>}**2 Kings 3:15**.

Pythius the Lydian, immense wealth of this individual, according to Herodotus, ^{<1780>}**Esther 3:9**.

Q

Quails, Hasselquist's account of flocks of these birds which he saw in Egypt ^{<0413>}**Numbers 11:31**. Allusion, in the book of Job, to the quails which God showered down upon the murmuring Israelites pointed out, ^{<1823>}**Job 20:23**, &c. The quail considered by the ancient Egyptians an emblem of *safety* and *security*, ^{<12163>}**Exodus 16:13**.

Quaker, thoughts concerning the affirmation of a, in a court of judicature, ^{<1065>}**Deuteronomy 6:25**, *in fine*.

Queen of Sheba or *queen of the south*, who was contemporary with Solomon, called *Balkis* by the Arabians, and *Maqueda* by the Abyssinians, ^{<1100>}**1 Kings 10:1**.

Quenching the light of Israel, what intended by this phrase, ^{<10147>}**2 Samuel 14:7; 21:17**.

Querns, among our Saxon ancestors, what, ^{<07162>}**Judges 16:21**.

Quesnel, remarks upon his Moral Reflections on the New Testament, General Preface, p. 5.

Quintius, (T.) proclamation by this Roman general of freedom to the Grecian cities at the time of the Isthmian games, and the extraordinary effect the words of the herald had on the inhabitants, as related by Livy, ^{<1900>}**Psalms 126:1**.

R

Rabanus Maurus, account of this very voluminous commentator, General Preface, p. 4.

Rabbinoo Isaiah, account of this commentator, General Preface, p. 2.

Rabdomancy, explanation of this species of divination, ^{<20412>}**Hosea 4:12**.

Rabsaris, the name of an *office*, and not of a *person*, according to Calmet, ^{<21817>}**2 Kings 18:17**.

Rabshakeh, the name of an *office*, and not a *person*, according to Calmet, ^{<21817>}**2 Kings 18:17**.

Rahab, generally called *the harlot*, inquiry into her character, and reasons advanced to show that the original word translated harlot should rather be rendered a tavern - keeper, ^{<11011>}**Joshua 2:1**.

Raiment, shaking of the, what it imported among the ancient Jews, ^{<16513>}**Nehemiah 5:13**.

Rain, how produced, ^{<10106>}**Genesis 2:6**; ^{<11927>}**Exodus 9:27**; ^{<18367>}**Job 36:27**; ^{<210107>}**Ecclesiastes 1:7**. Rain, according to St. Jerome, never falls in Judea in the time of harvest, ^{<191217>}**1 Samuel 12:17**. Times of the *former* and *latter* rain, ^{<4033>}**Jeremiah 3:3; 5:24**.

Rainbow, origin and nature of the, ^{<101913>}**Genesis 9:13**. Reasons for believing that this phenomenon was of as frequent occurrence *before* as *after* the flood, *ibid*. Quotations from Homer and Virgil to show that both the Greeks and Romans considered the rainbow as a Divine token or portent, ^{<10917>}**Genesis 9:17**.

Rakesh, **vqr**, rendered dromedaries, probably means *posthorse*, ^{<11028>}**1 Kings 4:28**.

Rakia, [**lyqr**], translated *firmament*, proper meaning of the term, ^{<10106>}**Genesis 1:6**.

Ram, a sacred animal among the Egyptians, ^{<11936>}**Exodus 8:26**. Eusebius's reasons for this, *ibid*. Rams with *red* or *violet* - coloured fleeces often mentioned by ancient writers, ^{<12255>}**Exodus 25:5**.

Rameses, the same with Goshen, ^{<14628>}**Genesis 46:28, 34; 47:23**.

Ramoth, one of the cities of refuge, import of the name, ^{<03107>}**Joshua 20:7**.

Ranges for pots, description of an Arabian custom to which this expression has an allusion, ^{<081135>}**Leviticus 11:35**.

Rape of the Sabine women, substance of Livy's account of the, ^{<07225>}**Judges 21:25**, *in fine*.

Raphelius, (G.) an eminent Biblical critic, General Preface, P. 12.

Rash judgments, doubly pernicious, ^{<10022>}**2 Samuel 6:22**.

Rashim, *pyvar*, a degree of civil distinction among the Hebrews, ^{<03210>}**Joshua 23:2**.

Ravens, arguments to show that Elijah was not fed by these birds, as stated in our English version, but that the Hebrew word *pybr* [*orbim*], is probably the name of a people that lived in or near Arabia, ^{<11724>}**1 Kings 17:24**, *in fine*.

Rebellion against the state, act of, defined, ^{<07031>}**Judges 3:31**, *in fine*; ^{<15049>}**Ezra 4:19**.

Rechabites, short sketch of their history, ^{<24320>}**Jeremiah 35:2**.

Red heifer, remarks upon several curious particulars respecting the ordinance of the, ^{<04192>}**Numbers 19:2**.

Red Sea, conjecture why so named, ^{<121019>}**Exodus 10:19**; ^{<042310>}**Numbers 23:10**. Description of its two gulfs, *ibid*. Observations upon the miraculous separation of its waters in the time of Moses, ^{<121421>}**Exodus 14:21, 31**, *et in fine*. The sixth station of the Israelites in the wilderness was in the vicinity of this sea, ^{<043310>}**Numbers 33:10**. Manifest allusion, in the book of Job, to the miraculous passage of the Israelites through the Red Sea, ^{<132612>}**Job 26:12**.

Redeemer of blood, who, among the Jews, ^{<043519>}**Numbers 35:19**.

Redemption of the first - born, a rite still practised among the Jews, ^{<041816>}**Numbers 18:16**. How performed, according to Leo of Modena, *ibid*.

Refraction, observations on the nature of, ^{<12200>}**2 Kings 20:20**, *in fine*. Extraordinary refraction of the rays of light in Nova Zembla in the year 1596, *ibid*.

Rehoboam, Houbigant's conjecture relative to the age of this prince at the commencement of his reign over Judah, ^{<44213>}**2 Chronicles 12:13**.

Religion, in its pure state, the strongest bulwark of the state, ^{<13670>}**1 Chronicles 26:30**, *in fine*. Definition of true religion, ^{<01020>}**Genesis 9:20**; ^{<2007>}**Proverbs 1:7**.

Remes, **cmr**, translated creeping thing, inquiry into its import, ^{<01024>}**Genesis 1:24**.

Remigius of Auxerre, a commentator on the twelve minor prophets, General Preface, p. 4.

Rending the clothes, a mark of deep affliction and distress among the ancients, ^{<07076>}**Joshua 7:6**; ^{<00412>}**1 Samuel 4:12**; ^{<15003>}**Ezra 9:3**; ^{<180120>}**Job 1:20; 2:12**; ^{<24166>}**Jeremiah 16:6**.

Renominatus, derivation and import of this Latin term, ^{<01004>}**Genesis 6:4**.

Rephaim, valley of, celebrated for its plentiful harvest, ^{<23765>}**Isaiah 17:5**. Used poetically for any fruitful country, *ibid*.

Rephidim, the tenth station of the Israelites in the wilderness, ^{<03314>}**Numbers 33:14**.

Reprobation, unconditional, doctrine of, demonstrated to be a lie against all the attributes of Deity, ^{<19539>}**Psalms 145:9**; ^{<241806>}**Jeremiah 18:6**.

Responsive songs, frequent among the ancient Jews, ^{<23063>}**Isaiah 6:3; 27:2; 40:9**.

Restitution, doctrine of, ^{<04238>}**Genesis 42:38**, *in fine*.

Resurrection of the dead, doctrine of the, a popular and common doctrine among the Jews long before the advent of our Lord, ^{<22619>}**Isaiah 26:19; 45:8**.

Retiarius, among the Romans, who, ^{<181906>}**Job 19:6**; ^{<3702>}**Micah 7:2**.

Reuben, import of the name, ^{<01232>}**Genesis 29:32**.

Revelation of God, particular explanation of the various terms employed to point out different properties of the, ^{<132616>}**Leviticus 26:16**; ^{<193015>}**Psalms 119:1**, *in principio*.

Reverend, and **most reverend**, observations on these ecclesiastical titles,
^{<1910>}**Psalm 111:9**.

Revolutions, **periodic** and **sidereal**, of the sun, moon, and planets,
^{<0101>}**Genesis 1:1**. Periodic and Synodic revolutions of the satellites of
 Jupiter, Saturn, and the Georgium Sidus, *ibid*.

Riblah, where this ancient city was situated, ^{<2497>}**Jeremiah 39:5**.

Rice, method practised by the ancients of sowing this grain,
^{<2114>}**Ecclesiastes 11:1**; ^{<2320>}**Isaiah 32:20**.

Rice, **trial by**, a species of ordeal among the Hindoos, ^{<0451>}**Numbers 5:31**,
in fine.

Riches, instances of immense, possessed by some of the ancients,
^{<1789>}**Esther 3:9**.

Ricinus or *Palma Christi*, account of the, as given by Celsus, ^{<3105>}**Jonah**
4:6.

Ricknild or *Icknild - street*, were situated, ^{<1821>}**Job 23:11**.

Riddles or *enigmas*, customary among the ancient Greeks to propose such
 at entertainments, and to give a recompense to those who found them out
^{<0744>}**Judges 14:14**. Examples of Greek enigmas, with their solutions, *ibid*.
 From what the English word riddle is derived, ^{<2572>}**Ezekiel 17:2**.

Ridorus, (C. Caecilius) immense wealth of this individual, ^{<1789>}**Esther 3:9**.

Righteous and **righteousness**, true etymology of these words, ^{<9128>}**Psalm**
12:8. Their import, *ibid*.

Rimmon, a Syrian idol, possibly the same with the Remphan of the New
 Testament, ^{<1163>}**2 Kings 5:26**. Supposed by Selden to be the same with
 Elion, a god of the Phoenicians, *ibid*. Other suppositions, *ibid*.

Rimmon - parez, the fifteenth station of the Israelites in the wilderness,
^{<0339>}**Numbers 33:19**.

Ring of Saturn, its perigeal and apogeal distances, diameter, time of
 rotation, and inclination of axis to the orbit of the planet, ^{<010101>}**Genesis 1:1**.

Rings of gold, ensigns of civil power among the ancients, ^{<197306>}**Psalm 73:6**.

Rissah, the seventeenth station of the Israelites in the wilderness,
<04321> **Numbers 33:21**.

Rithmah, the fourteenth station of the Israelites in the wilderness, where situated, and why so named, <04318> **Numbers 33:18**.

River of the pool, see *Pallacopas*.

Robe of the Jewish high priest, description of the, <02304> **Exodus 28:4, 31**.

Rock in Horeb, some account of the, <02705> **Exodus 17:6**; <09A54> **Psalms 105:41**. Its present appearance, *ibid*.

Rock of a sword, meaning of this phrase, <08008> **Deuteronomy 8:8**.

Rolls of the Jews, how made, and in what manner written upon,
<04302> **Jeremiah 36:2**; <04109> **Ezekiel 2:9, 10**.

Roman moneys, table of the, <02324> **Exodus 38:24**.

Rome, Ovid's account of the ceremonies used in laying the foundations of the walls of the city of, <16127> **Nehemiah 12:27**.

Ropes of great strength made in Ireland of the fibres of bogwood, or the larger roots of the fir, <07147> **Judges 16:7**. Ropes made of the leaves of the flag by the Egyptians, <18081> **Job 8:11**.

Rotations of the sun, moon, and planets, in what times performed,
<01010> **Genesis 1:1**.

Rough garments of the ancient prophets, some account of the,
<08130> **Zechariah 13:4**.

Royal river, see *Naharmalca*.

Ruach, *j wr*, various opinions concerning the meaning of this word,
<01010> **Genesis 1:2**; <21021> **Ecclesiastes 3:21**.

Ruby, some account of the oriental, <18218> **Job 28:18**. Its component parts,
<18338> **Job 38:38**.

Rushn Achter's extraordinary fortune as expressed in a Persian couplet,
<21045> **Ecclesiastes 4:15**.

Ruth, book of, uncertain by whom written, Preface to Ruth. {<0800>**Ruth 1:1**} Sum of its history, *ibid*.

Rutty, (Dr. John) extract from his Spiritual Diary, Introduction to the Psalms. {<1900>**Psalm 1:1**}

S

Saady, beautiful couplet in this poet, in which the work of total desolation is most forcibly expressed, <18185>**Job 18:15**.

Saba, reservoir of, description of this stupendous work of antiquity, <23013>**Isaiah 1:30**. By whom supposed to have been constructed, *ibid*.

Sabbath, observations on the institution of the, <01003>**Genesis 2:3**. Rigorous observances of this day by the ancient Jews, <02163>**Exodus 16:29**.

Sabbatus, Houbigant's excellent observations on the remarkable fulfilment of the prophecy that the land of Israel should enjoy her Sabbaths in a state of desolation which the Israelites had profaned in the time of their prosperity, <03334>**Leviticus 26:34**.

Sabbatical year, reasons for its institution, according to Calmet, <02311>**Exodus 23:11**.

Sabeans, from whom descended, <01230>**Genesis 25:3**. In the opinion of Bruce, a distinct people from the Ethiopians, <11001>**1 Kings 10:1**.

Sabeism, in what this idolatrous system of religion consisted, <03926>**Job 31:26**.

Sabine women, account of the rape of the, <07212>**Judges 21:25**, *in fine*.

Sacceans, from whom thought to have descended, <01250>**Genesis 25:2**.

Sack, qc, a word that has passed into a great number of languages, <18161>**Job 16:15**.

Sackbut, why this musical instrument was probably so named, <07016>**Daniel 3:5**.

Sacred hieroglyphics, explanation of the, Introduction to Isaiah. {<23001>**Isaiah 1:1**}

Sacrifices, design of the, under the Mosaic economy, *twofold*, ^{<01021>}**Genesis 9:20**. No genuine religion could ever possibly exist without sacrifice *actually offered or implied, ibid.*

Sakar, rkc, the same with the date or palm wine, according to Theodoret and Chrysostom, ^{<23511>}**Isaiah 5:11; 24:9**.

Salaam, sacredness of this word of salutation among the Arabs.
^{<015704>}**Genesis 37:4**; ^{<091004>}**1 Samuel 10:4**.

Salisbury, ancient city of, was not situated where the modern city of the same name now stands, ^{<61610>}**Joshua 16:10**, *in fine*.

Salonius, bishop of Vienna, account of this commentator, General Preface, p. 4.

Salsaria, salsolo, or *saltwort*, an extensive genus of plants, ^{<83704>}**Job 30:4**.

Salt, an essential ingredient in all offerings, Jewish or pagan, ^{<08213>}**Leviticus 2:13**.

Salt, sowing a place with, a custom in different nations to express permanent desolation and abhorrence, ^{<07045>}**Judges 9:45**. Some examples produced, *ibid.*

Salt Sea, where situated, ^{<011925>}**Genesis 19:25**; ^{<04348>}**Numbers 34:3**.

Salutation, various forms of, ^{<01206>}**Genesis 29:6; 37:4; 43:29; 48:20**; ^{<091004>}**1 Samuel 10:4**.

Samaria, slight sketch of its history, ^{<11634>}**1 Kings 16:24**. Its modern appellation, ^{<23801>}**Isaiah 28:1**.

Samaritan text, some account of the, General Preface, p. 20.

Samaritan version, character of the, General Preface, p. 20.

Samaritans, their present condition, according to Baron Sylvestre de Lacy, ^{<12177>}**2 Kings 17:27**.

Samiel, a pestilential east wind, ^{<12043>}**1 Kings 20:43**, *in fine*.

Samson, why probably so named, ^{<071334>}**Judges 13:24**. Sketch of his character, ^{<071631>}**Judges 16:31**, *in fine*.

Samuel, derivation and import of the name, ^{<00128>}**1 Samuel 1:28**. Sketch of the character of this prophet, ^{<02544>}**1 Samuel 25:44**, *in fine*.

Samuel, books of, very uncertain by whom written, Preface to 1 Samuel. { ^{<00101>}**1 Samuel 1:1** } Calmet's conjecture concerning, *ibid*. Several reasons advanced to show that the twenty - first chapter of the second book of Samuel, as it stands in the Hebrew, is in a state of great corruption, ^{<10212>}**2 Samuel 21:20**, *in fine*.

Sanctification, Scripture doctrine of, ^{<02132>}**Exodus 13:2**.

Sanctuary, a part of the tabernacle, why so named, ^{<02508>}**Exodus 25:8**. Its typical import, *ibid*.

Sandal tree, some account of the, ^{<02406>}**Numbers 24:6**.

Santeer, an Egyptian instrument of music, probably the same with the *psaltery*, ^{<27085>}**Daniel 3:5**. Dr. Russel's description of it, *ibid*.

Sapphire, description of this precious stone, ^{<02410>}**Exodus 24:10**; ^{<182816>}**Job 28:16**; ^{<31026>}**Ezekiel 1:26**.

Saracens, memorable defeat of the, by the Spaniards, ^{<3530>}**Ezekiel 39:9**.

Sarah, wife of Abraham, import of her name, ^{<01176>}**Genesis 17:5**. In what this name possibly differs from Sarai, *ibid*.

Sarbal, **l brs**, rendered *hat*, what its real import, ^{<27021>}**Daniel 3:21**.

Sarcasm, remarkable example of this figure of speech, ^{<35816>}**Ezekiel 35:6**.

Sard, some account of this precious stone, ^{<182816>}**Job 28:16**.

Sardius, description of this precious stone, ^{<122817>}**Exodus 28:17**.

Sardonyx, account of this precious stone, ^{<182816>}**Job 28:16**.

Sarepta or *Zarephath*, its present condition according to Maundrell, ^{<11179>}**1 Kings 17:9**.

Saris, **syrs**, import of this word, ^{<013736>}**Genesis 37:36**.

Satan, [^]**CC**, meaning of this word, ^{<11054>}**1 Kings 5:4; 11:14**; ^{<18016>}**Job 1:6, 7**. Not found in the plural number in the originals of the Old and New Testaments, and the reason assigned, ^{<18016>}**Job 1:6**. Observations on the

permission given to this great adversary to tempt man, ^{<18336>}**Job 3:26**, in *fine*.

Satellites of Jupiter, Saturn, and Herschel or the *Georgium Sidus*, tables of their motions, distances, &c., ^{<0101>}**Genesis 1:1**. Radii of the orbits of these satellites in parts of the ecliptic as seen from the earth, when their primaries are at their mean distances from, and in quartile aspect with, the sun, ^{<0101>}**Genesis 1:1**. See *Orbit*.

Saturn, periodic and sidereal revolutions, semimajor axis of orbit in English miles, mean perigeal and apogeal distances, diameter, proportional bulk, time of rotation, inclination of axis to orbit, mass, and mean hourly orbital motion, of this primary planet, ^{<01010>}**Genesis 1:1**.

Saul, his tragical end, with a sketch of his character, ^{<08113>}**1 Samuel 31:13**. The appearance of Samuel to this king after the prophet's death shown to have been wholly independent of the incantations of the witch of Endor, ^{<02814>}**1 Samuel 28:14**.

Saul's malady, Dr. Scheuchzer's theory respecting, ^{<01614>}**1 Samuel 16:14**.

Saurin's singular apostrophe to Louis XIV., when treating of the banishment of the Protestants from France by the revocation of the edict of Nantz, ^{<1016>}**2 Samuel 2:5**.

Sauromates, from whom descended, according to Calmet, ^{<01108>}**Genesis 10:3**.

Scale, Ainsworth's conjecture concerning the derivation of this word, ^{<02016>}**Genesis 20:16**.

Scape - goat, ceremonies concerning the, and its very expressive typical import, ^{<03162>}**Leviticus 16:21**.

Scaurus, (M.) valuation of his furniture which was burnt at Tusculum, ^{<1709>}**Esther 3:9**.

Sceptre, swearing by the, usual among the ancients, ^{<04178>}**Numbers 17:8**. Quotations from Homer and Virgil illustrative of the form of this oath, *ibid*.

Sceptre of gold worn by the ancient princes of Persia, ^{<1709>}**Esther 5:2**. Citation from Xenophon in illustration of this, *ibid*.

Scheuchzer, (Dr. 1. James) author of an elaborate work on the natural history of the Bible, General Preface, p. 9.

Sciences and arts, the late amazing and extraordinarily rapid discoveries and improvements in every department of the, shown to be not the effect of *chance*, but the result of a most gracious providence of God in behalf of his intelligent offspring, ~~<028B>~~ **Exodus 28:3**.

Schism in religion defined, ~~<0234>~~ **Joshua 22:34**, *in fine*.

Schoettgenius, (Christian) author of *Horae Hebraicae et Talmudicae in Universum Novum Testamentum*, General Preface, p. 7.

Schultens, (Albert) a commentator on the book of Job, General Preface, p. 7.

Sinocephalus, an animal peculiarly sacred to the ancient Egyptians, ~~<1274I>~~ **2 Kings 17:41**, *in fine*. Of what it was reputed hieroglyphical, and for what purpose kept in their temples, *ibid*.

Scoffers, manner in which they turned into ridicule the warnings of God by his prophets, ~~<2309>~~ **Isaiah 28:9**.

Scorpion, a military weapon among the Romans, why so named, ~~<1121I>~~ **1 Kings 12:11**.

Scotch woman, remarkable anecdote of a, ~~<1834Z>~~ **Job 34:28**.

Scott, (Revelation T.) author of a very useful commentary on the Scriptures, General Preface, p. 9.

Scriptures, how divided by the Jews, ~~<3070>~~ **Zechariah 7:7**.

Scythians, whence they had their origin, ~~<0100Z>~~ **Genesis 10:2**. The Gog of Ezekiel, according to Houbigant, ~~<2382Z>~~ **Ezekiel 38:2**.

Seah, what this Hebrew measure contained, according to Bishop Cumberland, ~~<01236>~~ **Genesis 23:6**. See also ~~<021616>~~ **Exodus 16:16**.

Sealing up transgression in a bag, what meant by this expression among the ancients, ~~<18147>~~ **Job 14:17**.

Seals, for sealing clay, frequent in the East, ~~<183813>~~ **Job 38:13**. Description of six of these seals in the author's possession, *ibid*.

Seasons of the year, time of their commencement, according to the Copts, ^{<0102>}**Genesis 8:22**.

Sebaste, the ancient Samaria, ^{<2301>}**Isaiah 28:1**. *Maundrell's* account of its situation, *ibid*.

Secondary planets, revolutions, distances, magnitudes, &c., of the, ^{<0101>}**Genesis 1:1**.

Sectarian marks of the ancients and moderns, some account of the, ^{<6128>}**Leviticus 19:28**. More largely explained, ^{<6316>}**Deuteronomy 32:5**; ^{<2416>}**Isaiah 44:5**; ^{<3004>}**Ezekiel 9:4**.

Sections of the law, table of the, as read in the different Jewish synagogues for every Sabbath of the year; in which are incorporated the *haphtaroth* or *sections of the prophets*, as they are appointed to be read in the synagogues of the Portuguese and Italian, and the German and Dutch Jews, ^{<6342>}**Deuteronomy 34:12**, *in fine*. To determine the order of the reading the *pareshioth* and *haphtaroth* for any given Jewish year, the following tables, inserted at the end of the notes on Deuteronomy, have been carefully constructed: - I. A perpetual table, showing, through the course of thirteen lunar cycles (which embrace every possible variation) the day of the week with which the Jewish year begins and on which the passover is held; as also the lengths of the months Marchesvan and Cisleu. The radix of this table is the rabbinical year of the world 5568, corresponding with A.D. 1807, 1808. II. A table containing the whole variations in the reading of the *pareshioth* for every year (embolismic and common) of the Jewish cycle of 247 years. III. and IV. Tables to determine upon what day of the week any Jewish month commences for any given year, as also the day of the week upon which the Jews celebrate their principal fasts and festivals. V. Table containing the order of reading the *pareshioth* and *haphtaroth* for *ninety* Jewish years, i.e., from A.M. 5572 to A.M. 5661, (both inclusive,) connected with the corresponding dates in the Christian era according to the Gregorian or New Style. VI. Table containing the year of the Jewish lunar cycle, the golden number, the first day of the Jewish passover, Easter Sunday, and the commencement of each Jewish year, according to the Gregorian calendar, from A.D. 1812 to A.D. 1900 (both inclusive.)

Secutor, among the Romans, who, ^{<1816>}**Job 19:6**; ^{<3012>}**Micah 7:2**.

Sedulius Hybernicus, account of this commentator, General Preface, p. 4.

Seed of the woman, an epithet applicable only to our blessed Lord, and why, ^{<010315>}**Genesis 3:15**.

Seedtime at Aleppo, when it begins and terminates, ^{<30913>}**Amos 9:13**.

Seer, what intended by this word, ^{<0000>}**1 Samuel 9:9**; Introduction to Isaiah. {^{<230101>}**Isaiah 1:1**} The words *seer* and *prophet* not altogether synonymous, ^{<0000>}**1 Samuel 9:9**.

Seething a kid in its mother's milk, observations on this very ancient heathen custom, ^{<02319>}**Exodus 23:19**.

Segor, **rwgs**, what it imports, ^{<182816>}**Job 28:16**.

Selah, various conjectures respecting the meaning of this word, ^{<19002>}**Psalms 3:2**. Probably a *nota bene*, or *note of attention*, ^{<19002>}**Psalms 3:2; 4:2, 4; 7:5; 9:16**, &c.

Selavim, **μywλ c**, rendered quails, observations of Harmer and others relative to the import of the original term, ^{<021613>}**Exodus 16:13**.

Self - idolatry, instances of, from ancient authors, ^{<350116>}**Habakkuk 1:16**.

Semiramis, account by Diodorus Siculus of the marches of this monarch into Media and Persia, ^{<234018>}**Isaiah 40:3**.

Seneca, citation of a passage from the Octavia of, very similar to a verse in the Psalms, ^{<195507>}**Psalms 55:7**.

Senir, where this mountain is situated, ^{<32705>}**Ezekiel 27:5**. Its Sidonian and Hebrew name, *ibid*.

Sennacherib, king of Assyria, in what manner the destruction of his immense army was probably effected, ^{<12195>}**2 Kings 19:35**.

Sennachies, among the ancient Celtic inhabitants, who, ^{<042127>}**Numbers 21:27**.

Sepharad, various conjectures respecting the place intended by this name, ^{<310120>}**Obadiah 1:20**.

Sepharvites, probably the same with the *Saspires* of Herodotus, ^{<121741>}**2 Kings 17:41**, *in fine*.

Sepher, rps, rendered book, meaning of the original word, ^{<0100>}**Genesis 5:1**.

Septuagint version, great importance of, to every minister of the word of God, General Preface, p 13; ^{<1700>}**Esther 10:3**, *in fine*. When made, General Preface, p. 21; ^{<19A215>}**Psalm 102:15**; ^{<23624>}**Isaiah 66:24**, *in fine*.

Sepulchres of the ancients, account of the, ^{<2216>}**Isaiah 22:16; 53:9**.

Sepulture, forms of among the Hebrews, ^{<08112>}**1 Samuel 31:12**.

Serab, derivation and import of this Arabic word, ^{<2357>}**Isaiah 35:7**.

Sesostris, in erecting temples all over Egypt, did not employ a single Egyptian in the work, ^{<1021>}**1 Kings 9:21**. This king supposed by some to have been the same with Shishak, who was contemporary with Solomon, ^{<11140>}**1 Kings 11:40**.

Seven, a number of perfection or completion among the Hebrews, ^{<0230>}**Exodus 29:30**; ^{<1939164>}**Psalm 119:164**; ^{<8042>}**Zechariah 4:2**.

Seventy weeks of Daniel, Dean Prideaux's remarks on the, ^{<27024>}**Daniel 9:24**, &c. Collection of various readings in the different MSS. of this very celebrated prophecy, ^{<2027>}**Daniel 9:27**, *in fine*.

Sexdigitism, examples of, in ancient and modern times, ^{<10210>}**2 Samuel 21:20**. An instance of this sort known to the author, *ibid*.

Shaal, I av, unhappily rendered borrow, what its real signification, ^{<0102>}**Exodus 3:22**.

Shadow on the dial of Ahaz probably brought back by means of refraction, ^{<1210>}**2 Kings 20:20**, *in fine*. Reasons for this supposition, *ibid*.

Shadrach, import of this name, ^{<270107>}**Daniel 1:7**.

Shah we Guddah, remarkable couplet in a Persian poem so entitled, ^{<19270>}**Psalm 27:9**.

Shaking of the nations spoken of by Haggai, observations of a correspondent relative to the, ^{<57023>}**Haggai 2:23**, *in fine*.

Shalashim, μyvI v, inquiry into the import of this word, ^{<10213>}**2 Samuel 23:13, 24**.

Shalom, a term frequent in Hebrew salutations, its import, ^{<01206>}**Genesis 29:6; 37:4**.

Shapher, the nineteenth station of the Israelites in the wilderness, ^{<04323>}**Numbers 33:23**.

Sharp, (Dr.) archbishop of York, singular anecdote respecting, ^{<18245>}**Job 24:25**, *in fine*.

Shaving the head, in Eastern countries, a token of a person having abandoned Christianity and turned Mohammedan, ^{<16212>}**Deuteronomy 21:12**.

She - bear, remarkable instance of affection in a, ^{<101728>}**2 Samuel 17:28**, *in fine*. Observations on the destruction of *forty - two* persons by two she - bears in the time of Elisha, ^{<11223>}**2 Kings 2:23**.

Shechem, one of the cities of refuge, import of the name, ^{<163107>}**Joshua 20:7**.

Shechinah, what, ^{<12522>}**Exodus 25:22**.

Sheep at Aleppo, Dr. Russel's account of the, ^{<18309>}**Leviticus 3:9**.

Sheked, **dqv**, why the *amygdalus communis*, or common almond tree, was so named by the Jews, ^{<041708>}**Numbers 17:8**.

Shekel of the sanctuary, before the captivity, equal in weight to *three hundred and twenty* grains of barley, ^{<012016>}**Genesis 20:16**; *after the captivity, to three hundred and eighty - four* grains *ibid*. Its value according to Prideaux, ^{<013215>}**Genesis 32:15; 37:28**; ^{<12539>}**Exodus 25:39; 30:13; 39:24**.

Shem, Dr. Hales' account of the political condition of the descendents of, ^{<010201>}**Genesis 9:20**. Remarkable prophecy concerning the Messiah, of whom Shem was appointed to be the lineal ancestor, *ibid*.

Sheol, **lav**, what this word imports, ^{<041601>}**Numbers 16:30**; ^{<180710>}**Job 7:10; 24:19**; ^{<013221>}**Ezekiel 32:21**; ^{<281314>}**Hosea 13:14**.

Shephatim, **μycpv**, its derivation and import, ^{<183615>}**Leviticus 26:15**.

Shepherd, sentiment of a, as related by Virgil, when enraptured with the elegy which his associate had composed on their departed friend, ^{<281416>}**Hosea 14:5**.

Shepherd, (Miss Mary Freeman) her observations on the genealogy of Job, and the time in which he is thought to have lived, Preface to Job.
{ <1801> **Job 1:1** }

Shepherds, an abomination among the ancient Egyptians, and why,
<1464> **Genesis 46:34**.

Shepherds of the people, ποιμενες λαου, a title given by the ancient Greeks to sovereign princes, <1065> **2 Samuel 5:25**, *in fine*.

Sherah, daughter of Ephraim, why so named, according to the Targum,
<1372> **1 Chronicles 7:24**.

Sheshbazzar, probably the Chaldean name of him who was originally called Zerubbabel, <1508> **Ezra 1:8**. Corruption of the sacred text relative to the number of sacred vessels of the temple which were restored to Sheshbazzar, <1501> **Ezra 1:11**.

Shetum, μtv , falsely rendered in our English version, <1245> **Numbers 24:15**.

Shew - bread, why probably so named, <1253> **Exodus 25:30**. Observations concerning the shew - bread, <1253> **Exodus 25:30**.

Shiagal, howlings of the, by night most lamentable, <3301> **Micah 1:8**.

Shibboleth, its import, and in what it differed in meaning and sound from *Sibboleth*, <1713> **Judges 12:6**.

Shibto, $wcbv$, *his rod*, the c *teth* in this word written large in the Masoretic Bibles, and the curious reason assigned for this circumstance,
<1803> **Job 9:34**.

Shichor, why the Nile is so named by the Hebrews, <2335> **Isaiah 23:3**.

Shields of beaten gold, made by Solomon, calculation of their value in British sterling, <1107> **1 Kings 10:17**; <1492> **2 Chronicles 9:29**, *in fine*.

Shiggaion, $\hat{w}ygv$, import of this word, <1900> **Psalms 8:1**, *in principio*.

Shiloh, derivation and import of this word, <1498> **Genesis 49:8 - 10**.

Demonstrated, when taken in connection with the context, to be applicable to Jesus Christ ALONE, who is in a very peculiar sense the SENT of God,
<1498> **Genesis 49:8 - 10**.

Shinar, the ancient name of Babylon, ^{<270102>}**Daniel 1:2**.

Ships of Tarshish, used metonymically for ships in general employed in carrying on traffic between distant countries, ^{<2313>}**Isaiah 3:13 - 16**.

Shittim wood, different opinions concerning the import of the original term thus rendered, ^{<12236>}**Exodus 25:5**.

Shiver, this word evidently derived from the Hebrew word **rbv** *shabar* or *shavar*, ^{<19517>}**Psalms 51:17**.

Shoeing of horses with iron plates nailed to the hoof, unknown to the ancients, ^{<231528>}**Isaiah 5:28**. Description of the horseshoes of leather and iron sometimes mentioned by ancient writers, *ibid*.

Shoes, pulling off the, an emblem of laying aside the pollutions contracted by walking in the way of sin, ^{<10336>}**Exodus 3:5**. General agreement among Eastern nations to perform all their acts of worship *barefooted*, *ibid*.

Shoes of matting, or *rushes*, always worn by the Egyptian priests, ^{<5447>}**Ezekiel 44:17**.

Shomeron, the same with Samarian, ^{<11332>}**1 Kings 13:32; 16:2**.

Shopher, **rpwv**, a species of musical instrument. ^{<198103>}**Psalms 81:3**.

Shophetim, **μycpv**, a degree of civil distinction among the Hebrews, ^{<16232>}**Joshua 23:2**. See also the Preface to the book of Judges. {^{<100101>}**Judges 1:1**}

Shoshabin or *Paranymph*, see *Paranymph*.

Shoshanim, **μynvv**, import of this term, ^{<194501>}**Psalms 45:1**, *in principio*.

Shoterim, **μyrcv**, a degrees of civil distinction among the Hebrews, ^{<16232>}**Joshua 23:2**. In what the *Shoterim* differed from the *Shophetim*, ^{<151618>}**Deuteronomy 16:18**; ^{<100110>}**Joshua 1:10**.

Shrub we krub, a beautiful rill of water that runs into a basin of Roman workmanship, ^{<100511>}**Judges 5:11**. Why so named, *ibid*.

Shual, **I [wv**, rendered fox, inquiry into the precise import of the original term, ^{<1071504>}**Judges 15:4**. Dr. Kennicott's arguments to show that Samson's destruction of the standing corn of the Philistines was not effected by three

hundred foxes with one hundred and fifty firebrands, but by three hundred handfuls or sheaves of corn, and one hundred and fifty firebrands, *ibid*.
Reasons for rejecting the doctor's hypothesis, *ibid*.

Shuner, (Agnes) extraordinary longevity of this woman, ^{<1907>}**Psalm 90:17**, *in fine*.

Shushan - eduth, import of this term, ^{<960>}**Psalm 60:1**, *in principio*.

Sibbah, **hbs**, inquiry into the import of this term, ^{<1125>}**1 Kings 12:15**.

Sibyl, **Cumean**, Virgil's description of the seat of the, ^{<2357>}**Isaiah 45:17**.

Sidon, **^wds**, whence supposed to be derived, and its import, ^{<1812>}**Proverbs 31:24**. The mother city of Tyre, ^{<2234>}**Isaiah 23:4**.

Sikera, **σικερα**, the same with the date or palm wine, according to Theodoret and Chrysostom, ^{<261>}**Isaiah 5:11**. See *Sakar*.

Silence, a species of reverence paid by the retinue, viziers, foreign ambassadors, &c., of an Asiatic sovereign when he goes to the mosque on any of the great festivals, ^{<822>}**Habakkuk 2:20**.

Siloah, **brook of**, where situated, ^{<2306>}**Isaiah 8:6, 7**.

Silver, account of the purification of, by the cupel. See *Cupel*.

Silver cord, what to be understood by this phrase, ^{<2116>}**Ecclesiastes 12:6**.

Simeon, import of this name, ^{<0283>}**Genesis 29:33**. The tribe of Simeon generally believed among the Jews to have been schoolmasters to the other tribes, ^{<01907>}**Genesis 49:7**.

Simoom, or *sloom*, account of this very destructive Eastern wind, ^{<04106>}**Genesis 41:6**; ^{<16222>}**Deuteronomy 28:22**.

Simple, whence this word is derived, ^{<20104>}**Proverbs 1:4**. Striking contrast between its ancient and modern acceptation, *ibid*.

Sin, import of this word, ^{<072016>}**Judges 20:16**; ^{<09740>}**1 Samuel 17:40**; ^{<80624>}**Job 5:24**. Doctrine that there is no total deliverance from sin in this life stated and refuted, ^{<10846>}**1 Kings 8:46**.

Sin, **wilderness of**, the seventh station of the Israelites in the wilderness, where situated, ^{<04311>}**Numbers 33:11**.

Sinai, whence this name is probably derived, <1080> **Exodus 3:1**.

Sinai, wilderness of, the eleventh station of the Israelites in the wilderness, where probably situated, <4335> **Numbers 33:15**.

Sincere, derivation and import of the term, <0170> **Genesis 17:1**;
<0010> **Philippians 1:10**.

Sistrum of Egypt, description of the, <2380> **Isaiah 18:1**. This musical instrument given in a medal of Adrian as the proper attribute of Egypt, *ibid*. In shape somewhat like the ancient lyre, *ibid*.

Sitting, common manner of, in Eastern countries, <2510> **Isaiah 52:2**.
Account of the Asiatic mode of *sitting in state*, *ibid*.

Sitting on the ground, a token of sorrow among the ancients, <0133> **Genesis 33:3**; <1802> **Job 1:20; 2:13**; <2335> **Isaiah 3:26**.

Skins of the sacrifices appertained to the priests among both Jews and Gentiles, <0703> **Leviticus 7:8**. The heathen priests lay upon them in their temples in hope to have future things revealed to them in their dreams, *ibid*. This superstition prevails to the present day in the Highlands of Scotland, *ibid*.

Slaves employed in the Brazils to search for particles of gold and diamonds; and by a law of the state, he who finds a diamond of a given number of carats obtains his liberty, <1004> **Proverbs 1:4**.

Slave trade, remarks on this odious traffic, <0210> **Leviticus 22:10**;
<3022> **Habakkuk 2:12**.

Sleep of the soul, from the moment of the death of the body till the resurrection, a doctrine which cannot be legitimately deduced from the sacred oracles, <1842> **Job 14:12**.

Sling, a very ancient warlike instrument, <0706> **Judges 20:16**. The inhabitants of Majorca and Minorca the most famous slingers of antiquity, *ibid*. Observations respecting the *velocity* of the ball projected from the sling, *ibid*. From what distance, according to Vegetius, expert slingers could in general hit the mark, *ibid*. Description of the sling that was in use among the Greeks and Hebrews, <0174> **1 Samuel 17:40**. Quotation from Diodorus Siculus to show the great destructiveness of the missiles discharged by skilful hands from the slings, <0174> **1 Samuel 17:49**.

Slot or *track* of the hart, observations on the, ^{<19715>}**Psalm 17:15**, *in fine*.

Sloth, passage from the celebrated fable of, by Prodicus, describing the transparent garments of the ancients, ^{<21823>}**Isaiah 3:23**.

Sluggard, remarks on Solomon's very beautiful and instructive parable of the, ^{<12443>}**Proverbs 24:30**, *et seq.*

Smiting upon the thigh, a usual sign of deep affliction, ^{<23119>}**Jeremiah 31:19**. Two quotations from the Iliad in illustration of this, *ibid.*
^{<22112>}**Ezekiel 21:12**.

Smoom, see *Simoom*.

Snare or *toils*, account of the, among the ancients, ^{<23417>}**Isaiah 24:17, 18**.

Snow, general definition of, ^{<18376>}**Job 37:6**. Mode of its formation, *ibid.* Appearance of a flake of snow, as seen through a magnifying glass, *ibid.* To what the *whiteness* and *lightness* of snow are owing, *ibid.* The immediate cause of the formation of snow not well understood, *ibid.* Snow an especial blessing of Providence in northern countries, *ibid.*

Snow houses in use in the East, ^{<12513>}**Proverbs 25:13**.

Snow water, supposed by the ancients to have a more detergent quality than common water, ^{<18091>}**Job 9:30**.

Soap, what known at present by this name probably unknown to the ancients, ^{<3082>}**Malachi 3:2**.

Sofas of the Asiatics, account of the, ^{<25312>}**Isaiah 52:2**.

Solar light, how much it exceeds that of the full moon, ^{<01014>}**Genesis 1:14**. Dr. Herschel's very probable hypothesis that the solar light, abstractedly considered, is not the cause of heat, but that *heat* is the result of the action of the rays of light upon the atmosphere, ^{<01016>}**Genesis 1:16**.

Solar system, general view of the, ^{<01001>}**Genesis 1:1**; ^{<19083>}**Psalm 8:3**.

Solomon, son of David, the commencement of the reign of this monarch inauspicious, ^{<11001>}**1 Kings 3:1**. His marriage of Pharaoh's daughter shown to have been a direct violation of the law of God, *ibid.* His decision of the ease brought before him by the two tavern-keepers a proof of his sound wisdom, penetration, and acquaintance with human nature, ^{<11025>}**1 Kings**

3:25. Great extent of Solomon's kingdom, ^{<1102>}**1 Kings 4:21**. In what the great wisdom of Solomon consisted, ^{<1102>}**1 Kings 4:29 - 33**. Reasons advanced to show that this king was probably the writer of the book of Job, Preface to Job. The Iliad of Homer supposed by some to have been the work of Solomon, *ibid*. Solomon's dreadful apostacy, ^{<1110>}**1 Kings 11:1**, &c. Sketch of his reign and character, ^{<1114>}**1 Kings 11:43**, *in fine*.

Solomon's throne, curious account of the, extracted from a Persian manuscript, ^{<1402>}**2 Chronicles 9:29**, *in fine*.

Solon, law of, excluding natural children from the paternal inheritance, ^{<1236>}**Genesis 25:6**. His law respecting lost property, ^{<1308>}**Leviticus 6:3**.

Sommerhill, (Mrs.) remarkable longevity of this woman, ^{<1907>}**Psalm 90:17**, *in fine*.

Son, among the Jews, was the title of a *disciple* or *scholar*, ^{<2108>}**Proverbs 1:8**.

Son of man, import of this phrase when applied to a created being, ^{<2108>}**Ezekiel 1:3**; when applied to our Lord Jesus Christ, *ibid*.

Song of Deborah and Barak, Kennicott's and Hales' observations on the, ^{<1752>}**Judges 5:28**, *in fine*. Their versions of it in collateral columns, *ibid*.

Song of Moses, celebrating the discomfiture of the Egyptian host, and the miraculous passage of the Israelites through the Red Sea, the earliest specimen of epic poetry extant, ^{<1250>}**Exodus 15:1**. Observations on the song which Moses composed a short time before his death. ^{<1632>}**Deuteronomy 32:52**, *in fine*.

Song of Solomon, various opinions respecting this composition, Introduction to Solomon's Song. {^{<2101>}**Song of Solomon 1:1**} Harmer's view of the design of the Canticles, *ibid*. Considered by some as a regular drama, *ibid*. Dr. Mason Good considered the Canticles as a collection of sacred idyls, twelve in number, *ibid*. Scheme of the idyls, according to this celebrated critic, *ibid*. See *Canticles*.

Songs, sacred and profane, in great repute from very remote antiquity, ^{<1250>}**Exodus 15:1**; ^{<1631>}**Deuteronomy 31:19**. The record of things of great importance, and of common concern, whether in verse or prose, generally sung by the ancients, ^{<1631>}**Deuteronomy 31:19**.

Sophocles, passage in the *Antigone* of, very similar to one in the book of Psalms, ^{<15C104>}**Psalm 121:4**.

Sophonites, a people mentioned by Ptolemy, whence they probably had their name, ^{<16J010>}**Deuteronomy 1:1**.

Sophonria, anecdote concerning, as given by Tasso in the *Gerusalemme Liberata*, ^{<16J224>}**Joshua 2:24**, *in fine*.

Sorek, valley of, where situated, ^{<23B02>}**Isaiah 5:2**. The vine of Sorek known to the Israelites. *ibid*.

Soul, doctrine of the materiality of the, has no place in the sacred records, ^{<18I412>}**Job 14:12**.

Sound, how produced, ^{<18J704>}**Job 37:4**. Its rate of travelling *ibid.*, ^{<18J326>}**Job 38:26**.

Sovereigns of Persia, their affectation of the highest degrees of majesty, and even of Divine honours, ^{<17O411>}**Esther 4:11**.

Sparks, criticisms on the Hebrew words thus rendered, ^{<18J607>}**Job 5:7**.

Spears in very ancient times used by kings instead of *diadems*, and consecrated to the gods, ^{<19I811>}**1 Samuel 18:11; 26:12**.

Speech of ghosts, probable origin of the popular notion that this was a weak, stridulous, almost inarticulate sort of sound, ^{<23J04>}**Isaiah 29:4**.

Spinal marrow, or *medulla oblongata*, the silver cord of Scripture, ^{<21J26>}**Ecclesiastes 12:6**.

Spirit, existence of an immaterial and immortal, in man, demonstrated, ^{<11J722>}**1 Kings 17:22**.

Spirits, remarks on the evocation of, ^{<19J2811>}**1 Samuel 28:11, 25**, *et in fine*.

Spitting in any one's presence, a high offence among the Medes and Persians, ^{<23J06>}**Isaiah 50:6**.

Spitting upon the ground, in speaking of any one's actions, an expression throughout the East of the utmost detestation, *ibid*.

Spoils won in battles, customary among most people to dedicate a portion of these to the divinities to whom their successes have been attributed, <1337>**1 Chronicles 26:27**.

Sponde, **σπονδη**, why this Greek word means both a *covenant* and a *libation*, <2330>**Isaiah 30:1**.

Stacte, account of this gum, <12334>**Exodus 30:34**.

Stag, incredible longevity attributed to some of these animals, <1830>**Job 39:1**. Remarkable inscription on a collar which was upon the neck of one taken by Charles VI. in the forest of Senlis, *ibid*.

Standing before the Lord, meaning of this phrase, <6309>**Joshua 20:9**.

Star, the supposition that Balaam's prophecy of a star to arise out of Jacob has a reference to the supernatural meteor which guided the magi to the place of our Lord's nativity, highly improbable, <12419>**Numbers 24:19**.

Stars, (**fixed**) with very great probability supposed to be *suns*, similar to that which occupies the lower focus of our system, <10116>**Genesis 1:16**. Dr. Herschel's very ingenious theory concerning the fixed stars, *ibid*. Number of stars that can be seen with the naked eye in both hemispheres, <6010>**Deuteronomy 1:10**. Reflections upon the inconceivable multitude of stars scattered throughout the vast immensity of space, <6104>**Deuteronomy 10:14**.

Stars in their courses fighting against Sisera, what probably meant by this phrase, <10763>**Judges 5:20**.

στεφανοφοροι why the priests and priestesses among the ancient Greeks were so named, <12333>**Exodus 39:30**.

στερεωμα, the Septuagint translation of the Hebrew word [yqr] *rakia*, shown not to contain the sense of the sacred text, <10106>**Genesis 1:6**.

Stibium or *antimony*, employed in Asiatic countries to the present day in staining the eyes, <1333>**2 Kings 9:30**; <23316>**Isaiah 3:16**; <4033>**Jeremiah 4:30**. Waring's account of this custom among the Persians, <1333>**2 Kings 9:30**. The Romans used stibium for the same purpose, according to Cyprian, *ibid*.

Stiff neck, Bruce's remarks on the ancient custom to which the original thus rendered is supposed to have an allusion, ^{<1975B>}**Psalm 75:5**.

στιγματα, of the ancients, what, ^{<B1923>}**Leviticus 19:23**.

Stile, construction of the, with which the ancients wrote on boards thinly spread over with wax, ^{<1221B>}**2 Kings 21:13**.

Stomachs of the ox, description of the, and their particular uses, ^{<B110B>}**Leviticus 11:3**.

Stone which Jacob set up for a pillar, foolish tradition - concerning, ^{<0128B>}**Genesis 28:18**. Stone by which a Jewish criminal was stoned to death, why buried with him in the same grave, ^{<2314B>}**Isaiah 14:19**.

Stones which Joshua set up as a memorial of the passage of the Israelites through the Jordan, Dr. Kennicott's remarks concerning the, ^{<0604B>}**Joshua 4:9**.

Stoning, Dr. Lightfoot's observations on the punishment of, among the Jews, ^{<812B>}**Zechariah 12:3**.

στωπυρα, why the few persons who are said to have survived the deluge of Deucalion are so named, ^{<1040B>}**2 Samuel 14:7**.

Stories in the heavens, observations on this remarkable expression, ^{<0006B>}**Amos 9:6**.

Storm, Virgil's description of the, that dispersed the fleet of Aeneas, ^{<19A7B>}**Psalm 107:26, 43**, *et in fine*.

Strabo, or *Walfridus Strabus*, account of this commentator, General Preface, p. 4.

Straw, various conjectures concerning the use of, in making brick, ^{<0387B>}**Exodus 5:7**.

Street, derivation of the word, ^{<1821B>}**Job 23:11**. Some account of the four grand Roman or British streets or roads which intersected this kingdom, *ibid*.

Stripping a man of his gown, the form of degradation from ecclesiastical offices among Roman Catholics and others, ^{<0416B>}**Numbers 20:26**.

Substantive verb, a very frequent acceptance of the, in the Hebrew, Chaldee, and Chaldaeo - Syriac languages, ^{<04402>}**Genesis 40:12**.

Succoth, whence this place was probably so named, ^{<02127>}**Exodus 12:37**; ^{<04336>}**Numbers 33:5**; ^{<06137>}**Joshua 13:27**. The first station of the children of Israel after their departure from Egypt, ^{<04336>}**Numbers 33:5**.

Succoth - benoth, an object of idolatry among the Babylonians, ^{<02173>}**2 Kings 17:30, 41**, *et in fine*. Conjectures respecting the meaning of the name, *ibid*. Very probably the same with the Melitta of Herodotus, *ibid*.

Suffetes, the chief magistrates of the Carthaginians were so called, and why, ^{<3008>}**Amos 2:3**.

Sukkiims, the same with the Troglodytes, ^{<04428>}**2 Chronicles 12:3**.

Sulphur, uses of, natural and superstitious, according to Pliny, Ovid, and Servius, ^{<081815>}**Job 18:15**.

Sultan, conjecture respecting the origin of this word, ^{<04476>}**Genesis 42:6**.

Summer parlour of Ehud, observations concerning the, ^{<070320>}**Judges 3:20**.

Sun, its amazing magnitude, telescopic appearance, &c., ^{<01016>}**Genesis 1:16**; ^{<0908>}**Psalms 8:3**. An object of idolatrous worship among heathen nations, ^{<021251>}**Exodus 12:51**, *in fine*; ^{<070821>}**Judges 8:21**. Form used by the Egyptian priests in addressing the sun on behalf of a deceased person, that he might be admitted into the society of the gods, according to Porphyry, *ibid*. Standing still of the sun and moon at the command of Joshua explained agreeably to the Newtonian system of the universe, ^{<061011>}**Joshua 10:11**. Perigeal and apogeal distances, relative volume, time of rotation, and mass or attractive power, of this great luminary of day, ^{<010101>}**Genesis 1:1**.

Sundials, general observations on the invention and construction of, ^{<02200>}**2 Kings 20:20**, *in fine*.

Supernatural directions and assistances, so frequent in ancient times, why not communicated now, ^{<010525>}**2 Samuel 5:25**, *in fine*.

Suphah, **hps**, a Hebrew word in which sense and sound are well expressed, ^{<010127>}**Proverbs 1:27**.

Supper, why named *caena* by the Romans, according to Plutarch, ^{<083117>}**Job 31:17**.

Susa or *Shuster*, the *Shushan* of Scripture, ^{<16101>}**Nehemiah 1:1**; ^{<17012>}**Esther 1:2**.

Suwarrow, character of this late Russian general, ^{<11025>}**1 Kings 2:25**.

Swearing, remarks upon the form of, by putting the hand under the thigh, ^{<01249>}**Genesis 24:9**.

Sword by which a Jewish criminal was beheaded, why buried with him in the same grave, ^{<23149>}**Isaiah 14:19**.

Sword and arrow, metaphorically applied to *powerful speech*, ^{<23492>}**Isaiah 49:2**.

Sycamore, whence the name is derived, ^{<11107>}**1 Kings 10:27**. The ancient Egyptians made their coffins of the wood of this tree, ^{<197847>}**Psalms 78:47**. Barques constructed by the modern Egyptians of sycamore wood, *ibid*.

Syrene, where situated, ^{<29910>}**Ezekiel 29:10**. Its modern name, *ibid*. Famous for a well into which the rays of the sun fell perpendicularly at midday, *ibid*.

Symbols of Scripture, explanation of the, Introduction to Isaiah. { ^{<23101>}**Isaiah 1:1** }

Symmachus, a translator of the Hebrew Scriptures into Greek, some account of, General Preface, p. 21.

Symphonia, **συμφωνεια**, what, ^{<27085>}**Daniel 3:5**.

Synagogues, or places for religious worship among the Jews, shown to have been in existence long before the Babylonish captivity, ^{<197408>}**Psalms 74:8**.

Syracuse, account of the temporary preservation of this city by Archimedes, ^{<210914>}**Ecclesiastes 9:14**.

Syriac version of the Old Testament, some account of the, General Preface, p. 21

T

Tabernacle, descriptions of the, ^{<02301>}**Exodus 26:1 - 37**. Calculation of the total value and weight of all the gold, silver, and brass, contributed by the Israelites for the service of the tabernacle, ^{<02384>}**Exodus 38:24**.

Tabernacles, feast of, how celebrated, ^{<02314>}**Exodus 23:14**.

Tabor, Maundrell's description of this mount, and of the beautiful prospect from its summit, ^{<07006>}**Judges 4:6**.

Tadmor in the wilderness, universally allowed to be the same with the celebrated Palmyra, ^{<10918>}**1 Kings 9:18**.

Taghairm, Sir Walter Scott's account of this Highland superstition. ^{<23618>}**Isaiah 65:3**.

Tahapanes or *Tahpanhes*, a city of Egypt, the same with Daphne, ^{<24216>}**Jeremiah 2:16; 43:7**. According to Jerome, the place where Jeremiah was stoned to death, ^{<24307>}**Jeremiah 43:7**.

Tahath, the twenty - second station of the Israelites in the wilderness, ^{<04326>}**Numbers 33:26**.

Taisnier, author of a famous work on chiromancy, ^{<18377>}**Job 37:7**.

Tale, its derivation and import, ^{<01718>}**Exodus 5:8**.

Talent of gold among the Hebrews, what was its value, ^{<02824>}**Exodus 38:24**. Valuation of the Babylonish talent of gold and silver, *ibid*. Calculation of the value, in British standard, of the 120 talents of gold which the queen of Sheba gave to King Solomon, ^{<40229>}**2 Chronicles 9:29**, *in fine*. Valuation of the *six hundred and sixty - six* talents of gold that came to Solomon in one year, ^{<11014>}**1 Kings 10:14**; ^{<40229>}**2 Chronicles 9:29**, *in fine*.

Talmud of Babylon, account of the, General Preface, p. 2.

Talmud of Jerusalem, account of the, General Preface, p. 2.

Tambellit, Sir John Chardin's account of the, ^{<01425>}**Genesis 42:25**.

Tammuz, see *Thammuz*.

Tancred, banner of, what, ^{<19612>}**Psalms 60:12**, *in fine*.

Tanneenim, μνυντ, translated *whales*, inquiry into the import of this word, ^{<01012>}**Genesis 1:21**.

Tarah, the twenty - third station of the Israelites in the wilderness, ^{<04327>}**Numbers 33:27**.

Targets of beaten gold, calculation of the value of the *two hundred* which Solomon put in the house of the forest of Lebanon, ^{<14029>}**2 Chronicles 9:29**, *in fine*.

Targum on the two books of Chronicles, attributed to R. Joseph the Blind, account of the, General Preface, p. 2; Preface to the two books of Chronicles. {^{<13010>}**1 Chronicles 1:1**}

Targum, or *Chaldee paraphrase* on Solomon's Song, given at full length, Song of Solomon, {^{<21814>}**Song of Solomon 8:14**}, *in fine*.

Targum ascribed to Jonathan ben Uzziel, account of the General Preface, p. 2.

Targum Yerushlemey, account of the, General Preface, p. 1.

Tarrentes, Vinisauf's account of, ^{<01816>}**Exodus 8:16**.

Tarshish, the place to which Jonah attempted to flee, various conjectures where situated, ^{<32013>}**Jonah 1:3**. Dr. Jubb's reason for thinking that to go to *Tarshish* and to *Ophir* is one and the same thing, ^{<23213>}**Isaiah 2:13 - 16**.

Tartak, an object of idolatrous worship among the Avites, ^{<21741>}**2 Kings 17:41**, *in fine*. Whence the name is probably derived, according to Parkhurst, *ibid*. What the *emblem* of this idol, according to the Jews, *ibid*.

Tartan, the name of an *office*, and not a *person*, according to Calmet, ^{<21817>}**2 Kings 18:17**.

Tartars or *Tatars*, their origin, ^{<01102>}**Genesis 10:2**.

Tartarus or *hell*, opinion of the ancients respecting, ^{<18316>}**Job 26:6**.

Tatian, author of a Harmony of the Four Gospels, General Preface, p. 3.

Tatnai's letter to Darius, remarks on, ^{<15517>}**Ezra 5:17**, *in fine*.

Tau, the last letter of the Hebrew alphabet, why probably so named, ^{<19741>}**Psalms 78:41**. Its form on the ancient Samaritan coins still extant, ^{<3004>}**Ezekiel 9:4**.

Taylor, (Dr.) remarkable reply of, to his persecutors, ^{<18192>}**Job 19:22**.

Tebeth, **tbt**, rendered ark, what it properly signifies, ^{<01054>}**Genesis 6:14**.

Teeth, description of the, ^{<21204>}**Ecclesiastes 12:4**. Names and uses of the three kinds of, in the human subject, *ibid*.

Tehaphnehes, Tahpanhes, or *Tahapanes*, the same with the Pelusian Daphne, ^{<37018>}**Ezekiel 30:18**. See *Tahapanes*.

Telesm, corruptly called *talisman*, whence derived, and what it signifies, ^{<04341>}**Numbers 33:41**; ^{<00021>}**1 Samuel 6:21**, *in fine*. Description and reported virtues of several telesms, ^{<00021>}**1 Samuel 6:21**, *in fine*.

Temple, Dr. Delaney's remarks on the Divine original of the architecture of the, ^{<13818>}**1 Chronicles 28:18**. Reflections on the spoliation of the temple by Titus, ^{<02531>}**Exodus 25:31**.

Temple of Solomon, dimensions of the, in English measure, ^{<10012>}**1 Kings 6:2**. Reason why neither hammer, axe, nor any tool of iron, was suffered to be heard in the temple during the time of its building, ^{<11007>}**1 Kings 6:7**. Its description and history, according to Calmet and Josephus, ^{<10638>}**1 Kings 6:38**, *in fine*.

Temple of Diana at Ephesus, some account of this celebrated edifice, ^{<10638>}**1 Kings 6:38**, *in fine*.

Tent, portable, a necessary part of a traveller's baggage in countries subject to violent tempests, ^{<2006>}**Isaiah 4:6**.

Tents, feast of, a pagan festival of antiquity, in imitation of the Jewish feast of tabernacles, ^{<02334>}**Leviticus 23:34**.

Teraphim, various opinions concerning the, ^{<03119>}**Genesis 31:19**; ^{<09183>}**1 Samuel 18:13**; ^{<2008>}**Isaiah 2:8**.

Terebinth tree, the **h**l a, *ellah* of Isaiah, according to Celsius, *ibid*. ^{<20129>}**Isaiah 1:29, 30**.

Terminus, see *Landmark*.

Terror or *formido*, description of the, used by the ancients in hunting, ^{<23417>}**Isaiah 24:17, 18**.

Tertullian, quotation of a remarkable passage from, to show that the heathens borrowed many of their religious rites from the Hebrews, ^{<02721>}**Exodus 27:21**, *in fine*. Quotation from a work against the heretic

Marcion, attributed to Tertullian, respecting Gideon's three hundred men who were victorious over the Midianites, ^{<0073>}**Judges 7:20**.

Thammuz or *Tammuz*, probably the same with Adonis, ^{<0088>}**Ezekiel 8:3**. Meaning of the name, ^{<0084>}**Ezekiel 8:14**.

Tharafah, an eminent Arabic poet, ^{<0001>}**Psalm 60:1**, *in principio*.

T'heb, anecdote of a prince who was required to pronounce this word, ^{<0126>}**Judges 12:6**.

Thebais, mountains of the desert of, described, ^{<0520>}**Deuteronomy 32:10**.

Thebes, city of, the No of Jeremiah, see ^{<0465>}**Jeremiah 46:25**. Whence the fable respecting the manner of its being built probably originated ^{<0442>}**2 Chronicles 34:12**.

Theocracy, the political state of the Jews, before the reign of Saul, ^{<0010>}**Judges 3:10**; ^{<0005>}**1 Samuel 8:5**.

Theodotion, a translator of the Hebrew Scriptures into Greek, some account of, General Preface, p. 21.

Theodulus of Coelesyria, a commentator on the Epistle to the Romans, General Preface, p. 4.

Theophilus of Antioch, a commentator on the Four Gospels, General Preface, p. 4.

Theophylact, account of this commentator, General Preface, p. 4.

θεος, several citations from the Septuagint in which this word with the article prefixed has the import of **θεε**, *O God*, ^{<0457>}**Psalm 45:7**.

Thomas, import of this name, ^{<0123>}**Genesis 25:24**.

Thracians, from whom descended, ^{<0102>}**Genesis 10:2**.

Three, a mystical number in Scripture, according to Ainsworth, ^{<0120>}**Genesis 22:4**.

Three and four times, a mode of expression among the ancients, denoting abundance and excess, **Amos 1:3**. Several examples produced, *ibid*.

Threshing, different ways of, in use among the Hebrews, and the manner of performing them, ^{<0387>}**Isaiah 28:27, 28**.

Threshing - floors, Cato's directions in the construction of, <1923> **1 Samuel 23:29**, *in fine*. How to be constructed, according to Columella, *ibid*.

Throne, description of a, by Athenaeus, <2510> **Isaiah 52:2**.

Throne of Solomon, curious account of the, extracted from a Persian manuscript, <1492> **2 Chronicles 9:29**, *in fine*.

Thunder and lightning, according to the pagans, the mode by which Jupiter testified his approbation of the sacrifices offered to him, <1802> **Leviticus 9:23**.

Thunder clap, how caused by the lightning, <1882> **Job 38:26**. Illustrated by an easy experiment on the air pump, *ibid*.

Thunder cloud, rule by which its distance from the spectator of the lightning issuing from it is calculated, <1870> **Job 37:4**.

Thyssus of Bacchus, fable of the, evidently borrowed from the story of the rod of Moses, <1047> **Exodus 4:17**.

Tiberius Caesar, remarkable saying of, <3301> **Micah 3:1**.

Tides, phenomena and cause of the, <1881> **Job 38:11**.

Tiglath - pileser, king of Assyria, supposed by Prideaux to have been the same with Arbaces, called by Aelian Thilgamus, and by Usher Ninus junior, <1252> **2 Kings 15:29**.

Tigris, account of a very remarkable overflowing of this river Introduction to Nahum. { <3401> **Nahum 1:1** } See <3406> **Nahum 2:6**.

Time, *da idden*, and *d[wm moad*, thus rendered in our common version, the prophetic symbol for a year, <27416> **Daniel 4:16; 7:25; 12:8**.

Tin, method adopted in Cornwall of purifying this metal from all its dross, <3423> **Jeremiah 23:29**.

Tippoo Sultan, description of a seal of, in the author's possession, <1709> **Esther 3:9**.

Tirshatha, probably the name of an office, <1505> **Ezra 2:63**, <1609> **Nehemiah 8:9**.

Titans, fable of the, ^{<18316>}**Job 26:5**; Hesiod's description of Jupiter fighting against the Titans, one of the grandest things in all pagan antiquity, ^{<19107>}**Psalm 18:7**.

Tithes, disquisition concerning, ^{<10282>}**Genesis 28:22**, *in fine*; ^{<26428>}**Ezekiel 44:28**.

Tithing the sheep, manner of, among the Jews, ^{<23187>}**Ezekiel 20:37**; ^{<38107>}**Zechariah 11:7**.

Titles given to the sovereigns and great men of the East extremely pompous, ^{<18222>}**Job 32:22**, *in fine*. Some examples produced, *ibid*.

Titus, triumphal arch of, particular description of the devices and inscription on the, ^{<12531>}**Exodus 25:31**.

Tobh, bwt, generally translated *good*, inquiry into its import, ^{<10110>}**Genesis 1:10**.

Toga pratexta, description of this Roman vestment, ^{<11578>}**Genesis 37:3**.

Toga virillis or *toga pura*, account of the, ^{<11578>}**Genesis 37:3**.

Togarmah, what people possibly meant by this name; ^{<32714>}**Ezekiel 27:14**.

Togatus, why this word is employed in speaking of a Roman, ^{<11192>}**1 Kings 19:21**, *in fine*.

Tohoo, wht, and *bohoo, whb*, translated "without form and void," inquiry into the import of these words, ^{<10102>}**Genesis 1:2**. The names of the Syrian and Egyptian gods Theuth and Bau, probably borrowed from these terms, *ibid*.

Toleration, unlimited, in religious matters, should be allowed under the Christian dispensation, and why, ^{<141514>}**Numbers 15:14**.

Tombs of the dead very sacred among the ancients, ^{<11116>}**Nehemiah 2:5**.

Toozuki Teemour, beautiful saying in the, quoted, ^{<16224>}**Deuteronomy 32:24**; ^{<23182>}**Lamentations 3:12**.

Topaz, description of this precious stone, ^{<12817>}**Exodus 28:17**; ^{<18318>}**Job 28:18, 19**. Where found in abundance, according to Diodorus Siculus, ^{<18319>}**Job 28:19**.

Toph, **pt**, its import, ^{<12153>}**Exodus 15:20**; ^{<09005>}**1 Samuel 10:5**; ^{<18212>}**Job 21:12**; ^{<15810>}**Psalm 81:2**.

Tophet, Jerome's account of, ^{<12230>}**2 Kings 23:10**. Derivation of the name, according to the rabbins, *ibid*. Farther description, ^{<23183>}**Isaiah 30:33**.

Torah, **hrt**, its derivation and import, ^{<12129>}**Exodus 12:49**; ^{<13515>}**Leviticus 26:15**.

Toston, (**Peter**) extraordinary longevity of this man, ^{<19017>}**Psalm 90:17**, *in fine*.

Transpositions in the Hebrew text, some instances of, ^{<23074>}**Isaiah 7:4**; **8:12**; ^{<22401>}**Jeremiah 24:1**.

Trap to catch rats, foxes, &c., particular description of the, ^{<3085>}**Amos 3:5**.

Treading of cattle, a method employed by the ancients in separating the corn from the ear, ^{<23827>}**Isaiah 28:27, 28**.

Tread - mill, in this country, the revival of an ancient employment for slaves, ^{<23470>}**Isaiah 47:2**.

Tree, accounted by the Jews as accursed and polluted, on which a malefactor had been executed, or on which he had been hanged after having been put to death by stoning, ^{<231419>}**Isaiah 14:19**.

Tree of the knowledge of good and evil, observations concerning the, ^{<10009>}**Genesis 2:9**.

Tree of life, observations on the, ^{<10009>}**Genesis 2:9; 3:19**.

Trees, remarkable longevity of some species, ^{<23522>}**Isaiah 65:22**.

Extravagant notions of the Chinese respecting what they call the immortal tree, *ibid*. Trees in very ancient times frequently served for the temples of the gods, ^{<10707>}**Judges 3:7**.

Trefoil, this herb said to have been the means of fully convincing the learned Erasmus of the truth of the doctrine of the Trinity, ^{<21034>}**Ecclesiastes 3:14**.

Tremellius, author of a Latin version of the Hebrew Bible, with critical notes, General Preface, p. 6.

Trial by jury, one of the greatest ornaments of the British constitution,
^{<015736>}**Genesis 37:36**.

Trinity, doctrine of the, shown to be a doctrine of Scripture, ^{<010101>}**Genesis 1:1, 26;** ^{<018004>}**Deuteronomy 6:4;** ^{<23816>}**Isaiah 48:16**.

Troglodytes, who, ^{<23213>}**Isaiah 2:13 - 16**.

Troy, calamities of, described by Virgil under imagery similar to what Jeremiah employs in narrating the miseries of Jerusalem, ^{<25023>}**Lamentations 1:20**.

Trumpets, feast of, why so named, and when celebrated, ^{<02314>}**Exodus 23:14**.

Tryphon, human beings sacrificed to, in several cities of Egypt, according to Plutarch, ^{<012151>}**Exodus 12:51**, *in fine*.

Tsach, j x, a memorial symbol of the rabbins, Masoretic notes at the end of Leviticus . { ^{<0182734>}**Leviticus 27:34** }

Tsahar, rhx, rendered *window*, of very doubtful signification, ^{<010516>}**Genesis 6:16**.

Tsal, l x, literally importing to *overspread* or *overshadow*, how metaphorically applied, ^{<04449>}**Numbers 14:9**.

Tse, ax, import of this word among the Jews, when employed as a memorial symbol, Masoretic notes at the end of Genesis. { ^{<015105>}**Genesis 50:26** }

Tseba, abx, *host* or *army*, inquiry into the meaning of the original term, ^{<010101>}**Genesis 2:1**.

Tsebi, ybx, Dr. Shaw's opinion relative to the meaning of this Hebrew word, ^{<051215>}**Deuteronomy 12:15**.

Tsidekah or *Tsidekath*, **tqdx**, its derivation and import, ^{<03515>}**Leviticus 26:15**. A beautiful paronomasia on this word, ^{<23817>}**Isaiah 5:7**.

Tug, a species of cord among the Irish, how manufactured and for what purposes employed, ^{<071617>}**Judges 16:7**.

Tumeet, a species of food, how prepared, ^{<101728>}**2 Samuel 17:28**.

Tumuli or *barrows*, in England, what, ^{<101817>}**2 Samuel 18:17**. To make the tumulus still more elevated and conspicuous, a pillar or some other ornament was often erected upon it, ^{<2530>}**Isaiah 53:9**.

Turkish couch, description of a, ^{<21810>}**Song of Solomon 3:10**.

Tutelar deity, among heathen nations, every city said to have a, ^{<34028>}**Jeremiah 2:28**. The tutelary saints of the Romanists a copy of this pagan superstition, *ibid*.

Twilight, how caused, ^{<12310>}**2 Kings 20:20**, *in fine*; ^{<183812>}**Job 38:12**; ^{<20418>}**Proverbs 4:18**.

Tympanum, description of this musical instrument, ^{<101317>}**Genesis 31:27**.

Typhon, the evil demon worshipped among the Egyptians, ^{<041912>}**Numbers 19:2**. Formerly customary to sacrifice red bulls to appease this divinity, *ibid*.

Tyre, some account of this celebrated city of antiquity, and its great vicissitudes of fortune, ^{<161929>}**Joshua 19:29**; ^{<33301>}**Ezekiel 26:1 - 27:36**; ^{<23201>}**Isaiah 23:1**. Why called the daughter of Tarshish, ^{<23210>}**Isaiah 23:10**.

U

Ugab, *bgw* [], rendered *organ*, what it imports, ^{<101021>}**Genesis 4:21**; ^{<182112>}**Job 21:12**; **30:31**.

Ulai, the same with the Eulaeus, a river which divided Shushan or Susiana, from Elymais, ^{<27812>}**Daniel 8:2**.

Ulaloo or *Ullaloo*, the funeral song of the Irish, ^{<25316>}**Isaiah 52:5**.

Umbilical cord, the medium by which the fetus receives its nourishment while in the womb of its mother, ^{<31838>}**Proverbs 3:8**; ^{<23712>}**Song of Solomon 7:2**; ^{<51614>}**Ezekiel 16:4**.

Ungodly, definition of this word, ^{<150101>}**Psalms 1:1**. In what it differs in import from *sinner* and *scornful*, *ibid*.

Unicorn, what animal probably intended by the Hebrew word so translated, ^{<04322>}**Numbers 33:22**; ^{<16317>}**Deuteronomy 33:17**; ^{<18309>}**Job 39:9**. The animal like a horse, with one long rich curled horn growing out of his

forehead, commonly called the *unicorn*, shown to be wholly fabulous,
^{<1830>}**Job 39:9**. Very curious passage in an old Psalter respecting this animal,
^{<1922>}**Psalms 22:21**.

Uniformity of worship, absolute necessity of, under the Mosaic economy,
^{<1512>}**Deuteronomy 12:14**. Why not so necessary under the Christian
dispensation, *ibid*.

Uninterrupted succession, boasted of in the Romish Church, a mere
fable, ^{<1342>}**Ezekiel 34:23, 24**.

Universe, thoughts on the vast immensity of the, ^{<1082>}**1 Kings 8:27**;
^{<1096>}**Amos 9:6**.

Upper garments, customary in the East to pull off the, in times of deep
mourning, ^{<1235>}**Exodus 33:5**.

Ur, account of this very ancient city of Chaldea, ^{<1113>}**Genesis 11:31**. Its
primitive inhabitants generally supposed to have been *ignicolists*, *ibid*.

Urim and Thummim, various conjectures concerning ^{<1280>}**Exodus 28:30**.
Inquiry into the mode of consultation by, *ibid*.; ^{<1174>}**Joshua 7:14**; ^{<1216>}**1
Samuel 28:6**.

Urnae Lachrymales, see *Lachrymatories*.

Urns containing the ashes and half - calcined bones of the dead, of
frequent occurrence in barrows or tumuli in this country, ^{<1414>}**2 Chronicles
16:14**, *in fine*; ^{<1342>}**Jeremiah 34:2**.

Usury, observations concerning, ^{<1225>}**Exodus 22:25**; ^{<1915>}**Psalms 15:5**. The
Jews remarkable for usury and usurious contracts, *ibid*.

Uxor, why a married woman was so called among the Romans, ^{<2185>}**Song
of Solomon 5:5**.

Uz, the country of Job, where probably situated, Preface to the book of
Job, and ^{<1801>}**Job 1:1**.

V

Valerianus, how this Roman emperor was treated by Sapor, king of
Persia, ^{<2512>}**Isaiah 51:23**.

Vallancy, (General) his ingenious hypothesis that the twelve patriarchs are resembled to the twelve signs of the zodiac, ^{<01483>}**Genesis 49:33**, *in fine*. The asterism belonging to each patriarch, *ibid*.

Valley of vision, what meant by this expression, ^{<2321>}**Isaiah 22:1**, *in principio*.

Van of the ancients, what, ^{<23128>}**Isaiah 30:28**.

Vasco de Gama, a celebrated Portuguese navigator, who recovered the passage round the Cape of Good Hope after it had been intermitted and lost for many centuries, ^{<23113>}**Isaiah 2:13 - 16**.

Vates and *poeta*, synonymous terms among the Romans, ^{<01317>}**Genesis 20:7**.

Veeheyeh, hyhaw, import of this memorial symbol of the rabbins, Masoretic notes, end of Leviticus . { ^{<032734>}**Leviticus 27:34** }

Vegetable creation, astonishing power with which God has endued its different species to multiply themselves, instanced in the elm, ^{<010112>}**Genesis 1:12**.

Veil of the Eastern women, description of the, ^{<23401>}**Song of Solomon 4:1**.

Veil of the tabernacle, description of the, ^{<02261>}**Exodus 26:31**. Its great costliness, *ibid*.

Veil on the face of Moses, its typical import, ^{<02342>}**Exodus 34:32**.

Veil to shade the court, of what form, ^{<23402>}**Isaiah 40:22**.

Vein of lives, a phrase probably alluding to the great aorta in the human system, ^{<19810>}**Psalms 36:9**.

Velo hethmahmaheti, ythmhmth al w, inquiry into this expression of the Psalmist. ^{<19391>}**Psalms 119:60**.

Vena cava, the fountain of Scripture, why so named, ^{<21126>}**Ecclesiastes 12:6**.

Venema, (Herman) author of a commentary on the Psalms and Malachi, General Preface, p. 10.

Venite, exultemus Domino, a Psalm long used in the Christian Church towards the commencement of public service, ^{<1980>}**Psalm 95:1**, *in principio*. Parts of which it is composed, according to Houbigant and others, *ibid*.

Ventriloquism of the ancients, as described by Psellus, ^{<2340>}**Isaiah 24:4**.

Venus, formerly customary for women to appear in armour in their worship of this idol, ^{<16215>}**Deuteronomy 22:5**. Prostitutes publicly kept in the temple of Venus Melytta, whose gains were applied to the support of her abominable worship, ^{<16218>}**Deuteronomy 23:18**; ^{<12173>}**2 Kings 17:30**. Conjecture respecting the origin of the name of this idol, ^{<12173>}**2 Kings 17:30**.

Venus, revolutions as measured by the equinoxes and fixed stars, mean distance from the sun, perigeal and apogeal distances, diameter, relative volume, time of rotation, mass, and mean hourly orbital motion, of this primary planet, ^{<01010>}**Genesis 1:1**.

Vermilion, whence produced, according to Pliny, ^{<20118>}**Isaiah 1:18**.

Vespasian, description of the coin struck by this emperor at the capture of Jerusalem, ^{<21026>}**Isaiah 3:26**; ^{<25101>}**Lamentations 1:1**.

Vestry, the places where the sacerdotal robes and pontifical ornaments are kept, whence the word is derived, ^{<12102>}**2 Kings 10:22**.

Vesuvius, some account of the eruption of, in A.D. 79, ^{<01506>}**Genesis 50:26**, *in fine*.

Vetaron, [^]rtw, import of this Jewish memorial symbol, Masoretic notes at the end of Joshua. { ^{<16243>}**Joshua 24:33** }

Vicarious sacrifices, after the similitude of the Jewish scapegoat, have been common among most ancient nations, ^{<01610>}**Leviticus 16:10**.

Victim of the heathens being brought without reluctance to the altar considered by them a good omen, and *vice versa*, ^{<23017>}**Isaiah 60:7**.

Victimae optimae or *chief sacrifice*, what the pagans so considered, according to Pliny, ^{<01012>}**Leviticus 1:2**.

Victor of Antioch, a commentator on St. Mark's Gospel, General Preface, p. 4.

Vile person, definition of the Hebrew word thus rendered, <3316> **Isaiah 32:5**.

Vine, when probably first cultivated, <01021> **Genesis 9:21**. Mode adopted in its cultivation, <1808> **Psalms 80:8**, &c. The vine formerly cultivated in Egypt for the sake of eating the grapes, not for wine, <2382> **Isaiah 5:2**. The leaves of this tree often used by the Egyptians for wrapping up their mincemeat, <19787> **Psalms 78:47**. This tree very frequently used in a metaphorical sense in Scripture, <1808> **Psalms 80:8**.

Vines, large trunks of the, in Persia, <2382> **Isaiah 5:2**.

Vineyards of Tripoli, principally enclosed, according to Raolf, with hedges of the rhamnus, paliurus, oxyacantha, &c., <23704> **Isaiah 27:4**.

Vineyard tower of the ancients, what, <2382> **Isaiah 5:2**.

Vintage at Aleppo, its time and duration, <30913> **Amos 9:13**.

Virgil's description of Neptune appeasing the storm raised by Juno for the destruction of the fleet of Aeneas, <19291> **Psalms 29:11**, *in fine*.

Virgin, see *Almah*.

Virtue, whence this word is derived, <21214> **Proverbs 12:4**.

Vision, Mr. Mason Good's remarks on the, related by Eliphaz the Temanite, <18043> **Job 4:13**. Mr. Hervey's striking and natural illustration, *ibid*.

Vision, manner of, described, <21128> **Ecclesiastes 12:3**.

Vitringa, (**Campegius**) author of a comment on Isaiah, General Preface, p. 10.

Vitruvius's directions relative to felling of trees, <11076> **1 Kings 5:6**.

Vitzliputzli, the supreme deity of the Mexicans, how represented, <12540> **Exodus 25:40**, *in fine*.

Voice of the Lord, thunder frequently called by this name in Scripture, <11028> **Exodus 9:28**; <18301> **Job 39:1**; <19303> **Psalms 29:3**, &c.

Volcatius, the poet, according to Pliny, had six fingers on each hand, <10212> **2 Samuel 21:20**.

Voltaire, examination of a passage of Scripture grossly misrepresented by this philosopher, ^{<25919>}**Ezekiel 39:19**.

Volumen, volume, why the Romans gave this appellation to a book, ^{<26109>}**Ezekiel 3:9**.

Volume, magnitudes, or *bulks*, of the sun, moon, and planets, compared with that of the earth, ^{<010101>}**Genesis 1:1**.

Vow, Ainsworth's definition of a, ^{<082702>}**Leviticus 27:2**. Enumeration of the different kinds of vow, ^{<040102>}**Numbers 30:2**. Mr. Hales' observations on the vow of Jephthah, ^{<071140>}**Judges 11:40**, *in fine*. Saying of Philo relative to *rash vows*, ^{<040103>}**Numbers 30:3**.

Vulcan, a heathen deity, probably derived his name from Tubal - cain, the son of Lamech, ^{<010402>}**Genesis 4:22**.

Vulgate, or *Latin Version of the Scriptures* by Jerome, some account of the, General Preface, p. 22. See also ^{<26624>}**Isaiah 66:24**, *in fine*. High veneration entertained by the Romanists for the Vulgate version of the Scriptures, ^{<26624>}**Isaiah 66:24**, *in fine*.

W

Wain, an instrument employed in threshing, ^{<23827>}**Isaiah 28:27, 28**. In what it differed from the drag, *ibid*.

Wall said to have fallen upon twenty - seven thousand Syrians, Dr. Kennicott's remarks concerning the, ^{<112943>}**1 Kings 20:43**, *in fine*.

Walls of ancient cities in the East built of unbaked bricks, ^{<261311>}**Ezekiel 13:11**; ^{<330710>}**Micah 7:10**.

Walls of the houses and gardens of Damascus, as described by Maundrell, ^{<231319>}**Isaiah 13:19**.

Walls of the tombs of the kings and nobles of Egypt covered with figures of the ancient objects of idolatry, ^{<261810>}**Ezekiel 8:10**.

War, manner of the proclamation of, among the ancients ^{<121217>}**2 Kings 12:17**.

Warburton's judicious remarks on Solomon's multiplying horses, ^{<140117>}**2 Chronicles 1:17**, *in fine*.

Wardrobes of the Asiatics, account of the, ^{<23107>}**Isaiah 3:7**. Isaiah's inventory of the wardrobe of a Hebrew lady, as explained by Shroeder, ^{<23016>}**Isaiah 3:16**.

Warfare, character of, in ancient times, ^{<19070>}**Psalm 137:9**.

War song, Dr. Kennicott's remarks on a very ancient one of the Hebrews, ^{<02117>}**Numbers 21:17, 18, 35**, *et in fine*.

Washing the hands in token of innocence, an ancient rite among the Hebrews, Greeks, and Romans, ^{<18093>}**Job 9:30**; ^{<19216>}**Psalm 26:6**.

Watch, why a division in the seasons of darkness was so called, ^{<02124>}**Exodus 14:24**. Into how many watches the night was divided, *ibid*.

Watches in the East, how performed, ^{<23126>}**Isaiah 12:6**.

Watchmen in the temple, on constant duty, ^{<26326>}**Isaiah 62:6**.

Water, constituent parts of, ^{<01071>}**Genesis 7:11**; ^{<18836>}**Job 38:26**; ^{<24103>}**Jeremiah 10:13**. Decomposed by the galvanic fluid, ^{<01080>}**Genesis 8:1**; ^{<24103>}**Jeremiah 10:13**. Expansive power of water in freezing, ^{<18370>}**Job 37:10**.

Water, pouring out of, in the way of libation, a religious ordinance among the Hebrews and other nations, ^{<03006>}**1 Samuel 7:6**. Deep penitential sorrow often represented under the notion of pouring out water, *ibid*.

Water, trial by, a species of ordeal among the Hindoos, and the Bithynians and Sardinians, ^{<04053>}**Numbers 5:31**, *in fine*.

Watering the ground with the foot, what intended by this phrase, ^{<05110>}**Deuteronomy 11:10**; ^{<19018>}**Psalm 1:3**.

Waters of jealousy, rabbinical comment on the, ^{<04051>}**Numbers 5:31**, *in fine*.

Water - mills, not invented till a little before the time of Augustus, ^{<23470>}**Isaiah 47:2**.

Water - spouts, description of, ^{<19107>}**Psalm 42:7**. Frequent on the coast of Syria, *ibid*.

Watling - street, some account of, ^{<18231>}**Job 23:11**.

Wealth, instances of astonishing, possessed by some of the ancients,
^{<1789>}**Esther 3:9**.

Wean, whence this word is derived, ^{<01208>}**Genesis 21:8**. Time for weaning children as fixed by the Koran, *ibid*.

Weights, anciently made of stone, ^{<16253>}**Deuteronomy 25:13**. The standards of the Jewish weights and measures kept in the sanctuary, ^{<13239>}**1 Chronicles 23:29**.

Wells, scarce in every part of the East, ^{<07651>}**Judges 5:11**; ^{<18118>}**Job 11:18**. Esteemed a great virtue in the East to furnish thirsty travellers with water, ^{<18227>}**Job 22:7**.

Wells, (Dr. Eduard) publisher of a New Testament in Greek and English, with notes, General Preface, p. 7.

Wench, various opinions concerning the derivation of this word, ^{<10177>}**2 Samuel 17:17**.

Wesley, (Revelation John) author of Notes on the Old and New Testament, General Preface, p. 8.

Wesley, (Mrs.) mother of the late celebrated John and Charles Wesley, her character, ^{<18129>}**Proverbs 31:29**.

Wetstein, (J. James) a celebrated critic on the New Testament, General Preface, p. 7.

Wheel broken at the cistern, what meant by this phrase, ^{<21216>}**Ecclesiastes 12:6**.

Wheels of Ezekiel, observations upon this very remarkable vision, ^{<10115>}**Ezekiel 1:15 - 21; 10:20**, *in fine*.

Wheel carriages in use from very remote antiquity, ^{<014521>}**Genesis 45:21; 46:29**.

Whirlwind, **hpws** *suphah*, and **hr[s]** *searah*, indifferently thus rendered, in what they may possibly differ in import. ^{<18379>}**Job 37:9; 38:1**; ^{<19509>}**Psalms 58:9**; ^{<10127>}**Proverbs 1:27**.

Whispering or *chirping out of the dust*, import of this phrase, ^{<23304>}**Isaiah 29:4**.

Whit or *wid*, derivation and import of this old English word, ^{<00818>}**1 Samuel 3:18**.

Whitby, (Dr.) a very able commentator on the New Testament, General Preface, p. 8.

White asses or *ass colts*, riding upon, anciently the privilege of persons of high rank, ^{<01408>}**Genesis 49:8**.

Whoredom, the idolatries of the Jews very frequently so termed in the prophetic writings, ^{<13125>}**1 Chronicles 5:25**; ^{<261623>}**Ezekiel 16:23**.

Wild ass, natural history of the, ^{<18305>}**Job 39:5 - 8**.

Wild grapes, the Hebrew word so translated, in the opinion of Hasselquist, means the *solanum incanum* or *hoary nightshade*, known to the Arabs by the name of *aneb el dib*, ^{<2382>}**Isaiah 5:2**.

Will, observations on the freedom of the, ^{<39018>}**Psalms 110:3**; ^{<20110>}**Proverbs 1:10**.

Wind - mills an invention posterior to that of *water - mills* ^{<23472>}**Isaiah 47:2**.

Wine, anciently the expressed juice of the grape, without fermentation, ^{<0401>}**Genesis 40:11**. Method adopted by the inhabitants of the East in cooling their wines, ^{<22513>}**Proverbs 25:13**. How the ancients preserved their wine, ^{<2104>}**Song of Solomon 2:4**. The wines of Egypt, according to Hasselquist, not the produce of its own vineyards, ^{<2382>}**Isaiah 5:2**. Account of the *mixed wine* of the ancient Greeks and Romans, ^{<20122>}**Isaiah 1:22**. Observations on the mode of the treatment of wines, ^{<23216>}**Isaiah 25:6**.

Wine - presses in Persia, how formed, according to Chardin, ^{<2382>}**Isaiah 5:2**.

Wing, an emblem of protection, ^{<882>}**Ruth 3:9**.

Winged cymbal, the same with the Egyptian sistrum, according to Bochart, ^{<231801>}**Isaiah 18:1**.

Winnowing of grain, how formerly effected, ^{<882>}**Ruth 3:2**; ^{<39004>}**Psalms 1:4**. Nearly the same with that practised in various parts of England and Ireland before the invention of the winnowing machine, *ibid*.

Wisdom of Solomon, the sacred historian's resemblance of the extraordinary greatness of the, to the *sand on the seashore*, very beautifully illustrated by Lord Bacon, ^{<1049>}**1 Kings 4:29**.

Witches, consideration of the question whether the persons thus denominated only *pretended* to have, or *actually possessed*, the power commonly attributed to them, ^{<02218>}**Exodus 22:18**.

Withresd, king of Kent, singular anecdote respecting, ^{<14021>}**2 Chronicles 2:11**.

Wives of the conquered king, the property of the conqueror, ^{<10162>}**2 Samuel 16:21**.

Wizard, derivation and import of this word, ^{<181981>}**Leviticus 19:31**; ^{<61811>}**Deuteronomy 18:11**. Wizard usually considered the masculine of *witch*, *ibid*.

Wolf, remarkable for its fierceness and quick sight, ^{<5008>}**Habakkuk 1:8**. Why the tribe of Benjamin was resembled to this animal, ^{<014927>}**Genesis 49:27**.

Wolf grapes, the same with the *solanum incanum* or *hoary nightshade*, ^{<2382>}**Isaiah 5:2**.

Woman, inquiry into the derivation of the term, ^{<00023>}**Genesis 2:23**. To be slain by a woman considered by the ancients a mark of great disgrace, ^{<00054>}**Judges 9:54**.

Women employed in Eastern countries in grinding the corn, ^{<02105>}**Exodus 11:5**; ^{<23470>}**Isaiah 47:2**. Women, among the ancients, generally kept house of entertainment, or in other words, were tavern - keepers, ^{<18101>}**Joshua 2:1**. Several quotations from ancient writers in attestation of this circumstance, *ibid*. Women formerly employed in the tabernacle service, ^{<02308>}**Exodus 38:8**; ^{<00022>}**1 Samuel 2:22**. The anointing and celebrating of great events formerly performed by women, ^{<23409>}**Isaiah 40:9**.

Word, citations from the Targums in which *armym meimra* or *word*, is evidently used personally, ^{<011501>}**Genesis 15:1; 26:5; 31:13**; ^{<000412>}**Exodus 4:12**; ^{<00019>}**Judges 1:19**; ^{<13622>}**1 Chronicles 5:22; 7:21; 9:20; 16:2; 21:13, 15**; ^{<14001>}**2 Chronicles 2:1; 14:11; 15:2; 17:3; 20:17, 20, 29, 37; 21:14**;

25:7, ^{<140516>}**2 Chronicles 26:16; 28:3; 32:8, 16, 21, 31; 33:13, 17, 18; 36:23**; ^{<184210>}**Job 42:10**; ^{<192304>}**Psalm 23:4; 55:16; 68:16**; ^{<234522>}**Isaiah 45:22.**

World, this word sometimes used for land or country, ^{<231311>}**Isaiah 13:11; 24:14.**

Worlds, thoughts respecting the plurality of, ^{<151014>}**Deuteronomy 10:14**; ^{<110827>}**1 Kings 8:27.**

Wormwood, figurative import of this word in Scripture, ^{<152918>}**Deuteronomy 29:18**; ^{<230815>}**Lamentations 3:15.** A man grievously afflicted termed by an Arabic poet *a pounder of wormwood*, *ibid.*

Wotteth, its derivation and import, ^{<013308>}**Genesis 39:8.**

Writing on the Egyptian papyrus, mode of, in ancient times, ^{<040901>}**Numbers 9:1.** Transpositions, errors of very easy occurrence, *ibid.* Account of the different modes of writing in the time of Job, ^{<181923>}**Job 19:23.**

X

Xerxes, immense wealth of this Persian monarch, ^{<271103>}**Daniel 11:3.** His prodigious armament against Greece, *ibid.*

Xylophoria, a Jewish feast, for what purpose instituted, ^{<122314>}**Exodus 23:14**; ^{<161034>}**Nehemiah 10:34.**

Y

Yad, **dy**, a Jewish memorial symbol, Masoretic notes at the end of Joshua. { ^{<062433>}**Joshua 24:33** }

Yagid, **dygy**, a Jewish memorial symbol, Masoretic notes at the end of Deuteronomy. { ^{<153412>}**Deuteronomy 34:12** }

Yam, **μy**, rendered sea, its general import, ^{<083016>}**Numbers 34:6**; ^{<153323>}**Deuteronomy 33:23**; ^{<101014>}**Joshua 1:4.** Generally rendered in the Septuagint by **θαλασσα**, ^{<083016>}**Numbers 34:6.**

Year, length of a *tropical* or *natural*, according to the computation of modern astronomers, ^{<010114>}**Genesis 1:14.**

Year of release, institution of the, ^{<05150>}**Deuteronomy 15:1**. The whole book of Deuteronomy appointed to be read at this time, ^{<05310>}**Deuteronomy 31:10, 11**. This precept appears to have been very little attended to by the Jews, *ibid*.

Yechaveh, **hwj y** and *vehegeh*, **hgHy**, import of these Jewish memorial symbols, Masoretic notes at the end of Exodus and Leviticus .
{^{<02734>}**Leviticus 27:34**}

Yenachilam, **ul yj ny**, import of this Jewish memorial symbol, Masoretic notes at the end of Deuteronomy. {^{<05342>}**Deuteronomy 34:12**}

Yideonim, **μyn[dy**, why witches were so denominated by the ancients, ^{<03931>}**Leviticus 19:31**; ^{<05181>}**Deuteronomy 18:11**.

Yisadecha, **Ēd[sy**, import of this memorial symbol of the rabbins, Masoretic notes at the end of Exodus. {^{<02408>}**Exodus 40:38**}

Yobelim, **μyl bwy**, improperly rendered *rams' horns*, ^{<03804>}**Joshua 6:4**.

Youth of both sexes in Eastern countries marriageable at a very early age, ^{<02142>}**2 Kings 16:2**.

Z

Zabii, singular instance of superstition among the, ^{<02319>}**Exodus 23:19**.

Zahab, **bhz**, its derivation and import, ^{<03817>}**Job 28:17**.

Zalmonah, the thirty - fourth station of the Israelites in the wilderness, where probably situated, and why so named, ^{<04341>}**Numbers 33:41**.

Zamarenians, from whom probably descended, ^{<01252>}**Genesis 25:2**.

Zamzumim, some account of this ancient people, ^{<05122>}**Deuteronomy 2:20**.

Zaphnath - paaneah, import of this word very uncertain, ^{<04145>}**Genesis 41:45**. Probably an Egyptian epithet, *ibid*.

Zarah, import of the name, ^{<01330>}**Genesis 38:30**.

Zarephath, the same with Sarepta of the Sidonians, ^{<01179>}**1 Kings 17:9**.

Zebulun, why so named, ^{<01310>}**Genesis 30:20**.

Zechariah, some account of this prophet, Introduction to Zechariah.

{ <3801> **Zechariah 1:1** }

Zeeb, a prince of the Midianites, import of his name, <10725> **Judges 7:25**.

Zeh, **hz**, import of this word among the Jews, when used as a memorial symbol, Masoretic notes at the end of Genesis. { <01505> **Genesis 50:26** }

Zelgaphoth, a pestilential east wind, suddenly killing those who are exposed to it, <11243> **1 Kings 20:43**, *in fine*. Highly probable that a wind of this description, and not a *wall*, as stated in our translation, occasioned the death of the twenty - seven thousand Syrians in the time of Ben - hadad, *ibid*.

Zelophehad's daughters, peculiar case of, <04270> **Numbers 27:1**. Solemn trifling of some commentators relative to the mysterious imports of their names, <04337> **Numbers 33:7**.

Zeradusht, **Zerdust**, or *Zeratusht*, see *Zoroaster*.

Zidon, where situated, <3278> **Ezekiel 27:8**.

Zif, a Hebrew month answering to a part of our April and May, <11058> **1 Kings 6:38**. This name supposed to have been borrowed from the Chaldeans, and to be an evidence that the books of Kings were written after the Babylonish captivity, <11060> **1 Kings 6:1**.

Zikenim, **μynqz**, a degree of civil distinction among the Hebrews, <02310> **Joshua 23:2**.

Zimerah, **hrmz**, probably a kind of musical instrument, <198102> **Psalms 81:2**.

Zin, **wilderness of**, the thirty - second station of the Israelites in the wilderness, some account of, <04336> **Numbers 33:36**.

Zion, capture of this very celebrated fortress of the Jebusites by David, <10187> **2 Samuel 5:7**. Dr. Kennicott's translation of the Hebrew text which contains the account, *ibid*.

Ziph, where situated, <19540> **Psalms 54:1**, *in principio*.

Zoan, the same with *Tanis*, <37014> **Ezekiel 30:14**.

Zodiac, signs of the, known in Egypt and Chaldea in the time of Joseph, ^{<01483>}**Genesis 49:33**, *in fine*. Very elegant allusion in the book of Psalms to the twelve signs of the zodiac, ^{<19651>}**Psalm 65:11**.

Zohair, an eminent Arabic poet, ^{<19601>}**Psalm 60:1**, *in principio*.

Zonah, **hnwz**, commonly rendered *harlot*, what it properly imports, ^{<013815>}**Genesis 38:15, 21**. Distinction between **hnwz** zonah and **hvdq**, *kedeshah*, both indifferently rendered *harlot* in our versions, ^{<013821>}**Genesis 38:21**.

Zophar the Naamathite, who, ^{<18021>}**Job 2:11**.

Zoroaster or *Zeradusht*, traditions concerning, ^{<01182>}**Exodus 3:2**. Character of the institutes attributed to him, ^{<05342>}**Deuteronomy 34:12**, *in fine*. In what sense we are to understand the tradition that the works of Zoroaster, which are in prose, contain *two millions* of verses, Introduction to Ezra. { ^{<15001>}**Ezra 1:1** } Zoroaster supposed by some to be a confused picture of the prophet Daniel, Introduction to Daniel. { ^{<27001>}**Daniel 1:1** }

Zuleekha, the name of Potiphar's wife, according to the Asiatics, ^{<013906>}**Genesis 39:6**. Remarkable anecdote concerning this woman, as related in the Koran, *ibid*.

Zumeet, a kind of food, how prepared, ^{<101728>}**2 Samuel 17:28**.

Zuzim, a people of antiquity, possibly the same with the Zamsummim, ^{<011406>}**Genesis 14:5**; ^{<010321>}**Deuteronomy 3:20**.

SOME OBSERVATIONS ON THE NATURE AND IMPORTANCE OF BAPTISM.

ON the subject of baptism, several observations have been made in the course of the preceding notes; and its great importance to the Christian religion carefully noted. Dr. Lightfoot has spoken well on the subject; and I have reserved his observations for this place, and earnestly recommend them to the notice of every unprejudiced reader. On the *mode* of administering baptism, there need be no dispute among Christians: both *dipping* and *sprinkling* are legitimate forms; and either may be used, as the consciences or religious prejudices of the parties may direct; but the *thing* itself, and its great reference, are of the utmost importance. Baptism is a standing proof of the Divine authenticity of the Christian religion, and, as Dr. Lightfoot well argues, a seal of the truth of the doctrine of justification by faith, through the blood of the covenant.

“It is no unfit or unprofitable question,” he observes, “whence it came to pass, that there was so great a conflux of men to John the Baptist, and so ready a reception of his baptism.

“I. The reason is, because the manifestation of the Messiah was then expected, the weeks of *Daniel* being now spent to the last four years; and therefore the people were stirred up to prepare for his appearing.

“II. Another reason of it was this. The institution of *baptism*, for an evangelical sacrament, was first in the hand of the Baptist; who, *the word of the Lord coming to him*, (<BIB> **Luke 3:11**,) went forth, backed with the same authority as the chiefest prophets had in time past. But yet the first use of baptism was not exhibited at that time. For baptism, very many *centuries* back, had been both known and received in most frequent use among the *Jews*; and for the very same *end* as it now obtains among *Christians*, namely, that by it proselytes might be admitted into the Church: and hence it was called **trwn tlykc** *baptism, for proselytism*; and was distinct from **trn tlykc** *baptism or washing from uncleanness*. See the Babylonian Talmud in *Jevamoth*.

“All the *Jews* assert, as it were with one mouth, that all the nation of *Israel* were brought into the covenant, among other things, by baptism. *Israel* (saith Maimonides, the great interpreter of the *Jewish* law) *was admitted*

into the covenant by three things, namely, by circumcision, baptism, and sacrifice. Circumcision was in Egypt, as it is said, None uncircumcised shall eat of the passover. Baptism was in the wilderness, before the giving of the law, as it is said, Thou shalt sanctify them to - day and to - morrow, and let them wash their garments.

“III. They assert that an infinite number of proselytes, in the days of *David* and *Solomon*, were admitted by baptism. *The Sanhedrin received not proselytes in the days of David and Solomon: not in the days of David, lest they should betake themselves to proselytism out of a FEAR of the kingdom of Israel; not in the days of Solomon, lest they might do the same by reason of the GLORY of the kingdom. And yet abundance of proselytes were made in the days of David and Solomon before private men; and the great Sanhedrin was full of care about this business; for they would not cast them out of the Church, because they were baptized.* MAIMONIDES, *Issure Biah*, c. 13.

“IV. *Whensoever any heathen will betake himself and be joined to the covenant of Israel, and place himself under the wings of the Divine Majesty, and take the yoke of the law upon him, voluntary circumcision, baptism, and oblation are required; but if it be a woman, baptism and oblation. Ibid. That was a common axiom, I wkcyw I wmyc r [rn ^ya No man is a proselyte until he be circumcised and baptized.* JEVAMOTH, fol. 46.

“You see *baptism* inseparably joined to the circumcision of proselytes. There was indeed some little distance of time, for *they were not baptized till the pain of circumcision was healed, because water might be injurious to the wound*: but certainly baptism ever followed. We acknowledge, indeed, that circumcision was plainly of Divine institution; but by whom baptism, which was inseparable from it, was instituted, is doubtful. And yet, it is worthy of observation, our Saviour rejected *circumcision*, and retained the appendix, *baptism*; and when all the Gentiles were now to be introduced into the true religion, he preferred this proselytical introductory (pardon the expression) unto the sacrament of entrance into the Gospel. One might observe the same almost in the *eucharist*. The *lamb* in the passover was of *Divine institution*, and so indeed was the *bread*: but whence was the *wine*? But yet, rejecting the *lamb*, Christ instituted the sacrament in the *bread* and *wine*. Secondly, Observing from these things which have been spoken, how very known and frequent the use of *baptism*

was among the *Jews*, the reason appears very easy, why the Sanhedrin, by their messengers, inquired not of *John* concerning the reason of baptism, but concerning the authority of the baptizer; not what baptism meant, but whence he had a license so to baptize: ⁴⁴⁰¹²⁵**John 1:25**. Thirdly, Whence also the reason appears, why the New Testament does not prescribe, by some more accurate rule, who the persons are to be baptized.

“It appears clear enough, by what has been already said, in what sense this is to be taken in the New Testament, which we sometimes meet with, namely, that the master of the family was baptized with his whole family, ⁴⁴¹⁶¹⁵**Acts 16:15, 33**, &c. Nor is it of any strength what some contend for; ‘that it cannot be proved there were *infants* in those families;’ for the inquiry is not so proper, whether there were *infants* in those families, as it concluded truly and deservedly that, if there were, they had all been to be baptized. Nor do I believe this people that flocked to *John’s* baptism were so forgetful of the manner and custom of the nation that they brought not *their little children* also with them to be baptized.

“I. If you compare the washing of polluted persons prescribed by the law, with the baptism of proselytes, both that and this implies uncleanness, however something different; that implies *legal* uncleanness, this *heathen*, but both polluting. But a proselyte was baptized not only into the washing away of that Gentile pollution, nor only thereby to be transplanted into the religion of the *Jews*; but that, by the most accurate rite of translation that could possibly be, he might so pass into an *Israelite* that, being married to an *Israelite* woman, he might produce a free and legitimate seed, and an undefiled offspring. Hence servants that were taken into a family were baptized, and servants also that were to be made free: not so much because they were defiled with heathen uncleanness, as that by that rite **l arcyk rkr l kl** *becoming Israelites in all respects*, they might be more fit to match with *Israelites*, and their children be accounted as *Israelites*. And hence the sons of proselytes, in following generations, were circumcised indeed, but not baptized. They were circumcised, that they might take upon themselves the obligations of the law, but they needed not baptism, because they were already *Israelites*.

“II. The baptism of proselytes was the bringing over of Gentiles into the *Jewish* religion; the baptism of *John* was the bringing over of *Jews* into another religion: and hence it is the more to be wondered at that the people so readily flocked to him, when he introduced a baptism so different from

the known proselytical baptism. The reason of which is to be fetched from hence, that at the coming of the *Messias*, they thought, not without cause, that the state of things was plainly to be changed; and that from the oracles of the prophets, who with one mouth described the times of the *Messias* for a new world.

“III. The baptism of proselytes was an obligation to perform the law; that of John was an obligation to repentance: for although proselytical baptism admitted of some ends, and circumcision of others, yet a traditional and erroneous doctrine at that time had joined this to both, that the proselyte covenanted in both, and obliged himself to perform the law; to which that of the apostle relates, ~~<4013>~~ **Galatians 5:3**, *I testify again to every man that is circumcised, that he is a debtor to do the whole law*. But the baptism of John was a *baptism of repentance*, ~~<4104>~~ **Mark 1:4**, which being undertaken, they who were baptized professed to renounce their own legal righteousness, and, on the contrary, acknowledged themselves to be obliged to repentance and faith in the *Messias* to come.

“IV. That the baptism of John was by plunging the body, (after the same manner as the washing unclean persons and the baptism of proselytes was,) seems to appear from those things which are related of him; namely, that he *baptized in Jordan*, that he baptized in *Enon, because there was much water there*; and that Christ being baptized *came up out of the water*: to which that seems to be parallel, ~~<4038>~~ **Acts 8:38**, *Philip and the eunuch went down into the water, &c.* Some complain that this rite is not retained in the Christian Church, as though it something derogated from the truth of baptism, or as though it were to be called an innovation, when the sprinkling of water is used instead of plunging.

“1. That the notion of washing in *John's* baptism differs from ours, in that he baptized none who were not brought over from one religion, and that an irreligious one too, into another, and that a true one. But there is no place for this among us, who are born *Christians*; the condition therefore being varied, the rite is not only lawfully but deservedly varied also. Our baptism argues defilement indeed, and uncleanness; and demonstrates this doctrinally, that we being polluted, have need of washing; but this is to be understood of our natural and sinful stain, to be washed away by the blood of Christ and the grace of God: with which stain indeed they were defiled who were baptized by John. But to denote this washing by a sacramental

sign, the sprinkling of water is as sufficient as the dipping into water, when in truth this argues washing and purification, as well as that.

“2. Since dipping was a rite used *only* in the *Jewish* nation, and *proper to it*, it were something hard if all nations should be subjected under it; but especially when it is neither necessary to be esteemed of the essence of baptism, and is moreover so harsh and dangerous that, in regard of these things, it scarcely gave place to circumcision. We read that some, leavened with Judaism to the highest degree, yet wished that dipping in purification might be taken away; because it was accompanied with so much severity. *In the days of R. Joshua ben Levi, some endeavoured to abolish this dipping, for the sake of the women of Galilee; because, by reason of the cold, they became barren.* Surely it is hard to lay this yoke upon all nations which seemed too rough for the *Jews* themselves, and not to be borne by them, men too much given to such kind of severer rites. And if it be demanded of them who went about to take away that dipping, Would you have no purification at all by water? It is probable that they would have allowed of the sprinkling of water, which is less harsh, and not less agreeable to the thing itself.

“3. The following ages, with good reason, and by Divine precept, administered a baptism differing in a greater matter from the baptism of *John*; and therefore it was less to differ in a less matter. The application of water was necessarily of the essence of baptism; but the application of it in this or that manner speaks but a circumstance: the adding also of the word was of the nature of a sacrament; but the changing of the word into this or that form, would you not call this a circumstance also? And yet we read the form of baptism so changed that you may observe it to be threefold in the history of the New Testament.

“Farther, in reference to the *form* of *John*'s baptism, which thing we have proposed to consider in the second place, it is not at all to be doubted that he baptized *in the name of the Messiah now ready to come*; that they might be the readier to receive the *Messias*, when he should manifest himself. The apostles, baptizing the Jews, baptized them *in the name of Jesus*, (because *Jesus of Nazareth* had now been revealed for the *Messias*,) and that they did, when it had been before commanded them by Christ, *Baptize all nations, in the name of the Father, of the Son, and of the Holy Ghost*. So you must understand that which is spoken, ~~4:23~~ **John 3:23**, ~~4:2~~ **John 4:2**, concerning the disciples of Christ baptizing; namely, that they baptized in

the name of Jesus, that thence it might be known that *Jesus of Nazareth* was the *Messias*, in the name of whom, suddenly to come, John had baptized. That of St. Peter is plain, ^{<4028>}**Acts 2:38**, *Be baptized every one of you in the name of Jesus Christ*: and that, ^{<40816>}**Acts 8:16**, *They were baptized in the name of Jesus*.

“But the apostles baptized the *Gentiles* according to the precept of our Lord, *in the name of the Father, and of the Son, and of the Holy Ghost*, ^{<40819>}**Matthew 28:19**. For since it was very much controverted among the *Jews* about the true *Messias*, it was not without cause, yea, nor without necessity, that they baptized in the name of *Jesus*, that by that seal might be confirmed this most principal truth in the Gospel, and that those that were baptized might profess it - that *Jesus of Nazareth* was the true *Messias*. But among the *Gentiles* the controversy was not concerning the true *Messias*, but concerning the *true God*. Among *them*, therefore, it was needful that baptism should be conferred in the name of the true God, *Father, Son, and Holy Spirit*.

“We suppose therefore, that *men, women, and children* came to *John’s* baptism, according to the manner of the nation in the reception of proselytes; namely, that they standing in *Jordan* were taught by *John* that they were baptized into the name of the *Messias*, who was now immediately to come, and into the profession of the doctrine of the Gospel concerning faith and repentance; that **THEY** *plunged themselves* into the river, and so came out. And that which is said of them, that they were baptized by him, *confessing their sins*, is to be understood according to the tenor of the *Baptist’s* preaching; not that they did this man by man, or by some particular confession made to *John*, or by *openly declaring* some particular sins; but, when the doctrine of *John* exhorted them to repentance and faith in the *Messias*, they renounced and disowned the doctrine and opinion of *justification by their own works*, wherewith they had been beforetime leavened, and acknowledged and confessed themselves sinners.”

It is worthy of remark, that neither priest nor Levite dipped the persons who were baptized: the persons stood in the water; three persons ordinarily stood to instruct them and witness the fact; when the instruction was ended, the person himself who was to be baptized put himself under the water, and then came out. In the case of a *woman*, the disciples of the wise men turned their backs while she plunged herself and came out of the

water; for I suppose the whole Jewish practice will not afford a single instance, where a priest or any other man put the woman under the water when she was baptized. From this we learn, that the act of baptism was performed by the person *himself*; but the instruction relative to its *end, obligation, &c.*, came from another.

“They baptized also, YOUNG CHILDREN, (for the most part with their parents.) *They baptize a little proselyte according to the judgment of the sanhedrin*; that is, as the gloss renders it, *If he be deprived of his father, and his mother brings him to be made a proselyte, they baptize him (because none becomes a proselyte without circumcision and baptism) according to the judgment, or rite, of the sanhedrin: that is, that three men be present at the baptism, who are now instead of a father to him. And the Gemara, a little after, says, If with a proselyte, his sons and his daughters are made proselytes also, that which is done by their father redounds to their good.*

“R. Joseph saith, *When they grow into years, they may retract*: where the gloss writes thus, *This is to be understood of LITTLE CHILDREN, who are made proselytes together with their father.* BAB. CHERUB. fol. 11.

“*A heathen woman, if she is made a proselytess when she is now big with child, the child needs not baptism; for the baptism of his mother serves him for baptism.* Otherwise he were to be baptized. JEVAM. fol. 78.

“*If an Israelite take a Gentile CHILD, or find a Gentile INFANT, and baptize him in the name of a proselyte, behold he is a proselyte.* MAIM. in Avadim, c. 8.

“We cannot pass over that which is indeed worthy to be remembered. *Any one’s servant is to be circumcised, though he be unwilling; but any one’s son is not to be circumcised, if he be unwilling.* R. Hezekiah saith, *Behold a man finds an infant cast out, and he baptizeth him in the name of a servant: in the name of a freeman, do you also circumcise him in the name of a freeman.* HIEROS. JEVAM. fol. 8.

“Our Lord says to his disciples, ⁴¹²⁸¹⁹ **Matthew 28:19**, *Go therefore and teach all nations, baptizing them, &c. μαθητευσατε* - that is, *Make disciples*: - bring them in by baptism, that they may be taught. They are very much out who, from these words, cry down *infant baptism*; and assert that it is necessary for those that are to be baptized to be *taught before they are baptized*. 1. Observe the words here: **μαθητευσατε**, *make*

disciples; and then after, διδασκοντες, *teaching*, in ^{<1830>} **Matthew 28:20**. 2. Among the *Jews*, and also with *us*, and in all nations, those are made disciples that they may be taught. A certain heathen came to the great Hillel and said, *Make me a proselyte that thou mayest teach me*: BAB. *Shab.* fol. 34. He was first to be proselyted, and then taught. Thus, first *make them disciples* (μαθητευσατε) by baptism; and then, Teach them to observe all things, &c. διδασκετε αυτους τηρειν παντα. κ. τ. λ.

“βαπτιζοντες, *baptizing*. - There are various ends of baptism:

1. According to the nature of a *sacrament*, it visibly teaches invisible things; that is, the washing us from all our pollutions by the blood of Christ, and by the cleansing of grace: ^{<1825>} **Ezekiel 36:25**.

2. According to the nature of a sacrament, it is a *seal* of Divine truth. So circumcision is called, ^{<1811>} **Romans 4:11**, *And he received the sign of circumcision, the SEAL of the righteousness of faith*, &c. So the *Jews*, when they circumcised their children, gave this very title to circumcision. The words used when a child was circumcised, you have in their *Talmud*. Among other things, he who is to bless the action, says thus: ‘Blessed be he who sanctified him that was beloved from the womb, and set a sign in his flesh, and sealed his children with the sign of the holy covenant, &c. *Hieros. Berac.* fol. 13. But in what sense are sacraments to be called *seals*? Not that they *seal* (or *confirm*) to the receiver his righteousness; but that they seal the *Divine truth* of the covenant and promise. Thus the apostle calls *circumcision, the seal of the righteousness of faith*: that is, it is the seal of this truth and doctrine, *that justification is by faith*, which justice Abraham had when he was yet uncircumcised. And this is the way whereby sacraments confirm faith; namely, because they *doctrinally exhibit* the invisible things of the covenant; and like *seals*, so, by Divine appointment, *sign the doctrine and truth* of the covenant.

3. According to the nature of a sacrament, it *obliges* the receivers to the *terms* of the *covenant*; for as the covenant itself is of *mutual obligation* between *God* and *man*, so the sacraments, the seals of the covenant, are of like obligation. 4. According to its nature, it is introductory to the visible Church. 5. It is a distinguishing sign between a *Christian* and *no Christian*, namely, between those who acknowledge and profess Christ, and *Jews*, *Turks*, and *Pagans*, who do not acknowledge him. μαθητευσατε παντα τα εθνη βαπτιζοντες - *Disciple all nations, baptizing*, &c. When they are under *baptism*, they are no longer under *heathenism*; and this

sacrament puts a difference between these who are under the discipleship of *Christ*, and those who are not. And 6. Baptism also brings its *privileges* along with it; while it opens the way to a partaking of holy things in the Church, and places the baptized *within the Church*, over which God exercises a more *singular providence* than over those who are *out* of the Church.

“And now, from what has been said, let us argue a little farther in behalf of *infant baptism*.

To the objection, *It is not commanded to baptize infants, therefore they are not to be baptized*: - I answer, *It is not forbidden to baptize infants, therefore they are to be baptized*. And the reason is plain: for when *paedo - baptism* in the *Jewish Church* was so known, usual, and frequent in the admission of proselytes, that nothing almost was more known, usual, and frequent; there was no need to strengthen it with any precept, when baptism was now passed into an evangelical sacrament. For Christ took baptism into his hands, and into evangelical use, as he found it; this only added, that he might promote it to a worthier *end* and a larger use. The whole nation knew well enough that *little children* used to be *baptized*; there was no need of a precept for that, which had ever by common use prevailed. If a royal *proclamation* should now issue forth in these words, *Let every one resort on the Lord's day to the public assembly in the church*; certainly he would be mad, who in times to come should argue hence, that *prayers, sermons, and singing of psalms*, were not to be celebrated on the Lord's day in the public assemblies, because there is no mention of them in the *proclamation*. For the proclamation provided for the celebration of the *Lord's day* in the public assemblies in general; but there was no need to make mention of the particular *kinds* of the Divine worship to be celebrated there, when they were always and every where well known, and in daily use, *before* the publishing of the proclamation, and *when* it was published. The case is the very same in *baptism*. On the other hand, therefore, there was need of a plain and open prohibition that *infants* and *little children* should not be baptized, if our Lord would not have had them baptized. For since it was must common, in all preceding ages, that *little children should be baptized*, if Christ had been minded to have that custom abolished, he would have *openly forbidden it*. Therefore his *silence*, and the silence of the *Scripture* in this matter, confirms *paedo - baptism*, and continues it to all ages.

“I. BAPTISM, as a *sacrament*, is a seal of the covenant. And why, I pray, may not this *seal* be set on *infants*? The seal of Divine truth has sometimes been set upon *inanimate* things, and that by God’s appointment. The *bow* in the *cloud* is a *seal* of the *covenant*. The *law* engraven on the *altar*, Joshua 8, was a seal of the *covenant*. The *blood sprinkled* on the *twelve pillars*, which were set up to represent the twelve tribes, was a *seal* and *bond* of the *covenant*, Exodus 24. And now tell me, Why are not *infants* capable in like manner of such a sealing? They were capable heretofore of *circumcision*, and *our* infants have an equal capacity. The sacrament does not lose this its end, through the indisposition of the receiver: *Peter* and *Paul*, apostles, were baptized. Their baptism, according to its nature, sealed to them the *truth of God* in his promises, concerning the *washing away of sins*, &c., and they from this doctrinal virtue of the sacrament received *confirmation* of their *faith*. So also *Judas* and *Simon Magus*, hypocrites, wicked men, were baptized. Did not their baptism, according to the nature of it, seal this doctrine and truth, that *there was a washing away of sin*? It did not indeed *seal* the *thing itself* to *them*, nor was it at all a sign to them of the *washing away* of *their* sins: but baptism does of itself seal this doctrine. You will grant that this axiom is most true: *Abraham* received the *sign of circumcision*, the *seal of the righteousness of faith*. And is not this equally true, *Esau*, *Ahab*, *Ahaz*, received the sign of *circumcision*, the *seal of the righteousness of faith*? Is not circumcision the same to all? Did not circumcision, to whomsoever it was administered, *sign* and *seal* this truth, that *there was a righteousness of faith*? The sacrament has a sealing virtue in itself, which does not depend on the *disposition of the receiver*.

“II. BAPTISM, as a *sacrament*, is an *obligation*. But now infants are capable of being *obliged*. Heirs are sometimes obliged by their parents, though they are not yet born: see ^{<12911>}**Deuteronomy 29:11, 15**. For that to which any one is obliged obtains a right to oblige, *ex aequitate rei*, from the equity of the thing, and not *ex captu obligati*, from the apprehension of the person obliged. The law is imposed upon all, under this penalty, ‘Cursed be every one that doth not continue in all,’ &c. It is ill arguing from hence, that a man has power to perform the law; but the equity of the thing itself is very well argued hence. Our duty obliges us to do every thing which the law commands, but we cannot [without Divine help] perform the least tittle of it.

“III. An *infant* is capable of *privileges*, as well as an old man (and baptism is *privilegial*.) An *infant* has been crowned *king* in his *cradle* - an *infant* may be made *free*, who is born a *slave*. The *Gemarists* speak very well in this matter. *Rab. Honna* says, *They baptize an infant proselyte by the command of the bench. Upon what is this grounded? On this, that baptism becomes a privilege to him. And they may endow an absent person with a privilege: or they may bestow a privilege upon one, though he be ignorant of it. - Bab. Chetub. fol. 11. Tell me, then, why an infant is not capable of being brought into the visible Church, and receiving the distinguishing sign between a Christian and a heathen, as well as a grown person?”* See *Lightfoot’s Horae Hebraicae*, in Matthew 3, and 28.

The following observations on the subject are from a highly intelligent and learned friend.

“I presume the substance of the argument respecting infant baptism, *pro* and *con*, is fairly epitomized by Doddridge in his Lectures, cliii., 4., 5. Doubtless, much can be said for it on the principles he has laid down; and he has of course given all which had been adduced on the subject. Yet, after all, he himself seems scarcely satisfied. His corollary is remarkable: - ‘Since there is so great an obscurity on the question, and so many considerable things may be advanced on both sides, it is certainly very reasonable that Christians, whose persuasions relating to infant baptism are different, should maintain mutual candour towards each other, and avoid all severe and unkind censures on account of such difference.’

“This was, at all events, good advice; and worthy of the amiable man who gave it. But it would be most desirable that this long - agitated question could be brought to a more certain issue. Constituted as man is, dissonance of mind will ever more or less obstruct coalescence of affection. To investigate truth, therefore, even in its most speculative forms, provided it be done soberly and dispassionately, is at least to subserve the cause of charity.

“In addition to the arguments which Doddridge has enumerated on the side of infant baptism, I would put this question: - If infant baptism had not been in use in those Churches over which Timothy and Titus presided, must there not have existed, by the time at which the epistles to those two pastors were written, a considerable class of persons, neither wholly out of nor yet properly in the Church - a class whose very peculiar and very important circumstances and characters would have demanded distinct

recognition? They would have been eminently the *spes gregis*, and, by necessary consequence, would have needed to be watched over with special superintendence.

When, therefore, amid the recognitions of *old men, old women, young women, young men, children, parents, servants, masters*, the rich, the friendly, the unfriendly, the heretical, there is not the most shadowy intimation of such a class as deferred baptism necessarily supposes, (that is, of young aspirants, already bound to the Church in affection, and entitled to more tender care than even the actually initiated,) what stronger evidence could we have, that no such class existed? If it had existed, self-evidently it must have been adverted to; it is not adverted to; therefore it did not exist.

“But this is not all. They who must have composed this class, had it existed, are expressly and repeatedly mentioned. But where? *In the actual survey of the Church*. As the vigilant eye of the apostle of the Gentiles passes along the line of the faithful, both at Ephesus and Colosse, he finds and addresses the infant members of the body. There is no shade of difference indicated. They come in, as complete compeers, with the classes which precede and follow. *Included thus in the Church*, without the slightest note of distinction, what can be more evident than that they made a part of the Church in the mind of the includer?

“Once more. Let the address of St. Paul to the Ephesian children be especially noted. *Children*, says he, *obey your parents*, εν Κυριω. How could they obey εν Κυριω, if they themselves were not εν Κυριω? In every instance, this expression marks incorporation into the Christian body. For example, when St. Paul distinguishes those of the family of Narcissus, who were Christians, his language is τους οντας εν Κυριω. In like manner, Onesimus, the reconciled servant of Philemon, was, in consequence of his conversion, to be doubly dear to his master εν σαρκι και εν Κυριω εν σαρκι, from having been formerly domesticated with Philemon; εν κυριω, as being now his fellow Christian. The equivalent expression, εν Χριστω, occurs in the same sense, in St. Paul’s salutation of Andronicus and Ireneus, (^{<401>}**Romans 16:7**), οι και προ εμου γεγονασιν εν Χριστω, *who also were IN CHRIST before me*.

“Respecting the age of the persons designated (^{<401>}**Ephesians 6:1**, &c.) by the term τα τεκνα, there can be no question; as a subsequent verse

distinctly states them to be such children as were subjects of discipline and mental institution - **παιδεια και νουθεσια**. But it must not escape attention, how exactly the sequel of the apostle's address accords with the commencement; the injunction being given as to those in express covenant. 'Honour thy father and thy mother - for this is the first commandment with promise.' Had those addressed been out of the Christian pale, this language would have been inapplicable. In that case they would have been **απηλλοτριωμενοι της πολιτειας του ισραηλ** therefore not within the range of the Divine commandment; and **ξενoi των διαθηκων της επαγγελιας** - consequently not warranted to assume an interest in the promise. As, then, even the pressing of the sacred injunction supposes the persons on whom it is urged to be **συμπολιται των αγιων**, *fellow citizens with the saints*, their acknowledged interest in the promise proves them **οικειoi του θεου**, *of the household of God*. **Ephesians 2:12, 19**. I cannot therefore but conclude that this single passage, if even it stood alone, ought to set the tedious and troublesome controversy, respecting infant baptism, for ever at rest.

"There is another point relative to this long - agitated question, which also I think the Scripture has anticipated and settled - I mean, IMMERSION. Some think baptism by SPRINKLING a contradiction. St. Paul, however, **1 Corinthians 10:1, 2**, did not think so. After telling us, that **οι πατερες-παντες υπο την νεφελην ησαν, και παντες δια της θαλασσης διηλθον**, *all our fathers were under the cloud, and all passed through the sea*; he adds, with equal reference to the former as to the latter, **και παντες εις τον μωσην εβαπτισαντο εν τη νεφελη και εν τη θαλασση**, *and were all baptized unto Moses in the cloud and in the sea*. The question then is, How were they baptized in the cloud? Not, surely, by *immersion*, for they were **ΥΠΟ την νεφελην**, *UNDER the cloud*. It could therefore be only by *aspersion*; this, and this alone, being the natural action of a cloud. All clouds are condensations of vapour, and that the mysterious cloud here referred to had the natural properties of a common cloud, appears from the specified purpose to which it was applied: 'He spread a cloud for a covering,' - *ab aestu sive ardore solis*, says Pool. St. Paul therefore clearly spoke of 'being baptized in the cloud,' with a direct eye to the moisture which it contained. In this view, the thought is strictly just: in any other view it would be unintelligible. It follows, then, that, St. Paul being the judge, to be *sprinkled* is to be *baptized*, no less than to be *immersed* is to be *baptized*.

“Why should we doubt that this was said by St. Paul, for the express purpose of providing means for terminating, in its proper time, a vexatious dispute? I am persuaded that, when the apostle was taken to the third heaven, he saw, from that elevation, the whole series of the Church’s progress, from his own time until the glorious *ανακεφαλαιωσις*, of which he himself speaks, (~~4010~~ **Ephesians 1:10**,) and that, unless we take this extension of view into the account, we cannot fully, perhaps not at all, fathom the depth of his writings.”

ALEXANDER KNOX.

Dublin, Nov., 1812.

It is easy to carry things to extremes on the right hand and on the left. In the controversy, to which there is a very *gentle* reference in the preceding observations, there has been much *asperity* on all sides. It is high time this were ended. To say that *water baptism* is *nothing*, because a *baptism of the Spirit* is promised, is not correct. Baptism, howsoever administered, is a most important rite in the Church of Christ. To say that *sprinkling* or *aspersion* is *no Gospel baptism*, is as incorrect as to say *immersion* is none. Such assertions are as *unchristian* as they are *uncharitable*, and should be carefully avoided by all those who wish to promote the great *design* of the Gospel - *glory to God, and peace and good will among men*. Lastly, to assert that *infant baptism* is *unscriptural*, is as rash and reprehensible as any of the rest. Myriads of conscientious people choose to dedicate their *infants* to God, by *public baptism*. They are in the RIGHT! - and, by acting thus, follow the general practice both of the Jewish and Christian Church - a practice from which it is as needless as it is dangerous to depart.

LONDON, *Nov. 22, 1812.*

ADAM CLARKE'S NOTES AT THE END OF ACTS CHAPTER 15, CONCERNING BLOOD.

ON the precept concerning *blood*, I have referred, not only to my note on ~~<01004>~~ **Genesis 9:4**, but also to additional observations at the end of this chapter: for these observations I am indebted to an excellent work of Dr. Delaney, entitled, *Revelation examined with Candour*; a work of uncommon merit, and too little known. It is in three small volumes octavo, and comprises a number of dissertations on the most important facts and histories in the sacred writings; and especially those which have been cavilled at by deists and free - thinkers of every description. In every case he is master of his subject; and, in every instance, his pretended Anakim opponents are grasshoppers in his hands.

“As to the precept before us, of not eating the *blood* with the flesh of the creatures, it is evident that, besides the reason expressly assigned by God himself for this prohibition, there are also several others (very wise and very important) why it should be made.

1. “In the first place, then, let me ask any man, that is capable of rational reflection, Whether he imagines it would be hard or unreasonable in almighty God, when he granted man a right to take away the lives of other creatures for food, to make such a reserve in that grant as might be a perpetual monition to mankind that God was the author and giver of life? It is certain, such a monition could have no ill effect, and might, at the same time, be of infinite advantage, in keeping up a constant sense of dependence upon God, and gratitude to him, in the minds of his creatures. And what could answer these ends better than reserving the blood for sacred use, and assigning that very reason, because it was the life, as a natural and necessary monition to mankind that God was the author and giver of life?
2. “When God gave man the fruits of the earth for food, yet he gave them with an exception to the fruit of the tree of knowledge; and in the same analogy, when he gives him the flesh of the creatures for food, he gives it with an exception to the *blood*. Unlimited grants would but inflame our vanity, and blot out that sense of dependence upon the Divine Being which is equally necessary to our humility and our happiness.

3. “Again: If God foresaw that an unlimited grant would be the cause of much unnecessary cruelty to the creatures, that surely was a sufficient reason with infinite goodness why a limitation should be made. Now, if we find such cruelties wantonly exercised, where such limitations are not known, or not regarded, then surely we must conclude that the limitation was merciful, and wise, and well appointed. *Plutarch* tells us that it was customary in his time to run red hot spits through the bodies of live swine, and to stamp upon the udders of sows ready to harrow, to make their flesh more delicious. And, I believe, Christians have heard of whipping pigs, and torturing other creatures to death, for the same reasons. Could these cruelties be committed, if such men thought themselves bound in conscience to abstain from all unnecessary cruelty to the creatures, and to blood them to death, with all the despatch they could, before they touched them for food?

4. “But this is not all: cruelties are congenial; and rise, by an easy gradation, from being practised upon brutes, to be exerted even against men. Thus it is notorious that the *Scythians*, from drinking the blood of their cattle, proceeded to drink the blood of their enemies, (as *Herodotus* assures us they did;) and the same practice existed among the ancient *Scandinavians*; they drank the *blood* of their enemies out of their *skulls*: this was a double barbarity. And certainly the most natural means of guarding mankind against such cruelties, was to guard them against the least approaches to it, by obliging them to abstain religiously from blood, and all unnecessary cruelty to the brute creation. And, if evil foreseen to the brute creation from eating their blood was a wise reason why such food should be prohibited to men, evil foreseen to man himself, from such an allowance, will, I believe, be owned a very good additional reason for such a prohibition; and will any man say that the *Scythian* cruelty now mentioned is no evil.

5. “Again: All animals that feed upon blood are observed to be much more furious than others. Will any man say that much of their fury is not owing to their food? Have not creatures of the same kind been found to differ greatly in their tempers, from the difference of their diet? I believe it will be allowed that blood is a very hot, inflaming food. Even flesh is an inflaming, fastidious diet, inspiring pride and insolence; and, therefore, with infinite wisdom was murder so solemnly and Immediately prohibited by God, upon the permission of animal food to mankind.

6. “Bull’s blood was a common poison with the ancients: can we imagine there was any peculiar malignity in the blood of that creature, above any other? Or may we not rather imagine that the malignity is now only abated by the mixtures commonly conveyed into the stomach with it? It is doubtless matter of much consolation to be assured that the poison of our luxury is well qualified.

7. “We of these nations, who are wont to feed largely upon flesh, are observed to be remarkably subject to evil, scorbutic habits; and, if physicians are right in ascribing these evils to our food, I believe it can scarcely be denied that the grosser, less digested juices of that food contribute much more towards them than those juices which are purer, and more digested; and therefore blood, as the grossest of all animal juices, must of necessity do most mischief. And, as grosser, less digested juices are less salutary, they must for that very reason be less elegant, and less pleasing to an untainted palate; and, whereas it is found by experience that bathing and cleanliness are a great relief from scorbutic infections, there is no doubt that this was the very reason why God prescribed washing the clothes, and bathing in water, as the constant penalties of eating flesh with the blood in it.

8. “And as all flesh which hath the blood drained from it, is more salutary, and will keep better, and will consequently be more useful, it is evident that the ends of life and health will be better answered by draining away the blood, with all the care we can, from all the flesh we eat; but then it must be owned that the purposes of *luxury*, as well as *cruelty*, will be far better served by the contrary practice.

9. “And forasmuch as the **το πνικτον κρεας** (suffocated or strangled flesh) was in high esteem in point of deliciousness with all the ancients, and is so stili with the present patrons of luxury, it is evident that the apostles, in enjoining abstinence from *blood* and *things strangled*, did so far prohibit luxury and intemperance, as well as cruelty.

10. “Besides this, where the ends of luxury cannot be served by blooding, the temptations to cruelty are cut off; and in this is manifested the wisdom of God, in prescribing such a death to the creatures as would most effectually prevent all temptations to cruelty. And God’s intention in this matter, once known, is an effectual prohibition of all unnecessary cruelty in killing the creatures, to all that fear him; though neither this, nor any thing

else, can absolutely correct the evil dispositions of men, or put cruelty out of their power.

11. “Farther yet: *Maimomonides* assures us that the eating of blood gave occasion to one kind of early idolatry among the *Zabii* in the east, the worship of demons, whose food, as they imagined, was blood; and therefore they who adored them had communion with them by eating the same food. And it is remarkable that, though they did eat blood in honour of their demons, yet even *they* thought it foul and detestable food. And it is certain that *Arnobius* upbraids the heathen with tearing and devouring goats alive, in honour of *Bacchus*, in that affected fury to which they wrought themselves up in the celebration of his mad and monstrous rites.

12. “Now, if God had not foreseen these cruelties, corruptions, and inconveniences, consequent to the eating of blood, should we justly deem him infinitely wise? And if, foreseeing them, he had not yet prohibited them in their cause, (which was at once the wisest and the most effectual prohibition,) could we justly deem him infinitely good and gracious to his creatures? When, therefore, we find him infinitely wise in foreseeing, and infinitely good in forbidding, such abominable practices, do we yet hesitate to conclude such prohibitions the effects of infinite wisdom and goodness?

“But here it may be asked, if one main intention of almighty God, in prohibiting blood and things strangled, was to restrain men from luxury, as well as cruelty, why did he not rather choose to prohibit luxury and cruelty in express terms?

1. “To this I answer, that prohibiting the means was the sure way to prohibit the end. If God had only prohibited luxury and cruelty in general, every man’s own temper, the custom of his country, his humanity or inhumanity, his temperance or gluttony, would have been the measures of that luxury and cruelty; and then some would have been cruel as *Cannibals*, savage as *Scythians* and *Scandinavians*, and luxurious as *Sybarites*, without imagining they were so; and others, as falsely and foolishly merciful and abstemious as the *Pythagoreans*; and so either the command would have been disobeyed, or the blessing defeated: though, at the same time, this conduct hath no way precluded God from giving particular express prohibitions, both of luxury and cruelty, in several parts of the Scriptures.

2. “But still it may be imagined that *Christians* are now some way or other exempted from this abstinence; and therefore, to remove all mistakes of this kind, I now proceed to show that this prohibition of eating blood lies upon *all mankind* to this day, and upon *Christians* in a peculiar manner.

“And the proof of this lies within the compass of one plain argument, obvious to every capacity; which is as follows.

“If the eating of blood never was permitted, either before the flood, or after the flood, or under the law, or under the Gospel, then, surely, no man in his senses will say it is now lawful to eat it. Now, that it never was permitted in any of these periods, is undeniable. Nay, the argument is yet stronger; for it was not only not permitted in any of these periods, but, in truth, it is plainly enough prohibited in the first of them; and, I think, as clearly prohibited in all the rest.

“First, I say, the eating of any living creature, and consequently of blood, is not only not granted before the flood, but plainly enough prohibited, in that part of the curse denounced upon man after the fall: ‘Cursed is the ground for thy sake; in sorrow shalt thou eat of it, all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field. In the sweat of thy face shalt thou eat bread, till thou return to the ground.’ Can any thing be plainer than that man is here condemned to eat bread, and the herb of the field, to the day of his death?

“And thus we see that man had no right to the blood of the creatures *before* the flood. That he had no right *after* this, from the grant made to Noah; that no man had any right to it from any concession in the law of Moses, but quite the contrary, is undoubted. The only question then is, whether any such permission hath been made under the Gospel? And that there hath not, but the direct contrary, I now come to prove, from the fifteenth chapter of the Acts; where we read that, after a long and solemn debate upon the question, Whether the Gentile converts to Christianity were obliged to observe the law of Moses? - it was at last determined that they were not; and that no more should be required of them than to abstain *from pollutions of idols, and from fornication, and from things strangled, and from blood*. And, accordingly, a most solemn decree was drawn up to that purpose, by the apostles and elders, and the whole Church at Jerusalem, and transmitted in letters to the brethren at Antioch, Syria, and Cilicia, by four deputies of principal note: Paul and Barnabas, Judas and

Silas. And those letters were conceived in these terms: *For it seemed good to the Holy Ghost, and to us, &c.* See ~~<41528>~~ **Acts 15:28, 29.**

“Now, if this decree be obligatory upon all Christians, then can it no longer be a doubt with any Christian, whether he is obliged to abstain from blood and things strangled. And if the direction of any *one* apostle, inspired of God, be obligatory, certainly it can be no doubt whether a solemn decision of *all* the apostles, expressly declaring the joint determination of the Holy Ghost, in the point, be also obligatory.

“The only question then is, whether this apostolic decree hath been since repealed; and this will best appear by considering the arguments for this repeal, produced by the advocates for eating blood: which I now come to examine.

1. “First, then, it is said that this decree of the apostles was only temporary, to prevent giving offense to the Jews, in the infancy of the Christian religion; and, consequently, the reason of it is long since ceased; and that cessation is a virtual repeal.

2. “In answer to this, I desire it may be considered whether the reasons now mentioned, for abstaining from blood, do not equally extend to all ages and nations of the world; and, if they do, it is evident this injunction of the apostles had no peculiar relation, either to the infancy of the Christian religion, or to the people of the Jews; unless it be thought that the Jews are the only people in the world who are obliged to abstain from cruelty to the creatures, or to recognize God as the author and giver of life; or that this nation only were entitled to the atonement made by blood; and, if so, how came sacrifices to be instituted immediately after the fall? And how came blood to be prohibited to all the sons of Noah, before there was any such thing as a Jew in the world? This pretense, then, seems very ill founded.

3. “It may indeed be urged with much more plausibility by Christians, that blood being consecrated to the making of atonement for sin, as a type of the sacrifice of Christ, and that atonement being now received by his blood, as St. Paul expresses it, in the fifth chapter of his epistle to the Romans, the reason of abstinence in this point is now ceased; and, consequently, that this abstinence is no longer a duty.

4. “But then it must be remembered, in answer to this reasoning, that the apostolic decree against blood was passed many years after this atonement was made; and surely it is no more unreasonable to abstain from blood

now, in commemoration of the atonement made by the blood of Christ for the sins of the whole world, than it was before to abstain from it in the view of that atonement.

5. “Again. it is objected, that creatures which died of themselves, and consequently had the blood in them, might be given to the stranger, or sold to an alien; and it is evident that the stranger and alien were in this case permitted to eat blood.

6. “And what then? The question is, concerning the eating of blood *separate* from the creature, or eating the blood *designedly* left in the creature, to serve any end of luxury or cruelty; and eating blood in either of these ways is what I esteem to be unlawful: the eating of blood, as such, was never imagined an action, simply, and in itself, sinful; though it was, and is, criminal, in certain circumstances, from the reason and nature of things, as well as the Divine prohibition; and it was prohibited for very wise and very important reasons; and when those reasons ceased, as in the instance objected, the prohibition ceased too: and therefore this objection is so far from overthrowing the doctrine laid down that, in truth, it confirms it; for what can be a clearer proof that the reasons of any Divine prohibition are rightly assigned than this, that, as soon as those reasons cease, the prohibition ceases also? When the creature died of itself, its blood could neither be poured out upon the altar, for atonement; nor abused to idolatry; nor revered, in recognition of God’s being the author and giver of life; nor spilt, to prevent cruelty in the use of the creatures; and, therefore, there, such a small portion of it as could not be separated from the flesh was permitted to be eaten with it: in effect permitted even to the Jew, under a very light penalty; but, where there was a possibility either of cruelty or abuse, there it was more strictly prohibited; and, for this reason, when a creature was torn by a beast, there the flesh was not to be touched by any human creature, but thrown to the dogs; as you may read in the 22d chapter of Exodus, at the 31st verse; { ~~12231~~ **Exodus 22:31** } and the reason of this distinction is obvious: if men were permitted to make any advantage of creatures torn to death by beasts, what an inlet to all manner of cruelty (as well as villany) might such a permission be? And who can say where it would end? Nay, who knows how far such dilacerations might even be counterfeited to the purposes of idolatry, or indulgence in blood?

7. “Again: I must beseech all Christians seriously to attend to the tenor of the words, by which abstinence from blood and things strangled is enjoined: ‘It seemed good unto the Holy Ghost, and to us, (say the apostles,) to lay upon you no greater burthen than these necessary things: that ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication.’ If these abstinences were only intended to be enjoined for a season, could they properly be enjoined under the denomination of ‘necessary things?’ Is that the proper appellation for duties of a transient, temporary observance? Did neither the apostles, nor the Holy Ghost, know the distinction between necessary and expedient? Or, suppose it not convenient to make that distinction at that time, how came things of a temporary and things of an eternal obligation to be placed upon the same foot of necessity, in the same decree? Or, were fornication and idol pollutions only to be abstained from for a time? And in compliment to the infirmity of the Jews? What monstrous absurdities are these! And what a train of them are they obliged to maintain, who assert this decree to be only of temporary obligation!

“But to proceed: If this was only a temporary necessity, how long did this necessity last?

8. “To this Dr. Hammond answers, that it lasted till the Jews and Gentiles were formed into one communion; and St. Augustine says that it lasted till the time that no carnal Israelite appeared in the Church of the Gentiles; and, again that it lasted till the temple and the Jewish polity were destroyed.

9. “To all this I answer, that, if the two first opinions are admitted, then, the necessity of observing the apostolic decree continues to this day; first, because the Jews and Gentiles are indisputably not yet fully formed into one communion; and, secondly, because there was never any time wherein there was not some carnal Israelite in the Church; and I think it must be notorious to many of my readers, that there are some such even in this part of the Christian Church, at this day; and so doubtless in every Christian Church over the face of the whole earth; and therefore both these opinions are wild and unsupported.

10. “As to the third opinion, viz., that the necessity of observing this decree lasted only till the destruction of the Jewish temple and polity; to this I answer, that, whatever may be thought of the necessity of this decree, it is evident that the wisdom of it, and the advantage of that abstinence which

was due to it, extended much farther. Since, without this, that calumny imputed to Christians, of killing infants in their assemblies, and drinking their blood, could never be so easily and so effectually confuted; for nothing could do this so thoroughly as demonstrating that it was a fundamental principle with Christians to touch no blood of any kind; and what could demonstrate this so effectually as dying in attestation to the truth of it, as it is notorious, both from the apologists and ecclesiastical historians that many Christian martyrs did?

11. "But it is farther urged, that this apostolic decree was only given to the Jewish proselytes; and consequently, the necessity of abstaining from blood, and things strangled, related to them only: this they tell us appears, 'in that the apostle, when he preached in any city, did it as yet in the synagogues of the Jews; whither the Gentiles could not come unless they were proselytes of the gate.'

"Now this opinion, I think, will be sufficiently confuted by demonstrating these two things: first, that, before the passing of this decree, St. Paul preached Christianity to the whole body of the Gentiles at Antioch, and, secondly, that this decree is directed to the Gentiles at large, and not to the Jewish proselytes.

1. "Now, this transaction at Antioch happened seven years before the decree against blood, and things strangled, was passed by the apostles at Jerusalem. Can any man in his senses doubt, after this, whether the apostles preached to the Gentiles before the passing of that decree? When it appears, from the words now recited, that the apostles not only preached to the Gentiles, but preached to them in contradistinction to the Jews? And does any man know the Jews so little as to imagine that, when the apostles turned to the Gentiles from them, the Jews would after this suffer those apostles to preach to the Gentiles in their synagogues? Besides, the text says, that the word of the Lord was published throughout all the region; consequently, the apostles were so far from confining themselves to the Jewish synagogue that they were not confined even to the extent of that ample city, but preached throughout the whole country. This opinion, then, that the apostles preached only to the Jews and proselytes before the passing of this decree at Jerusalem, is demonstrably false; and, if they preached to the Gentiles at large, to whom else can that decree be directed? It is directed to the Gentile converts at large; and who can we

imagine those converts were, but those to whom Christianity was preached, i.e. the Gentiles at large?

2. “But this is yet farther demonstrated from St. James’s sentence, in this fifteenth chapter of the Acts, upon which the apostolic decree is founded. His words are these: -

“19. Wherefore my sentence is, that we trouble not them which from among the Gentiles are turned to God.

“20. But that we write unto them, that they abstain from pollutions of idols, and from fornication, and from things strangled, and from blood.

“21. For Moses of old time hath in every city them that preach him, being read in the synagogues every Sabbath day.

“What then? What if Moses had those that preached him in the synagogues every Sabbath? Why, then, there was no necessity of writing upon these points to any of those who were admitted into the synagogues; because they knew, from the writings of Moses, that all these things were, from the foundation of the world, unlawful to the whole race of Adam.

“My sentence (says the apostle) is, that we write to the Gentile converts upon these points; for Moses hath those of old in every city that preach him, i.e. there is no necessity of writing to any Jewish convert, or to any proselyte convert to Christianity, to abstain from these things; because all that are admitted into the synagogues (as the proselytes were) know all these things sufficiently already, and accordingly upon this sentence of St James, the decree was founded and directed; doubtless, from the nature of the thing, directed to those whom it was fitting and necessary to inform upon these points, i.e. those who were unacquainted with the writings of Moses; for the decree, as far as it contained a direction to certain duties, could give no information to any others.

3. “Again: An objection is raised against this doctrine from the conclusion of the decree, *ye do well*: insinuating that, though they should do well to observe it, yet they did no ill in not observing it.

“I answer, that doing well, in the style of Scripture, as well as common speech, is acting agreeably to our duty; and doing well in necessary things must certainly be acting agreeably to necessary duty; and certainly the same duty cannot at the same time be necessary and indifferent.

4. “But it is objected that, if the points contained in this decree are points of the Mosaic law, the decree has no relation to the question in debate, for the debate was, Whether the Gentile converts to Christianity should be obliged to observe the law of Moses?”

“I answer that the decree hath the clearest relation to the question, inasmuch as it is a decision that the Gentile converts were not obliged to observe the law of Moses. It hath at the same time a plain relation to the point in question; for what could be more proper than to take that occasion to let the Gentiles know that they were obliged to the observance of such duties as were obligatory antecedently to the law of Moses, though they were exempted from that law?”

5. “Again: It is urged that this decree could only oblige those to whom it was directed, i.e. the Gentiles of Antioch, and Syria, and Cilicia.

“As if the decree, and the reason of it, did not equally extend to all Gentile converts throughout the whole world. And as if this doctrine were only taught and received in those particular regions; when it is evident, beyond the possibility of being denied or doubted, that all Christians, in every region of the earth, were taught, and actually embraced the same doctrine, at least, for the first three hundred years after Christ.

6. “But it is still objected, that this dispute could not have happened otherwise than between Gentile and Judaizing converts; and, consequently, the decision of it must have respect to the conduct which it was then necessary the Gentiles should hold, with regard to the Jews, who could not converse with them upon the foot of a friendly communication, could not sit at meat, &c., unless the Gentiles abstained from blood, &c.

“Consequently, that this necessity is now ceased.

“In answer to this, admitting the premises, I must own I cannot see how this conclusion follows from them, as long as there are Jews and Mohammedans in the world to be converted to the Christian religion.

“Fornication, idolatry, luxury, and cruelty to the creatures, are prohibited by this decree; and an original precept from God to Noah, of manifold advantage to mankind, restored; is it to be believed the apostles could stand in need of a particular occasion to prohibit those enormities, or to restore this blessing?”

“Fornication did not appear to the heathen world to be contrary to the law of nature; (nor do the libertines of the age see it to be so to this day;) and, as they had no restraints upon intemperance, their luxury of food greatly contributed to make them abandoned. How then could the apostles, whose business it was to reform the world, pretend to amend mankind, without recovering them from these corruptions? And what more effectual method could they take to recover them than a most solemn and sacred injunction of abstinence in those points contained in the decree of Jerusalem? And that the apostles had nothing less than this in view from that decree is, I think, fairly and fully to be collected from these words of St. Luke, ^{<404>}**Acts 16:4, 5:** *And as they* (i.e. Paul and his companions) *went through the cities, they delivered them the decrees for to keep, that were ordained of the apostles and elders which were at Jerusalem, and so were the Churches established in the faith, and increased in number daily.*

“Now the decree here referred to is evidently the decree concerning blood, &c., from the observance of which the Churches were not only increased, by opening the way to a more friendly communication with the Jews, and so facilitating their admission into the Christian Church, but they were likewise *established in the faith*. Does this expression mean nothing? Might we not conclude from it, with some appearance of reason, that the Christian religion had been defective without this establishment?

7. “But there are yet two other main fundamental objections against this doctrine, taken from the declarations of our Saviour, St. Peter, and St Paul.

“And the first of them is built upon those words of our blessed Saviour, in the 15th chapter of St Matthew, at the eleventh verse. {^{<4051>}**Matthew 15:11**} *Not that which goeth into the mouth defileth the man, but that which cometh out of the mouth.* From hence it is inferred that a man may eat or drink any thing without sin, notwithstanding the apostolic decree.

“But surely no Christian would say this that saw the absurdities of this assertion: for, if this declaration of our Saviour’s destroys the validity of the apostolic decree, then it will follow: -

“*First*, That this decree was repealed just twenty years before it was made, which is surely a very extraordinary supposition; for whoever looks into the chronology of his Bible will find that these words of our Saviour were spoken twenty years before the apostolic council was held at Jerusalem.

“*Secondly*, It will follow that the whole body of the apostles did, after full debate and mature deliberation, make a most solemn decree, in direct contradiction to the plain, express declaration of their blessed Lord and Saviour.

“And this supposition is surely as modest and as Christian as the first was extraordinary; nay, more, they made this decree under the immediate direction and influence of the Spirit of God, and yet made it in direct contradiction to the declaration of the Son of God. I am really at a loss to think whether the absurdity or the blasphemy of these suppositions is most shocking. Let us quit them, then, and examine our Saviour’s words by the common rules of reason.

8. “And, to clear this point, I lay this down as a plain rule of interpretation, That general expressions ought not to be extended beyond the reason of them, and the occasion of their being delivered. For example, St. Paul, in the tenth chapter of his first epistle to the Corinthians, answering the arguments of those converts who pretended they might innocently eat of those things offered to idols, even in the idol temple, uses these words, *All things are lawful for me, but all things are not expedient*. Will any man infer from hence that murder, and adultery, and incest, were lawful to St. Paul? Or that he thought they were? No, surely! What, then, can be meant by them? I answer that the reason and occasion of them must determine that question, and to determine the plain sense of those words to be this: All things that are lawful to any other man are also lawful to me; but every thing that is lawful to be done is not always expedient; though the liberty you took of eating in the idol temple were lawful, yet, if it give offense, you ought not to take it.

9. “In the same manner should that general expression of our Saviour’s be interpreted, *Not that which goeth into the mouth defileth the man, but that which cometh out of the mouth, that defileth the man*. Does any man imagine that our Saviour meant to give full license to gluttony and intemperance by this declaration? Or that a man might deliberately swallow poison by virtue of these words; or, in general, might innocently eat any thing which the law of God at that time forbade to be eaten? These were strange absurdities to be supposed: the sense of the declaration, then, must be drawn from the reason and occasion of it, which was this: The Pharisees were offended with our Saviour’s disciples for sitting down to meat before they washed their hands, contrary to the tradition of the elders; as if such a

violation of a traditional precept were sin and a pollution. In answer to this, after our Saviour had shown the iniquity and absurdity of their traditions, he adds, *Not that which goeth into the mouth defileth the man*. Now, the question is, what he meant by those words? And if he himself had not told us, I really think that the occasion and common sense would teach us to understand no more by them than this, that it is not any little soil or filth taken into the mouth, from eating with unwashed hands, that can be said to defile a man; nothing of that kind can be called a pollution. This, I say, is the plain, natural, obvious sense of those words. Indeed, the latter part of the declaration is not so plain; *but that which cometh out of the mouth, this defileth the man*. This part of it, I say, is not so intelligible; neither was it so to the disciples, and therefore Peter desired his Lord to *declare this parable unto them*. And accordingly he did so, by showing that whatsoever pollution was taken in at the mouth *was cast out into the draught*, but what came out of the mouth came forth from the heart, as did evil thoughts of all kinds; and then he adds *these are the things that defile the man - but to eat with unwashen hands defileth not the man*.

10. "I now come to the last objection of weight, which is this: that the distinction of clean and unclean meats is plainly taken away in the New Testament, and particularly by that voice from heaven in St. Peter's vision; and that St. Paul clearly determines the lawfulness of eating any thing sold in the shambles, or set before us on the table, *asking no questions for conscience' sake*.

"To the first part of this objection, I answer, that the distinction of meats, clean and unclean, commonly supposed to be introduced and established by the law of Moses, is plainly taken away by the voice from heaven, accompanying St. Peter's vision; but how does this concession affect the prohibition of blood, established before the law of Moses? And which hath nothing to do with the distinction of creatures, clean and unclean, taken away at that time.

11. "But to cut this dispute short, I shall only observe that the very command to St. Peter, in that vision, is so far from taking away the prohibition of blood given to Noah that it clearly establishes it. The words are these: *Rise, Peter; kill and eat*. Now the Greek word **θυσσον**, which is here translated *kill*, does in the original signify to *sacrifice*; and the plain sense of the command is this, that Peter should slay those creatures as creatures were wont to be slain for sacrifice, that is, that he should first

draw away the blood, and then eat them. And no man that pretends to any knowledge in the Greek tongue will say that this word has or can have any other meaning in this place; and therefore the very command which takes away the distinction of creatures clean and unclean, is so far from taking away the prohibition of blood that it establishes it.

“Besides, I desire it may be observed that this command to St. Peter was given in the forty - first year from our Saviour’s birth; or, in other words, in the year of our Lord 41; and the decree of the apostles at Jerusalem was in the year of our Lord 52, i.e. the prohibition of blood was established eleven years after the distinction of meats, clean and unclean, was taken away. Ill - fated decree! to be again repealed so many years before it was made!

12. “Thus have I defended a Divine revelation and command: a command of easy, unexpensive observance; preventive of cruelty, luxury, and many other evils; and conducive to much good; manifestly contributing to the healthfulness and simplicity, and, in consequence of both these, to the elegance and delicacy of food.

“A command in its nature negative and absolute as that of the forbidden fruit.

“A command given by God himself to Noah, repeated to Moses, and ratified by the apostles of Jesus Christ; given immediately after the flood, when the world, as it were, began anew, and the only one given on that great occasion; repeated with awful solemnity to that people whom God separated from the rest of mankind to be holy to himself; repeated with dreadful denunciations of Divine vengeance both against the Jew and the stranger that should dare to transgress it; and ratified by the most solemn and sacred council that ever was assembled upon earth, acting under the immediate influence of the Spirit of God; transmitted from that sacred assembly to the several Churches of the neighbouring nations, by the hands of no meaner messengers than two bishops and two apostles; asserted by the best writers and most philosophic spirits of their age - the Christian apologists; and sealed with the blood of the best of men - the Christian martyrs; confirmed by the unanimous sentences of fathers, emperors, and councils, and one of these as low as the sixth century. Reverenced (in conformity to the practice and principles even of Jews and Mohammedans) by the whole Church of God for the first 300 years after Christ, and by all the Churches of the east to this day - Churches allowed to be more

extensive, and not more corrupt, than that which vaunts itself *catholic* and *infallible*. And will any man after this dare to vilify this command? Will any man in his senses pronounce a precept so given, so repeated, and so ratified by God himself, unmeaning and unimportant? Can we imagine that it was asserted by the most learned men of the early ages of Christianity without knowledge? Or obeyed by the most holy, even unto death, without conscience? Or revered by the whole Church of God without reason? And shall we, after all this, condemn this command, because light libertines revile, and insolents despise it? Or, at best, because some learned men have given very weak and ungrounded, very unlearned reasons, for believing it repealed? - reasons which I have now sufficiently refuted and exposed. And shall such reasons and such authorities weigh against God, and the inspirations of his Holy Spirit? Against the apostles, and apologists, and martyrs, and the whole Church of God, for the three first and purest ages of the Christian era? Let others glory in their Christian liberty as they like best; but, perhaps, to some of these we may say with St. Paul, *Your glorying is not good; know ye not that a little leaven leaveneth the whole lump?*

13. "If mine be an error, it must be owned at the same time that it is an error on the sure side: it is innocent: it is an error infinitely better authorized, and nearer allied to religion, virtue, and humanity, than its contrary; for, (not to mention the precepts of apostles, the opinions of fathers, and the decrees of councils,) if I err, I err with the most men (not heathen) and with the best; with the whole Christian world of the best ages, and the whole eastern world to this day. I err on the side of humanity and health, and a religious gratitude to the Author and Giver of life for every creature slain for my support! I err in opposition to a practice manifestly brutal and savage; a practice which human nature abhors; a savage practice, which overran the west, together with the Goths and Vandals; a practice instituted by Scythian barbarity, and established by popery - established with other works of darkness, in the ages of error and ignorance, and their necessary consequences, immorality and irreligion.

14. "But though all this be demonstrably true, yet am I sufficiently sensible that I have all this time been speaking in a great measure to appetite, which hath no ears; and to prejudice, which hath no eyes; to perverseness, incapable of attention; and to pride, incapable of conviction; and am so far from being able to bring some men to reason, that I am myself, perhaps, become the object of their pity for attempting it; that I have been feeding

the raillery of libertines, and the scoffs of infidels; that even dulness will droll on this occasion, and stupidity break stale jests. Alas! who is so ignorant as not to know that the *scorner*, foe to every virtue and excellence in life! must, in that very character, be the sworn enemy of every part of religion - of that religion by which every virtue lives and is esteemed in the world? Who is so ignorant as not to know that this meanest denomination of men subsists upon earth, like the meanest species of insects, by teasing and tainting to the utmost of their malignant might, and they feeding where they have infected? But, God be praised! their impotence affects nothing but infirmity; and the slightest fence is security against them. Some difference, I hope, will be allowed between us on this occasion. I write from the dictates of a good conscience; it is theirs to see if they reproach not from the influence of an evil: I write from the clearest conviction; let them beware that they rail not from corruption. This I will say without scruple, I reason from the light of an humble, an honest, and a diligent inquiry; and, if they ridicule, they ridicule from the depth of a lazy and a conceited ignorance. How far that ignorance will acquit them at the great day of account, God only knows." - DELANEY'S *Revelation examined with Candour*, vol. 2. p. 18, &c.

A DISSERTATION ON THE NATURE AND USE OF PARABOLICAL WRITING.

As parables occupy so distinguished a place in the Old and New Testaments, especially in the latter, and as the most important information relative to the nature of God, the economy of heaven, the state of separate spirits, the punishment of the wicked, the beatification of the godly, and the doctrines of salvation, is conveyed to mankind in parables, it becomes a matter of the utmost importance fully to understand their nature and their use.

The word parable we have from the Greek *παραβολη*, which comes either from *παρα*, near, and *βαλλω*, I cast or put, or *παραβαλλειν* to *compare*, properly, *different things together*, so as to discover their relations and similarity; in order to which, the things to be compared are *placed* or *put* together, or near to each other, that, by a close inspection of both, the relations and likenesses may be the more accurately ascertained.

Parable and proverb are called in Hebrew *למשל* *mashal*, from *למשל* *mashal*, to *govern* or *rule*, either because the parabolic and proverbial mode of instruction was of *general use*, and had a sort of universal *precedency*, which we know was the case among the Hebrews; or because a parable or proverb was the *chief* or *principal illustrative point* in the discourse. Hence we may discover the proper meaning of a proverb - it is a word or saying, forming a maxim for the *government* and *regulation* of a man's conduct in domestic, civil, religious, or political life.

Parable has been generally defined, "A comparison or similitude, in which one thing is compared with another; especially spiritual things with natural, by which means these spiritual things are better understood, and make a deeper impression on the attentive mind." This definition is pretty correct, especially in reference to the parables of our blessed Lord. Or parable may be more generally defined, "A representation of any matter accommodated in the way of similitude to the real subject, in order to delineate its different parts with the greater force and perspicuity." This definition is applicable to parables in their more general and extended sense.

The method of conveying instruction by parables or moral fictions, sometimes in the form of *similitudes*, *allegories*, *fables*, or *apologies*, was

very common, and in high esteem, among all ancient nations: but the Asiatics used it most frequently, and brought it to a higher degree of perfection than any other people on the earth. The despotic and tyrannical nature of their government led them often to make use of this method. Reproof and censure, which it might not on many occasions be expedient or safe to deliver in explicit language, and which might exasperate, when too plainly spoken, rather than correct, could be conveyed with delicacy and success under the disguise of parable. Even to the present time, information concerning grievances, oppressive acts of government, &c., is conveyed to the despotic Asiatic rulers under the guise of parable. An ancient instance of this we find in the reproof conveyed to the heart of David, by the Prophet Nathan, in the parable of the poor man's ewe lamb.

Persons thus addressed, not perceiving at first the relation, under this artificial form, to be directed against themselves, lost sight of their selfishness and prejudices, and were frequently indeed, by their unsuspecting replies, to acknowledge the justice of the reprehension, and to pronounce the condemnation of their conduct, from their own mouth; as in the case of David above referred to. This, therefore, was one important use of this mode of instruction.

Though *fable*, *similitude*, and *parable* are nearly of the same nature, and have been indifferently applied to the same purposes, yet it may not be amiss to examine the meaning of each distinctly.

SIMILITUDE implies a proper resemblance between two subjects, the one well known, the other not at all, or less known; the leading properties of the one serving clearly to illustrate those of the other. Five rules have been given by the ancients, for the regulation of similitudes.

1. The first is, that the similitude must be clearer than the subject it is brought to illustrate.
2. That it be not in general derived from common or well known things, which are in themselves uninteresting; as it is well known, the more novelty a thing possesses, the more it is calculated to excite the attention and impress the mind.
3. It should not be false in itself, as in this case the mind revolts not only against the thing itself, but against the conclusion drawn from it. On this rule I shall take the liberty of making the following observations: Several of the ancients illustrated and endeavoured to prove the truth and certainty of

the resurrection, by the history of the phoenix, a bird supposed to be produced in Arabia once in one hundred years, there never being more than one at a time. It is reported that, when this bird finds its end approaching, it builds itself a nest of the most fragrant spices and aromatic plants, which, being set on fire by the rays of the sun, the bird is consumed in it; but from its ashes a worm or grub is formed, out of which another phoenix, in process of time, arises; others say that it dies in the nest, and a grub is formed out of the marrow of its bones. Both these relations are equally true. Herodotus, Dion Cassius, Tacitus, and Pliny, mention this fabulous animal; and I have met with this account seriously produced by Clemens Alexandrinus, and other Christian fathers, to prove the resurrection of the body. Now, it is well known no such bird ever did, or ever could, exist; that the supposed fact is impossible; and that the conclusion drawn from it is not only not solid and convincing, but absurd, because the premises are all false. The same objections would lie against a similitude which is *dubious* in its nature; because if it be brought to enforce conviction, and impress truth, this is impossible, as the conclusion must rest on the premises. If, then, the premises be *dubious*, the conclusion will be uncertain; and, consequently, the hesitancy of the mind must necessarily continue.

In like manner, the similitude must be useless if it be *absurd*; for as soon as the mind perceives this, it becomes armed both against the similitude and the subject it was intended to illustrate or prove.

4. A fourth rule of similitude is, that the mind should gain real information and useful knowledge from it. Let the similitude be ever so true, clear, and correct; yet, if it convey no more information than was before known, it is useless, and the time is lost which was employed in proposing it.

5. It should be calculated to make deep impressions on the mind, by leaving such images on the imagination as may become, in all cases to which they apply, motives of conduct. As many preachers and public speakers delight in the use of similitudes, I thought it necessary to make these observations on the subject, that we might be preserved from copying bad examples, or that, if we followed the custom at all, we might make it truly useful, by subjecting it to its proper rules.

FABLE is very nearly allied to *similitude* and *parable*, and has been applied exactly in the same way, to convey lessons of moral instruction by pleasing images and interesting dialogue.

But fable, in its nature, differs widely from the others. Every subject of inanimate creation may be employed by similitude and parable; but the grand subjects in fable are borrowed from the animate and rational creation only. Of this sort are the *Heetopades* commonly called the fables of *Pilpay*, written originally in Sanscrit, the oldest fables, probably, in the world; and the fables of *Lockman*, the Arabian *AEsop*. In all these, human actions, speech, and intelligence, are transferred to brute and irrational animals.

Though the former methods have been long, often, and successfully used to convey miscellaneous instruction, yet the *parabolic* method has been chiefly employed to illustrate Divine subjects, and to convey instruction to the heart on those matters which concern the salvation of the soul.

The most important truths are by our Lord conveyed both to the disciples and to the multitude in parables; not that they might not be discovered, but that they might be sought earnestly after. In this, our Lord, who was well acquainted with all the springs and secret movements of human nature, consulted a well - known propensity of the mind, which leads a person always to esteem that most which is, or appears to be, a discovery of his own. Christ speaks a parable, and in it gives a clue by which we may discover the will of God. He that loves his soul's prosperity, takes up the thread, and, guided by it through all the labyrinth of error, he safely arrives at the fountain of truth. We must not, however, suppose that the word *parable* always conveys the same meaning: I have taken some pains on this subject, and, if I mistake not, I find the word has the *ten* following significations in Scripture:—

1. It means a *simple comparison* (as I have already noted when defining the Greek word.) Which comparison is intended to show the relation between two dissimilar things; or, how one fact or circumstance may be fitly introduced to illustrate and explain another. Such is that comparison of our Lord, between the state of the Jewish nation, and that of the world in the days of Noah, mentioned ^{<4142>}**Matthew 24:32 - 38**.

2. It signifies an *obscure similitude*, such as that mentioned ^{<41513>}**Matthew 15:13 - 15**, where the whole system of Pharisaism, with all its secular and spiritual influence, is represented under the notion of a *plantation not planted by God*, and which was shortly to be rooted up.

3. A *simple allegory*, where one thing is represented by *another*, the leading circumstances and principal design of that *one* being produced to

illustrate and explain the design and leading circumstances of the *other*. Such is our Lord's parable concerning those invited to a marriage supper—of the sower—tares and wheat—grain of mustard seed—leaven—hidden treasure—precious pearl—drag—net, &c., contained in the preceding chapter, Matthew 13.

4. A *maxim*, or *wise sentence*, to *direct* and *govern* a man in civil or religious life. In this sense we have already seen the Hebrew word **למשל** *mashal* employed. In ^{<1042>}**1 Kings 4:32**, we are informed that Solomon spoke three thousand of this kind of parables or proverbs; and in this sense the original word is frequently used.

5. It means a *by - word*, or proverb of reproach: such God threatened to make the disobedient Jewish people. See ^{<1071>}**2 Chronicles 7:20**: *I will pluck them up by the roots out of my land - and this house I will cast out of my sight, and will make it a proverb and a by - word among all nations*, where the original word for proverb is **למשל** *mashal*. Such we may conceive the following to be: *As rebellious as Corah - as covetous as Judas - as wicked as the Jews - as bad as the devil*. In all which parables or proverbs, respect should be paid to the similitude between the object of comparison, and the thing with which it is compared. In this sense it is used ^{<9414>}**Psalm 44:14; 69:11**; ^{<3410>}**Jeremiah 24:9**.

6. As parables, proverbs, and useful maxims for the regulation of life, and instruction in righteousness, had, before the Babylonish captivity, lost all their power and influence among the wicked Jews, so they were generally disregarded, and those who made use of them became objects of reproach and contempt; hence, parable, at that time at least, was used to signify a *frivolous, uninteresting discourse*. In this sense alone, I suppose the word to be used, ^{<3149>}**Ezekiel 20:49**, “Then I said, Ah, Lord God! They say of me, Doth he not speak parables?” i.e. He delivers frivolous discourses, of no weight or importance.

7. It seems a simple *proverb* or *adage*, where neither comparison nor similitude was intended: such as that mentioned by our Lord, ^{<1042>}**Luke 4:23**, “And he said, Ye will surely say unto me this proverb, **τιη παραβολην ταυτην**, this parable, *Physician, heal thyself*.” In this, neither comparison nor likeness is intended. The same kind of a proverb is found ^{<1069>}**Luke 6:39**, “Can the blind lead the blind,” &c.

8. It means a *type*, illustration, or representation. See ^{<8009>}**Hebrews 9:9**, where the first tabernacle is said to have been a figure, *παραβολη*, a parable, for the time then present; i.e. a thing which, from the peculiar use to which it was appropriated, shadowed forth or represented the human body of our Lord, and the Christian Church which he should establish.

9. It means a *daring exploit*, an unusual and severe trial, or a case of imminent danger and jeopardy. In these senses it is used by some of the best and, most correct Greek writers, such as *Polybius* and *Xenophon*; and by the best Greek lexicographers, such as *Hesychius* and *Suidas*; with whom *παραβολος* signifies a *daring, bold, rash* person; and *παραβολα*, *things extremely dangerous*. In this sense the verb is evidently used **2Mac 14:38**, where it is said, that Razis, one of the Jewish elders, did “boldly jeopard (*παραβεβλημενος*) his body and life, with all vehemency, for the religion of the Jews.” I know no place in the sacred writings in which it has this sense, unless it be in ^{<8119>}**Hebrews 11:19**, where, speaking of the intended sacrifice of Isaac, and his rescue, Abraham is said to have rescued him from the most imminent death, *εν παραβολη*, which we translate, *in a figure*. Now, if we may suppose that the death here referred to, is not that metaphorical death implied in the deadness of Sarah’s womb, and the superannuation of Abraham, but the imminent death to which he was exposed when Abraham drew his knife to slay his son, ^{<01210>}**Genesis 22:10**, and was only prevented by the sudden and miraculous interposition of God; then it is probable that the word here has the above meaning, which, I must own, I think likely: if so, the text may be read thus: “By faith Abraham, when he was tried, offered up Isaac: of whom it was said, In Isaac shall thy seed be called; accounting that God was able to raise him up even from the dead, from whence he received him, *εν παραβολη*, he being in the most imminent danger of losing his life.”

10. It signifies a very *ancient* and *obscure prophecy*, ^{<9404>}**Psalms 49:4**, *I will incline mine ear to a parable: I will open my dark saying upon the harp*. Likewise in Psalm 78, *I will open my mouth in a parable: I tell utter dark sayings of old*. Probably this kind of dark, ancient, enigmatical prophecy, is what is spoken of ^{<20106>}**Proverbs 1:6**, *To understand a proverb (or parable) and the interpretation; the words of the wise and their dark sayings*. Now, a *proverb*, in the common acceptation of that word, is neither dark, nor requires any particular interpretation; it being a plain maxim, easy to be understood by the mass of the people, for whose instruction it is chiefly designed. But *parable*, in this sense, evidently refers to the ancient

prophecies which were delivered concerning Christ and the nature of his kingdom. And to this very subject the words are applied, and quoted by the Evangelist Matthew in the preceding chapter. (^{<0135>}**Matthew 13:35.**)

Having traced the word *parable* through its different meanings in the sacred writings, it may be now necessary to inquire for what purpose our blessed Lord used that mode of speech so frequently: as many have supposed from his own words, ^{<0131>}**Matthew 13:11 - 13**, that he addressed the people in parables merely that they might *not* understand. *To you*, said he, addressing his disciples, *it is given to know the mysteries of the kingdom of heaven, but to them it is not given: therefore I speak to them in parables, &c.* Now, to do justice to this passage, we must observe, that by *mysteries*, here, we are to understand, not only things concerning the scheme of salvation which had not been as yet fully revealed, but also the *prophetic* declarations concerning the future state of the Christian Church, as they are signified by the different parables mentioned in the succeeding parts of the chapter. It was not given to THEM to know the purport and design of these things. “*They*,” said our Lord, “are gross of heart:” they are earthly and sensual, and do not improve the light they have received; so that, when many of them might have been preachers of this truth to others, they are found destitute of salvation themselves, notwithstanding the means of it were all within their power: but, said he, “to YOU it is given:” because I have appointed you, not only to be the first preachers of the Gospel to sinners but also the persons who shall transmit accounts of all these things to posterity. The knowledge of these mysteries, in the *first instance*, could be given only to a few; but when these faithfully *wrote* and *published* what they had heard and seen unto the world, then the science of salvation, being fully *revealed*, was addressed to all.

From ^{<0137>}**Matthew 13:17** we learn, that *many prophets and righteous men had desired to see and hear these things, but had not that privilege: to them it was not given*: not because God designed to exclude *them* from salvation, but because He who knew all things knew either that they were not proper *persons*, or that that was not the proper *time*; for the choice of the PERSONS by *whom*, and the choice of the TIME in *which* it is most proper to reveal Divine things, must ever rest with the all - wise God.

But it is not intimated that our Lord spoke to the Jews in parables that they might *not* understand: the very *reverse*, I think, is plainly intended. It was to lead them, by a familiar and appropriate mode of instruction, into the

knowledge of God and the interests of their souls. I speak to them, said he, in parables, i.e. natural representations of spiritual truths, that they might be allured to inquire, and to find out the spirit which was hidden under the letter. Because, said he, *seeing* the miracles which I have wrought, *they see not*, i.e. the end for which I have wrought them; and *hearing* my doctrines, *they hear not*, so as to profit by what is spoken; *neither do they understand*, **ουδε συνιουσι**, *they do not lay their hearts* to it, so as to consider it with that deep attention which such momentous truths require. But that they might not continue in their ignorance, and die in their sins, he adds parable to parable, to make the whole science of salvation as plain and intelligible as possible. Is not this obviously our Lord's meaning? Who that is not most miserably warped and begloomed by some *Jewish* exclusive system of salvation, can suppose that the wise, the holy, the benevolent Christ, would employ his time in speaking enigmatically to the people, on purpose that they might not understand what was spoken? Could the God of truth and sincerity act thus? If he had designed that they should continue in *darkness*, he might have saved his time and labour, and not spoken at all, which would have as effectually answered the same purpose, viz. that of leaving them in destructive ignorance, as his speaking in such a way as should render his meaning incomprehensible.

On the whole I conclude, that the grand object of parabolical writing is not to *conceal* the *truth*, but to convey information to the hearts of the hearers in the most concise, appropriate, impressive, and effectual manner.

In preaching on parables and similitudes, great care should be taken to discover their *object* and *design*, and those grand and leading circumstances by which the author illustrates his subject. There are few, if any, parables, whose every circumstance was designed to apply to the subject in reference to which they were proposed. Maimonides, in his *Moreh Nevochim*, gives an excellent rule on this head: "Fix it as a principle," says he, "to attach yourself to the grand object of the parable, without attempting to make a particular application of all the circumstances and terms which it comprehends." This shows us that we should not attempt to find a spiritual meaning, or pointed reference, in *all the parts* of the parable, to the subject which it is intended to illustrate. And this maxim of Maimonides is the more to be regarded, because it comes from a person who was perfectly well acquainted with the subject, and who lived, if I might so term it, in the very country of parables, and was best qualified to decide on their use in the Sacred Writings, and the proper mode of

interpretation. By not attending to this rule, many have disgraced both themselves and the Scriptures. The most dignified subjects, in such hands, have been rendered contemptible by their injudicious modes of elucidation. See the notes at the beginning of this chapter.

OBSERVATIONS ON THE BEING OF A GOD.

DEDUCED FROM A CONSIDERATION of ^{<81106>}**Hebrews 11:6:** *He that cometh unto God must believe that he is, and that he is the rewarder of them who diligently seek him.*

I. METAPHYSICIANS and philosophers, in order to prove the existence of God, have used two modes of argumentation:—

1. A *priori*, proofs drawn from the necessity that such a being as God is, must exist: arguments of this kind do not produce any thing in evidence which is *derived* from his works.
2. A *posteriori*, proofs of the being and perfections of God, drawn from his own works.

PROPOSITIONS A PRIORI.

PROP I. If there be no one being in the universe but such as might possibly *not have existed*, it would follow that there might possibly have been *no existence at all*; and if that could be so, it would be also possible that the present existence might have arisen from total *nonexistence*, which is absurd: therefore it is not possible that there might have been no existence at all. Consequently, an impossibility of not existing must be found somewhere; there must have been a being whose nonexistence is impossible.

II. The *whole nature* of an unoriginated being, or *aggregate* of his attributes, must be *unoriginated*, and necessarily what it is. A being cannot produce its own attributes; for this would suppose it acted before it existed. There is nothing in the nature of this being that is *contingent*, or could have been *otherwise* than it is; for whatever is *contingent*, must have a cause to determine its mode of existence.

III. The attributes of an unoriginated being must be possessed by it *unlimitedly*; for to possess an attribute *imperfectly*, or only in a *certain degree*, must suppose some cause to have *modified* this being so as to make him incapable of having that attribute in any other than an *imperfect degree*. But no cause can be admitted in this case, because this is the First of all beings, and the Cause of all things. Farther, an imperfect attribute, or any one that is not in its *highest degree*, must be capable of improvement

by exercise and experience; which would imply that the unoriginated being must be originally imperfect, and that he was deriving farther degrees of perfection from the exercise of his own powers, and acquaintance with his own works.

IV. The unoriginated being must exist *everywhere*, in the same manner he does *anywhere*; for if he did not, it would suppose some *cause* by which his presence was limited; but there can be no cause to limit that presence. See above.

V. This unoriginated being must be a *simple un compounded* substance, identically the same everywhere; not consisting of *parts*, for these must be distinct and independent; nor of *whole*, for this is the aggregate of parts; nor of *magnitude* or *quantity*, for these signify a composition of parts. This being must be as truly *one* and omnipresent, as the present moment of time is indivisibly *one* in all places at once; and can no more be limited or measured by *time*, than the present moment can by duration.

Hence this being cannot be *matter* or *body*, because to these belong *extension*, *divisibility*, *figurability*, and *mobility*, which imply *limitation*. God and matter have essentially contrary properties.

God is not *material*. It has already been shown that there necessarily must exist one infinite, unoriginated, and eternal being. Now this being must be a *thinking* being; for it is as impossible to conceive that *unthinking* matter could produce a *thinking* intelligent being, as it is to conceive that *nothing* could produce *matter*.

Let us suppose any parcel of matter to be *eternal*, we shall find it, in itself, unable to produce any thing. Let us suppose its *parts* firmly at rest together; if there were no other being in the world, must it not eternally remain so, a dead, inactive lump? Is it possible to conceive that it can add motion to itself, or produce it in other portions of matter? Matter, therefore, by its own strength, cannot produce in itself so much as *motion*. The motion it has must also be from eternity, or else added to matter by some other being more powerful than itself.

But let us suppose motion eternal too; yet matter, unthinking matter, and motion, could never produce *thought*. Knowledge will still be as far beyond the *power* of *motion* and *matter* to produce, as matter is beyond the power of nothing to produce. Divide matter into as minute parts as you will, vary the figure and motion of it as much as you please, it will operate no other

ways upon other bodies of proportionate bulk than it did before this division. The minutest particles of matter strike, impel, and resist one another, just as the greater do; and that is all that they can do. So that if we will suppose *nothing* eternal, *matter* can never begin to be. If we suppose bare matter, without motion, eternal, then motion can never begin to be. If we suppose only *matter* and *motion* eternal, then *thought* can never begin to be. For it is impossible to conceive that matter, either with or without motion, could have originally, in and from itself, sense, perception, and knowledge, as is evident from hence, that sense, perception, and knowledge, must be properties eternally separate from matter, and every particle of it.

Since, therefore, whatsoever is the first eternal being must necessarily be a *thinking* being, and whatsoever is first of all things must necessarily contain in it and actually have, at least, all the perfections that can ever after exist, it necessarily follows that the first eternal being cannot be matter.

VI. This being must possess *intelligence* and *power* unlimited, and all other attributes that are in themselves absolute perfections.

Attributes are divided into *natural* and *moral*, or *primary* and *secondary*. The first are those which essentially belong to the *nature* of a being considered in *itself*; the second in its *manner of acting* toward *others*. All the attributes of God, being *uncontingent*, must be unlimited; and therefore his knowledge must extend to every thing that *can be known*, and his power to every thing that *can be done*.

VII. There cannot be in the universe more than *one* unoriginated being; for as this being is possessed of infinite attributes, let us suppose a *second* unoriginated being; he must possess the same: for both these beings are eternal, and necessarily the same, every where alike present, without any possible difference or distinction, and therefore one and the same. *Two* such cannot subsist; and the supposition of a *second* such being is only a mental repetition of the being and attributes of the *first*.

VIII. All things owe their existence to their first cause, operating according to its own free will. Absolute power does not act of necessity, but freely: the power may exist without exertion; if it did not, then it acts by *necessity*; and if so, *necessity* is the agent, and not the free power, of the independent God. He can do what he will, but he will do only what is right, &c.

The like may be said of his *omniscience*. He knows himself, and what he has formed, and what he can do; but is not *necessitated* to *know* as certain what himself has made *contingent*. If God *must* continually act because he is omnipotent, and know because he is omniscient, then he must be constantly employed in doing or undoing whatever is possible to be done or undone, and knowing all that is, and all that can be, and what cannot be; which is absurd.

IX. God is a being of infinite *goodness, wisdom, mercy, justice, and truth*, and all other perfections which become the Framer and Governor of the universe.

GOODNESS consists in being pleased with communicating happiness to others.

WISDOM, in making a right or beneficent use of knowledge or power; for no being, howsoever intelligent or powerful, is said to act *wisely*, but that which makes a *good or beneficent use* of knowledge and power. Hence *wisdom* and *goodness* must be ever conjoined to make any act of power perfect. As he is *wise*, he *knows* what is best to be done; *powerful*, he *can* do it; *good*, he *will* do it. Justice, mercy, truth, or faithfulness, are not distinct attributes, but denominations given to his power and wisdom, in their various operations on different occasions, in reference to his creatures.

God's *liberty of acting*. His power and wisdom being infinite, he cannot be prevented by any outward cause; his nature being essentially good, he can have no opposition from *within*. His power and all his other attributes, being infinite, eternal, and consequently unlimited, can have no opposition from *without*. And his liberty consists in his being free to act or not act, or infinitely or limitedly to vary his operations according to his own wisdom, goodness, and truth. See also the late *bishop of Ossory, Chevalier Ramsay, Dr. S. Clarke*, and others, on this subject.

SKETCHES OF PROOFS A POSTERIORI.

Recapitulation of the preceding Propositions

II. In the argument *a priori*, in order to demonstrate the being of a GOD, it was attempted to prove that there must have been a being whose nonexistence is impossible. In arguing on this subject it has been shown:—

1. That this being was unoriginated.
2. That all his attributes must also be unoriginated.
3. That these attributes must be unlimited and absolutely perfect.
4. That this being must exist everywhere in the same manner he does anywhere.
5. That he is simple and uncompounded, not consisting of *parts*, nor of *whole*, nor of *magnitude*, nor of *quantity*.
6. That he must possess intelligence and power unlimited, and all other attributes that are in themselves absolute perfections.
7. That there cannot be in the universe any more than one such unoriginated, simple, and infinite being.
8. That all things owe their existence to this first cause, operating, not according to any kind of *necessity*, but according to its own *free will*.
9. That as, in all his operations, all his attributes must concur and combine, so all the works of his hands must bear the impress of wisdom and goodness; of that *wisdom* which consists in making a right use of *knowledge* and *power*, i.e. using both beneficially; of that *goodness* which consists in being pleased with communicating happiness to others.

Hence may be deduced CREATION, the plan of which proceeded from his *wisdom*, the execution from his *power*, and the result a proof of his *goodness*.

From these data we might proceed to prove the being of a God, and his beneficence and moral government of the world, *a posteriori*, i.e. arguing from the *effects* to the *cause*.

And first, a being of infinite wisdom must be expected to form his works so as to evidence that wisdom in their multiplicity, variety, internal structure, arrangement, connections, and dependencies; and, consequently, that these works must be in many respects inscrutable to man. And this, as they are his works, must be one of their characteristics.

Whether there be any other kind of beings than *spiritual* and *material*, and such as are of a *mixed* nature, we cannot tell; but we have no ideas of any other kinds, nor can we conceive the possibility of the existence of any

other; as we have no ideas of any figure that is not formed of *straight* or *curved* lines, or a *mixture* of both.

God, the uncreated Spirit, manifests himself by material substances. Created spirits must be manifested in the same way; and though matter may exist without spirit, and spirit without matter, yet without the latter, spirit cannot become manifest. Hence matter appears to have been created for the use of spirit or intellectual beings.

Creation in general demonstrates the being of a God.

The SOLAR SYSTEM and plurality of worlds, magnitude, distances, velocity and gravity, of the celestial bodies, projectile and centripetal forces, centre of gravity, ellipsis, double and treble motion, attraction, all demonstrate the wisdom, power, and goodness of God.

VEGETATION. Plants, trees, circulation of nutritious juices, composition of ligneous fibres, dissolution and regeneration of terrestrial productions.

PRESERVATION of genera and species, demonstrations of infinite skill, and of the wisest and most beneficent providence

MAN. Life, nutrition, sleep, the senses, particularly vision and muscular motion; each furnishes a series of irresistible arguments.

The HEART and the *circulation of the blood* afford the most striking proofs; and on this point let the reader particularly fix his attention.

In a healthy state the heart makes *eighty* pulsations in a minute, and it is calculated that from two ounces to two ounces and a half of blood are expelled into the *aorta* at each pulsation; consequently at least nine thousand six hundred ounces will be thrown into the *aorta* in *an hour*, which would amount to one thousand four hundred and forty pounds in *one day!*

At each pulsation this quantum of blood is propelled *eight inches*, which amounts to *fifty feet* in a *minute!* The quantity of blood in a human body is, on an average, about *thirty pounds*, and passes through the heart about *twenty-three* times in the space of one *hour!*

A weight of fifty pounds hung to the foot, the leg laid across the opposite knee, was raised by the action of the popliteal artery. Allowing for the

distance from the centre of motion, this proves that the heart must possess a power of at least *four hundred pounds!*

The blood circulates by pressure from behind, occasioned by the action of the heart, which pressure having propelled it, according to the laws of gravity to the extremities, reconducts it, contrary to those laws, back to the heart. How is this effected? It has been supposed that the ARTERIES contribute much to the circulation of the blood; were it even so, it would be comparatively useless, as they cease where such an auxiliary power is most wanting, at the extremities, where their anastomosis with the veins takes place, and the veins are not supposed to possess any such propelling power.

But that the arteries possess no such power *Bichat* has proved by the following experiment: he took the arm of a dead man, placed it in warm water, inserted one end of a tube in the brachial artery, and the other end in the carotid artery of a living dog; the blood circulated in the dead arm, the pulse of which beat regularly by the action of the heart of the living animal. Is there not a wondrous and especial providence of God by which this is effected?

Others have attributed the pulsation of the heart itself to the stimulating nature of the blood. *Bichat* has disproved this by the following experiments:—

1. Expose the heart of an animal and empty it, apply a stimulus to its muscles, and it will dilate, and contract, as if it were full.
2. Puncture all the large vessels connected with the heart, so as to empty it entirely, and the alternate contractions and dilations will continue for some time, notwithstanding the total absence of the blood.
3. Remove two hearts of equal bulk from two living animals, place the fingers in the ventricles of the one, and grasp the other in the opposite hand, and it will be found that the effort of the latter in its dilation is as forcible as the other in its contraction.

Incessant action of the heart. Its unweariedness. What exhausts all other muscles appears to increase its action and its force! Can any person conceive how it is possible that a muscle can be in incessant action for threescore, fourscore, or a hundred years, without any kind of weariness? There is nothing in nature that can well explain this. Over its motion the

mind has no power. This is wisely ordered, as many, in momentary fits of caprice, despair, and passion, would suspend the circulation, and thus put an end to their lives.

Providence, or the economical government of GOD in the provision for men and animals. Never too much, never too little; the produce of the earth being ever in proportion to the consumers, and the consumers to that produce.

Redemption. 1. As all things are intimately known to God, he must know wherein their happiness consists, and may from his goodness be expected to make every provision for that happiness.

2. Every sentient creature is capable of happiness or misery.

3. No creature can choose a state of misery for itself, because no creature can desire to be unhappy.

4. If any being could choose that state for another, he must be led to it by some motive which may make it eligible or desirable; and this must spring from his envy, jealousy, fear, or a conviction that the wretchedness of the other will contribute to his own happiness. None of these can exist in God the Creator, consequently he must be supposed to have made man for happiness. His counsels never change, and therefore when man had fallen he provided him a Saviour; this might be naturally expected from his infinite benevolence.

The moral changes made in sinners, proofs of the being, agency, goodness, and presence of God.

Man's existence is a proof of the being of God; he feels himself to be the *effect* of a cause, and that cause to be wise, powerful, and good. There is evidently no cause in nature capable of producing such an effect, for no operation of nature can produce *mind* or *intellect*; the wonderful structure of the body, and the astonishing powers of the *mind*, equally prove that God is our Maker, and that in him we live, move, and have our being.

III. Astronomical phenomena very difficult to be accounted for upon natural principles, which are strong evidences of the being and continual agency of God.

PHENOMENON 1.

The motion of a planet in an elliptic orbit is truly wonderful, and incapable of a physical demonstration in all its particulars. From its aphelion, or greatest distance from the sun or body round which it revolves, to its perihelion or least distance, its motion is continually accelerated; and from its perihelion to its aphelion is constantly retarded. From what source has the planet derived that power which it opposes to the solar attraction, in such a manner that, when passing from aphelion to perihelion by a continued acceleration, it is prevented from making a nearer approach to the sun? And on the other hand, what prevents the planet, after it has passed by a continued retardation from perihelion to aphelion, from going altogether out of the solar attraction, and causes it to return again to perihelion? In Sir Isaac Newton's demonstration that this phenomenon is a necessary result of the laws of gravity and projectile forces, it is worthy of observation that, to account for a planet's moving in an elliptic orbit, little differing from a circle, and having the sun in the lower focus, the projectile force of the planet, or the power by which it would move for ever in a straight line if not acted upon from without, is assumed to be nearly sufficient to counterbalance the planet's gravitating power, or, which is the same thing, the attraction of the central body; for the demonstration, the particulars of which are too complicated to be here detailed, puts us in possession of the following facts: If a planet be projected in a direction exactly perpendicular to that of the central body, with a velocity equal to what it would acquire by falling half way to the centre by attraction alone, it will describe a circle round the central body. If the velocity of projection be greater than this, but not equal to what the planet would acquire in falling to the centre, it will move in an elliptical orbit more or less eccentric according to the greater or less degree of projectile force. If the velocity of projection be equal to that which the planet would acquire in falling to the central body, it will move in a parabola; if greater than this, in a hyperbola. Now it cannot be demonstrated, upon physical principles, that a planet should have a certain projectile force and no other, or that it should have any at all; for it is a law of nature, ably demonstrated by Newton in his *Principia*, that all bodies have such an indifference to rest or motion that, if once at rest, they must remain eternally so, unless acted upon by some power sufficient to move them; and that a body once put in motion will proceed of itself ever after in a straight line, if not diverted out of this rectilinear course by some influence. Every planetary body has a certain

projectile force, therefore some previously existing cause must have communicated it. The planets have not only a projectile force, but this power is at the same time nearly a counterbalance to its gravitation, or the attraction of the central body; so that, by virtue of these powers thus harmoniously united, the planets perform their revolutions in orbits nearly circular with the greatest regularity. It hence follows that the cause, which has communicated just so much projectile force as to produce so near an equilibrium in the centrifugal and centripetal powers, is infinitely intelligent; therefore this cause must be God.

As all the planets move in orbits more or less elliptical, when they could have been made to move in circles by a particular adjustment of the attractive and projectile forces, the Divine purpose must be best answered by the eccentric orbit. The habitable earth evidently derives very great advantage from the elliptical orbit; for, in consequence of it, the sun is seven or eight days of every year longer on the northern side of the equator than he is on the southern; i.e. from the 21st of March, when he crosses the equator north ward, to the 23d of September, when he again returns to the equator, there are 186 days; but from the 23d of September, or autumnal equinox, to the 21st of March, or vernal equinox, there are only 179 days. From this circumstance the northern hemisphere, which it has pleased God should contain by far the greatest portion of land, is considerably warmer towards the polar regions than in similar latitudes towards the south pole, where an equal degree of temperature is not needed. Circumnavigators have not yet been able, because of the great cold of the south polar regions, to proceed beyond seventy-two or seventy-three degrees of south latitude, or, which is the same thing, to approach the south pole nearer than about 1200 miles; but the northern frigid zone, possessing a greater temperature, has been explored to within about 600 miles of the pole, i.e. to nearly eighty-two degrees of north latitude.

PHENOMENON 2.

The *double motion* of a primary planet, namely, its *annual* revolution and *diurnal* rotation, is one of the greatest wonders the science of astronomy presents to our view. The laws which regulate the latter of these motions are so completely hid from man, notwithstanding his present great extension of philosophic research, that the times which the planets employ in their rotations can only be determined by observation. How is it that two motions, so essentially different from each other, should be in the same

body at the same time, without one interfering at all with the other? The astonishing accuracy with which celestial observations have been conducted within the last one hundred years, has enabled astronomers to demonstrate that the neighbouring planets very sensibly affect the figure of the earth's orbit, and consequently its motion in its orbit. Of this every one may be convinced who examines the calculus employed in ascertaining for any particular point of time the sun's place in the heavens; or, which is the same thing, the point of the earth's orbit which is exactly opposed to the place of the earth in this orbit. Thus the maximum that the earth is affected by Venus is nine seconds and seven-tenths of a degree; by Mars, six seconds and seven-tenths; and by Jupiter, eight seconds, two-thirds, &c. But no astronomer, since the foundation of the world, has been able to demonstrate that the earth's motion in the heavens is at all accelerated or retarded by the diurnal rotation; or, on the other hand, that the earth's motion on its axis experiences the least irregularity from the annual revolution. How wonderful is this contrivance! and what incalculable benefits result from it! The uninterrupted and equable diurnal rotation of the earth gives us day and night in their succession, and the annual revolution causes all the varied scenery of the year. If one motion interfered with the other, the return of day and night would be irregular, and the change of seasons attended with uncertainty to the husbandman. These two motions are therefore harmoniously impressed upon the earth, that the gracious promise of the great Creator might be fulfilled: "While the earth remaineth, seed time and harvest, and cold and heat, and summer and winter, and day and night, shall not cease." The double motion of a secondary planet is still more singular than that of its primary; for, (taking the moon for an example,) besides its particular revolution round the earth, which is performed in twenty-seven days, seven hours, forty-three minutes, four seconds and a half; it is carried round the sun with the earth once every year. Of all the planetary motions with which we have a tolerable acquaintance, that of the moon is the most intricate: upwards of twenty equations are necessary, in the great majority of cases, to reduce her mean to her true place; yet not one of them is derivable from the circumstance that she accompanies the earth in its revolution round the sun. They depend on the different distances of the earth from the sun in its annual revolution, the position of the lunar nodes, and various other causes, and not on the annual revolution itself; a motion which of all others might be expected to cause greater irregularities in her revolution round the earth, than could be produced in that of the latter by the planetary attractions.

Who can form an adequate conception of that influence of the earth which thus draws the moon with it round the sun, precisely in the same manner as if it were a part of the earth's surface, notwithstanding the intervening distance of about two hundred and forty thousand miles; and at the same time leaves undisturbed the moon's proper motion round the earth? And what beneficent purposes are subserved by this harmony! In consequence of it we have the periodical returns of new and full moon; and the ebbing and flowing of the sea, which depend on the various lunar phases with respect to the sun and earth, (as is demonstrable from each of these phases being continually contemporaneous with a particular phenomenon of the tides,) always succeed each other with a regularity necessarily equal to that of the causes which produce them.

PHENOMENON 3.

The impression of an inconceivably rapid motion upon the earth, without disturbing in the smallest degree any thing upon its surface, or in the atmosphere which surrounds it, is another instance of the infinite wisdom of God. That with which God has endued the celestial bodies, in order to accomplish this end, is called gravity or attraction. The existence of this influence is easily demonstrable from the curious law which pervades all the bodies in the solar system, and probably every other body in the whole compass of space. This law, viz. that the squares of the periodic times of the planets are to each other as the cubes of their mean distances from the central body, was first discovered by Kepler, and afterwards demonstrated by Sir Isaac Newton. Thus, if the distance of but one planet from the sun is known, and the periodic revolutions of the whole, the distance of each from the sun is easily ascertained. The mean distance of the earth from the sun has been found, by the transits of Venus in 1761 and 1769, to be about ninety-five and a half millions of English miles; and the periodic times of all the planets are known by direct observation. Thus, to find the distance of Jupiter from the sun, nothing more is necessary than first to square the period of the earth, 365 days, 5 hours, 48 $\frac{3}{4}$ minutes; and that of Jupiter, 11 years, 315 days, 14 hours and a half; and divide the greater product by the less to find the proportion one bears to the other; then to cube the earth's mean distance from the sun, 95 $\frac{1}{2}$ millions, and multiply the cube by the proportion between the periodic times already found, and the cube root of the last product will be the distance required. By this means it was that the distances of the different planets from the sun, and of the satellites from the primaries, (for this law extends to the satellites,) have been

calculated. See the Table of the Periodic Revolutions, &c., of the Planets, in the notes on the first chapter of Genesis. From this law it is evident, to every one that deeply considers this subject, that the planets revolve in orbits by an influence emanating from the sun; for the nearer a planet is to the sun, the swifter is its motion in its orbit, and *vice versa*. (See the Tables already referred to.) The singular phenomenon of a planet's describing equal areas in equal times results from gravitation combined with the projectile power; or, in other words, from the union of the centripetal and centrifugal forces. Thus, if a planet describe in twenty-four hours any given arc of its orbit, and the area contained between two straight lines, drawn from the extremities of this arc and meeting in the sun, be ascertained, it will be precisely equal to what the planet will describe in any other twenty-four hours, the greater or less quantity of the arc described being continually compensated by the less or greater extent of the straight lines including the respective areas. We also find that, by virtue of these laws, the motion of a planet in its orbit is not decreased in arithmetical proportion to the increase of the distance from the central body; for the hourly orbital motion of the Georgium Sidus, for example, is only about five times slower than that of the earth, though its distance from the sun is full nineteen times greater.

Every man may convince himself of the existence of gravity, by observing the phenomena attending falling bodies. Why is it that the velocity of a falling body is continually accelerated till it arrives on the earth? We answer, that the earth continually attracts it; consequently, its velocity must be continually increasing as it falls. It is also observable, that the nature of the influence on falling bodies is precisely the same with that which retains the planets in their orbits. By numerous experiments it is found that, if the falling body descends towards the earth 16 feet in the first second, (a statement very near the truth,) it will fall through three times this space, or 48 feet, in the next second; five times this space, or 80 feet, in the third second; seven times this space, or 112 feet, in the fourth second; nine times this space, or 144 feet, in the fifth second, &c. Hence the spaces fallen through are as the squares of the times of falling, i.e. in the first second the body falls 16 feet, and in the next second, 48 feet; consequently the body falls as many feet in the two first seconds as is equal to the sum of these two numbers, viz. 64, which is 16 multiplied by 4, the square of 2, the number of seconds it took up in falling through the first 64 feet. See Exley's new theory of physics, page 469.

The above is but a very brief account of the influence of this wonderful principle, which is universally diffused through nature, and capable of attracting every particle of matter under all its possible modifications, and of imparting to each substance, from the lightest gas to the most ponderous metal, that property which constitutes one body specifically heavier or lighter than another. To detail all the benefits which result from it, would be almost to give a history of the whole material creation. But it may be asked, What is gravity? To the solution of this question natural philosophy is unable to lead us. Suffice it to say, all we know of gravity is its *mode* of operation and that it is, like its great Creator, an all pervading and continued energy. Therefore, that *it is*, and not in *what* it consists, is capable of demonstration.

All these things prove, not only that there is a God infinitely powerful and intelligent, but also kind and merciful, working all according to the counsel of his will, and causing all his operations to result in the benefit of his creatures. They prove, also, that God is continually present, supporting all things by his energy; and that, while his working is manifest, his ways are past finding out. Yet, as far as he may be known, we should endeavour to know him; for, *he that cometh unto God must know that he is*. Without this it is not likely that any man will serve him; for those alone who know him seek him, and they only who put their trust in him can testify *he is the rewarder of them who diligently seek him*.

A SHORT ACCOUNT OF THE BASTINADO, SUPPOSED TO BE REFERRED TO IN

<8113> HEBREWS 11:35.

IV. On the 15th of Nov. 1779, Mr. Antes, returning from a short country excursion to Grand Cairo, was seized by some of the attendants of *Osman Bey*, a Mamaluke chief; and after stripping him of his clothes, they demanded money, which he not having about him, they dragged him before the bey, telling him that he was a European, from whom he might get something. In order to extort money from him, the bey ordered him to be bastinadoed. They first threw him down flat on his face, and then bent up his legs, so that the soles of his feet were horizontal; they then brought a strong staff, about six feet long, with an iron chain fixed to it at both ends. This chain they threw round both feet above the ancles, and twisted them together; and two fellows on each side, provided with what they call a *corbage*, held up the soles of the feet by means of the stick. When thus placed, an officer whispered in his ear, “Do not suffer yourself to be beaten; give him a thousand dollars, and he will let you go.” Mr. Antes, not willing to give up the money which he had received for the goods of other merchants, refused; the two men then began to beat the soles of his feet, at first moderately; but when a second application for money was refused, and then the demand was two thousand dollars, they began to lay on more roughly, and *every stroke felt like the application of a red hot poker*. Finding they could get no money, supposing he might have some choice goods, a third application was made to him by the officer; he told them he had a fine silver-mounted blunderbuss at his lodging which he would give. The bey asked what he offered; the officer sneered, and said, *bir carabina*, i.e. “one blunderbuss;” on which the bey said, *ettrup il kulp*, “beat the dog.” They then began *to lay on with all their might*. “At first,” says Mr. Antes, “the pain was excruciating; but after some time my feeling grew numb, and it was like beating a bag of wool.” Finding that nothing was to be got from him, and knowing that he had done nothing to deserve punishment, the bey ordered them to let him go. One of the attendants anointed his feet, and bound them up with some rags, put him on an ass, and conducted him to his house in Cairo, and laid him on his bed, where he was confined *for six weeks before he could walk, even with crutches*; and *for more than three years his feet and ancles were very much swelled*; and,

though twenty years had elapsed when he published this account, his feet and ancles were so affected that, on any strong exertion, they were accustomed to swell.

He mentions instances of the bastinado having been applied for three days successively, and, if the person survived, *the feet were rendered useless for life*; but in general, he observes, when they have received between *five and six hundred strokes, the blood gushes from their mouth and nose, and they die either under or soon after the operation.*

How he felt his mind affected on this distressing occasion, he thus piously describes: "I at once gave up myself for lost, well knowing that my life depended on the caprice of a brute in human shape; and, having heard and seen such examples of unrelenting cruelty, I could not expect to fare better than others had done before me; I had therefore nothing left *but to cast myself on the mercy of God, commending my soul to him*; and indeed I must in gratitude confess, that I experienced his support most powerfully; so that all fear of death was taken from me; and if I could have bought my life for one halfpenny, I should, I believe, have hesitated to accept the offer."-*Observations on the Manners, &c., of the Egyptians, by J. ANTES, Esq. 12mo., Dublin, 1801, p. 146.*

If this be the punishment to which the apostle alludes, it may justly rank with the *most severe*; and, all circumstances considered, this appears to be what is intended in the original word *ετυμπαπισθησαν*, which we, not knowing what was meant by it, render *they were tortured*. These holy men needed no mercy from man; and they received no *justice*. The case above is a specimen of Mohammedan justice, and Mamaluke cruelty; and to rescue such wretches from the government of the French we spent torrents of British blood! It would have been a mercy to man to have left them in the hands of any power that might abate their pride, assuage their malice, and confound their devices. As to their being corrupted by French manners, that is impossible; the Mohammedans in general, and the Turks and Mamalukes of Egypt in particular, are too bad for the devil himself to corrupt. Pity, that political considerations rendered it necessary to restore that corrupt and abominable government. Reader, there is an infinite difference between the *Bible* and the *Koran*; the one is from heaven, the other from earth and hell. "Thanks be to God for his holy Gospel!"

MR. LOWMAN'S SCHEME AND ORDER OF THE PROPHECIES IN THE APOCALYPSE.

CHAP . I.	INTRODUCTION.	A. D.
1 - 19.	<p>A prophetic vision in the Isle of Patmos, representing Christ; his care of the Churches; promising a revelation; with cautions and exhortations suitable to the then state of the Church, and to its future state in after ages; to encourage patience and constancy in the faith.</p> <p>FIRST PART of the <i>Apocalypse</i>, relating to the <i>things that are</i>, or to the <i>then state of the Church</i>.</p>	95
II.	<i>Seven epistles</i> to the seven Churches of Asia Minor, describing their <i>present state</i> .	
IV.	<p>SECOND PART of the <i>Apocalypse</i>, relating to the things which <i>shall be hereafter</i>; or to the state of the Church in the ages to come after the time of the vision; with cautions and exhortations suitable to it.</p> <p>Scene of the visions: the throne of God; the consistory above and heavenly Church, representing God's power, majesty, authority, providence, and sure event of all his purposes.</p> <p>A sealed book, containing a revelation of the state of the Church in after ages, given to the Lamb to open, or to Jesus Christ to reveal for the good of the Church by St. John.</p>	
Ver. 8.	Chorus of angels and saints or the whole heavenly Church, sings a psalm of praise to the Lamb.	
VI.	The revelation begins by opening the sealed book, which describes the future state of the Church in seven successive periods.	
	SEVEN PERIODS.	

	<i>First period</i> , showing the state of the Church under the heathen <i>Roman</i> emperors, from about the year 95 to about the year 323; the seals of the book opened in order.	95 323
	<i>Seven Seals.</i>	
	1. First seal represents a white horse; the rider with a crown, going forth to conquer, signifying the kingdom of Christ, or Christian religion, prevailing against the opposition of Jews and heathens.	
	2. Second seal represents a red horse; power given to the rider to take peace from the earth, signifying the first memorable judgment on the persecutors of Christianity in the destruction of the Jews under Trajan and Hadrian.	100 138
	3. Third seal represents a black horse; the rider with a balance to measure corn, signifying great scarcity of provisions, near to famine, in the time of the Antonines.	138 139
	4. Fourth seal represents a pale horse; the name of the rider Death, signifying great mortality and pestilence, wherewith the empire was punished in the reigns of Maximin and Valerian.	193 270
	5. Fifth seal represents the souls of the martyrs under the altar; their reward and deliverance in a short time, signifying the severe persecution in the reign of Diocletian, with an encouragement to constancy suitable to such times of difficulty.	270 304
	6. Sixth seal represents earthquakes, sun darkened, stars falling from heaven; signifying great commotions in the empire, from Maximin to Constantine the Great,	304 323

	who put a period to the persecution of Rome heathen.	
VII.	Interval between the first and second periods, representing an angel sealing 144,000 with the seal of the living God; signifying great numbers forsaking the idolatrous worship of the heathen Roman empire, and embracing the profession of Christianity.	
Ver. 9	Chorus of the heavenly Church blessing God for his salvation. One of the elders shows unto St. John the happiness of those who were faithful and constant to true religion in the great trial of so grievous persecution.	
	PERIOD II.	
VIII.	<i>Second period</i> reveals the state of the Church and providence in times following the reign of Constantine, during the invasion of the empire by the northern nations; the rise and first progress of the Mohammedan imposture till the stop put to it in the western empire, which reaches from about the year 337 to 750. Seven angels receive seven trumpets to sound.	337 370
	<i>Seven Trumpets.</i>	
	1. First trumpet represents hail and fire mingled with blood cast on the earth; signifying great storms of war to fall on the empire, and the blood that was shed in the reigns of the Constantine family, and their successors, till things were settled under Theodosius.	337 379
	2. Second trumpet represents a mountain burning with fire, cast into the seas whereby it became blood; signifying the invasion of	379 412

	Italy by the northern nations, and taking the city of Rome by Alaric.	
	3. Third trumpet represents a burning star falling upon the rivers, which became bitter; signifying the ravages in Italy, putting an end to the Roman empire, and founding a kingdom of Goths in Italy itself.	412 493
	4. Fourth trumpet represents a part of the sun and moon darkened; signifying the wars in Italy between Justinian's generals and the Goths, whereby the exarchate of Ravenna was erected, and all remaining power and authority of Rome quite suppressed.	493 568
IX.	5. Fifth trumpet represents the bottomless pit opened, and locusts coming out of it; signifying the rise of the Mohammedan religion and empire, and the great progress of both, till a stop was put to them by a contention for the succession.	568 675
	6. Sixth trumpet represents four angels loosed which were bound in the river Euphrates; signifying the reunion of the divided Saracen power, the invasion of Europe by them, and threatening the conquest of it, till defeated by Charles Martel.	675 750
	PERIOD III.	
X.	<i>Third period</i> of the vials reveals the state of the Church and providence in the times of the last head of Roman government, represented by the beast, for 1260 years to its final overthrow, from about the year 756 to about the year 2016. An angel or nuncius brings a little book, the remainder of the sealed book opened by the Lamb, and gives it to St. John to eat; signifying a farther revelation of what was to follow in order of time to the end of the world.	756 2016

	Three general descriptions of this period:—	
XI.	1. First general description represents the temple measured, part given to the Gentiles, two witnesses prophesy in sackcloth 1260 days; signifying the corrupt state of the Church, and the constancy of some faithful witnesses to the truth, though under severe persecutions, during this whole period.	
XII.	2. Second general description represents a woman forced to fly into the wilderness for safety, and protected there 1260 days; signifying the persecution and preservation of the Church during the same period.	
XIII.	3. Third general description represents a monstrous wild beast rising out of the sea, with seven heads, ten horns, as many crowns, and titles of blasphemy, who was to continue forty and two months; signifying that new Roman power, which should use its authority to promote idolatrous worship, and to persecute all who would not submit to it, and should be supported by another power like unto its own form and constitution, during the same period.	
XIV.	Chorus of the heavenly Church celebrates, in a hymn, the happiness of those who remain faithful and constant. A nuncius or angel comes down from heaven to declare the certain and severe punishment of the enemies of truth and pure religion, in this period.	
XV.	Seven angels receive seven cups, full of the wrath of God; signifying that the enemies of truth and pure religion in this period shall be severely punished in the course of it; and that they shall be utterly destroyed in <i>the end</i> .	

XVI.	The oracle gives orders to the seven angels to pour out their vials or cups.	
	<i>Seven Vials.</i>	
	First vial poured on the earth; a grievous sore upon the worshippers of the beast; signifying the great commotions throughout the whole empire, under the family of <i>Charles</i> the Great, by which that family becomes extinct, and by which both the empire and crown of France are transferred to other families.	830 988
	2. Second vial poured on the sea; it becomes as the blood of a dead man; signifying the great bloodshed of the holy war to recover Jerusalem from the Saracens.	1040 1190
	3. Third vial poured on the rivers and fountains; they become blood; signifying the bloody civil wars between the Guelphs and the Gibbelines, the papal and imperial factions, when the popes were driven out of Italy into France.	1200 1371
	4. Fourth vial poured on the sun, which has power given it to scorch men; signifying the long wars in Italy, Germany, France, and Spain, occasioned by a long schism in the papacy. Turks take Constantinople, and put an end to the eastern empire. Pestilential diseases occasioned by intemperate heat.	1378 1530
	5. Fifth vial poured on the seat of the beast, or his throne; signifying the Reformation, and the confirmation of it by the principal states of Europe, notwithstanding all opposition from the pope, and in opposition to the papal authority.	1560 1650
	6. Sixth vial poured on the river Euphrates, makes way for the kings of the east. This seems in the order of the prophecies to be	1670 1850

	yet future; but may likely mean some invasion of the pope's dominions from its eastern boundary or the Adriatic.	
	7. Seventh vial poured on the air, the seat of Satan's empire, describes the utter ruin of this persecuting idolatrous Roman government, or mystical Babylon at the end of this period.	1850 2016
XVII.	Mentions an angel interpreter who fully explains the character of this idolatrous persecuting power, which should corrupt the Church, and persecute the faithful during this period.	
XVIII.	Another angel sent from heaven to confirm the utter and lasting destruction of this mystical Babylon, as a punishment for her idolatrous corruptions and persecutions.	
XIX.	<i>Chorus</i> of the heavenly Church sings the praise of God for his righteous judgments. A vision of Christ leading an army out of heaven, strongly represents the certain accomplishment of this prophecy.	
	PERIOD IV.	
XX.	An angel sent from heaven to shut up Satan in the bottomless pit, as in a secure prison, for one thousand years, during which time there will be a very happy state of the Church, in purity, peace, and prosperity.	
	PERIOD V.	
XX. 7	After the thousand years of the Church's prosperity shall be expired, Satan will be loosed again for a little season; a new attempt will be made to revive the corruptions of the Church and a spirit of	

	persecution, which shall end in the final destruction of Satan's power, and of <i>all the enemies</i> of pure and true religion.	
	PERIOD VI.	
Ver. 11.	The general resurrection and final judgment; the everlasting destruction of the wicked.	
	PERIOD VII.	
XXI.	The seventh period concludes the whole prophecy, in a vision of a new heaven and a new earth; representing, in strong images, the extent, security, riches, and grandeur, of the heavenly Jerusalem; signifying the consummate happiness of the heavenly state.	
XXII.	Thus the prophecies of this revelation issue in an <i>eternal SABBATH, the future reward of all who remain faithful and constant in the true religion of Jesus Christ.</i>	
	THE CONCLUSION.	
Ver. 6.	Confirms the truth and certainty of these prophecies; warns against corrupting; exhorts to hope for the accomplishment of them; a useful spirit and temper, to give good men consolation in all their present afflictions, and to preserve them from the corruptions of religion, how prevailing soever in their own times, which is,	
	THE USEFUL MORAL, AND PRINCIPAL DOCTRINE, OF ALL THESE PROPHECIES.	

PRINCIPLES WHICH, ON CAREFULLY READING
AND STUDYING THE SACRED WRITINGS, I
THINK I FIND UNEQUIVOCALLY REVEALED
THERE.

1. That there is but one untreated, unoriginated, infinite, and eternal Being; the Creator, Preserver, and Governor of all things.
2. That there is in this Infinite Essence a *plurality* of what are commonly called *persons*, not separately subsisting, but essentially belonging to the Godhead; which *persons* are commonly termed FATHER, SON, and HOLY GHOST; or GOD, the LOGOS, and the HOLY SPIRIT: and these are generally named the TRINITY which term, though not found in the New Testament, seems properly enough applied, as we never read of more than *three* persons in the Godhead.
3. That the sacred Scriptures, or holy books which form the Old and New Testaments, contain a full revelation of the will of God in reference to man; and are alone sufficient for every thing relative to the faith and practice of a Christian; and were given by the inspiration of God.
4. That man was created in righteousness and true holiness, without any moral imperfection or any kind of propensity to sin; but free to stand or fall.
5. That he fell from this state, became morally corrupt in his nature, and transmitted his moral defilement to all his posterity.
6. That, to counteract the evil principle, and bring man into a salvable state, God, from his infinite love, formed the *purpose* of redeeming man from his lost estate by Christ Jesus, and in the interim sent his Holy Spirit to enlighten, strive with, and convince men of sin, righteousness, and judgment.
7. That in due time the Divine Logos, called afterwards Jesus the Christ, the Son of God, the Saviour, &c., became incarnated, and sojourned among men, teaching the purest truth, and working the most stupendous and beneficent miracles.

8. That this Divine Person, foretold by the prophets, and described by evangelists and apostles, is *really* and *properly* GOD; having, by the inspired writers, assigned to him every attribute essential to the Deity; being one with him who is called God, Jehovah, &c.

9. That he is also *perfect man* in consequence of his incarnation, and in that man or manhood dwelt all the fulness of the Godhead bodily; so that his nature is twofold - Divine and human, or God manifested in the flesh.

10. That his human nature is derived from the blessed Virgin Mary, through the creative energy of the Holy Ghost; but his Divine nature, because God, infinite and eternal, is uncreated, underived, and *unbegotten*; which, were it otherwise, he could not be God in *any proper sense of the word*; but as he IS GOD, the doctrine of the *eternal Sonship* must be *false*.

11. That, as he took upon him the nature of man, he *died* for the whole human race, without respect of persons; equally for all, and for every man.

12. That on the third day after his crucifixion and burial he rose from the dead; and after showing himself many days to his disciples and others, he ascended to heaven, where, as God manifest in the flesh, he continues and shall continue to be the Mediator of the human race, till the consummation of all things.

13. That there is no salvation but through him; and that throughout the Scriptures his passion and death are considered as *sacrificial*, pardon and salvation being obtained by the shedding of his blood.

14. That no human being since the fall either has or can have *merit* or *worthiness* of or by himself, and therefore has nothing to *claim* from God, but in the way of his mercy through Christ; therefore pardon, and every other blessing promised in the Gospel, have been purchased by his sacrificial death, and are given to men, not on account of any thing they have done or suffered, or can do or suffer, but for his sake, or through his merit alone.

15. That these blessings are received by *faith*, because not of works, nor of sufferings.

16. That the *power to believe*, or grace of faith, is the free gift of God, without which none can believe; but that the *act of faith*, or actually *believing*, is the act of the soul, under the influence of that power. But this

power to believe, like all other gifts of God, may be slighted, not used, or misused; in consequence of which is that declaration, “He that believeth shall be saved; but he that believeth not shall be damned.”

17. That justification, or the pardon of sin, is an instantaneous act of God’s infinite mercy in behalf of a penitent soul, trusting only in the merits of Jesus Christ; that this act is absolute in respect of all past sin, all being forgiven where any is forgiven.

18. That the souls of all believers may be purified from all sin in this life; and that a man may live under the continual influence of the grace of Christ, without sinning against his God, all evil tempers and sinful propensities being destroyed, and his heart filled with pure love both to God and man.

19. That unless a believer live and walk in the spirit of obedience, he will fall from the grace of God, and forfeit all his Christian privileges and rights; in which state of backsliding he may persevere, and, if so, perish everlastingly.

20. That the whole period of human life is a *state of probation*, in every part of which a sinner may repent and turn to God, and in every part of it a believer may give way to sin and fall from grace; and that this possibility of rising, and liability to falling, are essential to a state of trial or probation.

21. That all the promises and threatening of the word of God are conditional, as they regard man in reference to his being here and hereafter; and that on this ground alone the sacred writings can be consistently interpreted or rightly understood.

22. That man is a free agent, never being impelled by any necessitating influence either to do evil or good, but has it continually in his power to choose the life or death that is set before him; on which ground he is an accountable being, and answerable for his own actions; and on this ground also he is alone capable of being rewarded or punished.

23. That his free will is a necessary constituent of his rational soul, without which man must be a mere machine, either the sport of blind chance, or the mere *patient* of an irresistible necessity; and, consequently, not accountable for any acts to which he was irresistibly impelled.

24. That every human being has his freedom of will, with a sufficiency of light and power to direct its operations; and that this powerful light is not inherent in any man's nature, but is graciously bestowed by Him who is the true light that lighteneth every man that cometh into the world.

25. That, as Christ has made, by his once offering himself upon the cross, a sufficient sacrifice, oblation, and satisfaction for the sins of the whole world; and that, as his gracious Spirit strives with and enlightens all men, thus putting them in a salvable state; therefore every human soul may be saved, if it be not his own fault.

26. That Jesus Christ has instituted, and commanded to be perpetuated in his Church, two sacraments; baptism (sprinkling, washing with, or immersion in water) in the name of the holy and ever blessed Trinity, as a sign of the cleansing and regenerating influences of the Holy Ghost, producing a death unto sin, and a new birth unto righteousness; and the eucharist, or Lord's Supper, as commemorating the sacrificial death of Christ. That by the first, once administered, every person may be initiated into the visible Church; and by the second, frequently administered, all believers may be kept in mind of the foundation on which their salvation is built, and receive grace to enable them to adorn the doctrine of god their Saviour in all things.

27. That the soul is immaterial and immortal, and can subsist independently of the body.

28. That there will be a general resurrection of the dead, both of the just and unjust; that the souls of both shall be reunited to their respective bodies; and that both will be immortal, and live eternally.

29. That there will be a day of judgment, after which all shall be punished or rewarded, according to the deeds done in the body; the wicked being sent to hell, and the righteous taken into heaven.

30. That these states of reward and punishment shall have no end, forasmuch as the time of probation or trial is for ever terminated, and the succeeding state must necessarily be fixed and unalterable.

31. That the origin of human salvation is found in the infinite *philanthropy* of God; and that on this principle the unconditional reprobation of any soul is absolutely impossible.

32. The SACRED WRITINGS are a system of pure, unsophisticated *reason*, proceeding from the immaculate mind of God; in many places, it is true, vastly elevated *beyond* what the reason of man could have devised or found out, but in no case *contrary* to human reason; they are addressed, not to the passions, but to the reason of man; every *command* is urged with *reasons of obedience*, and every *promise* and *threatening* founded on the most evident *reason* and propriety. The whole, therefore, are to be rationally understood and rationally interpreted. He who would discharge reason from this, its noblest province, is a friend in his heart to the antichristian maxim, "Ignorance is the mother of devotion." Revelation and reason go hand in hand: faith is the servant of the former, and the friend of the latter; while the Spirit of God, which gave the *revelation*, improves and exalts *reason*, and gives energy and effect to faith.

To conclude: the doctrines or principles which I have stated above, and defended in this work, I believe to be the truths of God. Those against which I have argued I believe to be either false or unproved. The doctrine which cannot stand the test of rational investigation cannot be true. The *doctrines* or *principles* already enumerated have stood this test; and those which shrink from such a test are not doctrines of Divine revelation. We have gone too far when we have said, "Such and such doctrines should not be subjected to rational investigation, being doctrines of pure revelation." I know no such doctrines in the Bible. The doctrines of this book are doctrines of *eternal reason*, and they are *revealed* because they are *such*. Human reason could not have found them out; but when revealed, reason can both apprehend and comprehend them. It sees their perfect harmony among themselves, their agreement with the perfections of the Divine nature, and their sovereign suitableness to the nature and state of man; thus reason approves and applauds. Some men, it is true, cannot reason; and therefore *they* declaim against reason, and proscribe it in the examination of religious truth. Were all the nation of this mind, *Mother Church* might soon reassume her ascendancy, and "feed us with Latin masses and a wafer god."

Men may incorporate their doctrines in *creeds* or articles of faith, and sing them in *hymns*, and this may be all both useful and edifying if the doctrine be *true*; but in every question which involves the eternal interests of man, the *Holy Scriptures* must be appealed to, in union with *reason*, their great commentator. He who forms his *creed* or *confession of faith* without these, may believe any thing or nothing, as the cunning of others, or his own

caprices, may dictate. Human creeds and confessions of faith have been often put in the place of the Bible, to the disgrace both of revelation and reason. Let *those* go away, let *these* be retained, whatever be the consequence. *Fiat justitia: ruat coelum.*

No man either can or should believe a doctrine that *contradicts* reason; but he may safely credit (in any thing that concerns the nature of God) what is *above* his reason, and even this may be a reason why he should believe it. I cannot comprehend the Divine nature, therefore I adore it: if I could comprehend I could not adore, forasmuch as the nature or being which can be comprehended by my mind must be less than that by which it is comprehended, and therefore unworthy of its homage. The more knowledge increases, the more we shall see that *reason* and *learning*, sanctified by piety towards God, are the best interpreters of the sacred oracles.

O Thou, who dwellest between the cherubim, shine forth, and in thy light we shall see light!

I have but *two words* more to add at the conclusion of this long and severe work; one concerning *myself*:

Ὡσπερ ξενοὶ χαίροντες ἰδεῖν πατρίδα γαίαν,
Οὕτως δὲ οἱ γραφόντες ἰδεῖν βιβλίου τέλος.

*Like travellers, when they see their native soil,
Writers rejoice to terminate their toil.
And one to my readers:*

*Hic labor extremus, longarum haec meta viarum:
Hinc me digressum vestris DEUS appulit oris.*

*My latest labour's end at length is gain'd
My longest journey's overcome goal obtain'd,
By GOD'S assistance has the work been wrought,
By his direction to your dwellings brought.*

ADAM CLARKE.

MILLBROOK, July 26th, 1817.

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AN ESSAY ON THE GREEK ARTICLE. BY HUGH STUART BOYD.

It has now been completely proved, and irrefragably established by the labours of learned men, that, independently of the common laws of syntax, the Greek prepositive article is governed by a very remarkable rule, to which it is universally subjected. The rule is this: - When two or more personal nouns (of the same gender, number, and case) are coupled together by the conjunction **καί** and the article is prefixed to the *first*, but not to the *second, third, &c.*, those two or more nouns, whether they be substantives or adjectives, denote *one* and the *same person*. This also is the case when two *participles* are thus coupled together.

I have given the rule nearly as it is laid down by Mr. Sharp: it is, however, subject to certain limitations. Whenever we meet, in a Greek writer, with a sentence constructed according to the rule, if the substantives, adjectives, or participles, be indicative of qualities and properties which are inconsistent and contradictory; in that case two different persons may be intended, although the article be not prefixed to the latter. The reason of this is obvious. When a Greek writer was speaking of two persons, whom he designated by terms which were opposite and irreconcilable to one another, it was not necessary that he should prefix the article to the second, although he had placed it before the first. Every reader would see at once that the same person could not be both sober and drunken, both virtuous and wicked, both handsome and ugly, &c. It is manifest that all proper names must, for the same reason, be excepted. Every body knows that Paul and Peter cannot be the same person; therefore the article may be placed before Paul, but omitted before Peter. But if a Greek writer was speaking of two different persons, and the substantives, &c., which he employed, were indicative of qualities and attributes which might harmonize and coalesce in one person, it then became necessary that the article, if prefixed to the first, should be placed before the second also; for otherwise the reader might be misled. It follows from hence that, whenever we meet with a passage constructed according to our rule, if the substantives, &c., indicate qualities and properties which are not contradictory, but may be united in one person, we may then be absolutely certain that one person only is intended.

Corollary. It follows, that when two personal nouns are united by the conjunction **και**, and those nouns are descriptive of two different persons, but imply qualities which might meet in the same person, the article must be prefixed to both, or prefixed to the last only, or prefixed to neither.

Let us apply this doctrine to the criticism of the New Testament, and see if we can arrive at any conclusion of importance.

I shall first select some passages, where different persons are plainly and obviously meant.

οι τελωναι και οι αμαρτωλοι. - “The publicans and the sinners.”

οι φαρισαιοι και οι γραμματαις. - “The Pharisees and the scribes.”

<42150> **Luke 15:1, 2.**

οι αρχιερεις και οι γραμματαις. - “The high priests and the scribes.”

<42201> **Luke 20:1.**

οι αποστολοι και οι αδελφοι. - “The apostles and the brethren.”

<44101> **Acts 11:1.**

ο βασιλευς και ο ηγεμων. - “The king and the governor (viz. Agrippa and Festus.)” <44301> **Acts 26:30.**

οι φαρμακοι και οι πορνοι. - “The enchanters and the fornicators.”

<6215> **Revelation 22:15.**

απο θεου πατρος ημων, και κυριου ιησου χριστου. - “From God our Father, and the Lord Jesus Christ.” <53012> **2 Thessalonians 1:2.**

ιακωβος, θεου και ιησου χριστου δουλος. - “James, a servant of God, and of Jesus Christ.” <50101> **James 1:1.**

We see that in the above instances the article is either used *twice*, or is wholly *omitted*.

Let us now examine some passages, wherein it is evident, from the context, that two nouns, coupled together by the conjunction, refer to one and the *same person*. And here I would observe, that the examples which I have just adduced, and am about to adduce, are not all which the New Testament contains. The catalogue might be easily increased; but my object is to be as brief and as plain as possible.

ο θεος και πατηρ του κυριου ημων. - “The God and Father of our Lord.” ^{<4701B>}2 Corinthians 1:3; ^{<4711B>}2 Corinthians 11:31; ^{<4801B>}Ephesians 1:3.

του θεου και πατρος ημων, - “Of our God and Father.” ^{<5301B>}1 Thessalonians 1:3.

τω θεω και πατρι του κυριου ημων. - “To the God and Father of our Lord.” ^{<5101B>}Colossians 1:3.

τω θεω και πατρι αυτου. - “To his God and Father.” ^{<6010B>}Revelation 1:6.

επεστραφητε νυν επι τον ποιμενα και επισκοπον των ψυχων υμων. - “Ye are now returned to the Shepherd and Bishop of your souls.” ^{<4025>}1 Peter 2:25.

τυχικος, ο αγαπητος αδελφος και πιστος διακονος. - “Tychicus, a beloved brother and faithful deacon.” ^{<4021>}Ephesians 6:21.

ο βασιλευς των βασιλευοντων και κυριος των κυριευοντων. - “The King of kings and Lord of lords.” ^{<54615>}1 Timothy 6:15.

τον αποστολον και αρχιερα της ομολογιας ημων, χριστον ιησουν. - “The apostle and high priest of our confession, Christ Jesus.” ^{<801>}Hebrews 3:1.

τον της πιστεως αρχηγον και τελειωτην, ιησουν. - “Jesus, the author and perfecter of our faith.” ^{<8121>}Hebrews 12:2.

του κυριου και σωτηρος, ιησου χριστου. - “Of the Lord and Saviour Jesus Christ.” ^{<61021>}2 Peter 2:20; 3:18.

In all the above cases the nouns are *substantives*; in the following they are *adjectives*.

οστε τον τυφλον και κωφον και λαλειν και βλεπειν. - “So that the man who was blind and dumb both saw and spake.” ^{<4122>}Matthew 12:22.

ο μακαριος και μονος δυναστης. - “The blessed and only Potentate.” ^{<54615>}1 Timothy 6:15.

ο πιστος δουλος και φρονιμος. - “The faithful and wise servant.” ^{<0245>}Matthew 24:45.

ουκ οιδας οτι συ ει ο ταλαιπωρος, και ελεεινος, και πτωχος, και τυφλος, και γυμνος. - “Thou knowest not that thou art wretched, and miserable, and poor, and blind, and naked.” ^{<4817>}**Revelation 3:17.**

φιλημονι τω αγαπητω και συνεργω ημων - “To Philemon, our beloved and coadjutor.” ^{<5101>}**Philemon 1:1.**

In the following instances the connected words are *participles*.

ο δε φιλος του νυμφιου, ο εστηκως και ακουων αυτου. - “But the friend of the Bridegroom, who standeth and heareth him.” ^{<4839>}**John 3:29.**

τω αγαπησαντι και λουσαντι ημας. - “To Him who loved and washed us.” ^{<6105>}**Revelation 1:5.**

εγω ιωαννης, ο βλεπων ταυτα και ακουων. - “I John, the man seeing and hearing these things.” ^{<6218>}**Revelation 22:8.**

πας ο φιλων και ποιων ψευδος. - “Every person who loveth and maketh a lie.” ^{<6215>}**Revelation 22:15.**

ο τρωγων μου την σαρκα, και πινων μου το αιμα. - “He that eateth my flesh, and drinketh my blood.” ^{<4864>}**John 6:54.**

I have now laid before the reader examples of the phraseology employed in the Greek Testament, when two *different persons* are manifestly and obviously spoken of in the same member of a sentence; and when *one person* is as obviously depicted under *two different appellations*. We see that in the one case the article is prefixed to *both* words, or to *neither*: we see that in the other case the article is *prefixed to the first word*, but *wanting before the second*, whether they be *substantives*, or *adjectives*, or *participles*. Let us then apply the rule in question, as we do the other rules of syntax, to the explication of a passage in Ephesians, ^{<4875>}**Ephesians 5:5**:—

εν τη βασιλεια του χριστου και θεου.

“In the kingdom of the Christ and God.”

This passage speaks for itself: and to make any comment upon it would be utterly superfluous. I shall only observe, that, as far as certainty can be attained in this present life, as far as we can be assured of the meaning and import of human language, so far may we be certain that the writer of the Epistle to the Ephesians here pronounces Christ to be God.

But what will the Arian say to this? He will tell us that in this passage, the apostle pronounces Jesus Christ to be a god; (mark, *a* GOD;) that is, a being of a high and exalted nature. There are one or two passages in the Old Testament where *angels* are called *gods* on account of their transcendent dignity; and Christ, whom we allow, in dignity and power, to be equal or superior to the highest of the angels, may therefore be called a god. This, I believe, is the sum and substance of the Arian doctrine.

In the second chapter of the Epistle to Titus, and the thirteenth verse, we have the following overwhelming testimony:—

επιφανειαν της δοξης του μεγαλου θεου και σωτηρος ημων,
ιησου χριστου.

*“The glorious manifestation of the great God and Saviour of us,
Jesus Christ.”*

In the last passage that I quoted Christ is styled God; but here he is called the great God. If angels have a right to be denominated gods, we must confess that there are in heaven myriads of gods; but by the words, the great God, one Being only can be designated. Angels may be termed **θεοι**, but **ο μεγας θεος** is the incommunicable appellation of the Lord God Jehovah! Every one who is at all acquainted with the subject, knows that some hundred MSS. of the Greek testament, or at least of different parts of it, have now been collated, and that many, many thousands of various readings have been accumulated. Surely it is remarkable that, in the case of these two texts, viz. that in Ephesians, and that in Titus, *not one various reading* has ever been discovered. Does it not appear that these texts have been providentially guarded, yea, miraculously shielded? Two or three more passages of the Greek Testament might be adduced, which, through the application of this sacred rule, (surely I may call it sacred,) most powerfully confirm the divinity of Christ. I forbear, however, to cite them, restricting myself to those expressions only, which, as they have no various reading, cannot possibly be exposed to cavil.

Although I have already proved, to the satisfaction of the unprejudiced, that the rule I have laid down is inherent in the language, and that certain passages of Scripture can admit of no other interpretation than that which I have given, an objection may be started, and a question may be proposed, which claim our most serious attention. The question I mean is this: In what sense were these passages understood by the fathers of the Greek

Church? As they lived nearer to the primitive times of Christianity than we do, we must allow that they were at least as competent as ourselves to pass judgment in any subject of theological discussion; but in the case now before us, their authority must be considerably greater. In addition to the circumstance of the Greek being their native tongue, some of them were men of very extensive learning, and of distinguished skill in philological researches; they must, therefore, have had a more accurate perception than the most learned amongst us can pretend to, of the precise application of every rule in syntax, the exact meaning of the minutest particle, and the determinate effect of the slightest inflection in the language. They are therefore the properest persons to decide, if such expressions as **του χριστου και θεου**, and **του μεγαλου θεου και σωτηρος**, have, according to the laws of grammar, the meaning which we affix to them. If they perceived in them the force and evidence that we do, they would of course have appealed to them in their controversies with the Arians; and happy would they have been in bringing forward such resistless testimonies to the divinity of our Lord. And they did appeal to them! yes the most illustrious of the fathers, St. Chrysostom himself, appealed to them! In his fifth discourse on the incomprehensible nature of Deity, he sums up those texts of Scripture wherein Christ is called God; and he reckons among them the 5th verse of the 5th chapter of Ephesians, and the 13th verse of the second of Titus. For the satisfaction of the reader I shall translate the passage; and that he may have the clearest view of the subject, I shall translate a considerable portion of the context.

An extract from St. Chrysostom's Fifth Homily, Περὶ Ακαταληπτου, tom. 6., pages 417, 418. Edit. Savil.

“Of the titles which are attributed to the Deity, some are *common* and some *particular*; the common denote the *indivisibility* of the Divine essence; the *particular* characterize the personality of the hypostases. Thus, the names of *Father* and of *Son* appertain each to its peculiar hypostasis; but the names of *God* and of *Lord* are common to both. Since the Scripture has applied the appellation of God to all the persons of the Trinity, it was needful also to make use of a distinguishing appellation, that we might know of which person it was speaking, and not run into the error of *Sabellius*. For that the name *God* is not greater than that of *Lord*, nor the name *Lord* inferior to that of *God*, is manifest from hence: in every part of the Old Testament the *Father* is styled *Lord*, The LORD *thy God*.

Again: There is *one* LORD. And again: *Thou shalt worship the LORD thy God, and Him only shalt thou serve.* And again: *Great is our LORD, and mighty is his power.* And again: *Let them know that thy name is LORD; Thou only art the highest over all the earth.*

Now, if the name LORD be inferior to that of GOD, and consequently unworthy of the Divine essence, it should not have been said, *Let them know that thy name is LORD.* Again: if the name of GOD be greater and more venerable than that of *Lord*, the Son, who according to them is an inferior being, should not have been addressed by a name appropriated to the *Father*, and which was his own peculiar title; but far otherwise is the case, for neither is the Son of a lower nature than the Father, nor is the name of Lord inferior to that of God. Wherefore, with regard to the Father and the Son, the Scripture uses, indiscriminately, the self - same appellations.

“Having laid before you the passages wherein the *Father* is called LORD, it is necessary to adduce those passages wherein the Son is styled God. *Behold, a virgin shall conceive, and shall bear a son, and they shall call his name EMANUEL;* which signifies, GOD *is with us.* We now perceive that the name of *Lord* is given to the *Father*, and that of *God* unto the *Son*; for, as in the other place it is said: *Let them know that thy name is Lord;* so here it saith, *They shall call his name EMANUEL.* And again: *A child is born to us, and a son is given to us, and his name is called The Angel of high counsels, The great and mighty GOD.* And here observe the cautious prudence and spiritual wisdom of the prophetic writers; for when they are speaking of the great and mighty God, lest they should seem to be speaking of the Father, they make the most particular mention of the miraculous conception. It is evident, at once, that the *Father* was not born of a virgin, and did not become a little child. Again, another of the prophets somewhere saith, *This is our GOD.* But concerning whom doth he say it? Is it of the *Father*? By no means; for he also alludes to the miraculous economy. Having said, *This is our GOD,* he adds, *He explored the way of knowledge, and: gave it to Jacob his child, and to Israel his well beloved. After this he was seen upon the earth, and he dwelt among men.* Paul also writes: *Of whom, as to the flesh, is Christ, who is over all, GOD blessed for evermore.* Again: *No fornicator or*

covetous man hath any inheritance in the kingdom of the Christ and GOD. And again: The glorious appearance of the GREAT GOD and Saviour of us, Jesus Christ. John likewise calls him by the same name, for he says, In the beginning was the Word, and the Word was with GOD, and the Word was GOD.

“But perhaps an adversary will say, Can you show me any passage where the Scripture, ranking him with the Father, calls the Father *Lord*? I will not only show this, but I will produce passages where the Scripture calls both the *Father LORD*, and the *Son LORD*; and where it calls both the *Father GOD*, and the *Son GOD*. Christ, one day discoursing with the Jews, said, *What think ye concerning Christ? Whose son is he? They say unto him, He is the son of David. He said to them, How then doth David, in Spirit, call him LORD; saying, The LORD said unto my LORD, Sit thou on my right hand?* Mark, here are *two LORDS*. I will now show you where the Scripture, speaking at once of the *Father* and the *Son*, calls both the one and the other *GOD*. Hear then the words of the Prophet *David*, and of the Apostle *Paul*, commenting upon that prophet: *Thy throne, O God, is for ever and ever; a sceptre of righteousness is the sceptre of thy kingdom. Thou hast loved righteousness and abhorred iniquity; therefore, O GOD, thy GOD hath anointed thee with the oil of gladness above thy fellows.* And *Paul*, bringing forward this testimony concerning Christ, writes thus: *Of His angels he saith, Who maketh his ANGELS spirits. But of the SON He saith, Thy throne, O GOD, is for ever and ever!*”

In his 5th Hom. on the Epistle to Titus, he thus comments on chap. 2., ver 13.

που εις οι του πατρος ελαττονα τον υιον λεγοντες; του μεγαλου, φησι, θεου και σωτηρος.

“Where are they who assert that the Son is inferior to the Father! Mark, he saith, ‘of the great God and Saviour!’” - Tom. 4., page 401. Edit. Sav.

There is, however, another passage in the writings of this eminent father, more absolute and conclusive than those which are already given. The original may be found in the 4th vol. of Sir Henry Savile’s edition, page 32. It is in English as follows: -

“He that is small cannot be God; for every where in the Scripture God is denominated great. GREAT *is the Lord*, says David, and *greatly to be praised*. (Mark, he also speaks of the Son, for every where he calls him *Lord*.) And again: GREAT *art thou, and doing wonders: thou art God alone*. And again: GREAT *is our Lord, and mighty is his power*. But these things, you will say, are spoken of the Father; but the Son is small. *You* say this, but the *Scripture* asserts the contrary; for as it speaks of the Father, so likewise does it of the Son. Listen unto Paul, who says, *Expecting the blessed hope and glorious appearance of the GREAT GOD*. Surely he could not apply the word *appearance* to the Father. And that he may refute you more completely, he adds, *of the GREAT GOD*. Well, then, must not this have been spoken of the Father? Certainly not; for the words which follow will not admit it: *The appearance of the great God AND SAVIOUR OF US, JESUS CHRIST*. You perceive that the Son also is denominated great. Away, then, with your idle talk about *small* and *great*! Listen to the prophet also, who calls him *The ANGEL of GREAT COUNSEL*. The Angel of great counsel, is he not great? The mighty God, is he not great, but small? How, then, can these obstinate and shameless wretches assert that he is a less God? I often repeat their words, that ye may the more eschew them.”

If a reader wholly impartial could be found, I think he would pronounce that, as far as we can attain to certainty in any thing, we may be certified from the above extract, that the canon laid down by Mr. Sharp is correct and genuine. Chrysostom supposes an adversary to address him thus:—

“I see that in this sentence God is spoken of, and not merely spoken of, but likewise styled *The GREAT God*. Surely such an expression as this must refer to the Father.” “No, replies our saint, that is impossible, for the phrase **καὶ σωτηρος**, which follows, shows at once that **θεος** and **σωτηρ** mean the same person; and **σωτηρ**, in this place, is spoken of Jesus Christ.”

Such is the testimony of *Chrysostom*, the most eloquent, if not the most learned, of the fathers. *Basil*, archbishop of Caesarea, though inferior to Chrysostom in richness of imagination and brilliancy of rhetoric, far surpassed him and almost all the fathers, in the universality of his learning, and in his profound knowledge of the sacred writings. No authority can be

higher or more unquestionable than his. Let me, however, just observe that, although somewhat inferior on the whole to Chrysostom, he was still a most accomplished orator, and a very polished writer. In his fourth book against *Eunomius*, speaking of the Divinity of Christ, he cites the latter of these texts; but having done so, he is fearful lest some of his hearers should be misled by it. The expression **του μεγαλου θεου**, appears to him so strong, that he is apprehensive lest it should be thence inferred that the Son is *greater* than the Father!

This passage will be found in the first volume of the Benedictine edition, and at page 294 - tom. 2. p. 107. Edit. Par., 1618.

As I have proved that the best and purest of the Greek fathers were well acquainted with the full force of the article, it may be asked, Do their own writings abound with examples to confirm it? I answer, that they every where abound with them. Let a few examples suffice.

From Chrysostom.

ο αγιαζων αυτα και μετασκευαζων, αυτος εστι. - "It is He who sanctifies and transforms them; namely, the bread and wine." Homil. 82, in Matthew

εγκαλ τω σωτηρι και ευεργετη. - "He would accuse the Saviour and Benefactor." Deuteronomy Sacerd. lib. 4.

η σφοδρα εναγης και ακαθαρτος, (πορνη) - "The very criminal and impure." Orat. in Eutrop.

συν τω ζωοποιω και παναγιω πνευματι. - "With the life - bestowing and all - holy Spirit." Deuteronomy Incompreh. Hom. 2.

που δε οι σοβουντες και μυρια εγκωμια λεγοντες. - "And where are they who walk insolently, and utter ten thousand panegyrics?" Orat. in Eutrop.

και τι λεγω τον προφητην; αυτον αγω σοι, τον του προφητου δεσποτην, τον κοινον ημων θεον και κυριον, τον χριστον. αυτος γαρ φησιν, οτι πεινωντα με ειδατε, και εθρεψατε. - "But why do I mention the prophet? I will bring against you Him who is the Master of the prophet, our common God and Lord, the Christ. For he says, 'Ye saw me hungering, and ye fed me.'" Orat. in Eliam, et in viduam.

Mark, either Chrysostom speaks of one single person, or the sentence is ungrammatical. Now the passage in the 13th of the 2d chapter of Titus, **του μεγαλου θεου και σωτηρος**, must be construed in the same manner as **τον κοινον θεον και κυριον**.

From Gregory Nazianzen.

ο ζευς, ο των θεων μηστωρ και υπατος. - “Jove, the counsellor and highest of the gods.” Orat. 2, adv. Julian.

οι την πενιαν ημιν ονειδιζοντες, και τον πλουτον κομπαζοντες. - “Reproaching my poverty, and boasting of their own wealth.” Orat. in Arianos.

των ωραιων ετι και τω ζην επιτηδειων. - “Who were yet in the bloom of youth, and fitted to enjoy life.” Orat. Funebr. in Patrem.

των εστωτων και ου ρεοντων. - “Beings, permanent and imperishable.” Ibid.

τον σον ιερον και ομωνυμον. - “Thy priest and namesake.” Ibid.

From Basil.

οι αητητοι και γενναιοι του χριστου στρατιωται. - “The unconquered and noble soldiers of Christ.” Orat. in quadragint. Martyr.

τον λυοντα και επαναγοντα. - “Him who liberates and brings us back.” Orat. in Martyr. Julitt.

But what say the heathen authors? Is this doctrine of the Greek article founded upon the phraseology of ecclesiastical writers only, or does it exist in the works of those who wrote in the utmost purity and perfection of the language? It reigns triumphant in them all. Examine whatever authority you please, whether in prose or verse: consult the *poets*, the *philosophers*, and the *historians*; peruse the writings of *Homer* and of *Sophocles*, of *Aristotle* and of *Plato*, of *Thucydides* and *Xenophon*, of *Isocrates* or *Demosthenes*: in them you will meet with the most decisive testimonies to the truth of the doctrine already laid down. If you appeal to *Lucian*, you will find that Ulysses is called **του ζενου και φιλου**, “the host and friend.” You may, perchance, have heard that the great Porson pronounced *Lucian* to be a writer of small authority; and you may wish to be convinced from the example of a pure Attic writer. Was ever writer more pure than *Xenophon*?

And he will tell you, that *Cyrus* was at once, ο βασιλευς και ηγεμων,
“The king and general.”

Was ever writer more pure than Plato? This sublime and wondrous man declares in his *Phaedo*, that God is τον αγαθον και φρονιμον, “The good and sapient.” He elsewhere styles him, τον των παντων θεον του τε ηγεμονος και αιτιου πατερα: “The God of all things, and Father of the ruler and efficient cause.” In the following passage he is speaking of two different classes of persons. Having connected them by και, and prefixed the article to the first, he places it before the second also, τοις καταψηφισαμενοις μου, και τοις κατηγοροις: “Those who condemned me, and mine accusers.”

In the *Agamemnon* of AEschylus (and indeed in almost every tragedy of that poet) we are presented with confirmations of our rule.

ο χρυσαμοιβος δ αρης σωματων,
και ταλαντουχος εν μαχη δορος.

V. 426, edit. Blomfield.

“Mars, the exchanger of bodies, and holder of the balance in the conflict of the spear.”

πατερα θυεστην τον εμον,——
αυτου τ αδελφον.

V. 1574.

“Thyestes, my father and his brother.”

This last is a happy instance. AEGisthus is speaking of his father, who was brother to Atrous.

του θυτηρος και σε τιμωντος.

“Of the sacrificer and him honouring thee.”

AEschyli *Choephoroe*, 5:253.

Orestes, in a prayer to Jupiter, is speaking of Agamemnon. We have here an instance of a substantive and a participle being connected.

One of the passages which I have cited from the New Testament may be thought by some to be liable to an objection. I mean the 5th verse of the

5th chapter of Ephesians. It may be said that the word *cristoj* is not a substantive, but an adjective, *ανηρ*, or *ανθρωπος*, being understood; and it may be asked, Does this rule apply when an *adjective* and a *substantive* are united by the conjunction, the article being prefixed to the first and not to the second? I answer, by referring the objector to an example which I have given from St. Gregory Nazianzen; there, *μηστωρ* is a substantive, and *υπατος* an adjective; and it is manifest that Jupiter, and Jupiter only, is intended.

Lest it should appear to any that I have been too concise, and have not furnished a sufficient number of corroborating examples, I shall subjoin the following; two from the New Testament, some from the fathers, and some from heathen poets.

αναβαινω προς τον πατερα μου και πατερα υμων, και θεον μου και θεον υμων. - “I ascend to my Father and your Father, and my God and your God.” ^{<3317>}**John 20:17**. This is an excellent example, where the supreme Being is considered in the four distinct relations of God and Father of Christ, and God and Father of men; the article being placed before the first only.

αναγκαιον δε ηγησαμην επαφροδιτον τον αδελφον και συνεργον και συστρατιωτην μου, υμων δε αποστολον, και λειτουργον της χρειας μου, πεμψαι προς υμας. - “Yet I supposed it necessary to send to you Epaphroditus, my brother and companion in labour, and fellow soldier, but your messenger, and him who ministered to my wants.” ^{<317425>}**Philippians 2:25**. This is a very remarkable example, where the article is placed before *αδελφον*, and wanting before *συνεργον*, *συστρατιωτην*, *αποστολον*, and *λειτουργον*, because they all refer to *επαφροδιτος*.

εις δια, τον ξενιον και ικεσιον. - “Unto Jove, the friend of strangers, and guardian of suppliants.” *Helioid.* p. 82. edit. Coray.

πειθομενος παρ̄ ερμου, του καλλιστου και αγαθωτατου των θεων. - “Being persuaded by Mercury, the fairest and best of the gods.” *Ibid.*

αμφι τον αναρχον και ανωλεθρον βασιλεα. - “Around the King without beginning and imperishable.” *Methodius*, *Sympos.* *Virg.*

του κορυφαιοτατου παρ υμων και πρωτου των ποιητων, ομηρου. -
 “Of Homer, whom ye consider the first and most eminent of the poets.”
 Justin Martyr, Cohortatio ad Graecos.

ο δυστυχης δαιμων, ο σος καμος.

“*Mine and thine evil genius.*”
 Sophocles *Electra*.

ο αρχιστρατηγος και ποιμην των κατ ουρανον, ω παντα
 πειθονται. - “The supreme Ruler and Shepherd of them in heaven, whom
 all things obey.” *Methodius*.

ινα τον βασιλεα γεραιρη παντων και ποιητην. - “That he may
 venerate the King and Maker of all.” *Ibid*.

ο στρατηγος ημων και ποιμην ιησους, και αρχων, και νυμφιος. -
 “Jesus, our leader, and shepherd, and governor, and bridegroom.” *Ibid*.

The three following instances are from the poems of Gregory Nazianzen. It
 will be seen that even in poetry he cannot deviate from the established rule;
 and yet we here find one false quantity and three violations of the laws of
 Iambic trimeter.

ο μανιωδης και κακιστος ζωγραφος.

Adv. Iram, tom. 2, p. 284. Edit. Paris, 1609.

“*The insane and most execrable painter.*”

τι λοιπον; ορκιζω σε των κακων φιλον,
 τον δυσμενη συνηγορον και προστατην.

Ib. p. 237.

“What remains? I adjure thee, the friend of the wicked, the malevolent
 advocate and patron.”

ο λυσσωδης και βασκανος οια τιν Ιωβ
 ες δηριν καλεει———

Ib. p. 77.

“Doth the infuriate and invidious demon call me, like another Job, unto the
 combat?”

Most of the above writers, and most of those I am about to cite, have not
 yet been quoted on this subject. The examples from *Methodius* appear to

me to be the most valuable. It must now be clearly seen that any Greek writer whatever will furnish sufficient examples to illustrate and establish this important rule.

τον θεον μονον αρνεισθε, τον δεσποτην και δημιουργον του παντος. - “Ye deny the only God, the Lord and Creator of all.”

Chrysostomi Orat. Deuteronomy non anathem, vivis aut defunctis.

τον μακαριον και αιδιμον τουτον. - “This blessed and celebrated man.” *Georg. Archiep. Alexand. Deuteronomy Vita Chrysostomi.*

οι ταχεις τα παντα και ουκ ασφαλεις, οι ραδιως οικοδομουντες και καταλουντες. - “They who are swift in every thing, and not firm; who readily rear superstructures, and destroy them.” *Gregor. Nazianz. Orat. Apol. de Fuga.*

αρης--ο της χρυσης αφροδιτης αφυης εραστης και μοιχος απερισκεπτος. - “Mars, the unskilful lover of the golden Venus, and uncircumspect adulterer.” *Ibid. Orat. 1. adv. Julianum.*

μουσης--ο μεν θεος φαραω, και του ισραηλ προστατης και νομοθετης. - “Moses, the god of Pharaoh, and president and lawgiver of Israel.” *Ibid. Orat. 2. adv. Julian.*

ο μεν αρχων αρχοντων, και ιερεις ιερεων (speaking of Moses.) - “The ruler of rulers, and priest of priests.” *Ibid.*

συ τε, ο της εμης φιλοσοφιας βασανιστης και κριτης. - “And thou, the investigator and judge of my philosophy.” *Ibid.*

εν ημερα επιφανειας και αποκαλυψεως του μεγαλου θεου και αρχιποιμενος ημων, ιησου χριστου. - “In the day of the appearance and revelation of Jesus Christ, the great God and chief Shepherd of us.” *Ibid.*

τον των γεννητων απαντων κυριον και θεου και βασιλεα. - “The Lord, and God, and King of all mortals.” (*Deuteronomy Christo loquitur.*) *Eusebii Pamph. Ecclesiastes Hist., lib. 1. c. 2.*

περσων,
των μεγαλαυχων και πολυανδρων.

“*Of the proud and numerous Persians.*”

AEschyli Persae, 5:538. Edit. Blomfield.

ταν δοριγαμβρον αμφινεικη θ̄ ελεναν.

“*Helen, the spear wedded and much contended for.*”

AEschyli Agam. 5:669.

ἡ ῥ̄ αιχμαλωτος η̄δε και τερασκοπος,
και κοινολεκτρος τουδε.

“And this woman, the captive, and observer of prodigies, and sharer of his bed.”

AEschyli Agam. 5:1415.

οπα τας τηρειας
μητιδος οικτρας αλοχου,
κιρκηλατου ἰ̄ αηδονος.

“The voice of the wretched wife of Tereus, and the nightingale, pursued by the falcon.”

AEschyli Supplices, 5:60. Edit. Porson.

This is an excellent example. It may be necessary to inform the unlearned that, according to AEschylus, the wife, and not the sister - in - law of Tereus, was changed into the nightingale. See the Agamemnon, 5:1146. Edit. Porson.

ῥ̄ ο μακαριος ειρηναιος, ο μαρτυρ και επισκοπος λουγδουνου. -

“The blessed Irenaeus, the martyr and bishop of Lugdunum.” *Justinus*, in Responsione ad Quaestionem 115, ad Orthodoxos.

ιουστινου του φιλοσοφου και μαρτυρυς. - “Of Justin, the philosopher and martyr.” *Theodoretus*, in Praefactione Haereticarum Fabularum.

ῥ̄ ινα χριστω ιησου τω κυριω ημων και θεω, και σωτηρι, και βασιλει, κατα την ευδοκιαν του πατρος του αορατου, παν γονυ καμψη. - “That to Christ Jesus, our Lord, and God, and Saviour, and King, according to the good pleasure of the invisible Father, every knee may bow.” *Irenaeus*, adversus Haereses, lib. 1. c. 2. p. 45. Edit. Oxon. 1702.

τον κτιστην και δημιουργον. - “The Creator and Maker.” *Ibid.* c. 4, p. 48.

ὁ πατηρ - ο ανεννοητος και ανουσιος.”The Father that cannot be fathomed by the understanding, and who is immaterial.” Ibid. c. 10, p. 63.

α εστι κατα πιστιν και αγαπην ιησου χριστου, του θεου και σωτηρος ημων. - “Which are according to the faith and love of Jesus Christ, our God and Saviour.” *Ignatii* Epist. ad Romanos.

μονον, ινα τον χριστον ιδω τον σωτηρα μου και θεον. - “So that I may but behold Christ, my Saviour and God.” *Epistola ad Tarsenses, Ignatio* adscripta.

οι παντα προς χαριν ποιουντες και λεγοντες. - “They who do and say every thing to gain favour.” *Chrysostom*. Orat. in Eutrop.

ὁ αλαζων και βαρβαρος.

“The insolent and barbarous.”

Basilii Homil. in quadragint martyres.

η καλη και σοφη χαρικλεια.

“The fair and sapient Chariclea.”

Heliod. lib. 3.

της θηλυπαιδος και τριανορος κορης.

“Of the girl who bore a female child, and had three husbands.”

Lycophon.

τοις σοισι καμοις παισι.

“To thine and my children.”

Euripid. *Alcest*.

ο εμος γενετας και σος. - (*Creusa loquitur de Ion*.)

“My son and thine.”

Euripid. *Ion*.

του ψευδορκου και ξειναπατα.

“The false swearer and deceiver of thine host.”

Euripidis Medea. 5:1389.

-οια τε πασχομεν εκ της μυσαρας
και παιδοφονου τηςδε λεαινης.

“What things we suffer from this execrable and child - slaying lioness!”

Ibid. 5:1405.

These two passages of the Medea I have given from the *corrected text* of the learned Professor Porson.

η του μεγαλου διος αδελφη και ομοζυγος, [sc. ηρα] - “The sister and wife of the great Jove.” *Gregor. Nazianz. Orat. adv. Julian.*

οικεται του σταυρουμενου και λεγοντος, αφες αυτοις. - “The servants of Him who was crucified, and said ‘Forgive them.’” *Chrysostom. Orat. in Eutrop.*

τω αθλητη και μαρτυρι χριστου. - “To the champion and martyr of Christ.” *Martyrium S. Ignatii.*

τον ιδιον βασιλεα και διδασκαλον. - “His own king and teacher.” *Epist. Deuteronomy Polycarpi Martyrio.*

του μακαριου και ενδοξου παυλου. - “Of the blessed and glorious Paul.” *Polycarpi Epistola ad Philipp.*

ιησου χριστω, τω υιω ανθρωπου, και υιω θεου. - “To Jesus Christ, the Son of man, and Son of God.” *Ignat. ad Ephes.*

ο καθαρσιος και σωτηριος και μειλιχος.

“The purificatory and preservative and propitiatory.”

Clemens Alexand. *προτρεπτ.*

τον των παντων δημιουργον και πατερα.

“The Creator and Father of all.”

Clemens Alexand. *ibid.*

The learned reader will perceive, from the numerous examples which I have given, and the unlearned may perceive through the subjoined translations, that all the Greek authors, whether of an ancient or a more modern date, whether writing in prose or in verse, whether Christian or heathen, unite in one general chorus of attestation to the Divinity of Christ,

and that Parnassian flowers, blent with the roses of Carmel and Sharon, encircle the brow of the Redeemer. Such is the cheering, the beneficial influence of learning. Such are the glorious effects resulting from the study of antiquity. Who shall contemn hereafter our classical acquirements; acquirements which can boast they have illustrated the glory of the Gospel? Who shall hereafter despise philology, when philology is become a handmaid of the Lord? The learning of the Gentiles is indeed the bulwark of Christianity, the outpost which secures the citadel, the foliage which protects the fruit. The star of Athens never beams with such resplendence as when it illuminates the path to Palestine and never does Castalia's fountain so sweetly murmur, as when, emulous of Siloa's brook, it flows by the mount of Zion, and laves the oracle of God. Thus may it flow eternally! and, as its increasing current rolls over the instructed nations, may it cleanse them, as it has cleansed us, from the pollution of those who have dishonoured it!

POSTSCRIPT TO THE ESSAY ON THE GREEK ARTICLE.

As they who disbelieve the Divinity of Christ are naturally ready to assail whatever tends to confirm and to establish it; and as the lovers of disputation are often prone to the same conduct, without having the same excuse, I deem it necessary to answer the objections which have been brought against me in conversation and by letter. The most ingenious objection which I have yet heard, I shall notice first. It was made by a Unitarian of considerable acuteness. "You allow," said he, "that when two nouns of an opposite and contradictory meaning are coupled by the conjunction, two different persons are intended, although the article be prefixed to the first, but not to the second. Do you not perceive that you hereby furnish us with a reply? We have only to say that **χριστος**, and **θεος** are opposite and irreconcilable terms. The passage in Ephesians is therefore an exception." This is the most subtle objection I have met with, but it is not unanswerable. The fallacy consists in this - my opponent takes for granted the very thing which it is his business to prove. Whether **χριστος** and **θεος** be opposite and irreconcilable terms, is the point at issue.

Instead of making assertions, I will demonstrate that **χριστος** and **θεος** are not irreconcilable, but consistent, and capable of application to the same person. In the opening of St. John's gospel we read that *the Word was God*. A little after we are informed that *the Word was made flesh and dwelt among us*. From hence it is evident, to the humblest capacity, that the *Word* means Christ. But the *Word was God*; therefore **χριστος** and **θεος** are not inconsistent, but compatible. If, however, the gospel of St. John were not in existence, I should still be able to answer this objection by an appeal to the passage in Titus. We there find that **θεου** and **σωτηρος** are most providentially united by the conjunction. Now **θεος** and **σωτηρ** are unquestionably compatible. God may be a Saviour if he please, and we know that in the Scripture he is sometimes styled a Saviour. The expression, **του μεγαλου θεου και σωτηρος** is therefore subject to the influence of the rule, and one person only is intended. But **σωτηρ** is spoken of Christ; therefore Christ is here styled *the great God*; consequently **χριστος** and **θεος** are perfectly consistent, perfectly compatible.

I shall next take notice of an objection which has less strength and force than the preceding. “You admit,” said the objector, “because the very numerous instances oblige you to admit it, that proper names are excepted from the influence of the rule. Do you not see that by this confession your whole system is completely overthrown? A Unitarian will immediately observe, that **χριστος** and **θεος** are proper names, and consequently exceptions.” In answer to this objection, I beg leave to state, first, with respect to **θεος**, it is simply an appellation. Jehovah is the proper name of God; but the word *God* is a term by which we designate the incomprehensible Being, the Great First Cause. Secondly, with regard to **χριστος**, it is evident, from the various places where it occurs, that it is simply a title of office given unto that Divine person whose name is Jesus. That the word *Christ* has become a proper name amongst us, I readily admit; but we must not confound English with Greek idioms. As I have no right, however, to expect that my unsupported assertion should be admitted as an authority, I shall cite the learned Professor Michaelis.

“In the time of the apostles,” says he, “the word Christ was never used as the proper name of a person, but as an epithet expressive of the ministry of Jesus.” *Introduct*, vol. 1. p 337. See also Dr. A. Clarke’s notes on Matthew, see Clarke “^{<4016>}**Matthew 1:16**”.

I have now to offer my observations on an argument which at first sight appears plausible. It was urged against me by the same man who made the above objection, but it had already passed through my own mind, and I had already answered it to my own satisfaction. Whether it be answered to the satisfaction of my reader, he will now determine. “In St. John, ^{<4318>}**John 20:28**, we find the following expression: **ο κυριος μου και ο θεος μου**. All the orthodox are agreed that Jesus is here styled both Lord and God. If, then, the rule you contend for, was real and genuine, the article ought not to have been repeated before the second noun, inasmuch as one person only is intended. The same argument may be deduced from a passage in Revelation, ^{<4623>}**Revelation 22:13**, I answer: It is well known to every mathematician that the converse of a proposition does not necessarily hold. Now it is the same in philology as in science. I have maintained, and do still maintain, that when two substantives, &c., are coupled by the conjunction, the article being prefixed to the first, but not to the second, one person only is intended. It does not follow from hence, that when one person only is intended, the article must be prefixed to the first, but not to the second.

It may be affixed to neither, or it may be affixed to both, as in the example above quoted, for the purpose of giving greater force and energy.

I have now to answer another objection, which I should have passed unregarded if it had not been made by persons of considerable consequence, and of opposite creeds. “We cannot admit,” say they, “that a doctrine of such importance should rest upon a mere form of speech, a mere rule of syntax.” Now I should be glad to know, what truth is there, however sacred, what doctrine, however important, which does not rest upon some form of speech, upon some rule of syntax. A single example will suffice. How can we be certain whether, in ^{<RB16>}John 3:16, Christ meant to inform us that God so loved the world, that he gave his only begotten Son; or that the world so loved God, that he gave his only begotten Son? What other answer, than the following can be given? It is a universal law of syntax that a verb in the indicative mood must be preceded by a nominative; and if there be an accusative case in the sentence, that accusative must be governed either by a verb, or by a preposition. We are therefore certain that the passage admits of one meaning only. All Divine knowledge, as well as all human knowledge, is communicated through the medium of language; and where would be the certainty of language, if it were not governed by fixed unalterable rules?

If my memory be correct, it has been asserted by a Unitarian writer, that the passage in ^{<RB13>}Titus 2:13, may be understood thus: “The appearance of the glory of the great God, and the appearance of our Saviour Jesus Christ;” and a reference has been made to the passage wherein it is said, that Christ will come in the glory of his Father. I reply: It is also said that he will come in his own glory: and it is at least as probable that the apostle refers to the latter as to the former. But if the probabilities be equal, then neither interpretation can be admitted. I have said, it is at least as probable that the apostle refers to the latter, but the fact is, that it is much more probable. If he had alluded to the former, it is most likely that he would have written *the glory of the Father, or the glory of God*; but not of *the great God*. There is no reason however to believe that he referred to either. Bishop Burgess has clearly shown, by references to other passages, that **επιφανειαν της δοξης** is a Hebrew idiom, and that *the glorious appearance* is its proper translation.

I have now gone through the principal objections which have been urged against our system. If it should appear to the enlightened reader that I have

not sufficiently refuted them, I hope, I entreat, that he will attribute this to the inability of the advocate, and not to the imperfection of the cause. When the admirable Porson was alive, he might have lulled the question into an everlasting rest. With one effort of his mind, with one glance of his eye, with one stroke of his pen, he could have poured upon the subject a flood of light which Satan could never have extinguished, and our opponents could never have withstood. But, alas! except in one instance, his studies were not directed to subjects of sacred criticism.

I shall conclude this postscript with a few general observations on the subject.

When the Monthly Reviewers sat down to criticise Dr. Middleton's work upon the Greek article, the subject was but in its infancy. It had not attained the matured vigour and perfect bloom which it now displays. These gentlemen imagined that they had given a death blow to the system, by bringing forward such examples as the following: **τον σωφρονα, και ακολαστον** *the temperate, and intemperate*. We now see that their arguments are most successfully turned against themselves. It is evident, from what has been said at the beginning of my Essay, that this instance is no exception to the rule. A temperate, and an intemperate person, are characters essentially different, and therefore it was unnecessary to repeat the article. Thus AEschylus, in his Agamemnon, speaking of the Trojans and the Greeks, says,

και των αλοντων και κρατησαντων.

“And of the captured, and those who gained the victory;”

in which place it is manifest that the repetition of the article would have been needless.

I have also stated that proper names are exempted from the jurisdiction of the rule. It is clear that Peter and John are distinct persons: therefore, St. Luke, **☞ Luke 9:28**, writes: **παραλαβων τον πετρον, και ιωαννην, και ιακωβον** *Having taken Peter, and John, and James.*

In Acts, **☞ Acts 26:30**, St. Luke informs us that the king and the governor arose. If we examine the original we shall find that the article is prefixed to both these nouns, **ανεστη ο βασιλευς, και ο ηγεμων**. Why was the article here repeated? Was it to give force and energy to the expression? No: it was for a reason more important; the evangelist

intended us to understand that, when Paul had ceased to speak, the king, Agrippa, and the governor, Festus, arose. Now, the offices of a king and a governor are perfectly compatible. If, then, he had written **ο βασιλευς και ηγεμων**, he would have conveyed a very different idea to that which was intended. The reader would have supposed that Agrippa united in his own person the offices of king and governor; that he and Bernice rose up, and that Festus was left by himself, unless indeed he was included among those, **οι συγκαθημενοι αυτοις**, *who sat together with them*. But St. Luke knew, and felt the force, the influence, and the universality, of the rule which I contend for, and wrote accordingly.

In the course of my essay, I quoted those passages of Chrysostom wherein he proves the godhead of Christ from **Titus 2:13**. I then brought forward the testimony of Basil, and appealed to his fourth book against Eunomius. It may, however, be objected that some critics have doubted whether that book was genuine. If we even allow that it is spurious, and admit as a fact what is merely a matter of opinion, we shall not be thereby deprived of the testimony of St. Basil. His Homilies on the Psalms are unquestionably genuine; and in the very first of these he quotes **Titus 2:13**, and applies the whole of it to Christ. The homily is in the first volume both of the Benedictine edition, and the Paris edition of 1618. This important verse is cited by Athanasius, by Gregory of Nyssa, and by Cyril of Alexandria.

When I look attentively at the two passages of Holy Writ, which have been the especial objects of this discussion, I think that, leaving the doctrine of the Greek article out of the question, I perceive sufficient evidence to warrant our belief that one person only is intended. In the passage from Ephesians, two circumstances claim our notice: **θεου** is placed last in the sentence, and the article is not prefixed to it, although it had been prefixed to **χριστου**: - but this is abhorrent from the phraseology of St. Paul. When he speaks of God the Father, and of Jesus Christ, and connects them by the conjunction, it is his custom to mention the Father first, and to omit the article altogether. In the following texts the reader may see a few examples: **Romans 1:7**; **1 Corinthians 1:3**; **2 Corinthians 1:2**; **Galatians 1:3**; **Ephesians 1:2**; **Philippians 1:2**. The article, however, is sometimes prefixed to both; see, for instance, **Colossians 2:2**. This passage, by the way, is a most powerful confirmation of Mr. Sharp's rule; but with that rule we have nothing to do at present. St. John expresses himself in the same manner in the Apocalypse, **Revelation**

11:15. We see then what is the prevailing diction of St. Paul; and we may defy any man to produce a single passage, either from him or from any other inspired writer, where God the Father and Christ are manifestly spoken of, the Father placed last in the sentence, and yet unhonoured by the article, while on Christ that distinction is conferred. We may conclude, that if, in ^{<4875>}**Ephesians 5:5**, St. Paul had spoken both of the Father and of the Son, he would have said **του θεου και του χριστου**, or at least **του χριστου και του θεου**.

On ^{<4813>}**Titus 2:13**, I have an observation to offer, which also is unconnected with Mr Sharp's rule. If God the Father be meant in the first clause, then the Son is simply called **σωτηρος ημων**. But this expression, as applied to Christ, hath no parallel in the whole book of God. I wish the intelligent reader to mark this distinctly. The following are, I believe, all the passages of the New Testament where Christ is styled *our Saviour*, without any conjoined appellation; and in every one of these the article is affixed. ^{<5010>}**2 Timothy 1:10**; ^{<50104>}**Titus 1:4; 3:6**. We have reason then to believe that, if St. Paul had here meant the glorious appearance of God the Father, he would have added, **και του σωτηρος**. I may add, that, as the three passages where Christ is styled our Saviour, all occur in the writings of this apostle, the reason of our belief is greatly strengthened.

I have reasoned boldly and confidently on the doctrine of the prepositive article, because I am persuaded that my reasoning can never be overturned. If, however, an example in the singular number, such as **ο βασιλευς και ηγεμων**, should be brought against me; if the two nouns be perfectly compatible; and if, notwithstanding this, it be manifest that two different persons are intended; I must acknowledge that my labours have ended in uncertainty.*

It is my unalterable opinion that, at all times and on all occasions, truth should be explored; and, when discovered, exhibited to views whatever be the consequences. I think it will be impossible for the opposers of this doctrine to produce such an example as I have been supposing; but should any be indeed to look for such an example, I think it necessary to mention, that two things are indispensable. In the first place, the citation must be made from an unexceptionable Greek writer; in the second place, there must be no various reading to the passage in any extant manuscript. First, it must be from an unexceptionable Greek writer; it must be from an author whose native language was Greek, and who flourished not later than the

first century after Christ. When I have established a fact, by instances taken from the best and purest of the Greek authors, I may then call to my assistance whatever writers I please, for the purpose of farther corroboration; but the opponent who comes forward to dispute and to destroy, must deduce the streams of his criticisms from the fountain head. His weapons must be taken from the armoury of Homer or Plato, of Sophocles or Pindar, of Xenophon or Demosthenes. Secondly, there must be no various reading in any MS. which is extant. If there be but one various reading, the passage will be inadmissible; in rejecting it, I shall be acting with impartial justice; for I have passed over a very important passage in my favour, because there is a various reading. By the application of Mr. Sharp's rule to ^{<G101>}**Peter 1:1**, it might have been shown that Jesus is there styled *our God*. There is no doubt that **του θεου ημων και σωτηρος** is the genuine reading. If not quite as precious as the instance in ^{<G113>}**Titus 2:13**, it is more valuable than that in ^{<E115>}**Ephesians 5:5**, and yet I passed it over, being determined to make use of nothing to which the slightest objection might be made.

If, at some future period, an exception, in itself unexceptionable, shall be brought against the rule, I will acknowledge, though painful the confession, that my sweetest, because my best directed, labours have been unavailing. I shall retire from the field discomfited, but not disheartened, disappointed, but not dispirited; sorrowful, and yet rejoicing. Yea, I shall still rejoice; because I am assured there are other proofs of the Divinity of Jesus; proofs, which neither the subtlety of philologists, nor the sophistry of Unitarians, nor the rage of demons can overthrow.

* Although I have made numerous corrections, both in my essay and postscript, I have republished this part of the postscript as it stood in the first edition. The intelligent reader, however, will perceive that I have made too large and liberal a concession; and he will see that I must consider my cause indeed a strong one, when I am not afraid of granting so much to my opponent. The concession is too liberal, for this reason: When a rule of grammar is established by the concurrent practice of all writers, the discovery of an exception cannot be considered as invalidating it. For instance: it is an invariable rule that the article must agree with the substantive to which it is prefixed, in gender, number, and case. If a student were

to meet with a passage in some Greek author, wherein an article masculine was affixed to a noun feminine, an article plural to a noun singular, or an article in the genitive to a noun in the accusative; what in such a case, would be his conclusion? Not that the laws of grammar were dubious, but that the passage in question was most unquestionably corrupted. Surely the same inference should be drawn in the case before us. He who labours to overthrow our doctrine, should come armed with at least five or six legitimate exceptions. Let not any one imagine that I have any fear or doubt on this subject. I repeat my conviction, that not one genuine exception could be produced, even if I were to extend the prescribed period to the termination of the fourth century. If however such an exception should be found, but found in a writer of whose works all the extant manuscripts are notoriously corrupt, it would be uncandid in the discoverer to bring it forward.

Supplement to the Postscript.

In the conclusion of the postscript to my essay, I observed that there were other proofs of the Divinity of Jesus, besides that which I had laboured to establish. One of these I brought forward in the commencement of the postscript; and I now desire, through the blessing of God, to set forth and elucidate another. It occurs in <sup><SUB></sup>**Romans 9:5**. I select this, because the Godhead of Christ is here established on the soundest principles of criticism; and because we see to what a desperate state the Unitarians must be reduced, when, in order to evade it, they fly in the very face of philology, and set at defiance her decisions. I choose it for this reason also: that as far as my knowledge extends, it has not been sufficiently investigated by previous writers. καὶ ἐξ ὧν ὁ χριστός, τὸ κατὰ σάρκα, ὁ ὧν ἐπὶ πάντων θεὸς εὐλογητός εἰς τοὺς αἰῶνας. “And from whom sprang the Christ, the part according to the flesh, (or, the human nature,) who is over all, God blessed for ever.” It is known to all persons acquainted with the subject, that in the oldest Greek manuscripts every letter is a capital, that there is no division of words, and that there are no stops. We must therefore divide the words, and arrange the stops, according to our own judgment. The enemies of our Lord’s Divinity of course oppose every thing that supports it. At one time some of them admitted a conjectural emendation into the text; but the most judicious among them have rejected an expedient so desperate, and so unjustifiable.

At present they would evade the force of this passage, by introducing a different mode of punctuation; some of them placing a full stop after **παντων**, and some placing it after **σαρκα**. They thus form a new sentence, which they consider as exclamatory. When the stop is placed after **παστων**, they construe the remainder thus: "God be blessed for ever." Now, any man who is a sound scholar and critic, will immediately propose the following question: Does St. Paul ever make such exclamations? And if he make them, does he express them in this strange manner? The fact is, that he twice utters this ejaculation; but his phraseology is different from what we find above. The exclamation, "Blessed be God," occurs twice in his epistles; but in *both places* he writes thus: **ευλογητος ο θεος**. It occurs in ^{<7010>}**2 Corinthians 1:3**; ^{<7010>}**Ephesians 1:3**. St. Peter makes use of the same ejaculation; and his phraseology is precisely the same. See ^{<7010>}**1 Peter 1:3**. In St. Luke, ^{<7010>}**Luke 1:68**, we find the following exclamation: "Blessed be the Lord God of Israel." The phrase is exactly the same, excepting the introduction of **κυριος** after **ευλογητος**. In the Septuagint, **ευλογητος ο θεος** occurs twice; **ευλογητος κυριος**, ten times; and **ευλογητος κυριος ο θεος**, twelve times. Thus, in twenty - eight cases there is not a single one wherein **ευλογητος** is placed last; and in eighteen cases there is not one wherein the article is wanting before **θεος**. A sentence occurs in ^{<7010>}**Psalms 68:19**, wherein the exclamation occurs twice, without any intervening words: **κυριος ο θεος ευλογητος` ευλογητος κυριος**. The reader will observe that in one of the clauses, **ευλογητος** is placed last; but as this is evidently done to vary the expression, and as the article is affixed to **θεος**, it cannot be brought forward as an exception. We see, then, that throughout the Old and New Testament, one mode of speech prevails. The truth is,* that any Greek writer would have so expressed himself. Of this the eloquent Chrysostom is an example. Among his works there are twenty - one orations to the people of Antioch; in the course of these he uses the exclamation, "Blessed be God," no less than *seven times*, and in every case we find **ευλογητος ο θεος**. Surely every intelligent reader must be now convinced that, if St. Paul had here meant to exclaim, "Blessed be God," he would have written **ευλογητος ο θεος**.

* The fact is certain; the reason may perhaps be found in the following canon, which prevails generally in the Greek language. If a person be spoken of, and something be predicated of him, the predicate is put first, and the article precedes the subject. The

reader will find several examples in a paper of mine published by Dr. A. Clarke, in his Commentary on the first chapter of Hebrews. Now, when a Greek writer exclaims, “Blessed be God” the phraseology seems to be determined by the rule.

Let us now examine the other method of construing the passage. If the full stop be placed after **σαρκα**, the following sentence will be formed: **ο ων επι παντων θεος ευλογητος εις τους αιωνας**. The Unitarians understand it thus: “May God, who is over all, be blessed for ever.” Now, we may feel assured that neither St. Paul, nor any other Greek author; would have thus expressed himself, for the collocation of the words is still more opposed to the genius and idiom of the Greek language, as well as to the established usage, both of St. Paul, and of the other sacred writers; and the article is wanting before **θεος**, though yet more needed. If he had meant this sentence to be an exclamation, he would undoubtedly have written either **ευλογητος ο θεος ο ων επι παντων**, or **ειη ο θεος ο ων επι παντων ευλογητος**, (or, **ηυλογημενος**) **εις κ. τ. λ.** This method of punctuation therefore is untenable.

As I have shown that our opponents cannot justify by any parallel expressions the perversion of ^{<609>}**Romans 9:5**, I may perhaps be asked whether the orthodox mode of punctuation, and of construction, can be supported by any parallel passages. I shall feel happy in replying that it can. In ^{<612>}**Romans 1:25**, we find **και ελατρευσαν τη κτισει παρα τον κτισαντα, ος εστιν ευλονητος εις τους αιωνας**. Every person at all acquainted with Greek, knows that the phrase **ο ων** is equivalent to **ος εστι**, and every one will agree as to the mode of construing the above words. But I can adduce a passage, wherein the phraseology is not *equivalent*, but *exactly the same*. It is in ^{<713>}**2 Corinthians 11:31**: **ο θεος και πατηρ του κυριου ημων ιησου χριστου οιδεν, ο ων ευλογητος εις τους αιωνας**. This is an invaluable example, for it most powerfully confirms the sense in which we understand the passage in Romans. I might offer some remarks on the clause **θο κατα σαρκα**, for this is of great importance; but I fear there would not be room for their insertion.* I have surely said enough to convince any competent judge that the Unitarian devices are directly opposed to sound criticism; and that, leaving religion out of the question, no man can lay claim to the character of a scholar and a critic, who rejects the orthodox interpretation. From the decisions of

stern Philology there is no appeal. She is the mighty arbitress of truth. As soon as she ascends her august tribunal, error begins to tremble. When she raises her imperious voice, and pronounces the irrevocable judgment, Popery is annihilated, Unitarianism is extirpated, Arianism is effaced, and nothing remains but the unadulterated gold, the unpolluted gem, the cloudless sunshine, of the Gospel.

* It has been asserted by a Unitarian writer, that the latter clause of ~~4006~~ **Romans 9:5**, was never applied to Christ by the early Christian writers! In *every instance* wherein they quote it, it is applied to Christ. All the passages are given by the learned Burton in his invaluable work on the Ante - Nicene fathers. It has been said that the word **θεος** appears to have been wanting in Chrysostom's copy of the New Testament! Chrysostom has the word **θεος** in his Commentary on Romans, and he has it when he quotes the verse in another place. See my Select Passages of St. Chrysostom, St. Gregory Nazianzen, and St. Basil, p. 283, 3d edition. See also the foregoing Essay. The Unitarians still maintain that the Ante - Nicene fathers were all of their creed! The supreme Divinity of Christ was held by *all the fathers, from the very apostolic age*. It has been stated that **θεος** did not appear in ~~54B16~~ **1 Timothy 3:16**, until the sixth century. Chrysostom has **θεος** in ~~54B16~~ **1 Timothy 3:16**, and he wrote at the end of the fourth.

As the hallowed doctrine of the atonement is so closely connected with the Divinity of Christ, I cannot refrain from observing that it is remarkably confirmed by philological investigation. Though various opinions be entertained respecting the nature of Christ and the object of his sufferings, every scholar in every country will concur as to the meaning of the Alcestis of Euripides. It will be allowed at once that the following is the subject of this pathetic tragedy. Admetus is about to die. Apollo intercedes with the Fates, and they consent to spare him on condition of one of his friends devoting himself and dying in his stead. Alcestis offers herself as a substitute, and dies in the place of her husband. Let us examine the principal passages which relate to the event.

———πως δ αν μαλλον ενδειξαιτο τις
ποσιν προτιμωσ, η θελουσ υπερθανειν.

Alcestis, 5:155, edit. Monk.

“How could any one more clearly demonstrate how much she preferred her husband than by being willing to die for him?”

εγω σε πρεσβευουσα, καντι της εμης
ψυχης καταστησασα φως τοδ εισοραν,
θνησκω, παρον μοι μη θανειν, υπερ σεθεν.

Ib. 5:293.

“Honouring thee, and resolving that in exchange for my life thou shouldst behold this light; when it is at my option not to die, I die for thee.”

συ δ, αντιδουσα της εμης τα φιλτατα
ψυχης, εσωσας.

Ib. 5:350.

“But thou, giving what was most dear to thee in exchange for my life, hast saved me.”

συ τον αυτας
ετλας ποσιν αντι σας αμειψαι
ψυχας εξ αιδα.

Ib. 5:473.

“Thou at least hast dared to rescue thy husband from the grave, given in exchange for thine own life.”

———αντι σου γε καθθανειν.

Ib. 5:590.

“To die instead of thee.”

καθρεψ, οφειλων ουχ υπερθνησκειν σεθεν.

Ib. 5:698.

“And I reared thee up, owing thee thus much, but not to die for thee.”

μη θνησχ υπερ τουδ ανδρος, ουδ εγω προ σου.

Ib. 5:706.

“Die not thou for this man, (meaning himself,) nor I for thee.”

ει την παρουσαν κατθανειν πεισειας αν
 γυναίχ υπερ σου.
 Alcestis, 5:716.

“If thou couldst persuade thy present wife to die for thee.”

αλλά ου νεκρον αντι, σου τονδ εκφερεις.
 Ib. 5:732.

“But thou shalt not bear out this person (meaning himself) dead in the place of thee.”

The English reader will be enabled, by the translations which I have subjoined, to appreciate the force of the argument. The learned will observe, that **αντι** and **υπερ** are promiscuously employed; but **υπερ** in these passages unquestionably signifies *in the place of* and not *for the sake of*. Some other passages occur which bear upon the subject; but, as **προ** is used instead of **αντι** and **υπερ**, I have not cited them. In one instance we find **δία**.

As I am afraid of extending my remarks to too great a length, I shall content myself with referring the reader to the following, among many other passages of the New Testament. I particularly request that he will compare the first extract which I have given from the heathen poet, with the first of the texts to which I shall refer him. **<41513>John 15:13; <41001>1 Peter 4:1; <54016>1 Timothy 2:6; <41018>Matthew 20:28; <41105>Mark 10:45; <41016>Romans 5:6 - 8; <41015>2 Corinthians 5:15 - 21; <530510>1 Thessalonians 5:10; <41018>1 Peter 3:18; <41811>1 Corinthians 8:11; <410520>2 Corinthians 5:20.** In this text **υπερ** occurs twice; and St. Chrysostom in his Commentary on this verse, thus writes: **τουτεστιν, αντι χριστου**, “That is, in the place of Christ.”

If we attentively compare the texts just referred to, with the passages which have been given from Euripides, we shall especially observe two things: 1st. The phraseology in both cases is the same; **υπερ** and **αντι** being promiscuously used. 2d. Some strong and remarkable expressions are applied to Christ which are not applied to Alcestis. He is declared to be the oblation; (**προσφορα**;) the sacrifice; (**θυσια**;) the redemption; (**απολυτρωσις**;) the propitiation; (**ιλασμος**;) the propitiatory; (**ιλαστηριος**;) the redemption price, or ransom; (**λυτρον**;) the redemption price paid for the life of a captive (**αντιλυτρον**.) Now it is at once

admitted by all that Alcestis offered up herself as a vicarious sacrifice for her husband, that she redeemed his life with her own; yet this admission is made on evidence *less strong* and *less decisive* than the evidence for the vicarious sacrifice of Christ. It is surely unnecessary to point out the obvious deduction. Can any man be so blind as not to perceive it, or so uncandid as not to acknowledge it?*

* At the end of my “Brief Refutation of Popery, from the Writings of the Fathers,” I stated my ideas of the argument which I have pursued above; but being weary of writing, at the time of my publishing that work, I expressed a wish that some Christian scholar would pursue the inquiry. I have not however heard that any person has taken up the subject.

After this supplement had been sent to press, I met with a translation of ~~<5015>~~**Romans 9:5**, given by Mr. Jones in his futile work on the Greek Article. It is inadmissible for several philological reasons; and it is so very forced and unnatural that I should think no sensible man would defend it for an instant. Some persons have acknowledged that Christ is here called God, but have thought that he is called so in an inferior sense, because the article is omitted before **θεος**. A little more knowledge of Greek would have shown them the reason of this omission. It is wanting because **θεος** in this place is a predicate. For the same reason it is omitted before **θεος** in ~~<5010>~~**John 1:1**.

Let me, in conclusion, address a few words to the Unitarian, respecting the passage on which I have so largely dwelt. I have shown that both your attempts to evade its force are ineffectual; that the words cannot have the meaning you still attach to them, because they would not be good Greek, and because they would be at variance with the established diction, both of the Greek Testament, and of the Septuagint. In the present state of critical learning, is it not degrading to uphold and to perpetuate a mode of translation which is subversive of all sound criticism? Were you influenced by no higher motive, I should have thought you should have had more decent pride, than to pursue a system which must sink you so low, so very low, in the estimation of the learned. But I would that you were actuated by better motives. I exhort, I conjure you, to bend before that cross which

you have so long despised; to read the Scripture with humility; to seek the grace of repentance; to implore the gift of faith, and to pray for the illumination of the Spirit.

Sidmouth, July 30th, 1833.

ΕΙΣ ΤΟΝ ΕΜΟΝ ΛΟΓΟΝ ΤΟΝ ΠΕΡΙ ΤΟΥ ΑΡΘΡΟΥ.

Χθίζος εμοισι τρυφών λειμώσει νηθαλεεσσιν,
 Ηρεμα συρίζων, και ποιμνια λευκα νομευων`
 Ομματα δ αρ λαμπρα, πτερυγεσσι τε πορφυρεησι
 Καλλιμος, η Κλειω κραδιην παλλουσαν ικανε,
 Χαιρε δ εφη, μεγα χαιρε` σε Τιτυρος αυτος επαινει`
 Ανθεμα σοι θαλλειν νυν Τιτυρος αυτος εδωκεν`
 Ερνεα νυν κεινου σοις ανθεσιν εστεφανωται.
 `Ως εφάθ` η σοφιη δ ιερη ψιθυριζεν ανωθεν,
 Μη τιμαιοις χθονησιν υπερφρονει, αλλα ταπεινου`
 Πνευμα καθαيره τεον, σαις δ ελπισιν ουρανον ικε.
 Υ. Σ. Β.

FARTHER CONSIDERATIONS ON THE BEST MODE OF RECONCILING AND EXPLAINING THE GENEALOGY OF OUR LORD,

**AS GIVEN BY ST. MATTHEW AND ST. LUKE, CHIEFLY
EXTRACTED FROM THE PROLEGOMENA OF THE REV. DR.
BARRETT'S FAC-SIMILE OF A FRAGMENT OF THE GOSPEL
OF ST. MATTHEW, FROM A MS. IN TRINITY COLLEGE,
DUBLIN.**

PERHAPS few questions have occasioned more trouble and perplexity to the learned than that which concerns the genealogy of our blessed Lord, as it is given by the evangelists, St. Matthew and St. Luke. The tables found in these writers are extremely different, or, as some think, contradictory. Allowing the Divine inspiration of the authors, we must grant that they could make no mistakes in any point, and especially on a subject where the truth of the Gospel history, and the fulfilment of the ancient prophecies are so nearly concerned. The expression of Le Clerc, however, *Universam antiquitatem exercitam habuere*, is not strictly true. In *later* times, the difficulty has certainly excited much discussion; but it is worthy of remark that, while the archives of the Jews remained entire, the accuracy of the evangelists was never called in question. Hence it follows, either that some corruptions have since that time crept into the text, or that the true method of reconciling the seeming inconsistencies was then better understood. The silence of the enemies of the Gospel, both Heathen and Jewish, during even the *first* century, is itself a sufficient proof that neither inconsistency nor corruption could be *then* alleged against this part of the evangelical history. If a charge of this nature could have been supported, it unquestionably would have been made. The Jews and Heathens, who agreed in their hostility to the religion of Christ, were equally interested in this subject; and could they have proved that a single flaw existed in these genealogical tables, they might at once have set aside the pretensions of our Lord and his disciples; for, if the lineal descent of Jesus from David were not indisputable, he could not possess the character essential to the Messiah, nor any right to the Jewish throne. If his title, in this respect, were even questionable, it is impossible to suppose that the Jews would have withheld an allegation which must fully vindicate them in denying his Messiahship,

and in putting him to death as an impostor. We may confidently assert, therefore, that his regular lineal descent from David could not be disproved, since it was not even disputed, at a time when alone it could have been done successfully, and by those persons who were so deeply interested in the event. The sincere believer may consequently be assured that whatever difficulties appear at present had formerly no existence, and are even now of such a nature as cannot be allowed to shake the faith of any reasonable man. I would not, however, be understood to intimate that these difficulties are now insuperable; on the contrary, I am satisfied that the real difficulties are few, and that these have, for the most part, been satisfactorily explained by most of the evangelical harmonists.

Among those who have written on this difficult question, few seem to have studied it so deeply as Dr. Barrett; who, in his edition of a Fragment of St. Matthew's Gospel, has brought an unusual measure of general knowledge, correct criticism, and sound learning, to bear upon this point; and though it should not be admitted that he has entirely cleared away the obscurities of the subject, yet, by his criticisms, and even his conjectures, he has cast much light upon it generally, and certainly has lessened the difficulties which some of his predecessors in the discussion had either left as they found them, or endeavoured to account for in a manner that could yield little satisfaction to the intelligent inquirer. As the subject is important, and Dr. Barrett's work is not likely to come into the hands of many readers, and is written in a language which but few can understand, I shall lay before them the substance of his elaborate dissertation; abstract his principal arguments and illustrations; transcribe his various corrected tables; and freely intersperse such observations and explanations as the different branches of his reasoning may suggest.

The opinion of *Africanus* in his Epistle to Aristides, (preserved by Eusebius, *Hist. Eccl.* 50. 1. c. 7,) which was received by the Church for many centuries as the only legitimate mode of reconciling the Evangelists St. Matthew and St. Luke, is the following:—

“The names of kindred among the Jews were reckoned in two ways. 1. According to nature, as in the case of natural generation. 2. According to law, as when a man died childless, his brother was obliged to take his wife, and the issue of that marriage was accounted to the deceased brother. In this genealogy, some succeeded their fathers as natural sons, but others succeeded who

bore their names only. Thus, neither of the Gospels is false; the one reckoning the pedigree by the natural, the other by the legal line. The race both of Solomon and Nathan is so interwoven by those second marriages, which raised up issue in the name of a deceased brother, that some appear to have two fathers: him whose natural issue they were, though they did not bear his name; and him to whom, having died childless, the children of his wife and brother were accounted for a seed, assuming his name. If we reckon the generations according to Matthew, from David by Solomon, Matthan will be found the *third* from the end, who begat Jacob, the father of Joseph; but if we reckon according to Luke, from Nathan the son of David, then the *third* person from the end will be Melchi, whose son was Heli, the father of Joseph; for Joseph was the son of Heli, the son of Melchi - Matthan and Melchi having each successively married the same wife, the later begat children, who were brethren by the mother. Matthan, descending from Solomon, begat Jacob of Estha. After the death of Matthan, Melchi, who descended from Nathan, being *of the same tribe but of another race*, took his widow to wife, and begat Heli; thus Jacob and Heli were brethren by the mother. Heli dying without issue, Jacob married his widow and begat Joseph, who by the law was accounted the son of Heli, because the law required the seed to be raised up to the deceased brother. Matthew therefore properly says, *Jacob begat Joseph*; but Luke says, *he was the son of Heli*; and it is worthy of remark, that this evangelist never uses the term *begot* or *begetting*, because he traces up this genealogy by *putative*, and not by *natural* sons."

This is the substance of Africanus's account, which he says he received from the relatives of our Lord, who, because of their consanguinity to him, were called **δυσπλοσυνοί**. Dr. Barrett notices the difficulties of this hypothesis, (pp. 18, 19,) and gives it up on the following principle, among others, which I think decisive - that it refers wholly to the descent of *Joseph* from David, without attempting to prove that the son of *Mary* was the son of David.

Dr. B. then states his own hypothesis, viz. that *Matthew* relates the genealogy of *Joseph*, and *Luke* that of *Mary*. Hence appears a sufficient reason that, after Matthew had given his genealogical table another should be added by Luke, fully to prove that Christ, according to the flesh, derived

his descent from *David*, not only by his supposed father Joseph, but also by his *real* mother Mary. The writers who agree in this opinion, Dr. B. divides into two classes. 1. Those who affirm that the families of Solomon and Nathan coalesced in Salathiel and Zerubbabel, after which they became divaricated, till they were at last reunited in the marriage of Joseph and Mary. 2. Those who assert that Salathiel and Zerubbabel were distinct individuals, and deny that any coalition took place between the families previously to the marriage of Joseph and Mary. Dr. B. rejects this latter opinion, because it appears to contradict the Divine promise, ^{<10712>}**2 Samuel 7:12 - 16**; for according to this hypothesis it would be evident that Mary, and consequently Christ, did not descend from David by Solomon. He therefore proposes to support the other hypothesis, and to clear away its difficulties.

As Irenaeus, Africanus, and Ambrosius assert that Luke has some names interpolated, to detect this error, Dr. B. divides the genealogy into four classes. 1. From GOD to Abraham. 2. From Abraham to David. 3. From David to Salathiel. 4. From Salathiel to Christ. From Abraham to Christ, Ambrosius reckons fifty generations, i.e. fifty - one names; Africanus reckons from Abraham to Joseph fifty persons, i.e. to Christ, fifty - one names; but the present text contains fifty - six names. Hence it is probable, five names are interpolated, unless we suppose the name of Abraham to be excluded, and then there are four names in the three succeeding classes to be expunged. In the first division, therefore, there is no interpolation. As to the second division, from Abraham to David, it is evident, from the consent of the fathers, from the consent of MSS. and versions, and from the books of the Old Testament, ^{<18418>}**Ruth 4:18**; ^{<13009>}**1 Chronicles 2:9, 12**, that neither of the evangelists has suffered any interpolation in this part of the genealogy; though, in ^{<1173>}**Luke 3:33**, some MSS. and versions insert another name between Aram and Esrom. Thus the Coptic: **φα Αμιναδαβ, φα Αδμιν, φα Ααρνι, φα Εσρωμ**. Having accounted for this error, and finding no evidence, in the received text, of an interpolation in this second part of the genealogy, Dr. B. examines whether the four names be not found in the two parts of the genealogy between David and Christ, or, which is more likely, in that which follows the Babylonish captivity; as, previously, the Jews were both punctual and correct in keeping their genealogical records.

Recent interpreters have asserted that two names, *Matthat* and *Levi*, have been interpolated, ^{<1174>}**Luke 3:24**; because Africanus, endeavouring to

reconcile the evangelists, places Melchi the *third* from the end, and, making him the father of Heli, leaves no room for *Matthat* and *Levi*. This method of reconciling the evangelists is followed by *Ambrose*, lib. 3, in *Luc.*, *Hieron. Com.* in *Matthew*, *Nazianzen* in his genealogical verses, and *Augustin*, *Retr.* 2:7. But, on the other hand, it is objected, 1. That the testimony of these fathers is worthy of little credit, because inconsistent with itself. Austin himself mentions forty - three generations from David to Christ, seventy - seven persons in the whole genealogy; he therefore could omit none. 2. Though Africanus does omit some, it is not certain which they are; it is possible he transposed *Matthat* and *Levi*; for it does not appear whom he makes the father of *Melchi*. Damascenus, who endeavours to reconcile Africanus, transposes these names, and makes *Levi* the *father* of *Melchi*, not his *son*; as does also Epiphanius in a hitherto inedited fragment produced by Dr. B. in this publication, p. 46. In the Cod. A. of *Matthai*, instead of *Matthai the son of Levi, the son of Melchi, the son of Janna*; we read; *Melchi, the son of Matthat - of Janna - of Levi*: it does not follow, therefore, that Africanus omitted *Matthat* and *Levi*. 3. These names are not omitted in any of the ancient versions, nor in any MS. yet discovered.

In order to give a satisfactory view of this part of the subject, Dr. B. introduces a synopsis of the principal *various readings* of MSS., versions, &c., on ~~☞~~ **Luke 3:24 - 31**; from which I judge it necessary to make the following extract.

Verse 24. *Μελχι* is omitted by the Cod. Vaticanus—Instead of *Ματθαα, του Λευι, του Μελχι, του Ιαννα*, one of the Bodleian MSS. reads, *Μελχι, του Ματθαα, του Ιαννα, του Λευι*.

—*Ματθαα*, many MSS. read *μαθθαν*, and the Antehieronymian versions read, some *Matthiae - Mathei - Mathi - Matat - Mathae - and Matthatiae*.

—Instead of *Ιωσηφ, Ιωανναν* is read in one of *Matthai's* MSS.

Verse 25. *Ματταθιας* is omitted by several of the Antehieronymian versions, and by the Vulgate.

—*Αμωσ* is omitted also by the same.

—*Ναουμ* is read *Nauum* by some, and *Anum* by others.

— **Εσλι** is read **Εσλιμ, Εσσαι** and **Ελσι** in different MSS., and *Sedi* by four of the Antehieronymian.

— **Ναγγαι**, in many MSS. **Αγγαι**, in the Vulgate *Magge*, and in the Cod. Vercellensis, *Nance*: instead of **Ναγγαι**, one of Matthai's MSS. has **Σαλμον**.

Verse 26. **Μααθ** is omitted by the Vulgate, and some of the Antehieronymian versions. The Cod. Forojuliensis has *Manat*.

— **Ματταθιου**, the Cod. Leicestr. reads **Ματθιου**, and some of the Antehier. *Mathiani, Matthiae, and Mathath*; and one adds *Jae* after **Ματταθιου**.

— **Σεμει**, in one of Matthai's MSS. **Λευι**. - *Semeja* and *Semein* in the Vercell. and Veronensis.

— **Ιωσηφ**, the Cod. Vatic. and Cod. L. in Griesbach read **Ιωσηχ**: several others agree in the same reading, and with them the Coptic and Armenian versions, and Greg. Nazianzen. Some also read *Osech, Osche, Joseth, and Joseph Osse*.

— **Ιουδα**, read **Ιιωδα** in Cod. Vat. L. Cod. Leicestr. and *Idda* and *Joiade* by some Latin MSS.

Verse 27. **Ιααννα**, read **Ιωαναν** by the Cod. Alexandr. Vatic. and several others, **Ιανναν** and *Jonae* by some others.

Verses 30, 31. **Ελειακειμ, Μελεα, Μαιναν**, are omitted in some of the Latin MSS. *Μμελεα* only is omitted in one of the Antehieron. **Μαιναν** in the Cod. Alexandr. and two others.

From this collation of authorities, Dr. B. concludes: 1. That the *omission* of *Melchi*, in the Codex Vaticanus is an error, as it contradicts Africanus, and all the fathers, versions, and MSS. 2. That three names have been omitted in the Antehieronymian version by Sabatier; and also in the Cod. Vercell. and Cod. Veron.: viz. ~~MS~~ **Luke 3:25**, *Mattathias* and *Amos*; and in ~~MS~~ **Luke 3:26**, *Maath*.

Of these, two, viz. *Mattathias*, ~~MS~~ **Luke 3:25**, and *Maath*, ~~MS~~ **Luke 3:26**, are omitted in Dr. B.'s MS. Z. which contains a copy of the Antehieronymian version; and which also reads *Mattathias* for *Matthat*. Hence arises a suspicion that *Maath* is an interpolation, and should be

omitted, and that *Mattathias*, ^{<1306>}**Luke 3:26**, although omitted in many MSS., is that which occurs ^{<1305>}**Luke 3:25**. As to the names *Melea* and *Mainan*, both appear to be interpolated. Excluding these four names, *Mattathias*, *Maath*, *Melea*, and *Mainan*, (unless, for one of these, *Amos*, should be rejected,) the genealogy will consist of seventy - two generations.

These generations Dr. B., following Irenaeus, thinks should be laid down in the following order:—

1. Jesus. 2. Joseph (or Mary the daughter of Heli.) 3. Heli the grandfather of Christ. 4. Matthat. 5. Levi. 6. Melchi. 7. Janna. 8. Joseph. 9. Mattathias. 10. Amos. 11. Naum. 12. Esli. 13. Nagge; 14. Semei. 15. Joseph. 16. Juda. 17. Joanna. 18. Rhesa. 19; Zerubbabel. 20. Salathiel. 21. Neri. 22. Melchi. 23. Addi. 24. Cosam. 25. Elmodam. 26. Er. 27. Jose. 28. Eliezer. 29. Jorim. 30. Matthat. 31. Levi. 32. Simeon. 33. Juda. 34. Joseph. 35. Janan. 36. Eliakim. 37. Mattatha. 38. Nathan. 39. David. 40. Jesse. 41. Obed. 42. Booz. 43. Salmon. 44. Naason. 45. Aminadab. 46. Aram. 47. Esrom. 48. Pharez. 49. Judah. 50. Jacob. 51. Isaac. 52. Abraham. 53. Terah. 54. Nahor. 55. Serug. 56. Ragau. 57. Peleg. 58. Eber. 59. Sala. 60. Cainan. 61. Arphaxad. 62. Shem. 63. Noah. 64. Lamech 65. Methusala. 66. Enoch. 67. Jona. 68. Mahalaleel. 69 Cainan. 70. Enos. 71. Seth. 72. Adam.

From the generations thus laid down, there will be found fifty - one names between Christ and Abraham, excluding the latter, which agrees both with Africanus and Ambrosius. Now, let thirty years be reckoned to each generation between Christ and David; Salathiel will then appear to have been born anno 570 before Christ, which will be found near the truth; and David 1140. David, in fact, was born 1085 B.C., whence there appears an error of fifty - five years, or about the twentieth part of the whole time in so many generations. But, according to the received text of Luke, Salathiel must be born B.C. 630, and David 1260; this would be an error of 175 years, or one sixth part of the whole interval.

Dr. B. endeavours to solve the principal difficulty by adopting the genealogy of David as delivered in ^{<1301>}**1 Chronicles 3:1 - 24**. In this chapter, and in the books of Kings, the whole is laid down in the most accurate manner, till the reign of Jechonias; after which, he supposes some errors have been admitted into the text,

1st. Because what is recorded, ^{<13819>}**1 Chronicles 3:19**, is repugnant to other parts of Scripture: viz. *Pedaiah* is said to be the *father of Zerubbabel*, whereas *Salathiel* is reckoned to be the father of Zerubbabel according to ^{<13888>}**Ezra 3:8; 5:2**; ^{<16211>}**Nehemiah 12:1**; ^{<37010>}**Haggai 1:1, 12, 14; 2:2, 23; 1 Esdr. 5:5**. See also Josephus, *Ant.* book 11:4.

2dly. Although the various design of the writer is to bring down the regal family through Zerubbabel, yet the names which he mentions in the 22d, 23d, and 24th verses cannot be connected (by the assistance of the 21st verse) with Zerubbabel, mentioned in the 19th verse. { ^{<13819>}**1 Chronicles 3:19, 21 - 24** } The breach in the connection renders it impossible to construct the genealogical tree downward from *Jechonias*; for although some copies mention the sons of Rephaiah, yet it no where appears who was his father.

3dly. Many names occur in these verses, such as *Delaiah*, *Pelaiah*, *Rephaiah*, *Pedaiah*, or *Pheraiah*, which very nearly resemble each other, not only in the sound, but also in their constituent letters. This very similitude is a ground of suspicion, as in such names it was impossible to prevent confusion.

4thly. Nor is the opinion of the rabbins exempt from similar chronological difficulties. They assert that Salathiel, the son of Jechonias, was the father of Pedaiah, and grandfather of Zerubbabel. This will appear to be impossible, when it is considered that Jechonias and his queen were both led into captivity, B.C. 599, (^{<24021>}**Jeremiah 29:20, 21**), and none of his children are recorded, when it is inferred that *then* he had none; Salathiel, therefore, could not be born before the year 598. Supposing him to have been born at this time, and, at the age of twenty, to have had a son born, Pedaiah, who also shall be supposed, at the same age, to have had a son born; even then Zerubbabel could not have been born before 558: and yet he was superintendent of the Israelites on their return from the Balyonish captivity in 536; i.e. when he would be only twenty - two years old. On the contrary it is evident, from **1 Esdras 5:5**, that he had a son named Joachin, who was one of the chief men that conducted the returning Israelites; therefore he must be more than twenty - two years old. Besides it will be manifest that only two generations had intervened, if we compare the sacerdotal with the regal line. Jechonias was contemporary with Seraiah; their sons were Salathiel and Josedek; therefore Salathiel and Josedek were contemporaries. Jeshua, the son of Josedek, was coeval with

Zerubbabel, who was therefore the son, not the grandson, of Salathiel. St. Jerome himself, while he endeavours to prove that Salathiel and Pedaiah were the same person, (*Quaest. Hebrews in Lib. Paral.*) evidently grants, that he considered Zerubbabel as the grandson of Jechonias, and that only two generations had intervened.

5thly. There are manifest errors in ^{<13B18>}**1 Chronicles 3:18 - 22**; for there are only five sons of Shemaiah numbered in ^{<13B22>}**1 Chronicles 3:22**, and yet there are said to be six.

6thly. The enumeration of the children of Zerubbabel, ^{<13B19>}**1 Chronicles 3:19, 20**, is imperfect, as it is evident, from **1 Esdras 5:5**, that Zerubbabel had a son named *Joachim*, of whom no mention is made, ^{<13B19>}**1 Chronicles 3:19, 20**; but *Jechamiah*, a name very similar to this, is found in ^{<13B18>}**1 Chronicles 3:18**. Nor are Rhesa or Abiud mentioned among his children, although Luke mentions the former, and Matthew the latter.

7thly. If we have recourse to the hypothesis of St. Jerome, which supposes that those who are mentioned, ^{<13B18>}**1 Chronicles 3:18**, are the children of Jechonias, and that Pedaiah, one of them, is the same with Salathiel, and that Zerubbabel was the grandson of Jechonias, and the son of Salathiel, alias Pedaiah - it may be objected, that it is not at all likely that he who is called *Salathiel*, ^{<13B17>}**1 Chronicles 3:17**, should be called by a different name, ^{<13B18>}**1 Chronicles 3:18**; nor will the difficulty be removed if it be granted that Salathiel and Pedaiah were brothers, and that Zerubbabel was the actual son of the one, and the legal son of the other, according to the law (^{<15206>}**Deuteronomy 25:6**.) Let it be supposed that one of these, e.g. Pedaiah, died childless, and that his brother took his wife; from this marriage Zerubbabel, and Shimei are mentioned as sons of Pedaiah: but, according to the law, the first - born only succeeded in the name of the deceased, and was accounted the legal child. Let Zerubbabel be the first - born; as Shimei, therefore, was not the legal son of Pedaiah, he must have been his real son; therefore Pedaiah did not *die childless*, - which is contrary to the hypothesis.

8thly. The versions do not agree in the name of the father of Zerubbabel: instead of Pedaiah, the Arabic and Syriac bring in *Nedabiah*, and some MSS. of the LXX. read *Salathiel*, in the place of *Pedaiah*; and these which agree in making Pedaiah the father of Zerubbabel, express the name differently. For instance, Kennicott's MS. No. 1, both in ^{<13B18>}**1 Chronicles**

3:18, and ^{<13B19>}**1 Chronicles 3:19**, reads *Peraiah* for *Pedaiah*, which is the reading of the Syriac and Arabic, in ^{<13B18>}**1 Chronicles 3:18**. This is worthy of remark, because the name of Rephaiah occurs ^{<13B21>}**1 Chronicles 3:21**, which, by the transposition of the two first letters, might be easily converted into *Peraiah*, or *Pedaiah*, *hydp hyrp* or *hypr* *Rephaiah*; and it is farther necessary to remark, that the *father* of this Rephaiah is not mentioned. As the names of the posterity of Hananiah, the son of Zerubbabel, are mentioned in ^{<13B21>}**1 Chronicles 3:21**, with the names of Rephaiah and his posterity, if, with Houbigant, we read *wnb beno, his son*, for *ybn beni, sons*, it will not appear improbable that this Rephaiah was the son of Zerubbabel. Among those who were employed in repairing Jerusalem, Rephaiah, the son of Hur, who is said to have been *prince of the half part of the city*, is mentioned, ^{<16B9>}**Nehemiah 3:9**. “Hur,” Dr. B. thinks, “was probably the same with Zerubbabel; the Septuagint call him *σουρ*, and one of the Kennicott MSS. *rc*.” In this place it is difficult to comprehend Dr. B.’s meaning: *παφαια υιοσ σουρ* is certainly found in the Codex Vaticanus of the LXX.; but in the Codex Alexandrinus *υιοσ σουρ* is omitted. No. MS. of Kennicott’s has *rc ḅ ben sar*, for *υιοσ σουρ*. Two MSS. omit the whole verse; two the word *rwh Hur*; and one the following word *rc sar*; this last word cannot possibly be put in the place of *rwh Hur*, for it is probably the first word of the following clause: *μl vwry kl p ypj rc sar chatsi pelec yerushalam, prince of the half part (or, the region) of Jerusalem*. Among those who were employed in repairing the city, in ^{<16B12>}**Nehemiah 3:12**, is Shallum, the son of Hallopesch, perhaps Meshallum, the *son of the eloquent*, ^{<13B19>}**1 Chronicles 3:19**, viz. Zerubbabel, whose eloquence and doctrine are celebrated, **1 Esdras 3:4**; Jos. Ant. 11:4. It must, however, be acknowledged that the Syriac verse reads it differently, ^{<16B9>}**Nehemiah 3:9**, and *Jeremiah the son of Hur*; ^{<16B12>}**Nehemiah 3:12**, and *Shallum the son of Hatush*.

From these considerations Dr. B. concludes that those who are mentioned, ^{<13B18>}**1 Chronicles 3:18**, were not the sons of Jechoniah, (Obs. 7,) nor the sons of Salathiel, (Obs. 4,) and that consequently they must be sons of Zerubbabel, as seems tolerably well ascertained by a collation of the 3d, 6th, and 8th observations - that *Pedaiah* or *Peraiah* is the same who, in ^{<13B21>}**1 Chronicles 3:21**, is called Rephaiah, and who is mentioned, ^{<16B9>}**Nehemiah 3:9**; and that Jechamiah is no other than Joachim, who,

according to **Esdr. 5:5**, was the son of Zerubbabel. Both these names, Pedaiah or Peraiah, and Jechamiah, occur ^{<13B18>}**1 Chronicles 3:18**; consequently a verse is *transposed*, a thing not unfrequent in the sacred writings. The text, therefore, of ^{<13B18>}**1 Chronicles 3:18 - 22**, should be read, as Dr. B. contends, in the following order:—

Verse 18. *And the sons of Salathiel, Zerubbabel, and Shimei, and the sons of Zerubbabel, Meshullam, Hananiah; and Shelomith their sister.*

Verse 19. *Hashubah, and Ohel, and Berechiah, and Hasadiah, Jushab - hesed.*

Verse 20. *And Malchiram, and Rephaiah, and Shenazar, Jechamiah, Hoshamah, and Nedabiah: six.*

Verse 21. *And the sons of Hananiah, Pelatiah, and Jesiah; the sons of Rephaiah; Arnan his son; Obadiah his son; Shechaniah his son, (reading according to Houbigant, **wnb** beno, for **ynb** beni.)*

Verse 22. *The sons of Shechaniah; Shemaiah - the sons of Shemaiah; Hattush, and Igeal, and Bariah, and Neariah, and Shaphat: five.*

On the propriety of the substitution of **wnb** beno, *his son*, for **ynb** beni, *sons*, in ^{<13R21>}**1 Chronicles 3:21**, I cannot but agree with Dr. B. That the latter is a corruption appears to me self - evident; the mistake might easily be made, from the great similarity between **y** yod, and **w** vau; and numerous mistakes of this kind in the sacred text have long been the perplexity and the complaint of critics. Houbigant's note on this verse is worthy of serious regard: "Illud **ynb** quod hoc versu quater legitur, quater esse legendum **wnb** filius ejus, docet ipsa per se pagina sacra. Nec aliter legunt omnes Veteres, sed in fine post **hynkv** addendum **wnb** filius ejus, quod etiam legebant Veteres, et quod scriba omisit deceptus similitudine ejus **ynb** quod sequitur initio versus 22." Houbigant *in loco*. From these observations Dr. B. concludes that, by an error of the transcriber, *Pedaiah* is put for *Rephaiah* or *Peraiah*, in ^{<13B18>}**1 Chronicles 3:18**; whilst in ^{<13R21>}**1 Chronicles 3:21** the proper name *Rephaiah* is retained; hence those whose names are mentioned in ^{<13B18>}**1 Chronicles 3:18**, were supposed not to be the sons of Zerubbabel, and so the whole verse in which they were contained was transposed, and put before ^{<13B19>}**1 Chronicles 3:19**, where the name of Zerubbabel occurs; and as the last word of this verse, viz. *Nedabiah*, or

hydbn, *Nebadiah*, according to the Septuagint, (who omitted the word *six* in this place, and added it to ^{<1312>}**1 Chronicles 3:22**,) contains almost all the letters of the words **hydp ynb** *beni Pedaiah*, this word by a mistake of the transcriber, was changed into **hyrp ynb** *beni Peraiah*, and thus it was supposed that a mistake in a name twice written was corrected; hence it was that Zerubbabel was called the *son of Pedaiah*, whose name occurred in the preceding verse. Many examples of similar permutations occur in the sacred writings: see ^{<1840>}**Job 40:1 - 14**, which ought to be placed, as both Kennicott and Heath have observed, between what is related, ^{<1840>}**Job 40:2, 6, 7**; see also ^{<1230>}**Exodus 30:1, 10**; also ^{<1813>}**Job 31:38 - 40**, which should follow ^{<1812>}**Job 31:25**. A similar transposition may be seen ^{<1300>}**1 Chronicles 9:2, 17**, where the whole clause appears to be taken from ^{<1690>}**Nehemiah 9:2, 19**. Many other instances appear in Kennicott's *Dissertations on the state of the printed Hebrew text*. Dr. Barrett, having thus far made his way plain, proceeds to lay down a table of the regal line, taken from ^{<1317>}**1 Chronicles 3:17 - 24**, on each side of which he places the genealogy as given by the Evangelists St. Matthew and St. Luke, that the general agreement may be the more easily discerned.

Matthew, chap. 1.	1 Chron. chap. 3.	Luke, chap. 3.
Salathiel	Salathiel	Salathiel
Zerubbabel	Zerubbabel	Zerubbabel
<i>First generation omitted</i>	Rephaiah	Rhesa
<i>Another generation omitted</i>	Arnan, or Onan	Joanna or Jonan
Abiud	Obadiah	Juda
Eliakim	Shechaniah	Joseph or Josech
<i>A third generation omitted</i>	Shemaiah	Semei
	<i>No corresponding generation</i>	Mattathias
	<i>No corresponding generation</i>	Maath
<i>Fourth generation omitted</i>	Neariah	Nagge
Azor who is also	Azriam who is Elioenai	Esli (from whom descended Mary)
From the above descends Joseph who espoused Mary	Joanan Joanam	Naum or Anum.

Dr. Barrett then proceeds to lay down the two following propositions.

I. *That Salathiel in Matthew is the same with Salathiel in* ^{<13817>}**1 Chronicles 3:17**. This admits of no doubt, and therefore he despatches it in a single sentence: both were descended from David through the same ancestors; both lived at the same time, viz. of the captivity; and both were born of the same father.

II. *That Salathiel in Luke is the same with Salathiel in* ^{<13817>}**1 Chronicles 3:17**, *the same as in* ^{<40112>}**Matthew 1:12**, and consequently that *Mary the mother of Jesus, descending from Salathiel in Luke, descends lineally from David by Solomon, - a matter of vast consequence according to the opinion of Calvin, who asserts, "If Christ has not descended from Solomon, he cannot be the Messiah."* Having taken for granted that Salathiel in Matthew is the same with Salathiel in ^{<13817>}**1 Chronicles 3:17**, he proceeds to deduce the following consequences from his hypothesis.

1. *Zerubbabel in* ^{<13819>}**1 Chronicles 3:19** *is the same with Zerubbabel in Luke; they agree in name, the time also is the same, and they had the same father.*

2. *Rephaiah in* ^{<13821>}**1 Chronicles 3:21** *is the same with Rhesa in Luke, where a notable coincidence occurs in the names.*

3. *Arnan in* ^{<13821>}**1 Chronicles 3:21** *is the same with Joanna in Luke; and here it is worthy of notice, that in one of Kennicott's MSS. the name was originally written $\hat{n}wa$ Onan, a w vau being used instead of a r resh. It is well known that the MSS. in Luke write the name in great diversity of forms, viz. $\text{I}\alpha\nu\nu\alpha$, $\text{I}\omega\alpha\nu\nu$, $\text{I}\omega\nu\alpha\mu$, $\text{I}\omega\nu\nu\alpha$, $\text{I}\omega\nu\alpha$, and some $\text{I}\omega\nu\alpha\nu$ between which and Onan there is but little difference.*

4. *Obadiah in* ^{<13821>}**1 Chronicles 3:21** *is the same as Juda in Luke. In this name may be found that of Abiud mentioned* ^{<40113>}**Matthew 1:13**, *who is the third from Zerubbabel; whence it is evident that in St. Matthew two generations are omitted. The MSS. in St. Luke also vary considerably in the name; some write it $\text{I}\omega\alpha\delta\alpha$, which answers to the Hebrew Joida, or even hydb [*Obadiah*. Obadiah was one of the priests who signed and sealed the same covenant, ^{<16105>}**Nehemiah 10:5**, and seems to be the same with Iddo, ^{<16124>}**Nehemiah 12:4**, who returned with Zerubbabel. See Newton, Chronol. p. 361.*

5. *Shechaniah* in ^{<13121>}**1 Chronicles 3:21** is the same with *Joseph.* or *Osech,* between which names there is a considerable similitude.

6. *Shemaiah* in ^{<13122>}**1 Chronicles 3:22** is the same with *Semei* in Luke. In this place the names perfectly agree. Thus, through six successive generations in the same line, the names either perfectly agree, or are manifestly similar; each preserving the same order. Hence it may be legitimately concluded, that the preceding hypothesis is perfectly correct; and that *Salathiel* in Luke is the same with *Salathiel* in ^{<13117>}**1 Chronicles 3:17**, especially when we consider that the time which elapsed between David and Christ was nearly bisected by the captivity; so that the number of generations between them was divided into two almost equal parts by *Salathiel*. The two generations which occur after *Semei* in Luke, *Mattathias* and *Maath*, of which no trace is found in ^{<13117>}**1 Chronicles 3:17 - 24**, are already rejected from the text of Luke, as interpolations, according to the proofs advanced in Dr. Barrett's second section. Immediately after *Shemaiah*, the writer of ^{<13122>}**1 Chronicles 3:22, 23** subjoins *Neariah*, in which Dr. B. supposes he has found the person called *Nagge* in ^{<13125>}**Luke 3:25**, as he thinks the names do not differ widely, for the LXX. whom Luke generally follows, often express the Hebrew אֵין, by the Greek γ gamma; and even in this chapter, for the וּר of the Hebrew text, they write Παγαυ.

To this *Neariah*, says Dr. B., the book of Chronicles gives three children: in *Azrikam*, the first of these, we discover the *Azor* of St. Matthew, the son of *Eliakim*. But, according to the opinion of some critics, *Abner* should be inserted between *Eliakim* and *Azor*, (see Le Clerc in Hammond, vol. 1. p. 6:) or, according to others, between *Abiud* and *Eliakim*. (Drusius. Crit. sac. in Matthew) However this may be, Dr. B. thinks he can discover *Shechaniah* in *Eliakim*, and either *Shemaiah* or *Neariah* in *Abner*. Another son of *Neariah* was *Elioenai*, the same probably which Luke calls *Eсли* or *Eslim*; nor can they be considered as different persons, though their names in Greek and Hebrew do not perfectly correspond. He thinks also that *Elioenai* in ^{<13123>}**1 Chronicles 3:23** and *Elisthenan* in the LXX. are different, although they certainly may be names of the same person differently written, and signify the same son of *Neariah*. As *Elioenai* and *Azrikam* are different, the same may be said of *Eсли* and *Azor*; hence the family of *Salathiel* became branched out into two families, one of which is traced by Matthew, the other by Luke. It is not therefore surprising if the subsequent

names, as far as Joseph, should differ, as a different line of descent is described. Luke gives to his Esli a son called *Naum* or *Anum*; and in ^{<333>}**1 Chronicles 3:24** among the sons of Elioenai, we meet with *Joanam*, sometimes written *Joanan* - names which have a considerable similitude to that recorded by Luke.

Having thus fixed the genealogy, by proving that Salathiel in Matthew and Luke is the same with Salathiel in ^{<337>}**1 Chronicles 3:17**, Dr. Barrett proceeds to inquire whether chronology will support him in the *times* of those generations, the correlative succession of which he has endeavoured to ascertain. In the year 445 B.C. Nehemiah returned to Jerusalem, at which time both Shemaiah the son of Shechaniah, and Rephaiah, who preceded him four generations, were employed in building the walls of the city. At this time, therefore, Shemaiah must have been very young, Dr. B. supposes about twenty years old; he also considers that each of the generations consist of the same number of years; that Rephaiah must consequently be about a hundred years old to have been born in the year before Christ 545; his father Zerubbabel to have been born about the year 570; and Salathiel in 590, or 595: there is consequently no place for the *supposititious* Pedaiah, because Jechonias had not at that time begotten Salathiel, ^{<4012>}**Matthew 1:12**, as he was not led away captive till the year 599. Shemaiah, above mentioned, had a brother called Hattush, the son of Shechaniah, who is mentioned ^{<158D>}**Ezra 8:2, 3**, and **1 Esdras 8:29**, as returning to Jerusalem with Ezra; and as Shemaiah had more sons, the last but one of whom was Neariah, this Neariah may be considered as having been born in 420, when Shemaiah was about forty - five years old. We may also suppose, says Dr. B., that in the fortieth year of Neariah, or before Christ 380, Elioenai the youngest son was born. Now as Elioenai begat several sons, the youngest of whom was *Joanam* or *Naum*, it will not appear improbable, if we consider *Naum* to have been begotten in the year 340, or the fortieth year of Elioenai. The line of *Naum* is carried no farther in the book of Chronicles, whence we may suppose he had reared no children in the time of *Simon*, surnamed the *Just*, who was high priest from 242 to 283, and is thought to have put the finishing hand to this book. It is probable, therefore, that *Naum* begot Amos in 290, when he himself was in the fiftieth year of his age. After Amos, let thirty years be computed for each generation, or a hundred years for three, and the dates of these generations will appear as under: -

MATTHEW.	LUKE.	A. a. C.
Azor born before Christ, 380	Elioenai, or Esli, born	380
A generation omitted	Naum	340
Another generation omitted	Amos	290
Sadoc	Mattathias	260
Achim	Joseph	230
Eliud	Janna	200
Eleazar	Melchi	165
Matthan	Levi	130
Jacob	Matthat	100
Joseph the husband of Mary	Heli	65
	Mary the mother of Christ	25

Dr. B. now proceeds to inquire, whether by the proposition it appears that *Salathiel in Luke, and Salathiel in* ^{<1317>} **1 Chronicles 3:17**, *are the same person*, provided the generations be traced up to David. This inquiry he acknowledges is pressed with many and great difficulties; and the utmost that can be expected from it is to show that the objections advanced against it are destitute of force.

Matthew states that *Jechonias* was the father of *Salathiel*; but Luke says that *Neri* was his father. These two accounts, however, may be reconciled by the hypothesis, that *Neri* was the maternal grandfather of *Salathiel*, and hence, according to the custom of the Hebrews, put down for his father; so we read, ^{<1526>} **Ezra 2:61**: *Who took a wife of the daughters of Barzillai, and was called after their name.* The truth of this hypothesis is next examined.

It is a received opinion among the Jews, that *Susanna* was wife of *Jechonias*, and mother of *Salathiel*, which is confirmed by Biblioth. Clement. Vatic. tom. 1. page 490, where it is said “that Joachim, the husband of *Susanna*, was supposed to have been the king whom *Nebuchadnezzar* shut up in prison, whence he was liberated, on the death of that monarch, by his son and successor, *Evil-merodach*. Of *Susanna* was born *Salathiel*: because he was of the regal line, the elders of the people sat in judgment in his house, as in the palace of the king.” That *Susanna* was nearly allied to the throne will be readily credited, if it is considered that, when she came to the tribunal, she was accompanied by fifty servants: (see the Septuag. version of *Daniel*, fol. Romae, 1772:) this was a proof of the regal state; for when *Absalom* and *Adonijah* affected the

throne, they prepared fifty men to run before them, (^{<101501>}**2 Samuel 15:1**; ^{<110105>}**1 Kings 1:5**.) The Jews also affirm that she was of the tribe of Judah.

Dr. B. next inquires into the genealogy of Neri, whom he supposes to be the same with Neriah, mentioned so frequently by Jeremiah, ^{<243212>}**Jeremiah 32:12, 16; 36:4, 8, 14, 32; 43:3, 6; 45:1; 51:59**, and who was the father of Baruch and Seraiah. Baruch was certainly of an illustrious family, as we learn from Josephus, (Ant. 10:11,) who calls him the son of Neri. This Dr. B. farther establishes by the following considerations: 1. The title of *prince* is given to his brother Seraiah, ^{<245159>}**Jeremiah 51:59**. 2. When the Jews were conquered by the Chaldeans, Johanan, the son of Kareah, took the remnant of Judah, and all the nobility and persons of distinction, and carried them down into Egypt; and among these were Jeremiah the prophet, and Baruch the son of Neriah, ^{<244305>}**Jeremiah 43:5 - 7**. 3. The words of ^{<244504>}**Jeremiah 45:4, 5**: “The Lord saith, Behold that which I have built I will break down, and that which I have planted will I pluck up; and seekest thou great things for thyself? seek them not, for I bring evil upon all flesh, &c.” Here it is evident the threatening is directed against the *house of David*; (^{<100716>}**2 Samuel 7:16**; ^{<131725>}**1 Chronicles 17:25**;) and the *great things* which Baruch sought for himself were certainly a share in the government of the land, as being nearly allied to the throne, or even the throne itself. 4. Add to this, that the Jews alleged as a charge against Baruch, that, by his instigation, Jeremiah exhorted them rather to continue under the power of the Chaldeans than escape to Egypt, ^{<244318>}**Jeremiah 43:3**, which seems strongly to intimate that he expected to exercise the regal power over the remaining Jews by the assistance of the Chaldeans, which he could not expect to maintain in Egypt. From all these considerations, Dr. B. infers that Baruch, and consequently Neriah, sprang from Nathan, the son of David.

As nothing is related of the ancestors of Neriah, Dr. B. is obliged to recur to conjectures; the chief of which are the following. “Maaseiah or Melchi, the father of Neriah, was probably the same who, during the reign of Josiah, was *governor of the city*, ^{<143108>}**2 Chronicles 34:8**, whom the Syriac calls the *scribe*, and the Arabic the *teacher of the city*. Probably also, Simeon, the son of Juda, (^{<141330>}**Luke 3:30**;) is the same as is called Maaseiah, the son of Adaiah, ^{<142301>}**2 Chronicles 23:1**. Simeon and Maaseiah (Dr. B. observes) are written in nearly the same letters, and differ scarcely, except in their situation. As to the names of Adaiah and Juda, the difference is nearly the same with that already observed between

Obadiah and Juda, ^{<1136>}**Luke 3:26.**” That the names in the Old Testament have been extremely corrupted, not only in the different translations through which the Sacred Writings have passed, but also in various copies of the *original*, is well known to every Biblical critic, and has been continually deplored, from the days of St. Jerome, to the present hour. The complaint of this father, in his comment on ^{<2407>}**Ezekiel 40:7**, is as follows: *Statim mensus est limen portae quod LXX. Θεε nominant, pro quo in Hebraeo scriptum est ācal m Seph: et diligentem et studiosum lectorem admonendum puto - ut sciat omnia prope verba Hebraica et nomina quae in Graeca et Latina translatione sunt posita, nimia vetustate corrupta scriptorumque vitio depravata, et dum de inemendatis scribuntur inemendatiora, de verbis Hebraicis facta esse sarmatica, imo nullius gentis, dum et Hebraea esse desicrint, et aliena esse non caeperint.* HIERON. *Opera*, vol. 3. col. 981. edit. Martinay.

Dr. B. thinks that, if the above hypothesis be allowed as probable, it will follow that the family of *Nathan* was concealed in an humble and obscure situation, until almost the whole of the race of Solomon was destroyed by the treachery of *Athaliah*. *Maaseiah* or *Simeon*, the prince of this family, fearing a similar destruction, and being moved with pity towards his relative *Joash*, and having, by the assistance of *Jehoiada* the priest, removed *Athaliah* out of the way, set *Joash* at last on the throne, according to the particular account in ^{<14210>}**2 Chronicles 22:10 - 23:15**. From that time, the wealth and dignity of this family increased, till the whole line of Solomon becoming extinct, *Jechonias*, his only remaining heir, took *Susanna*, the daughter of *Neriah*, to wife: to which circumstance, Dr. B. thinks the author of ^{<190217>}**Psalms 132:17**, probably alludes: “There will I make the horn of David to bud: I have ordained a *lamp* (that is, *Neri*) for mine anointed.” Here Dr. B. plays a little on the original word **רנ** *ner*, a *lamp*; and as **yrn** *Neri* signifies *my lamp*, and **hyrn** *Neriah*, *the lamp of the Lord*, he seems to think this a prophetic declaration of the preservation of the seed royal in the person of *Neriah*, the direct ancestor of Christ. Supposing this hypothesis to be true, Dr. B. constructs his genealogical table in the following manner, beginning at the division of the line of Solomon, and omitting *Melea* and *Mainan*, for reasons that have been already assigned.

1	SOLOMON.	1	NATHAN.
2	Rehoboam	2	Mattatha
3	Abiah	3	Eliakim
4	Asa	4	Jonan
5	Jehosaphat	5	Joseph
6	Jehoram	6	Juda or Adaiah
7	Ahaziah	7	Simeon or Maaseiah
8	Joash	8	Levi
9	Amaziah	9	Matthat
10	Uzziah	10	Jorim
11	Jotham	11	Eliezer
12	Ahaz	12	Jose
13	Hezekiah	13	Er
14	Manasses	14	Elmodam
15	Amon	15	Cosam
16	Josias	16	Addi
17	Jehoiakim	17	Melchi or Maaseias
18	Jehoiachin or Jechonias	18	Neri
		19	Susanna

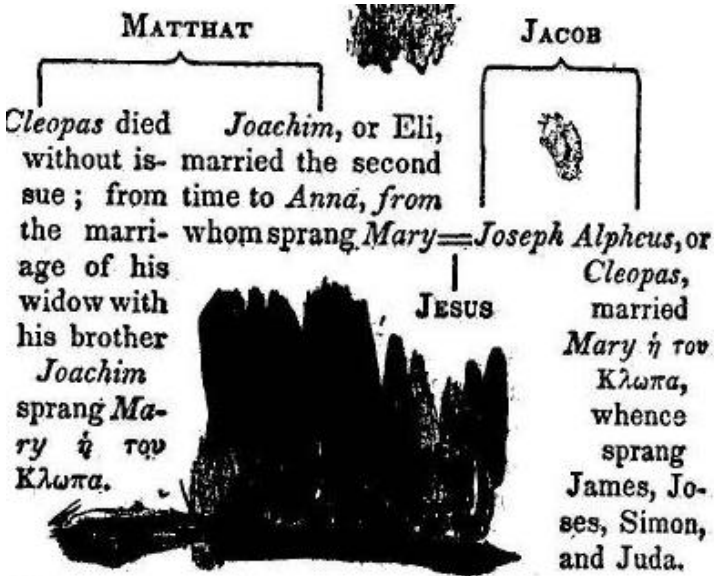
On the ancestors of Mary, and the consanguinity between her and Joseph, Dr. B. shows that the virgin descended, not from the tribe of Levi, (an opinion which some of the ancients embraced,) but from the family of David; and brings several additional arguments to prove that St. Luke's professed object was to trace out the genealogy of Mary, and St. Matthew's that of *Joseph*.

According to the universal voice of antiquity, the father and the mother of the virgin were called *Joachim* and *Anna*. Dr. B. thinks it indisputable, that Joachim is the same name with *Eli*, ^{<112>} **Luke 3:23**, or *Eliakim*, ^{<140>} **2 Chronicles 36:4**. To give a greater probability to the opinion that Luke delivers the genealogy of *Mary*, Dr. B. refers to those Jewish writings, quoted by Lightfoot, in which the mother of our Lord is called *yl [tb μyrm*: *Mary the daughter of Eli*; and though the latter word is written *yl [* instead of *yl a* this does not, in his opinion, tend to invalidate the argument, as *a* and *[* are frequently interchanged. It may therefore be taken for granted that *Eli* was the father of *Mary*, and maternal grandfather

of Christ, and that he is considered by St. Luke as the real father of Christ, while Joseph is only the putative father; and thus, Dr. B. thinks, his own exposition is not only confirmed, but Luke is represented to be consistent with himself through the whole of his account: for in the same way as Neri is said to be the father of Salathiel, though it is evident he was no more than the maternal grandfather, so Eli would appear to be the maternal grandfather of Christ, although he is called his father. On the contrary, if the hypothesis of Africanus be adopted, the genealogy by St. Luke is self-contradictory. Dr. B. next takes into consideration the family of *Anna*, the mother of *Mary*. It is generally agreed, that the father of Anna was named *Matthan*: who this person was, is not easy to be known. Some suppose him to have been a *priest*; and as it was lawful for the daughters of the priests to marry into any tribe (^{<R212>}**Leviticus 22:12**) we may perceive how *Mary* could be the cousin (**συγγενης**) of Elisabeth, who was really of the tribe of *Levi*,) though her father Joachim, or Eli, was a descendant of the tribe of Judah.

From considering the family of *Anna*, the Virgin's mother, Dr. B. proceeds to the family of *Joachim*; but, in this examination, he finds very few documents to guide his inquiries. Ancient writers, in order to prove that *Mary* sprang from David, invented two names, *Panther* and *Barpanther*, as the grandfather and father of Joachim. Concerning this fabulous Panther, there are two hypotheses: one is, that Panther was the *surname* of Jacob, the father of Joseph; and this was the opinion of Epiphanius. Others have maintained that he was of the family of Nathan, and brother of Melchi: this hypothesis is delivered by Damascenus, who appears to have found it in Epiphanius. Leaving all these precarious and forged authorities, Dr. B. thinks that the family of Joachim is more likely to be ascertained, by inquiring among the brethren of our Lord, mentioned ^{<A135>}**Matthew 13:55**, and ^{<A101B>}**Mark 6:3**, *James*, *Joses*, *Simon*, and *Judas*. Concerning these, there have been two opinions: 1. That they were the sons of Joseph by a former wife, which Origen, Epiphanius, and Theophylact seem to have believed, and Jerome has opposed with considerable asperity. (See his books *Deuteronomy viris illustribus et adversus Helvidium*.) Jerome's hypothesis, on the contrary, is, that James, Joses, Simon, and Judas, were *cousins* of our Lord, being the sons of *Mary*, the wife of *Alpheus*, and sister to the virgin, who is called **μαρια η του κλωπα**, ^{<B1925>}**John 19:25**. Dr. B. asserts, after Baronius and others, that James the Just, the first

bishop of the Church at Jerusalem, was the same who is called the *brother of our Lord*, and *the son of Alpheus*.



Concerning *Cleopas*, or *Klopas*, there are various opinions, both among ancient and modern writers. Hegesippus, as quoted by Eusebius, (Hist. Eccl. 50. 3. c. 2.) calls him the *brother of Joseph*. Epiphanius, on the contrary, calls him the *brother of Joachim*: Chrysostom is of the same opinion. Others make Cleopas and Alpheus the same person: and Grotius, following the *Arabic* version, understands by η του κλωπα, the *daughter*, not the *wife*, of Cleopas. Calmet, in his comment on ^{<1925>}John 19:25, gives it as the most plausible opinion, that Cleopas was husband of that Mary who was *sister* to the blessed virgin, and father of *James* the less. Dr. B. thinks that these apparently discordant systems may be harmonized by the following scheme:—

By this hypothesis it would appear that there were two persons of the name of *Cleopas*, one the *brother of Joachim*, the other the *brother of Joseph*; one the legal father, the other the husband of Mary. Hence James and the others are properly termed the *brethren of our Lord*, being connected with him by a twofold tie of consanguinity - on their mother's side, and on the side of their putative father. Secondly, By this hypothesis, the difficulty of regarding these four brothers as the *sons of Joseph* is quite removed: if this indeed were true, they would not be the sons of Mary, του κλωπα, for Joseph would then have been the husband of the two sisters, contrary to

the law, ^{<B1818>}**Leviticus 18:18**. Cleopas or Alpheus, according to Grotius and Lucas Brugensis, is the same with κλωπα, (^{<B1925>}**John 19:25**.) who was alive when Christ was crucified. Hence it is improbable that James, Joses, Simon, and Judas, could have been born of his wife, by any marriage of her with Joseph, We have already seen from Hegesippus, that the grandchildren of this very *Jude*, who was called *our Lord's brother*, were alive in the time of Domitian: he expressly says, that "Simon, the son of Cleopas, who was *uncle* to our Lord, was crucified in the 120th year of his age, under the reign of Trajan, when Atticus, of the consular order, was president of Syria." See Euseb. Hist. Eccl. 50. 3. c. 32. Simon must therefore have been born before Christ, for Trajan, in whose reign he suffered, died A.D. 117. If therefore Joseph had ever married Mary του κλωπα, it must have been before he espoused the mother of our Lord: and then, as both these sisters were alive at the crucifixion, (^{<B1925>}**John 19:25**.) he must have been illicitly the husband of both at the same time.

Dr. Barrett having thus finished his laborious investigation of this difficult subject, concludes his work by observing, that his prime object was to prove, by the agreement of the evangelists, that Christ descended from David by the line of Solomon; that on this subject he has not assumed that the explanation given of one or other of these genealogies is the true one, and that the other should be corrected according to it; but that, in the first place, he has considered the *number of the generations*, and then, by assistance derived from the books of the Old Testament, the rules of sound and temperate criticism, and the collation of MSS., has constructed a genealogical table of the family of David; (see the preceding leaf;) and having compared with this table the genealogies extant in the evangelists, he finds that they agree with it in the main, and consequently that they agree with each other. It cannot be objected against his argument, that he takes for granted what he should have proved, viz. that one or other of the genealogies is true; this he has not asserted, but he infers that both are authentic, from their agreement with that which he has constructed from the best existing authorities: and although he considers the hypothesis of the moderns, which states that Luke sets down the genealogy of Mary, to be the most probable, yet he has not assumed *it* as true; neither do his conclusions against the hypothesis of Africanus, in the second and third sections, rest on such assumption, but solely on the authority of the Old Testament and a collation of MSS. unconnected with any hypothesis whatever.

All subjects of this kind, both in sacred and profane history, are entangled with difficulties peculiar to themselves, partly through the remoteness of the times to which they refer, and partly through the peculiar *manners* that prevailed in different nations of reckoning and recording their genealogical successions. I may venture to affirm that similar difficulties, and even greater, are to be found in profane histories of the first importance; the general accuracy and universal authenticity of which, no man who regards his credit will ever call into question.

Dr. B. has certainly proved his main points without recurring to the *discreditable shifts* which some will adopt, who *cut the knots* they cannot *untie*, and because *they* find it impracticable to reconcile certain seeming difficulties in the sacred history, first affect so doubt the authenticity of those histories, and, afterwards put forth their criminal hands, and lop off whole branches from the tree of life. - a text is too small a portion; difficulties (to them) still remain; another text must follow, and another still, till at last whole chapters are tossed away into the limbo of vanity. Then, to be sure, all is fair and clear; for by this species of criticism any thing may be proved or denied: but God never appointed such a method to discover truth, and sound criticism should hold it disgraceful to resort to it.

I have said that the *peculiar manner* used by some of the eastern nations in recording their genealogies, is one cause of their present obscurity on this subject, the late ingenious Mr. Harmer refers to a case in point, which I shall give in his own words:—

“Genealogical tables were kept among the Jews with great exactness. Every person of learning, however, knows that the great difference in this point between St. Matthew and St. Luke, who have each of them given us a genealogy of our Lord, has greatly embarrassed the curious, and did so early; (see Aug. *Retract.* 50. 2. c. 7 ;) but as in other cases, what was at first thought an objection against the sacred writer has turned out in his favour, so doubly will this, when it shall be thoroughly cleared up. Time may perhaps do it: all I would attempt to show here is, that there has been lately discovered an inscription at Palmyra, which has just the same difficulty. He that clears up the Syrian difficulty will, I presume, clear up the *sacred*. To which I would add, that it is to be remembered, that Palmyra was in the neighbourhood of Judea, and the inscriptions that are found there are about the apostolic age. As

to the *inscription* I refer to Mr. Wood, the ingenious editor of those ruins, who has observed, that it was more difficult to understand than translate it. This, says he, will appear by rendering it literally, which is easiest done into Latin, thus: *Senatus populusque Alialamenem, Pani filium, Mocimi nepotem, AErani pronepotem, Mathae abnepotem, et AEraniem patrem ejus viros pios et patriae amicos, et omni modo placentes patriae patriisque diis, honoris gratia. Anno 450, Mense Aprili.* Our difficulty is, continues he, that AEranes is called the *father* of Alialamenes, who is himself called the son of Panus, just in the same manner as St. Matthew tells us that *Jacob begat Joseph*; and St. Luke calls Joseph, *the son of Heli*. There is something without doubt in these affairs peculiar to the east, which, however unknown to us, was common to the Jews and the people of Palmyra; and will, when properly explained, be a proof of the authenticity of these genealogies, instead of an objection.” HARMER’S *Observations*.

To several of my readers it will probably appear that Dr. B. has carried his *critical conjectures* too far, particularly in respect of several names which occur in these genealogies. Those only will make this objection, who, from a want of acquaintance with ancient MSS., suppose that those names, as they occur in our present copies, are to be considered as invariably genuine and original. But the specimen I have already given, in the preceding sheet, of the different reading of the same name in ancient MSS. will serve to remove this misapprehension. From a very particular acquaintance with this subject, I think I have sufficient ground to state, that, through the ignorance and carelessness of *transcribers* innumerable mistakes have been made in ancient *names*. These also have suffered very greatly in their translation from one language to another, till at last the original name is almost totally lost. Examples might be multiplied without end; a very few will suffice: the [vw]hy *Yehoshua* (according to the Masoretic punctuation) of the Hebrew Bible, is changed into *Joshua* and *Jesus*; why[vy] *Yeshayahoo* into *Isaiah* and *Esaias*; whyl a *Eliyahoo* into *Elijah* and *Elias*: the Persian *Darab* into *Darius*; *Ardsheer* into *Ahasuerus*; *Artachshasta* into *Artaxerxes*, and even *Darius*; and ^nj hy *Yahchanan* into ιωαννης, *Johannes*, and *John*! Besides, neither the Greeks nor Romans could pronounce either the Hebrew or Persian names; and when engaged in the task of transcribing, they did it according to their own manner of pronunciation. It is notorious that all the Greek and Latin historians have

committed innumerable blunders of this kind, in their accounts of foreign nations. St. Jerome loudly complains of the ridicule which those Christians, who were accustomed only to a Greek or Latin mode of pronunciation, endured continually from the Jews, because they could not pronounce the Hebrew *proper names*, particularly the gutturals: “*Solent, (says he,) irridere nos imperitiae maxime in aspirationibus & quibusdam cum rasura gulae litteris proferendis; - si igitur a nobis haec nominum & linguae idiomata ut videlicet barbara non ita fuerint expressa ut exprimuntur ab Hebraeis, solent cachinnum attollere, et jurare se penitus nescire quod dicimus.*” Com. in Epist. ad. Tit. c. 3. 5:9. This learned father excuses himself and his brethren, on the consideration, that the Hebrews had both *sounds* and *letters* which were wholly unknown to the Greeks and Latins; and particularly instances **j** *cheth*, and **[** *ayin*, the double aspiration of which (as he terms it) the Septuagint not being able to express, were obliged to represent by the use of additional *letters, quia cum duplici aspiratione in Graecam linguam transferre non poterant, aliis litteris additis expresserunt*: he adds, that, whereas the Greeks and Romans had only one *s*, the Hebrews had three, **S** *samech*, **X** *sade*, and **C** *sin*, each of which had a different sound. (*Ubi supra.*) From these examples, the reader will see the indubitable evidence of corruption in many proper names, and the great probability of it in others.

On the whole of this genealogy, a pious writer makes the following reflections:—

Jesus, the author and principle of the new creation, and the repairer of the world, disdains not to be reckoned among ordinary creatures, and among the children of sinful Adam. He designed hereby to secure us from having the least doubt of his human nature; and to assure us that we have a *victim*, a *saviour*, and a *high priest*, capable of compassionating our infirmities and miseries, and making atonement for our sins; and thus reconciling us to God. Thanks be to God for his unspeakable gift!

OBSERVATIONS ON THE JEWISH MANNER OF DIVIDING AND READING THE LAW AND THE PROPHETS.

The ancient Jews divided the whole law of Moses into *fifty-four* sections, which they read in their synagogues in the course of the *fifty-two* Sabbaths in the year, joining *two* of the shortest twice together, that the whole might be finished in one year's space; but in their *intercalated* years, in which they added a *month*, they had *fifty-four* Sabbaths, and then they had a section for each Sabbath: and it was to meet the exigency of the *intercalated* years that they divided the law into fifty-four sections at first. When Antiochus Epiphanes forbade the Jews on pain of death to read their law, they divided the *prophets* into the same number of sections, and read *them* in their synagogues in place of the *law*; and when, under the Asmoneans, they recovered their liberty, and with it the free exercise of their religion, though the reading of the law was resumed, they continued the use of the *prophetic sections*, reading them conjointly with those in the law. To this *first division* and mode of reading the law there is a reference, ^{<4452>}**Acts 15:21**: *For Moses of old time hath in every city them that preach him, being READ IN THE SYNAGOGUES EVERY SABBATH DAY.* To the second division and *conjoint* reading of the law and the prophets we also find a reference, ^{<44315>}**Acts 13:15**; *And after the reading of the LAW AND THE PROPHETS, the rulers of the synagogue sent unto them, saying, &c.* And that the *prophets* were read in this way in our Lord's time, we have a proof, ^{<44416>}**Luke 4:16**, &c., where, *going into the synagogue to read on the Sabbath day, as was his custom, there was delivered unto him the book of the Prophet Isaiah*: and it appears that the *prophetic section* for that Sabbath was taken from the sixty-first chapter of his prophecies.

Of these *sections* the book of Genesis contains twelve:

The FIRST, called *tyvrb bereshith*, begins ^{<010101>}**Genesis 1:1**, and ends ^{<01038>}**Genesis 6:8**.

The SECOND, called *j n Noach*, begins ^{<01039>}**Genesis 6:9**, and ends ^{<01113>}**Genesis 11:32**.

The THIRD, called **ĒI ĒI** *lech lecha*, begins ^{<01201>}**Genesis 12:1**, and ends ^{<01801>}**Genesis 18:1**.

The FOURTH, called **aryw** *vaiyera*, begins ^{<01801>}**Genesis 18:1**, and ends ^{<01224>}**Genesis 22:24**.

The FIFTH, called **hrc yyj** *chaiyey Sarah*, begins ^{<01201>}**Genesis 23:1**, and ends ^{<012518>}**Genesis 25:18**.

The SIXTH, called **tdl wt** *toledoth*, begins ^{<012519>}**Genesis 25:19**, and ends ^{<012809>}**Genesis 28:9**.

The SEVENTH, called **axyw** *vaiyetse*, begins ^{<012810>}**Genesis 28:10**, and ends ^{<013218>}**Genesis 32:3**.

The EIGHTH, called **j l vyw** *vaiyishlach*, begins ^{<013204>}**Genesis 32:4**, and ends ^{<013643>}**Genesis 36:43**.

The NINTH, called **bvyw** *vaiysheb*, begins ^{<013701>}**Genesis 37:1**, and ends ^{<014223>}**Genesis 40:23**.

The TENTH, called **xqm** *mikkets*, begins ^{<014101>}**Genesis 41:1**, and ends ^{<014417>}**Genesis 44:17**.

The ELEVENTH, called **vgyw** *vaiyiggash*, begins ^{<014418>}**Genesis 44:18**, and ends ^{<014727>}**Genesis 47:27**.

The TWELFTH, called **yj yw** *vayechi*, begins ^{<014728>}**Genesis 47:28**, and ends ^{<015026>}**Genesis 50:26**.

These sections have their *technical* names, from the words with which they commence; and are marked in the Hebrew Bibles with three **ppp** *pe*'s, which are an abbreviation for **hvrp** *parashah*, a *section* or *division*; and sometimes with three **sss** *samech*'s, which are an abbreviation for the word **rds** *seder*, or **ards** *sidra*, an *order*, a full and absolute division. The former are generally called **twyvrp** *parashioth*, *distinctions*, *divisions*, *sections*; the latter **pyrds** *sedarim*, *orders*, *arrangements*; as it is supposed that the sense is more full and complete in *these* than in the *parashioth*. See the Tables, &c., at the end of the Book of Deuteronomy,

where all these matters, and others connected with them, are considered in great detail.

MASORETIC Notes on the Book of GENESIS.

At the end of all the books in the Hebrew Bible, the *Masoretes* have affixed certain *notes*, ascertaining the *number* of *greater* and *smaller sections*, *chapters*, *verses*, and *letters*. These they deemed of the greatest importance, in order to preserve the integrity of their law, and the purity of their prophets. And to this end they not only numbered every verse, word, and letter, but even went so far as to ascertain how often *each letter* of the *alphabet* occurred in the *whole Bible*! Thus sacredly did they watch over their records in order to prevent every species of corruption.

The *sum* of all the VERSES in *Bereshith* (Genesis) is 1534. And the memorial sign of this sum is **dl ka-aleph a** signifying 1000; *final caph* **Ė** 500; *lamed* **l** 30, and *daleth* **d** 4.=1534.

The *middle* verse of Genesis is the fortieth of chap. 27.: *By thy sword shalt thou live.*

The PARASHIOTH, or greater sections; are twelve. The symbol of which is the word **hz zeh**, THIS, ^{<01815>}**Exodus 3:15**: *And THIS is my memorial to all generations.* Where *zain* **z** stands for 7, and *he* **h**, for 5.=12.

The SEDARIM, or *orders*, (see above) are forty-three. The symbol of which is the word **µg gam**. ^{<01273>}**Genesis 27:33**: *YEA (µg gam) and he shall be blessed.* Where *gimel* **g** stands for 3, and *mem* **m** for 40.=43.

The PERAKIM, or modern division of chapters, are fifty; the symbol of which is **Ėl lecha**, ^{<233D>}**Isaiah 33:2**: *We have waited FOR THEE.* Where *lamed* **l** stands for 30, and *caph* **Ė** for 20.=50.

The *open sections* are 43, the *close sections* 48, total 91: the numerical sign of which is **ax tse**, GET THEE OUT, ^{<02108>}**Exodus 11:8**, where *tsaddi* **x** stands for 90, and *aleph* **a** for 1.=91.

The *number of letters* is about 52,740; but this last is more a matter of conjecture and *computation* than of *certainty*, and on it no dependence can safely be placed, it being a mere multiplication by *twelve*, the number of

sections, of 4395, the known number of letters in the last or *twelfth* section of the book. On this subject see Buxtorf's *Tiberias*, p. 181.

GENERAL OBSERVATIONS ON THE FIVE BOOKS OF MOSES

WE have now passed through the Pentateuch, and have endeavoured carefully to mark its important contents. Its *antiquity* sets it at the head of all the writings in the world; and the various subjects it embraces make it of the utmost consequence to every civilized part of the earth. Its *philosophy*, *jurisprudence*, *history*, *geography*, and *chronology*, entitle it to the respect of the whole human race; while its system of *theology* and *religion* demonstrably prove it to be a revelation from GOD. But on these topics, as many observations have already been made as the nature of a commentary professing to study brevity can possibly admit.

Of MOSES, the writer of the Pentateuch, considered as a *historian* and *philosopher*, a great deal has been said in the course of the notes on the book of GENESIS; and especially at the conclusion of the *fiftieth* chapter; to which the reader is particularly referred. See Clarke “^{-015D5-}Genesis 50:26”.

Of Moses as a *legislator*, volumes might be written, and the subject not be exhausted. What is called the *Law of Moses*, is more properly the *Law of God*; and *hw̄y trwt Torath Yehovah*, the *Law of Jehovah*, is the grand title of the Pentateuch. Such a definition of this term as comports with the *nature*, *structure*, and *design* of the Pentateuch, has already been given in the note, See Clarke “⁻⁰¹²⁰⁻Exodus 12:40”, to which the reader is requested to refer. Could we conceive Moses to have been the *author* of this system, we must consider him more than mortal: no wisdom of man has ever yet been able to invent such a code of laws.

This merit however has been disputed, and his laws severely criticised by certain persons whose interest it was to prove religion to be a cheat, because they had none themselves; and whose case must be hopeless could it be proved to be true. To some whose mental taste and feeling are strangely perverted, every thing in heathenism wears not only the most fascinating aspect, but appears to lay claim to and possess every excellence. These have called up Confucius, Menu, Zoroaster, and Mohammed himself, to dispute the palm of excellence with Moses! To examine the claims of such competitors, and to decide on their respective merits would require a large treatise, and my limits confine me to a sketch.

To any godly, impartial mind, properly acquainted with the subject, little needs to be said; to those who are prejudiced, all reasoning is thrown away. A few words on the merit of each of these competitors must suffice.

1. To *Con fu tsee*, the great Chinese lawgiver, corruptly called *Confucius*, are attributed, in the records of his country, a number of ordinances and institutions which do honour to his times and to his people; but alas! how much of the darkness, erroneousness, and infirmity of the human mind do they exhibit! And however profitable they may be, as prudential maxims and social regulations to a certain extent, how little are they calculated to elevate or ennoble the human mind, or inspire men with a just notion of vice and virtue! Their author had no correct notion of the Divine nature; his laws had no sanction but that of *convenience* or *necessity*, and, notwithstanding their boasted excellence, have left, from the time of their promulgation to the present day, the sum total of that immense nation which profess to be governed by them, in the thickest darkness of the most degrading idolatry, closely verging upon *atheism* itself! Not so the Mosaic code; it was the *light* that lightened the universe, and the *glory* of the people who were governed by its dictates. We have the firmest ground and the most ample authority to *assert*, that the *greatest kings*, the *wisest statesmen*, the most *accomplished poets* and *rhetoricians*, the most *magnanimous heroes*, and the most *holy* and *useful people* that ever existed, were formed on the model, and brought up in the bosom and under the influence, of the Mosaic institutions. While the *Proverbs* and *Ecclesiastes* of SOLOMON, the *history* and *poetic compositions* of DAVID, the inimitable *discourses* of ISAAH, JEREMIAH, JOEL, HABAKKUK, and others of the Jewish prophets remain, every intelligent reader will have the fullest proofs of the truth of the above *assertion*, which shrinks not under the pretence of being *hazarded*; but which must spring up in every ingenuous mind, from the fullest conviction of its own truth, after a serious perusal of the sacred code in question. All those eminent personages were brought up in the Mosaic school and were prepared by the Pentateuch for the prophetic influence.

2. The *Institutes* of MENU, lately clothed in an English dress by the elegant hand of Sir William Jones, have been thought to stand in fair competition with the laws of Moses. I have read them carefully, with strong prejudice in their favour; and have endeavoured, to the best of my judgment, duly to appreciate their worth. I have sought for *resemblances* to the Mosaic institutions, because I thought it possible that the same God who was so

fully *known in Jewry*, might have made at least a partial revelation of himself in *Hindustan*; but while I alternately *admired* and *regretted*, I was ultimately disappointed, as I plainly saw that the system in its essential parts lacked the seal of the *living God*. My readers may justly question my competency to form a correct opinion of the work under consideration-I shall not therefore obtrude it, but substitute that of the *translator*, who was better qualified than perhaps any other man in Europe or Asia, to form a correct judgment of its merits. "The work," says he, "now presented to the *European* world, contains abundance of curious matter, extremely interesting both to speculative lawyers and antiquaries; with many *beauties* which need not be pointed out, and with many blemishes which cannot be justified or palliated. It is a system of *despotism* and *priestcraft*, both indeed limited by law, but *artfully conspiring* to give mutual support though with mutual checks. It is filled with *strange conceits* in *metaphysics* and *natural philosophy*; with idle *superstitions*, and with a scheme of theology most *obscurely figurative*, and consequently liable to *dangerous misconception*. It abounds with *minute* and *childish formalities*, with *ceremonies* generally *absurd* and often *ridiculous*; the *punishments* are *partial* and *fanciful*; for some crimes *dreadfully cruel*, and for others *reprehensibly slight*; and the very *morals*, though rigid enough on the whole, are in one or two instances, as in the case of *light oaths* and *pious perjury*, unaccountably relaxed."-PREFACE to the *Institutes of Menu*.

We may defy its enemies to prove any of these things against the Pentateuch. *Priestcraft* and *despotism* cannot appear under its sanction: GOD is KING alone, and the *priest* his *servant*; and he who was prevented, by the very law under which he ministered, from having *any earthly property*, could consequently have no *secular power*. The king, who was afterwards chosen, was ever considered as God's *deputy* or *vice-gerent*; he was obliged to rule according to the laws that were given by God through Moses, and was never permitted either to *change* them, or *add a single precept* or *rite* to the civil or sacred code of his country. Thus *despotism* and *priestcraft* were equally precluded. As to its *rites* and *ceremonies*, they are at once dignified and expressive; they point out the holiness of their author, the sinfulness of man, the necessity of an atonement, and the state of moral excellence to which the grace and mercy of the Creator have promised to raise the human soul. As to its *punishments*, they are ever such as the nature and circumstances of the crime render just and necessary-and its *rewards* are not such as flow merely from a principle of *retribution* or

remunerative justice, but from an enlightened and fatherly tenderness, which makes obedience to the laws the highest interest of the subject.

At the same time that love to God and obedience to his commandments are strongly inculcated, love and benevolence to man are equally enforced, together with *piety*, which is the soul of *obedience*, *patriotism*, the life of *society*; *hospitality* to strangers, and *humanity* to the whole brute creation. To all this might be added that it *includes* in it, as well as *points out*, the Gospel of the Son of God, from which it receives its consummation and perfection. Such, reader, is the law of God given through Moses to the people of Israel.

3. Of the laws of *Zerdust* or *Zeratusht*, commonly called *Zoroaster*, It is unnecessary to speak at large; they are incapable of comparison with the Mosaic code. As delivered in the *Zend Avesta*, they cannot so properly be called a *system* as a *congeries* of *puerility*, *superstition*, and *absurdity*; with scarcely a *precept* or a *rite* that has any tendency to elevate the mind, or raise man from his state of moral degradation to a proper rank in civilized society, or to any worthy apprehension of the Maker and Governor of the universe. *Harmlessness* is the *sum* of the morality they seem to inculcate, with a certain superstitious reverence for *fire*, probably as the emblem of *purity*; and for *animal life*, principally in reference to the doctrine of the *Metempsychosis* or *transmigration of souls*, on which it seems to have been originally built.

4. The KORAN of MOHAMMED is the only remaining competitor that can be supposed to be at all qualified to dispute the palm with the Pentateuch of Moses; but the pretensions of this production will be soon settled, when it is known that it possesses not one excellence, the purity and elegance of *its language* excepted, which it has not borrowed from the writings of *Moses* and the *prophets*, or the sayings of *Christ* and his *apostles*. This is a fact which none can successfully dispute, and of which the Koran itself bears the most unequivocal evidences. What can be fairly claimed as the *peculium* of the Arab lawgiver makes a motley mixture with what he has stolen from the book of God, and is in general as absurd and weak as it is on the whole false and wicked. As to the boasted *morality* of the Koran, it will have as little to exult in of this kind when the *law* and the *Gospel* have taken from it that of which they have been plundered, as the daw in the fable had when the different fowls had plucked away their own feathers, with which the vain bird had decorated herself. Mohammed, it is true,

destroyed *idolatry* wherever he came; and he did the same by *true religion*; for *Judaism* and *Christianity* met with no more quarter from him than the grossest errors of pagan idolatry. To compare him with the pure, holy, disinterested, humane, and heavenly-minded Jewish legislator, would be as gross political as it would be palpable religious blasphemy. When we allow that he was a man of a deep and penetrating mind, well acquainted with the superstitious turn of his countrymen; austere, cunning, and hypocritical; a great general and a brutal conqueror, who seemed to sacrifice at no other shrine than that of his *lust* and *ambition*, we do him no injustice: the whole of his system bears the most evident proofs of imposition and forgery; nor is there a character to which imposture can lay claim that does not appear prominently in the Koran, and in every part of the Mohammedan system. The chief of these distinctive marks have already been examined in reference to the Pentateuch, in the concluding note on Exodus 18. These are all found in the Koran, but not one of them in the Pentateuch. The Pentateuch therefore is of God; the Koran came from another quarter.

5. The different systems of the *Grecian ethic philosophers* cannot come into this inquiry. They were in general incongruous and contradictory, and none of them was ever capable of forming a *sect* that could be said to have any moral *perpetuity*.

6. The laws of *Lycurgus* and *Solon* could not preserve those states, at the basis of which they were laid; which the laws of Moses have been the means of preserving the people who held them, amidst the most terrible reverses of what are called *fortune* and *fate*, for nearly the space of 4,000 years! This is one of the most extraordinary and astonishing facts in the whole history of mankind.

7. The *republic* of *Plato*, of which it is fashionable to boast, is, when stripped of what it has borrowed from Moses, like the *Utopia* of Sir T. More, the aerial figment of a philosophic mind, *en delire*; both systems are inapplicable and impracticable in the present state of man. To persons under the influence of various and discordant passions, strongly actuated by *self-interest*, they can never apply. They have no tendency to change the moral state of society from *vice* to *virtue*: a nation of *saints* might agree to regulate their lives and conduct by them, but where is such to be found? Though Plato has borrowed much from Moses, yet he has destroyed the effect of the whole by not referring the precepts and maxims to God, by whom alone strength to fulfil them could be furnished. It is the province of

the revelation of God to make the *knave* an *honest* man; the *unholy* and *profane*, *pure* and *pious*; and to cause all who act by its dictates to love one another with pure hearts fervently, and to feel the finest and fullest impressions of

***“The generous mind that’s not confined at home,
But spreads itself abroad through all the public,
And feels for every member of the land.”***

The Pentateuch is an *original* work; nothing *like* it was ever found among the nations of the earth. Those who have asserted that its principal institutions have been borrowed from the Egyptians, neither know the Mosaic code, nor are acquainted with the Egyptian mythology. Dr. Priestley has written well on this point, and from his dissertation I shall borrow the following extracts:-

‘They who suppose that Moses himself was the author of the institutions, civil or religious, that bear his name, and that in framing them he borrowed much from the Egyptians, or other ancient nations, must never have compared them together; otherwise they could not but have perceived many circumstances in which they differ most essentially from them all. I shall endeavour to point out the more considerable of them.

“1. No heathen ever conceived an idea of so great an *object* as that of the institutions of Moses, which appears to be nothing less than the instruction of all mankind in the great doctrine of the unity and universal moral government of God, as the Maker of the world, and the common parent of all the human race, in opposition to the polytheism and idolatry which then prevailed, which, besides being grossly absurd in its principles, and leading to endless superstitions, threatened the world with a deluge of vice and misery. For this purpose the Hebrew nation was placed in the most conspicuous situation among all the civilized nations of the world, which were universally addicted to idolatry of the grossest kind, to divinations, necromancy, and other superstitions of a similar nature, and practised as acts of religion; some of their rites abominably licentious, and others the most shockingly cruel, as the necessary means of recommending themselves to the various objects of their worship. As all mankind imagined that their outward prosperity depended upon the observance of their respective religions, that of the Hebrew nation was made to do so in the most conspicuous manner, as a visible lesson to all the world. They were to prosper beyond all other nations while they adhered to their religion; and to

suffer in a manner equally exemplary and conspicuous in consequence of their departure from it. Of this all mankind might easily judge. These great ideas occur in the sacred books of the Hebrews, and nowhere else. They are all distinctly advanced by Moses, and more fully unfolded in the writings of the later prophets. But certainly nothing so great and sublime could have been suggested to Moses from any thing that he *saw* in Egypt, or could have *heard* of in other countries.

“2. In no system of religion besides that of Moses was *purity of morals* any part of it. All the heathen religions were systems of mere *ceremonies*, on the observance of which it was imagined that the prosperity of the several states depended; and the sole business of the *priests* was to attend to the due observance of these rites, many of which were so far from being favourable to morals, that they were of the most impure and abominable nature, as is well known to all who have any knowledge of them. On the contrary, it appears, not only from the *ten commandments*, but from all the writings of Moses, and those of the prophets who succeeded him, that the purest morality, the most favourable to private and public happiness, was the principal and ultimate object of the system. The books of Moses abound with *precepts of morality*, inculcated in the most forcible manner, and they are distinguished from *laws* by having no penalty annexed to them. Such precepts as these, *Be ye holy, for I am holy*; and, *What does the Lord require of thee, but to do justice, to love mercy, and to walk humbly with thy God?* could never have been borrowed from any heathen system of religion. In this most important respect the institutions of Moses are a great *original*, and were never copied by any other lawgiver.

“3. Nowhere in all the heathen world could Moses have heard of such a proper *national worship* as that which he introduced. The Hebrew nation had not only *one* single *object* of their *worship*, in which they differed essentially from all other nations, but *one national altar*, *one* precise *ritual*, and only *one place* for the meeting of the whole nation at the public festivals. A whole tribe, a twelfth part of the nation, was set apart for services of a religious nature, and their provision made to depend in a great measure upon their performance of them, being not in lands cultivated by themselves, but in the produce of lands cultivated by others. At this one great national altar sacrifices were performed every morning and evening, in the name and at the expense of the whole nation; and the manner in which this was done was invariable, and not left to the discretion of the performers. In all other countries the places of worship were numerous;

and the diversity in the modes of worship varied with the objects of them. In Egypt in particular the different *nomes* were exceedingly hostile to each other on this account. Hence arose endless and discordant superstitions.

“4. In no country besides that of the *Hebrews* were the *public festivals* expressly instituted in commemoration of such great events respecting their history and religion. It is peculiar to this nation also that the directions for the celebration of them were reduced to writing at the time of their institution, so that there could never be any uncertainty about the origin or the reasons of them. They were only three: the *passover*, on their deliverance from their state of servitude in Egypt, when the first-born of all the Egyptians were destroyed, and all theirs preserved; the *pentecost*, on the giving of the law from Mount Sinai; and the *feast of tabernacles*, in commemoration of their living in *tents* and *booths* during their travels through the wilderness. At the first of these festivals the *first-fruits* of the year were solemnly presented; at the second, the *harvest* was got in; and at the last, the *vintage* and all the greater labours of the year were closed. Among the heathen nations the festivals were numerous and perplexing. More than *sixty* were celebrated by the Athenians; the origin and reason of their institution were uncertain; and none of them were calculated to answer any important moral purposes, but were too often the occasion, not of innocent festivity, but of intemperance and debauch. Several of the heathen festivals were celebrated in a manner the most disgusting and shocking to common modesty and common sense.

“*Sacrificing* was a mode more ancient than idolatry, or the institutions of Moses; but among the heathens various superstitious customs were introduced respecting it, which were all excluded from the religion of the Hebrews.

“In the *laws* of Moses, in which we find even the most minute circumstances of the act of sacrificing prescribed, there is no mention of any thing preceding the slaying of the animal, besides its being *sound* and of a *proper age*. It was not brought with any *garlands*. No *ουλαι*, or cakes of barley and salt, were put upon its *back*. No *wine* was poured upon its *horns*. No *hair* was taken from its forehead to be thrown into the fire on the altar. And nothing is said about *inspecting the entrails*, with a view to divination, which was a principal object in all the heathen sacrifices. The use that was made of the *blood* of the victims was peculiar to the Hebrew

ritual; and certainly not borrowed from any heathen customs that could have been known to Moses.

“No heathens knew any thing of the *sprinkling of the blood* in the peculiarly solemn manner in which it was to be done by the Hebrew priests; and so far were they from rigorously abstaining from the *eating of blood*, that in their sacrifices to the infernal deities they partook of it as a method of feasting with them; and in the *Tauribolium* the offerer was covered with it from head to foot, and kept himself in that condition as long as he could. (As a proof of this see the note on “~~xxxv~~ **Leviticus 8:23**”). As Moses did not adopt any of the heathen customs, it is equally evident that they borrowed nothing from him with respect to sacrifices. With them we find no such distinction of sacrifices as is made in the books of Moses, such as *burnt-offerings*, *sin-offerings*, *trespass-offerings*, and *peace-offerings*, or of the *heaving* or *waving* of the sacrifices. Those particulars, therefore, he could not have had from them, whether we can discover any reason for them or not. They either had their origin in the time of Moses, or, which is most probable, were prior to his time and to the existence of idolatry.

“Had Moses copied any thing from the heathens, he would probably have introduced something of their *mysteries*, which were rites performed in secret, and generally in the night, to which peculiar privileges were annexed, and which it was deemed the greatest crime to reveal; all of them circumstances of a suspicious nature, and evidently liable to great abuse.

“The most remarkable of these mysteries were the *Eleusinian*, which were celebrated at Athens every four years, and continued nine days. Whatever these rites were, it was made death to reveal them; and if any person not regularly initiated was present at this exhibition, he was put to death without mercy.

“Nothing surely like this can be found in the institutions of Moses. There was nothing in the Hebrew ritual of worship that was any *secret*. Every thing is expressly described in the written law; and though none but priests could enter the holy place, or the holy of holies besides the high priest, every thing that was done by him there is as particularly described as what was done by the people without; and no service whatever was performed in the night except the attendance at the great altar to keep the fire in a proper state for consuming all the remains of victims; and of this no mention is made in the ritual. It is only presumed by the Jewish writers on the subject that it must have been done of course.

“Had Moses borrowed any thing from the heathens, he could not have overlooked the various modes of *divination*, sorcery, and witchcraft; their omens of a thousand kinds, their rites for consulting the dead in the art of necromancy, their distinction of days into lucky and unlucky, which constituted a great part of the religious observances of all the heathen nations, civilized or uncivilized. The Romans had even an order of priests called *augurs*, whose sole business it was to observe the flight of birds, and to make prognostications from them. But so far are we from finding in the books of Moses any thing of this kind, of which those of the Hindoos are full, that they are spoken of with the greatest contempt and abhorrence, and the pretenders to them are directed to be put to death.

“The cities of refuge have been mentioned as compared with the unlimited right of *asylum* attached to the temples of the heathens; and this may be considered as a religious as well as a civil institution. But the privileges of the *Sabbatical* year and of the *jubilee* are wholly of a civil nature, and they must have been an admirable security for personal liberty and the property of families. No Hebrew could bind himself for servitude more than *seven* years, nor could he alienate his landed property for more than *fifty*. No gift or sale could have any effect beyond this term, which was fixed for the whole nation, and did not commence at the time of every particular bargain. In consequence of this, though a family might suffer by the imprudence or extravagance of the head of it, the evil had a limit; for at the jubilee all estates reverted to the original proprietors.

“In short, no person can peruse the laws of Moses without acknowledging them to be truly *original*; and their superiority to those of other ancient nations, the most famed for their wisdom, is an evidence of their Divine origin.”-*Dissertat. on the Mosaic Institutions*.

8. On this subject in general it may be just necessary to add, that the utmost that can be said of all laws merely *human* is, that they *restrain vices* through the terror of punishment. God’s law not only restrains *vice*, but it infuses *virtue*. It alone brings man to the footstool of his Maker, and keeps him dependent on the strong for strength, on the wise for wisdom, and on the merciful for grace. It abounds with promises of support and salvation for the *present life*, which no false system dared ever to propose; every where Moses in the most confident manner pledges his God for the fulfilment of all the exceeding great and precious promises with which his laws are so plentifully interspersed; and while they were obedient they

could say, “Not one word hath failed us of all the good things which the Lord our God spake concerning us.” Who that dispassionately reads the *Pentateuch*, that considers it in itself, and in its reference to that glorious *Gospel* which it was intended to introduce, can for a moment deny it the palm of infinite superiority over all the systems ever framed or imagined by man? Well might the Israelitish people triumphantly exclaim, “There is none like the God of Jeshurun!” and with that striking propriety does the glorious legislator add, “Happy art thou, O Israel! who is like unto *thee*? O people saved of the LORD!”

See the *ZEND AVESTA*, by *Anquetil du Perron*, 3 vols., 4to., Paris, 1771. *CONFUCIUS SINARUM PHILOSOPHUS*, by *Herdtrich*, *Couplet*, &c., folio, Paris, 1687. *ZOROASTER, CONFUCIUS, et MAHOMET, comparés*, par M. *Pastoret*, 8vo, Paris, 1788. The *INSTITUTES of MENU*, by Sir *William Jones*; and the *KORAN*, with Notes, &c., by Mr. *Sale*.

A SKETCH OF THE HISTORY AND CHARACTER OF MOSES

HAVING said so much concerning the Pentateuch, there remains little room to say much concerning Moses himself, as his character is so much involved in that of his work. The genuine history of Moses is written by *himself*, and that is found succinctly detailed in the book of Exodus; *Josephus*, the *rabbins*, and the *oriental historians*, have written lives of this great man which are perfect romances; for by attempting to embellish, they have turned the whole history into ridicule. *Trogus Pompeius* has copied some of them, unless we allow that his abridger, *Justin*, is the *author* of the ill-told falsity which is found in his work. But with these relations we have no concern; and from the account written by himself, collated with the speech of St. Stephen, Acts 7., we learn the following facts:—

MOSES, the son of Amram and Jochebed, both of the tribe of *Levi*, was born A. M. 2433, B. C. 1571, while the Israelites were in a state of bondage in Egypt, and at that time under the most distressful persecution, the king of Egypt having issued an edict to destroy all the male children of the Hebrews. Added to their parental affection, his personal beauty, (~~4072~~ Acts 7:20,) seems to have induced the parents to hazard every thing to preserve their child's life; they therefore hid him for three months; but finding from circumstances that they could keep him secret no longer, they were determined to abandon him wholly to the care of providence. Having provided a little vessel of bulrushes, or flags pitched, and thus rendered impervious to the water, they set him afloat on the river Nile, and sent his sister Miriam to watch the event. The daughter of Pharaoh coming to that part of the river, either to make her ablutions or to wash her clothes, seeing the vessel afloat, commanded it to be brought to her; and being struck with the helpless state and beauty of the child, judging that it belonged to one of the Hebrews, determined to preserve its life, and adopt it for her own. Miriam, his sister, who immediately appeared, but was unknown to the princess, offered her services to procure a nurse for the child from among the Hebrew women; she was accordingly employed, and Jochebed, the mother, was soon brought to the spot, and the child was immediately committed to her care, the princess being entirely ignorant of the relation that subsisted between the child and its nurse. At a proper age he was

taken to the Egyptian court, and educated there as the son of Pharaoh's daughter, and was brought up in all the *learning and wisdom of the Egyptians*, and became very eminent both in words and deeds; ~~<4072>~~ **Acts 7:22**. Here he appears to have stayed nearly *forty years*. Afterwards, in consequence of having killed one of the oppressors of his Hebrew brethren, he was obliged to take refuge in Midian, where, entering into the service of *Jethro*, a priest or prince of that country, he married his daughter *Zipporah*, by whom he had two sons, *Eleazar* and *Gershom*, and continued as the guardian of the flocks of his father-in-law for forty years. At the conclusion of this time God manifested himself to him while tending the flocks of his father-in-law at Mount Horeb, and gave him a commission to bring Israel out of Egypt. He went on the Divine errand, became associated with his elder brother, Aaron, opened his commission to the Egyptian king, and wrought several striking miracles to prove the truth of his Divine mission. The king refusing to let the people go, God afflicted him and the land with *ten* grievous plagues; after which the people were led out, and by a most stupendous miracle passed through the divided waters of the Red Sea, which Pharaoh and his army essaying to do, were drowned. Having led the Israelites into the deserts of Arabia, commonly called *wilderness*, God gave them the most signal manifestations of his power and goodness in a series of successive miracles, and delivered to Moses their leader that *information* and those *laws* which are contained in the Pentateuch. Having governed the people forty years in the desert, and brought them to the very verge of the promised land, he was not permitted to pass over Jordan with them, but died in the plains of Moab, while in familiar converse with his God, in the 120th year of his age. Care, labour, and years, had made no inroads upon his constitution, for it is particularly marked that *his eye was not dim, nor his natural force abated*, ~~<6347>~~ **Deuteronomy 34:7**; that he preserved all the vivacity of youth and the vigour of manhood to a period in which, even at that time, old age made its greatest depredations upon those who had no other support than what the common course of nature afforded.

After this hasty sketch of so eventful a life as that of Moses, it may be necessary to enter more particularly into an examination of his character and conduct. This is a difficult task; but, *in MAGNIS voluisse* sat est.

The eulogium or character given of him by the Spirit of God, though very concise, is yet full and satisfactory: *And there arose not a prophet since in Israel like unto Moses, whom Jehovah 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 (all-conquering power and influence) and in all the great terror which Moses showed in the sight of all Israel. Moses is called the *servant of God*; and he has farther this high character, that as a *servant* he was faithful to God in all his house, ⁸⁰⁶ **Hebrews 3:5**. He faithfully discharged the trust reposed in him; and totally forgetting *himself* and his own secular interest, with that also of his *family*, he laboured incessantly to promote God's honour and the people's welfare, which on many occasions he showed were dearer to him than his *own life*. Moses was in every respect a *great man*; for every virtue that constitutes genuine nobility was concentrated in his mind, and fully displayed in his conduct. He ever conducted himself as a man conscious of his *own integrity*, and of the *guidance and protection of God*, under whose orders he constantly acted. He therefore betrays no *confusion* in his views, nor *indecision* in his measures; he was ever without *anxiety*, because he was conscious of the rectitude of his motives, and that the cause which he espoused was the cause of God, and that *his* power and faithfulness were pledged for his support. His *courage* and *fortitude* were unshaken and unconquerable, because his reliance was unremittingly fixed on the *unchangeableness* of JEHOVAH. He left Egypt *having an eye to the recompense of reward* in another world, and never lost sight of this grand object; he was therefore neither *discouraged* by *difficulties*, nor *elated* by *prosperity*. He who in Egypt refused to be called the son of Pharaoh's daughter, thereby renouncing the claim he might have had on the Egyptian throne, was never likely to be influenced by *secular views* in the government of the miserable *multitudes* which he led out of that country. His renunciation of the *court of Pharaoh* and its advantages was the amplest proof that he neither sought nor expected honour or emolument in the *wilderness*, among a people who had scarcely any thing but what they received by immediate miracle from the hand of God.

I have more than once had occasion to note the *disinterestedness* of Moses in reference to his *family*, as well as to *himself*. This is a singular case; his own tribe, that of *Levi*, he left without any *earthly possession*: and though to minister to God was the most honourable employment, yet the *Levites* could never arise to any *political* consequence in Israel. Even his *own sons* became blended in the common mass of the Levites, and possessed no kind of distinction among their brethren. Though his confidence in God was

ever unshaken, yet he had a life of toll and perpetual distress, occasioned by the ignorance, obstinacy, and baseness, of the people over whom he presided; and he died in their service, leaving no other *property* but his *tent* behind him. Of the *spoils* taken in war we never read of the *portion of Moses*. He had *none*; he wanted *none*; his treasure was in heaven, and where his treasure was, there also was his heart. By this disinterestedness of Moses two points are fully proved: 1. That he was satisfied, fully so, that his mission was Divine, and that in it he served the *living God*; and 2. That he believed in the *immortality* of the soul, and the doctrine of future rewards and punishments, and therefore he laboured so *to pass through things temporal, that he might not lose the things that are eternal*. It is strange that the faith of Moses in these points should be questioned by any who had ever seriously read the Pentateuch.

The *manner* in which he bore the sentence of his exclusion from the promised inheritance, is an additional proof of his persuasion of the reality of the invisible world. No testiness, no murmuring, no expatiating on former services; no passionate entreaties to have the sentence reversed, appear in the spirit or conduct of this truly great man. He bowed to the decision of that justice which he knew could not act wrong; and having buried the world, as to himself, he had no earthly attachments; he was obeying the *will of God* in leading the people, and therefore, when his Master chose to dismiss him from this service, he was content; and saw, without *regret* or *envy*, another appointed to his office.

The *moral character* of Moses is almost immaculate. That he offended Jehovah at the waters of *Meribah* there can be no doubt; but in *what* the offence consisted, commentators and critics are greatly at a loss to ascertain. **See the note on “~~4012~~ Numbers 20:12”**; I have said all that I believe *should be said* upon the point; and after all, *conjecture* is obliged to come in, to supply the place of *substantial evidence*; and the fault is so *slight*, humanly speaking, as even to glide away from the eye of conjecture itself. Had the offence, whatever it was, been committed by any *ordinary* person, it would probably have passed between God and the conscience without any *public reprehension*. But Moses was *great*, and *supereminently favoured*; and a fault in *him* derived much of its moral delinquency from these very circumstances. He did not *sanctify the Lord in the sight of the people*-he did not fully show that God himself was the *sole worker*; he appeared by his conduct to exhibit himself as an agent indispensably necessary in the promised miraculous supply; and this might

have had the most dangerous consequences on the minds of this gross people, had not God thus marked it with his displeasure. This awful lesson to the *legislator* taught the *people* that their help came from GOD, and not from *man*; and that consequently they must repose their confidence in HIM alone. But this subject deserves to be more distinctly considered, as in the account given of his death this offence is again brought forth to view. God himself thus details the circumstances: “Get thee up into this mountain, and behold the land of Canaan-and die in the mount whither thou goest up, and be gathered unto thy people as Aaron thy brother, because ye trespassed against me AMONG THE CHILDREN OF ISRAEL; because ye sanctified me not in the midst of the children of Israel:” ^{<6329>}**Deuteronomy 32:49-51**. “And Moses went up unto the mountain of Nebo, and the Lord showed him all the land; and the Lord said unto him, This is the land which I swear unto Abraham, unto Isaac, and unto Jacob, saying, I will give it unto thy seed: I have caused thee to see it with thine eyes, but thou shalt not go over thither: so Moses, the servant of the Lord, died there, according to the word of the Lord; and he buried him;” ^{<6340>}**Deuteronomy 34:1-6**. In the above extracts, all the circumstances relative to this event are brought into one point of view; and we see plainly the stress that is laid on the *offence* against God. YE TRESPASSED AGAINST ME AMONG THE CHILDREN OF ISRAEL-YE SANCTIFIED ME NOT IN THE MIDST OF THE CHILDREN OF ISRAEL. These words may be understood thus: The people of themselves were too much prone to take off their eye from GOD, consult their senses, and depend upon *man*; and the *manner* in which Moses and Aaron performed the miracle which God commanded them to do in his name, was such as to confirm them in the carnality of their views, and cause them to depend on an *arm of flesh*. *Ye therefore shall not go into the promised land*, said the Lord: and the death of them both was the fullest proof to this people that it was not by might nor by power, but by the Spirit of the Lord of hosts, that their enemies were expelled, and that themselves were introduced and established in the promised inheritance. This seems to be the spirit of the whole business: and as Moses had no other end in view but the glory of God, it must have been a supreme satisfaction to his pious soul, that this end was so effectually promoted, though even at *the expense of his life*.

1. At a distant view there appears to be very little observable in the *death* of Moses; but on a nearer approach we shall find it to have been the most *honourable*, I might add the most *glorious*, with which any human being was ever favoured. As to his *death* itself, it is simply said, *He died in the*

land of Moab—according to the word of the Lord. He was, as has already been observed, in familiar conversation with his Maker; and while in the act of viewing the land, and receiving the last information relative to *it*, the ancient covenant with the patriarchs, and the performance of the covenant in putting their posterity into possession of this goodly inheritance, he yielded up the ghost, and suddenly passed from the verge of the *earthly* into the *heavenly* Canaan. Thus, without the *labour* and the *delay* of passing through the *type*, he entered at once into the possession of the *antitype*; having simply lost the honour of leading the people a *little farther*, whom, with so much care and solicitude, he had brought *thus far*.

2. There is another circumstance in his death which requires particular notice. It is said,

He died—according to the word of the Lord: the original words **hwhy yp l [al pi Yehovah**, signify literally *at (or upon) the mouth of Jehovah*; which *Jonathan ben Uzziel* interprets thus: **yyd army m tqvvn l [al neshikath meymera dayeya**, “by a kiss of the WORD of Jehovah;” and this has given rise to an ancient tradition among the Jews, “that God embraced Moses, and drew his soul out of his body by a kiss.” The Targumist adds, that this was “on the seventh day of the month Adar, the same., day of the same month on which he was born.

3. The last circumstance worthy of note is, that *God buried him*, which is an honour no *human being* ever received besides himself. From the tradition referred to by Saint Jude, **Jude 1:9**, it appears that *Michael*, the archangel, was employed on this occasion; that *Satan* disputed the matter with him, probably wishing the burial-place of Moses to be *known*, that it might become an excitement to superstition and idolatry; but being rebuked by the Lord, he was obliged to give over the contention; and though the place of burial was probably the *valley of the mountain* on which Moses had been conversing with God, and where he died, yet Satan himself could not ascertain the spot, and *no man knoweth of his sepulchre unto this day*.

4. It may be asked how Moses, who was bred up at an idolatrous court, which he did not quit till the fortieth year of his age, got that *acquaintance with the true God* which the apostle states him to have had; and that *faith* by which he realized spiritual and invisible things, and through which he despised all worldly grandeur and secular emolument. “*By faith*,” says the

apostle, “Moses, when he was come to years, refused to be called the son of Pharaoh’s daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt; for he had respect unto the recompense of the reward,” ~~81124~~ **Hebrews 11:24**, &c. This certainly implies a degree of religious knowledge, associated with an experimental acquaintance with Divine things, which we can scarcely ever suppose to have been at all the result of an Egyptian education. But we shall cease to be pressed with any difficulty here, when we consider the circumstance of his being providentially *nursed by his own mother*, under the authority and direction of the Egyptian princess. This gave him the privilege of *frequent intercourse with his parents, and others of the Hebrews*, who worshipped the true God; and from them he undoubtedly learned all the great truths of that religion which were taught and practised among the patriarchs. The circumstance of his Hebrew origin, his exposure on the Nile, his being found and adopted by the daughter of Pharaoh, were facts which could not be concealed, and must have been notorious at the Egyptian court; and when these points are considered, we need not be surprised that he never could be so identified among the Egyptians as that his Hebrew extraction should be forgotten.

That the person whom God designed to be the deliverer of his people should have been a Hebrew by birth, and have retained all his natural attachment to his own people, and yet have been brought up by Pharaoh’s daughter, and had all the advantages of a highly-finished education, which the circumstances of his own family could not have afforded, is all a master-piece of wisdom in the designs of the Divine providence. Besides, Moses by this education must have been *well known*, and even *popular* among the Egyptians; and therefore the subsequent public part he took in behalf of the *Hebrews* must have excited the greater attention and procured him the greater respect both among the Egyptians and his own people. All these circumstances taken together show the manifold wisdom and gracious providence of God.

5. Thus end the *life* and the *work* of the writer of the Pentateuch, who, by the treasures of wisdom and knowledge which he has amassed in those *five* books, has enriched the whole civilized earth, and indeed greatly promoted that very civilization. His works, we may justly say, have been a kind of *text-book* to almost every writer on *geology, geography, chronology, astronomy, natural history, ethics, jurisprudence, political economy,*

theology, poetry, and criticism, from his time to the present day. Books, to which the choicest writers and philosophers in pagan antiquity have been deeply indebted, and which were the text-books to all the *prophets*; books from which the flimsy writers against Divine Revelation have derived their natural religion, and all their moral excellence; books written in all the energy and purity of the incomparable language in which they are composed; and finally, books which, for importance of matter, variety of information, dignity of sentiment, accuracy of facts, impartiality, simplicity, and sublimity of narration, tending to improve and ennoble the intellect, and meliorate the physical and moral condition of man, have never been equalled, and can only be paralleled by the GOSPEL of the Son of God! Fountain of endless mercy, justice, truth, and beneficence! how much are thy gifts and bounties neglected by those who do not read *this law*; and by those who, having read it, are not morally improved by it, and made wise unto salvation!

On the whole we may remark, that when God calls any person to an extraordinary work, he so orders it, in the course of his providence, that he shall have every qualification necessary for that work. This was the case with Moses: his Hebrew extraction, the comeliness of his person, his Egyptian education, his natural firmness and constancy of character, all concurred with the influences of the Divine Spirit, to make him in every respect such a person, one among millions, who was *every way* qualified for the great work which God had given him to do; and who performed it according to the mind of his Maker. SERVANT OF GOD, WELL DONE!

PSALM 151

Besides these *hundred and fifty* Psalms, there is *one* additional in the *Syriac*, *Septuagint*, *AEthiopic*, and *Arabic*, of which it will be necessary to say something, and to give a translation.

1. The Psalm is not found in the *Hebrew*, nor in the *Chaldee*, nor in the *Vulgate*.
2. It is found, as stated, above, in the *Syriac*, *Septuagint*, *AEthiopic*, and *Arabic*; but not in the Anglo-Saxon, though *Dom. Calmet* has stated the contrary. But I have not heard of it in any MS. of that version; nor is it in Spelman's printed copy.
3. It is mentioned by *Apollinaris*, *Athanasius*, *Euthymius*, *Vigilius*, *Tapsensis*, and *St. Chrysostom*.
4. It has never been received either by the *Greek* or *Latin* Church; nor has it ever been considered as *canonical*.
5. It is certainly *very ancient*, stands in the *Codex Alexandrinus*, and has been printed in the *Paris* and *London Polyglots*.
6. Though the *Greek* is considered the most authentic copy of this Psalm, yet there are some things in the *Syriac* and *Arabic* necessary to make a full sense. The *Arabic* alone states the *manner* of Goliath's death.

The *title* is, "A Psalm in the handwriting of David, beyond the number of the Psalms, composed by David, when he fought in single combat with Goliath." I shall make it as complete as I can from the different versions.

PSALM 151

1 I WAS the least among my brethren; and the youngest in my father's house; and I kept also my father's sheep.

2 My hands made the organ; and my fingers joined the psaltery.

3 And who told it to my LORD? [*Arab.*: And who is he who taught me?] The LORD himself, he is my Master, and the Hearer of all that call upon him.

4 He sent his angel, and took me away from my father's sheep; and anointed me with the oil of his anointing. [Others, *the oil of his mercy.*]

5 My brethren were taller and more beautiful than I; nevertheless the LORD delighted not in them.

6 I went out to meet the Philistine, and he cursed me by his idols.

7 [*Arab.*: In the strength of the LORD I cast three stones at him. *I smote* him in the forehead, and felled him to the earth.]

8 And I drew out his own sword from its sheath, and cut off his head, and took away the reproach from the children of Israel.

NOTES ON PSALM 151.

If we were sure this was David's composition, we should not be willing to see it *out of the number of the Psalms*, or standing among the *apocryphal* writings. As a matter of *curiosity* I insert it; as, if a forgery, it is very ancient; and I leave it to the intelligent reader to add his own *notes*, and form his own *analysis*.

The subscription to the Syriac says some add *twelve* more. The *Codex Alexandrinus* has fourteen more. They are the following:—

1. The Song of Moses and the children of Israel, ^{<1510>}**Exodus 15:1**, &c.
2. Ditto, from ^{<1520>}**Deuteronomy 22:1**, &c.
3. The Song of Hannah, ^{<1530>}**1 Samuel 2:1**, &c.
4. The prayer of Isaiah, ^{<2310>}**Isaiah 26:2**, &c.
5. The prayer of Jonah, ^{<3110>}**Jonah 2:3**, &c.
6. The prayer of Habakkuk, ^{<3310>}**Habakkuk 3:2**, &c.
7. The prayer of Hezekiah, ^{<2380>}**Isaiah 38:10**, &c.
8. The prayer of Manasseh, see the *Apocrypha*.
9. The prayer of Azarias, or of the Three Children.-*Apocrypha*.
10. The Hymn of our Fathers, see the *Benedicite omnia opera* in the *Liturgy*.
11. The *Magnificat*, or Song of the Blessed Virgin, ^{<2014>}**Luke 1:46**, &c.

12. The *Nunc dimittis*, or Song of Simeon, ^{<0129>}**Luke 2:29**, &c.
13. The prayer of Zacharias, ^{<0168>}**Luke 1:68**, &c.
14. The Ὕμνος εὐθινοῦς, or, Morning Hymn as used in the service of the *Greek Church*.

My old Psalter seems to have copied such authority as the *Codex Alexandrinus*, for it has added several similar pieces, after the *hundred and fiftieth* Psalm, where we read, *Explicit Psalmos, incipit canticum Ysaie*.

1. The Hymn of Isaiah, ^{<2120>}**Isaiah 12:1**, &c.
2. The Prayer of Hezekiah, ^{<2380>}**Isaiah 38:10-20**; inclusive.
3. The Prayer of Hannah, ^{<0001>}**1 Samuel 2:1**, &c.
4. The Song of Moses at the Red Sea, ^{<0150>}**Exodus 15:1-19**.
5. The Prayer of Habakkuk.
6. The Song of Moses, ^{<1630>}**Deuteronomy 32:1-43**.
7. The *Magnificat*, or Song of the Blessed Virgin, ^{<0046>}**Luke 1:46-55**.
8. The ten commandments.
9. There are several curious maxims, &c., which follow the commandments, such as *Seven werkes of Mercy; Seven gastely werkes of Mercy; Seven Virtues; The keeping of the five senses; Fourteen points of trouth*. Another head, which is torn off. Lastly, *some godly advises* in poetry, which terminate the book.

I suppose these hymns were added on the same principle that the general assembly of the Kirk of Scotland added, by an act of 1479 and 1750, a number of verses and portions of the sacred writings, among which are several of the above, to their authorized version of the Psalms of David in metre, to be sung in all kirks and families.

SKETCH OF THE LIFE AND CHARACTER OF DAVID

WHEN the historical books of the Old Testament were under consideration, I formed the resolution to say but little on those parts where the history of David is concerned, till I should come to the end of the Psalms, where, if I did not give a general history of his life, I might at least draw his character. But so many facts in David's history were found to require illustration, I was obliged often to anticipate my design, and enter into discussions which I had hoped to be able to produce with good effect at the end of his writings. I must therefore refer back to several particulars in the Books of Samuel, Kings, and Chronicles, that concern the history of this most extraordinary man; and the objections produced against his spirit and conduct by persons not friendly to Divine revelation.

Where I have found David to blame, I have not palliated his conduct; and though it is with me a maxim to lean to the most favourable side when examining the characters of men, yet I hope I have nowhere served the cause of *Antinomianism*, which I abominate, nor endeavoured to render any thing, morally evil, venial, because it was found in the conduct of a religious man or a prophet. Vice must never be countenanced, though individuals, on the whole highly respectable, suffer by its disclosure, which disclosure should take place only when the interests of religion and truth absolutely require it.

David, Dodd, or Daoud, dwd, the son of Jesse, of an obscure family in the tribe of Judah, and of the inconsiderable village of Bethlehem, in the same tribe, was born, according to the best accounts, A.M. 2919, B.C. 1085. He was the youngest of eight sons, and was keeper of his father's sheep. David was descended from *Jacob* by his son *Judah*, in that line which united both the *regal* and *sacerdotal* functions; and in his own person were conjoined the *regal* and *prophetic* offices. It is supposed he was anointed by Samuel, about A.M. 2934, when he was but about *fifteen* years of age; and that he slew Goliath in A.M. 2942, when he was in the *twenty-third* or *twenty-fourth* year of his age. He became king of Judah after the death of Saul, A.M. 2949; and king of all Israel, A.M. 2956, when he was about *thirty-seven* years of age, and died A.M. 2989, B.C. 1015, when he was about *seventy-one* years old.

He is often mentioned by the *Asiatic* writers, and by *Mohammed*, in the Koran, in these words, “Daoud slew Geaalout; (Goliath;) and God gave him a kingdom and wisdom, and taught him whatsoever he wished to know.”

Hussain Vaez, one of the commentators on the Koran, observes on the above passage: “That Goliath was of such an enormous size that his armour, which was of *iron*, weighed *one thousand* pounds; and that his helmet alone weighed *three hundred*; nevertheless David slung a stone with such force as to break through the helmet, pierce the skull, and beat out the Philistine’s brains.

“God gave him the gift of prophecy, and the Book *Ziboor*; (Psalms;) and taught him to make hair and sackcloth, which was the work of the prophets; and instructed him in the language of birds, which, with the stones of the field, were obedient to him, and iron was softened by his hands. During the *forty* days which he spent in bewailing his sins, plants grew where he watered the ground with his tears.”

The Mohammedans all allow that the *Ziboor*, or Book of Psalms, was given to David by *immediate inspiration*, and that it contains 150 sourats or chapters. His skill in music is also proverbial among the Mohammedans. Hence some verses in the *Anvari Soheely*, which are to this effect: “You decide the greatest difficulties with as much ease as *Daoud* touched the chords of his lyre when he chanted his Psalms.”

If we could persuade the Mohammedans that the *Book of Psalms* which we now possess was the real work of David, something would be gained towards their conversion. But they say the Jews have corrupted it, as the Christians have the *Angeel*, (Gospel,) and the book which they produce as the Psalms of David consists of extracts only from the Psalms, with a variety of other matters which have no relation either to David or his work.

In the sacred writings David is presented to our view-1. As a shepherd; 2. A musician; 3. A skilful military leader; 4. A hero; 5. A king; 6. An ecclesiastical reformer; 7. A prophet; 8. A type of Christ; 9. A poet; and 10. A truly pious man.

1. David stands before the world in his history and writings as a private person destitute of ambition, apparently in a low, if not mean, situation in life, contributing to the support of a numerous family, of which he formed a part, by keeping the sheep of his father in the wilderness or champaign

country in the vicinity of Bethlehem. In those times, and in such a rocky and mountainous country as Judea, this situation required a person of considerable *address, skill, courage, and muscular strength*. The flock must not only be led out and in to find the proper pasture, but their maladies must be skilfully treated, and they defended against the attacks of wild beasts, than which none could be more formidable for rapacity and strength than the *lion* and the *bear*. These were among the savage inhabitants of the country of Judea, and were the destroyers of the flocks, and the terror of the shepherds. The land was also infested with *banditti*, or lawless solitary rovers, who sought by depredations among the flocks to live at the expense of others. The office therefore of a *shepherd* was neither *mean* nor *unimportant*, as a principal part of the property of the Jews consisted in their flocks.

From the ancient history of all civilized nations we learn that the persons thought qualified for it were such as had a liberal education, good natural parts, and were highly trustworthy and courageous. These most evidently were all combined in the character of David. That his *education* was good, his language and skill in music prove; and that his *mind* was highly cultivated, the depth, sublimity, and purity of his compositions demonstrate; and that his *courage* and *personal strength* must have been great, his slaying the lion and bear that had attacked the flock under his protection, are the clearest proofs.

2. His *skill in music* was so great as to be proverbial. In this curious art he excelled all his contemporaries, so as alone to acquire the character of the *sweet singer of Israel*. His success in quieting the turbulent and maniacal spirit of Saul by his performances on the lyre stand strongly marked in his history; and the effects produced were equal to any mentioned in the now fabulous histories of Greece or Rome. The wondrous harp of Orpheus, by which beasts and birds were enraptured, and the very stones and trees moved in harmony together, so as to compose of themselves the celebrated city of Thebes, we may well leave out of the question, as the fable is too gross to be credited, unless we take the exposition of an ancient author, *Philodemus*, some fragments of whose works have been recovered from the ruins of Herculaneum, from which we learn that the fable of the building of Thebes by the melody of his lyre arose from the fact that he was a musician who attended the builders, played to them during their labour, by whose contributions he earned a competent support, and caused them to go so lightly through their work, that he was hyperbolically said to have

built the walls of the city by the power of his music. Nothing can be more natural than this explanation, nor could any thing serve better for the foundation of the fable. Indeed it has been conjectured by one of David's biographers, Dr. Delaney, that the history of David was the origin of that of Orpheus. The coincidence of the times and the other circumstances alleged by this entertaining writer, have not served to persuade me of the truth of his hypothesis. We can amply support the credit of the Hebrew musician without impairing the credibility of the history and identity of the person of the ancient Greek lyrist.

It is not likely, however, that David was a performer on one kind of instrument only. There were many kinds of musical instruments in his time that were all used in the ordinances of religion, and apparently employed in those parts of it where the compositions of David were used. *Calmet* and others have properly divided these instruments into three classes. 1. STRINGED *instruments*. 2. WIND *instruments*. And 3. Such as were played on by a PLECTRUM.

I. STRINGED *instruments*. 1. The *nabla*, or psaltery. 2. The *kinnor*. 3. The *cythera* or *azur*, an instrument of ten chords. 4. The *symphony*. 5. The *Sambuck*. 6. The *minnim*.

II. WIND *instruments*. 1. The *chatsotserah*. 2. The *shophar*, or trumpet. 3. The *keren*, or horn. 4. The *ugab*, a species of organ. 5. The *mashrokitha*, or syrinx. 6. The *machalath*, a species of pipe or fife. 7. The *chalil*, or flute.

III. Instruments which required a PLECTRUM. 1. The *toph*, a drum, tomtom, or tamarine. 2. The *tseltselim*, or sistrum. 3. The *shalishim*, or triangle. 4. The *metsiltayim*, a species of bell.

As all these instruments were used in the service of God, and most of them are mentioned in the Psalms, it is very likely that such a consummate musician and poet played on the whole.

3. That David was a *skilful military leader*, requires little proof. When for the safety of his own life he was obliged to leave the court of Saul, and become an exile in the wilds of a country so much indebted to his courage and valour, he was under the necessity of associating to himself men of desperate fortunes and of no character. These, to the amount of *four hundred*, he so disciplined and managed, as to soften their lawless disposition, and repress their propensity to plunder and rapine, so that they

never went on any expedition that was not under his direction, and made no inroads but what tended to strengthen the hands of his countrymen, and weaken those of their enemies. Neither by day nor night, so complete was his authority over them, were they permitted to take even a lamb or a kid from the flock of any man, though they had frequent opportunities of doing so in countries so thinly inhabited, and where the flocks were numerous. On the contrary they were *protectors* of the different herds which were fed in those parts of the wilderness where they were obliged to sojourn. To have succeeded in disciplining such a description of men is highly to the credit of his address and skill, especially when we consider that they were composed of such as had run away from the claims of their *creditors*; from the authority of their *masters*; who were *distressed* in their circumstances, and *discontented* with the government, or their situation in life, ~~1021D~~ **1**

Samuel 22:2. I question much whether any of the heroes of the last or present century, from *Peter* and *Frederick* the Great down to Napoleon Bonaparte, destitute of all subsidiary authority, and without any *other officer* to assist them in the command, could have disciplined *four hundred* such men, brought them under perfect obedience, and prevented them from indulging their restless and marauding spirit with so many temptations before their eyes, while prey was so easy to be acquired, and their general privations rendered such supplies necessary.

4. As a *hero*, David appears very conspicuous, if we take this word in its general acceptation, a *man eminent for bravery*. And here his proffering to fight with Goliath, the famous Philistine champion who had defied and terrified all the hosts of Israel, is at once a proof of his *bravery* and *patriotism*. In very remote times, and down to a late period, military etiquette permitted feuds and civil broils to be settled by single combat. In the presence of the hostile armies, previously to the shock of general battle, a man either stepped out from the ranks, or by a *herald* bid defiance to any person in the hostile army, and stipulated certain conditions of combat, in order to spare the effusion of blood; to the exact fulfilment of which he pledged himself and his party. This was done very circumstantially in the case before us. When the Israelites and the Philistines had drawn up their forces in battle array at Ephes-dammim, a champion of Gath called *Goliath*, of gigantic stature and strength, came out of the camp of the Philistines, and stood and cried unto the armies of Israel: "Why are ye come out to set your battle in array? Choose you 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 ye be our servants, and serve us.” And concluded with defying the armies of Israel. Saul, though he was a man of great personal courage, and the whole Israelitish army, were greatly dismayed at this challenge; and the more particularly so, because no man dared to take it up, notwithstanding the king had offered “to enrich the acceptor with great gifts, give him his daughter in marriage, and make his father’s house free in Israel;” ^{<0170>}**1 Samuel 17:1**, &c. David had come to the camp with provisions for his brothers who were in Saul’s army; (for it appears that the Israelitish militia bore their own expenses when their services were requisite for the safety of their country;) and hearing the defiance of the Philistine, proposed to take up the challenge; and having obtained Saul’s consent, went forth, fought and slew the Philistine in the manner related in the chapter quoted above.

On numerous occasions he signalized himself in the same way; his natural courage, heightened by his constant dependence on God, never forsook him, and was always invincible. He was the life of his kingdom, and the soul of his army, knew well how to distinguish and employ eminent abilities, had the ablest generals, and the address to form a multitude of heroes like himself.

He had a company of champions, or as they are generally termed *worthies* or *mighty men*, to the number of thirty-seven. The account given of these (^{<0238>}**2 Samuel 23:8-39**) would almost render credible the legend of King Arthur and the Knights of the Round Table; and it is probable that the first idea of that ancient romance was taken from the genuine history of David and his thirty-seven champions.

6. How David would have acquitted himself as a *lawgiver* we cannot tell; for God had taken care to leave nothing of this kind to the wisdom, folly, or caprice of any man. The laws were all made and the constitution framed by Jehovah himself; and no legitimate king of the Jews was permitted to enact any new laws, or abrogate or change the old. The faithful and constitutional king was he who ruled according to the laws already established, as well in religious as in civil matters; for although the Jewish theocracy was somewhat changed by the election of Saul, yet the monarch was considered only as the *vicegerent* of the Almighty; and David, taking care to abide by the laws as they then were, and governing his subjects accordingly, was said to be *after God’s own heart*, or *a man after God’s own heart*: and this is the sense in which this phrase is to be understood.

And as David took great care that no innovation should be made in the *constitution*, that the law of God should be the law of the empire, and ruled according to that law, therefore he was most properly said to be *a man after God's own heart*, to fulfil all his counsels; and by this faithful attachment to the laws he was contradistinguished from Saul, who in several respects changed that law, and made not a few attempts to alter it in some of its most essential principles. On these grounds God rejected *him* and chose David.

But as a *civil magistrate* David's conduct was unimpeachable: his court was regulated according to the maxims of the Divine law; and the universal prosperity of his kingdom is a decisive proof that judgment and justice were faithfully administered in it. The *strong* did not oppress the *weak*, nor the *rich* the *poor*; and, although the empire was seldom at rest from war during his reign, yet it was so conducted that his subjects were neither *oppressed* nor *impoverished*. Many of his Psalms bear testimony to these matters, as they contain appeals to God relative to the sincerity of his heart, the uprightness of his conduct, and his impartiality in administering justice among the people. To David the cry of the distressed was never uttered in vain; and the curse of the widow and fatherless was never pronounced against him for a neglect of justice, or partiality in administering it according to the laws.

6. David, I think, may be fitly ranked among *ecclesiastical reformers*, for, although the *grand body* of the Jewish religion was so firmly fixed, that it could not be changed, yet there were *several circumstances* in the *form* of Divine worship that appear to have been left to the pious discretion of the Jewish prophets, priests, and kings, to improve as time and circumstances might require. That God might be constantly worshipped, that the Jewish ritual might be carefully observed, and all the Divinely appointed ecclesiastical persons have their proper share of the public service, David divided the *thirty-eight thousand Levites* into courses, assigning to each course its particular service, ^{<1323D>} **1 Chronicles 23:2-6**. He did the same by the *priests, porters, singers, &c.*; and appointed *twelve captains* to serve each a month, and have the rule and inspection of the different courses and orders, to see that the worship of God was properly conducted. The *twenty-third, twenty-fourth, twenty-fifth, twenty-sixth, and twenty-seventh* chapters of the first book of Chronicles, give a very detailed and circumstantial account of the improvements which David made in the *form* and *execution* of the different parts of public worship. Almost every pious

king of Judah had matters of this kind to regulate and settle: but it appears that David's plan was so perfect, that it became a standard; and when any decay took place in the form of public worship, the chief aim of the succeeding kings was, to reduce every thing to the form in which David had left it. This is a full proof of the perfection of his plan.

7. That David was favoured with the *gift of prophecy*, is, I think, universally allowed. And although there have been prophets *pro tempore*, who were not remarkable for piety, yet there never was one on whom the prophetic Spirit *rested*, that was not truly pious. All such had deep communion with God: their souls were upright, and their bodies became temples of the Holy Ghost. This was most assuredly the case with David: the prophetic Spirit overshadowed and rested upon him; in general he held deep communion with God; and even in his Psalms, we can scarcely say *when* he does not prophesy. Some learned and very pious men consider the whole Psalter as a tissue of prophecies concerning Christ and his kingdom; and in this way our Lord and his apostles quote many of them. Could we really ascertain which were David's, perhaps we might find them all of this description; though the subjects to which they apply might not be so clearly distinct: but there were so many written *before, at, under, and after*, the Babylonish captivity, that are become so mixed with those of David, that it is difficult, and in some cases impossible, to ascertain them. Where he evidently prophesies of Christ and his Church, I have particularly remarked it in the notes. I have not gone so far as some learned and pious commentators have gone, in applying the Psalms to Christ and his Church, because I was not satisfied that they have such reference. Even those which are of David's composition, and have reference to Christ, are so mixed up with his own state, that it is often impossible to say when the Psalmist prophesies of the *Root of Jesse*, and when he simply refers to his own circumstances: and, on the whole, I am only sure of those which are thus quoted by our Lord and his apostles.

8. That David was a *type* of Christ is proved by the Scriptures themselves, see ^{<2410>}**Jeremiah 30:9**: "They shall serve the Lord their God, and DAVID their king, whom I will raise up unto them;" ^{<3623>}**Ezekiel 34:23**: "And I will set up one shepherd over them, and he shall feed them, even my servant DAVID; he shall feed them, and he shall be their shepherd." ^{<3324>}**Ezekiel 34:24**: "And I the Lord will be their God, and my servant DAVID a prince among them." See also ^{<3674>}**Ezekiel 37:24**; and compare this with ^{<2274>}**Jeremiah 23:4, 5**; ^{<3101>}**John 10:11**; ^{<5134>}**Hebrews 13:24**; ^{<1125>}**1 Peter**

2:25; 5:4; Hosea, ~~2:15~~ **Hosea 3:5**, speaks in the same way: “Afterward shall the children of Israel return, and seek the Lord their God, and DAVID their king; and shall fear the Lord and his goodness in the latter days.” That none of these scriptures speak of *David, son of Jesse*, is evident from this, that Hosea lived three hundred years *after* David, Jeremiah four hundred and seventy-three, and Ezekiel four hundred and ninety-three.

But in what was David a *type of Christ*? Principally, I think, in the *name dlywd David*, which signifies *the beloved one*, that one more loved than any other; and this is what is expressed from heaven by God himself, when he says, *This is my Son*, **ο Αγαπητος, εν ω ευδοκησα**, THE BELOVED ONE, *in whom I have delighted*. This is the *genuine David*; the *man after my own heart*. He was his type also, in being a *royal prophet*—one in whom the Holy Spirit dwelt, and one who was a truly *spiritual king*; a character that seldom occurs in the history of the world.

Were we to consult those who have *laboured* on the *types*, we might find all the following resemblances *stated*; and, in their way, wondrously *proved*! David was a type of Christ, 1. In his originally mean appearance. 2. In his mean education. 3. In his unction. 4. In his eminent qualifications. 5. In his various persecutions. 6. In his enemies. 7. In his distresses. 8. In his deliverance. 9. “In his victories and conquests. And, 10. In his taking to wife the adulterous woman, and thereby bringing guilt upon himself.” See *Parkhurst*. All the first *nine* particulars might be *controverted*, as not having any thing in them exclusively typical; and the *tenth* is horrible, if not blasphemous. No analogies, no metaphorical meanings can support this abominable position. I have already given my opinion: to elucidate the particulars above, I shall never attempt.

9. But the highest merit of David, and that which seems to have been almost exclusively *his own*, was his *poetic genius*. As a Divine poet, even God himself had created none greater, either *before* or *since*. In this science and gift he is therefore the *chef-d’œuvre* of the Almighty. *Moses* wrote some fine verses; *Solomon* two fine poems, an *ode* and an *elegy*. The prophets, particularly *Isaiah*, in several *chapters* of his prophecy; *Jeremiah*, in his book of *Lamentations*; and some of the *minor prophets*, in a few *select verses*, have given us specimens of a profound poetical genius; but we have no *whole* like that of David. The *sublimity*, the *depth*, the *excursive fancy*, the *discursive power*, the *vast compass* of *thought*, the knowledge of *heaven* and *earth*, of *God* and *nature*, the work of the Spirit,

the endlessly varied temptations of Satan, the knowledge of the human heart, the travail of the soul, the full comprehension of the *prosopopoeia* or *personification* of the whole of *inanimate nature*, of every *virtue*, and of every *vice*, the immense grasp of thought embodying and arranging, and afterwards clothing in suitable language, the vast assemblage of ideas furnished by the natural and spiritual world; in a word, the spirit of poetry, the true *genie createur*, the **του ποιητου ποιησις**, *framework of the framer*, the *poetry of the poet*, not the *fiction* of the *inventive genius*; but the production of truth, hidden before in the bosom of God and nature, and exhibited in the most pleasing colours, with the most impressive pathos and irresistible harmonic diction: these qualities, these supramundane excellences, are found in no other poet that ever graced the annals of the world; they exist in their perfection only in David king of Israel. What is peculiarly remarkable in David is, he has succeeded to the very highest degree in every species of poetic composition that has for its *object* the glory of God and the welfare of man; and there is not one poet who has succeeded him, that has not failed when he attempted to sing of God, the punishment and rewards of the future world, and the unsearchable riches of Christ.

The *hymns* which he produced have been the general song of the universal Church; and men of all nations find in these compositions a language at once suitable to their feelings, and expressive of their highest joys and deepest sorrows, as well as of all the endlessly varied wishes and desires of their hearts. Hail, thou sweet singer of Israel! thy voice is still heard in all the assemblies of the saints.

In my notes on different places of the Psalter I have taken the opportunity of pointing out some of the beauties of these incomparable productions. But I must here state that the true excellence of this work will never be fully known, till it be translated according to its *rythmical* order, or *hemistich plan*, in which the harmony of its versification will be felt, and the whole be much more easily apprehended and practically understood. Had we a second *Lowth* to take up *David*, as the *first* did *Isaiah*, the Church of God would have the utmost reason to rejoice; and each devout penitent and believer would be enabled to sing more with the *spirit* and the *understanding*, than they can possibly do in taking up the best translation of the Psalms, whether *metrical* or *prosaic*, now extant.

We have no less than *four* versions, *two in prose* and *two in verse*, given by public authority to the good people of this land. Of the former there is one in the public service of the Church, compiled out of various translations; and one by King James's translators, in the authorized version of the Bible: the latter indescribably the better of this class. The *two metrical* versions are by *Sternhold, Hopkins*, and *others*, and by *Brady and Tate*. The former is the most just and literal: but none of them worthy of the subject. All these have already passed under review.

10. That there should have been any doubt entertained as to the *piety of David* appears very strange: most certainly, no man ever gave more unequivocal proofs of piety and devotedness to God than he gave. It was utterly impossible that any man could have written such Psalms as David has, whose soul was not deeply imbued with the Spirit of holiness; and this appears, not only in his *writings*, but in his *general conduct*. That in some cases he grievously departed from God, who would attempt to deny? His adultery with Bathsheba, and the consequent murder of the brave Uriah, were crimes of a very deep dye. I can say no more on these, than I have said already in my notes on ^{<10101>}**2 Samuel 11:1-27**, and in the observations at the end of that chapter; { ^{<10117>}**2 Samuel 11:27**; } and to these I beg to refer the reader. His pretended *cruelty* to the *Ammonites* has been adduced as a proof of a *hard* and *wicked heart*. See the notes on ^{<10123>}**2 Samuel 12:31**, where this charge is shown to be *unfounded*. Whatever obliquities have been charged against him, from *facts* recorded in his history, have already been amply considered where the facts are mentioned. But all these, make the worst of them we can, are but *insulated facts*; they never existed in *habit*, they made no part of his *general character*; and his *repentance* on the account of that which was his great blot, was the deepest and most exemplary we have on record. If a man have fallen into sin, and made the speediest return to God by confession and repentance, he proves that that transgression *is no part of his character*. He does not *repeat* it; he loathes and abhors it. It requires *malice* against God's book to say this crime was a part of David's *character*. Adultery and murder were no part of the character of David; he fell *once* into the first, and endeavoured to cover it by the death of an innocent man; but who can prove that he ever *repeated* either? While it is granted that a man of God *should* never sin against his Maker, it must also be granted that, in a state of *probation*, a holy man *may* sin; that such *may* be renewed unto repentance, and sin against their God no more, are also possible cases. And

it is not less possible that a holy man of God may fall into sin, continue in it, repeat it and re-repeat it, and rise no more. Of this dreadful possibility the Scripture gives ample proof. There are but few in the Church of God that have kept their garments unspotted from the world, and retained their first love: but it *should have been otherwise*; and had they watched unto prayer, they would not have fallen. I only contend for the *possibility*, not for the *necessity*, of the case. And I contend that, in the case of David, a life so long, so holy, so useful, and, except in these instances, so truly exemplary, entitles him to the character of *a holy man of God*; and, allowing but a little for the dispensation under which he lived, *one of the holiest, if not THE holiest*, that ever wore a crown, or wielded a sceptre. For the supposition that on his death-bed he retracted the promise of life to Shimei, see the notes on ~~<1Kings>~~ **1 Kings 2:9**, where he is amply vindicated.

On the whole, I can cheerfully sum up all in the words of Dr. *Delaney*: “David was a *true believer*, a *zealous adorer* of God, *teacher* of his *law* and *worship*, and *inspirer* of his *praise*. A glorious *example*, a *perpetual* and *inexhaustible fountain* of true piety. A consummate and unequalled *hero*, a skilful and fortunate *captain*, a steady *patriot*, a wise *ruler*, a faithful, generous, and magnanimous *friend*; and, what is yet rarer, a no less generous and magnanimous *enemy*. A true *penitent*, a *Divine musician*, a sublime *poet*, an inspired *prophet*. By birth a *peasant*, by merit a *prince*. In youth a *hero*, in manhood a *monarch*, and in age a *saint*.”

The matters of Bathsheba and Uriah are almost his only *blot*. There he sinned deeply; and no man ever suffered more in his body, soul, and domestic affairs, than he did in consequence. His penitence was as deep and extraordinary as his crime; and nothing could surpass both, *but* that eternal mercy that took away the guilt, assuaged the sorrow, and restored this most humbled transgressor to character, holiness, happiness, and heaven. Reader, let the God of David be exalted for ever!

Corrected for the Press, March 15th, 1829.-A. C.

ASIATIC PROVERBS

I fear God; and beside him I fear none, but that man who fears him not.

He who knows not his Maker cannot know himself.

Godliness is the greatest wisdom, and impiety the greatest of follies.

The fear of God is the greatest safeguard.

To sin once is too much; but a thousand acts of devotion towards God are not sufficient to honour him.

If a man foresaw his end, and his exit from life, he would abhor his actions, and their deceitfulness.

Life is a sort of sleep, from which many awake not but in death.

The life of man is a path that leads to death.

The orphan is not the person who has lost his father; but he who has neither wisdom, nor a good education.

Want of good sense is worse than all the degrees of poverty.

Nothing so effectually hides what we are as *silence*.

He who has least wisdom has most vanity.

There is no greatness of soul in avenging one's self.

The heart of the fool is in his mouth, and the tongue of the wise man is in his heart.

He who runs with a slack rein, guided only by hope, encounters the last moment of his life, and falls.

Envy has no rest.

When you have once received a benefit, render yourself not unworthy of it, by a want of gratitude.

The desire of revenge is a constant hinderance to a happy and contented life.

When you have got an advantage over your enemy, pardon him, in returning God thanks for that advantage.

When you are in prosperity, you need seek no other revenge against him who envies you than the mortification he has from it.

How advantageous must wisdom be to its possessor, seeing it is of so great value as not to be purchased by money!

Nothing obtains pardon more speedily than repentance.

There is no disease so dangerous as the want of common sense.

Of all vices, vanity and a love of contention are the most difficult to be corrected.

Visiting your neighbour is no crime, but your visits should not be so often repeated, as to induce him to say, *It is enough*.

If a prince would worship God in truth, he must remain in his limits, be true to his treaties, be content with what he has, and suffer patiently the privation of what he has not.

Nothing so much resembles flowers planted on a dunghill, as the good which is done to an ignorant or worthless man.

In whatsoever company or society you be, engage not in those matters which concern the *whole*; for if you succeed, the whole company will attribute the success to itself; and if you succeed not, each person will lay the blame on *you*.

When the soul is ready to depart, what avails it whether a man die on a throne or in the dust?

Take and give with equity.

We need not be surprised when those who ask or seek for improper things, fall into misfortunes which they did not expect.

Riches dwell no longer in the hand of a liberal man, than patience in the heart of a lover, or water in a sieve.

As soon as a person takes pleasure in hearing slander, he is to be ranked in the number of slanderers.

That which a man suffers for this world, fills his heart with darkness; but that which he suffers for the other, fills it with light.

The greatest repose which a man can enjoy, is that which he feels in *desiring nothing*.

One seldom finds that which he seeks, when he searches for it with *impatience*.

Do not reproach a man for the sin which he has committed, when God has forgiven him.

He who pushes a jest farther than good breeding requires, shall never fail to be hated or despised.

He who is worthy of being called *a man*, is unshaken in adversity, humble in prosperity, active and bold in danger; and, if he be not learned, has at least a love for learning.

The man who is governed by his passions is in a worse state than the most miserable slave.

Men often give themselves much trouble to succeed in an affair from which they derive only vexation in the end.

He is a free man who desires nothing; and he is a slave who expects that which he wishes.

The advice of a wise man is to be considered as a *prediction*.

Be sincere, though your sincerity should cost you your life.

Live not on credit, and you shall live in liberty.

A wise man practises the three following things: he abandons the world before it abandons him; he builds his sepulchre before the time of entering it; and he does all with a design to please God, before entering into his presence.

He who lords it over those who are below him, shall one day find a master who will lord it over him.

Sin not, if you would have less vexation in the hour of death.

He who takes not counsel beforehand, will surely fail in accomplishing his projects.

Covetousness leads to poverty; but he is truly rich who desires nothing.

He who relates the faults of others to you, designs to relate yours to them.

Watch your friends; except those of whom you are certain; but know, that none can be a *true* friend but he who has the fear of God.

The most perfect pleasures in this world are always mingled with some bitterness.

He who considers consequences with too much attention, is ordinarily a man of no courage.

The world is the hell of the good, and the heaven of the wicked; i.e., it is all the evil that the former shall meet with, and all the good that the latter shall enjoy.

By doing good to those who have evil intentions against you, you thereby shut their mouth.

He who knows well what he is capable of, has seldom bad success.

He who has too good an opinion of himself, drives all others away from him.

He who loves jesting and raillery, brings himself into many troubles.

Partial knowledge is better than total ignorance; if you cannot get what you wish, get what you can.

He who has lost shame may bury his heart.

The poor should get learning in order to become rich; and the rich should acquire it for their ornament.

A man should accommodate himself to the weakness of his inferiors, in order to derive from them the services he requires.

An avaricious man runs straight into poverty. He leads a life of poverty here below; but he must give the account of a *rich man* in the day of judgment.

The greatest advantage that a man can procure for his children, is to have them well educated.

Do good to him who does you evil, and by this means you will gain the victory over him.

Men, because of *speech*, have the advantage over brutes; but beasts are preferable to men whose language is indecent.

If you can do good *to-day*, defer it not till *tomorrow*.

The excellence of many discourses consists in their brevity.

Two things are inseparable from lying; many promises and many excuses.

Deceivers, liars, and all persons who lead an irregular life, are intoxicated by the prosperity which smiles upon them in all things; but that intoxication is the just recompense of their evil actions.

He lives in true repose who bridles his passions.

It is in vain to expect these five things from the following persons: A present from a poor man; service from a lazy man; succour from an enemy; counsel from an envious man; and true love from a prude.

It is unbecoming the character of a wise man to commit the fault for which he reproves others.

A passionate man is capable of nothing; how unfit then is such a person for a governor!

A rich man who is not liberal, resembles a tree without fruit.

You cannot keep your own secret; what cause then have you to complain, if another to whom you have declared it should reveal it?

It is the same with the administration of the affairs of kings as with sea voyages; you may lose, gain, amass treasures, and lose your life.

He who submits to a voluntary poverty neither possesses, nor is possessed by, any thing.

A wicked man should be considered as dead while he is alive; but a good man lives even in the tomb.

No man should undertake any thing till he has thoroughly examined it.

He who possesses any art or science, is at least equal to a great lord.

Honours, employments, and dignities cannot recompense a man for the pains he has taken to acquire them.

On many occasions a good book supplies the place of an agreeable companion.

That day in which a man neither does some good action, nor acquires some useful knowledge, should not be (if possible) numbered in the days of his life.

He who is of a surly and unyielding disposition, never fails to excite troubles even among relatives and friends.

A great monarch should fix a *good reputation* as an object to which he should continually bend his pursuits; because, of all the *grandeurs* and *eminences* of this world, this is the only thing that shall survive him.

Leave not till to-morrow what you can perform to-day.

To have pity on one's enemy, when he is in distress, is the mark of a great soul.

He who does good shall not lose his reward. A good action never perishes, neither before God nor before men.

Covetousness proceeds *ad infinitum*; therefore, determine the bounds of your desires, and the objects of your pursuits. He who does not act thus shall never become either rich or happy.

A monarch who considers his own interest should ever abide in his kingdom, and consider himself as a *rose* in the midst of a garden, which continually reposes on *thorns*.

Never despise a man because his employment is mean, or his clothing bad. The *bee* is an insect which is not very pleasing to the sight, yet its hive affords abundance of honey.

The people enjoy *repose* when governed by princes who take none. The monarch who watches causes his people to repose in safety.

Confer your opinion with that of another, for truth is more easily discovered by two than one.

Do not rejoice at the death of your enemy; *your* life is not eternal.

Be always employed, that ye become not slothful; and refer to God all that you acquire by labour, otherwise you shall live in a continual and condemnable idleness.

It is extremely difficult to render him wise who knows nothing; because his ignorance causes him to believe that he knows more than he who attempts to instruct him.

One coat, one house, and one day's food, is enough for you; and should you die at noonday, you will have one half too much.

A covetous man is an enemy to all the poor; and is cursed both in this and the coming world.

Interested friends resemble dogs in public places, who love the bones better than those who throw them.

In order to live well, a man should die to all his passions and every thing that depends on them.

A thousand years of delight do not deserve the risk of our lives for a single moment.

You shall only receive in proportion to what you give.

The service of kings may be compared to a vast sea, where many merchants traffic, some of whom acquire great riches, and others are shipwrecked.

Fear the man who fears you.

Do nothing without design.

Humble yourself in asking, that you may be raised up in obtaining what you request.

A wicked woman in the house of a good man is a hell to him in this world.

It cannot be said of a miser that he possesses his riches, however attached he may be to them.

The thought of evil frequently derives its origin from idleness.

Kings and subjects are equally unhappy, where persons of merit are despised, and where ignorant men occupy the chief places of trust.

Answer those who ask questions of you in such a manner as not to offend them.

The most proper method of punishing an envious person is, to load him with benefits.

Prudence suffers between *impossibility* and *irresolution*.

When you speak, let it be in such a manner as not to require an explanation.

The most precious acquisition is that of a friend.

Never trust to appearance. Behold the *drum*: notwithstanding all its noise, it is *empty* within.

Keep not an evil conscience: but be diffident, to the end that you be never surprised nor deceived.

Nothing remains with punishment or reward.

A wise man by his speeches does things which a hundred armies conjoined could not execute.

Do not speak till you have thought on what you intend to say.

Those who believe they may gain by seditions and commotions never fail to excite them.

The best friends we have in this world are the spies of our actions, who publish our faults.

Hope for nothing from this world, and your soul will enjoy rest.

He who applies himself to acquire knowledge, puts himself in the capacity of possessing all good things.

He who does not succeed in the business in which he is employed, because he is incapable of it, deserves to be excused; for it is to be believed that he has done all he could to accomplish his end.

Every kind of employment requires a particular sort of genius.

Riches increase in proportion as you give to the poor.

The greatest reputation is frequently an embarrassment.

Do not despise a poor man because he is such: the lion is not less noble because he is chained.

A young man who has the wisdom of an old man is considered as an old man among those who are wise.

A righteous prince is the image and shadow of God upon earth.

As soon as virtue begins to discover itself, vice begins its insolent insults.

Can it be said that a man has wisely considered what he has done, when the end corresponds not with what he proposed?

To the end that what you desire may be advantageous too you, never desire any thing but that which is proper for you.

Those who will not forgive an offence are the most accursed of all men.

Though it be pretended that no man can shun his destiny, yet it is well to do nothing without precaution.

It is a double present when given with a cheerful countenance.

Nobility is nothing unless supported by good actions.

Evil speaking and calumny never quit their hold till they have destroyed the innocent on whom they have once seized.

Consider your estate, and leave playing and jesting to children.

Soft words may appease an angry man; bitter words never will.

Would you throw fire on a house in flames to extinguish them?

Continue to speak the truth, though you know it to be hateful.

It is a blessing to a house to have a number of guests at table.

Five things are useless when they are not accompanied each with another thing: advice without effect; riches without economy; science without good manners; almsgiving to improper objects, or without a pure intention; and life without health.

If you wish your enemy never to know your secret, never divulge it to your friend.

Art thou a man in honour? Wouldst thou live without inquietude or remorse? Then do actions worthy of thy character.

When subjects are ill treated by subaltern officers, and cannot make remonstrances to the prince, because the too great authority of ministers of state deprives them of the means; their lot is like to that of a man who, half dead with thirst, approaches the river Nile to drink; but perceiving a *crocodile*, is obliged to perish for lack of water, or submit to be devoured.

It is better to perish with hunger, than to deprive the poor of their bread.

If you be reprov'd for your faults, do not be angry with him who does it: but turn your anger against the things for which he has reprov'd you.

Poisonous food is preferable to bad discourse.

Do not discover the faults of others, if you be unwilling to have your own known.

Wage war against yourself, and you will thereby acquire true peace of soul.

One resembles those the company of whom he most frequents.

The best expended riches are those which are given for God's sake.

If you have a dispute with any person, take heed that you say not of him all the evil which you know; otherwise you will leave no room for accommodation.

Your conversation is the index of your intellect, and your actions show the bottom of your heart.

It is more difficult to manage riches well, than to acquire them.

The grandeur of kings is evidenced in the administration of justice.

Honour your parents, and your children will honour you.

Cultivate no friendship with him who loves your enemy.

If you have a friend who takes offence at trifles, break entirely with him, for he is not to be trusted.

The happiness of life is only to be found, when the conscience is pure and clean.

Measure every man with his own measure; i.e., “Do not expect or require from him more than is in him.”

Can any man boast who considers what he is come from?

In whatever corner of the world you are, you will have something to suffer.

It will be more profitable for thee to adorn thy inside than thy outside.

The Words of LOCKMAN to his SON

My son, I wish thee to observe these *six* maxims which comprehend all the morality of the ancients and moderns.

1. Have no attachment to the world, but in proportion to the short duration of thy life.
2. Serve God with all that fervour which the need thou hast of him demands.
3. Labour for the other life that awaits thee, and consider the time it must endure.
4. Strive to escape that fire, out of which those who are once cast in can never escape.
5. If thou hast temerity enough to sin, measure beforehand the strength thou shalt require to endure the fire of hell, and the chastisements of God.
6. When thou wishest to transgress, seek for a place where God cannot see thee.

The Words of ALI to his SONS

My sons, never despise any person: consider your superior as your father, your equal as your brother, and your inferior as your son.

Words addressed by a Mohammedan to the MESSIAH

The heart of the afflicted draws all its consolation from thy words.

The soul receives life and vigour at the bare mention of thy name.

If ever the human spirit be rendered capable of contemplating the mysteries of the Divinity, it is thou alone who givest it the light by which it understands, and the attractions by which it is penetrated.

THE BOOK OF CANTICLES

[Carefully transcribed from a MS. of the fourteenth century in the Editor's possession]

Here begynnyth the Boke that is clepid Songis of
Songis, of the Bridulis of Crist and of the Chirche.

CAP. I

The Chirche of the commyng of Crist, spekith seyng,

2. Kysse he me with the cosse of his mouth.

The voice of the Fadir.

For better ben thi tetis thann wyn, smelling with best oynmentis.

The voice of the Chirche.

3. Oyle held oute thi name: there fore the yunge waxinge wymmen loviden
thee ful myche.

The voice of the Chirche to Crist.

4. Drawe me after thee: we schul rennen in the smell of thin oynmentis.

The Chirche seyeth of Crist.

Brogte me in the king into his celers. We schul ful out joyen and gladen in
thee, myndful of thi tetis upon wyn, rigtmen loven thee.

The Chirche, of hir tribulacyouns.

5. O zee dogtris of Jerusalem, blac I am but schappli, as the tabernaculis of
cedar, as

6. the skynnes of Salomon. Willith not beholden that I be broun; for
discolord me hath the sunne. The sones of my modir fogten agein me: thei
setiden me keper in vynes: my vyne gerde I kepte not.

The voice of the Chirche to Crist.

7. Schewe thou to me whom lovith my soule, where thou gevest leswe,
where thou lygge in myd day: lest to gou vagraunt I begynne aftir the
flockis of thi felawes.

The voice of Crist to the Chirche.

8. Gif thou knowest not thee, O thou fair most among wymmen; go oute, and go awei after the steppis of thi flockis and feed thi goot beside the tabernaculis of schepperdis.

9. To my ryding in charis of Pharao, I licned

10. thee, O my leef! Fair ben thy cheekis as

11. of a turture; thi necke as brochis. Golden ribanes we schul maken to thee maad furrede with sylvir.

The voice of the Chirche, of Crist.

12. Whan the king was in his lying place, my

13. maad encense gave his smell. A bundlet of mirre my lemman is to me: between my

14. tetis he schal dwellen. The cluster of cypre tree my lemman to me: in the vynes of Engaddy.

The voice of Crist to the Chirche.

15. Loo thou art fair my leef, loo thou fair: thin eegen of culveris.

The voice of the Chirche to Crist.

16. Loo thou art fair my lemman, and seemli; oure bed is schynynge. The trees of oure hous as cedre; oure couplis cypresse.

CAP. II**The voice of Crist, of him and of the Chirche.**

1, 2. I the floure of the feeld, and the lilie of al valeys, as a lilie among thornes, so my leef among dogtris.

The voice of the Chirche, of Crist.

3. As an apple tree among the trees of wodis; so my lemman among sones. Undir the schadewe of him whom I hadde desirede, I satte: and his fruyte sweet to my throote.

4. The king ladde me into his wyne celere, he

5. ordeynede in me charite. Undir leye gee me with floures, settith me about applis; for I languych for love.

The voice of the Chirche, of Crist.

6. The left hond of him undir myn heued; and his rigt hond schal clippen me.

The voice of Crist, of the Chirche.

7. I adjure gou, gee dogtris of Jerusalem, by the capretis and the hertis of feeldis, ne rere gee, ne makith my leef to waken, to the time that sche wille.

The voice of the Chirche, of Crist.

8. The voice of my lemman: Loo, this commith lepinge in mounteynes, and over

9. lepinge hilles. Liic is my lemman to an capret and to an hert, calf of hertis. Loo, he stant behinden our wall beholding by the wyndowis a fer loking thurg the latises.

10. Loo my lemman spekith to me: Riis go thou my leef, my culver my schappli and

11. cum. Now forsothe wynter passide, wedir

12. geed fro, and is gon awei. Ploures appeereden in our lond-tyme of cutting is cummen; the voice of the turtur is herd in

13. oure londe. The fiige tree brogt forth his first fiigs: The vynes flouryng geven their smell.

The voice of Crist to the Chirche.

14. Riis, go my leef, my schaply and cum thou my culver, in the hoolis of the stoon wal. Schewe thou to me thi face, and soun thi voice in my eris; thi voice forsoth is sweet, and thi face seemli.

The voice of Crist to the Chirche agein herytikis.

15. Take gee to us litil foxis that destruyen vynes: for oure vyne flourede.

The voice of the Chirche, of Crist.

16. My loved to me, and I to him, that is fed among lilies, to the tyme that the day

17. springe, and schadewis ben bowed in. Turne agein; liic be thou O my lemman to a capret, and to the hert, calf of hertis, upon the mounteynes of Bether.

CAP. III

The voice of Chirche gedred toggyder of Gentilis.

1. In my litil bed by nigthis, I sougt whom lovede my soule: I sogte him, and I founde

2. not. I schal riisen and gon aboute the cytee, by tounes and streetis: I schal sechen whom loveth my soule. I sogt him

3. and found not. There founden me the wacheris that kepen the cytee.

The Chirche seith of Crist, to the Apostlis.

Wheyther whom loveth my soule, gee

4. seegen? A litil whan I hadde passid hem, I foond whom lovith my soule; I heeld him and I schal not leven to the tyme that I bringe him into the hous of my moder: and into the bed of hir that gat me.

The voice of Crist, of the Chirche.

5. I adjure gou ge dogtris of Jerusalem, by capretis and hertis of feeldis, ne reire gee, ne make gee my leef to waken to the tyme that sche wille.

The Synagoge, of the Chirche.

6. What is sche this that stiegeth up by desert, as a litil gerde of smoke of the swote spyces of mirre and of cense, and of al pymentarie poudre?

The voice of the Chirche, of Crist.

7. Loo the litil bed of Salomon; sixti stronge men compassen, of the most strong men of

8. Israel; the whiche alle ben holdinge swerdis; and to bataile best tagt. Of eche oon the swerd upon his hip, for the nigt dredis.

Of Crist, and of the Chirche, chosen of Gentilis.

9. A chaier King Salomon maad to him of the

10. trees of Liban. His pileers, he maade sylveren; the lenying place, golden; the steiging up, purple; the myddis he enourne with charite, for the dogteris of Jerusalem.

The voice of the Chirche, of Crist.

11. Goth out and seeth gee dogtris of Syon, Kyng Salomon, in the dyademe in the whiche crowned him his modir, in the dai of spousing of him; and in the dai of gladneese of his herte.

CAP. IV

The voice of Crist to the Chirche.

1. How fair art thou my leef, hou fair ert thou! Thyn eegen of culveris, with out it that with ine forth is hid. Thin heris as the flockis of Got, that steigiden up fro the the hill of Galaad.

2. Thi teeth as the flockis of clippid scheep that steigeden up fro the wasching place. Alle with double lombis in the wombe; and

3. bareyn is not there among hem. Als a furred sylken fylet, thi lippis, and thy fair speche swote. Als the brekyng of a powmgarnet, so thy cheekis; without it, that

4. withine forth litt hid. Als the tour of David thi neck that is bild out with pynaclis. A thousand scheeldis hangen of it al the

5. armour of strong men. Thi two tetis as two yunge capretis twynglingis of the

6. capret, that ben fed in lilies: to the tyme that the day brethe out, and the schadewis ben in bowid. I schal gou to the mount of

7. mirre, and to the hill of cens. Al fair thou art my leef, and wemm is not in thee.

8. Cumm thou fro Libane my spouse, cumm fro Liban; cum thou schalt ben crowned fro the heued of Amana; fro the frount of Sannir, and of Ermon: fro the couchis

9. liouns, and the hill of Paradise. Thou hast woundid myn herte myn suster, my spouse, thou hast woundide myn herte in oon of thin eegen: and in oon here of thi neck.

10. Hou fair ben thi tetis my suster, my spouse, fairer ben thi tetis than wyne: and the smell of thin oynmentis, over alle spices.

11. A dropping honycomb thy lippis, spouse: honey and mylc undir thi tunge; and the smell of thi clothing is, as the smell of

12. cens. A closid garden my suster, spouse; a

13. closid gardyn, a welle selid. Thin out sendingis is paradis of paumgarnetis: with thi

14. fruytis of applis. Of cypre tree with narde; and narde with safrun, and fystula and canel, with alle the trees of Liban, mirre and aloes, with alle the first oynmentis.

15. The welle of gardynes, the pit of lyvyng wateris that flowen with burre fro Liban, Riis North, and cum South, blow thurg my gardyn, and thei schul flowen swote spyces of it.

CAP. V

The Chirche seith of Crist.

1. Cum my leef into his gardyn; and ete he the fruyt of his applis.

Crist seith to the Chirche.

Cum into my gardyn, my sister, my spouse; I have gadered my mirre with my swote spices; I ette myn hony comb with myn hony. I dranke my wyne with my mylc.

Crist to the Apostolis seith.

Etith gee freendis and drinkith: and gee most derworth beth inwardli maad

2. drunken. I sleep and myn herte wakith.

The voice of the Chirche, of Crist.

The voice of my Lemman knockyng, open thou to me my sustir, my leef, my culver, my unwemmynd, for my heud is ful of dewe, and my temple heris of the droopis

3. of nigtis. I spoylide me my coote; hou schal I be clothid it? I waschide my feet,

4. hou schal I befoulen hem? my lemman putte his hond bi the hool; my wombe inwardly trembled at the touching of him.

5. I rose that I scholde opennen to my lemman. My hondis droppiden mirre; and my

6. fingris ful of best proved mirre. The lacche of my dore, I opened to my lemman; and

he hadde bowid asyde and passide. My soule is moltyn as my lemman spac. I sogte and founde not him. I clepid and he

7. answered not to me. There founden me keperis that gon about the cytee. Thei smyten me, and woundiden me; takin my

8. mantill the keperis of the wallis. I adjure gou ye dogtris of Jerusalem, gif gee schul

fynden my lemman, that gee telle to him, for I languisch for love.

The voice of freendis seith to the Chirche.

9. Whiche is thy lemman of the loved, O thou most fair of wymmen? Whiche is thy lemman of the loved? Forsoth thou hast adjured us.

The voice of the Chirche of Crist to the freendis.

10. My lemman whiit and roodi chosen of

11. thousandis. His heued best gold; his her as bunchis of palmys, thick leved blac as a

12. crowe. His eegen as culveris upon lital ryvers. Of wateris that ben waschid with mylk; and sitte by the most full flowing of

13. wateris. The cheekis of lital flouris of

14. swote spices plaunted of pimentaries. His lippis dropping the first myrre; the hondis of him able to turnen about, golden and full of jacynctis. His wombe is yvren

15. depertid by saphiris. His lippis marbil pileeris, that ben foundid upon golden feet. His fairness as of Lyban, and chosen as of

16. cedre. The throat of him most swote; and he al desirable. Siche is my loved, and this is my lemman, gee dogtris of Jerusalem.

CAP. VI

The voice of holi soulis of the Chirche.

1. Whider grede awei thi lemman? O thou most fair of wymmen? Whither bowiden doun thi leef, and we schul sechen him with thee?

The voice of the Chirche, of Crist.

2. My leef went doun into his gardyne to the floore of swote spices: that there he fed in
3. the gardynes, and lilies he gadired. I to my leef, and my self, and my leef to me, that is fed among lilies.

The voice of Crist to the Chirche.

4. Fair thou art my leef; swote and fair as Jerusalem; ferful as the scheltrun of tentis
5. ordeyned. Turne awei thin eegen fro me; for thei maden me to fleeen awei. Thin heris as the flockis of sche got, that
6. apeereden fro Galaad. Thi teeth as a floc of schein that steigeden up fro the wasching place; al with double fruyt of wombe
7. and bareyn there is not in hem. As the rynde of powmgarnet; so thi cheekis without
8. thin hid thingis. Sixty ben queenes, and eighty ben secundane wiives; and of yunge waxe wymmen there is no noubre.
9. Oon is my culver, my perfite: oon is to hir modir, chosen of hir modir, chosen of hir that gat hir. There seegen hir the dogtris of Syon, and most blisful preisen hir: the queenes and secundarie wiives preisen
10. hir. What is sche this that goth forth as the morewtide, riising fair as the mone, chosen as the sunne; ferful as of tentis scheltrun ordeyned.

The voice of the Chirche, of the Synagoge.

11. I wente doun into my gardyne that I schulde seen the applis of valeys; and beholden gif the vynes hadden flouride, and
12. the poumgarnetis hadden burriouned, I wiste not, my soule distourbid me, for the foure horsid cartis of Amynadab.

The voice of the Chirche to the faith of the Natyvyte.

13. Turne agein, turne agein Sunamytis; turne agein, turne agein that we beholden thee.

The voice of Crist to the Chirche, of the Synagoge.

What schalt thou seen in the Sunamyte, but queeris of tentis?

CAP. VII

The voice of Crist to the Chirche.

1. Hou fair ben thi goingis in schoon, thou dogtir of the prince? the jointures of thin hippis as broochis that ben forgid with

2. hond of the craftsman. Thin navel a turned cuppe, never needing drinkis. Thi wombe as an hepe of whete, of whete sett abouten

3. with lilies. Thy two tetis as two yunge

4. capretis, gemelwis of the sche capret. Thi necke as an yvren tour; thin eegen as the cystemys in Esebon; that ben in the gate of the dogtir of the multitude. Thi noose as the tour of Liban that beholdith ageins

5. damask. Thyn heued as Carmele, thin heris of thin heued as the purple of the

6. kyng joined to watir pipis. Hou faire thou art, and hou seemli thou most derworthe

7. in delicias? Thi stature is lickened to a palme tree; and thi tetis to clusteris.

Crist, of the holi crosse seith.

8. I seide I schal steigen into a palme tree; and I schal taken the fruytis of it.

The voice of Crist to the Chirche.

And thi tetis schul ben as the clusteris of a vyne, and the smel of thi mouth as the smel of applis; and thi throat as best vyne.

The Chirche seith of Crist.

9. Worthi to my leef to drinken: to the lippis,

10. and to the teeth of him to chewen. I to my leef and to me the turnyng of him.

The voice of the Chirche to Crist.

11. Cum my leef, go we out into the feeld,

12. dwelle we togydir in townes: erli riise we to the vyne: see we gif the vyne flouride;

gif the floures, fruytis bringen forth; gif

13. the poumgarnetis flouren? The mandraggis yeven their smel in oure yeatis. Alle appls newe and olde my leef, I kepte to thee.

CAP. VIII

The voice of Patriarkis, of Crist.

1. Who to me gevith thee my brother, souking the tetis of my modir, that I fynde thee aloon without forth and kysse thee, and

2. now, me, no man dispises. I schal taken thee and leiden into the hous of my modir, and into the bed place of hir that gat me. There thou shalt tecken me, and I schal geven to thee drinken of spycid wyne, and

3. of the must of my poumgarnetis. The left hond of him undir my heued, and the rigt hond of him schal clippen me.

The voice of Crist, of the Chirche.

4. I adjure you, gee dogtris of Jerusalem, ne rere gee, ne makith to wake my leef, to the tyme that sche will.

The voice of the Synagoge, of the Chirche.

5. What is sche this that steigith up fro desert, flowing delices, fast clevyng upon hir leef?

The voice of Crist to the Synagoge, of the holi Crosse.

Undir an apple tree I rered thee; there schent is thi modir: there defoulid is sche

6. that gat thee. Putte me as a brooche upon thi herte; putte me as a brooche upon thin arme; for strong as deth, love: hard as helle, gelousnesse: the lampis of it, the

7. lampis of fiir: and of flammes. Many wateris schal not mown quenchen oute charitee: ne floodis schal not throwen it down. Gif a man gif al the substaunce of his hous for love, as nogt he dispisith it.

The voice of Crist to the lynage of holi Chirche.

8. Our sustir a litil child, and tetis sche hath not. What schal we done to oure sustir, in the day whann sche is to be spoken to?

9. Gif a wal she is bilden we upon it sylveren pynnaclis. Gif a dore sche is, joyn we it with cedre tables.

The voice of the Chirche, answeringe.

10. I, a wal; and my tetis as a tour; sythen I am maad be fore thee as pese receyvynge.

The Synagoge, of the Chirche seith.

11. Vyne sche was to pesyble, in hir that hath peplis; sche toke it to the keperis: a man takith awei for the fruyte of it, a thousand sylveren platis.

Crist to the Chirche seith.

12. My vyne before me is; a thousand thi pesiblis; and two hundrith to hem that

13. kepen the fruytis of it. The whiche dwellest in gardynes freendis herkenen thee: make me to heeren thi voice.

The voice of the Chirche to Crist.

14. Flee thou my leef, be thou lickened to a capret, and to an hert, calf of hertis, upon the mounteynes of swote spices.

Explicit Canticum

The above is taken, literatim, from an ancient MS. once the property of *Thomas a Woodstock*, youngest son of *Edward III.*, and brother to *Edward the Black Prince*.

Millbrook, Feb. 1, 1823.

**EXPLANATION OF THE MOST DIFFICULT
WORDS IN THE PRECEDING ANCIENT VERSION
OF SOLOMON'S SONG**

CHAP. I		
Ver.		
2	Cosse	kisses.
6	Fogten	fought.
7	Leswe	leisure or rest.
8	Goot	plural of <i>goat</i> .
9	Charis	chairs or chariots.
10	Leef	<i>love</i> , fem. as <i>lemman</i> , mas.
—	Turture	turtle dove.
11	Furrede	bordered.
13	Lemman	lover. See Leef.
CHAP. II		
4	Throote	throat.
5	Gee	ye.
6	Heued	head.
—	Clippen	embrace.
7	Capretis	young goats, kids.
—	Rere	rear or raise.
CHAP. III		
3	Sogt	sought, searched for.
4	Seegen	saw.
6	Stiegeth	ascendeth.
—	Gerde	rod or staff.
—	Swote	sweet.
—	Cense	incense.
—	Pymentarie	odoriferous.
8	Tagt	taught.
10	Enournede	strewed.

CHAP. IV		
1	Eegen	eyes.
2	Clipped	shorne.
3	Swote	sweet.
6	Inbowid	declined.
—	Cens	incense.
7	Wemm	defect, wart, mole.
8	Couchis	lair or dens.
15	Burre	a rippling noise like waters.
CHAP. V		
1	Derworth	most beloved.
2	Culver	dove.
6	Moltyn	melted.
13	Pimentaries	perfumers, confectioners.
14	Yvren	ivory.
CHAP. VI		
4	Scheltrun	covering.
8	Secundane wiives	secondary wives, concubines.
9	Secundarie	<i>idem.</i>
10	Morewtide	to-morrow.
11	Burrouned	put forth buds.
13	Queeris	choirs.
CHAP. VII		
3	Gemelwis	twins.
4	Yate	gate.
5	Heris	hairs.
—	Purple	purple.
8	Tetis	teats, breasts.
12	Gif	if.
13	Yeven	give.
CHAP. VIII		

2	Must	new wine.
3	Clippen	embrace.
5	Clevyng	holding on, leaning.
—	Schent	corrupted.
6	Gelousnesse	jealousy.
9	Pynnaclis	turrets, towers.
11	Pesyble	the peaceful man, i.e., Solomon.
13	Pesiblis	<i>idem.</i>

N. B.—There are many other words which, though they appear difficult, a little labour will make out as they differ more in the *spelling* than in the *sense*.

THE GITAGOVINDA; OR THE SONGS OF JAYADEVA

A mystical poem, supposed to have a near resemblance to the BOOK OF CANTICLES, many passages of which it illustrates.

PART 1

THE firmament is obscured by clouds, the woodlands are black with *Tamala* ⁽¹⁾ trees.

That youth who roves in the forest must be fearful in the gloom of night.

Go, my daughter; bring the wanderer home to my rustic mansion.

Such was the command of NANDA, ⁽²⁾ the fortunate herdsman; and hence arose the loves of RADHA ⁽³⁾ and MADHAVA, ⁽⁴⁾ who sported on the bank of *Yamuna*, ⁽⁵⁾ or hastened eagerly to the secret bower.

If thy soul be delighted with the remembrance of HERI, ⁽⁶⁾ or sensible to the raptures of love, listen to the voice of JAYADEVA, whose notes are both sweet and brilliant.

O thou who reclinest on the bosom of CAMALA, ⁽⁷⁾ whose ears flame with gems, and whose locks are embellished with sylvan flowers;

Thou from whom the day-star derived his effulgence, who showedst the venom-breathing CALIYA, ⁽⁸⁾ who beamedst like a sun on the tribe of YADU, ⁽⁹⁾ that flourished like a lotos;

Thou, who sittest on the plumage of GARURA, ⁽¹⁰⁾ who, by subduing demons, gavest exquisite joy to the assembly of immortals;

Thou, for whom the daughter of JANACA ⁽¹¹⁾ was decked in gay apparel, by whom DUSHANA ⁽¹²⁾ was overthrown;

Thou, whose eye sparkles like the water-lily, who calledst three worlds into existence;

Thou, by whom the rocks of *Mandar* ⁽¹³⁾ were easily supported; who sippest nectar from the radiant lips of PEDMA, ⁽¹⁴⁾ as the fluttering *Chacora* ⁽¹⁵⁾ drinks the moonbeams;

Be victorious, O HERI, lord of conquests!

RADHA sought him long in vain, and her thoughts were confounded by the fever of desire.

She was roving in the vernal season, among the twining *Vasantis*,⁽¹⁶⁾ covered with soft blossoms, when a damsel thus addressed her with youthful hilarity:

“The gale that has wanted round the beautiful clove plant breathes from the hill of MAYLAYA;⁽¹⁷⁾

The circling arbours resound with the notes of the *Cocila*,⁽¹⁸⁾ and the murmurs of honey-making swarms

Now the hearts of damsels, whose lovers are travelling at a distance, are pierced with anguish;

While the blossoms of *Bacul*⁽¹⁹⁾ are conspicuous among the flowrets covered with bees.

The *Tamala*, with leaves dark and fragrant, claims a tribute from the musk, which it vanquishes;

And the clustering flowers of the *Cinsuca*⁽²⁰⁾ resembling the nails of *Cama*,⁽²¹⁾ with which he rends the hearts of the young.

The full-blown *Cesara*⁽²²⁾ gleams like the sceptre of the world’s monarch, love;

And the pointed thyrsus of the *Cetaci*⁽²³⁾ resembles the darts by which lovers are wounded.

See the bunches of *Patali*⁽²⁴⁾ flowers filled with bees, like the quiver of *Smara*⁽²⁵⁾ full of shafts,

While the tender blossom of the *Caruna*⁽²⁶⁾ smiles to see the whole world laying shame aside.

The far-scented *Madhavi*⁽²⁷⁾ beautifies the trees, round which it twines;

And the fresh *Malica*⁽²⁸⁾ seduces with rich perfume even the hearts of hermits;

While the *Amra*⁽²⁹⁾ tree with blooming tresses is embraced by the gay creeper *Atimucta*,⁽³⁰⁾

And the blue streams of *Yamuna* wind round the groves of *Vrindavan*.⁽³¹⁾

In this charming season, which gives pain to separated lovers,

Young HERI sports and dances with a company of damsels.

A breeze, like the breath of love, from the fragrant flowers of the *Cetaci*, kindles every heart.

Whilst it perfumes the woods with the prolific dust, which it shakes from the *Mallica*⁽³²⁾ with half opened buds;

And the *Cocila* bursts into song, when he sees the blossoms glistening on the lovely *Rasala*.”⁽³³⁾

The jealous RADHA gave no answer;

And, soon after, her officious friend, perceiving the foe of MURA⁽³⁴⁾ in the forest, eager for the rapturous embraces of the herdman’s daughters, with whom he was dancing,

Thus again addressed his forgotten mistress:

“With a garland of wild flowers, descending even to the yellow mantle that girds his azure limbs,

Distinguished by smiling cheeks, and by ear-rings that sparkle as he plays,

HERI exults in the assemblage of amorous damsels.

One of them presses him with her swelling breast, while she warbles with exquisite melody.

Another, affected by a glance from his eye, stands meditating on the lots of his face.

A third, on pretense of whispering a secret in his ear, approaches his temples, and kisses them with ardour.

One seizes his mantle, and draws him towards her, pointing to the bower on the banks of *Yamuna*, where elegant *Vanjulas*⁽³⁵⁾ interweave their branches.

He applauds another who dances in the sportive circle, whilst her bracelets ring, as she beats time with her palms.

Now he caresses one, and kisses another, smiling on a third with complacency;

And now he chases her, whose beauty has most allured him.

Thus the wanton HERI frolics, in the season of sweets, among the maids of *Vraja*,⁽³⁶⁾

Who rush to his embraces, as if he were pleasure itself assuming a human form;

And one of them, under a pretext of hymning his divine perfections, whispers in his ear.

“Thy lips, my beloved, are nectar.”

PART 2

RADHA remains in the forest: but, resenting the promiscuous passion of HERI, and his neglect of her beauty, which he once thought superior,

She retires to a bower of twining plants, the summit of which resounds with the humming of swarms engaged in their sweet labours;

And there, fallen languid on the ground, she thus addresses her female companion:

“Though he take recreation in my absence, and smile on all around him,

Yet my soul remembers him, whose beguiling reed modulates an air sweetened by the nectar of his quivering lip,

While his ear sparkles with gems, and his eye darts amorous glances;

Him, whose looks are decked with the plumes of peacocks resplendent with many-coloured moons,

And whose mantle gleams like a dark blue cloud illumined with rainbows;

Him, whose graceful smile gives new lustre to his lips, brilliant and soft as a dewy leaf, sweet and ruddy as the blossom of *Bandhujiva*,⁽³⁷⁾

While they tremble with eagerness to kiss the daughters of the herdsmen;

Him, who disperses the gloom with beams from the jewels which decorate his bosom, his wrists, and his ankles;

On whose forehead shines a circlet of sandal wood, which makes even the moon contemptible, when it moves through irradiated clouds;

Him, whose ear-rings are formed of entire gems in the shape of the fish *Macara* ⁽³⁸⁾ on the banners of love.

Even the yellow-robed god, whose attendants are the chief of deities, of holy men, and of demons;

Him who reclines under a gay *Cadumba* ⁽³⁹⁾ tree, who formerly delighted me while he gracefully waved in the dance,

And all his soul sparked in his eye.

My weak mind thus enumerates his qualities; and, though offended, strives to banish offense.

What else can do it? It cannot part with its affection for CRISHNA, whose love is excited by other damsels and who sports in the absence of RADHA.

Bring, O my sweet friend, that vanquisher of the demon *Cesi* ⁽⁴⁰⁾ to sport with me, who am repairing to a secret bower,

Who look timidly on all sides, who meditate with amorous fancy on his divine transfiguration.

Bring him, whose discourse was once composed of the gentlest words, to converse with me, who am bashful on his first approach,

And express my thoughts with a smile sweet as honey.

Bring him, who formerly slept on my bosom, to recline with me on a green bed of leaves just gathered, while his lips shed dew, and my arms enfold him.

Bring him, who has attained the perfection of skill in love's art, whose hand used to press these firm and delicate spheres, to play with me,

Whose voice rivals that of the *Cocila*, and whose tresses are bound with waving blossoms.

Bring him, who formerly drew me by the locks to his embrace, to repose with me whose feet tinkle, as they move, with rings of gold and of gems,

Whose loosened zone sounds, as it falls; and whose limbs are slender and flexible as the creeping plant.

That god, whose cheeks are beautified by the nectar of his smiles,

Whose pipe drops in his ecstasy from his hand, I saw in the grove encircled by the damsels of *Vraja*, who gazed on him askance from the corners of their eyes.

I saw him in the grove with happier damsels, yet the sight of him delighted me.

Soft is the gale which breathes over yon clear pool, and expands the clustering blossoms of the voluble *Asoca*; ⁽⁴¹⁾

Soft, yet grievous to me in the absence of the foe of MADHU.

Delightful are the flowers of *Amra* trees on the mountain top, while the murmuring bees pursue their voluptuous toil;

Delightful, yet afflicting to me, O friend, in the absence of the youthful *Cesava*.”

PART 3

Meantime, the destroyer of CANSA, ⁽⁴²⁾ having brought to his remembrance the amiable RADHA, forsook the beautiful damsels of *Vraja*.

He sought her in all parts of the forest; his whole wound from love's arrow bled again;

He repented of his levity; and, seated in a bower near the bank of *Yamuna*, the blue daughter of the sun

Thus poured forth his lamentation:

“She is departed; she saw me, no doubt, surrounded by the wanton shepherdesses;

Yet, conscious of my fault, I durst not intercept her flight.

Wo is me! she feels a sense of injured honour, and is departed in wrath.

How will she conduct herself? How will she express her pain in so long a separation?

What is wealth to me? What are numerous attendants?

What are the pleasures of the world? What joy can I receive from a heavenly abode?

I seem to behold her face with eyebrows contracting themselves through a just resentment;

It resembles a fresh lotos, over which two black bees are fluttering.

I seem, so present is she to my imagination, even now to caress her with eagerness.

Why then do I seek her in this forest? why do I lament her without cause?

O slender damsel, I know that anger has torn thy soft bosom;

But whither thou art retired, that I know not.

How can I invite thee to return?

Thou art seen by me, indeed, in a vision; thou seemest to move before me.

Ah! why dost thou not rush, as before, to my embrace?

Do but forgive me: never again will I commit a similar offense.

Grant me but a sight of thee, O lovely *Radhica*; for my passion torments me.

I am not the terrible *Mahesa*:⁽⁴³⁾ a garland of water-lilies with subtle filaments decks my shoulders, not serpents, with twisted folds.

The blue petals of the lotos glitter on my neck; not the azure gleam of poison.

Powdered sandal-wood is sprinkled on my limbs; not pale ashes.

O god of love, mistake me not for *Mahadeva*.⁽⁴⁴⁾

Wound me not again; approach me not in anger;

I love already but too passionately; yet I have lost my beloved.

Hold not in thy hand that shaft barbed with an *Amra* flower.

Brace not thy bow, O conqueror of the world. Is it valour to slay one who faints?

My heart is already pierced by arrows from *Radha's* eyes, black and keen as those of an antelope;

Yet my eyes are not gratified with her presence.

Her eyes are full of shafts; her eyebrows are bows; and the tips of her ears are silken strings.

Thus armed by *Ananga*, ⁽⁴⁵⁾ the god of desire, she marches, herself a goddess to ensure his triumph over the vanquished universe.

I meditate on her delightful embrace, on the ravishing glances darted from her eye,

On the fragrant lotos of her mouth, on her nectar-dropping speech,

On her lips, ruddy as the berries of the *Bimba* ⁽⁴⁶⁾ plant;

Yet even my fixed meditation on such an assemblage of charms increases instead of alleviating the misery of separation.”

PART 4

The damsel, commissioned by RADHA, found the disconsolate god under an arbour of spreading *Vaniras* by the side of *Yamuna*; where, presenting herself gracefully before him, she thus described the affliction of his beloved:

“She despises essence of sandal-wood, and even by moonlight sits brooding over her gloomy sorrow;

She declares the gale of *Malaya* to be venom; and the sandal-trees, through which it has breathed, to have been the haunt of serpents.

Thus, O MADHAVA is she afflicted in thy absence with the pain which love's dart has occasioned: her soul is fixed on thee.

Fresh arrows of desire are continually assailing her, and she forms a net of lotos leaves as armour for her heart, which thou alone shouldst fortify.

She makes her own bed of the arrows darted by the flowery-shafted god: but when she hoped for thy embrace, she had formed for thee a couch of soft blossoms.

Her face is like a water-lily, veiled in the dew of tears; and her eyes appear like moons eclipsed, which let fall their gathered nectar through pain caused by the tooth of the furious dragon.

She draws thy image with musk in the character of the deity with five shafts, having subdued the *Macar*, or horned shark, and holding an arrow tipped with an *Amra* flower; thus she draws thy picture, and worships it.

At the close of every sentence, O MADHAVA, she exclaims, At thy feet am I fallen, and in thy absence even the moon, though it be a vase full of nectar, inflames my limbs.

Then by the power of imagination she figures thee standing before her; thee, who art not easily attained;

She sighs, she smiles, she mourns, she weeps, she moves from side to side, she laments and rejoices by turns.

Her abode is a forest; the circle of her female companions is a net;

Her sighs are flames of fire kindled in a thicket; herself (alas! through thy absence) is become a timid roe; and love is the tiger who springs on her like YAMA, the genius of death.

So emaciated is her beautiful body, that even the light garland which waves over her bosom she thinks a load.

Such, O bright-haired god, is RADHA when thou art absent.

If powder of sandal-wood finely levigated be moistened and applied to her bosom, she starts, and mistakes it for poison.

Her sighs form a breeze long extended, and burn her like the flame which reduced CANDARPA ⁽⁴⁷⁾ to ashes.

She throws around her eyes, like blue water-lilies with broken stalks, dropping lucid streams.

Even her bed of tender leaves appears in her sight like a kindled fire.

The palm of her hand supports her aching temple, motionless as the crescent rising at eve.

HERI, HERI, thus in silence she meditates on thy name, as if her wish were gratified, and she were dying through thy absence.

She rends her locks; she pants; she laments inarticulately;

She trembles; she pines; she muses; she moves from place to place; she closes her eyes;

She falls; she rises again; she faints: in such a fever of love she may live, O celestial physician, if thou administer the remedy;

But shouldst thou be unkind, her malady will be desperate.

Thus, O divine healer, by the nectar of thy love must RADHA be restored to health; and if thou refuse it, thy heart must be harder than the thunder-stone.

Long has her soul pined, and long has she been heated with sandal-wood, moonlight, and water-lilies, with which others are cooled;

Yet she patiently and in secret meditates on thee, who alone canst relieve her.

Shouldst thou be inconstant, how can she, wasted as she is to a shadow, support life a single moment?

How can she, who lately could not endure thy absence even an instant, forbear sighing now, when she looks with half-closed eyes on the *Rasala* with blooming branches, which remind her of the vernal season, when she first beheld thee with rapture?"

"Here have I chosen my abode: go quickly to RADHA; sooth her with my message, and conduct her hither."

So spoke the foe of MADHU ⁽⁴⁸⁾ to the anxious damsel, who hastened back, and thus addressed her companion:

"Whilst a sweet breeze from the hills of *Malaya* comes wafting on his plumes the young god of desire,

While many a flower points his extended petals to pierce the bosoms of separated lovers,

The deity crowned with sylvan blossoms laments, O friend, in thy absence.

Even the dewy rays of the moon burn him; and as the shaft of love is descending, he mourns inarticulately with increasing distraction.

When the bees murmur softly, he covers his ears;

Misery sits fixed in his heart, and every returning night adds anguish to anguish.

He quits his radiant palace for the wild forest, Where he sinks on a bed of cold clay, and frequently mutters thy name.

In yon bower, to which the pilgrims of love are used to repair, he meditates on thy form, repeating in silence some enchanting word which once dropped from thy lips, and thirsting for the nectar which they alone can supply.

Delay not, O loveliest of women; follow the lord of thy heart: behold, he seeks the appointed shade, bright with the ornaments of love, and confident of the promised bliss.

Having bound his locks with forest flowers, he hastens to yon arbour, where a soft gale breathes over the banks of *Yamuna*;

There, again pronouncing thy name, he modulates his divine reed.

Oh! with what rapture doth he gaze on the golden dust, which the breeze shakes from expanded blossoms:

The breeze which has kissed thy cheek!

With a mind languid as a drooping wing, feeble as a trembling leaf, he doubtfully expects thy approach, and timidly looks on the path which thou must tread.

Leave behind thee, O friend, the ring which tinkles on the delicate ankle, when thou sportest in the dance;

Hastily cast over thee thy azure mantle, and run to the gloomy bower.

The reward of thy speed, O thou who sparklest like lightning, will be to shine on the blue bosom of MURARI, ⁽⁴⁹⁾

Which resembles a vernal cloud, decked with a string of pearls like a flock of white water-birds fluttering in the air.

Disappoint not, O thou lotos-eyed, the vanquisher of MADHU; accomplish his desire.

But go quickly: it is night; and the night also will quickly depart.

Again and again he sighs; he looks around; he re-enters the arbour; he can scarce articulate thy sweet name;

He again smooths his flowery couch; he looks mild; he becomes frantic; thy beloved will perish through desire.

The bright-beamed god sinks in the west, and thy pain of separation may also be removed;

The blackness of the night is increased, and the passionate imagination of GOVINDA ⁽⁵⁰⁾ has acquired additional gloom.

My address to thee has equalled in length and in sweetness the song of the *Cocila*; delay will make thee miserable, O my beautiful friend.

Seize the moment of delight in the place of assignation with the son of DEVACI, ⁽⁵¹⁾ who descended from heaven to remove the burdens of the universe.

He is a blue gem on the forehead of the three worlds, and longs to sip honey like the bee from the fragrant lotos of thy cheek.”

But the solicitous maid, perceiving that RADHA was unable, through debility, to move from her arbour of flowery creepers, returned to GOVINDA, who was himself disordered with love, and thus described her situation:

“She mourns, O sovereign of the world, in her verdant bower;

She looks eagerly on all sides in hope of thy approach; then, gaining strength from the delightful idea of the proposed meeting, she advances a few steps, and falls languid on the ground.

When she rises, she weaves bracelets of fresh leaves; she dresses herself like her beloved, and looking at herself in sport, exclaims, ‘Behold the vanquisher of MADHU!’

Then she repeats again and again the name of HERI, and catching at a dark blue cloud, strives to embrace it, saying, ‘It is my beloved who approaches.’

Thus, while thou art dilatory, she lies expecting thee:-she mourns; she weeps; she puts on her gayest ornaments to receive her lord;

She compresses her deep sighs within her bosom; and then, meditating on thee, O cruel, she is drowned in a sea of rapturous imaginations.

If a leaf but quiver, she supposes thee arrived; she spreads her couch; she forms in her mind a hundred modes of delight;

Yet, if thou go not to her bower, she must die this night through excessive anguish.”

PART 5

By this time the moon spread a net of beams over the groves of *Vrindavan*,
And looked like a drop of liquid sandal on the face of the sky, which smiled
like a beautiful damsel;

While its orb with many spots betrayed, as it were, a consciousness of
guilt, in having often attended amorous maids to the loss of their family
honour.

The moon, with a black fawn couched on its disk, advanced in its nightly
course.

But MADHAVA had not advanced to the bower of RADHA, who thus
bewailed his delay with notes of varied lamentations:

“The appointed moment is come; but HERI, alas! comes not to the grove.

Must the season of my unblemished youth pass thus idly away?

Oh! what refuge can I seek, deluded as I am by the guile of my female
adviser?

The god with five arrows has wounded my heart; and I am deserted by
him, for whose sake I have sought at night the darkest recess of the forest.

Since my best beloved friends have deceived me, it is my wish to die;

Since my senses are disordered, and my bosom is on fire why stay I longer
in this world?

The coolness of this vernal night gives me pain, instead of refreshment.

Some happier damsel enjoys my beloved; whilst I, alas! am looking at the gems of my bracelets, which are blackened by the flames of my passion.

My neck, more delicate than the tenderest blossom, is hurt by the garland that encircles it:

Flowers are, indeed, the arrows of love, and he plays with them cruelly.

I make this wood my dwelling: I regard not the roughness of the *Vetas trees*;

But the destroyer of MADHU holds me not in his remembrance!

Why comes he not to the bower of the blooming *Vanjulas*, assigned for meeting?

Some ardent rival, no doubt, keeps him locked in her embrace.

Or have his companions detained him with mirthful recreations?

Else why roams he not through the cool shades?

Perhaps, through weakness, the heart-sick lover is unable to advance even a step!"

So saying, she raised her eyes; and, seeing her damsel return silent and mournful, unaccompanied by MADHAVA, she was alarmed even to frenzy;

And as if she actually beheld him in the arms of a rival, she thus described the vision which overpowered her intellect:

"Yes, in habiliments becoming the war of love, and with tresses waving like flowery banners,

A damsel, more alluring than RADHA, enjoys the conqueror of MADHU.

Her form is transfigured by the touch of her divine lover; her garland quivers over her swelling bosom;

Her face like the moon is graced with clouds of dark hair, and trembles while she quaffs the nectareous dew of his lip;

Her bright ear-rings dance over her cheeks, which they irradiate; and the small bells on her girdle tinkle as she moves.

Bashful at first, she smiles at length on her embracer, and expresses her joy with inarticulate murmurs;

While she floats on the waves of desire, and closes her eyes dazzled with the blaze of approaching CAMA:

And now this heroine in love's warfare falls, exhausted and vanquished by the resistless MURARI.

But alas! in my bosom prevails the flame of jealousy, and yon moon, which dispels the sorrow of others, increases mine.

See again, where the foe of MURA sports in yon grove, on the bank of the *Yamuna*.

See how he kisses the lip of my rival, and imprints on her forehead an ornament of pure musk, black as the young antelope on the lunar orb!

Now, like the husband of RETI, ⁽⁵²⁾ he fixes white blossoms on her dark locks, where they gleam like flashes of lightning among the curled clouds.

On her breasts, like two firmaments, he places a string of gems like a radiant constellation.

He binds on her arms, graceful as the stalks of the water-lily, and adorned with hands glowing like the petals of its flower, a bracelet of sapphires, which resembles a cluster of bees.

Ah! see how he ties round her waist a rich girdle illumined with golden bells,

Which seem to laugh as they tinkle, at the inferior brightness of the leafy garlands, which lovers hang on their bowers to propitiate the god of desire.

He places her soft foot, as he reclines by her side, on his ardent bosom, and stains it with the ruddy hue of *Yavaca*.

Say, my friend, why pass I my nights in this tangled forest without joy, and without hope,

While the faithless brother of HALADHERA clasps my rival in his arms?

Yet why, my companion, shouldst thou mourn, though my perfidious youth has disappointed me?

What offense is it of thine, if he sport with a crowd of damsels happier than I?

Mark, how my soul, attracted by his irresistible charms, bursts from its mortal frame, and rushes to mix with its beloved.

She, whom the god enjoys, crowned with sylvan flowers,

Sits carelessly on a bed of leaves with him, whose wanton eyes resemble blue water-lilies agitated by the breeze.

She feels no flame frozen the gales of *Malaya* with him, whose words are sweeter than the water of life.

She derides the shafts of soul-born CAMA with him, whose lips are like a red lotos in full bloom.

She is cooled by the moon's dewy beams, while she reclines with him, whose hands and feet glow like vernal flowers.

No female companion deludes her, while she sports with him, whose vesture blazes like tried gold.

She faints not through excess of passion, while she caresses that youth who surpasses in beauty the inhabitants of all worlds.

O gale, scented with sandal, who breathest love from the regions of the south, be propitious but for a moment:

When thou hast brought my beloved before my eyes, thou mayest freely waft away my soul.

Love, with eyes like blue water-lilies, again assails me, and triumphs;

And, while the perfidy of my beloved rends my heart, my female friend is my foe;

The cool breeze scorches me like a flame, and the nectar-dropping moon is my poison.

Bring disease and death, O gale of *Malaya*! Seize my spirit, O god with five arrows!

I ask not mercy from thee: no more will I dwell in the cottage of my father.

Receive me in thy azure waves, O sister of YAMA, ⁽⁵³⁾ that the ardour of my heart may be allayed.”

PART 6

Pierced by the arrows of love, she passed the night in the agonies of despair, and at early dawn thus rebuked her lover, whom she saw lying prostrate before her, and imploring her forgiveness:

“Alas! alas! go, MADHAVA, depart, O CESAVA, ⁽⁵⁴⁾ speak not the language of guile;

Follow her, O lotos-eyed god, follow her, who dispels thy care.

Look at his eye half opened, red with continual waking through the pleasurable night, yet smiling still with affection for my rival!

Thy teeth, O cerulean youth, are azure as thy complexion, from the kisses which thou hast imprinted on the beautiful eyes of thy darling, graced with dark blue powder;

And thy limbs, marked with punctures in love’s warfare, exhibit a letter of conquest written on polished sapphires with liquid gold.

That broad bosom, stained by the bright lotos of her foot, displays a vesture of ruddy leaves over the tree of thy heart, which trembles within it.

The pressure of her lip on thine, wounds me to the soul.

Ah! how canst thou assert that we are one, since our sensations differ thus widely?

Thy soul, O dark-limbed god, shows its blackness externally.

How couldst thou deceive a girl who relied on thee; a girl who burned in the fever of love?

Thou rovest in the woods, and females are thy prey:—what wonder?

Even thy childish heart was malignant; and thou gavest death to the nurse, who would have given thee milk.

Since thy tenderness for me, of which these forests used to talk, has now vanished;

And since thy breast, reddened by the feet of my rival, glows as if thy ardent passion for her were bursting from it,

The sight of thee, O deceiver, makes my (ah! must I say it?) blush at my own affection.”

Having thus inveighed against her beloved, she sat overwhelmed in grief, and silently meditated on his charms; when her damsel softly addressed her:

“He is gone: the light air has wafted him away. What pleasure, now my beloved, remains in thy mansion?

Continue not, resentful woman, thy indignation against the beautiful MADHAVA.

Why shouldst thou render vain those round, smooth vases, ample and ripe as the sweet fruit of yon *Tala* tree?

How often and how recently have I said, Forsake not the blooming HERI?

Why sittest thou so mournful? Why weepst thou with distraction, when the damsels are laughing around thee?

Thou hast formed a couch of soft lotos leaves: let thy darling charm thy sight, while he reposes on it.

Afflict not thy soul with extreme anguish: but attend to my words, which conceal no guile.

Suffer CESAVA to approach; let him speak with exquisite sweetness, and dissipate all thy sorrows.

If thou art harsh to him, who is amiable; if thou art proudly silent, when he deprecates thy wrath with lowly prostrations;

If thou showest aversion to him, who loves thee passionately; if, when he bends before thee, thy face be turned contemptuously away;

By the same rule of contrariety the dust of sandal-wood, which thou hast sprinkled, may become poison;

The moon, with cool beams, a scorching sun; the fresh dew, a consuming flame; and the sports of love be changed into agony.”

MADHAVA was not absent long; he returned to his beloved; whose cheeks were healed by the sultry gale of her sighs.

Her anger was diminished, not wholly abated; but she secretly rejoiced at his return, while the shades of night also were approaching.

She looked abashed at her damsel, while he, with faltering accents, implored her forgiveness.

“Speak but one mild word, and the rays of thy sparkling teeth will dispel the gloom of my fears.

My trembling lips, like thirsty *Chacorus*, long to drink the moonbeams of thy cheek.

O my darling, who art naturally so tender-hearted, abandon thy causeless indignation.

At this moment the flame of desire consumes my heart. Oh! grant me a draught of honey from the lotos of thy mouth.

Or if thou beest inexorable, grant me death from the arrows of thy keen eyes.

Make thy arms my chains; and punish me according to thy pleasure.

Thou art my life; thou art my ornament; thou art a pearl in the ocean of my mortal birth:

Oh! be favourable now, and my heart shall externally be grateful.

Thine eyes, which nature formed like blue water-lilies, art become, through thy resentment, like petals of the crimson lotos.

Oh! tinge with their effulgence these my dark limbs, that they may glow like the shafts of love tipped with flowers.

Place on my head that foot like a fresh leaf: and shade me from the sun of my passion, whose beams I am unable to bear.

Spread a string of gems on those two soft globes; let the golden bells of thy zone tinkle, and proclaim the mild edict of love.

Say, O damsel, with delicate speech, shall I dye red with the juice of *Alactaca* those beautiful feet, which make the full blown land-lotos blush with shame?

Abandon thy doubts of my heart, now indeed fluttering through fear of thy displeasure, but hereafter to be fixed wholly on thee;

A heart, which has no room in it for another: none else can enter it, but love, the bodyless god.

Let him wing his arrows; let him wound me mortally; decline not, O cruel, the pleasure of seeing me expire.

Thy face is bright as the moon, though its beams drop the venom of maddening desire;

Let thy nectareous lip be the charmer, who alone has power to lull the serpent, or supply an antidote for his poison.

Thy silence afflicts me: Oh! speak with the voice of music, and let thy sweet accents allay my ardour.

Abandon thy wrath: but abandon not a lover, who surpasses in beauty the sons of men, and who kneels before thee, O thou most beautiful among women.

Thy lips are a *Bandhujiva* flower; the lustre of the *Madhuca* ⁽⁵⁵⁾ beams on thy cheek;

Thine eye outshines the blue lotos; thy nose is a bud of the *Tila*; ⁽⁵⁶⁾ the *Cunda* ⁽⁵⁷⁾ blossom yields to thy teeth;

Thus the flowery-shafted god borrows from thee the points of his darts, and subdues the universe.

Surely thou descendest from heaven, O slender damsel, attended by a company of youthful goddesses; and all their beauties are collected in thee.”

PART 7

He spake; and seeing her appeased by his homage, flew to his bower, clad in a gay mantle.

The night now veiled all visible objects; and the damsel thus exhorted *Radha*, while she decked her with beaming ornaments:

“Follow, gentle RADHICA, follow the son of MADHU;

His disclosure was elegantly composed of sweet phrases; he prostrated himself at thy feet, and he now hastens to his delightful couch by yon grove of branching *Vanjalas*.

Bind round thy ankle rings beaming with gems; and advance with mincing steps, like the pearl-fed *Marala*.

Drink with ravished ears the soft accents of HERI; and feast on love, while the warbling *Cocilas* obeys the mild ordinance of the flower-darting god.

Abandon delay: see the whole assembly of slender plants, pointing to the bower with fingers of young leaves agitated by the gale, make signals for thy departure.

Ask those two round hillocks, which receive pure dew-drops from the garland playing on thy neck, and the buds whose tops start aloft with the thought of thy darling;

Ask, and they will tell, that thy soul is intent on the warfare of love:

Advance, fervid warrior, advance with alacrity, while the sound of thy tinkling waist-bells shall represent martial music.

Lead with thee some favoured maid; grasp her hand with thine, whose fingers are long and smooth as love's arrows.

March; and with the noise of thy bracelets proclaim thy approach to the youth, who will own himself thy slave.

'She will come; she will exult in beholding me; she will pour accents of delight;

She will enfold me with eager arms; she will melt with affection.'

Such are his thoughts at this moment; and, thus thinking, he looks through the long avenue;

He trembles; he rejoices; he burns; he moves from place to place; he faints, when he sees thee not coming, and falls in his gloomy bower.

The night now dresses in habiliments fit for secrecy the many damsels, who hasten to their places of assignation;

She sets off with blackness their beautiful eyes; fixes dark *Tamala* leaves behind their ears;

Decks their locks with the deep azure of water-lilies, and sprinkles musk on their panting bosoms.

The nocturnal sky, black as the touchstone, tries the gold of their affections,

And is marked with rich lines from the flashes of their beauty, in which they surpass the brightest *Cashmirians*.”

RADHA, thus incited, tripped through the forest: but shame overpowered her, when, by the light of innumerable gems on the arms, the neck, and the feet of her beloved,

She saw him at the door of his flowery mansion; then her damsel again addressed her with ardent exultation:

“Enter, sweet RADHA, the bower of HERI; seek delight, O thou whose bosom laughs with the foretaste of happiness.

Enter, sweet RADHA, the bower graced with a bed of *Asoca* leaves; seek delight, O thou whose garland leaps with joy on thy breast.

Enter, sweet RADHA, the bower illumined with gay blossoms; seek delight, O thou whose limbs far excel them in softness.

Enter, O RADHA, the bower made cool and fragrant by gales from the woods of *Malaya*; seek delight, O thou whose amorous lays are softer than breezes.

Enter, O RADHA, the bower spread with leaves of twining creepers; seek delight, O thou whose arms have been long inflexible.

Enter, O RADHA, the bower which resounds with the murmur of honey-making bees; seek delight, O thou whose embrace yields more exquisite sweetness.

Enter, O RADHA, the bower attuned by the melodious band of *Cocilas*; seek delight, O thou whose lips, which outshine the grains of the pomegranate, are embellished, when thou speakest, by the brightness of thy teeth.

Long has he borne thee in his mind; and now, in an agony of desire, he pants to taste nectar from thy lip.

Deign to restore thy slave, who will bend before the lotos of thy foot, and press it to his irradiated bosom.

A slave, who acknowledges himself bought by thee for a single glance from thy eye, and a toss of thy disdainful eyebrow.”

She ended; and RADHA with timid joy, darting her eyes on GOVINDA, while she musically sounded the rings of her ankles, and the bells of her zone, entered the mystic bower of her only beloved.

There she beheld her MADHAVA, who delighted in her alone;

Who so long had sighed for her embrace; and whose countenance then gleamed with excessive rapture.

His heart was agitated by her sight, as the waves of the deep are affected by the lunar orb.

His azure breast glittered with pearls of unblemished lustre, like the full bed of the cerulean *Yamuna*, interspersed with curls of white foam.

From his graceful waist flowed a pale yellow robe, which resembled the golden dust of the water-lily scattered over its blue petals.

His passion was inflamed by the glances of her eyes, which played like a pair of water-birds with blue plumage, that sport near a full-blown lotos on a pool in the season of dew.

Bright ear-rings, like two suns, displayed in full expansion the flowers of his cheeks and lips, which glistened with the liquid radiance of smiles.

His looks, interwoven with blossoms, were like a cloud variegated with moonbeams;

And on his forehead shone a circle of odorous oil, extracted from the sandal of *Malaya*, like the moon just appearing on the dusky horizon;

While his whole body seemed in a flame from the blaze of unnumbered gems.

Tears of transport gushed in a stream from the full eyes of RADHA, and their watery glances gleamed on her best beloved.

Even shame, which before had taken its abode in their dark pupils, was itself ashamed, and departed, when the fawn-eyed RADHA gazed on the brightened face of CRISHNA.

While she passed by the soft edge of his couch, and the bevy of his attendant nymphs, pretending to strike the gnats from their cheeks in order to conceal their smiles, warily retired from the bower.

PART 8

GOVINDA, seeing his beloved cheerful and serene, her lips sparkling with smiles, and her eyes speaking desire, thus eagerly addressed her; while she carelessly reclined on the leafy bed strewn with soft blossoms.

Set the lotos of thy foot on this azure bosom; and let this couch be victorious over all who rebel against love.

Give short rapture, sweet RADHA, to NARAYAN, ⁽⁵⁸⁾ thy adorer.

I do thee homage; I press with my blooming palms thy feet, weary with so long a walk.

O that I were the golden ring that plays round thy ankle!

Speak but one gentle word; bid nectar drop from the bright moon of thy mouth.

Since the pain of absence is removed, let me thus remove the thin vest that enviously hides thy charms.

Blest should I be, if those raised globes were fixed on my bosom, and the ardour of my passion allayed.

Oh suffer me to quaff the liquid bliss of those lips;

Restore with their water of life thy slave, who has long been lifeless, whom the fire of separation has consumed.

Long have these ears been afflicted in thy absence by the notes of the *Cocila*.

Relieve them with the sound of thy tinkling waist-bells, which yield music, almost equal to the music of thy voice.

Why are those eyes half closed? Are they ashamed of seeing a youth to whom thy careless resentment gave anguish?

Oh, let affliction cease, and let ecstasy drown the remembrance of sorrow.

PART 9

In the morning she rose disarrayed, and her eyes betrayed a night without slumber; when the yellow-robed god, who gazed on her with transport, thus meditated on her charms in his heavenly mind:

Though her locks be diffused at random; though the lustre of her lips be faded; though her garland and zone be fallen from their enchanting stations;

And though she hide their places with her hands, looking towards me with bashful silence, yet even thus disarrayed, she fills me with ecstatic delight.

But RADHA, preparing to array herself, before the company of nymphs could see her confusion, spake thus with exultation to her obsequious lover:

Place, O son of YADU, with fingers cooler than sandal-wood, place a circlet of musk on this breast, which resembles a vase of consecrated water, crowned with fresh leaves, and fixed near a vernal bower, to propitiate the god of love.

Place, my darling, the glossy powder, which would make the blackest bee envious, on this eye, whose glances are keener than arrows darted by the husband of RETI.

Fix, O accomplished youth, the two gems, which form part of love's chain, in those ears, whence the antelopes of thine eyes may run downwards, and sport at pleasure.

Place now a fresh circle of musk, black as the lunar spots, on the moon of my forehead; and mix gay flowers on my tresses with a peacock's feathers, in graceful order, that they may wave like the banners of CAMA.

Now replace, O tender-hearted, the loose ornaments of my vesture; and refix the golden bells of my girdle on their destined station, which resembles those hills where the god with five shafts, who destroyed SAMBARA, ⁽⁵⁹⁾ keeps his elephant ready for battle.

While she spake the heart of YADAVA triumphed; and obeying her sportful behests, he placed musky spots on her bosom and forehead, dyed her temples with radiant hues, embellished her eyes with additional blackness, decked her braided hair and her neck with fresh garlands, and tied on her wrists the loosened bracelets, on her ankles the beamy rings, and round her waist the zone of bells, that sounded with ravishing melody.

Whatever is delightful in the modes of music, whatever is divine in meditations on VISHNU, ⁽⁶⁰⁾ whatever is exquisite in the sweet art of love, whatever is graceful in the fine strains of poetry, all that let the happy and wise learn from the songs of JAYADEVA, ⁽⁶¹⁾ whose soul is united with the foot of NARAYAN.

May that HERI be your support, who expanded himself into an infinity of bright forms, when, eager to gaze with myriads of eyes, on the daughter of the ocean, he displayed his great character of the all-pervading deity, by the multiplied reflections of his divine person in the numberless gems on the many heads of the king of serpents, whom he chose for his couch;

That HERI, who removing his lucid veil from the bosom of PEDMA, and fixing his eyes on the delicious buds that grew on it, diverted her attention by declaring that, when she had chosen him as her bridegroom near the sea of milk, the disappointed husband of PERVATI ⁽⁶²⁾ drank in despair the venom, which dyed his neck azure!

I HAVE now placed before my readers this extraordinary poem, which I believe will be considered by every adequate judge to be equal, if not superior, to every thing of the kind that has been produced, either by the ancients or moderns. The poem is confessedly *mystical*, relating to the pure and affectionate intercourse between the Deity and human souls; and is capable of a very extended comment, to illustrate its phraseology, and explain its almost numberless allusions to the mythological system of the Hindoos.

But the chief design of its introduction here is to illustrate the phraseology of the SONG OF SONGS. The most superficial reader cannot but be struck with the similarity of the language of the metaphors and imagery. There are few turns of thought in the *Song of Songs* that may not find a parallel in the *Gitagovinda*; and even the strongly impassioned language of *Solomon* may be everywhere supported by that of *Jayadeva*, and *vice versa*. Could it be

proved that the love between Christ and the Church were really the subject of the *Canticles*, the *Gitagovinda* might be applied with the utmost success to illustrate and explain all its *imagery*, and all its allusions: but we have no key to unlock its reference; no *data* to which we can confidently refer; and though it be generally allowed to be a *mystic song*, yet all interpreters follow their own creed in its explanation; and it is only on the general subject that any two of them agree. As I am not satisfied that the common method used in its interpretation is either correct or genuine, I have simply avoided the rocks on which others have been wrecked, but have constructed no chart according to which a more prosperous voyage might be projected.

The late learned and pious Mr. *Romaine* seems to have thought that a competent knowledge of the original language might lead to its proper illustration; and is indignant at those who have attempted its explanation without this necessary qualification. Of his knowledge of the sacred language no man doubts. I, also, have brought some acquaintance with the original to bear on the subject; but, though perhaps as well acquainted with the meaning of the words as Mr. *Romaine* himself, I have not been able to discover his system in the poem; and I dare not by *conjecture* put a meaning on any thing that professes to be a revelation from God. I respect many of its interpreters for their piety and learning, but I cannot follow their steps; they have not proved to me that Solomon's Song refers to the love of Christ and his Church. Let this be my apology with the candid reader for not entering into a more extended comment on this extraordinary book.

ADAM CLARKE.

London, May 1, 1823.

To ascertain some of the *latter* PARTS of this poem, I have been obliged to trust to my own judgment; as Sir William Jones, from whom I have borrowed these, had not marked any division; and I have had the *original* of the four first PARTS only.

As to the *old version* of the *Canticles* which I have introduced, the reader will be pleased to observe, it is that which was used by our forefathers before and after the reformation: one word of which I would not presume to alter or change. It is sacred both by age and use.

NOTES ON THE GITAGOVINDA

- (1) **TAMALA TREE.**—A dark-leaved tree, common in Mat'hura and other parts, but not found in Bengal.—The laurel.
- (2) *Nanda.*—The foster father of Crishna.
- (3) *Radha.*—One of the principal and favourite mistresses of Crishna.
- (4) *Madhava.*—One of the names of Crishna, implying the possession of Ma or Lachmi, his heavenly consort.
- (5) *Yamuna.*—Vulgarly called Jumna, the river which flows by Dehlee, Mat'hura, and Ayra.
- (6) *Heri.*—A name of Crishna; importing the remover of sin and suffering.
- (7) *Camala.*—A name of Lachmi, derived from the lotos.
- (8) *Caliya.*—A huge snake, who from the Jumna infested the neighbourhood of Gocul till destroyed by Crishna.
- (9) *Yadu.*—The name of a tribe, derived from Yadu, a celebrated Raja, famed to have been descended from the moon.
- (10) *Garura.*—Not the vulture known by this name in Bengal; but a fabled bird, answering in some respects to the eagle of Jupiter, and described to be the bearer of Vishnu, the heavenly Crishna.
- (11) *Janaca.*—A Raja of Tirhoot, whose daughter Suta was offered in marriage to whoever could draw a bow of immense size; and won by Crishna, in his incarnation of Ramehundra.
- (12) *Dushana.*—A demon giant, slain by Crishna in the form of Rama.
- (13) *Mandar.*—A mountain of immense size, with which Crishna is said to have churned the ocean in his second incarnation.
- (14) *Pedma.*—A name of Lachmi, of the same meaning with Camala.
- (15) *Chacora.*—A poetical bird, described like the partridge, but imagined to be enamoured of the moon, and to feed on her beams.
- (16) *Vasanti.*—A vernal creeper, bearing a yellow and white flower.

(17) *Maylaya*.—A mountain in the Dekkan, on which sandal trees grow in abundance.

(18) *Cocila*.—An admired singing bird with green plumage, with red beak and feet, common in Mat'hura, and said to sing only in the spring season. The same name is given to a blackbird in Bengal, called the Rocil, which only sings in the night.

(19) *Bacul*.—A beautiful tree, commonly called orbicular, well known in Bengal, by the names of Moulserree and Bouseree.

(20) *Cinsuca*.—A broad-leaved tree, called also the Teisoo, bearing red flowers, shaped like nails.

(21) *Cama*.—The Hindoo god of love.

(22) *Cesara*.—A beautiful flower, with yellow and white petals, better known by the name of Nageisur.

(23) *Cetaci*.—The female Ceyora, a thorny shrub, whose flowers yield a fine perfume.

(24) *Patali*.—A large hollow flower, of which one species is red, the other white.

(25) *Smara*.—A name of the god of love, signifying *ideal*.

(26) *Caruna*.—A delicate creeper, with small red flowers, called in Persian Ishk-peiched, or love-tangler.

(27) *Madhavi*.—A creeper bearing small white flowers.

(28) *Malica*.—A species of jasmine.

(29) *Amra*.—The mango tree; with its flowers the god *Cama* tips his arrows.

(30) *Atimucta*.—A fragrant creeper, which runs to a great extent, called also Midmalut. It bears a flower of yellowish white, sometimes called also Madhavi.

(31) *Vrindavan*.—An extensive forest of Vraja.

(32) *Mallica*.—A species of jasmine, white and odoriferous.

(33) *Rasala*.—An epithet of the mango, implying replete with sweet juice.

- (34) *Mura*.—A demon and giant slain by Crishna.
- (35) *Vanjula*.—A large tree, called also Varvon, producing white flowers.
- (36) *Vraja*.—A country about 170 miles in circumference, between Dehlee and Agra, including the city of Mat'hura, and intersected by the Jumna.
- (37) *Bandhujiva*.—A red flower, named likewise Doperheca.
- (38) *Macara*.—A horned fish, supposed to be the hammer shark.
- (39) *Cadumba*.—A flower tree, vulgarly called Cuddum, very common in Bengal, and much esteemed by the Hindoos.
- (40) *Cesi*.—A monster slain by *Vishnu*.
- (41) *Asoca*.—A tall tree, somewhat resembling the beech, consecrated to Mahadeva.
- (42) *Cansa*.—The maternal uncle of Crishna, destroyed by him for his iniquities.
- (43) *Mahesa*.—Literally, mighty lord, an epithet of the god Shiva.
- (44) *Mahadeva*.—The great deity; also an attribute of Shiva.
- (45) *Ananga*.—A title of the god of love, implying incorporeal.
- (46) *Bimba*.—A common plant, called also Cundcoree, producing red berries which are eaten by the natives.
- (47) *Candarpa*.—A name of *Cama*, the god of love, who having wounded *Siva* with one of his flowery arrows was by him in revenge reduced to ashes.
- (48) *Madhu*.—A giant destroyed by *Crishna*.
- (49) *Murari*.—A name of *Crishna*.
- (50) *Govinda*.—A name of *Crishna*.
- (51) *Devaci*.—The mother of *Crishna*.
- (52) *Reti*.—The wife of *Cama*, god of love.
- (53) *Yama*.—The genius of Death.

- (54) *Cesava*.—A name given to *Crishna*, on account of the fineness of his hair.
- (55) *Madhuca*.—*Bossia*.
- (56) *Tila*.—A grain called Sesamum.
- (57) *Cunda*.—The jasmine.
- (58) *Narayan*.—A name of *Crishna*.
- (59) *Sambara*.—A tyrant destroyed by Cama.
- (60) *Vishnu*.—A name of *Crishna*.
- (61) *Jayadeva*.—A celebrated *Hindoo* poet, the author of the preceding poem.
- (62) *Pervati*.—The consort of *Siva*.

THE TARGUM, ^{A} OR CHALDEE PARAPHRASE ON THE SONG OF SONGS

CHAPTER 1

Verse 1. The song of songs, &c.] The songs and hymns which Solomon the prophet, king of Israel, delivered by the ^{b} spirit of prophecy, before Jehovah, the Lord of the whole world. Ten songs are sung in this world; but this is the most excellent of them all. The *first* song Adam sang, at the time when his sins were forgiven him; and when the Sabbath day came, he put a covering upon his lips, and sang ^{c} a psalm or song for the Sabbath day. The *second* song sang Moses with the children of Israel, at the time when the Lord of the world divided the Red Sea for them; *then* they all of them opened their mouths, and sang as one song, as it is writers, ^{d} “Then sang Moses and the children of Israel.” The *third* song the children of Israel sang at the time that the well of water was given to them, as it is written, ^{e} “Then sang Israel.” The *fourth* song Moses the prophet sang, when his time was come to ^{f} depart out of the world, and in which he reproved the people of the house of Israel, as it is written, ^{g} “Give ear, O heavens, and I will speak.” The *fifth* song Joshua the son of Nun sang, when he fought in *Gibeon*, and the sun and moon stood still for him ^{h} *thirty* and *six* hours: when they ceased from singing, he himself opened his mouth, and sang this song, as it is written, ^{i} “Then sang Joshua before the Lord.” The *sixth* song Barak and Deborah sang, in the day that the Lord delivered Sisera and his army into the hands of the children of Israel, as it is written, ^{k} “Then sang Deborah and Barak, the son of Abinoam.” The *seventh* song Hannah sang, at the time when a son was given her by the Lord, as it is written, ^{l} “And Hannah prayed by the spirit of prophecy, and said.” The *eighth* song David the king of Israel sang, on the account of all the wonders which the Lord did for him. He opened his mouth, and sang this song, as it is written, ^{m} “And David sang by the spirit of prophecy before the Lord.” The *ninth* song Solomon the king of Israel sang by the Holy Spirit before Jehovah, the Lord of the whole world. And the *tenth* song the children of the captivity shall sing at the time when they shall come out of captivity; as it is written and explained by Isaiah the prophet, ^{n} This song shall be unto you for joy in the night, that the feast of the passover is kept holy, and gladness of heart; as *when* the people go to appear before the Lord, three times in the year, with *all* kinds of music, and

sound of the pipe, when they go up to the mountain of the Lord, to worship before the Lord, the mighty one of Israel.

Verse 2. Let him kiss me, &c.] Solomon the prophet said, “Blessed be the name of the Lord,” who hath given us the law by the hands of Moses, ^{o} the great scribe, written upon two tables of stone, and the six parts of the ^{p} *Mishna* and *Talmud* ^{q} to study *in*; and he was speaking to us face to face, as a man kisseth his friend, because of the greatness of the love with which he loved us more than ^{r} the *seventy* nations.

Verse 3. Because of the savour, &c.] At the report of thy wonders and of thy power, which thou wroughtest for thy people the house of Israel. All the nations trembled who heard of the fame of thy greatness, and of thy favours; and thy holy name was heard in all the earth, which is more excellent than the anointing oil that was poured upon the heads of the kings and priests; and, therefore, the righteous love to walk in thy good way, that they may possess ^{s} this world, and the world to come.

Verse 4. Draw me, &c.] When the people of the house of Israel came out of Egypt, the *shechinah* of the Lord of the world went before them ^{t} in a pillar of cloud by day, and in a pillar of fire by night. The righteous of that generation said, Lord of all the world, draw us after thee, and we will run in thy good way; and bring us to the foot of Mount Sinai, and give us the law out of thy treasure house, the firmament: and we will rejoice and be glad, in the ^{u} *twenty-two* letters with which it is written: and we will remember them and love thy deity; and will withdraw ourselves from the idols of the nations: and all the righteous which do what is right before thee shall fear thee, and love thy commandments.

Verse 5. I am black, &c.] When the house of Israel made the calf, their faces became black, like the sons of Cush, ^{v} which dwell in the tents of Kedar: but when they returned by repentance, and were forgiven, the brightness of the glory of their faces was increased, like the angels’, because they made curtains for the tabernacle; therefore the *shechinah* of the Lord dwelt among them: and Moses, their master, went up into the ^{w} firmament, and made peace between them and their King.

Verse 6. Look not upon me, &c.] The congregation of Israel said before the nations, Do not despise me, because I am blacker than you, for I have done according to your works, and have ^{x} worshipped the sun and moon; for false prophets have been the cause that the fierce anger of the Lord

hath come down upon me; and they taught me to worship your idols, and to walk in your laws: but the Lord of the world, who is my God, I have not served, nor walked in his commandments, nor have I kept his statutes and his law.

Verse 7. Tell me, O thou, &c.] When the time of Moses the prophet was come, to ^(y) depart out of the world, he said before the Lord, It is revealed unto me that this people will sin, and go into captivity; now show me how they shall be governed and dwell among the nations, whose decrees are grievous as the heat, and as the searchings of the sun at noon, in the ^(z) summer solstice; and wherefore it is that they shall wander among the flocks of the sons of Esau and Ishmael, who join to thee their idols, for companions.

Verse 8. If thou know not, &c.] The holy blessed God said to Moses the prophet, It is their desire to smite the captivity of the congregation of Israel, which is like to a fair damsel: but my soul loveth her, *therefore* let her walk in the ways of the righteous, and let her order her prayer according to the direction of her governors, and let her lead her posterity, and teach her children, which are like to the kids of the goats, to go to the synagogue, and the school; and by that righteousness they shall be governed in the captivity, until the time that I send the King Messiah, and he shall lead them quietly to their habitations; *yea*, he *shall bring them* to the house of the sanctuary, which David and Solomon, the shepherds of Israel, built for them.

Verse 9. To a company of horses, &c.] When Israel went out of Egypt, Pharaoh and his host pursued after them with chariots and horsemen, and their way was shut up on the four sides of them; on the right hand and on the left were wildernesses full of fiery serpents, and behind them was wicked Pharaoh and his army, and before them was the Red Sea. What did the holy blessed God do? He was manifested in the power of his might upon the Red Sea, and dried the sea up; but the mud he did not dry up. The wicked and the mixed multitude, and the strangers which were among them, said, The waters of the sea he is able to dry up; but the mud he is not able to dry up. In that very hour the fierce anger of the Lord *came* upon them; and he sought to drown them in the waters of the sea, as Pharaoh and his army, his chariots, and his horsemen, and his horses, were drowned; had it not been for Moses, the prophet, who spread his hands in prayer before the Lord, and turned away the anger of the Lord from them.

Then he and the righteous of that generation opened their mouths, and sang a song, and passed through the Red Sea on dry land, because of the righteousness of Abraham, Isaac, and Jacob, the beloved of the Lord.

Verse 10. Thy cheeks are comely, &c.] When they went out into the wilderness, the Lord said to Moses, How fair is this people; that the words of the law should be given unto them; and they shall be as bridles in their jaws, that they may not depart out of the good way, as a horse turneth not aside that has a bridle in his jaw; and how fair is their neck to bear ^{a1} the yoke of my commandments; and it shall be upon them as a yoke upon the neck of a bullock, which plougheth in the field, and feeds both itself and its master!

Verse 11. We will make thee borders of gold, &c.] Then was it said to Moses, Go up into the firmament, and I will give thee the two tables of stone, hewed out of the ^{b1} sapphire of the throne of my glory, shining as the best gold, disposed in rows, written with my finger, in which are engraven the ^{c1} ten words, purer than silver that is purified seven times seven, which is the number of the things explained in them, ^{d1} forty-nine ways; and they shall be given by thine hand unto the people of the house of Israel.

Verse 12. While the king sitteth, &c.] Whilst Moses their master was in the firmament, to receive the two tables of stone, and the law, and the commandments, the wicked of that generation, and the mixed multitude that was among them, rose up and made a golden calf, and caused their works to stink; and there went out an evil report of them in the world, for before this time a fragrant odour of them was diffused in the world: but afterwards they stank like ^{e1} nard, whose smell is very bad; and the plague of leprosy came down upon their flesh.

Verse 13. A bundle of myrrh, &c.] At that time the Lord said unto Moses, Go down, for the people have corrupted themselves; desist from *speaking* to me, and I will destroy them. Then Moses returned and asked mercy of the Lord; and the Lord remembered for them the ^{f1} binding of Isaac, whom his father bound on ^{g1} Mount Moriah, upon the altar; and the Lord turned from his fierce anger, and caused his shechinah to dwell among them as before.

Verse 14. A cluster of camphire, &c.] Lo, then went Moses down with the two tables of stone in his hands; and because of the sins of Israel his

hands grew heavy, and they fell and were broken. Then went Moses, and ground ^(h1) the calf to powder, and scattered the dust of it upon the river, and made the children of Israel drink *it*, and slew all that deserved to die, and went up a second time into the firmament, and prayed before the Lord, and made atonement for the children of Israel; then was he commanded to make a tabernacle and an ark. Immediately Moses hastened, and made the tabernacle, and all its furniture, and the ark; and he put in the ark the two other tables, and appointed the sons of Aaron the priests to offer the offerings upon the altar and to pour the wine upon the offerings: but from whence had they wine to pour? For in the wilderness they had no proper place for sowing, neither had they fig trees, nor vines, nor pomegranates; but they went to the vineyards of En-gedi, and took clusters of grapes from thence, and pressed wine out of them, and poured it upon the altar, the fourth part of a hin to one lamb.

Verse 15. Behold, thou art fair, &c.] When the children of Israel performed the will of their King, he ⁽ⁱ¹⁾ himself praised them, in the ^(k1) family of the holy angels, and said, How fair are thy works, my daughter, my beloved, O congregation of Israel, in the time that thou doest my will, and studiest in the words of my law; and how well ordered are thy works and thy affairs, as young doves that are fit to be offered up upon the altar!

Verse 16. Behold, thou art fair, &c.] The congregation of Israel answered before the Lord of the world, and thus she said, How fair is the shechinah of thy holiness, when thou dwellest among us, and receivest our prayers with acceptance, and when thou dwellest in our beloved bed, and our children are multiplied in the world, and we increase and multiply like a tree that is planted by a fountain of water, whose leaf is fair, and whose fruit is plenteous!

Verse 17. The beams of our house, &c.] Solomon the prophet said, How beautiful is the house of the sanctuary of the Lord, which is built by my hands of wood of ⁽ⁱ¹⁾ Gulmish: but far more beautiful will be the house of the sanctuary, which shall be built ^(m1) in the days of the King Messiah, whose beams will be of the cedars of the garden of Eden, and whose rafters will be of brutine, fir, and box.

ENDNOTES — CHAPTER 1.

{a} The word **μwgr t** signifies an exposition, or interpretation, or a translation of one language into another; and here of the Hebrew text into

the Chaldee language, with an explanation. The first use of these translations was after the return of the Jews from Babylon, where they had almost lost the Hebrew language; and, therefore, were necessary for the understanding the law and the prophets. The translation of the five books of Moses was done by Onkelos, and that of the prophets by Jonathan Ben Uzziel, the former of whom lived a little after Christ, and the latter a little before him: but the translation of the Hagiographa, among which is this book of Canticles, is generally thought to be done by R. Joseph Caecus. The paraphrase on this book could not have been written till after the finishing of the Talmud, seeing express mention is made of it there.

{b} Which is the Holy Spirit, as it is afterwards explained. What the Targum says of this book is the mind of Jewish writers in general. *Vide* Mishna, Tract. Yadaim, c; 3, s. 5. Shirhashirim Rabba, in ver. 1. Midrash Koheleth, in ver. 1. Zohar, in Exodus fol. 59, 3. Jarchi and Aben Ezra, in Praefat. in Cant. Kimchi in 1 Reg. 11, 41.

{c} ^{<192016>}**Psalm 92:1-15**, which Psalm many Jewish writers think was made by the first man Adam; so Targum in *Psa.* 92. Zohar in *Genesis* fol. 43, 2. *Vajikra* Rabba, Parash. 10. But in *Shemoth* Rabba, Parash. 23, it is said that Adam never composed any song: and that the song which Moses and the children of Israel sang at the Red Sea, was the first that ever was sung in the world; and, indeed, it is the first that is mentioned in Scripture.

{d} ^{<021501>}**Exodus 15:1**.

{e} ^{<04217>}**Numbers 21:17**.

{f} A phrase expressive of death. See ^{<30123>}**Philippians 1:23**.

{g} ^{<65301>}**Deuteronomy 32:1**.

{h} In ^{<61013>}**Joshua 10:13**, it is said, that “the sun stood still in the midst of heaven, and hasted not to go down *μymt μwyk* “about a whole day “ or a *complete day*, which, if we understand of an artificial day, was but twelve hours; and if of a natural day, twenty-four hours. Kimchi, on ^{<61013>}**Joshua 10:13**, says that this miracle was wrought in the summer solstice, and on the longest day in the year, which in the land of Canaan consists but of fourteen hours; whereas the Targum here says, the sun stood still thirty-six hours, which makes three artificial days, or one natural day and a half. *Vide* *Ecclus.* 46:5.

{i} So the Targum on ^{<05012>}Joshua 10:12.

{k} ^{<07001>}**Judges 5:1.**

{l} So the Targum on ^{<09001>}1 Samuel 2:1.

{m} So the Targum on ^{<10201>}2 Samuel 22:1.

{n} Much to the same purpose is the Targum on ^{<23119>}Isaiah 30:29.

{o} So Ezra is called a “scribe of the law of the God of heaven” ^{<50711>}**Ezra 7:11, 12.**

{p} The Mishna, which consists of six parts, is a collection of the traditions of the Jews, or their oral law, compiled by R. Judah, about the year of Christ 150.

{q} Or the Gemara, as it is read in Targum Triplex, printed with the Pentateuch. Of this Gemara, or Talmud, there are two sorts: the one is called the Jerusalem Talmud, which R. Jochanan collected together, about the year of Christ 230; the other is called the Babylonian Talmud, which was begun by R. Ase, in the year 367, who was succeeded in it by Maremar, in the year 427, and at last was finished by Avina, in the year 500. The former was written for the use of the Jerusalem Jews; the latter, for those in Babylon and other parts, and is most esteemed. It contains the disputations and decisions of the Jewish doctors upon the Mishna. *Vide* Buxtorf, Biblioth. Rab. p. 425.

{r} It is a generally received opinion among the Jews that seventy angels descended and confounded the language at Babel, from which time the earth was divided into seventy different nations, speaking seventy different languages. *Vide* Targum Jon. in ^{<01107>}Genesis 11:7, 9.

{s} A like phrase see in ^{<00121>}**Ephesians 1:21;** ^{<01232>}**Matthew 12:32.**

{t} *Vide* ^{<02131>}**Exodus 13:21, 22.**

{u} The number of Hebrew letters in the alphabet. R. Isaac, in Shirhashirim Rabba in loc., gives the same sense of the words, which he collects from the word **Ĕ** *bach in thee*, **b** *beth* standing numerically for two, and **Ĕ** *cap*, for twenty.

{v} The Ethiopians. Shirhashirim Rabba in loc. explains the words by ^{<00907>}**Amos 9:7:** “Are ye not as the children of the Ethiopians unto me,” &c.

{w} It is a received opinion among the Jews that Moses went up into the firmament of heaven; though the Scriptures only signify that he went up into Mount Sinai, and was in the midst of she cloud with God there. So the Targum on ver. 11, 12, 14; and on Psa. 68:18.

{x} So it is explained in Shirhashirim Rabba in loc. See ^{<6170>}**Deuteronomy 17:3**; ^{<18312>}**Job 31:26, 27**; ^{<12316>}**2 Kings 23:5, 11**; ^{<30816>}**Ezekiel 8:16**.

{y} See note on ver. 1.

{z} The Jews, as here and elsewhere, call it **zwmt tpwqt tekuphath Tammuz**, “the revolution of Tammuz.” The sun is so called ^{<30814>}**Ezekiel 8:14**, which was worshipped under this name; it answers in part to our June, when the sun enters into the tropic of Cancer, and is what is meant by this revolution, Maimon. Hilch. Kiddush Hachodesh, c. 9, s. 2. *Vide* Targum, Jon. in ^{<10032>}Genesis 8:22.

{a1} It is very common in Jewish writings to compare the law to a yoke; so Targum, in Lam. 3:27. Mishna, Tract. Berac. c. 2, s. 2. Pirk. Aboth. c. 3, s. 5. Midrash Echa Rabbati, fol. 56, 3. Bereshith Rabba, Parash. 98. Bemidbar Rabba, Parash. 13. See ^{<40123>}**Matthew 11:29**, and ^{<441510>}**Acts 15:10**.

{b1} So Targ. Jon. in ^{<12318>}Exodus 31:18. Zohar in Exodus fol. 35, 1. Jarchi in ^{<12340>}Exodus 34:1. See ^{<12240>}**Exodus 24:10**, and ^{<30126>}**Ezekiel 1:26**.

{c1} The decalogue or ten commandments.

{d1} In ^{<191216>}**Psalms 12:6**, the place here referred to, the “words of the Lord” are said to be “as silver purified seven times;” where by **pyt [bv shibathayim]** some of the Jewish rabbins, agreeably to the Targum here, understand *seven times seven*, which makes forty-nine; and so many ways they say the law is capable of being interpreted, and that he is a wise man who is acquainted with them. Midrash Agada in Jarchi, in Psa. 12:6. Midrash Kohelet, in c. 8, 5:1. Vajikra Rabba, Parash. 26, and Yade Mose, in ib. Bemidbar Rabba, Parash. 19.

{e1} In Buxtorf’s Bible it is read **adygk kegida**, “like wormwood,” which, indeed, well agrees with what is said of it; though Matthiolus says of *nard*, that when it has lost its sweet smell it stinks exceedingly. His words are these:

Plerumque accidit dum per Indicum et Arabicum mare in Alexandriam defertur, et unde Venetias, ut ascito sibi maris humore (id namque facile sit quod nardus sit siccissima) vel situm contrahat, vel supputrescat: unde postea amissa suaveolentia, graviter oleat.-Matthiolus in Dioscor. 50:1, c. 6.

{f1} The Jews suppose the binding of Isaac to be very meritorious, and that by virtue of it their sins are expiated and many blessings procured for them; and therefore in the beginning of the year they pray to God, that *in mercy to Israel* he would remember the binding of Isaac. Seder Tephillot, fol. 282, 1, 2. Edit. Basil. 1578. See Targum and Jarchi on Mic. 7:20. Shirhashirim Rabba in c. 1, 14. Jarchi in ^{<02213>}Exodus 32:13. Shemoth Rabba, Parash. 44.

{g1} The Jews say, that in this same place Adam, Cain, Abel, and Noah built altars, and sacrificed. Maimon. Hilch. Beth. Habbechira, c. 2, s. 2. Targum Jon. in ^{<01031>}Genesis 8:20, and 22:9. Here Solomon afterwards built the temple, ^{<14301>}**2 Chronicles 3:1**.

{h1} ^{<02320>}**Exodus 32:20**.

{i1} Ch. **hyrmyb** *bemeymreyh*, “by his word.”

{k1} The Latin word *familia* is here used by the paraphrase; compare with this ^{<00815>}**Ephesians 3:15**. ^{<21218>}**Luke 12:8**.

{l1} A kind of cedar, see Eliae Levitae Methurgeman in voce. Targum Jon. in Num. 19:6, and Ketoreth Hassammim, in ib.

{m1} The Jews expect a third temple to be built in the days of the Messiah. See R. Abendan. not. in Miclol Yophi, and Abarbinel in Hagg. 2:9. R. Isaac Chizuk Emun. par. 1, c. 34. Bemidbar Rabba, Parash. 14.

CHAPTER 2

Verse 1. I am the rose of Sharon &c.] The congregation of Israel said, When the Lord of the world causes his ^(a) shechinah to dwell in the midst of me, I am like the green daffodil of the garden of Eden, and my works are fair as the rose which is in the plain of the garden of Eden.

Verse 2. As the lily among thorns, &c.] But when I turn aside out of the way that is right before me, and he removes the shechinah of his holiness from me, I am like to a rose which flourishes among thorns, by which its leaves are pricked through and torn: even so am I pricked through and torn with wicked edicts, in the captivity among the ^(b) kings of the nations.

Verse 3. As the apple tree among the trees, &c.] As the pomecitron tree is beautiful, and to be praised among the unfruitful trees, and all the world knows it; so the Lord of the world was praised among the angels, when he was revealed on Mount Sinai, and gave the law unto his people; in that very hour I desired to sit under the shadow of his shechinah, and the words of his law were ^(c) fixed upon the roof of my mouth, and the reward of his commands is reserved for me in the world to come.

Verse 4. He brought me, &c.] The congregation of Israel said, The Lord brought me to the school which is in ^(d) Sinai, to learn the law from the mouth of Moses the great scribe; and the banner of his commandments I took upon me in love, and said, All that the Lord commandeth I will do, and will obey.

Verse 5. Stay me with flagons, &c.] But when I heard his voice, which spake out of the midst of the flame of fire, I trembled, and went backwards because of fear. Then I drew near to Moses and Aaron, and said unto them, Receive ye the voice of the words of the Lord, out of the midst of the fire, and bring me to the school, and sustain me with the words of the law on which the world is founded, and put veils upon my neck; *for* the interpretation of the holy words, which are sweet to my palate, are as the apples of the garden of Eden, and I will study in them: perhaps I may be healed by them, for I am sick of love.

Verse 6. His left hand is under my head, &c.] When the people of the house of Israel were travelling in the wilderness, they had ^(e) four clouds of glory at the four winds of the world round about them, that the ^(f) evil eye might not rule over them. There was one above them, that the heat and

sun, as also the rain and hail, might not have power over them; and one below them, which carried them as a nurse carrieth her sucking child in her bosom; and another ran before them, at the distance of three days journey, ^(g) to level the mountains, and to elevate the plains; and it slew all the fiery serpents and scorpions which were in the wilderness; and it spied out a convenient place for them to lodge in, that they might study in the doctrine of the law, which was given them by the right hand of the Lord.

Verse 7. I charge you, O ye daughters, &c.] After that it was commanded Moses, by the spirit of prophecy from the Lord, to send spies to spy the land, and when they returned from spying it, they brought an evil report upon the land of Israel, wherefore they tarried forty years in the wilderness. Moses opened his mouth, and thus he said, I adjure you, O congregation of Israel, by the Lord of hosts, and by the fortresses of the land of Israel, that ye presume not to go up to the land of Canaan until it is the will of the Lord; lest the whole generation of warlike men perish from the camp, even as your brethren, the children of Ephraim, ^(h) who went out thirty years from Egypt, before the time came, and they fell into the hand of the Philistines, which dwell in Gath, and they slew them: but tarry ye unto the end of forty years, and your children shall go up and inherit it.

Verse 8. The voice of my beloved, &c.] Solomon the king said, When the people of the house of Israel dwelt in Egypt, their cry went up to the highest heavens. Lo! then was the glory of the Lord revealed to Moses on Mount Horeb; and he sent him into Egypt to deliver them, and to bring them out of the oppression of the tyranny of Egypt; and he leaped over the appointed season through the righteousness of their fathers, who are like to mountains; and he skipped over the time of a hundred and ninety years' ⁽ⁱ⁾ servitude, through the righteousness of their mothers, who are like to hills.

Verse 9. My beloved is like a roe, &c.] The congregation of Israel said, When the glory of the Lord was revealed in Egypt, in the night of the passover, and slew all the first-born, he rode upon a swift cloud, and ran like a roe or a young hart, and protected the houses in which we were, and stood behind our wall, and looked out of the windows, and beheld through the lattices, and saw the blood of the sacrifice of the passover, and the blood of circumcision which was fixed upon our gates; and he hastened from the highest heavens, and saw his people, who eat of the sacrifice of the feast which was roasted with fire, with ^(k) Tamca and Ulshin, and

unleavened bread; and he spared us, and did not give power to the destroying angel to destroy us.

Verse 10. My beloved spake, and said unto me, &c.] And in the morning my beloved answered, and said unto me, Arise, O congregation of Israel, my love, who *wast so* of old, and *who art* fair in *good* works; go, get thee out from the bondage of the Egyptians.

Verse 11. For lo, the winter is past, &c.] For behold, the time of bondage, which is like to winter, is ceased; and the years ⁽¹⁾ which I spake of to Abraham between the pieces are at an end; and the tyranny of the Egyptians, which is like to a violent rain, is over and gone; neither shall ye see them any more for ever.

Verse 12. The flowers appear on the earth, &c.] And Moses and Aaron, ^(m) who are like to branches of palm trees, appeared to do wonders in the land of Egypt; and the time of cutting the first-fruits is come, and the voice of the Holy Spirit of redemption, which I spake of to Abraham your father. Now ye hear what I said unto him; yea, the people whom ye shall serve I will judge, and after that ye shall come forth with great substance; and now it is my pleasure to do what I sware to him by my word.

Verse 13. The fig tree putteth forth, &c.] The congregation of Israel, which is like to the first-fruits of figs, opened her mouth, and sang a song at the Red Sea; yea, the babes and sucklings praised the Lord of the world with their tongues. Immediately the Lord of the world said unto them, Arise, O congregation of Israel, my love, and my fair one, and go from hence into the land which I have sworn unto thy fathers.

Verse 14. O my dove, that art to the clefts of the rock, &c.] And when wicked Pharaoh ⁽ⁿ⁾ pursued after the children of Israel, the congregation of Israel was like to a dove that is shut up in the clefts of the rock, when the serpent afflicts within, and the hawk oppresses without; even so the congregation of Israel was shut up on the four sides of the world, for before them was the sea, and behind them enmity ^(o) pursued; and on the two sides of them were the wildernesses, which were full of fiery serpents, which bite and kill the sons of men with their poison. And immediately she opened her mouth in prayer before the Lord, and Bath Kol ^(p) went out from the highest heavens, and thus it said, O thou congregation of Israel, who art like to a clean dove, and which is hid in the closure of the clefts of the rock, and in the secret places of the stairs, show me thy countenance,

and thy works, which are right; cause me to hear thy voice, for thy voice is sweet in prayer in the house of the little sanctuary, and thy countenance is fair in good works.

Verse 15. Take us the foxes, &c.] After that they had passed through the sea, they murmured for water; then came wicked Amalek against them, who hated them on the account of the birthright and blessing which Jacob our father took away from Esau; and he came to make war with Israel, for they had made void the words of the law; and wicked Amalek ^{q} stole from under the wings of the clouds of glory several persons from the tribe of Dan, and slew them, because the idol of Micah was in their hand. In that very hour the house of Israel, which is like to a vineyard, was condemned to be destroyed, except the righteous of that generation, who were like to the best spice.

Verse 16. My beloved is mine, &c.] In that very hour they returned by repentance: then stood Moses the prophet, and prayed before the Lord; and Joshua his minister girded himself, and went out from under the ^{r} wings of the clouds of the glory of the Lord, and with him mighty men that were righteous, who in their works are like to the rose; and they made war with Amalek, and they broke Amalek and his people with the anathema of the Lord, and with slaughter, and with breach, and with the edge of the sword.

Verse 17. Until the day break, &c.] But in a very few days the children of Israel made the golden calf, and the clouds of glory which covered them removed; and they were left open, and were spoiled of the apparatus of their armour, on which was engraven the Great Name, ^{s} that is explained by seventy names. And the Lord sought to destroy them out of the world; but that he remembered before him the oath which he sware to Abraham, to Isaac, and to Jacob, who were swift in their service, as a roe or a young hart, and the offering which Abraham offered up, even Isaac, his own son, on Mount Moriah, and where, before then, he had offered his offering, and divided them equally.

ENDNOTES — CHAPTER 2.

{a} The word shechinah comes from $\hat{k}v$ *shachan*, which signifies *to dwell*, and Elias Levita, in his *Methurgeman*, says that their wise men called the Holy Spirit so, because it dwelt upon the prophets; though perhaps, he says, there may be another sense of it among the Cabalistic doctors, of which he declares himself ignorant. It seems to intend the glorious majesty and presence of God with his Church and people and is the same with St. John's $\sigma\kappa\eta\nu\eta$ $\tau\omicron\upsilon\varsigma$ $\theta\epsilon\omicron\upsilon$, *tabernacle* or *habitation of God*, which is said to be with men, ~~<6213>~~ **Revelation 21:3**; and may very well be applied to the Messiah, Jesus, who was made flesh, $\kappa\alpha\iota$ $\epsilon\sigma\kappa\eta\nu\omega\sigma\epsilon\nu$, *and dwelt* among us, ~~<6014>~~ **John 1:14**.

{b} In Buxtorf's Bible it is read ykl p *pilkey*, "the provinces of the nations."

{c} In Buxtorf's Bible it is read $\hat{m}ysb$ "were sweet to my palate, or taste."

{d} The same sense is given of those words in *Shirhashirim Rabba* in loc., and in *Bemidbar Rabba*, Parash. 2.

{e} The Jews are divided about the number of those clouds which they say attended the Israelites in their travels. R. Josiah says there were five of them, four at the four winds, and one went before them. R. Hoshea thinks there were seven, four at the four winds, one above, one below, and another that went before them; *Bemidbar Rabba*, Parash. 1.

{f} That is, envy or malice.

{g} The same is ascribed to this cloud in *Bemidbar Rabba*, *ubi supra*, and in *Jarchi* in Cant. 3:6.

{h} The same story is reported in *Targum Jon.* in ~~<02137>~~ Exodus 13:7, where it is said that the number of the slain in this expedition was two hundred thousand mighty men, and that these are the dry bones Ezekiel saw in the valley, which upon his prophesying lived, and became an exceeding great army, ~~<63710>~~ **Ezekiel 37:10**. Something of this story is also hinted at in *Shirhashirim Rabba*, and *Aben Ezra* in loc. Vide ~~<13721>~~ **1 Chronicles 7:21, 22**, and *Kimchi*, in *ibid*.

{i} The Jews unanimously agree, that from the time of Jacob's going down into Egypt to the coming up of the Israelites from thence were just two

hundred and ten years; Targum Jon. in ^{<02124>}Exodus 12:40. Shirhashirim Rabba, in c. 2, ver. 11, 17. Shemoth Rabba, Parash. 18. Jarchi in ^{<0153>}Genesis 15:13, and in ^{<02124>}Exodus 12:40; which some of them collect from the word **wdr** *redu*, “get you down,” used by Jacob, ^{<01312>}**Genesis 42:2**, when he ordered his sons to go down to Egypt, and buy corn, the letters of which word numerically make up 210. Bemidbar Rabba, Parash. 13. Jarchi in ^{<04312>}Genesis 42:2. R. Abendana not. in Miclol Yophi in ^{<02124>}Exodus 12:40; to which two hundred and ten years if we add the one hundred and ninety, which the Targumist here says were skipped over in order to hasten the deliverance of the Israelites from their bondage, there will be just the four hundred years God spake of to Abraham, ^{<01513>}**Genesis 15:13**, and mentioned by Stephen, ^{<44076>}**Acts 7:6**, in which his seed should be a stranger, serve, be afflicted and evil entreated; which four hundred years may be reckoned after this manner: From the birth of Isaac to the birth of Jacob sixty years, ^{<01236>}**Genesis 25:26**; from thence to the coming of Jacob into Egypt one hundred and thirty years, ^{<01470>}**Genesis 47:9**; and from thence to the coming of the children of Israel out of Egypt two hundred and ten years; which completes the number. And if we begin the date from Abraham’s going out from Ur of the Chaldees, and allow five years for his dwelling in Haran, as the Jews do, see Aben Ezra in ^{<02124>}Exodus 12:40; from whose departure from thence to the birth of Isaac were twenty-five years, ^{<01124>}**Genesis 12:4; 21:5**; which thirty years, being added to the above-said four hundred, make up the number given by Moses, ^{<02124>}**Exodus 12:40**, and by the apostle Paul, ^{<81817>}**Galatians 3:17**.

{k} The names of the bitter herbs with which the paschal lamb was eaten, ^{<02128>}**Exodus 12:8**. The same are mentioned in Targum Jon. in ^{<02128>}Exodus 12:8; and in some of their writings three other herbs are mentioned, the names of which are Chazareth, Charcabina, and Meror, by which they intend horehound, endive, wild lettuce, cichory, and such like herbs; for they themselves do not seem very well to understand them. See Misna Tract. Pesach. c. 2, s. 6. Jarchi ib., and Maimon. Tract. Chametz. Umetza, c. 7, s. 13.

{l} So it is explained in Shirhashirim Rabba, and by Jarchi in loc.

{m} So Shirhashirim Rabba, and Jarchi in loc.

{n} After the same manner Shirhashirim Rabba, and Jarchi in loc. Shemoth Rabba, Parash. 21.

{o} That is, the enemy; compare with this ^{<4507>}**Romans 8:7**.

{p} Frequent mention is made of this in the writings of the Jews. It was a voice from heaven which revealed secrets, foretold future events, decided controversies, and directed in difficult matters, it was used in the second temple in the room of prophecy, which the Jews say then ceased, Talmud Sota, fol. 48, col. 2, and Sanhedrin, fol. 2, col. 4. R. Saadiah Gaon in Dan. 9:24. Shirhashirim Rabba in c. 8, 9. It is thought by R. Levi Ben. Gerson, in 2 Samuel 1., s. 27, to be a more excellent and complete kind of divination; and indeed I am inclined to think that most of those voices which go under this name were the mere illusions of Satan, designed to deceive the people, and lessen the credit of those voices which were heard from heaven in the times of Christ. See ^{<4087>}**Matthew 3:17; 17:5:** ^{<8128>}**John 12:28**.

{q} In Targ. Jon. in ^{<1708>}Exodus 17:8, where the same story is mentioned, it is said that those men of the tribe of Dan whom Amalek took and slew, were such whom the cloud did not receive and protect because of their idolatry.

{r} So Targum Jon. and Jarchi in ^{<1709>}Exodus 17:9, and Shemoth Rabba Parash. 26.

{s} This is the name Jehovah, which the Jews think it unlawful to pronounce; and therefore explain it by other names, usually by Adonai or Elohim. Here it is said to be explained by seventy names, sometimes by seventy-two; of which see Galatinus de Arcanis Cath. ver. 1, 2, c. 17, and Schindler, Lex. Pentaglot., p. 1492.

CHAPTER 3

Verse 1. By night on my bed, &c.] And when the people of the house of Israel saw that the clouds of glory were removed from them, and the holy crown ^(a) that was given to them at Sinai was taken from them, and they were left dark as the night; then they sought the holy crown, which was removed from them, but they found it not.

Verse 2. I will rise now, &c.] The children of Israel said one to another, Let us arise, and go and surround the tabernacle of the congregation, which Moses fixed without the camp; and let us seek instruction from the Lord, and the holy shechinah, which is removed from us. And they went about the cities, and in the streets, and in the broad places; but they found it not.

Verse 3. The watchmen that go about the city, &c.] The congregation of Israel said, ^(b) Moses and Aaron, and the Levites which keep the charge of the word of the tabernacle of the congregation, who go round about it, found me, and I inquired of them concerning the shechinah of the glory of the Lord, which was removed from me. Moses, the great scribe of Israel, answered, and thus he said: I will go up to the highest heavens, and I will pray before the Lord; perhaps atonement may be made for your transgressions, so that he may cause his shechinah to dwell among you as before.

Verse 4. It was but a little that I passed, &c.] It was but a very little time, and the Lord turned from the fierceness of his anger, and commanded Moses the prophet to make the tabernacle of the congregation, and the ark, and caused his shechinah to dwell in it; and the people of the house of Israel offered their offerings, and studied in the words of the law in the chamber ^(c) of the school of Moses their master, and in the chamber of Joshua, the son of Nun, his minister.

Verse 5. I charge you, &c.] When the seven nations ^(d) heard that the children of Israel were about to possess their land, they arose as one man, and cut down the trees, and stopped up the fountains of water, and destroyed their cities, and fled. The holy blessed God said to Moses the prophet, I have sworn to their fathers, that I will bring their children to inherit a land flowing with milk and honey; but how shall I bring them to a land that is desolate and empty? Now, therefore, I will cause them to stay forty years in the wilderness, and my law shall be mixed with them, and

after that those wicked nations shall build what they have destroyed. And then said Moses to the children of Israel, I charge you, O congregation of Israel, by the Lord of hosts, and by the fortresses of the land of Israel, that ye presume not to go up to the land of Canaan until the forty years are ended. When it shall be the good pleasure of the Lord to deliver the inhabitants of the land into your hands, then shall ye pass over Jordan, and the land shall be subdued before you.

Verse 6. Who is this that cometh out of the wilderness, &c.] When the Israelites came up out of the wilderness, and passed over Jordan with Joshua the son of Nun, the people of the land said, Who is this choice nation which comes up out of the wilderness, perfumed with the sweet incense, and supported through the righteousness of Abraham, who worshipped and prayed before the Lord on Mount Moriah, and is anointed with the anointing oil, through the righteousness of Isaac, who was bound in that place of the sanctuary which is called the mountain of frankincense; for whom wonders are also wrought through the holiness of Jacob, who wrestled with him until the morning ascended, and prevailed over him, and was delivered, he and the twelve tribes?

Verse 7. Behold his bed, which is Solomon's, &c.] When Solomon, the king of Israel, built the house of the sanctuary of the Lord in Jerusalem, the Lord said by his word, How beautiful is the house of this sanctuary, which is built for me by the hands of King Solomon, the son of David! and how beautiful are the priests, when they spread their hands, and stand upon their desks, and bless the people of the house of Israel by the sixty letters ^(e) which were delivered to Moses their master, and with that blessing which surrounds them like a high and strong wall, and by which all the mighty men of Israel prevail and prosper!

Verse 8. They all hold swords, &c.] And the priests and the Levites, and all the tribes of Israel, all of them take hold of the words of the law, which are like to a ^(f) sword, in which they employ themselves as men that are expert in war; and every one of them has the ^(g) seal of circumcision sealed upon their flesh, even as it was sealed upon the flesh of Abraham; and by it they prevail as a man that has his sword girt upon his thigh, wherefore they are not afraid of noxious spirits ^(h) and apparitions, which walk in the night.

Verse 9. King Solomon made himself a chariot, &c.] King Solomon built for himself ⁽ⁱ⁾ a holy temple of the trees of ^(k) Zangebila, fir trees, and cedars, which came from Lebanon, and covered it with pure gold.

Verse 10. He made the pillars thereof, &c.] And after that he had finished it, he put in the midst of it the ark of the testimony, which is the pillar of the world; and in it the two tables of stone, which Moses placed there in Horeb, which are more precious than silver purified, and more beautiful than the best gold; and he spread and covered over it ⁽¹⁾ the veil of blue and purple, and between the cherubims which are over the mercy-seat the shechinah of the Lord abode, whose name dwelleth in Jerusalem, above all the cities of the land of Israel.

Verse 11. Go forth, O ye daughters of Zion, &c.] When King Solomon came to make the dedication of the house of the sanctuary, a crier went forth in strength; and thus he said, Go forth and see, ye inhabitants of the provinces of the land of Israel, and ye people of Zion, the crown and diadem wherewith the people of the house of Israel crowned King Solomon in the ^(m) day of the dedication of the house of the sanctuary, when he rejoiced with the joy of the feast of tabernacles; for king Solomon kept at that time the feast of tabernacles ⁽ⁿ⁾ fourteen days.

ENDNOTES — CHAPTER 3.

{a} The same is mentioned in the Targums of Jon. and Jerus. in ^{<10325>}Exodus 32:25. By this holy crown seems to be meant the shechinah or presence of God, and so it is explained in Shirhashirim Rabba in chap. 4:12; or else the law, which is very frequently called so, Bemidbar Rabba, Parash. 4. Midrash Kohelet in c. 7, 1. Pirk. Aboth. c. 4, s. 13.

{b} These are also supposed to be intended by the watchmen in Shirhashirim Rabba, and by Jarchi and R. Aben Ezra in loc.

{c} It was a common practice with the Jewish doctors to teach, dispute, and converse about religion in chambers or upper rooms. See Mishna Tract. Shabbath. c. 1, s. 4.

{d} The Hittites, the Girgashites, the Amorites, the Canaanites, the Perizzites, the Hivites, and the Jebusites, ^{<8701>}**Deuteronomy 7:1**.

{e} The same is mentioned in Shirhashirim Rabba in loc., and in Bemidbar Rabba, Parash. 11. There being just this number of letters in the forms of blessings with which the priests were to bless the people of Israel, in ^{<4052>}**Numbers 6:24-26**.

{f} The law is likewise compared to a sword, in Bereshith Rabba, Parash. 21. See ^{<8067>}**Ephesians 6:17**. ^{<8042>}**Hebrews 4:12**.

{g} The apostle Paul calls circumcision **σημειον περιτομης, σφραγιδα της δικαιοσυνης της πιστεως**, “the sign of circumcision, a seal of the righteousness of faith,” ^{<8041>}**Romans 4:11**.

{h} So this “fear in the night” is interpreted by some of the rabbins in Shirhashirim Rabba in loc., and in Bemidbar Rabba, Parash. 11. Though others of them in the said places explain it of the fear of hell, which is like to the night; as they do also in Gemara Rab. Tract. Sanhedrin, c. 1, fol. 7, col. 1.

{i} By this chariot R. Aben Ezra also understands the house of the Lord; and in Shirhashirim Rabba, and by Jarchi in loc., it is interpreted of the tabernacle, as it is by some of the Jews, in Bemidbar Rabba, Parash. 12, though others think the ark is intended; and others in the same place would have the world meant, which way they explain it in Zohar in Genesis fol. 2, 1. The word **^wyrpa** very properly signifies “the marriage bed,” so called

from **hrp** which signifies “to fructify,” or “to be fruitful.” Hence **^wyrpa twnbl** is a very usual phrase with the rabbins to express the celebration of marriage. *Vide* Buxtorf, epist. Hebrews lib. 2, ep. 7.

{k} Elias Levita, in his Methurgeman on this word, says that this is cinnabar. He seems to mean a kind of red wood, which dyers use; but observes, that some say it is the spice we call ginger. So David de Pomis renders it in his *Lex. Hebrews* fol. 54, 4; and indeed it is joined with pepper in Maimon. *Tract. Shebitat Asur*, c. 2, s. 6. *Biath. Hamikdash*, c. 7, s. 13, and *Beracoth*, c. 8, s. 7. It is most likely to be a kind of cedar.

{l} *Vide* Bemidbar Rabba, Parash. 12, Shirhashirim Rabba, and Jarchi in loc.

{m} Most of the Jewish writers refer this to the time of the giving of the law on Mount Sinai, and the setting up of the tabernacle by Moses, so Jarchi and Shirhashirim Rabba in loc. *Shemoth Rabba*, Parash. 52. *Vajikra Rabba*, Parash. 20, *Bemidbar Rabba*, Parash. 2 and 12. *Praefat. Echa Rabbati*. fol. 21, 2.

{n} In ^{<1085>}**1 Kings 8:65**, it is said that “Solomon held a feast seven days and seven days, even fourteen days;” the reason of which distinction is because the first seven days were kept for the dedication of the altar, and the other for the feast of tabernacles; see ^{<1078>}**2 Chronicles 7:8, 9**: whereas our Targumist would have the feast of tabernacles kept the whole fourteen days, contrary to the command in ^{<8234>}**Leviticus 23:34**. *Vide* R. Levi Ben Gerson, and R. David Kimchi in 1 Reg. 8:65.

CHAPTER 4

Verse 1. Behold, thou art fair, &c.] And in that day King Solomon offered up a ^(a) thousand burnt-offerings upon the altar, and his offerings were graciously accepted by the Lord. Bath Kol ^(b) went forth from heaven; and thus it said, How fair art thou, O congregation of Israel, and how fair are the princes of the congregation and the wise men, ^(c) who sit in the sanhedrin, who enlighten ^(d) the world; the people of the house of Israel, and are like to young doves; yea, even the rest of the children of thy congregation; and the people of the earth are righteous, as the sons of Jacob, ^(e) who gathered stones, and made a heap thereof on the mount of Gilead!

Verse 2. Thy teeth are like, &c.] How fair are the priests and Levites, who offer up thine offerings, and eat the holy flesh, and the tithes, and the offering of fruits; and are pure from all oppression and rapine, even as clean as Jacob's flocks of sheep when they were shorn, and came up from the brook ^(f) Jabok, among whom there was no oppression or rapine, and they are all of them like to one another, and always bear twins; neither is any barren, or that miscarrieth among them.

Verse 3. Thy lips are like a thread, &c.] And the lips of the high priest inquire in prayer, on the day of atonement, before the Lord; and his words turn the transgressions of Israel, which are like to a thread of scarlet, and make them white ^(g) as pure wool; and the king, who is their head, is full of the commandments, as a pomegranate; besides the ^(h) Amarcalin and ⁽ⁱ⁾ Archonin, who are next the king, who are righteous; neither is there any iniquity in them.

Verse 4. Thy neck is like the tower, &c.] And the head of the school, who is thy master, is powerful in righteousness, and mighty in good works, as David king of Israel, by the word of whose mouth the world is restored, who in the doctrine of the law employs himself; *in which* the people of the house of Israel placing their confidence, overcome in war, as if they held in their hands all kinds of warlike instruments of mighty men.

Verse 5. Thy two breasts, &c.] Thy two Redeemers which shall redeem thee; ^(k) Messiah the son of David, and Messiah the son of Ephraim, are like to Moses and Aaron, the sons of Jochebed, who may be compared to young roes that are twins; who by their righteousness fed the people of the

house of Israel forty years in the wilderness with manna, and with fatted fowls, and water of ⁽¹⁾ the well of Miriam.

Verse 6. Until the day break, &c.] And all the time that the house of Israel held fast in their hands the religion of their righteous fathers, they drove away those noxious spirits that walk in the night-time, or in the morning, or at noonday; because that the shechinah of the glory of the Lord dwelt in the house of the sanctuary, which was built on Mount Moriah; for all the noxious and destroying spirits fled at the smell of the sweet incense.

Verse 7. Thou art all fair, &c.] And when thy people, the house of Israel do the will of the Lord of the world, he praises them in the highest heavens; and thus he saith, Thou art all fair, O congregation of Israel, and there is no ^(m) spot in thee.

Verse 8. Come with me from Lebanon, &c.] The Lord said by his word, Dwell with me, O congregation of Israel, who art like to a modest ⁽ⁿ⁾ damsel, and go up with me to the house of the sanctuary, where the heads of the people, which dwell by the river of ^(o) Amana, and the inhabitants that reside on the top of Mount ^(p) Talga, and the people which are in Hermon, shall bring gifts unto thee, and they that inhabit the strong fortified cities, which are as powerful as lions, shall pay tribute to thee; *yea*, an offering *shalt be brought* from the cities of the mountains, which are mightier than the leopards.

Verse 9. Thou hast ravished my heart, &c.] Fixed upon the ^(q) table of my heart is thy love, O my sister, the congregation of Israel, who art like to a modest damsel; fixed upon the table of my heart is the love of the least of thy children, who is righteous as one of the great men of the sanhedrin, as one of the kings ^(r) of the house of Judah, on whose neck the crown of the kingdom is put.

Verse 10. How fair is thy love, &c.] How fair is thy love to me, my sister, the congregation of Israel, who art like to a modest damsel! How excellent is thy love to me, more than the ^(s) seventy nations; and the good ^(t) report of thy righteous ones is more excellent than all spices!

Verse 11. Thy lips, O my spouse, &c.] And when the priests pray in the holy court, their lips drop as the honey-comb; and so does thy tongue, O thou modest damsel, when thou deliverest songs and hymns, sweet as milk

and honey; and the smell of the ^{u} priests' garments is as the smell of Lebanon.

Verse 12. A garden enclosed, &c.] Thy women, which are married to modest men, are as a modest damsel, and as the garden of Eden, into which no man hath power to enter except the righteous, whose souls are by angels ^{v} carried into it; and thy virgins are hid and concealed ^{w} in private chambers, and are sealed up because they are as a fountain of living water, which comes forth from under the tree, and is parted to the four heads ^{x} of the rivers: but if it is sealed with the great and holy name, it goes forth and flows, and overflows all the world.

Verse 13. Thy plants are an orchard, &c.] And thy young men are full of thy commands, as pomegranates, and love their wives, and beget children as righteous as themselves; and their smell, therefore, is as the excellent spices of the garden of Eden, even camphires with nards.

Verse 14. Spikenard with saffron, &c.] Nard, and saffron, and calamus, and cinnamon, with all trees of frankincense, pure myrrh, and lign aloes, with all kinds of spices.

Verse 15. A fountain of gardens, &c.] And the waters of Siloah ^{y} go softly, with the rest of the waters which flow from Lebanon, to water the land of Israel, for the sake of those who study in the words of the law, which are like to a well of living water; and on the account of the righteousness ^{z} of pouring of water, which they pour upon the altar in the house of the sanctuary that is built in Jerusalem, which is called ^{a1} Lebanon.

Verse 16. Awake, O north wind, &c.] And at the north side ^{b1} was a table, and upon it ^{c1} twelve loaves of shew-bread, and at the south side ^{d1} was the lamp to give light; and upon the altar the priests offered up the offerings, and caused the sweet incense to ascend from thence. The congregation of Israel said, Let the merciful God come into the house of the sanctuary, and graciously accept the offerings of his people.

ENDNOTES — CHAPTER 4.

{a} In ^{<1083>}**1 Kings 8:63**, the sacrifice of peace-offerings which Solomon offered was two and twenty thousand oxen, and a hundred and twenty thousand sheep: but the number of burnt-offerings is not mentioned.

{b} See note on chap. 2:14.

{c} So the words are explained in Shirhashirim Rabba, in loc.

{d} So Christ calls his disciples the “light of the world,” ^{<1614>}**Matthew 5:14**.

{e} This refers to the account that is given of what passed between Jacob and Laban, in ^{<13146>}**Genesis 31:46, 47**. See Jarchi in loc.

{f} This is the ford Jacob passed over with his wives and children, when he went out to meet his brother Esau, ^{<1322>}**Genesis 32:22**. Mention is made of it in several other places of Scripture: ^{<18237>}**Deuteronomy 2:37; 3:16;** ^{<16121>}**Joshua 12:2**.

{g} The Jews say, that when the scape-goat was sent into the wilderness, a scarlet thread was tied to the temple door, which, as soon as the goat was arrived in the wilderness, turned white; which was not only a token to them of its arrival there, but was also an indication of their sins being forgiven; as it is said, “Though your sins be as scarlet, they shall be as white as snow,” ^{<20118>}**Isaiah 1:18**. See Mishna, Tract. Yoma, c. 6, s. 8, and Ez Chayim, **ibid**. This scarlet thread, they say, ceased turning white forty years before the destruction of the temple, which was about the time Jesus Christ, who was typified by the scape-goat, made atonement for sin; Talmud Yoma, fol. 39, col. 2. This tradition the Targumist seems to have in view here.

{h} These officers were of the tribe of Levi, Bemidba. Rabba, Parash. 3. Their number was never less than seven; their work was to take the care and charge of the keys of the court; and one might not open the door unless all seven were present, Mishna, Tract. Shekalim, c. 5, s. 2. Maimon. Hilch. Cele Hamikdash, c. 4, s. 17. Jarchi in 2 Reg. 12:9; though Kimchi, in 2 Reg. 12:9, and 22:4, thinks that they were treasurers, who had the charge of the public money. The etymology given of this word is very different. Baal Aruch says this officer was so called because he was **l kh l [rm mar al haccol**, “lord over all:” the same is given in Vajikra Rabba, Parash.

5, where Shebna the treasurer, ^{<20215>}Isaiah 22:15, is said to be one of those officers. Elias Levita, in his Methurgeman, says he was so called because **l k r m w a o m a r c o l**, “he said” or “prescribed” all things.

{i} This is from the Greek word **αρχων** and signifies princes, rulers, or governors.

{k} The Jews, observing different characters given of the Messiah, which they think irreconcilable in one person, have feigned two Messiahs; the one they call Messiah, the son of David, who shall be a potent, prosperous, and victorious prince; the other, Messiah the son of Ephraim, or Joseph, as he is sometimes called, who shall be exposed to many hardships and sufferings, and at last die in the war of Gog and Magog. Of these two Messiahs, see Talmud, Succah, fol. 52, col. 1. Zohar in Num. fol. 68, 3; 82, 2; 99, 4; and 101, 2. Jarchi in ^{<23418>}Isaiah 24:18. Kimchi, Jarchi, and Aben Ezra in ^{<81210>}Zechariah 12:10.

{l} It is an opinion which obtains among the Jews, that on account of the merits of Moses the manna was given; and on the account of those of Aaron, the clouds of glory; and for the sake of Miriam, the well of water, which they say they enjoyed all the forty years they were in the wilderness. Shirhashirim Rabba in loc. Bemidbar Rabba, Parash. 1 and 13. Targum Jon. and Jarchi in Num. 20:2.

{m} Or plague.

{n} Here the Greek word **νυμφη** is used, as it is also in ^{<21409>}**Song of Solomon 4:9-12; 5:1.**

{o} This was one of the rivers of Damascus; see ^{<12612>}**2 Kings 5:12**, where it is read Abana: but both the Masora and Targum read it Amana; and Kimchi thinks it was called by both names.

{p} Or “the mountain of snow.” Elias Levita, in his Methurgeman, says that Mount Shenir was called so: perhaps Mount Salmon may be meant, which had snow continually upon it; see ^{<196814>}**Psalms 68:14**, and R. Aben Ezra, *ibid.*

{q} Compare with this ^{<4708>}**2 Corinthians 3:3.**

{r} Many of the kings of the house of Judah were holy and good men; so Aben Ezra in loc.

{s} See note in chap. 1:2.

{t} So Jarchi in loc.

{u} *Vide* Jarchi in loc.

{v} It was an ancient opinion of the Jews, that the ministry of angels was used in carrying the souls of saints to heaven. Thus in Vebarim Rabba, Parash. 11, several angels are ordered by God to bring the soul of Moses to him. Agreeably to this notion, it is said in ^{<2162>}**Luke 16:22**, that “the beggar died, and was carried by the angels into Abraham’s bosom.

{w} It was very usual with the Eastern people to keep their virgins, especially those of note and esteem, very recluse, and not admit them to public or common conversation; but oblige them to abide much within doors. Hence they are called in the Hebrew language *twml* [], from the word *מל* [], which signifies to hide or cover, because they were not exposed to public view; wherefore the author of the second book of Maccabees calls them *κατακλειστους παρθενους*, “virgins that were shut up;” i.e., in the houses of their parents, in private chambers, as the Targumist here says. See **2Macc 3:19**.

{x} Regard seems to be had to the river which went out of Eden, mentioned in ^{<01210>}**Genesis 2:10**, and was parted into four heads or rivers, the names of which were Pison, Gihon, Hiddekel, and Euphrates. The Cabalists suppose a great many mysteries to be contained therein; see Zohar in Genesis fol. 85, 2; in Exodus fol. 34, 3; 37, 2, and in Leviticus fol. 24, 3, where the name of this river is said to be Jobel, according to ^{<21708>}Jeremiah 17:8, and so it is in Vajikra Rabba, Parash. 22, and in Bemidbar Rabba, Parash. 21.

{y} See ^{<23816>}**Isaiah 8:6**, and Aben Ezra upon it, who expounds the text in Isaiah by this in Canticles. Jarchi, in ^{<23816>}Isaiah 8:6 says the name of this fountain was Gihon. In the New Testament it is called Siloam, ^{<2307>}**John 9:7, 11**; it was a fountain near Jerusalem, ^{<2615>}**Nehemiah 3:15**.

{z} The paraphrast refers here to a ceremony used at the feast of tabernacles, when the people fetched water from Siloam, and brought it to the priest, who poured it upon the altar with the wine of the daily sacrifice; this they say Moses received from God at Mount Sinai, though it is not written. This ceremony of drawing and pouring water at those times was attended with all the demonstrations of joy imaginable, as shouting,

leaping, dancing, singing, blowing of trumpets, throwing of citrons, illumination of houses, &c.; insomuch that they say, that those who never saw the rejoicing of drawing water never saw rejoicing in their lives, Mishna, Tract. Succa, c. 4, s. 9, 10, and c. 5, s. 1, 2, 3, 4, 5; Jarchi and Ez Chayim, *ibid.*; Maimon., Tract. Tamidin, c. 10, s. 6, 7, 8; Cele Hamikdash, c. 7, s. 8, and c. 8, s. 6. They fancied the Holy Ghost was much delighted with this vain joy of theirs; nay, that in drawing water they drew him, i.e., procured his descent upon them, and abode with them as a spirit of prophecy, which they say Jonah obtained at this time and in this way; and, therefore, whilst they were performing this ceremony, frequently used those words in ^{<312B>}**Isaiah 12:3**: “With joy shall ye draw water out of the wells of salvation;” which they understand of the Holy Ghost, Bereshith Rabba, Parash. 70. Midrash Ruth, fol. 32, 2. Jarchi and Ez Chayim in Mishna, *ubi supra*. To this ceremony Christ is thought to allude, “when in the last day, the great day of this feast of tabernacles, he stood and cried, saying, If any man thirst, let him come unto me and drink: he that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water: but this spake he of the Spirit,” &c. ^{<3075>}**John 7:37-39**. Vide Tremell., *ibid.*

{a1} So the temple is called in ^{<3110>}**Zechariah 11:1**: “Open thy doors, O Lebanon, that the fire may devour thy cedars,” according to the mind of several Jewish interpreters, who, out of Talmud Yoma, fol. 39, 2, relate, that forty years before the destruction of the temple the doors thereof opened of themselves; at which Jochanan Ben Zaccai being affrighted, said, O temple, temple, now know I that thy destruction is at hand; for so prophesied Zechariah, the son of Iddo, of thee, Open thy doors, &c. Vide R. Abendam. Not. in Miclol Yophi; Jarchi and Kimchi in ^{<3110>}Zechariah 11:1.

{b1} That is, of the sanctuary; see ^{<0402>}**Exodus 40:22, 23**.

{c1} ^{<0345>}**Leviticus 24:5, 6**.

{d1} ^{<0404>}**Exodus 40:24, 25**.

CHAPTER 5

Verse 1. I am come into my garden, &c.] The holy blessed God said unto his people, the house of Israel, I am come into the house of my sanctuary, which thou hast built for me, O my sister, the congregation of Israel, who *art* like to a modest damsel: I have caused my shechinah to dwell with thee, ^(a) I have received thy sweet incense, which thou hast made on my account; I have sent fire from heaven, and it hath devoured the burnt-offerings, and the holy drink-offerings; the libation of the red and white wine is graciously received by me, which the priests pour out upon mine altar. Now, *therefore*, come, ye priests that love my commandments, and eat what is left of the offerings, and delight yourselves with those good things which are prepared for you.

Verse 2. I sleep, but my heart waketh, &c.] After all these words the people of the house of Israel sinned, and he delivered them into the hand of Nebuchadnezzar, king of Babylon, who carried them into captivity; and they were in captivity like a man asleep, that cannot be awaked out of his sleep; wherefore the Holy Ghost warned them by the prophets, and awaked them out of the sleep of their hearts. *Then* answered the Lord of the whole world, and thus he said, Return by repentance, open thy mouth, rejoice and show forth my praise, my sister, my love, O congregation of Israel, who *art* like to a dove for the perfection of thy works; for the hair of my head is filled with thy tears, as a man the hair of whose head is wet with the dew of heaven; and my Nazaritical locks are filled with the drops of thine eyes, as a man whose Nazaritical locks are full of the drops of rain which descend in the night.

Verse 3. I have put off my coat, &c.] The congregation of Israel answered in the presence of the prophets, Behold, now have I removed from me the ^(b) yoke of his commandments, and have served the idols of the nations; wherefore, how can I have the face to return to him again? The Lord of the world answered them by the prophets, saying, And behold, now I also have removed my shechinah from thee; and how shall I return again, seeing thou hast done evil works? for I have washed my feet from thine uncleanness, and how shall I defile them in the midst of thee with thy evil works?

Verse 4. My beloved put in his hand, &c.] When it appeared manifest before the Lord that the people of the house of Israel would not repent and turn unto him, he stretched forth ^(c) his mighty arm against the tribes of

Reuben and Gad, and the half tribe of Manasseh; on the other side of Jordan; and he delivered them into the hand of Sennacherib, the king of Assyria, who carried them into captivity, ^{d} to Lachlach, and Chabor, and to the rivers of Gozan, and cities of Media; and he took out of their hands the molten calf which Jeroboam, the wicked, set in Lesham-Dan, which was called ^{e} Pamiyas, in the days of Pekah, the son of Remaliah; and when I heard it, my bowels were moved towards them.

Verse 5. I rose up to open to my beloved, &c.] And when the mighty stroke of the Lord lay heavy upon me, I repented of my works; and the priests offered up offerings, and burnt the sweet incense: but it was not graciously received, for the Lord of the world shut the ^{f} doors of repentance to my face.

Verse 6. I opened to my beloved, &c.] The congregation of Israel said, I was willing to seek instruction from the Lord: but he removed his shechinah from me, and my soul desired the voice of his words. I sought the shechinah of his glory: but I found *it* not. I prayed before him: but he covered the heavens with ^{g} clouds, and did not receive my prayer.

Verse 7. The watchmen that went about the city, &c.] The ^{h} Chaldeans, which kept the ways, and besieged the city of Jerusalem all around, joined themselves to me. Some they slew with the sword, and others they carried into captivity. They took the crown royal off the neck of Zedekiah king of Judah, and carried him away to Ribla, ^{i} where the people of Babylon, who besieged the city and kept the walls, put out his eyes.

Verse 8. I charge you, O daughters of Jerusalem, &c.] The congregation of Israel said, I charge you, O ye prophets, by the decree of the word of the Lord, that, if your love manifests himself unto you, you tell him that I, who love him, am sick of love.

Verse 9. What is thy beloved, &c.] The prophets answered and said, unto the house of Israel, ^{k} Who is this God thou art seeking to worship, O congregation of Israel, *who art* fairer than all the nations? Who is this thou art desirous to fear, that thou dost so charge us?

Verse 10. My beloved is white and ruddy, &c.] Wherefore the congregation of Israel began to speak in the praise of the Lord of the world, and thus she said, That God I desire to serve, who in the day is

covered with a garment ⁽¹⁾ white as snow, ^(m) and the brightness of the glory of the Lord, whose face shines as fire, because of the greatness of wisdom and knowledge, for he is making new things every day, and will manifest them to his people in the ⁽ⁿ⁾ great day, and his banner is over ten thousand times ten thousand angels, who minister before him.

Verse 11. His head is as the most fine gold, &c.] His law, ^(o) which is more desirable than the best gold, and the interpretation of the words *thereof*, in which are senses, ^(p) heaps upon heaps, and the commandments to them that keep them *are* white as snow; but to those that do not keep them *are* black as the wings of a raven.

Verse 12. His eyes are as the eyes of doves, &c.] His eyes look continually ^(q) upon Jerusalem, to do good unto it, and to bless it, from the beginning of the year unto the end of the year, as doves which stand and look upon the water-courses, because of the righteousness of those who sit in the sanhedrin, who study in the law, and give light to a cause, that it may be smooth as milk; and they sit in the house of the school, and ^(r) wait in judgment until they have finished either for absolution or condemnation.

Verse 13. His cheeks are as a bed of spices, &c.] The ^(s) two tables of stone which he gave unto his people are written in ^(t) ten lines, like to the rows of a spice garden, producing acute meanings and senses, even as a garden produces spices; and the lips of his wise men which study in the law, drop senses on every side, and the speech of their mouths is as the choice myrrh.

Verse 14. His hands are as gold rings, &c.] The twelve tribes of Jacob his servants are included in the plate of the holy crown of gold, and are engraven upon the twelve ^(u) precious stones with the three fathers of the world, Abraham, Isaac, and Jacob. Reuben is engraven on achmad, Simeon is engraven upon akik, Levi is engraven on barkan and affran, Judah is engraven on cachale, Issachar is engraven on ismorad, Zebulun is engraven on gihar, Dan is engraven on birla, Naphtali is engraven on esphor, Gad is engraven on tabeag, Asher is engraven on frozag, Joseph is engraven on meribag, Benjamin is engraven on apantor: these are like to the twelve celestial signs, shining as lamps, polished in their works like ivory, and bright as sapphires.

Verse 15. His legs are as pillars of marble, &c.] And the righteous they *are* the pillars of the world, set upon sockets of the best gold; these are ^(x)

the words of the law, in which they study, and reprove the people of the house of Israel, that they may do his will who is filled with compassion to them, as an old man; and makes the transgressions of the house of Israel as white as snow, and is ready to make victory and war among the nations who have transgressed his word, as a man who is strong and robust as the cedars.

Verse 16. His mouth is most sweet, &c.] The words of his mouth are sweet as honey, and all his commandments are more desirable to his wise men than gold and silver; this is the praise of God, who is my beloved, and this is the power of the mighty of the Lord, who is dear to me, O ye prophets who prophesy in Jerusalem.

ENDNOTES — CHAPTER 5.

{a} These words are similarly paraphrased in Shirhashirim Rabba, and by Jarchi in loc., and in Bemidbar Rabba, Parash. 13.

{b} See note on chap. 1:10.

{c} Chald. The stroke of his might.

{d} See ^{<12176>}2 Kings 17:6; 18:11; ^{<13636>}1 Chronicles 5:26.

{e} Leshem being taken by the tribe of Dan, ^{<06947>}Joshua 19:47, they call it Dan, after the name of their father; and it seems it was also called Pamias. Both Baal Aruch, and David de Pomis, say that **saymp** Pamias was a cave at the head of the river Jordan: and it is asserted by several of the rabbins, that Jordan took its rise from hence, who therefore say that the river was so called, ^{dm drwyv} *sheiyored middan*, “because it descended from Dan,” i.e., from Leshem, Dan, or Pamias, Talmud Baba Bathra, fol. 74, col. 2; and Bechoroth. fol. 55, col. 1; Jarchi in ^{<06322>}Deuteronomy 33:22; Kimchi in Jos. 19:47. This in Bereshith Rabba, Parash. 63, is called **saymp** *Panias*, as it is also by Josephus, and no doubt is the same which Pliny, in Nat. Hist. 1. 5, c. 18, calls Paneas, who also makes mention in c. 15 of a fountain of the same name, from whence he says the river Jordan sprung. The same is observed by Solinus, in his Polyhistor. c. 48, who calls it by the name of Peneas. Eusebius, in his Eccl. Hist. 50:7, c. 17, says that the Phoenicians called Caesarea Philippi Paneas, and speaks of a mountain called Paneius, from whence the river Jordan has its original.

{f} In Shirhashirim Rabba, in chap. 5, 2, mention is made of **tbwvt l v j tp** “the gate of repentance,” which the Lord desired the Israelites to open to him. Agreeably to this phrase, it is observed, in ^{<41427>}**Acts 14:27**, that “God had opened unto the Gentiles **θυραν πιστεως**, the door of faith.”

{g} See ^{<2884>}**Lamentations 3:44**.

{h} Jarchi by these watchmen understands Nebuchadnezzar and his army. R. Aben Ezra, the kings of Greece. Shirhashirim Rabba, the tribe of Levi.

{i} See ^{<2437>}**Jeremiah 3:7, 9, 11**.

{k} *Vide* Jarchi, and Shirhashirim Rabba in loc.

{l} So the Ancient of days is represented in ^{<2709>}**Daniel 7:9**.

{m} In some exemplars these following words are inserted:—”And studies in the twenty-four books of the law, and in the words of prophecy, and in the Holy Writings, and in the night-time employs himself in the six parts of the Mishna,” which Buxtorf has omitted in his Bible, though he makes mention of them in his *Recensio operis Talmud*, p. 232; and indeed they greatly lessen the glory of the Divine Being, though they are designed to extol and magnify the Mishna or oral law.

{n} That is, the day of judgment, which in Jude, ^{<6106>}**Jude 1:6**, is called **κρισις μεγαλης ημερας**, “the judgment of the great day,” when not only the hidden things of darkness and the counsels of the hearts will be made manifest, ^{<4045>}**1 Corinthians 4:5**, but the judgments of God also, ^{<6154>}**Revelation 15:4**.

{o} The same way the words are explained in Shirhashirim Rabba, and by Jarchi in loc., and in Vajikra Rabba, Parash. 19. By this head R. Aben Ezra understands the throne of glory.

{p} That is, a variety or great multitude of them; for the Jews suppose the law may be interpreted various ways and that there is not the least thing in it but what contains a great many mysteries. See notes on chap. 1:11.

{q} *Vide* Shirhashirim Rabba in loc.

{r} That is, they proceed in trying causes slowly and gradually, and not rashly and precipitately, being willing to search thoroughly into them, that

they may do justice and pass a right sentence; this is one of the three things the men of the great congregation advised to in Pirke Aboth, c. 1, s. 1, where they say $\hat{y}db \hat{y}nwtm \text{ } \hat{w}wh$ *havu mittonin bedin*, “Be slow in judgment, settle many disciples, and make a hedge for the law.”

{s} So Jarchi by “his cheeks” understands the words of Mount Sinai.

{t} Every commandment was written in a distinct line by itself, five on one table and five on the other.

{u} In the same order are the names of the twelve tribes as engraved on so many precious stones, mentioned in Targum Jerus. in ^{<12817>}Exodus 28:17, 18, 19, 20; in Shemoth Rabba, Parash. 38; and in Bemidbar Rabba, Parash. 2. Though different names are given of the precious stones, the names of them in the Rabboth are the same with those in ^{<12817>}**Exodus 28:17-20**. In the Targum Jeremiah are Chaldee names, and in this paraphrase they are different from them. Reuben’s stone was the Sardius, Hebrews odem, Onk. samkan, Jon. semuktha, Jerus. samkatha. It is so called by all those names from the redness of its colour; here it is called achmad, perhaps from **dmj** *chamad*, because it is very desirable. Simeon’s stone was the topaz, Hebrews pitdah, Onk. yarkan, Jon. and Jerus. yarketha, because of its green colour; here it is called akik: but what gem is intended by it is not certain. Levi’s stone was the carbuncle, Hebrews barketh, Jon. and Jerus., barketha, and here barkan, and so in Onk.; and is so called because of its bright and glittering light. Judah’s stone was the emerald, Hebrews nophec, Onk. ismaragdin, Jon. ismorad: both seem to mean the smaragd. Jerus. cadcedana, or the chalcedony; here it is called cachale; it is thought to be the smaragd. See Eliae Levitae Methurgeman, Buxtorf and Schindler *in voce*. Issachar’s stone was the sapphire, Hebrews saphir, Onk. shabzez, Jon. sapphirinon, Jerus. sampuryana: all intend the sapphire; here it is called ismorad, or the smaragd. Zebulon’s stone was the diamond, Hebrews yahalom, Onk. sabhalon, it bears those names from the hardness of it. Jon. cadcodin or chalcedony, Jerus. ein eglā, the calves eye; here it is called gihar, which some think to be the jasper. See Buxtorf *in voce*. Dan’s stone was the ligure, Hebrews leshem Onk. kankire, Jon. kankirinum, Jerus. zuzin; here it is called birla, which seems to be the beryl. Naphtali’s stone was the agate, Hebrews shebo, Onk. yarkia, Jon. arkin, Jerus. birzalin; and here it is called espor, which may be thought to be the sapphire. Gad’s stone was the amethyst, Hebrews achlamah, Onk. and Jon. ein eglā, the calves eye, Jerus. smaragdin, the smaragd; and here it is called

yabeag: but what is meant by it I know not. Asher's stone was the beryl, Hebrews tarshish. Onk. Jon. and Jerus. crum yamma; here it is called frozag. Elias in his Methurgeman says, that a topaz, in the German language, is called frozam. Joseph's stone was the onyx, Hebrews shoham, Onk. burla, Jon. berlevath; both seem to intend the beryl, Jerus. bdolcha or bdellium, here it is called meribag, which some take to be the onyx. See Buxtorf *in voce*. Benjamin's stone was the jasper, Hebrews jashpeh, Jerus. margalita, a pearl, Onk. pantere, Jon. apanturin; and here apantor, which Elias in his Methurgeman says is so called because it comes from Pontus; but rather because some sorts of jaspers are variegated and spotted like panthers. In the same order were the names of the twelve tribes engraven both upon the stones in the breastplate, and on the two onyx stones upon the shoulders of the ephod, according to Maimon, Tract. Cele Hamikdash. c. 9, s. 1, 7, 9.

{x} So these sockets of fine gold are explained in Shirhashirim Rabba, and by Jarchi in loc., in Vajikra Rabba, Parash. 25, and in Bemidbar Rabba, Parash. 10.

CHAPTER 6

Verse 1. Whither is thy beloved gone, &c.] The prophets ^(a) replied, when they heard the praise of the Lord, from the mouth of the congregation of Israel, and thus they said, For what offense is the shechinah of the Lord removed from thee, O thou who art fairer in thy works than all the nations? and which way did thy beloved turn himself when he removed from thy sanctuary? The congregation of Israel said, Because of the sins, transgressions, and rebellion which were found in me. The prophets said, But now return by repentance, and let us arise, both thou and we, and we will pray before him, and seek mercy with thee.

Verse 2. My beloved is gone down into his garden, &c.] And the Lord of the world graciously received their prayer, and came down to the sanhedrin of the wise men at Babylon, and gave refreshment unto his people, and brought them out of their captivity by the hands of Cyrus, and Ezra, and Nehemiah, and Zerubbabel the son of Shealtiel, and the elders of Judah; and they built the house of the sanctuary, and appointed priests over the offerings, and Levites over the charge of the holy commandment; and he sent fire from heaven and graciously received the offerings, and the sweet incense; and as a man supplies his own beloved son with dainties, so did he deliciously feed them; and as a man that gathereth roses out of the plains, so did he gather them out of Babylon.

Verse 3. I am my beloved's, &c.] And when I served the Lord of the world, who is my beloved, my beloved caused the holy shechinah to dwell with me, and he fed me with dainties.

Verse 4. Thou are beautiful, O my love, &c.] The Lord said by his word, How fair art thou, my love, when thou art willing to perform my pleasure! beautiful is the sanctuary which thou hast built for me instead of the former sanctuary, which Solomon, king in Jerusalem, built for me, and thy dread was upon all the people in the day that thy four ^(b) standards marched in the wilderness.

Verse 5. Turn away thine eyes from me, &c.] Set thy doctors, the wise men of the great congregation, in a circle over against me, for these ^(c) made me *their* king in the captivity, and fixed the school, for the teaching of my law, and the rest of thy nobles, and the people of the earth justified me by the word of their mouth, as the sons of Jacob, who gathered stones and made a heap ^(d) upon the mount of Gilead.

Verse 6. Thy teeth are as a flock of sheep, &c.] And the priests and Levites, who eat thine offerings, and the holy tithes, and the oblation of fruits, are pure from all oppression and rapine, for they are as clean as Jacob's flocks of sheep, when they came up from the brook ^(e) Jabok, for there is no oppression or rapine in them: but they are all of them like one another, and they always bear twins, neither is there any that miscarrieth or is barren among them.

Verse 7. As a piece of pomegranate, &c.] And the kingdom of the house of the Hasmonaeans ^(f) are all of them full of the commandments, even as a pomegranate; besides Matthias the high priest, and his sons, who are more righteous than them all, who very eagerly established the commandments and the words of the law.

Verse 8. There are threescore queens, &c.] At that time the Grecians arose and gathered sixty kings of the children of ^(g) Esau, clothed with coats of mail, riding upon horses, being horsemen, and eighty dukes of the children of Ishmael, riding upon elephants, besides the rest of the nations and languages, of which there is no number; and they appointed King Alexander to be the general over them, and they came to make war against Jerusalem.

Verse 9. My dove, my undefiled, is but one, &c.] And at that time the congregation of Israel, which is like to an unblemished dove, was serving her Lord with a single heart, and was united to the law, and studied in the words of the law with a perfect heart, and her righteousness was as pure as in the day when she came out of Egypt. Lo, the sons of the Hasmonaeans, and Matthias, and all the people of Israel, went forth and made war with them, and the Lord delivered them into their hands; which, when the inhabitants of the provinces saw, they blessed them, and the kingdoms of the earth, and the governors, and they praised them.

Verse 10. Who is she that looketh forth as the morning, &c.] The nations said, How splendid are the works of this people as the morning; fair are their young men as the moon, and their righteousness as clear as the sun; and their dread was upon all the inhabitants of the earth, as in the time their ^(h) four standards marched in the wilderness!

Verse 11. I went down into the garden of nuts, &c.] The Lord of the world said, concerning the second ⁽ⁱ⁾ temple, which was built ^(k) by the hands of Cyrus, I will cause my shechinah to dwell there, to behold the

good works of my people, and see whether the wise men, who are like to a vine, multiply and increase, and *whether* their branches are full of good works, as the pomegranates.

Verse 12. Or ever I was aware, &c.] And when it appeared manifest before the Lord that they were righteous, and studied in the law, the Lord said by his word, I will not humble them any more, yea, I will not consume them: but will consult with myself to do them good, and to set them, even their excellent ones, in the chariots of ⁽¹⁾ kings, because of the worthiness of the righteous of that generation, who are like in their works to Abraham their father.

Verse 13. Return, return, O Shulamite, &c.] Return unto me, O congregation of Israel, return unto Jerusalem; return unto the house of the doctrine of the law; return to receive the prophecy from the prophets, who have prophesied in the name of the word of the Lord; for what is your goodness, ye lying prophets to make the people of Jerusalem go astray by your prophecies? for ye speak perverse things against the word of the Lord, to profane the camp of Israel and Judah.

ENDNOTES — CHAPTER 6.

{a} The persons here interrogating are said to be “the nations of the world,” in Shirhashirim Rabba, and by Jarchi in loc.

{b} Which were those of Judah, Reuben, Ephraim, and Dan. See ~~◀◀◀~~ **Numbers 2:3, 10, 18, 25**, and Bemidhar Rabba, Parash. 2.

{c} So the word **ynbyhrh**: is paraphrased in Shirhashirim Rabba in loc.

{d} See note on chap. 4:1.

{e} See note on chap. 4:2.

{f} Schindler, in his Lex. Pentaglot. fol. 680, says that Mattathias and his posterity were so called from **^wmch** *Hasmon*, one of their ancestors, though I think there is no evidence of any of their ancestors being of that name. The Jewish writers pretty generally agree that they were so called from the word **µynmvh** *Hashmannim*, which signifies *princes* or *great persons*, and is so used in ~~◀◀◀~~ **Psalm 68:32**; for they had both the high priesthood and the princely government in their hands. So R. Aben Ezra, R. David Kimchi, and R. Sol. Ben Melee, in Psa. 68:32. David de Pomis, Lex. Hebrews fol. 42, 1, and so likewise Scaliger de Emend. Temp. lib. 5, pp. 436, 437; who observes that Mattathias was never so called, nor was he a high priest, though the Targumist here calls him so, but a common priest of the course of Jehoiarib, and of the town of Moddin; {see **1Macc 2:1**;} and that this family began to be called by the name of the Hasmonaeans, from the times of Simon Hyrcanus, who was both high priest and prince of the Jewish nation, which kind of government continued in that family unto the times of Herod the Great, who destroyed both it and them; and this well agrees with what the paraphrast here says, who manifestly distinguishes the kingdom of the house of the Hasmonseans from Mattathias and his sons, i.e., Judas Maccabaeus and Jonathan. Of these Hasmonreans, Jarchi and Aben Ezra explain the 10th and 12th verses of this chapter.

{g} *Vide* Aben Ezra and Jarchi in loc., and Bemidbar Rabba, Parash. 14, where those sixty queens and eighty concubines are interpreted of the sons of Noah, Abraham, Ham, Ishmael, and Esau.

{h} See note on ver. 4.

{i} So Jarchi interprets this “garden of nuts;” though some of the rabbins in Shirhashirim Rabba think the world is meant; and by the vine, the schools and synagogues; and by the pomegranates, the students in the law.

{k} It is said to be built by Cyrus, because he gave the Jews liberty and encouragement to build it; see ^{<150102>}**Ezra 1:2-4.**

{l} In Shirhashirim Rabba in loc. these words are referred to the deliverance of the Israelites out of Egypt, and their exaltation over the nations in the land of Canaan; to the raising of David to the throne of Israel, after he had been persecuted by Saul; and to the advancement of Mordecai to great dignity in Babylon, after his mourning in sackcloth and ashes; all which are represented as severally surprising to them.

CHAPTER 7

Verse 1. How beautiful are thy feet with shoes, &c.] Solomon said, by the spirit of prophecy from the Lord, How beautiful are the feet of the Israelites, when they come up to appear before the Lord ^(a) three times a year, in sandals of badger *skin*, and offer up their vows and free-will offerings; and their sons which come out of their loins are fair as the gems which were fixed upon the holy ^(b) crown that Bezaleel the artificer made for Aaron the priest.

Verse 2. Thy navel is like a round goblet, &c.] And the head of thy school, by whose righteousness all the world is nourished, even as the fetus receives its nourishment through its navel, in its mother's bowels; who shines in the law as the orb of the moon, when he comes to pronounce pure or unclean, to justify or condemn; neither do the words of the law ever fail from his mouth, even as the waters of the great river, which proceeds from Eden, never ^(c) fail; and the seventy wise men are round about him, as a round ^(d) floor, whose treasures are full of the holy tithes, and vows, and free-will offerings which Ezra the priest, and Zerubbabel, and Joshua, and Nehemiah, and Mordecai Bilshan, men of the great ^(e) congregation who are like to roses, decreed for them, because they had strength to study in the law day and night.

Verse 3. Thy two breasts are like two young roes, &c.] Thy ^(f) two Redeemers which shall redeem thee, Messiah, the son of David, and Messiah, the son of Ephraim, are like to Moses and Aaron, the sons of Jochebed, who may be compared to two young roes that are twins.

Verse 4. Thy neck is as a tower of ivory, &c.] And ^(g) the father of the house of judgment, who determines thy causes, is mighty over thy people to bind them, and to bring him forth who is condemned in judgment, *even* to bring *him* forth, as Solomon the king, who made a tower of ivory, and subjected the people of the house of Israel, and returned them to the Lord of the world. Thy scribes are full of wisdom, as pools of water; and they know how to number the computations of the ^(h) intercalations; and they intercalate the years, and fix the beginning of the months and the beginning of the years at the gate of the house of the great sanhedrin, and the chief of the house of Judah is like to David the king, who built the fortress of Zion, which is called the tower of Lebanon, on which, whoever stands, may number ⁽ⁱ⁾ all the towers that *are* in Damascus.

Verse 5. Thine head upon thee is like Carmel, &c.] The king who is set over thee, a righteous head, is as ^(k) Elijah the prophet, who was jealous with a jealousy for the Lord of heaven, and slew the false prophets in the mount of Carmel, and reduced the people of the house of Israel to the fear of the Lord God; and the poor of the people, which go with a bowed-down head because they are poor, shall be clothed in purple, as Daniel was clothed in the city of Babylon, and Mordecai in Shushan, because of the righteousness of Abraham, who long before consulted the Lord of the world; and because of Isaac, whom his father bound in order to offer him up, and because of the holiness of Jacob, who pilled the rods in the gutters.

Verse 6. How fair and how pleasant art thou, &c.] King Solomon said, How beautiful art thou, O congregation of Israel, when thou bearest upon thee the yoke of my kingdom, when I correct thee with chastisements for thy transgressions, and thou bearest them in love, and they appear in thy sight as delicious dainties.

Verse 7. This thy stature is like to a palm tree, &c.] And when thy priests ^(l) spread their hands in prayer, and bless their brethren, the house of Israel, their four hands are separated like the branches of the palm tree, and their stature is as the date; and thy congregations stand face to face over against the priests, and their faces are bowed to the earth like a cluster of grapes.

Verse 8. I said, I will go up to the palm tree, &c.] The Lord said by his word, I will go and try Daniel, and see whether he is able to stand in one temptation as Abraham his father who is like to a palm tree branch, stood in ^(m) ten temptations; yea, I will also try Hananiah, Mishael, and Azariah, whether they are able to stand in their temptations; for the sake of whose righteousness I will redeem the people of the house of Israel, who are like to clusters of grapes; and the fame of Daniel, Hananiah Mishael, and Azariah, shall be heard in all the earth; and their smell shall be excellent, like the smell of the apples of the garden of Eden.

Verse 9. And the roof of thy mouth is like the best wine, &c.] Daniel and his companions said, We will surely take upon us the decree of the word of the Lord, as Abraham our father, who may be compared to old wine, took it upon him; and we will walk in the way which is right before him, even as Elijah and Elisha the prophets walked, through whose righteousness the dead, which are like to a man asleep, were raised; and as

Ezekiel, the son of Buzi, by the prophecy of whose mouth those who were asleep were awakened, even the dead which were in the valley of ⁽ⁿ⁾ Dura.

Verse 10. I am my beloved's, &c.] Jerusalem ^(o) said, All the time that I was walking in the way of the Lord of the world, he caused his shechinah to dwell with me, and his desire was towards me: but when I turned aside out of his paths, he removed his shechinah from me, and carried me away among the nations; and they ruled over me as a man rules over his wife.

Verse 11. Come, my beloved, let us go forth into the field, &c.] When the people of the house of Israel sinned, the Lord carried them into captivity, into the land of Seir, the fields of Edom. The congregation of Israel said, I beseech thee, O Lord of the whole world, receive my prayer, which I have prayed before thee, in the cities of the captivity and in the provinces of the people.

Verse 12. Let us get up early to the vineyards, &c.] The children of Israel said one to another, Let us get up early in the morning, and let us go to the synagogue and to the school, and let us search in the book of the law, and see whether ^(p) the time of the redemption of the people of the house of Israel, who are like to a vine, is come, that they may be redeemed out of their captivity; and let us inquire of the wise men, whether the righteousness of the righteous, who are full of the commandments as pomegranates, is made manifest before the Lord; whether the time is come to go up to Jerusalem, there to give praise to the God of heaven, and to offer up the burnt-offerings, and the holy drink-offerings.

Verse 13. The mandrakes give a smell, &c.] And when it is the pleasure of the Lord to redeem his people out of captivity, it shall be said to the King Messiah, Now is the end of the captivity completed, and the righteousness of the righteous is become sweet as the smell of balsam, and the wise men fix *their* habitations by the gates of the school; they study in the ^(q) words of the scribes, and in the words of the law. Arise now, take the kingdom which I have reserved for thee.

ENDNOTES — CHAPTER 7.

{a} That is, at the feast of the passover, at the feast of weeks or pentecost, and at the feast of tabernacles; see ^{<102314>}**Exodus 23:14-17**; ^{<140813>}**2 Chronicles 8:13**. So the words are explained in Shirhashirim Rabba, and by Jarchi in loc.

{b} So the plate of gold was called, on which was inscribed “holiness to the Lord,” which was fixed to the fore-front of the mitre on Aaron’s forehead; see ^{<102836>}**Exodus 28:36; 39:30**. This plate was two fingers broad, and reached from ear to ear; “holiness to the Lord” was written upon it in great letters, standing out, and that either in one line or in two lines; if in two lines, “holiness” was written below, and “to the Lord” above; Maimon. Hilch. Cele Hamikdash, c. 9, s. 1, 2; Ceseph Mishna in *ibid.*, and Jarchi in ^{<102836>}**Exodus 28:36**.

{c} The same is said of them in Zohar in Exodus, fol. 34, 3, and 38:2: see ^{<101010>}**Genesis 2:10**, and note on chapter 4:12.

{d} The great sanhedrin consists of seventy persons, besides the nasi or prince, at whose right hand sat Ab Beth Din, or *the father of the house of judgment*: before them sat the two scribes, and the rest of the sanhedrin took their places according to their age or dignity, and sat in a semicircular form, or, as they express it, **hl wq[^rwg yxj k cachatsi goren agullah**, “as the half of a round corn floor,” to which they compare this assembly. So that both the prince and father of the court could see them all, Mishna Tract. Sanhedrin, c. 4, s. 3. Jarchi and Ez Chayim, *ibid.* Maimon. Milch. Sanhedrin, c. 1, s. 3, and Ceseph Mishna, *ibid.* Shemoth Rabba, Parash. 5. Vajikra Rabba, Parash. 11. R. Aben Ezra in loc. Midrash Echa Rabba Praefat. fol. 38, 4. Midrash Kohelet in chap. 1:11.

{e} This was the sanhedrin or great council, collected by Ezra the scribe, after the return of the Jews from the Babylonish captivity, of which he was president. This assembly consisted of one hundred and twenty persons, of which these here mentioned were the chief. There are others reckoned with them by some, as the three prophets, Haggai, Zechariah, and Malachi, with Daniel, Hananiah, Mishael, Azariah, Seraiah, Relaiiah, Mispar, Bigvai, Rehum, and Baanah: the last of this venerable body of men, they say, was Simeon the Just; who, about forty years after the building of the second temple, met Alexander the Great coming against Jerusalem, and appeased him. These men were called **hl wdgh tsnk yvna anshey keneseth**

haggedolah, “the men of the great congregation,” because they restored the law to its pristine glory, and purged the Jewish Church from those corruptions which had crept into it during the captivity in Babylon. They are said to have received the oral law from the prophets, who had received it from the elders, and they from Joshua, and Joshua from Moses, and to have transmitted it down to posterity, Pirke Aboth, c. 1, s. 1, 2, and Jarchi, *ibid.* Maimon. Praefat. in lib. Yad. *Vide* Buxtorfii Tiberiad. in c. 10.

{f} See note on chap. 4:5.

{g} See note on ver. 2.

{h} The Jewish year consisted of twelve lunar months, and sometimes they intercalated a thirteenth month, which they called Veadar, or the second Adar, which was always done by the direction and at the pleasure of the sanhedrin; as also the fixing of the beginning of the months, by the phasis or first appearance of the moon, Maimon. Hilch. Kiddush Hachodesh, c 1, s. 1, 2, 3, 4, 5, 6; c. 4, s. 1, 9, 10, 11, 13, and c. 5, s. 1, 2, 3, 4. The men of the tribe of Issachar were famous for their knowledge in these things, Bereshith Rabba, Parash. 72, Bemidbar Rabba, Parash. 13. Midrash Esther Parash. 4, and Kimchi in ~~13122~~ 1 Chronicles 12:32.

{i} Jarchi relates out of the Midrash, that from the house of the forest of Lebanon, which Solomon built, a man might number all the houses which were in Damascus.

{k} So these words are paraphrased in Shirhashirim Rabba in loc., and in Vajikra Rabba, Parash. 31.

{l} When the priests blessed the people, they stretched out their hands and lifted them above their heads, with their fingers spread out; only the high priest never lifted up his above the plate of gold upon the mitre; and though, at the time of blessing, the priests and people stood face to face, right over against each other, yet the priests never looked upon the people, but kept their eyes upon the ground, as in the time of prayer; nor might the people look in the faces of the priests, lest their minds should be disturbed thereby; which ceremony the Targumist here refers to, Maimon. Hilch. Tephila, c. 14, s. 3, 7, 9. Bemidbar Rabba, Parash. 11. Targum Jon. in Num. 6:23.

{m} The same is said in Targum Jerus. in ~~01220~~ Genesis 22:1. Bereshith Rabba, Parash. 56. Bemidbar Rabba, Parash. 15. Pirke Aboth, c. 5, s. 3,

and Jarchi, *ibid.*; where he, out of Pirke Eliezer, has given us an account of them in this following order, viz., 1st. Nimrod sought to kill him, and he was hid in a field thirteen years. 2. He cast him into Ur of the Chaldees, or into a furnace of fire. 3. He banished him from the land of his nativity. 4. The Lord brought a famine in his days. 5. Sarah was taken into the house of Pharaoh. 6. The kings came and carried Lot his brother's son away captive. 7. It was shown him between the pieces, that four kingdoms should rule over his children. 8. He was commanded to circumcise himself and his children. 9. To put away Ishmael and his mother. And 10. To slay his son Isaac.

{n} In this valley Nebuchadnezzar set up his golden image. ^{<2700>}**Daniel 3:1**. And here the Jews say the children of Ephraim were slain, who went out of Egypt before the time; as also the Israelites, whom the Chaldeans slew when they carried them captive, and that this is the valley Ezekiel was brought into by the Spirit of the Lord, ^{<2570>}**Ezekiel 37:1**; and these the dry bones he prophesied over, which lived and stood upon their feet an exceeding great army, Targum Jon. in ^{<10137>}Exodus 13:17. R. Saadiah Gaon in Dan. 3:1. Jarchi in ^{<2570>}Ezekiel 37:1.

{o} That is, the inhabitants of Jerusalem, or the Shulamite, the Church, as in chap. 6:13. The Church is frequently called so in the Old Testament, and likewise in the New, see ^{<4002>}**Galatians 4:26**; ^{<8122>}**Hebrews 12:22**; ^{<6210>}**Revelation 21:2, 10**.

{p} The Jews vainly expect the time of redemption by the Messiah to be future, when it is past many hundred years ago, as they might easily learn from the book of the law and the prophets; particularly from Jacob's prophecy in ^{<04910>}**Genesis 49:10**, from Haggai's in ^{<37006>}**Haggai 2:6-8**, and from Daniel's weeks in ^{<27024>}**Daniel 9:24-26**. See this fully proved in a book called "The prophecies of the Old Testament respecting the Messiah considered," &c. Chap. 3.

{q} The words of the scribes are mentioned before the words of the law, and are, indeed, by the Jews, preferred unto them. They say the words of the beloved, i.e., the wise men, are better than the wine of the law; so they paraphrase the words in ^{<22002>}**Song of Solomon 1:2**: they assert that the law cannot be understood without the words of the scribes; that the oral law is the foundation of the written law, and not the written law the foundation of the oral law; and that he that transgresses the words of the wise men as much deserves death, as though he had been guilty of idolatry, murder, or

adultery, or profanes the Sabbath; nay, that if these say their right hand is their left, and their left hand is their right, they are obliged to hearken to them, Shirhashirim Rabba, in c. 1, 2. Bemidbar Rabba, Parash. 14. Matteh Dan. Dialog. 3, fol. 31, 3. Jarchi in ~~Deuteronomy~~ Deuteronomy 17:11. *Vide* Buxtorf, Recensio Operis Talmud. pp. 222, 223, &c.

CHAPTER 8

Verse 1. O that thou wert as my brother, &c.] And when the King Messiah ^(a) shall be revealed unto the congregation of Israel, the children of Israel shall say unto him, Be thou with us for a brother, and let us go up to Jerusalem, and let us suck with thee the senses of the law, as a sucking child sucketh the breasts of its mother; for all the time that I was wandering without my own land, whenever I remembered the name of the great God, and laid down my life for the sake of his Deity, even the nations of the earth did not despise me.

Verse 2. I would lead thee, and bring thee, &c.] I will lead thee, O King Messiah, and bring thee to the house of my sanctuary; and thou shalt teach me to fear the Lord, and to walk in his paths; and there will we keep ^(b) the feast of leviathan, and drink old wine, which has been reserved in its grapes ever since the day the world was created, and of the pomegranates, the fruits which are prepared for the righteous in the garden of Eden.

Verse 3. His left hand should be under my head, &c.] The congregation of Israel said, I am chosen above all people, because I have bound the tephillin ^(c) upon my left hand, and upon my head, and have fixed the mezuzah ^(d) on the right side of my door, in the third part thereof, over against my chamber, so that the noxious spirits have no power to destroy me.

Verse 4. I charge you, O daughters of Jerusalem, &c.] The King Messiah shall say, I adjure you, O my people, the house of Israel, wherefore do ye stir up yourselves against the people of the earth to go out of captivity? and why do ye rebel against the army of Gog and ^(e) Magog? tarry a little while until the people which come up to make war against Jerusalem are destroyed; and after that the Lord of the world will remember unto you the mercies of the righteous, and then it will be his good pleasure to redeem you.

Verse 5. Who is this that cometh up from the wilderness, &c.] Solomon the prophet said, When the dead shall live, the Mount of Olives shall be ^(f) cleaved asunder, and all the dead of Israel shall come out from under it; yea, even the righteous, which die in captivity, shall pass through subterraneous ^(g) caverns, and come out from under the Mount of *Olives*: but the wicked which die and are buried in the land of Israel shall be cast away, ^(h) as a man casts a stone with a sling; then all the inhabitants of the

earth shall say, What is the righteousness of this people, which ascend out of the earth, even ten thousand times ten thousand, as in the day they came up out of the wilderness to the land of Israel, and are deliciously fed by the mercies of the Lord, as in the day when they were hid ⁽ⁱ⁾ under Mount Sinai to receive the law; and in that very hour Zion, which is the ^(k) mother of Israel, shall bring forth her sons, and Jerusalem receive the children of the captivity.

Verse 6. Set me as a seal upon thine heart, &c.] The children of Israel said in that day unto their Lord, We pray thee, set us as the signature of a ring upon thine heart, as the signature of a ring upon thine arm, that we may not be carried captive any more; for strong as death is the love of thy Deity, and mighty as hell is the envy which the people bear unto us; and the hatred which they have reserved for us is like to the coals of the fire of hell, ^(l) which the Lord created on the second ^(m) day of the creation of the world, to ⁽ⁿ⁾ burn therein those who commit idolatry.

Verse 7. Many waters cannot quench love, &c.] The Lord of the world said unto his people, the house of Israel, If all people ^(o) which are like to the waters of the sea, which are many, were gathered together, they could not extinguish my love unto thee; and if all the kings of the earth, which are like to the waters of a river that runs fiercely, they could not remove thee out of the world: but if a man will give all the substance of his house to obtain wisdom in the captivity, I will return unto him ^(p) double in the world to come; and all the spoils ^(q) which they shall take from the armies of Gog shall be his.

Verse 8. We have a little sister, &c.] At that time the angels of heaven shall say to one another, We have one nation in the earth, and her righteousness is very little, and the kings and governors do not bring her forth to make war with the armies of Gog. What shall we do for our sister, in the day when the nations shall speak of going up against her to war?

Verse 9. If she be a wall, &c.] Michael ^(r) the prince of Israel shall say, If she is fixed as a wall among the people, and gives silver to procure the ^(s) unity of the name of the Lord of the world, I and you, together with their scribes, will surround her as borders of silver, that the people may have no power to rule over her, even as a worm hath no power to rule over silver; and though she ^(t) is poor in the commandments. we will seek mercies for her from the Lord; and the righteousness of the law shall be remembered to

her, in which infants study, being written upon ^(u) the table of the heart and is placed over against the nations as a cedar.

Verse 10. I am a wall, &c.] The congregation of Israel answered and said, I am strong in the words of the law as a wall, and my sons are mighty as a tower; and at that time the congregation of Israel found mercy in the eyes of her Lord, and all the inhabitants of the earth asked of her welfare.

Verse 11. Solomon had a vineyard at Baal-hamon, &c.] One nation came up in the lot of the Lord of the world, ^(v) with whom is peace, which is like to a vineyard; ^(w) he placed it in Jerusalem, and delivered it into the hands of the kings of the house of David, who kept it as a vinedresser keeps his vineyard; after that Solomon king of Israel died, it was left in the hands of his son Rehoboam; Jeroboam, the son of Nebat, came and divided the kingdom with him, and took out of his hands ten tribes, according to the word of Ahijah of Shiloh, who was a great man.

Verse 12. My vineyard, which is mine, &c.] When Solomon, the king of Israel, heard the prophecy of Ahijah of Shiloh, he sought to ^(x) kill him; but Ahijah fled from Solomon, and went into Egypt. And at that time King Solomon was informed by prophecy that he should rule over the ten tribes all his days: but after his death Jeroboam, the son of Nebat, should rule over them; and the two tribes, Judah and Benjamin, Rehoboam, the son of Solomon, should reign over.

Verse 13. Thou that dwellest in the gardens, &c.] Solomon said at the end of his prophecy, The Lord of the world shall say to the congregation of Israel in the end of days, O thou congregation of Israel, which *art* like to a garden highly esteemed of among the nations, and sits in the school with the companions of the sanhedrin, and the rest of the people which hearken to the voice of the chief of the school, and learn from his mouth his words, cause me to hear the law, the voice of thy words, when thou fittest to justify and condemn, and I will consent to whatever thou dost.

Verse 14. Make haste, my beloved, &c.] In that very hour the elders of the congregation of Israel shall say, Flee, O my beloved, the Lord of the world, from this defiled earth, and cause thy shechinah to dwell in the highest heavens, and in the time of straits, when we pray before thee, be thou like a roe, which, when it sleeps, ^(y) has one eye shut and the other eye open; or as a young hart, which, when it flees, looks behind it; so do thou look upon us, and consider our sorrow and our affliction, from the

highest heavens, until the time *comes* that thou wilt take pleasure in us, and redeem us, and bring us to the mountain of Jerusalem, where the priests shall offer up before thee the sweet incense.

ENDNOTES — CHAPTER 8.

{a} The Jews very seldom speak of the birth or nativity of the Messiah as future, but only of a revelation or discovery of him to them, which they expect; for they are under self convictions that he was born long since. Some of them say he was born on the day the house of the sanctuary was destroyed, but is hid because of their sins and transgressions, and that either in the sea, or the walks of the garden of Eden; and some say that he sits among the lepers at the gates of Rome, from whence they expect he will come unto them, R. Aben Ezra, in Cant. 7:5. Targum in Mic. 4:8. Talmud Sanhedrin, fol. 98, col. 2. Targum Jerus. in ^{<1212>}Exodus 12:42.

{b} The Jews expect a very sumptuous feast to be made for the righteous in the days of the Messiah, which will consist of all sorts of flesh, fish, and fowl, of plenty of generous wine, and of a variety of the most delicious fruit; some particulars of which they have thought fit to give, and are as follow: 1. They say an exceeding large ox shall be served up, which they take to be the behemoth in ^{<1840>}**Job 40:20**, of which they say many things monstrous and incredible; as that it lies upon a thousand hills, and feeds upon them all, and drinks up all the waters which are gathered together in a year's time, in the river Jordan, at one draught, Vajikra Rabba, Parash. 22. Bemidbar Rabba, Parash. 21. Targum in Psa. 50:10. Jarchi in *ibid.*, and in ^{<1840>}Job 40:20. 2. The next dish is the leviathan and his mate, which they say are “the great whales” mentioned in ^{<10121>}**Genesis 1:21**. The male, they say, God castrated, and the female he slew, and salted it against this feast, Talmud Baba Bathra, fol. 74. Targum Jon., Jarchi, and Baal Hatturim in ^{<10121>}Genesis 1:21. Vajikra Rabba, Parash. 13. Targum Sect. in ^{<1787>}Esther 3:7. Aben Ezra in Dan. 12:2. 3. They speak of an exceeding large fowl, which they call Ziz, that shall be one part of this entertainment, of which they say many things incredible; as particularly, that when its feet are upon the earth its head reaches the heavens; and when it stretches out its wings, they cover the body of the sun, Baba Bathra, fol. 73, col. 2. Targum and Kimchi in Psa. 50:10. Vajikra Rabba, Parash. 22. 4. After all this shall be served up a variety of the most pleasant and delightful fruits, which are in the garden of Eden, which the Targumist here speaks of. And lastly, the wine which will then be used will be generous old wine, which, as it is said here and elsewhere, was kept in the grape from the creation of the world, Zohar in Genesis fol. 81, 4. Targum Jon. in ^{<12725>}Genesis 27:25, and Targum in ^{<1097>}Ecclesiastes 9:7. Something of this gross notion seems to have

obtained among the Jews in the times of Christ; see ^{<2145>}**Luke 14:15**. *Vide* Buxtorf Synagog. Jud. c. 50.

{c} These were four sections of the law, written on parchments, folded up in the skin of a clean beast, and tied to the head and hand. The four sections were these following, viz.: The first was ^{<2132>}**Exodus 13:2-11**. The second was ^{<2131>}**Exodus 13:11-17**. The third was ^{<2104>}**Deuteronomy 6:4-10**. The fourth was ^{<2113>}**Deuteronomy 11:13-22**. Those that were for the head were written and rolled up separately, and put in four distinct places in one skin, which was fastened with strings to the crown of the head towards the face, about the place where the hair ends, and where an infant's brain is tender: and they take care to place them in the middle, that so they may be between the eyes. Those that were for the hand were written in four columns, on one parchment, which, being rolled up, was fastened to the inside of the left arm, where it is fleshy, between the shoulder and the elbow, that so it might be over against the heart. These they call tephillin, from the root **ל | פ | ח** *phalal*, "to pray," because they use them in the time of prayer, and look upon them as useful to put them in mind of that duty; in ^{<2136>}**Matthew 23:5**, they are called **φυλακτηρια**, *phylacteries*, because they think they *keep* men in the fear of God, are preservatives from sin, nay, from evil spirits, and against diseases of the body; they imagine there is a great deal of holiness in them, and value themselves much upon the use of them, Targum Jon. Jarchi and Baal Hatturim in ^{<2139>}Exodus 13:9, 10, and ^{<2108>}Deuteronomy 6:8. Maimon. Hilth. Tephilin, c. 1, s. 1; c. 2, s. 1; c. 3. 1, 2, 3, 4, 5, 6; and c. 4. 1, 2, 25. Matteh Dan. Diaiog. 2, fol. 9, 4, and 10, 1. *Vide* Buxtorf Synagog. Jud. c. 9, and Leo Modena's History of the Rites, &c., of the Present Jews, par. 1, c. 11.

{d} These were two passages in the law, the one was ^{<2104>}**Deuteronomy 6:4-10**, the other was ^{<2113>}**Deuteronomy 11:13-22**, which were written on a piece of parchment in one column, which, being rolled up and put into a pipe of reed or wood, was fastened to the right side of the door-post: this they imagine was useful to put them in mind of the Divine Being, to preserve them from sin, and from evil spirits, Targum Jon. in ^{<2109>}Deuteronomy 6:9. Maimon. Hitch. Tephilin, c. 5, s. 1, 6, and 6, 13. *Vide* Buxtorf Synagog. Jud. c. 31.

{e} Magog was one of the sons of Japhet, ^{<2102>}**Genesis 10:2**, from whom very probably the people called by those two names sprung, who seem to

be the Scythians or Tartars; for Josephus, Antiq. Jud. 50:1, c. 7, calls the Scythians Magogae; and Hierapolis in Coelesyria, Pliny (Nat. Hist. 50:5, c. 23) says, was called by the Syrians Magog: and Marcus Paulus Venetus, 50:1, c. 64, says that “the countries of Gog and Magog are in Tartary, which they call Jug (perhaps rather Gog) and Mungug.” *Vide* Schindler, Lex. Pent. fol. 288. Mention is made of these in ^{<3818>}**Ezekiel 38:18; 39:1-8,11;** ^{<6318>}**Revelation 20:8, 9;** with which last text may be compared what the Targumist here says. The Jewish rabbins, in their writings, very frequently speak of the war of Gog and Magog, which they expect in the days of the Messiah. See Mr. Mede’s works, book 1, disc. 48, p. 374, and book 3, pp. 713, 751.

{f} See ^{<3814>}**Zechariah 14:4.**

{g} The Jews are of opinion, that those of their nation who die and are buried in other lands, at the resurrection of the dead shall not rise where they died and were buried; but shall be rolled through the caverns of the earth, into the land of Canaan, and there rise. This they call $\mu\upsilon\tau\mu\eta\ \iota\ \gamma\iota\lambda\ \gamma$ *gilgul hammethim*, “the rolling of the dead,” or $\tau\omega\iota\ \gamma\iota\ \mu\eta\ \iota\ \gamma\iota\lambda\ \gamma$ *gilgul hammechiloth*, “the rolling through the caverns,” which they represent as very painful and afflicting; and say that this was the reason that Jacob desired he might not be buried in Egypt, and is now one reason why the Jews are so desirous of returning to their own land: nay, at this time the more wealthy and religious among them go thither on this very account, especially when advanced in years, that they may die, and be buried there, and so escape this painful rolling under the earth, Bereshith Rabba, Parash. 96. Midrash Hannealam in Zohar in Genesis fol. 68, 4. Jarchi in ^{<01472>}Genesis 47:29. Kimchi in ^{<23519>}Ezekiel 37:12. *Vide* Buxtorf Syllagog. Jud. c. 3, and Lex. Talmud, fol. 439.

{h} Though the resurrection of the dead is one of the thirteen articles of the Jewish creed, yet many of them are of opinion that it is peculiar to the righteous, and that the wicked shall have no share therein; but that their bodies perish with their souls at death, and shall never rise more, R. David Kimchi, in Psa. 1:5, and in ^{<23519>}Isaiah 26:19. R. Saadiah Gaon, in Dan. 12:2. *Vide* Pocock. Not. Misc. c. 6, p. 180, &c.

{i} The Targumist here refers to a fabulous notion of the Jews, that when the people of Israel came to Mount Sinai to receive the law, the Lord plucked up the mountain, and removed it into the air, and set the people

under it, where he gave the law unto them; this they collect from ^{<121917>}**Exodus 19:17**, and ^{<18041>}**Deuteronomy 4:11**. And this, they say, is *the apple tree* under which the Church is here said to be *raised up*, Targum Jon. Jarchi and Baal Hatturim in ^{<121917>}Exodus 19:17. Jarchi and Shirhashirim Rabba in loc.

{k} So Jerusalem is said to be “the mother of us all,” in ^{<40136>}**Galatians 4:26**.

{l} **μnhg** gehinnom, “the valley of Hinnom,” where the idolaters caused their children to pass through the fire to Molech, and burned them, ^{<142318>}**2 Chronicles 28:3; 33:6**; ^{<240731>}**Jeremiah 7:31; 32:35**. R. David Kimchi, in Psa. 27:13, says that Gehinnom was a very contemptible place near Jerusalem, where all manner of filthiness and dead carcasses were cast, and that a continual fire was kept there to burn them: hence the word is used very frequently by the Jewish rabbins, to signify the place where the wicked are punished after death; and so the word **γεεννα**, is used in the New Testament; see ^{<40162>}**Matthew 5:22; 10:28**, and elsewhere.

{m} The same is asserted in Talmud Pesach. fol. 54, 1. Bereshith Rabba, Parash. 4, and 11 and 21. Shemoth Rabba, Parash. 15. Zohar in Deuteronomy fol. 120, 1. Jarchi in ^{<23313>}Isaiah 30:33; and yet at other times they reckon hell among the seven things which were created before the world was, Talmud Pesach, fol. 54, 1, and Nedarim. fol. 39, 2. Zohar in Leviticus fol. 14, 4. Targum Jon. in ^{<101024>}Genesis 3:24. See ^{<10541>}**Matthew 25:41**.

{n} The punishment of the wicked in hell is very frequently expressed by Jewish writers, by their burning in fire and brimstone, Bereshith Rabba, Parash. 6 and 51. Zohar in Genesis fol. 71, 3. Raya Mehimna, *ibid.* in Leviticus fol. 7, 2. Targum Jon. and Jerus. in ^{<101024>}Genesis 3:24. Targum Jerus. in ^{<101512>}Genesis 15:12. Targum in ^{<210310>}Ecclesiastes 8:10, and 10:11. Targum in ^{<23314>}Isaiah 33:14. R. David Kimchi in ^{<23313>}Isaiah 30:33. Thus idolaters, with others, are said to “have their part in the lake which burneth with fire and brimstone,” ^{<62108>}**Revelation 21:8**.

{o} So the words are explained in Shemoth Rabba, Parash. 49. Bemidbar Rabba, Parash. 2. Zohar in Num. fol. 105, 3. Raya Mehimna, *ibid.* in Genesis fol. 51, 3. Shirhashirim Rabba, Jarchi and Aben Ezra in loc.

{p} See ^{<41103>}**Mark 10:30**; ^{<21830>}**Luke 18:30**.

{q} See ~~2701B~~ **Ezekiel 39:9, 10.**

{r} See ~~2701B~~ **Daniel 10:13, 21; 12:1.** The Jews suppose that every nation or kingdom has an angel set over it, to be its president, protector, and defender; and that Michael was he that presided over Israel.

{s} That is, the knowledge of the unity of God. The doctrine of the unity of the Divine Being is the second article of the Jewish creed, where they say that “God is one, and that there is no unity in any respect like his;” this they very much magnify and extol. Hence they often have those words in their mouths, “Hear, O Israel, the Lord our God is one Lord,”

~~1604A~~ **Deuteronomy 6:4;** which, they think, is entirely inconsistent with a trinity of persons. Hence, says Maimonides, (Hilch. Yesod Hattorah, c. 1, s. 4,) “This God is one, not two, or more than two; but one. For there is no unity like his in any of the individuals which are found in the world; neither is he one in species, which comprehends more individuals, nor one in body, which is divided into parts and extremes, but he is so one, that there is no other unity like it in the world.” All which is not so much opposed to the polytheism of the heathens, as to the plurality of persons in the trinity, and the incarnation of Christ. But though modern Jews have exploded the doctrine of the trinity, as inconsistent with that of the unity of the Divine Being, yet their more ancient writers do very manifestly speak of it as the great mystery of faith, Zohar edit. Sultzbac. in Genesis fol. 1, col. 3; in Exodus fol. 18 3, 4, fol. 58, 1, and fol. 66, 2, 3; in Leviticus fol. 27, 2, and in Num. fol. 67, 3. Jetzira. edit. Rittangel. fol. 1, 4, 6, 38, 64. *Vide* Josep. de Voisin. Disp. Theolog. de S. Trinitate, Allix’s judgment of the Jewish Church, against the Unitarians, c. 9, 10, 11.

{t} In Raya Mehimna in Zohar in Exodus fol. 38, 3, it is said that “no man is poor but he that is so in the law and in the commandments;” and that “the riches of a man lies in them;” and in Vajikra Rabba, Parash. 34, where those words in ~~1000~~ **Proverbs 22:2,** “The rich and poor meet together,” are mentioned, it is said, “The rich is he that is rich in the law, and the poor is he that is poor in the law;” see also Zohar in Num. fol. 91, 3; with all which compare ~~50618~~ **1 Timothy 6:18.**

{u} See note on chap. 4:9.

{v} In Shirhashirim Rabba in loc. it is explained in the same way; R. Aben Ezra, by Solomon in the next verse, understands the King Messiah; though it is interpreted of Solomon, king of Israel, by the Targum and Jarchi in

loc., by Maimon. Yesod Hattorah, c. 6, s. 12, and in Zohar in Exodus fol. 91, 3.

{w} So it is explained of the people of Israel, under the government of Solomon in Shirhashirim Rabba, and by Jarchi and Aben Ezra in loc.

{x} This is a very great mistake of the Targumist; for it was Jeroboam, and not Ahijah, who fled into Egypt, whom Solomon sought to kill; see ~~<11140>~~ **1 Kings 11:40**.

{y} The same is mentioned in Shirhashirim Rabba in loc.

AN EPITOME OF THE JEWISH HISTORY FROM THE TIME OF NEHEMIAH AND MALACHI TO THE BIRTH OF CHRIST

FILLING UP THE CHASM BETWEEN THE OLD AND NEW TESTAMENTS

As many have wished to see an epitome of the Jewish history, from the days of the prophet Malachi to the advent of Christ, in order to connect the history of the Old and New Testaments, I have prepared the following, which, in such a work as this, is a much as should be expected.

On all hands *Malachi* is allowed to have been the last prophet under the Old Testament; and he flourished about *four hundred and nine* years before the coming of Christ, according to the commonly received chronology; and *Nehemiah*, who was contemporary with him, was the last of those civil governors appointed by God himself. His last act of reformation is fixed by Prideaux. B.C. 409; soon after which it is supposed he died, as at this time he could not be less than *seventy* years of age. For the administration of affairs in his times and in those of Ezra, whom he succeeded in the government of Judea, the reader is referred to the notes on Ezra, Nehemiah, and Daniel.

We have seen, in the book of Nehemiah, that, on the return of the Jews from the Chaldean captivity, many of them brought strange wives and a spurious offspring with them, and refusing to put them away, were banished by Nehemiah, and went and settled in Samaria. Among those exiles there was a son of Jehoida, the high priest, named *Manasseh*, who had married the daughter of Sanballat the Horonite, and put himself under the protection of his father-in-law, who was governor of the place. After the death of Nehemiah, Sanballat obtained a grant from Darius to build a temple on Mount *Gerizim*, near Samaria, of which he made *Manasseh*, his son-in-law, high priest. This temple was begun to be built, B.C. 408.

From the building of this temple, *Samaria* became the refuge of all refractory Jews; and though by this means the old superstition of the land was reformed to the worship of the God of *Israel*; they of *Jerusalem* would never consider the *Samaritan Jews* otherwise than *apostates*. On the other hand, the *Samaritans* maintained that Mount *Gerizim* was the only

proper place for the worship of God. This people rejected all traditions, and adhered only to the written word contained in the five books of *Moses*.

Nehemiah's death was also attended with a change of the *Jewish* government at *Jerusalem*. *Judea* had no longer a governor of its own. It was united to the *prefecture of Syria*; the rulers of which committed the administration of both *civil* and *ecclesiastical* affairs to the high priest for the time being.

By this means the high priesthood became an office under the *heathen*; and towards the latter end of *Artaxerxes Mnemon's* reign, B.C. 405, who succeeded his father *Darius Nothus*, B.C. 423, the office was conferred by the governor of *Syria* and *Phoenicia*. For *Bagoes*, the governor, took upon himself to displace *Johanan* the high priest, in favour of the said priest's brother *Joshua*; which nomination, though it did not take place, (for *Johanan* slew his brother *Joshua* in the inner court of the temple, as he endeavoured by force to usurp the high-priest's office by virtue of the governor's commission, B.C. 366,) was attended with this bad consequence—that *Bagoes*, hearing of the murder, came in great wrath to *Jerusalem*, and laid a heavy fine upon the nation, which lasted *seven* years, or during the whole of his government.

Artaxerxes Mnemon died B.C. 359, with grief at the brutality of his son *Ochus*, who had so terrified his eldest brother *Ariaspes*, that he poisoned himself, and had his younger brother *Harpates* assassinated. So that *Ochus* succeeded to the dignity and empire of his father.

In the third year of *Ochus*, about 356 before *Christ*, *Alexander the Great* was born at *Pella* in *Macedonia*. *Ochus*, having reigned *twenty-one* years, was poisoned by his favourite *Bagoas*, in hopes of getting the whole government into his own hands, and to put the crown on the head of *Arses*, his youngest son, whom he also poisoned soon after, and raised *Codomannus*, a distant relation of the late king, to the throne. This new king took the name of *Darius*; and when *Bagoas* had also prepared a poisonous draught for *him*, he obliged *Bagoas* to drink it himself; by which means he saved his own life and punished the traitor.

It was about the year B.C. 336 that *Alexander the Great* succeeded to the kingdom of *Macedon*, on the death of his father *Philip*, who was slain by the noble *Macedonian Pausanias*, as he celebrated the marriage of his daughter with *Alexander*, king of *Epirus*, before he set out upon the

Grecian expedition against *Persia*, being chosen *captain-general* of the united forces of *Greece*.

Alexander also succeeded to that command by a new election. In one campaign he overran all *Asia Minor*; vanquished *Darius* in two battles; took his mother, wife, and children prisoners; and subdued all *Syria* as far as *Tyre*, B.C. 332.

During the siege of *Tyre*, he demanded the submission of the neighboring provinces of *Galilee*, *Samaria*, and *Judea*. The two former submitted to him; but *Judea* would not renounce their allegiance to *Darius* so long as he lived. This brought upon them the wrath of the conqueror; who, having taken *Tyre*, by carrying a bank from the continent through the sea to the island on which the city stood, and burned it down to the ground, destroyed and slew all the inhabitants in a barbarous manner, both in the sackage of the town, and afterwards in cold blood; and then marched to Jerusalem to wreak his vengeance upon the Jews. Upon his approach, and the report of his having crucified *two thousand* of the *Tyrian* prisoners, the high priest *Jaddua* and all the city were under dreadful apprehensions. They had nothing but God's protection to depend upon. They fasted and prayed: and God in a vision directed the high priest to go in his pontifical robes, attended by the high priests in their proper habits, and all the people in white garments, and meet *Alexander* out of the city.

As soon as *Alexander* saw this procession moving towards him, and the high priest in the front, he was overawed, drew near, bowed down, and saluted him in a religious manner; alleging that he did so in regard to that God whose priest he was; adding, moreover, that the high priest so habited had appeared to him in a dream at *Dio* in *Macedonia*, assuring him of success against the *Persians*.

Jaddua conducted him into the city; and, having offered sacrifices in the temple, showed him the prophecies of *Daniel*, concerning the overthrow of the *Persian* empire by a *Grecian* king.

Alexander was well satisfied with his reception at *Jerusalem*; and at his departure granted the *Jews* a *toleration* of their religion, and an exemption from tribute every *seventh* year. And the *Jews* were so well pleased with the conqueror's behaviour, that, upon his signifying that he would receive as many of them as would enlist into his service, great multitudes entered under his banner, and followed him in his other expeditions.

The *Samaritans* met him with great pomp and parade, as he left *Jerusalem*, and invited him to their city. But *Alexander* deferred both the invitation, and petition for certain privileges, till his return from *Egypt*; and left his favourite *Andromachus* governor of *Syria* and *Palestine*.

Andromachus, coming some time after to *Samaria* upon business, was burned to death in his house, as it was thought on purpose, by the *Samaritans*, in revenge of the slight which they apprehended *Alexander* had shown them. But as soon as *Alexander* heard it, he caused those to be put to death who had acted any part in the murder, banished all the other inhabitants from *Samaria*, planted therein a colony of *Macedonians*, and gave the residue to the *Jews*.

Upon the ruin of the *Persians*, *Alexander* had erected the *Grecian* or *Macedonian* monarchy. But coming to *Babylon*, after the conquest of the most part of the then known world, he gave himself up so much to drunkenness and gluttony, that he soon put an end to his life, B.C. 323.

Here it cannot be amiss to observe, that *Alexander* was of a bold and enterprising spirit; but more full of fire than discretion. His actions, though successful, were furious and extravagantly rash. His few virtues were obscured with more and greater vices. *Vainglory* was his predominant passion; and the fables of the ancient *Greek* heroes were the only *charts* by which he steered his conduct. His dragging *Balis* round *Gaza*, his expedition into *India*, his drunken procession through *Caramania*, and taking to himself the name of the son of *Jupiter*, are so many vouchers of this assertion. And, were all his actions duly considered and estimated, he would be properly characterized the great *cut-throat* of the age in which he lived; as all they are who delight in bloodshed, and will forfeit ALL to obtain *universal monarchy*; whereas those only are the true *heroes* who most benefit the world, by promoting the peace and welfare of mankind. In a righteous cause, or a just defence of a man's country, all actions of valour are worthy of praise; but in *all other* cases *victory* and *conquest* are no more than *murder* and *robbery*. Therefore *Alexander's* heroism is to be avoided, and not to be followed, as the surest way to honour and glory.

Alexander was no sooner dead, than *Ptolemy Soter* seized upon *Egypt*; and having in vain endeavoured to gain *Syria*, *Phoenicia*, and *Judea* from *Laomedon*, whom *Alexander* had appointed governor instead of *Andromachus*, who was burnt, invaded them by sea and land, took *Laomedon* prisoner, and got possession of those provinces also, except

Judea; which, upon the account of their allegiance to the surviving governor, refusing to yield, felt the severity of the conqueror; for, understanding that the *Jews* would not so much as defend themselves on the *Sabbath day*, he stormed *Jerusalem*, took it without resistance on that day, and carried above *one hundred thousand* of them captives into *Egypt*.

From this time we may date the *Jews'* subjection to the kings of *Egypt*. And it was in the *fifth* year of this *Ptolemy's* reign that *Onias* the *Jewish* high priest died, and was succeeded by his son *Simon the Just*, on whom an eulogium may be found in *Ecclus.* 50:1, &c., B.C. 292.

Simon the Just was high priest *nine* years, and is supposed to have completed the canon of the Old Testament by adding the books of *Ezra*, *Nehemiah*, *Esther*, *Malachi*, and the two books of *Chronicles*, with the aid and assistance of the great synagogue. He was succeeded by his brother *Eleazar*, his son *Onias* being a minor, B.C. 291.

Ptolemy Soter was succeeded by his son *Ptolemy Philadelphus*, B.C. 285, who completed the college or *museum* of learned men, and the famous library at *Alexandria* in *Egypt*, which was begun by his father, and contained *seven hundred thousand* volumes, and placed in that library an authentic translation of the book of the *law*. This translation was finished under the inspection of *Eleazar* the high priest, and is called the *Septuagint*, on account of the joint labour of *seventy-two* translators employed in it, B.C. 254.

Ptolemy Philadelphus died in the *thirty-ninth* year of his reign, and in the *sixty-third* of his age B.C. 247. He was a learned prince, and a great patron of learning; so that men of learning flocked to his court from all parts, and partook of his favour and bounty. Among these were the poets *Theocritus*, *Callimachus*, *Lycophron*, and *Aratus*, and *Manetho*, the *Egyptian* historian.

B.C. 247, *Ptolemy Euergetes* succeeded his father *Ptolemy* in *Egypt*. He found *Onias*, the son of *Simon the Just*, in the *pontificate* at *Jerusalem*, who was very old, weak, inconsiderate, and covetous. And *Euergetes*, perceiving that the high priest had for many years kept back the annual tribute, sent one *Athenion*, an officer at court, to *Jerusalem*, to demand it, being a very large sum, with threats of sending an army to dispossess them of the country upon refusal.

This demand and threatening threw the whole nation into great confusion; and one *Joseph*, the high priest's nephew by his sister's side, rebuked his uncle sharply for his injustice and ill management of the public interest, proposed *Onias's* journey to *Alexandria*, as the best expedient, and, upon his uncle's refusal, offered to go in person to pacify the king's wrath, which was accepted by the high priest, and approved by the people, B.C. 226.

Joseph all this time had entertained *Athenion* in a most elegant manner at his own house, and at his departure loaded him with such valuable gifts, that when he arrived at *Alexandria*, he found the king prepared much in his favour to receive him, and made himself more acceptable by informing him concerning the revenues of *Coelesyria* and *Phoenicia*, whose value he had inquired more perfectly from their *farmers*, with whom he had traveled to court part of the way; and was thereupon admitted the king's *receiver general* of *Coelesyria*, *Phoenicia*, *Judea*, and *Samaria*. He immediately satisfied the king for his uncle's arrears with *five hundred* talents he borrowed at *Alexandria* on the credit of his new office, which he enjoyed *twenty-two* years, though he met with great opposition at his first collecting, till he had brought some of the ringleaders to exemplary punishment.

B.C. 221. All things were again composed at *Jerusalem*; and *Philopater* having succeeded his father *Ptolemy Euergetes* in *Egypt*, and defeated the army of *Antiochus the Great*, he in the *fifth* year of his reign took the tour of *Jerusalem* while he visited his conquests. But this was very unfortunate for the *Jews*. For *Philopater* being led by a vain curiosity to enter into the *sanctuary* and the *holy of holies* on the great day of *expiation*, B.C. 217, where no one but the high priest was allowed to enter, he was opposed by the deprecations and lamentations of the people; and when he would still advance beyond the inner *court*, he was seized with such a terror and consternation, that he was obliged to be carried back in a manner half dead. He recovered; but when he left the city, he vowed revenge. And accordingly, he was no sooner returned to *Alexandria* than he deprived the *Jews* of all their rights and privileges; ordered them to be stigmatized with a burn representing an *ivy leaf*, under pain of death, in honour of his god *Bacchus*; and excluded all persons from his presence that would not sacrifice to the god he worshipped. Then he commanded as many *Jews* as he could seize in *Egypt* to be brought and shut up in the *Hippodrome*, or place for horse-races, at *Alexandria*, to be destroyed by *elephants*. But

God turned the wild beasts upon those that came to see the dreadful massacre, by which numbers of the spectators were slain; and so terrified the king and his subjects with other tokens of his displeasure and power, that *Philopater* immediately not only released the *Jews* from the *Hippodrome*, but restored the whole nation to their privileges, reversed every decree against them, and put those *Jews* to death who for fear of persecution had apostatized from their religion.

Ptolemy Philopater was succeeded, B.C. 204, by his son *Ptolemy Epiphanes*, then only five years old. This minority gave *Antiochus the Great* an opportunity to regain *Coelesyria* and *Palestine*: in which expedition the *Jews* had shown so much favour to *Antiochus*, that he granted them many favours, a liberty to live according to their own laws and religion, a prohibition to strangers to enter within the *sept* of the temple, &c. But as soon as *Ptolemy* was marriageable, he made peace with him, and gave him his daughter, with *Coelesyria* and *Palestine* for her portion. On this occasion *Joseph*, who had been *Ptolemy's* receiver general in those provinces, and displaced by *Antiochus*, was restored.

Ptolemy in a short time had a son; and it being customary on such occasions for all the great officers of state to congratulate the king and queen, and to carry them presents, *Joseph*, whose age would not permit him to take so long a journey, sent his son *Hyrchanus*, B.C. 187, who, upon an unlimited credit given him by his father, when he was arrived at *Alexandria*, borrowed a *thousand talents*, or *two hundred thousand pounds* sterling, with which, buying a hundred beautiful boys for the king, and as many beautiful young maids for the queen, at the price of a talent per head, and presenting them each with a talent in their hands, and disposing of the remaining sum among the courtiers and great officers, he so obliged the king and queen, and all the court, that he found it easy to supplant his father, and obtained the king's commission for collecting the royal revenues in all the country beyond *Jordan*.

Hyrchanus, having thus abused his trust, went with a strong guard to execute his office; and being met by his brothers, killed two of them. He came to *Jerusalem*; but his father would not admit him to his presence, and he was shunned by every body. Upon the death of his father, which happened soon after, he endeavoured by force of arms to oust his brethren from the *paternal* estate. This disturbed the peace of *Jerusalem* for a while; till at last his brothers, being assisted by the high priest and the generality

of the people, drove him over *Jordan*, where he lived in a strong castle, till he fell upon his own sword and killed himself to avoid the punishment with which *Antiochus Epiphanes*, upon his succeeding to the throne of *Syria*, threatened him. B.C. 175.

Antiochus the Great being slain by the inhabitants of *Elymais*, as he attempted by night to plunder the temple of *Jupiter Belus*, thereby to pay the *Romans* according to his agreement, his son *Seleucus Philopater* succeeded him in the provinces of *Syria*, *Judea*, &c., and resided at *Antioch*.

Seleucus, at his first advancement to the dominion of these provinces, continued his father's favours to the *Jews*; but being afterwards informed by one *Simon a Benjamite* that there was great treasure in the temple, he sent one *Heliodorus* to seize it, and to bring all the riches he could find therein to *Antioch*. *Heliodorus* attempted to execute this commission; but he was so terrified at the sight of an armed host of angels that appeared to defend the entrance of the sacred treasury, that he fell speechless to the ground; nor did he recover till the high priest interceded to God for him.

This same *Heliodorus* poisoned his sovereign *Seleucus*, hoping to obtain the kingdom; but his design was frustrated by *Eumenes*, king of *Pergamus*, and his brother *Attalus*, who set *Antiochus Epiphanes*, another son of *Antiochus the Great*, on the throne of *Syria*.

Epiphanes, at his accession to the throne, finding himself hard pressed by the *Romans*, endeavoured to raise their heavy tribute by all manner of exactions. Amongst other means he deposed the good and pious high priest, *Onias*, and sold the pontificate to his brother *Jason* for the yearly sum of *three hundred and sixty talents*; and afterwards he deposed *Jason*, and sold it to his brother *Menelaus* for *three hundred talents* more, B.C. 174.

Menelaus, having invaded the pontificate by these unjust means, and finding himself straitened to raise the annual payment according to contract, by the means of *Lysimachus*, another of his brothers, he robbed the temple of many gold vessels, which, being turned into money, he paid to the king; and bribed *Andronicus*, the governor of *Antioch*, to murder his brother *Onias*, lest at any time he should stand in his way. It is true that at the instance of the people *Andronicus* was seized and executed for his villany and murder, and *Lysimachus* was put to death by the mob at

Jerusalem; yet *Menelaus* found means by bribery, not only to acquit himself, but to obtain sentence against, and even the execution of, the *three* delegates that went from *Jerusalem* to prosecute him in the name of the *sanhedrin*.

But while *Antiochus* was engaged in the *Egyptian* war, *Jason* on a false report that the king was dead, marched with a thousand men, surprised the city of *Jerusalem*, drove *Menelaus* into the castle, and cruelly put to the sword and to other kinds of death all those that he thought were his adversaries.

Immediately the news of this revolution and massacre reached *Antiochus*, he hastened to reduce the *Jews* to their obedience; and in his way, being informed that the inhabitants of *Jerusalem* had made great rejoicings at the report of his death, he was so provoked, that, taking the city by storm, B.C. 170, he slew *forty thousand* persons, and sold as many more for slaves to the neighbouring nations. He entered the *holy of holies*, sacrificed a sow upon the altar of burnt-offerings, and caused the broth or liquor thereof to be sprinkled all over the temple. He plundered the temple of as much gold and furniture as amounted to *eight hundred* talents of gold. Then, returning to *Antioch*, he made one *Philip*, a most barbarous and cruel man, governor of *Judea*; *Andronicus*, as bad a man, governor of *Samaria*; and continued *Menelaus*, the worst of all, in the pontificate. And, as if this was not sufficient to satisfy his rage, he not long after sent an army of *two and twenty thousand* men, under *Apollonius* his general, with commission to put all the men of *Jerusalem* to the sword, and to make slaves of the women and children; which was rigorously executed on a Sabbath day, so that none escaped but such as could hide themselves in caves, or reach the mountains by flight.

This cruelty soon after pursued the *Jews*, wherever dispersed: for by a *general* decree to oblige all people in his dominions to conform to the religion of the king, one *Athenaeus*, a *Grecian* idolater, was pitched upon to receive and instruct all the *Jews* that would turn idolaters, and to punish with the most cruel deaths those who refused. It was at this time that the temple was dedicated to *Jupiter Olympus*; the books of the law were burned; and women, accused of having their children circumcised, were led about the streets with these children tied about their necks, and then both together cast headlong over the steepest part of the wall. B.C. 167; for many of them chose rather to die than to renounce their God; as the holy

zeal and religious fortitude of the very aged and pious *Eleazar*, a chief doctor of the law, and of the heroine *Salomona* and her seven sons, do testify; whom neither the instruments of death could terrify, nor the allurements of the tyrant could persuade, to forfeit their interest with the Almighty, either by idolatry or dissimulation.

Matthias, great grandson of *Asmonaeus*, and a priest of the first course, retired with his five sons, *John*, *Simon*, *Judas*, *Eleazar*, and *Jonathan*, from the persecution at *Jerusalem*, to a little place called *Modin*, in the tribe of *Dan*. But as soon as they were discovered, *Antiochus* sent one *Appelles* to that place, to oblige all the inhabitants, on pain of death, to turn idolaters. This officer delivered his commission by endeavouring to persuade *Matthias* to embrace idolatry, tendering to him the king's favour, and promising him great riches; which the good priest not only scornfully rejected, but slew the first *Jew* that dared to approach the idolatrous altar; and then, turning upon the king's commissioner, he despatched him and all his attendants, with the assistance of his sons and those that were with them. After this he put himself at the head of as many *Jews* as he could collect; and, having broken down the idols and the altars of the heathens, retired with them into the mountains. Here, as he took measures for their defence, he was joined by a numerous party of *Assidaeans*; a valiant people, who practised great hardships and mortifications, and were resolved to lay down their lives for the recovery of the temple. By these, and the accession of great numbers of other *Jews*, *Matthias* found himself in a capacity to take the field; but as their mistaken notion about resting on the *Sabbath day* had been one great cause of their being surprised by their enemies, and brought many great misfortunes upon them, because they would not defend themselves on that day from their enemies, he caused it to be unanimously agreed and decreed, that it was lawful, and that they might defend themselves, and repel force by force, on the *Sabbath day*, should they be attacked.

After this decree had passed, with the approbation of the priests and elders, *Matthias* left his lurking-places, marched round the cities of *Judah*, pulled down the *heathen* altars, restored the true worship and circumcision, and cut off both the apostates and persecutors that fell in his way, till death summoned him to immortality, in the *hundred and forty-seventh* year of his age.

When he found death approaching, he exhorted his five sons to persevere in the cause of God, as he had begun; and he appointed his son *Judas* his successor in the command of the army; and *Simon* to be their counsellor, B.C. 166. He was buried at *Modin* with great lamentation of all *Israel*.

Judas, who had signalized himself on former occasions for his great valour, was distinguished by the title *Maccabeus*; and having taken the command of his people upon him, he prosecuted the good work of reformation begun by his father, and took all the measures he was able, by fortifying towns, building castles, and placing strong garrisons, to maintain the liberty and religion of his country against all opposition.

Apollonius was sent by *Antiochus* to march an army of *Samaritans* against him; but he was killed, and his troops defeated and entirely routed, after a great slaughter, by our young general, who, finding *Apollonius's* sword among the spoils, took it for his own use, and generally fought with it ever after.

This news having reached *Coelosyria*, *Seron*, deputy-governor of that province, marched with all the forces he could collect to revenge the death of *Apollonius*: but he met with the same fate.

Antiochus was so enraged at these defeats, that he immediately ordered *forty thousand* foot, *seven thousand* horse, and a great number of auxiliaries, made up of the neighbouring nations and apostate *Jews*, to march against *Judea*, under the command of *Ptolemy*, *Nicanor*, and *Gorgias*, *three* eminent commanders, B.C. 1032.

Upon their advancing as far as *Emmaus*, about *seven* miles from *Jerusalem*, *Judas*, who may be supposed at that time besieging or at least blocking up *Jerusalem*, then in the hands of the heathen, retired to *Mizpeh*. Here the whole army addressed themselves to God. *Judas* exhorted them most pathetically to fight for their *religion*, *laws*, and *liberties*; but at last, giving those leave to withdraw from his army that had built houses, or betrothed wives within the year, or that were in any degree fearful, he presently found himself at the head of no more than *three thousand* men.

However, he was resolved to give the enemy battle. In the mean time God ordained him an easy victory; for while *Gorgias* was detached with *five thousand* foot and *one thousand* horse to surprise his little army by night, *Judas*, being informed of the design, marched by another way, fell upon the camp in the absence of *Gorgias*, killed *three thousand* men, put the rest to

flight, and seized the camp. *Gorgias*, not finding the *Jews* in their camp, proceeded to the mountains, supposing they were fled thither for safety. But not meeting with them there, he was much surprised in his return at what had happened in his absence, and his army, hearing that *Judas* waited to give them a warm reception in the plains, flung down their arms and fled. *Judas* in the pursuit killed *six thousand* more, and wounded and maimed most of the rest. This victory opened to him the gates of *Jerusalem*, where he and his army celebrated the next day, which was a *Sabbath*, with great devotion and thanksgiving.

Timotheus and *Bacchides*, governors or lieutenants under *Antiochus*, marched immediately to the assistance of *Gorgias*; but they fell a sacrifice to the valour and conduct of *Judas*, who, by the spoils taken from the enemy, was enabled the better to carry on the war.

This defeat was succeeded by another of *Lysias*, the governor of all the country beyond the *Euphrates*. He had penetrated as far as *Bethzura*, a strong fortress about *twenty miles* from *Jerusalem*, threatening to destroy the country with an army of *sixty thousand* foot and *five thousand* horse. But he was defeated also by *Judas* with *ten thousand* men only.

This victory gave him some respite, and accordingly he restored the temple to the true worship of God, removed all the profanations, built an altar of *unhewn stones*, and replaced the furniture that *Antiochus* had carried away, out of the gold and other rich spoils taken in this war. Thus he dedicated the temple again, and ordained that a feast of *dedication* should be kept annually, in commemoration thereof for ever, about the 20th of November.

His next care was to subdue the fortress on Mount *Acra*, which *Apollonius* had erected to command the temple; and being yet in the power of the heathens, gave them great opportunities to annoy the *Jews* that went to worship in the temple. But not having men enough to spare to form a blockade, he silenced it by another fortification, which he erected on the mountain of the temple.

When this revolt and success of the *Jews* reached *Antiochus*, in his expedition into *Persia*, he threatened utterly to destroy the whole nation, and to make *Jerusalem* the common place of burial to all the *Jews*. But God visited him with a sudden and sore disease. He at first was afflicted with grievous torments in his bowels; his *privy parts* were ulcerated and filled with an innumerable quantity of vermin; and the *smell* was so

offensive that he became nauseous to himself and all about him. Then his mind was so tormented with direful spectres and apparitions of evil spirits, and the remorse of his wicked life and profanations gnawed him so grievously, that he at last acknowledged the justice of God in his punishment, and offered up many vows and promises of a full reparation in case he recovered. But God would not hear him; therefore, when his body was almost half consumed with abominable ulcers, he died under the most horrid torments of body and mind, in the twelfth year of his reign.

Judas Maccabeus began now to consider how the government should be fixed, and therefore, in a general assembly held at *Maspha*, he revived the ancient order, and appointed rulers over thousands, hundreds, fifties, and tens. And it is also probable that he constituted the high court of sanhedrin, in which was a settled *Nasi*, president or prince, who was the high priest for the time being; an *Abbethdin*, or father of the house of judgment, who was the president's *deputy*; and a *Chacan*, or the wise man, who was *sub-deputy*. The other members were called *elders* or *senators*, men of untainted birth, good learning, and profound knowledge in the law, both priests and laymen. And they in particular were empowered to decide all *private* difficult controversies, all *religious* affairs, and all important matters of *state*.

This was properly the senate or great council of the nation, which grew into great power under the administration of the *Asmonean* princes, and was in great authority in the days of our Saviour's ministry.

Lysias, who had been so shamefully routed by *Judas*, having the care of *Antiochus's* son, who was called *Antiochus Eupater*, and only *nine* years old, set him on the throne, and seized the government and tuition of the young king into his own hands, and immediately combined with the neighbouring *Idumeans* and other nations, enemies to *Judah*, to unite in an attempt utterly to destroy and extirpate the whole race of *Israel*.

When *Judas* was informed of this confederacy, he resolved to prevent their intentions, and to carry the war into *Idumea*. Thus he entered their country by *Acrabatene*, a canton of *Judea*, near the southern extremity of the *Dead Sea*, and slew there *twenty thousand* of them. Then falling upon the children of *Bean*, another tribe of the *Idumeans*, he killed *twenty thousand* more, routed their army, and took their strong holds. Hence passing over *Jordan* into the land of the *Ammonites*, he defeated them in several

engagements, slew great numbers of them, and took the city *Jahazah*, at the foot of Mount *Gilead*, near the brook *Jazah*; and so returned home.

After his return into *Judea*, one *Timotheus*, a governor in those parts, pretended to follow him with a numerous army. But *Judas* fell upon him; and having overthrown him with a very great slaughter, pursued him to the city *Gazara*, in the tribe of *Ephraim*, which he took; and he slew both *Timotheus* and his brother *Chereas*, governor of that city, and *Apollophanes*, another great captain of the *Syrian* forces.

This success stirred up the jealousy of the heathen nations about *Gilead*, who fell upon the Jews in the land of *Tob*; and, having slain *one thousand*, took their goods, carried their wives and children captives, and drove the residue to seek for refuge and security in the strong fortress *Dathema*, in *Gilead*. But *Timotheus*, the son of him slain at *Gazara*, shut them up with a great army, and besieged them, while the inhabitants of *Tyre*, *Sidon*, and *Ptolemais*, were contriving to cut off all the *Jews* that lived in *Galilee*.

Judas, in this critical juncture, by the advice of the *sanhedrin*, dividing his army into *three* parts, he and his brother *Jonathan* marched with *eight thousand* men to the relief of the *Gileadites*; his brother marched with *three thousand* into *Galilee*; and his brother *Joseph* was left with the command of the remainder to protect *Jerusalem* and the country round and to remain wholly on the *defensive*, till *Judas* and *Simon* should return.

In their march to *Gilead*, *Judas* and *Jonathan* attacked *Bossora*, a town of the *Edomites*, slew all the males, plundered it, released a great number of *Jews* reserved to be put to death as soon as *Dathema* should be taken, and burned the city. When they arrived before *Dathema*, which was by a forced march in the night, the brothers gave *Timotheus* so sudden and violent an assault, that they put his army to flight, and slew *eight thousand* in the pursuit. And wherever he came and found any *Jews* oppressed or imprisoned, he released them in the same manner as he did at *Bossora*.

At the same time *Simon* defeated the enemy several times in *Galilee*, drove them out of the country, and pursued them with very great slaughter to the gates of *Ptolemais*. But *Joseph*, contrary to his orders, leaving *Jerusalem*, was put to flight by *Gorgias*, governor of *Syria*, and lost *two thousand* men in that ill-projected expedition, against *Jamnia*, a seaport on the *Mediterranean*.

Lysias by this time had assembled an army of *eight hundred thousand* men, *eighty* elephants, and all the horse of the kingdom, and marched in person against the *Hebrew* conqueror. *Judas* met him at the siege of *Bethzuna*, gave him battle, slew *eleven thousand* foot, *one thousand six hundred* horse, and put the rest to flight.

Thus victory was happily attended with a peace between *Judas* and *Lysias*, in the name of the young king; by which the heathen decree of uniformity made by *Epiphanes* was rescinded, and the *Jews* permitted to live according to their own laws.

However, this peace was soon broke by the people of *Joppa* and *Jamnia*; but *Judas* was no sooner informed that they had cruelly treated and murdered the *Jews* that lived amongst them, but he fell upon *Joppa* by night, burned their shipping, and put all to the sword that had escaped the fire; and he set fire to the haven of *Jamnia*, and burned all the ships in it.

Timotheus also, who had fled before this conqueror, was discontented with the peace, and gathered an army of *one hundred and twenty thousand* foot, and *two thousand five hundred* horse, in order to oppress the *Jews* in *Gilead*. But when the news of this armament reached *Judas*, he marched against him; and after he had defeated a strong party of wandering *Arabs*, and made peace with them, taken the city *Caspis*, which was *Heshbon* in the tribe of *Reuben*; slain the inhabitants; destroyed the place; taken *Caraca* also, and put its garrison of *ten thousand* men to the sword, he came up with *Timotheus* near *Raphon* on the river *Jabbok*, gave him battle, slew *thirty thousand* of his men, took him prisoner, pursued the remainder of his army to *Carnion* in *Arabia*; took that city also, and slew *twenty-five thousand* more of *Timotheus's* forces; but gave him his life and liberty, on the promise that he would release all the *Jewish* captives throughout his dominions.

As he returned to *Jerusalem* he stormed the strong city of *Ephron*, well garrisoned by *Lysias*, put *twenty-five thousand* people to the sword; plundered it, and razed it to the ground; because the people refused to grant him a passage through it. This campaign was concluded with a day of thanksgiving in the temple at *Jerusalem*.

Thus *Judas*, finding himself disengaged from the treaty of peace by these hostilities, carried the war into the south of *Idumea*; dismantled *Hebron*, the metropolis thereof; passed into the land of the *Philistines*, took *Azotus*

or *Ashdod*, destroyed their idols, plundered their country, and returned to *Judea*, to reduce the fortress of *Acra*, which was still in the hands of the king of *Syria*, and was very troublesome in time of war to those that resorted to the temple.

Judas prepared for a regular siege; but *Antiochus*, being informed of its distress, marched to its relief with an army of *one hundred and ten thousand* foot, *twenty thousand* horse, *thirty-two* elephants with castles on their backs full of archers, and *three hundred* armed chariots of war. In his way through *Idumea*, he laid siege to *Bethzura*, which at last was forced to surrender, after *Judas*, who had marched to its relief, had killed *four thousand* of the enemy by surprise in the night; lost his brother *Eleazar* in battle, crushed to death by an elephant that he had stabbed; and was forced to retreat and shut himself and his friends up in the temple.

The king and *Lysias* were both present in this army of the *Syrians*; and would have compelled *Judas* to surrender, had not *Philip*, whom *Epiphanes* had upon his death-bed appointed guardian of his son, taken this opportunity of their absence to seize upon *Antioch*, and to take upon him the government of the *Syrian* empire.

Upon this news *Lysias* struck up a peace immediately with *Judas*, upon honourable and advantageous terms to the *Jewish* nation. But though it was ratified by oath, *Eupater* ordered the fortifications of the temple to be demolished.

It was in this war that *Menelaus*, the wicked high priest, fell into disgrace with *Lysias*, while he was prompting the heathen barbarity to destroy his own people: for being accused and convicted of being the author and fomentor of this *Jewish* expedition, *Lysias* ordered him to be carried to *Berrhaea*, a town in *Syria*; and there to be cast into a high tower of *ashes*, in which there was a wheel which continually stirred up and raised the ashes about the criminal, till he was suffocated, and died. This was a punishment among the *Persians* for criminals in high life. This wicked high priest was succeeded at the promotion of *Antiochus Eupater*, by one *Alcimus*, a man altogether as wicked as his immediate predecessor.

Eupater returned home, and by an easy battle killed the usurper *Philip*, and quelled the insurrection in his favour. But it was not so with *Demetrius*, the son of *Seleucus Philopater*, who, being now come to maturity, claimed the kingdom in right of his father, elder brother to *Epiphanes*.

Demetrius had been sent to *Rome*, as a hostage, in exchange for his uncle *Antiochus Epiphanes*, in the very year that his father died. *Antiochus*, returning in the very nick of time, was declared king, in prejudice to the right of *Demetrius*. And though *Demetrius* had often solicited the assistance of the *Roman* senate, under whom he was educated, to restore him to his kingdom, reasons of state swayed with them rather to confirm *Eupater*, a minor, in the government, than to assert the right of one of a mature understanding. Yet, though he failed in this application, *Demetrius* resolved to throw himself upon Providence. To which end, leaving *Rome incog.*, *Demetrius* got safe to *Tripolis*, in *Syria*; where he gave out that he was sent, and would be supported by the *Romans*, to take possession of his father's kingdom. This stratagem had its desired effect; every one deserted from *Eupater* to *Demetrius*, and the very soldiers seized on *Eupater* and *Lysias*, and would have delivered them into his hands. But *Demetrius* thought it more politic not to see them; and having ordered them to be put to death, was presently settled in the possession of the whole kingdom.

During this interval the *Jews* enjoyed a profound peace, but having refused to acknowledge *Alcimus* their high priest because he had *apostatized* in the time of the persecution, *Alcimus* addressed the new king, *Demetrius*, implored his protection against *Judas Maccabeus*, and so exasperated him against the whole body of his party by false representations, that *Demetrius* ordered *Bacchides* to march an army into *Judea*, and to confirm *Alcimus* in the pontificate.

Alcimus was also commissioned with *Bacchides* to carry on the war in *Judea*, who upon the promise of a safe conduct, having got the scribes and doctors of the law into their power, put *sixty* of them to death in one day. *Bacchides* left him in possession with some forces for his support; with which he committed many murders, and did much mischief; and at last obtained another army from *Demetrius*, under the command of *Nicanor*, to destroy *Judas*; to disperse his followers, and the more effectually to support the said *Alcimus* in his post of high priest.

Nicanor, who had experienced the valour of *Judas*, proposed a compromise: but *Alcimus*, expecting more advantage to himself by a war, beat the king off it; so that *Nicanor* was obliged to execute the first order. The war was carried on with various success, till *Nicanor* was slain in a pitched battle near a village called *Bethoron*; and his whole army of

thirty-five thousand men, casting down their arms, were to a man cut off in the flight.

This victory was followed with a day of thanksgiving, which was established to be continued every year under the name of the *anniversary* day of solemn thanksgiving.

Judas, observing that the *Syrians* paid no regard to any treaties, thought that, by making a league with the *Romans*, his nation would be much better secured against such a perfidious people. Therefore he sent *Jason* and *Eupolemus* to *Rome*, who soon obtained the ratification of a league of mutual defence between them, and a letter to *Demetrius*, requiring him, upon the peril of having war denounced against him, to desist from giving the Jews any more uneasiness and trouble.

This, however, proved of no service. For while this league was negotiating, *Demetrius* sent *Bacchides* and *Alcimus* a second time into *Judea* with a numerous army to revenge the defeat and death of *Nicanor*. At this time *Judas* had no more than *three thousand* men to oppose them; and of these all but *eight hundred* deserted their general, at the report of the number and strength of their enemies. Yet *Judas* refused to yield up the cause of God; and being followed by that handful of brave men, he charged and broke the right wing, where *Bacchides* commanded in person, and pursued them as far as the mountains of *Azotus*; and must have gained a complete victory, had not his little army been followed and encompassed by the left wing. But being surrounded with an exceeding great force, the *Jews* sold their lives at a dear rate; *Judas* was killed, and then such as survived him were forced to flee away.

His body was carried off by his brothers *Simon* and *Jonathan*, and buried in the sepulchres of his ancestors, at *Modin*, with great funeral honour, as he deserved.

Bacchides, after his success, seized on the whole country, and used the adherents of the *Maccabees* so inhumanly, that *Jonathan* was necessitated to retire at the head of his distressed countrymen to the Wilderness of *Tekoa*. This little army encamped with a morass on one side, and the river *Jordan* on the other. *Bacchides* pursued them; secured the pass of their encampment; and, though he attacked them on the *Sabbath day*, he lost a *thousand* men in the assault, before the *Maccabees* broke; and then, being

overpowered by numbers, they threw themselves into the river, and escaped by swimming to the other side, without being pursued.

About this time (B.C. 160) *Alcimus*, the wicked pontiff, died suddenly of a palsy; and *Demetrius*, having received the *senatorian* letter from Rome, commanding him to desist from vexing the *Jews*, recalled *Bacchides*; so that *Jonathan* found himself in a condition to bring his affairs into better order. But this state of rest lasted only for two years; for the malcontents invited *Bacchides* to return with his army, under a promise to support his enterprise, and to seize *Jonathan*. But before this association could take place, *Jonathan* had information of it, took *fifty* of the principal conspirators, and put them to death. And when *Bacchides* arrived with his great army, *Jonathan* and his brother *Simon* gave him such uneasiness, and so artfully distressed and harassed his army, without giving him any pitched battle, that *Bacchides* grew weary of his undertaking, put several of those that invited him to that expedition to death, and at last made peace with the *Maccabees*, restored all his prisoners, and swore never more to molest the *Jews*, B.C. 158.

When *Jonathan* found himself in quiet possession of *Judea*, and that there was no more to fear from *Bacchides*, he punished the apostate *Jews* with death, reformed the Church and state, and rebuilt the walls about the temple and city of *Jerusalem*. And soon after, the high priesthood having been vacant seven years, he put on the *pontifical* robe, at the nomination of *Alexander*, who, by the assistance of the *Roman* senate, and the management of one *Heraclides*, claimed the crown of *Syria* in right of his pretended father *Antiochus Epiphanes*.

Jonathan, though *Demetrius* made him more advantageous offers, suspected that these promises were not real, but only to serve the present purpose, and accepted *Alexander's* proposals; which was so acceptable to the new king, that when he had beaten and slain *Demetrius*, and made himself master of the whole *Syrian* monarchy, he invited *Jonathan* to his marriage with *Cleopatra*, daughter of *Ptolemy*, king of *Egypt*; and, besides great personal honours, conferred on him the post of *general* of all his forces in *Judea*, and chief sewer of his household, B.C. 153.

However, this prosperity was soon disturbed by *Apollonius*, governor of *Coelosyria*, who, taking part with *Demetrius*, the son of *Demetrius* the late king, who had concealed himself with his brother *Antiochus* in *Crete*, during the late troubles, was now landed in *Cilicia* with an army of

mercenaries, and had marched with an army as far as *Jamnia*, challenging *Jonathan* to give him battle. *Jonathan* marched out with a body of *ten thousand* men; took *Joppa* in sight of the enemy; gave *Apollonius* battle, beat him, and pursued his broken forces to *Azotus*, where he destroyed *eight thousand* men, the temple of *Dagon*, and the city, with fire and sword, which engaged *Alexander's* affections so much, that he gave him the golden *buckle*, (a distinguished mark of the royal family of *Persia*,) and the city and *territories* of *Ecron*.

After this succeeded a surprising revolution in *Syria*. *Alexander* had called to his assistance his father-in-law *Ptolemy Philometer*, who, suspecting that his son *Alexander* had conspired his death, carried off his daughter *Cleopatra*; gave her to *Demetrius*, *Alexander's* competitor; then, turning his arms upon *Alexander*, settled *Demetrius* upon the throne of his ancestors; and, after gaining a complete victory, forced him to flee into *Arabia*, where *Zabdiel*, the king of the country, cut off his head, and sent it to *Ptolemy*, B.C. 146.

This *Demetrius* took the style of *Nicanor*, or Conqueror; and though he summoned *Jonathan* to appear before him to answer certain accusations, the high priest found means to gain his favour; and not only a confirmation of former, but a grant of additional privileges; which, with the promise to withdraw the heathen garrison from *Acra*, so recommended him to *Jonathan*, that, when *Demetrius* was in danger of being murdered by the inhabitants of *Antioch*, he marched *three thousand* men to the king's assistance, burned a great part of the city, slew *one hundred thousand* of the inhabitants with fire and sword, and obliged the rest to throw themselves upon the king's mercy. Yet this service, and his promise also, was presently forgot by *Demetrius*, when he thought the storm was blown over; and, he would, on the contrary, have certainly obliged him, under pain of military execution, to pay the usual taxes and tribute paid by his predecessors, had he not been prevented by the treason of a discontented courtier, whose name was *Tryphon*.

Tryphon (B.C. 144) at first declared for, and set *Antiochus Theos*, the son of the late *Alexander*, on the throne of *Syria*, after he had vanquished *Demetrius*, and forced him to retire into *Seleucia*. *Jonathan*, for his own interest, declared for the new king; by which he obtained a confirmation of the pontificate, &c., and his brother *Simon* was made commander of all his forces from *Tyre* to *Egypt*.

As soon as *Demetrius* heard of *Jonathan's* revolt, he marched to chastise him for it; but it turned to his loss; for he was repulsed twice, and lost *Gaza*, with all the country as far as *Damascus*, and *Joppa* in the land of the *Philistines*.

Tryphon intended now to pull off the mask; but not daring to attempt so foul a crime till *Jonathan* could be removed, prevailed with him to disband his army, and to accompany him with *one thousand* men only to *Ptolemais*; where he was no sooner entered, but his men were put to the sword, and *Jonathan* put under an arrest. Then, marching his army into *Judea*, he proposed to restore him, on condition of *one hundred* talents; and that his two sons should be given for hostages of their father's fidelity. *Jonathan* was persuaded to comply with this demand: but the villain not only caused them and their father to be put to death, but having also murdered *Antiochus* privately, he assumed the title of king of *Syria*.

Simon (B.C. 143,) hearing that his brother was murdered, and buried at *Bascama*, in *Gilead*, sent and brought him thence, and buried him under a curious monument of white wrought and polished marble, at *Modin*. And after he was admitted governor in his stead, he offered his service to *Demetrius*, then at *Laodicea*; who, on condition that the *Jews* would assist him in the recovery of his crown, conceded to him the high priesthood and principality, and granted the people many privileges.

But *Demetrius* being about this time persuaded to head the *Elymaean*, *Parthian*, and *Bactrian* revolvers against *Mithridates*, king of *Parthia*, *Simon* applied himself to fortifying his cities; and reduced the fortress of *Acra*; which he not only took, but even levelled the mount on which it was built.

Mithridates (B.C. 141) vanquished *Demetrius*; and after he had taken him prisoner, gave him his daughter *Rhodaguna* in marriage; which so exasperated his wife *Cleopatra*, then shut up in *Seleucia*, that she offered herself and the kingdom to *Antiochus*, his brother, B.C. 139, then in *Crete*. *Antiochus* accepted the proposal; and upon his landing in *Syria* with an army of mercenaries, he was so strengthened with deserters from *Tryphon's* forces, that he drove him into *Apamea*, near the mouth of the *Orontes*, and took him and put him to death.

Thus *Antiochus* became possessed of his father's throne; though not without the assistance of *Simon*, whom he had promised to reward with

many new privileges. But he no sooner found himself delivered from all opposition, than he forgot his promises; and, on the contrary, demanded the restoring of *Joppa* and *Gazara*, &c., or a *thousand* talents in lieu of them.

Simon refused to comply; and *Antiochus* sent *Cendebeus* with an army to force him. *Simon*, now very old, attended by his sons *Judas* and *John Hyrcanus*, put him to flight at the first onset, and killed a great number of the enemy in the pursuit. After this, *Simon*, and his sons *Judas* and *Mattathias*, B.C. 135, being perfidiously murdered by *Ptolemy*, *Simon's* son-in-law, whom he had made governor of the *plains of Jericho*, at an entertainment prepared for them in the castle of *Jericho*, with a design to usurp the government of *Judea* to himself, sent a party to *Gazara* to seize *John Hyrcanus* also. But he was informed, and so prepared to receive them, that he despatched the intended murderers, and hastening to *Jerusalem*, secured both the city and the temple, where he was declared his father's successor in the pontificate and principality of the *Jews*.

Antiochus thought to serve himself of these distractions and accordingly marched a large army into *Judea*; and after he had driven *Hyrcanus* into *Jerusalem*, obliged him to accept of a peace upon the hard terms of delivering up their arms, dismantling *Jerusalem*, paying a tribute for *Joppa*, &c., held by the *Jews* out of *Judea*, and *five hundred* talents to buy off the rebuilding of *Acra*.

Hyrcanus accompanied *Antiochus* to the *Parthian* war, in which he signalized himself with great renown. He returned home at the end of the year. But *Antiochus*, who chose to winter in the *East*, was with his whole army destroyed in one night by the natives, who, taking the advantage of their separate quarters all over the country, rose on them, and cut their throats in cold blood: so that *Antiochus* himself was slain, and out of *four hundred thousand* persons, of which his army consisted, scarce a man escaped to carry home the news of this massacre.

Phraortes, the king of *Parthia*, having suffered much by this invasion of *Antiochus*, endeavoured to get quit of him by sending his prisoner *Demetrius Nicanor* into *Syria*, to recover his own kingdom; so that when the news came of *Antiochus's* death, he was without more delay reinstated on the throne. But his tyrannical proceedings presently raised him up a new pretender to the crown, (B.C. 127,) one *Alexander Zabina*, the pretended son of *Alexander Balas*, who, by the assistance of *Ptolemy Physcon*, king

of *Egypt*, defeated him in the field; and, taking him prisoner in *Tyre*, put him to death.

Zabina being raised to the throne of *Syria* by the king of *Egypt*, *Ptolemy* expected that he should hold it in homage from him; and, upon his refusal, gave his daughter *Tryphaena* to *Antiochus Gryphus*, the son of *Nicanor*, whom he made king of *Syria*, and pursued *Zabina* till he got him into his hands, and put him to death.

Hyrchanus, in the midst of these revolutions, shook off the *Syrian* yoke. He built the famous tower of *Baris* upon a steep rock. He took several cities on the borders of *Judea*, amongst which was *Shechem*, the chief seat of the *Samaritans*, (B.C. 130,) and destroyed the temple on Mount *Gerizim*. He extended his conquests over the *Idumeans*, (B.C. 129,) who were prevailed on to embrace the *Jewish* religion; so that from this time they exchanged the name of *Idumeans* or *Edomites* for that of *Jews*. He renewed the alliance with the senate of *Rome*, and obtained greater privileges and advantages than his nation ever had before; and concluded his military operations with the siege and utter destruction of *Samaria*, under the conduct of his sons *Aristobulus* and *Antigonus*.

After these great actions, *Hyrchanus* enjoyed full quiet from all foreign wars; and had nothing to trouble him at home, but the false insinuations of the Pharisee *Eleazar*, who declared that his mother was a captive taken in the wars, and that, therefore, he was incapable of holding the high priesthood. *Hyrchanus* had been educated in this sect: but one *Jonathan*, an intimate friend of his, and a *Sadducee*, took this opportunity to draw him over to his own sect; which he effected so sincerely, that *Hyrchanus* renounced the Pharisees for ever, abrogated their traditional constitutions, and made it penal for any one to observe them. Yet he was an excellent governor; and, dying in the *thirtieth* year of his administration, left *five* sons: but the high priesthood and sovereignty he left to *Judas Aristobulus*, his eldest son, B.C. 107.

Aristobulus (B.C. 107) was the first since the captivity that put on the diadem, and assumed the title of *king*: but he was of that suspicious and cruel disposition, that he cast his own mother into prison, and starved her to death, imprisoned all his brethren except *Antigonus*, whom at last he ordered to be murdered in a fit of jealousy, B.C. 106: of which, however, he repented, and gave up the ghost in great anxiety of mind, after a reign of no more than *one* year; though in that time *Antigonus* had reduced the

Itureans to his *obedience*, and forced them to conform to the religion of the *Jews*. At this time *Pompey* and *Cicero* were born.

Alexander Jannaeus, his *third* brother was released from his confinement by *Salome*, *Aristobulus's* widow. The like favour was also extended to his two other brothers. But as soon as *Jannaeus* was settled on the throne, he put one of them to death under a suspicion of treason, and he took *Absalom* the younger into his favour.

This *Alexander* (B.C. 105) attempted to extend his dominions by new conquests. But in his attempts against *Ptolemais* and *Ptolemy Lathyrus*, who came to the assistance of *Zoilus* and the *Gazaeans*, he lost a fine army, and was reduced to sue for protection from *Cleopatra*, who had seized upon *Egypt*, and obliged her son *Lathyrus* to be contented with the island of *Crete*.

Cleopatra, at first, was inclined to take advantage of *Alexander's* misfortunes, and to seize upon him and his dominions; but *Ananias*, one of her generals, by birth a *Jew*, and a relation to *Alexander*, dissuaded her from so unjust a design, and obtained her protection for him.

Nevertheless *Alexander's* martial spirit sought out new employments. His country being clear of foreign forces, he attacked and took *Gadara* and *Amathus* in *Syria*. But being followed by *Theodorus*, prince of *Philadelphia*, who had laid up his treasure at *Amathus*, he lost his plunder, *ten thousand* men, and all his baggage, B.C. 101.

This did not deter him from attempting the reduction of *Gaza*; which, however, he could not have taken, had it not been treacherously surrendered to him by *Lysimachus*, the governor's brother. Here *Alexander*, ordering his soldiers to kill, plunder, and destroy, was the author of a sad scene of barbarity, and reduced that ancient and famous city to ruin and desolation.

After his return from this carnage, he was grossly insulted by a mob at home, while he was offering the usual sacrifices on the *feast of tabernacles*. But he made the people pay dearly for it; for he fell upon them with his soldiers, and slew *six thousand*. And from this time he took into his pay *six thousand* mercenaries from *Pisidia* and *Cilicia*, who always attended his person, and kept off the people while he officiated.

B.C. 101. All being again quieted at home, *Alexander* marched against the *Moabites* and *Ammonites*, and made them tributaries. In his return he took possession of *Amathus*, which *Theodorus* had evacuated; but he lost most of his army, and was very near losing his own life in an ambuscade which *Theodus*, an *Arabian* king, had laid for him near *Gadara*. This raised fresh discontents among his subjects, and new troubles at home, which were attended with the most unheard-of barbarities. They were not able to overpower him; but his wickedness had so provoked them that nothing but his blood could satisfy them; and at length, being assisted by *Demetrius Euchaerus*, king of *Damascus*, they entirely routed him, so that he was forced to consult his own safety by fleeing to the mountains.

His misfortune was the cause of *six thousand* of his rebel subjects deserting him; which, when *Demetrius* perceived, he withdrew, and left the revolvers to fight their own battle. After this separation *Alexander* gained several advantages; and at last, having cut the major part off in a decisive battle, he took *eight hundred* of the rebels in *Bethome*, whom he carried to *Jerusalem*; and having first killed their wives and children before their faces, he ordered them all to be crucified in one day, before him and his wives and concubines, whom he had invited to a feast at the place of execution. Then, resolving to revenge himself on the king of *Damascus*, he made war on him for three years successively, and took several places; when, returning home, he was received with great respect by his subjects.

His next expedition was against the castle of *Ragaba*, in the country of the *Gerasens*, where he was seized with a quartan ague, which proved his death, B.C. 79. His queen *Alexandra*, by his own advice, concealed it till the castle was taken; and then, carrying him to *Jerusalem*, she gave his body to the leaders of the Pharisees, to be disposed of as they should think proper; and told them, as her husband had appointed her regent during the minority of her children, she would do nothing in the administration without their advice and help.

This address to the Pharisees so much gained their esteem that they not only settled the queen dowager in the government, but were very lavish in their encomiums on her deceased husband, whom they honoured with more than ordinary pomp and solemnity at his funeral.

The Pharisees having now the management of the queen regent, and of *Hyrchanus* and *Aristobulus*, her sons by *Alexander*, had all the laws against Pharisaism repealed and abolished, recalled all the exiles, and demanded

justice against those that had advised the crucifixion of the *eight hundred rebels*.

The queen made her eldest son, *Hyrchanus*, high priest. But *Aristobulus* was not contented to live a private life; and therefore, as soon as his mother seemed to decline, he meditated in what manner he might usurp the sovereignty from his brother, at her decease; and he had taken such measures beforehand, that upon the death of his mother he found himself strong enough to attempt the crown, though *Alexandra* had declared *Hyrchanus* her successor. The two armies met in the plains of *Jericho*; but *Hyrchanus*, being deserted by most of his forces, was obliged to resign his crown and pontificate to *Aristobulus*, and promise to live peaceably upon his private fortune.

This resignation was a subject of great discontent to some of *Hyrchanus*'s courtiers, among whom was *Antipater*, father to *Herod the Great*, who persuaded *Hyrchanus* to fly to *Aretas*, king of *Arabia*, who, on certain conditions, supplied him with *fifty thousand* men, with which *Hyrchanus* entered *Judea*, and gained a complete victory over *Aristobulus*. But while he besieged him in the temple, *Aristobulus*, with the promise of a large sum of money, engaged *Pompey*, the general of the *Roman* army, then before *Damascus*, to oblige *Aretas* to withdraw his forces; but *Aristobulus*, though he was for the present delivered from his brother's rage, prevaricated so with *Pompey*, that he at last confined *Aristobulus* in chains, took *Jerusalem* sword in hand, retrenched the dignity and power of the principality, destroyed the fortifications, ordered an annual tribute to be paid to the *Romans*, and restored *Hyrchanus* to the pontificate, and made him prince of the country, but would not permit him to wear the diadem.

Pompey, having thus settled the government of *Judea*, returned in his way to *Rome* with *Aristobulus*, his sons *Alexander* and *Antigonus*, and two of his daughters, to adorn his triumph.

Alexander found means to escape, by the way, and about three years after arrived in *Judea*, and raised some disturbance; but he was defeated in all his attempts by *Gabinius*, the *Roman* governor in *Syria*, who, after this, coming to *Jerusalem*, confirmed *Hyrchanus* in the high priesthood, but removed the civil administration from the *sanhedrin* into five courts of justice of his own erecting, according to the number of five provinces, into which he had divided the whole land.

When *Aristobulus* had lain five years prisoner at *Rome*, he with his son escaped into *Judea*, and endeavoured to raise fresh trouble; but *Gabinius* soon took them again; and being remanded to *Rome*, the father was kept close confined, but the children were released.

It was about this time, B.C. 48, that the civil war between *Pompey* and *Caesar* broke out; and when *Aristobulus* was on the point of setting out, by *Caesar's* interest, to take the command of an army in order to secure *Judea* from *Pompey's* attempts, he was poisoned by some of *Pompey's* party.

When *Caesar* was returned from the *Alexandrian* war, he was much solicited to depose *Hyrchanus* in favour of *Antigonus*, the surviving son of *Aristobulus*; but *Caesar* not only confirmed *Hyrchanus* in the high priesthood and principality of *Judea*, and to his family in a perpetual succession, but he abolished the form of government lately set up by *Gabinius*, restored it to its ancient form, and appointed *Antipater* procurator of *Judea* under him.

Antipater, who was a man of great penetration, made his son *Phasaël* governor of the country about *Jerusalem*, and his son *Herod* governor of *Galilee*.

Soon after this appointment, *Herod*, who was of a very boisterous temper, having seized upon one *Hezekiah*, a ring-leader of a gang of thieves, and some of his men that infested his territories, he put them to death. This was presently looked upon as a breach of duty to the *sanhedrin*, before whom he was summoned to appear. But lest the sentence of that court should pass upon him, he fled to *Sextus Caesar*, the *Roman* prefect of *Syria* at *Damascus*; and, with a large sum of money, obtained of him the government of *Coelesyria*. He afterwards raised an army, marched into *Judea*, and would have revenged the indignity which he said the *sanhedrin* and high priest had cast upon him, had not his father and brother prevailed with him to retire for the present.

While *Julius Caesar* lived, the *Jews* enjoyed great privileges; but his untimely death, B.C. 44, by the villanous and ungrateful hand of *Brutus*, *Cassius*, &c., in the senate house, as he was preparing for an expedition against the *Parthians* to revenge his country's wrong, delivered them up as a prey to every hungry general of *Rome*. *Cassius* immediately seized upon *Syria*, and exacted above seven hundred talents of silver from the *Jews*;

and the envy and villany of *Malicus*, who was a *natural Jew*, and the next in office under *Antipater*, an *Idumean*, rent the state into horrid factions. *Malicus* bribed the high priest's butler to poison his friend *Antipater*, to make way for himself to be the next in person to *Hyrchanus*. *Herod*, making sure of *Cassius*, by obtaining his leave and assistance to revenge his father's death, took the first opportunity to have him murdered by the *Roman* garrison at *Tyre*.

The friends of *Malicus*, having engaged the high priest and *Felix* the *Roman* general at *Jerusalem* on their side, resolved to revenge his death on the sons of *Antipater*. All *Jerusalem* was in an uproar; *Herod* was sick at *Damascus*; so that the whole power and fury of the assailants fell upon *Phasaël*, who defended himself very strenuously, and drove the tumultuous party out of the city. As soon as *Herod* was able, the two brothers presently quelled the faction, and had not *Hyrchanus* made his peace by giving *Herod* his granddaughter *Mariamne* in marriage, they certainly would have shown their resentment of the priest's behaviour with more severity.

Again, this faction was not so totally extinguished but that several principal persons of the Jewish nation, upon the defeat of *Brutus* and *Cassius*, accused *Phasaël* and *Herod* to the conqueror, *Mark Anthony*, of usurping the government from *Hyrchanus*. But the brothers had so much interest with the conqueror that he rejected the complaints of the deputies, made them both tetrarchs, and committed all the affairs of *Judea* to their administration; and to oblige the *Jews* to obey his decision in this affair, he retained fifteen of the deputies as hostages for the people's fidelity, and would have put them to death had not *Herod* begged their lives.

The *Jews*, however, when *Anthony* arrived at *Tyre*, sent *one thousand* deputies with the like accusations, which he, looking upon as a daring insult, ordered his soldiers to fall upon them, so that some were killed and many wounded. But upon *Herod's* going to *Jerusalem* the citizens revenged this affront in the same manner upon his retinue; the news whereof so enraged *Anthony*, that he ordered the fifteen hostages to be immediately put to death, and threatened severe revenge against the whole faction. But after that *Mark Anthony* was returned to *Rome*, the *Parthians*, at the solicitation of *Antigonus*, the son of *Aristobulus*, who had promised them a reward of a thousand talents and eight hundred of the most beautiful women in the country, to set him on the throne of *Judea*, entered

that country, and being joined by the factious and discontented Jews, (B.C. 37,) took *Jerusalem* without resistance, took *Phasael* and *Hyrchanus*, and put them in chains; but *Herod* escaped under the cover of night and deposited his mother, sister, wife, and his wife's mother, with several other relations and friends, in the impregnable fortress *Massada*, near the lake *Asphaltites*, under the care of his brother *Joseph*, who was obliged to go to *Rome* to seek protection and relief.

In the mean time *Antigonus* remained in possession of all the country, and was declared king of *Judea*. The *Parthians* delivered *Hyrchanus* and *Phasael* to *Antigonus*; upon which *Phasael*, being so closely handcuffed and ironed that he foresaw his ignominious death approaching, dashed his own brains out against the wall of the prison. *Antigonus* cut off the ears of *Hyrchanus*, to incapacitate him from the high priesthood, and returned him again to the *Parthians*, who left him at *Seleucia*, in their return to the East.

Herod on this occasion served himself so well on the friendship which had been between his father and himself with the *Roman* general, *Mark Anthony*, and the promise of a round sum of money, that he in seven days' time obtained a senatorial decree, constituting him king of *Judea*, and declaring *Antigonus* an enemy to the *Roman* state. He immediately left *Rome*, landed at *Ptolemais*, raised forces, and being aided with *Roman* auxiliaries, by order of the senate, he reduced the greater part of the country, took *Joppa*, relieved *Massada*, stormed the castle of *Ressa*, and must have taken *Jerusalem* also, had not the *Roman* commanders who were directed to assist him been bribed by *Antigonus*, and treacherously obstructed his success. But when *Herod* perceived their collusion, he, for the present, satisfied himself with the reduction of *Galilee*; and hearing of *Anthony's* besieging *Samosata* on the *Euphrates*, went in person to him to represent the ill treatment he had met with from the generals, *Ventidius* and *Silo*, whom he had commanded to serve him.

Upon his departure, *Herod* left the command of his forces to his brother *Joseph*, with charge to remain upon the defensive. But *Joseph* contrary to orders, attempting to reduce *Jericho*, was slain and most of his men were cut to pieces. And thus *Herod* again lost *Galilee* and *Idumea*.

Mark Anthony granted all he requested; and though at first the army which *Anthony* had spared him was roughly handled, and he himself wounded as he approached *Jerusalem* to revenge his brother's death, he afterwards slew *Pappus*, *Antigonus's* general, and entirely defeated his army; and in

the next campaign after a siege of several months, *Herod*, assisted by *Socius* the *Roman* general, took it by storm. The soldiers expecting the spoils of the city as their due, and being exasperated by the long resistance of the citizens, spared neither men, women, nor children, and would certainly have utterly destroyed every thing and person with rapine and devastation, death and slaughter, had not *Herod* redeemed them with a large sum of money.

Antigonus surrendered himself to *Socius*, who carried him in chains to *Anthony*; and he for a good sum of money was bribed to put him to death, that in him the *Asmonaeon* family, which had lasted *one hundred and twenty-nine* years, might be extinct.

By this event *Herod* found himself once more in full power, and at liberty to revenge himself upon his enemies. He began his reign with the execution of all the members of the great *Sanhedrin* except *Pollio* and *Sameas*, who are also called *Hillel* and *Shammai*. Then he raised one *Ananel*, born of the pontifical family at *Babylon*, to the place of *high priest*; but *Mark Anthony*, at the intercession of *Cleopatra*, queen of *Egypt*, who was solicited thereto by *Alexandra*, *Mariamne's* mother, and the entreaties of his own beloved *Mariamne* in behalf of her young brother, prevailed with him to annul this nomination, and to prefer *Aristobulus* to the pontificate. But as *Hyrchanus* was yet alive, and the *Jews*, in the place of his exile, paid him all the honours and reverence due to their king and high priest, *Herod*, under a pretence of gratitude and friendship to that author of all his fortunes, prevailed with the old prince to desire it, and with *Phraortes*, king of *Parthia*, to permit his return to *Jerusalem*, with an intention to cut him off at a proper opportunity; which he soon after did on a pretence of his holding treasonable correspondence with *Malchus*, king of *Arabia*. But in the mean time *Alexandra*, valuing herself upon the interest she had with *Cleopatra*, laid a scheme to obtain the regal dignity for her son *Aristobulus*, by the same means that she had got him the pontificate. But this intrigue ended in the death of *Aristobulus*, and her own close confinement at first, and afterwards in her own and her daughter *Mariamne's* death; though this tragic scene was at several times acted under disguise. *Aristobulus* was drowned at *Jericho*, as it were accidentally, B.C. 29, in a fit of jealousy; *Mariamne* was adjudged to die, and *Alexandra* was ordered for execution, B.C. 28, on a supposition that she wished his death; which unjust sentence pursued his very innocent children *Alexander* and *Aristobulus*, for expressing their dislike of their

father's cruelty to their mother *Mariamne*. But it is very probable that he himself had fallen a sacrifice to *Octavius* after the battle, and the total loss of *Mark Anthony* at *Actium*, (fought B.C. 31,) had he not hastened to the conqueror at *Rhodes*, and in an artful speech appeased him, and with a promise to support his faction in those parts, obtained from him a confirmation of his royal dignity.

The cruelties, however, which he exercised to his own flesh and blood filled his mind with agonies of remorse, which brought him into a languishing condition; and what helped to increase his disorder was the conspiracy of *Antipater*, his eldest son by *Doris*, born to him whilst he was a private man. But *Herod* having discovered the plot, accused him thereof before *Quintilius Varus*, the *Roman* governor of *Syria*, and put him to death also; which occasioned that remarkable exclamation of the Emperor *Octavius*, that "it was better to be *Herod's* hog than his son."

The great pleasure that *Herod* took (B.C. 25) in obliging his protector *Octavianus*, and the dread he had of being dethroned for his cruelties, prompted him to compliment him with the names of two new cities, the one to be built on the spot where *Samaria* stood before *Hyrchanus* destroyed it, (B.C. 22,) which he called *Sebaste*, the Greek word for *Augustus*, the other was *Caesarea*, once called the *Tower of Straton*, on the sea-coast of *Phoenicia*. After this he built a theatre and amphitheatre in the very city of *Jerusalem*, to celebrate games and exhibit shows in honour of *Augustus*; set up an image of an eagle, the *Roman* ensign, over one of the gates of the temple; and at last carried his flattery so far as idolatrously to build a temple of white marble in memory of the favours he had received from *Octavianus Augustus*.

These advances to idolatry were the foundation of a conspiracy of ten men, who bound themselves with an oath to assassinate him in the very theatre. But being informed thereof in time, *Herod* seized the conspirators, and put them to death with the most exquisite torments; and to ingratiate himself with the *Jews*, he formed a design to rebuild the temple, (B.C. 17,) which now, after it had stood five hundred years, and suffered much from its enemies, was fallen much into decay. He was two years in providing materials; and it was so far advanced that Divine service was performed in it nine years and a half more, though a great number of labourers and artificers were continued to finish the outworks till several years after our Saviour's ascension, for when *Gessius Florus* was appointed governor of

Judea, he discharged *eighteen thousand* workmen from the temple at one time. And here it should be observed that these, for want of employment, began those mutinies and seditions which at last drew on the destruction both of the temple and *Jerusalem*, in A.D. 70.

Thus I have finished that brief connection of the affairs of the *Jews* from the death of *Nehemiah* and conclusion of the Old Testament, to the coming of *Christ*, where the New Testament begins, which from the creation of the world, according to the most exact computation, is the year 4000.

The general state of the heathen world was in profound peace under the *Roman* emperor, *Augustus*, to whom all the known parts of the earth were in subjection when Christ was born. This glorious event took place in the year of the Julian Period 4709, and the fifth before the vulgar era of Christ commonly noted A.D., Anno Domini, or the year of our Lord. See the learned *Dr. Prideaux's* connected History of the Old and New Testaments.

I need not add here the years from the birth of Christ to the end of the New Testament History, as these are regularly brought down in a *Table of Remarkable Eras*, immediately succeeding the Acts of the Apostles, and terminating at A.D. 100.

For the desolation that took place when the temple was taken and destroyed, see **Clarke's notes on “[Matthew 24:31](#)”**.

The general history of the Jews, especially from the destruction of their temple, A.D. 70, to the end of the *sixteenth* century, has been written by Mr. *Basnage*, entitled, “*Histoire des Juifs, depuis Jesus Christ, jusqu a present; pour servir de continuation a l’Histoire de Joseph;*” the *best edition* of which was printed at the Hague, 1716, 12mo., in *fifteen* vols. The *first* edition was translated into English by T. Taylor, A. M., Lond. 1708, fol.; but the author has greatly enlarged and corrected his work in the Hague edition above mentioned. The *learning* and *research* manifested in this work are amazing; and on the subject nothing better, nothing more accurate and satisfactory, can be well expected. This work I heartily recommend to all my readers.

For the *state* of the Jews in different nations of the earth, the Itinerary of *Rabbi Benjamin*, a native of Tudela, in the kingdom of Navarre, has been referred to, first translated from *Hebrew* into *Latin* by *B. A. Montanus*, and printed at Antwerp, in 1575, and much better by *Constantine L’Empereur*, and printed at Leyden, 12mo., with the Hebrew text and notes, 1633. This

work has gone through *many* editions among the Jews, in Hebrew and in German. It has also been translated into *French* by *Baratier*, with many learned notes, Amsterdam, 1734.

But all the preceding translations have been totally eclipsed by that of the Rev. *B. Gerrans*, lecturer of St. Catherine Coleman, and second master of Queen Elizabeth's free grammar school, St. Olave, Southwark, with a Dissertation and Notes, 12mo., Lond. 1784. If we can believe *Rab. Benjamin*, (who it appears flourished in A.D. 1160,) he travelled over the whole world, and found the Jews in general in a most nourishing state, and living under their own laws in many places. But the work is a wretched imposition, too hastily credited by some learned men; written with a view of keeping up the credit of the Jewish people, and with the tacit design to show that *the Messiah is not yet come*, and that *the sceptre has not departed from Judah, nor a lawgiver from between his feet*; but he is at such variance with himself, and with the whole geography of the globe, that, as Mr. *Gerrans* properly observes, no *map* could possibly be made of his travels. "Reduce," says he, "the universe to its primeval chaos; confound Asia with Africa; north with south, and heat with cold; make cities provinces, and provinces cities, people uncultivated deserts with free and independent Jews, and depopulate the most flourishing kingdoms; make rivers run when and where you please, and call them by any names but the right one; take Arabia upon your back, and carry it to the north of Babylon; turn the north pole south, or any other way you please; make a new ecliptic line, and place it in the most whimsical and eccentric position which the most hobby-horsical imagination can possibly conceive or describe; and such a map will best suit such an *author*." What therefore this author says of his travels and discoveries is worthy of no regard; and it is a doubt with me (if this person ever existed) whether he ever travelled beyond the limits of the kingdom of Navarre, or passed the boundaries of the city of Tudela. I mention these works, the *first* in the way of strong recommendation; the *second*, to put the reader on his guard against imposition; at the same time recommending these *outcasts of Israel* to his most earnest commiseration and prayers, that the God of all grace may speedily call them to eternal glory by Christ Jesus, that all Israel may be saved; and that through all their dispersions they may be soon found singing the song of Moses and the Lamb! Amen, Amen.

CONCLUSION

IN my *general preface* prefixed to the book of *Genesis*, I gave a succinct account of the *plan* I pursued in preparing this work for the press; but as this plan became necessarily *extended*, and led to much farther reading, examination, and discussion, I judge it necessary, now that the work is concluded, to give my readers a general *summary* of the whole, that they may be in possession of my mode of proceeding, and be enabled more fully to comprehend the *reasons* why the work has been *so long* in passing through the press. [This refers only to the *first* edition.]

My education and habits from early youth led me to read and study the Bible, not as a *text-book* to confirm the articles of a *preconceived creed*, but as a *revelation from God to man*, (of his will and purposes in reference to the origin and designation of his human offspring,) which it was the duty of all the inhabitants of the earth deeply to study, and earnestly to endeavour to understand, as it concerned their peace and happiness, and the perfection of their being in reference to both worlds.

Conscious that translators in general must have had a *particular creed*, in reference to which they would naturally consider every text, and this reference, however honestly intended, might lead them to glosses not always fairly deducible from the original words, I sat down with a heart as free from bias and sectarian feeling as possible, and carefully read over, cautiously weighed, and literally translated every word, *Hebrew* and *Chaldee*, in the Old Testament. And as I saw that it was possible, even while assisted by the best *translations* and best *lexicographers*, to mistake the import of a Hebrew term, and considering that the *cognate Asiatic languages* would be helps of great importance in such an inquiry I collated every verse where I was apprehensive of any difficulty with the *Chaldee*, *Syriac*, *Arabic*, and *Persian*, and the *AEthiopic* in the *Polyglot translation*, as far as the sacred writings are extant in these languages; and I did this with a constant reference to the *various readings* collected by *Houbigant*, *H. Michaelis*, *Kennicott*, and *Deuteronomy Rossi*, and to the best editions of the *Septuagint* and *Vulgate*, which are the earliest translations of the Hebrew text that have reached our times.

Nor have I been satisfied with these collections of various readings; I have examined and collated several ancient *Hebrew MSS.*, which preceding

scholars had never seen, with many ancient MSS. of the *Vulgate* equally unknown to Biblical critics. This work required much time and great pains, and necessarily occasioned much delay; and no wonder, when I have often, on my plan, been obliged to employ as much time in visiting many sources and sailing down their streams, in order to ascertain a genuine reading, or fix the sense of a disputed verse, as would have been sufficient for some of my contemporaries to pass whole sheets of their work through the press. Had I not followed this method, which to me appeared absolutely necessary, I should have completed my work, such as it would have been, in less than one half of the time.

These previous readings, collations, and translations, produced an immense number of notes and observations on all parts of the Old Testament, which, by the advice and entreaty of several learned and judicious friends, I was induced to extend in the form of a *perpetual comment* on every book in the Bible. This being ultimately revised and completed as far as the book of *Judges*, which formed, in my purpose, the boundary of my proceedings on the Hebrew Scriptures, I was induced to commit it to press.

Though my friends in general wished me to go forward with the *Old Testament*, yet, as several of them were apprehensive, from the infirm state of my health at that time, that I might not live long enough to finish the whole, they advised me strongly to omit for the present the Old Testament, and begin with the New. This was in conformity with my own feelings on the subject, having wished simply to add the *four Gospels* and *Acts of the Apostles* to the *five books of Moses* and the books of *Joshua* and *Judges*; as these two parcels of Divine revelation, carefully illustrated, would give a full view of the *origin* and *final settlement* of the *Church of the Old Covenant*, and the commencement and completion of that of the *New*. And thus I proceeded:—

After having literally translated every word of the *New Testament*, that last best gift of God to man; comparing the whole with all the *ancient versions*, and the most important of the *modern*; collating all with the *various readings* collected by *Stephens, Courcel, Fell, Gherard of Maestricht, Bengel, Mill, Wetstein, and Griesbach*; actually examining many MSS., either cursorily or not at all examined by *them*; illustrating the whole by quotations from ancient authors, *rabbinical, Grecian, Roman*; and *Asiatic*; I exceeded my previous design, and brought down the work to the end of the *Apocalypse*; and passed the whole through the press.

I should mention here a previous work, (without which any man must be ill qualified to undertake the illustration of the New Testament,) viz., a careful examination of the *Septuagint*. In this the phraseology of the New Testament is contained, and from this the import of that phraseology is alone to be derived. This I read carefully over to the end of the book of Psalms, in the edition of Dr. *Grabe*, from the *Codex Alexandrinus*; collating it occasionally with editions taken from the *Vatican MS.*, and particularly that printed by *Field*, at Cambridge, 1665, 18mo., with the Paraenetic preface of the learned Bishop Pearson. Without this previous work, who did ever yet properly comprehend the *idiom* and *phraseology* of the Greek Testament? Now, all these are parts of my labour which common readers cannot conceive; and which none can properly appreciate, as to the pains, difficulty, and time which must be expended, who have not themselves trodden this almost unfrequented path.

When the New Testament was thus prepared and finished at press, I was induced, though with great reluctance, to recommence the Old. I was already nearly worn down by my previous work, connected with other works and duties which I could not omit; and though I had gone through the most important parts of the sacred records, yet I could easily foresee that I had an ocean of difficulties to wade through in those parts that remained. The *Historical Books* alone, in their *chronology*, *arrangement of facts*, *concise* and often *obscure phraseology*, presented not a few; the books of *Solomon*, and those of the *major* and *minor prophets*, a *multitude*. Notwithstanding all these, I hope I may say that, having obtained help of God, I am come with some success to the conclusion; having aimed at nothing, throughout the whole but the *glory of God* and the *good of men*.

But still something remains to be said concerning the *modus operandi*, or *particular plan of proceeding*. In prosecuting this work I was led to attend, in the *first* instance, more to *words* than to *things*, in order to find their true ideal meaning; together with those different shades of *acceptation* to which they became subject, either in the circumstances of the speakers and those who were addressed, or in their application to matters which use, peculiarity of place and situation, and the lapse of time, had produced. It was my invariable plan to ascertain first, the *literal meaning* of every word and phrase; and where there was a *spiritual* meaning, or reference, to see how it was founded on the literal sense. He who assumes his spiritual meanings first, is never likely to interpret the

words of God either to his own credit or to the profit of his readers; but in this track commentator has followed commentator, so that, in many cases, instead of a careful display of *God's words* and the *objects* of his providence and mercy, we have tissues of *strange doctrines*, *human creeds*, and *confessions of faith*. As I have said in another place, I speak not against *compilations* of this kind; but let them be founded on the words of God, first properly understood.

As I proceeded in my work I met with other difficulties. I soon perceived an almost continual reference to the *literature*, *arts*, and *sciences* of the *Ancient World*, and of the *Asiatic* nations in particular; and was therefore obliged to make these my particular study, having found a thousand passages which I could neither illustrate nor explain, without some general knowledge at least of their *jurisprudence*, *astronomy*, *architecture*, *chemistry*, *chirurgery*, *medicine*, *metallurgy*, *pneumatics*, &c., with their *military tactics*, and the *arts* and *trades* (as well *ornamental* as *necessary*) which are carried on in common life.

In the course of all this labour I have also paid particular attention to those *facts* mentioned in the sacred writings which have been the subjects of *animadversion* or *ridicule* by *free-thinkers* and *infidels* of all classes and in all times: and I hope I may say that no such passage is either designedly *passed by* or *superficially* considered; that the strongest objections are fairly produced and met; that all such parts of these Divine writings are, in consequence, exhibited in their own lustre; and that the truth of the doctrine of our salvation has had as many *triumphs* as it has had *attacks* from the rudest and most formidable of its antagonists; and on all such disputed points I humbly hope that the reader will never consult these volumes in vain. And if those grand doctrines which constitute what by some is called *orthodoxy*; that prove that God is loving to every man; that from his innate, infinite and eternal goodness, he *wills* and has made *provision* for the salvation of *every human soul*; be found to be those which alone have stood the rigid test of all the above sifting and examination; it was not because these were sought for beyond all others, and the Scriptures *bent* in that way in order to favour them; but because these doctrines are essentially contained in, and established by, the ORACLES OF GOD.

I may add, that these doctrines and all those connected with them, (such as the defection and sinfulness of man; the incarnation and sacrificial death of

Christ; his infinite, unoriginated, and eternal Deity; justification by faith in his blood; and the complete sanctification of the soul by the inspiration of the Holy Spirit,) have not only been shown to be *the doctrines* of the sacred records, but have also been subjected to the strongest test of logical examination; and, in the notes, are supported by arguments, many of them new, applied in such a way as has not been done before in any similar or theological work.

In this arduous labour I have had no assistants; not even a single week's help from an *amanuensis*; no person to look for common-places, or refer to an ancient author; to find out the place and transcribe a passage of Greek, Latin, or any other language, which my memory had generally recalled, or to verify a quotation; the help excepted which I received in the *chronological* department from my nephew. I have laboured *alone* for nearly *twenty-five years previously* to the work being sent to press; and *fifteen years* have been employed in bringing it through the press to the public; and thus about *forty years* of my life have been consumed, and from this the reader will at once perceive that the work, *well* or *ill* executed, has not been done in a *careless* or *precipitate* manner; nor have any means within my reach been neglected to make it in every respect, as far as possible, what the title-page promises,-A HELP TO A BETTER UNDERSTANDING OF THE SACRED WRITINGS.

Thus, through the merciful help of God, my labour in this field terminates; a labour, which were it yet to commence, with the knowledge I now have of its difficulty, and my, in many respects, *inadequate means*, millions, even of the gold of Ophir, and all the honours that can come from man, could not induce me to undertake. Now that it is finished, I regret not the labour; I have had the testimony of many learned, pious, and judicious friends relative to the execution and usefulness of the work. It has been admitted into the very *highest ranks* of society, and has lodged in the cottages of the poor. It has been the means of doing good to the *simple of heart*; and the *wise man* and the *scribe*, the *learned* and the *philosopher*, according to their own generous acknowledgments, have not consulted its pages in vain.

For these, and all his other mercies to the writer and reader, may God, the Fountain of all good, be eternally praised!

ADAM CLARKE.

Eastcott, April 17, 1826.