Jews—at least none were enjoined to them by Moses—in joining man and wife together. Mutual consent, followed by consummation, was deemed sufficient. The manner in which a daughter was demanded in marriage is described in the case of Shechem, who asked Dinah the daughter of Jacob in marriage (Gen. xxxiv. 6—12.); and the nature of the contract, together with the mode of solemnising the marriage, is described in Gen. xxiv. 50, 51, 57, 67. There was indeed a previous espousal or betrothing, which was a solemn promise of marriage, made by the man and woman, each to the other, at such a distance of time as they agreed upon. This was sometimes done by writing, sometimes by the delivery of a piece of silver to the bride in presence of witnesses, as a pledge of their mutual engagements. After such espousal was made (which was generally when the parties were young), the woman continued with her parents several months, if not some years (at least till she was arrived at the age of twelve), before she was brought home, and her marriage consummated. That it was the practice to betroth the bride some time before the consummation of the marriage, is evident from Deut. xx. 7. Thus we find that Samson’s wife remained with her parents a considerable time after the espousal. (Judg. xiv. 8.) If, during the time between the espousal and the marriage, the bride was guilty of any criminal correspondence with another person, contrary to the fidelity she owed to her bridegroom, she was treated as an adulteress. Among the Jews, and generally throughout the East, marriage was considered as a sort of purchase, which the man made of the woman he desired to marry; and therefore in contracting marriages, as the wife brought a portion to the husband, so the husband was obliged to give her or her parents money or presents in lieu of this portion. See instances in Gen xxxiv. 12, xxix. 18. 1 Sam. xviii. 25. The nuptial solemnity was celebrated with great festivity and splen-
dour. The parable of the ten virgins in Matt. xxv. gives a good idea of the customs practised on these occasions. Marriage was dissolved among the Jews by divorce as well as by death. Our Saviour tell us, that Moses suffered this only because of the hardness of their heart, but from the beginning it was not so (Matt. xix. 8.); meaning that they were accustomed to this abuse; and to prevent greater evils, such as murders, adulteries, &c. he permitted it; and he expressly limited the permission of divorce to the single case of adultery. (Matt. v. 31, 32.) Nor was this limitation unnecessary: for at that time it was common for the Jews to dissolve this sacred union upon very slight and trivial pretences.

Chapter IV.

Birth, Education, etc. of Children.

In the East, child-birth is to this day an event of but little difficulty, and mothers were originally the only assistants of their daughters, any further aid being deemed unnecessary; though midwives were sometimes employed. (Exod. i. 19. Gen. xxxv. 17. xxxviii. 28.) The birth of a son was celebrated as a festival, which was solemnised in succeeding years with renewed demonstrations of joy, especially those of sovereign princes. (Gen. xl. 20. Job i. 4. Matt. xiv. 6.) The birth of a son or daughter rendered the mother ceremonially unclean for a certain period.

On the eighth day after its birth the son was circumcised, and received a name. The first-born son enjoyed peculiar privileges. He received a double portion of the estate: he was the high priest of the whole family; and he enjoyed an authority over those who were younger, similar to that possessed by a father. The sons remained till the fifth year in the care of the
women; after which the father took charge of them, and
instructed them, or caused them to be instructed, in the
arts and duties of life, and in the law of Moses. (Deut.
vi. 20—25. xi. 19.) The daughters rarely went out un-
less sent for a specific purpose. Where there were no
children, adoption—or the taking of a stranger into
a family, in order to make him a part of it, acknow-
ledging him as a son and heir to the estate,—was prac-
tised. The elder Hebrews, indeed, do not appear to
have had recourse to adoption, because Moses is silent
concerning it in his laws. It was, however, common in
the time of Jesus Christ; and St. Paul has many beauti-
ful allusions to it in his epistles.

Chapter V.

ON THE CONDITION OF SLAVES, AND THE CUSTOMS RELATING TO THEM,
MENTIONED OR ALLUSION TO IN THE NEW TESTAMENT.

Slavery is of very remote antiquity: and when Moses
gave his laws to the Jews, finding it already established,
though he could not abolish it, yet he enacted various
salutary laws and regulations.

Slaves were acquired in various ways, viz. 1. By Capt-
Debt, when persons, being poor, were sold for payment
of their debts (2 Kings iv. 1. Matt. xviii. 25.); 3. By com-
mitting a Theft, without the power of making restitution
(Exod. xxii. 2, 3. Neh. v. 4, 5.); and, 4. By Birth, when
persons were born of married slaves. These are termed
born in the house (Gen. xiv. 14. xv. 3. xvii. 23. xxi. 10.),
home-born (Jer. ii. 14.), and the sons or children of hand-
maids. (Psal. lxxxvi. 16. cxvi. 16.)

Slaves received both food and clothing, for the most
part of the meanest quality, but whatever property they
acquired belonged to their lords: hence they are said to
be worth double the value of a hired servant. (Deut. xv. 18.) They formed marriages at the will of their master, but their children were slaves, who, though they could not call him a father (Gal. iv. 6. Rom. viii. 15.), yet they were attached and faithful to him as to a father, on which account the patriarchs trusted them with arms. (Gen. xiv. 14. xxxii. 6. xxxiii. 1.) Their duty was to execute their lord's commands, and they were for the most part employed in tending cattle or in rural affairs: and though the lot of some of them was sufficiently hard, yet under a mild and humane master, it was tolerable. (Job xiii. 13.) When the eastern people have no male issue, they frequently (as in Barbary) marry their daughters to their slaves: so Sheshan did, who gave his daughter to his Egyptian servant [slave] Jarha. (See 1 Chron. ii. 34, 35.) Various regulations were made by Moses to ensure the humane treatment of slaves; among which the three following are particularly worthy of notice:—1. Hebrew slaves were to continue in slavery only till the year of jubilee, when they might return to liberty, and their masters could not detain them against their wills. If they were desirous of continuing with their master, they were to be brought to the judges; before whom they were to make a declaration, that for this time they disclaimed the privilege of the law: and they had their ears bored through with an awl against the door-posts of their master's house, after which they had no longer any power of recovering their liberty until the next year of jubilee, after forty-nine years. (Exod. xxi. 5, 6.) 2. If a Hebrew by birth was sold to a stranger or alien dwelling in the vicinity of the land of Israel, his relations were to redeem him, and such slave was to make good the purchase-money if he were able, paying in proportion to the number of years that remained, until the year of jubilee. (Lev. xxv. 47—55.) 3. Lastly, if a slave of another nation fled to the Hebrews, he was to be re-
ceived hospitably, and on no account to be given up to
his master. (Deut. xxiii. 15, 16.)

Although Moses inculcated the duty of humane treat-
ment towards slaves, and enforced his statutes by various
strong sanctions, yet it appears from Jer. xxxiv. 8—22.
that their condition was sometimes very wretched; and,
in later times, among the Greeks and Romans it was,
in general, truly miserable. Being for the most part
captives taken in war, they were bought and sold like
beasts of burden; and were at the mercy of their owners,
who had an absolute right over their lives, and who
branded them, in order to mark their property. To the
practice of buying, purchasing, and branding slaves,
St. Paul has several fine allusions. See particularly
1 Cor. vi 20. vii. 23. and Gal. vi. 17. The confinement
of slaves in mines appears to be referred to in Matt. viii.
12. and xxii. 13. and crucifixion was a punishment almost
exclusively reserved for them: whence St. Paul takes
occasion to illustrate the love of Christ for fallen man,
who for the joy that was set before him endured the
cross, despising the shame and ignominy of such a death.
(Heb. xii. 2.)

CHAPTER VI.

DOMESTIC CUSTOMS AND USAGES OF THE JEWS.

Various are the modes of address and politeness,
which custom has established in different nations. The
ordinary formulæ of salutation were—The Lord be with
thee!—The Lord bless thee!—and Blessed be thou of
the Lord! but the most common salutation was Peace,
(that is, may all manner of prosperity) be with thee!
(Ruth ii. 4. Judg. xix. 20. 1 Sam. xxv. 6. 2 Sam. xx. 9.
Psal. cxxix. 8.) In the later period of the Jewish polity,
much time appears to have been spent in the rigid ob-
servance of these ceremonious forms; which are alluded to in Matt. x. 12. See also 2 Kings iv. 29.

Respect was shown to persons on meeting, by the salutation of Peace be with you! and laying the right hand upon the bosom: but if the person addressed was of the highest rank, they bowed to the earth. Thus Jacob bowed to the ground seven times until he came near to his brother Esau. (Gen. xxxiii. 3.) Sometimes they kissed the hem of the person’s garment, and even the dust on which he had to tread. (Zech. viii. 23. Luke viii. 44. Acts x. 26. Psal. lxxii. 9.) Near relations and intimate acquaintances kissed each other’s hands, head, neck, beard (which on such occasions only could be touched without affront), or shoulders. (Gen. xxxiii. 4. xlv. 14. 2 Sam. xx. 9. Luke xv. 20. Acts xx. 17.)

Whenever the common people approached their prince, or any person of superior rank, it was customary for them to prostrate themselves before them. The allusions to this practice, in the Old and New Testaments, are very numerous; as well as to the making of presents to superiors. (See particularly Matt. ii. 11.)

When any person visited another, he stood at the gate and knocked, or called aloud, until the person on whom he called admitted him. (2 Kings v. 9—12. Acts x. 17.) xii. 13. 16.) Visitors were always received and dismissed with great respect. On their arrival, water was brought to wash their feet and hands (Gen. xviii. 4. xix. 2.), after which the guests were anointed with oil. David alludes to this in Psal. xxiii. 5. and Solomon, in Prov. xxvii. 9. The same practice obtained in our Saviour’s time. (Luke vii. 44, 45.)

The Jews rose early, about the dawn of day, when they breakfasted. They dined about eleven in the forenoon, and supped at five in the afternoon. Their food consisted principally of bread, milk, rice, vegetables, honey, and sometimes of locusts, except at the appointed festivals, or when they offered their feast-offerings; at
these times they ate animal food, of which they appear to have been very fond. (Numb. xi. 4.) But they were prohibited from eating the flesh of certain animals, as well as with people of another religion. The porridge which Jacob had prepared, and which was so tempting to Esau as to make him sell his birthright, shows the simplicity of the ordinary diet of the patriarchs. Isaac in his old age longed for *savoyre meate*, which was accordingly prepared for him (Gen. xxvii. 17.); but this was an unusual thing. The feast with which Abraham entertained the three angels was a calf, new cakes baked on the hearth, together with butter (*ghée*) and milk. (Gen. xviii. 6, 7.) We may form a correct idea of their ordinary food by the articles which were presented to David on various occasions by Abigail (1 Sam. xxv. 18.), by Ziba (2 Sam. xvi. 1.), and by Barzillai. (2 Sam. xvii. 28, 29.) Their ordinary beverage was water, which was drawn from the public wells and fountains (John iv. 6, 7.), and which was to be refused to no one. (John vi. 9. Matt. xxv. 35.) Wine of different sorts, which was preserved in skins, was also drunk by the Jews, after their settlement in the land of Canaan. Red wine seems to have been the most esteemed. (Prov. xxiii. 31. Rev. xiv. 20. xix. 3. 18.) The women did not appear at table in entertainments with the men. This would have been then, as it is at this day throughout the East, an indecency. Thus *Vashti the Queen made a feast for the women in the royal house, which belonged to Ahasuerus,* (Esther i. 9.) while the Persian monarch was feasting his nobles.

The Hebrews antiently sat at table as we do now; afterwards, they imitated the Persians and Chaldaens, who reclined on table-beds or couches while eating; some traces of these couches are nevertheless observed in Amos (vi. 4, 7.), Ezekiel (xxiii. 47.), and Tobit (ii. 4.); but this use was not general. We see expressions in the sacred authors of those times, which prove that they also sat at table. At Ahasuerus's banquet (Esth. i. 6.) the
company lay on beds, and also at that which Esther gave the King and Haman. (Esth. vii. 8.) Our Saviour in like manner reclined at table, when Mary Magdalen anointed his feet with perfumed (Matt. xxvi. 7.), and when John, at the last supper, rested his head on his bosom. (John xiii. 25.)

When persons journeyed, they provided themselves with every necessary: women and rich men frequently travelled on asses or camels, which carried not only their merchandise, but also their household goods and chattels. The Jews often travelled in caravans or companies (as the inhabitants of the East do to this day), especially when they went up to Jerusalem at the three great annual festivals. The company, among which Joseph and Mary supposed Jesus to have been on their return from the passover, when he was twelve years old (Luke ii. 42—44.), was one of these caravans.

In the East, antiently, as well as in modern times, there were no inns, in which the traveller could meet with refreshment. Hence hospitality was deemed a sacred duty incumbent upon every one. The sacred writings exhibit several instances of hospitality exercised by the patriarchs. (Gen. xviii. 2, 3, &c. xix. 1—3.) St. Paul and St. Peter frequently enforce the sacred duty of hospitality.

Chapter VII.

On the Occupations, Arts, and Sciences of the Hebrews.

Section I. — Rural and Domestic Economy of the Jews.

Agriculture, including the rearing and tending of cattle, was the principal occupation of the patriarchs and their families: and in succeeding ages the greatest men, as Moses, David, and others, did not disdain to follow husbandry, however mean that occupation may be accounted in modern times. All the Mosaic statutes, in-
deed, were admirably calculated to encourage agriculture, as the chief basis of national prosperity, and also to preserve the Israelites detached from the surrounding idolatrous nations.

Although the Scriptures do not furnish us with any details respecting the state of agriculture in Judæa, yet we may collect from various passages many interesting hints that will enable us to form a tolerably correct idea of the high state of its cultivation. With the use of manures, the Jews were unquestionably acquainted. Salt, either by itself, or mixed in the dunghill in order to promote putrefaction, is specially mentioned as one article of manure (Matt. v. 13. Luke xiv. 34, 35.); and as the river Jordan annually overflowed its banks, the mud deposited when its waters subsided must have served as a valuable irrigation and top-dressing, particularly to the pasture lands. It is probable, that after the waters had thus subsided, seed was sown on the wet soft ground; in allusion to which, Solomon says, Cast thy bread (corn or seed) upon the waters: for thou shalt find it again, with increase, after many days. (Eccles. xi. 1.) And Isaiah, promising a time of peace and plenty says, Blessed are ye that sow beside all waters, and send forth thither the feet of the ox and the ass. (Isa. xxxii. 20.)

The method of managing the ground, and preparing it for the seed, was much the same with the practice of the present times; for Jeremiah speaks of ploughing up the fallow ground (Jer. iv. 3.), and Isaiah of harrowing, or breaking up the clods (Isa. xxviii. 24.); but Moses, for wise reasons doubtless, gave a positive injunction, that they should not sow their fields with mingled seed.

The kinds of grain sowed by the Jews were fitches, cummin, wheat, barley, and rice (Isa. xxviii. 25.): there were three months between their sowing and their first reaping, and four months to their full harvest: their barley-harvest was at the passover, and their wheatharvest at the Pentecost. The reapers made use of
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sickles, and according to the present custom they filled their hands with the corn, and those that bound up the sheaves their bosom: there was a person set over the reapers (Ruth ii. 5.) to see that they did their work, that they had provision proper for them, and to pay them their wages. Women were employed in reaping as well as the men. The poor were allowed the liberty of glean- ing, though the land-owners were not bound to admit them immediately into the field as soon as the reapers had cut down the corn and bound it up in sheaves, but after it was carried off: they might also choose those among the poor, whom they thought most worthy, or most necessitous. The conclusion of the harvest, or carrying home the last load, was with the Jews a season of joyous festivity, and was celebrated with a harvest-feast. (Psal. cxxvi. Isa. ix. 3. xvi. 9, 10.) The corn, being cut, and carried in waggons or carts (Numb. vii. 3—8. Isa. v. 8. xxviii. 27, 28. Amos ii. 13.), was either laid up in stacks (Exod. xxii. 6.) or barns (Matt. vi. 26. xiii. 30. Luke xiii. 18. 21.): and, when threshed out, was stored in granaries or garnerers. (Psal. xliv. 13. Matt. iii. 12.) David had storehouses in the fields, in the cities, and in the villages, and in the castles. (1 Chron. xxvii. 25.)

After the grain was carried into the barn, the next process was to thresh or beat the corn out of the ear; this was performed in various ways. Sometimes it was done by horses (Isa. xxviii. 28.), and by oxen, that trod out the corn with their hoofs shod with brass. (Mic. iv. 12, 13.) This mode of threshing is expressly referred to by Hosea (x. 11.), and in the prohibition of Moses against muzzling the ox that treadeth out the corn (Deut. xxv. 4.), and it obtains in India to this day. Other modes of threshing are mentioned in Isa. xxviii. 28. Judg. vi. 11. and 1 Chron. xxi. 20. When the corn was thus threshed, it was dried either in the sun, or by a fire, or in a furnace. This is called parched corn (Levit. xxiii. 14. 1 Sam. xvii. 17. and xxv. 18.), and was sometimes used in this
manner for food without any farther preparation; but generally, the parching or drying it was in order to make it more fit for grinding. This process was performed either in mortars or mills, both of which are mentioned in Numb. xi. 8.: but mills were chiefly employed for this purpose; and they were deemed of such use and necessity, that the Israelites were strictly forbidden to take the nether or upper millstone in pledge; the reason of which is added, because this was taking a man's life in pledge (Deut. xxiv. 6.), intimating that while the mill ceases to grind, people are in danger of being starved.

The grinding at mills was accounted an inferior sort of work, and therefore prisoners and captives were generally put to it. To this work Samson was set, while he was in the prison-house. (Judg. xvi. 21.) There hand-mills were usually kept, by which prisoners earned their living. The expression in Isa. xlvii. 2.—Take the millstones and grind meal—is part of the description of a slave; but for the most part the women-servants were employed in this drudgery, as is evident from Matt. xxiv. 1. This was in use not only among the Jews but also among the Egyptians and Chaldeans, as appears from Exod. xi. 5. and Lam. v. 13. The various processes of agriculture have furnished the sacred writers with numerous beautiful allusions. Palestine abounded with generous wine: and in some districts the grapes were of superior quality. The canton allotted to Judah was celebrated on this account. In this district were the vales of Sorek and of Eshcol: and the cluster, which the Hebrew spies carried from this last place, was so large as to be carried on a staff between two of them (Numb. xiii. 23.); Lebanon (Hos. xiv. 7.), and Helbon (Ezek. xxvii. 18.) were likewise celebrated for their exquisite wines. Grapes were also dried into raisins. (1 Sam. xxv. 18. 2 Sam. xvi. 1.)

The antient Hebrews were very fond of gardens, which are frequently mentioned in the sacred writings; and derive their appellations from the prevalence of certain
trees, as the garden of nuts and of pomegranates. (Sol. Song, vi. 11. iv. 13.) Besides these and other fruits, which were common in Judæa (as dates, figs, &c.), they had regular plantations of olives, the oil expressed from which furnished a profitable article of commerce with the Tyrians (Ezek. xxvii. 17. compared with 1 Kings v. 11.): and among the judgments with which God threatened the Israelites for their sins, it was denounced, that though they had olive trees through all their coasts, yet they should not anoint themselves with the oil, for the olive should cast her fruit. (Deut. xxviii. 40.)

SECTION II.—On the Arts and Sciences of the Jews.

Of the Arts practised by the Hebrews, in the earlier periods of their history, we have but few notices in the sacred writings. From the mention of utensils, ornaments, and other things, which imply some knowledge of the arts, in the book of Genesis, it is evident that considerable progress must have been made in the time of Noah; and it is scarcely credible that the Hebrews could have resided four hundred years in Egypt, without acquiring some knowledge of those arts, which their masters are allowed to have possessed. Soon after the death of Joshua, a place was expressly allotted to artificers; for, in the genealogy of the tribe of Judah, delivered in 1 Chron. iv. 14., we read of a place called the Valley of Craftsman, and (ver. 21. 23.) of a family of workmen of fine linen, and another of potters: and when Jerusalem was taken by Nebuchadnezzar, the enemy carried away all the craftsmen and smiths. (2 Kings xxiv. 14.) But as a proof that their skill in manufactures and trade therein could not be very extensive, we find that the prophet Ezekiel (chap. xxvii.), in describing the affluence of the goods which came to Tyre, mentions nothing as being brought thither from Judæa, except
wheat, oil, grapes, and balm, which were all the natural products of their ground. From Prov. xxxi. 13. it appears that the mistresses of families usually made the clothing for their husbands, their children, and themselves.

Their knowledge in the Liberal Arts does not seem to have greatly exceeded their skill in mechanics. They knew but little of astronomy and the motions of the heavenly bodies. Solomon indeed was a noble pattern of knowledge and wisdom. His skill in natural philosophy is sufficiently indicated, when we are told, that he spake of trees from the cedar tree that is in Lebanon, even to the hyssop that springeth out of the wall; he spake also of beasts, and of fowls, and of creeping things, and of fishes. (1 Kings iv. 33.) His books of Proverbs and Ecclesiastes abundantly inform us what skill he had in ethics, economics, and politics: but as the wonderful talents, with which he was endued, were the immediate gift of God, and in compliance with his special request for divine wisdom (2 Chron. i. 7—13.), so singular an instance is no rule, by which we ought to judge of the genius of the whole nation.

Nor did Building of Architecture attain much perfection prior to the reign of the accomplished Solomon. We read, indeed, before the Israelites came into the land of Canaan, that Bezaleel and Aholiab (who were employed in the construction of the tabernacle) excelled in all manner of workmanship (Exod. xxxv. 30—35.), but we are there told, that they had their skill by inspiration from God, and it does not appear that they had any successors; for in the days of Solomon, when the Israelites were at rest from all their enemies, and at full freedom to follow out improvements of every kind, yet they had no professed artists that could undertake the work of the temple; so that Solomon was obliged to send to Hiram, king of Tyre, for a skilful artist (2 Chron. vii. 13, 14.), by whose direction the model of the temple,
and all the curious furniture of it, was both designed and finished. But, after the Jews were under the influence or power of the Romans, there is no doubt that a better taste prevailed among them. Herod, at least, must have employed some architects of distinguished abilities to repair and beautify the temple, and render it the superb structure, which the description of Josephus shows that it must have been.

We read nothing of the art of Writing in Scripture, before the copy of the law was given by God to Moses, which was written (that is, engraven,) on two tables of stone by the finger of God (Exod. xxxi. 18.), and this is called the writing of God. (Exod. xxxii. 16.) It is therefore probable that God himself first taught letters to Moses, who communicated the knowledge of them to the Israelites, and they to the other eastern nations. Engraving or sculpture seems, therefore, to be the most ancient way of writing, of which we have another very early instance in Exod. xxxix. 30., where we are told, that "Holiness to the Lord" was written on a golden plate, and worn on the high priest’s head. And we find that the names of the twelve tribes were commanded to be written on twelve rods. (Numb. xvii. 2.) Afterwards they made use of broad rushes or flags for writing on, which grew in great abundance in Egypt, and are noticed by the prophet Isaiah, when foretelling the confusion of that country. (Isa. xix. 6, 7.)

The other eastern nations made use chiefly of parchment, being the thin skins of animals carefully dressed. The best was made at Pergamos, whence it was called Charta Pergamena. It is probable that the Jews learned the use of it from them, and that this is what is meant by a roll (Ezra vi. 2.), and a roll of a book (Jer. xxxvi. 2.), and a scroll rolled together (Isa. xxxiv. 4.): for it could not be thin and weak paper, but parchment, which is of some consistency, that was capable of being thus rolled up. St. Paul is the only person who makes express men-
tion of parchment. (2 Tim. iv. 13.) In Job xix. 24.
and in Jer. xvii. 1 there is mention made of pens of
iron, with which they probably made the letters, when
they engraved on stone or other hard substances: but
for softer materials they, in all probability, made use of
quills or reeds; for we are told of some in the tribe of
Zebulun who handled the pen of the writer. (Judg. v. 14.)
David alludes to the pen of a ready writer (Psal. xlv. 1.),
and Baruch wrote the words of Jeremiah with ink in a
book. (Jer. xxxvi. 18.)

Of the poety and music of the Hebrews we have
more ample information.

The genius of their poetry having been already dis-
cussed in pages 189—193, it is sufficient here to remark,
that the effusions of the inspired Hebrew muse infinitely
surpass in grandeur, sublimity, beauty, and pathos, all
the most celebrated productions of Greece and Rome.
Not to repeat unnecessarily the observations already
offered on this topic, we may here briefly remark, that
the eucharistic song of Moses, composed on the de-

erance of the Israelites and their miraculous passage of
the Red Sea (Exod. xv. 1—19.), is an admirable hymn,
full of strong and lively images. The song of Deborah
and Barak (Judg. v.), and that of Hannah, the mother
of Samuel (1 Sam. ii. 1.), have many excellent flights,
and some noble and sublime raptures. David’s lamenta-
tion on the death of Saul and Jonathan (2 Sam. i. 19—
27.) is an incomparable elegy. The gratulatory hymn
(Isa. xii.) and Hezekiah’s song of praise (Isa. xxviii.) are
worthy of every one’s attention. The prayer of Ha-
bakkuk (iii.) contains a sublime description of the divine
majesty. Besides these single hymns we have the books
of Psalms, Proverbs, Ecclesiastes, Canticles, and La-
mentations; all of which are composed by different poets,
according to the usage of those times. The Psalms are
a great storehouse of heavenly devotion, full of affecting
and sublime thoughts, and with a variety of expressions
admirably calculated to excite a thankful remembrance of God's mercies, and for moving the passions of joy and grief, indignation and hatred. They consist mostly of pious and affectionate prayers, holy meditations, and exalted strains of praise and thanksgiving, intermingled with sublime descriptions, and most beautiful allusions.

Their sacred songs were accompanied with Music, the nature of which it is now as difficult to determine as it is to ascertain with precision the various musical instruments which were in use among them, without entering into details and conjectures which are inconsistent with the plan of this volume. Referring the reader, therefore, to the author's larger work, in which he has attempted to collect the most probable accounts, he will only remark in this place, that, if any conclusions may be drawn concerning the Hebrew music from its effects, the sacred history has recorded several examples of the power and charms of music to sweeten the temper, to compose and allay the passions of the mind, to revive the drooping spirits, and to dissipate melancholy. It had this effect on Saul, when David played to him on his harp. (1 Sam. xvi. 16. 23.) And when Elisha was desired by Jehoshaphat to tell him what his success against the king of Moab would be, the prophet required a minstrel to be brought unto him: and when he played, it is said, that the hand of the Lord came upon him (2 Kings iii. 15.), not that the gift of prophecy was the natural effect of music, but the meaning is, that music disposed the organs, the humours, and, in short, the whole mind and spirit of the prophet, to receive these supernatural impressions.

But music was not exclusively confined to religious worship. From Gen. xxxi. 27. Isa. v. 2. and xxiv. 8. it appears that music was employed on all solemn occasions of entertaining their friends, and also at other entertainments. That music and dancing were used among the Jews at their feasts in latter ages, may be inferred from the parable of the prodigal son. (Luke xv. 25.)
Further, dancing was also an ordinary concomitant of music among the Jews; sometimes it was used on a religious account. Thus, Miriam with her women glorified God (after the deliverance from the Egyptians) in dances as well as songs (Exod. xv. 20.), and David danced after the ark. (2 Sam. vi. 14—16.) It was a thing common at the Jewish feasts (Judg. xxi. 19. 21.), and in public triumphs (Judg. xi. 34.), and at all seasons of mirth and rejoicing. (Psal. xxx. 11. Jer. xxxi. 4. 13. Luke xv. 25.) The idolatrous Jews made it a part of the worship which they paid to the golden calf. (Exod. xxxii. 19.) The Amalekites danced after their victory at Ziklag (1 Sam. xxx. 16.), and Job makes it part of the character of the prosperous wicked (that is, of those who, placing all their happiness in the enjoyments of sense, forget God and religion,) that their children dance. (Job xxi. 11.) The dancing of the profligate Herodias’s daughter pleased Herod so highly, that he promised to give her whatever she asked, and accordingly, at her desire, and in compliment to her, he commanded John the Baptist to be beheaded in prison. (Matt. xiv. 6, 7, 8.)

Section III. — On the Commerce of the Hebrews.

The Scriptures do not afford us any example of trade, more early than those caravans of Ishmaelites and Midianites, to whom Joseph was perfidiously sold by his brethren. Subsequently, the most distinguished merchants of antient times were the Phœnicians, whose first metropolis was Sidon; but afterwards Tyre became their great emporium; the commerce of which is particularly described in Isa. xxii. and Ezek. xxvii. xxviii.

The commerce of the East appears to have been chiefly carried on by land; hence ships are rarely mentioned in the Old Testament before the times of David and Solomon. Though chariots were not unknown to the antient
inhabitants of the East, yet they chiefly transported their merchandise across the desert on camels, a hardy race of animals, admirably adapted by nature for this purpose; and, lest they should be plundered by robbers, the merchants used to travel in large bodies (as they now do), which are called caravans; or in smaller companies termed kafles or kafles. (Job vi. 18. 19. Gen. xxxvii. 25. Isa. xxi. 13.)

Although the land of Canaan was, from its abundant produce, admirably adapted to commerce, yet Moses enacted no laws in favour of trade; because the Hebrews, being specially set apart for the preservation of true religion, could not be dispersed among idolatrous nations, without being in danger of becoming contaminated with their abominable worship. He therefore only inculcated the strictest justice in weights and measures (Lev. xix. 36, 37. Deut. xxv. 13, 14.); and left the rest to the wisdom of future ages and governors. David may be considered as the founder of the foreign commerce of the Hebrews; and, besides the facilities for traffic, which he obtained by subduing the kingdom of Edom, and making himself master of the two ports of Elath and Ezion-geber, on the Red Sea, the commercial relations which he had established with Hiram I., king of Tyre, were still further extended by Solomon with Hiram II., who furnished artisans for building ships for both monarchs at Ezion-geber, Solomon's port on the Red Sea.

Solomon's ships, conducted by Tyrian navigators, sailed in company with those of Hiram to some rich countries, called Ophir (most probably Sofala on the eastern coast of Africa), and Tarshish, a place supposed to be somewhere on the same coast. The voyage required three years to accomplish it; yet, notwithstanding the length of time employed in it, the returns in this new channel of trade were prodigiously great and profitable, consisting of gold, silver, precious stones,
valuable woods, and some exotic animals, as apes and peacocks. We have no information concerning the articles exported in this trade. Solomon also established a commercial correspondence with Egypt; whence he imported horses, chariots, and fine linen-yarn; the chariots cost six hundred, and the horses one hundred and fifty shekels of silver each. (1 Kings x. 28, 29. 2 Chron. i. 16, 17.)

After the division of the kingdom, Edom being in that portion which remained to the house of David, the Jews appear to have carried on the oriental trade from the two ports of Elath and Ezion-geber, especially the latter, until the time of Jehoshaphat, whose fleet was wrecked there. (1 Kings xxii. 48. 2 Chron. xx. 36, 37.) During the reign of Jehoram, the wicked successor of Jehoshaphat, the Edomites shook off the yoke of the Jewish sovereigns, and recovered their ports. From this time the Jewish traffic, through the Red Sea, ceased till the reign of Uzziah; who, having recovered Elath soon after his accession, expelled the Edomites thence, and, having fortified the place, peopled it with his own subjects, who renewed their former commerce. This appears to have continued till the reign of Ahaz, when Rezin, king of Damascus, having oppressed and weakened Judah in conjunction with Pekah, king of Israel, took advantage of this circumstance to seize Elath; whence he expelled the Jews, and planted it with Syrians. In the following year, however, Elath fell into the hands of Tiglathpilesar, king of Assyria, who conquered Rezin, but did not restore it to his friend and ally, king Ahaz. Thus finally terminated the commercial prosperity of the kingdoms of Judah and Israel. After the captivity, indeed, during the reigns of the Asmonæan princes, the Jews became great traders; and throughout the period of time comprised in the New Testament history, Joppa and Cæsarea were the two principal ports; and corn continued to be a staple article of export to Tyre. (Acts xii. 20.)
The most antient mode of carrying on trade was by way of barter, or the exchanging of one commodity for another; a practice which obtains in some places even to this day. Although the Scriptures frequently mention gold, silver, brass, and money, yet the use of coin or stamped money appears to have been of late introduction among the Hebrews. Judas Maccabæus is the first Jewish prince who is recorded to have coined money, which privilege was granted to him by Antiochus Sidetes, king of Syria. Before that time all payments were made by weight. Weights and measures were regulated at a very early period in Asia. Moses made various enactments concerning them for the Hebrews; and both weights and measures, which were to serve as standards for form and contents, were deposited at first in the tabernacle, and afterwards in the temple, under the cognisance of the priests. On the destruction of Solomon's temple, these standards necessarily perished; and, during the captivity, the Hebrews used the weights and measures of their masters.

For tables of the weights, measures, and money used in commerce, and which are mentioned in the Bible, the reader is referred to No. I. of the Appendix to this volume.

Chapter VIII.

Amusements of the Jews.—Allusions to Theatres, to Theatrical Performances, and to the Grecian Games, in the New Testament.

The whole design of the Mosaic institutes being to preserve the knowledge and worship of the true God among the Israelites, will sufficiently account for their silence respecting recreations and amusements. Although no particular circumstances are recorded on this subject,
we meet with a few detached facts which show, that the Hebrews were not entirely destitute of amusements.

I. The various events incident to Domestic Life afforded occasions for festivity. Thus, Abraham made a great feast on the day when Isaac was weaned. (Gen. xxii. 8.) Weddings were always seasons of rejoicing: so also were the seasons of sheep-shearing (1 Sam. xxv. 36. and 2 Sam. xiii. 23.); and harvest-home. To which may be added, the birth-days of sovereigns. (Gen. xl. 20. Mark vi. 21.) Of most of these festivities music and dancing were the accompaniments.

II. Military Sports and exercises appear to have been common in the earlier periods of the Jewish history. By these the Jewish youth were taught the use of the bow (1 Sam. xx. 30—35.), or the hurling of stones from a sling with unerring aim. (Judg. xx. 16. 1 Chron. xii. 2.)

III. Among the great changes effected in the manners and customs of the Jews, subsequently to the age of Alexander the Great, may be reckoned the introduction of gymnastic sports, Theatrical Performances, and Games in imitation of those celebrated by their Grecian conquerors. Games were first introduced into Jerusalem by the profligate high-priest Jason, in the reign of Antiochus Epiphanes. (2 Macc. iv. 9—15.) The restoration of divine worship, and of the observance of the Mosaic laws and institutions under the Maccabæan princes, put an end to these spectacles. They were, however, revived by Herod, who, in order to ingratiate himself with the Emperor Augustus (B. c. 7), built a theatre at Jerusalem; and also a capacious amphitheatre, without the city, in the plain; and who also erected similar edifices at Caesarea, and appointed games to be solemnised every fifth year with great splendour, and amid a vast concourse of spectators, who were invited by proclamation from the neighbouring countries. The Gentiles were highly delighted with these exhibitions, which were so utterly
repugnant to the laws and customs of the Jews, that they regarded them with the utmost horror and detestation, (Josephus, Ant. Jud. lib. xv. c. 8. § 1, 2. De Bell. Jud. lib. i. c. 21. § 8.) The Epistles of St. Paul being, for the most part, addressed to Gentiles, abound with elegant allusions drawn from the theatre. Thus, in 1 Cor. vii. 29—31. he refers to the personification of the woes of others, which was common on the stage, while the heart continued unaffected with them, and also to the rapid shifting of the scenes. In 1 Cor. iv. 9. he alludes to the barbarous practice then common in the Roman amphitheatre, where the bestiarii, who in the morning combated with wild beasts, had armour with which to defend themselves, and to slay their antagonists: but the last, those who were exposed at noon, were naked and unarmed, and set forth (as our version renders it) to certain and cruel death.

IV. But the most splendid and renowned solemnities were the Olympic Games, solemnised every fifth year, in the presence of a cloud of witnesses or spectators, assembled from almost every part of the then known world. The exercises at these games consisted principally in running, wrestling, and the chariot race. The candidates were to be freemen and Greeks of unimpeachable character; and they were subjected to a long and severe regimen. On the day appointed, the names of the candidates were called over by the heralds: and on a given signal, those who engaged in the foot-race rushed forward towards the goal, in the presence of the assembled multitude, and especially of the Hellanodics, persons venerable for their years and character, who were appointed judges of the games, and whose province it was to distribute chaplets composed of the fading springs of the wild olive, and palm branches, which were conspicuously exposed to the view of the candidates. The knowledge of these circumstances throws much light and beauty on those animating exhortations of St. Paul, in
Heb. xii. 1—3. 12, 13. Phil. iii. 12—14. 2 Tim. iv. 7, 8. and 1 Cor. ix. 24, 25. In the two following verses, he alludes to the practice of those who engaged in boxing, as well as to the previous discipline to which all candidates were subjected.

Chapter IX.

On the Diseases mentioned in the Scriptures. — Jewish Mode of Treating the Dead. — Funeral Rites.

Section I.—On the Diseases mentioned in the Scriptures.

The Diseases to which the human frame is subject would naturally lead man to try to alleviate or to remove them. Hence sprang the Art of Medicine. Antiently it is said to have been the practice to expose the sick on the sides of frequented ways, in order that those persons who passed along, enquiring into the nature of their complaint, might communicate the knowledge of such remedies as had been beneficial to themselves under similar circumstances. The healing art was unquestionably cultivated; but there is reason to think that the knowledge of the Jews was very limited, and that it extended little beyond the curing of a green wound, or the binding up of fractures. In the case of internal disorders, it does not appear to have been customary to call in the aid of a physician. These maladies were regarded as the immediate effect of the divine anger, and inflicted by evil spirits, as the executioners of his vengeance; and this was the reason why religious people generally had recourse to God only, or to his prophets (see 2 Kings xx. 7.), while the irreligious resorted to false gods, and charms or enchantments. (2 Kings i. 2. Jer. viii. 17.)

Various diseases are mentioned in the sacred writings, as cancers, consumption, dropsy, epilepsy, fevers, gan-
grenes, hemorrhoids, or piles, leprosy (concerning which see p. 327. *supra*), lunacy, palsy, &c. The disease of Saul appears to have been a true melancholy madness; that of Nebuchadnezzar, a hypochondriacal madness; that of Job, an incurable *elephantiasis*, in which the skin becomes uneven and wrinkled with many furrows, like that of an elephant, whence it takes its name.

Lastly, in the New Testament we meet with numerous cases of what are termed *Demonical Possession*. Some eminent writers have supposed that the demoniacs or persons who were possessed by evil spirits were only lunatics. But it is evident that the persons, who in the New Testament are said to be *possessed with devils* (more correctly with demons), cannot mean only persons afflicted with some strange disease: for they are evidently here, as in other places,—particularly in Luke iv. 33—36. 41. —distinguished from the diseased. Further Christ’s speaking on various occasions to these evil spirits, as distinct from the persons possessed by them,—his commanding them and asking them questions, and receiving answers from them, or not suffering them to speak,—and several circumstances relating to the terrible preternatural effects which they had upon the possessed, and to the manner of Christ’s evoking them,—particularly their requesting and obtaining permission to enter the herd of swine (Matt. viii. 31, 32.) and precipitating them into the sea;—all these circumstances can never be accounted for by any distemper whatever. Nor is it any reasonable objection, that we do not read of such frequent possessions before or since the appearance of our Redeemer upon earth. It seems, indeed, to have been ordered by a special providence, that they should have been permitted to have then been more common: in order that He, who came to destroy the works of the Devil, might the more remarkably and visibly triumph over him; and that the machinations and devices of Satan might be more openly defeated, at a time when their power was at its highest,
both in the souls and bodies of men; and also, that plain facts might be a sensible confutation of the Sadducean error, which denied the existence of angels or spirits (Acts xxiii. 8.), and prevailed among the principal men both for rank and learning in those days. The cases of the demoniacs expelled by the apostles were cases of real possessions: and it is a well-known fact, that, in the second century of the Christian era, the apologists for the persecuted believers in the faith of Christ appealed to their ejection of evil spirits as a proof of the divine origin of their religion. Hence it is evident that the demoniacs were not merely insane or epileptic patients, but persons really and truly vexed and convulsed by unclean demons.

Section II. — Jewish Mode of Treating the Dead. — Funeral Rites.

By the law of Moses a dead body conveyed a legal pollution to every thing that touched it, — even to the very house and furniture, — which continued seven days. (Numb. xix. 14, 15, 16.) And this was the reason why the priests, on account of their daily ministrations in holy things, were forbidden to assist at any funerals but those of their nearest relatives: nay, the very dead bones, though they had lain ever so long in the grave, if digged up, conveyed a pollution to any who touched them; and this was the reason why Josiah caused the bones of the false priests to be burnt upon the altar at Bethel (2 Chron. xxxiv. 5.), to the intent that these altars, being thus polluted, might be had in the greater detestation.

When the principle of life was extinguished, the first funeral office among the Jews was to close the eyes of the deceased. This was done by the nearest of kin. Thus, it was promised to Jacob, when he took his journey into Egypt, that Joseph should put his hands
upon his eyes. (Gen. xlvi. 4.) The next office was the ablution of the corpse. Thus, when Tabitha died, it is said, that they washed her body, and laid it in an upper chamber. (Acts ix. 37.) This rite was common both to the Greeks and Romans. In Egypt, it is still the custom to wash the dead body several times. Loud lamentations attended the decease of persons, especially those who were greatly beloved, not only as soon as they had expired (Gen. i. 1. Matt.ix. 23. Mark v. 38.); but especially at the time of interment. (Gen.i. 10, 11.) In later times, the Jews hired persons, whose profession it was to superintend and conduct these funeral lamentations. (Jer. ix. 17, xvi. 6, 7. Jer. xlvi. 36, 37. Ezek. xxiv. 16-18. Amos v. 16.) and in the time of Christ, minstrels and mourners were hired for this purpose. (Matt. ix. 23. Mark v. 38.)

After the corpse had been washed it was embalmed in costly spices and aromatic drugs, after which it was closely swathed in linen rollers, probably resembling those of the Egyptian mummies now to be seen in the British Museum. So Nicodemus made preparation for the embalming of Jesus Christ (John xix. 39, 40.); and Lazarus appears to have been swathed in a similar way, when raised to life again by the omnipotent voice of Jesus Christ. (John xi. 44.) At the funerals of some Jewish monarchs, great piles of aromatics were set on fire, in which were consumed their bowels, armour, and other things. (2 Chron. xvi. 14. Jer. xxxiv. 5.)

The Jews showed great regard for the burial of their dead. To be deprived of interment, was deemed one of the greatest dishonours and calamities that could befall any person. (Psal. lxxix. 2. Jer. xxii. 19. xxxvi. 30.) Their burial-places were in gardens, fields, and the sides of mountains: and over the rich and great were erected splendid monuments. To this practice Jesus Christ alludes in Matt. xxiii. 7. From Isa. lxv. 4. and Mark v. 5. it should seem that some tombs had cupolas over them
which afforded shelter, similar to those which modern travellers in the East have seen and described. Family sepulchres were in gardens. (John xix. 41.)

A funeral feast commonly succeeded the Jewish burials. Thus, after Abner's funeral was solemnised, the people came to David to eat meat with him, though they could not persuade him to do so. (2 Sam. iii. 35.) He was the chief mourner, and probably had invited them to this banquet. Of this Jeremiah speaks (xvi. 7.), where he calls it the cup of consolation, which they drank for their father or their mother; and accordingly the place, where this funeral entertainment was made, is called in the next verse the house of feasting. Hosea calls it the bread of mourners. (Hos. ix. 4.)

The usual tokens of mourning, by which the Jews expressed their grief and concern for the death of their friends and relations, were, the rending of their garments, putting on sack-cloth, sprinkling dust upon their heads, wearing mourning apparel, and covering the face and head. (Gen. xxxvii. 34. 2 Sam. xiv. 2. xix. 4.)

Antiently, there was a peculiar space of time allotted for lamenting the deceased, which they called the days of mourning. (Gen. xxvii. 41. and i. 4.) Thus, the Egyptians, who had a great regard for the patriarch Jacob, lamented his death threescore and ten days. (Gen. i. 3.) The Israelites wept for Moses in the plains of Moab thirty days. (Deut. xxxiv. 8.) Afterwards, among the Jews, the funeral mourning was generally confined to seven days. Thus, besides the mourning for Jacob in Egypt, Joseph and his company set apart seven days to mourn for his father, when they approached the Jordan with his corpse. (Gen.1. 10.) No particular period has been recorded, during which widows mourned for their husbands. Bathsheba is said, generally, to have mourned for Uriah (2 Sam. xi. 26.) ; but her mourning could neither be long nor very sincere. The Jews paid a greater or less degree of honour to their
kings after their death, according to the merits of their actions when they were alive. On the death of any prince, who had in any way distinguished himself, they used to make lamentations or mournful songs for them. From an expression in 2 Chron. xxxv. 25. *Behold, they are written in the Lamentations*, we may infer that they had certain collections of this kind of composition. The author of the book of Samuel has preserved those which David composed on occasion of the death of Saul and Jonathan, of Abner and Absalom: but we have no remains of the mournful elegy composed by Jeremiah upon the immature death of Josiah, the exemplary king of Judah.
PART IV.

ON THE ANALYSIS OF SCRIPTURE.

BOOK I.—ANALYSIS OF THE OLD TESTAMENT.

CHAPTER I.

ON THE PENTATEUCH.

The Pentateuch, by which title the five first books of Moses are distinguished, is a word of Greek original, Πεντατευχος (Pentateuchos) from πέντε (pente) five, and τευχος (teuchos) a book or volume, which literally signifies the five instruments or books; by the Jews it is termed Chometz, a word synonymous with Pentateuch, and also, more generally, the Law, or the Law of Moses, because it contains the ecclesiastical and political ordinances issued by God to the Israelites. The pentateuch forms, to this day, but one roll or volume in the Jewish manuscripts, being divided only into larger and smaller sections. This collective designation of the books of Genesis, Exodus, Leviticus, Numbers, and Deuteronomy, is of very considerable antiquity, though we have no certain information when it was first introduced. As, however, the names of these books are evidently derived from the Greek, and as the five books of Moses are expressly mentioned by Josephus, who wrote only a few years after our Saviour’s ascension, we have every reason to believe that the appellation of Pentateuch was prefixed to the Septuagint version by the Alexandrian translators.
ON THE PENTATEUCH.

SECTION I. — On the Book of Genesis.

The first book of the Pentateuch, which is called GENESIS (ΓΕΝΕΣΙΣ), derives its appellation from the title it bears in the Greek Septuagint Version, ΒΙΒΛΟΣ ΓΕΝΕΣΕΩΣ (Biblos Geneseōs): which signifies the Book of the Generation or Production, because it commences with the history of the generation or production of all things. Different opinions have been entertained concerning the time when Moses wrote it (for it is indisputably his production): but the most probable conjecture is that, which places it after the departure of the Israelites from Egypt, and the promulgation of the law. It comprises the history of about 2369 years according to the vulgar computation of time, or of 3619 years according to the larger computation of Dr. Hales; and may be divided into four parts, viz.

PART I. The Origin of the World. (ch. i. ii.)

PART II. The History of the former World. (ch. iii. —vii.

PART III. The General History of Mankind after the Deluge. (ch. viii—xi.)

PART IV. The particular History of the Patriarchs, (ch. xii—l.)

SECTION II. — On the Book of Exodus.

The title of this book is derived from the Septuagint version, and is significant of the principal transactions which it records, namely, the ἘΞΟΔΟΣ (Exodos), Exodus, or departure of the Israelites from Egypt. It comprises a history of the events that took place during the period of 145 years, from the year of the world 2369 to 2514 inclusive, from the death of Joseph to the erection of the tabernacle. Though the time when it was written by Moses cannot be precisely determined, yet, since it is
a history of matters of fact, it must have been written after the giving of the law and the erection of the tabernacle. This book shows the accomplishment of the divine promises made to Abraham, of the increase of his posterity, and their departure from Egypt after suffering great affliction. It contains,

I. An account of the Oppression of the Israelites, and the transactions previously to their departure out of Egypt. (ch. i—xi.)

II. The Narrative of the Exodus or Departure of the Israelites. (ch. xii. xiii.)

III. Transactions subsequent to their Exodus. (ch. xiv—xviii.)

IV. The promulgation of the Law on Mount Sinai. (ch. xix—xl.)

In ch. xxii—xxxiv. are related the idolatry of the Israelites, the breaking of the two tables of the law, the divine chastisement of the Hebrews, and the renewal of the tables of the covenant.

SECTION III. — On the Book of Leviticus.

LEVITICUS (by the Septaguint styled ΛΕΒΙΤΙΚΟΝ, Levitikon,) derives its name from the circumstance of its containing the Laws concerning the religion of the Israelites. It is cited as the production of Moses in several books of Scripture; and is of great use in explaining many passages of the New Testament, especially the Epistle to the Hebrews, which would otherwise be inexplicable. The enactments it contains may be referred to the four following heads, viz.

I. The Laws concerning Sacrifices, in which the different kinds of sacrifices are enumerated, together with their concomitant rites. (ch. i—vii.)

II. The Institution of the Priesthood, in which the consecration of Aaron and his sons to the sacred office
is related, together with the punishment of Nadab and Abihu. (ch. viii—x.)

III. The Laws concerning Purifications both of the people and the priests. (ch. xi—xxii.)

IV. The Laws concerning the sacred Festivals, Vows, Things devoted, and Tithes.

Chap. xxvi. contains various prophetic promises and threatenings, which have signally been fulfilled among the Jews. (Compare v. 22. with Numb. xxi. 6. 2 Kings ii. 24. and xvii. 25. with Ezek. v. 17.) The preservation of the Jews to this day as a distinct people is a living comment on v. 44.

Section IV. — On the Book of Numbers.

This fourth book of Moses was entitled APIQMOI (Arithmoi,) and by the Latin translators it was termed Numeri, Numbers, whence our English title is derived; because it contains an account of the numbering of the children of Israel (related in chapters i—iii. and xxvi.) It appears from xxxvi. 13. to have been written by Moses in the plains of Moab. Besides the numeration and marshalling of the Israelites for their journey, several laws, in addition to those delivered in Exodus and Leviticus, and likewise several remarkable events, are recorded in this book. It contains a history of the Israelites, from the beginning of the second month of the second year after their departure from Egypt to the beginning of the eleventh month of the fortieth year of their journeyings — that is, a period of thirty-eight years and nine or ten months. (Compare Numb. i. 1. and xxxvi. 13. with Deut. i. 3. Most of the transactions here recorded took place in the second and thirty-eighth years; the dates of the facts related in the middle of the book cannot be precisely ascertained. This book may be divided into four parts; viz.

Part I. The Census of the Israelites, and the mar-
shalling of them into a regular camp, each tribe by itself under its own captain or chief, distinguished by his own peculiar standard, and occupying an assigned place with reference to the tabernacle. (Numb. i. ii.) The sacred census of the Levites, the designation of them to the sacred office, and the appointment of them to various services in the tabernacle, are related in Numb. iii. and iv.

PART II. The Institution of various Legal Ceremonies. (ch. v—x.)

PART III. The History of their Journey from Mount Sinai to the Land of Moab, which may be described and distinguished by their eight remarkable murmurings in the way; every one of which was visited with severe chastisement. (ch. xi—xxi.)

PART IV. A History of the Transactions which took place in the plains of Moab. (ch. xxii—xxxvi.)

SECTION V. — On the Book of Deuteronomy.

This fifth book of Moses derives its name from the title (ΔΕΤΕΡΟΝΟΜΙΟΝ, Deuteronomion) prefixed to it by the translators of the Septuagint version, which is a compound term, signifying the second law, or the law repeated; because it contains a repetition of the law of God, given by Moses to the Israelites. From a comparison of Deut. i. 5. with xxiv. 1. it appears to have been written by Moses in the plains of Moab, a short time before his death: and this circumstance will account for that affectionate earnestness with which he addresses the Israelites. The period of time comprised in this book is five lunar weeks, or, according to some chronologers, about two months, viz. from the first day of the eleventh month of the fortieth year, after the exodus of Israel from Egypt, to the eleventh day of the twelfth month of
the same year, A.M. 2553. B.C. 1451. This book comprises four parts; viz.

Part I. A Repetition of the History related in the Preceding Books. (ch. i—iv.)

Part II. A Repetition of the Moral, Ceremonial, and Judicial Law. (ch. v—xxvi.)

Part III. The Confirmation of the Law. (ch. xxvii—xxx.)

Part IV. The Personal History of Moses. (ch. xxxi—xxxiii.)

The thirty-fourth chapter (which relates the death of Moses) has most probably been detached from the book of Joshua; for Moses could not record his own death.

Section VI.—Observations on the Laws of Moses.

All the laws, contained in the five books of Moses, exhibit manifest proofs of their divine original.

The moral laws, which he published, are infinitely superior to every thing which was taught by the religions of other nations who were contemporary with him, as well as those which existed both before and after his time; particularly, for the just ideas which they give us of the Deity, and for the principles of justice, equity and beneficence, which they inculcate towards our fellow men.

The civil laws of Moses announce great wisdom; and are in perfect harmony with the situation of the Israelites, and with the degree of civilisation which they had attained.

The ceremonial laws, which regulated the exterior of the divine worship of the Israelites, equally impress the Mosaic legislation with the seal of divinity, notwithstanding the great number and minuteness of these laws have exposed them to the raillery of thoughtless sceptics. The Jews were a gross and barbarous people at the
time of their departure from Egypt, in which country there prevailed an idolatrous worship that spoke only to the senses, and which must necessarily have made a deep impression upon the Israelites, as is evident from the history of the golden calf. They could therefore only be accustomed to a spiritual worship by slow degrees; and it was necessary to occupy and to restrain that sensual people by a worship abounding with ceremonial observances. If a purely spiritual religion, too sublime for their limited comprehension, had been presented to them, they would in all probability, have relapsed into their former barbarism. It was therefore necessary to substitute better observances in lieu of the numerous religious ceremonies of the Egyptians, which were alike shocking to reason, humanity, and morality.

The progress of Infinite Wisdom is frequently slow, but it is the more certain, and it never fails to attain the end proposed by God. After the Israelites had passed many a year in the external observance of their worship, the time came when the prophets could teach them, clearly and with great force, that ceremonies, sacrifices, fasts and purifications were nothing without the true fear of God, without purity of heart, and sanctity of life; and at length the time arrived, when a great number of the Jews could bear the brightness of the Sun of Righteousness, and could understand and receive the truth which Jesus Christ taught, viz. that God was no longer to be worshipped at Jerusalem or on mount Gerizim, but in every place in spirit and in truth! (John iv. 23.)

The ceremonial laws of the Jews therefore were by no means an impediment to the pure knowledge of God, but on the contrary, they prepared the way for it. Finally, if we consider that the sacrifices and purifications of the worship of the Israelites were types of the great sacrifice of Christ, and of the moral and spiritual change which is effected in all who believe in him, we must admire and adore the wisdom of God, who beholds every thing at a
single glance, and who knows how to connect the most remote futurity with present objects.

Chapter II.

On the Historical Books.

This division of the sacred writings comprises twelve books, viz. from Joshua to Esther inclusive: the first seven of these books are, by the Jews, called the former prophets, probably because they treat of the more ancient periods of Jewish history, and because they are most justly supposed to be written by prophetical men. The events recorded in these books occupy a period of almost one thousand years, which commences at the death of Moses, and terminates with the great national reform effected by Nehemiah, after the return of the Jews from the Babylonish captivity.

Section I. — On the Book of Joshua.

The book of Joshua, which in all the copies of the Old Testament immediately follows the Pentateuch, is thus denominated, because it contains a narration of the achievements of Joshua the son of Nun, who had been the minister of Moses, and succeeded him in the command of the children of Israel. It has always been received by the Jews as a part of their canon of Scripture.

This book of Joshua comprises the history of about seventeen years, or, according to some chronologers, of twenty-seven or thirty years: it relates,

I. The History of the Occupation of Canaan by the Israelites. (ch. i—xii.)

II. The Division of the Conquered Land. (ch. xiii—xxii.)

III. The Assembling of the People, the Dying Address
and Counsels of Joshua, his Death, and Burial, &c. (ch. xxiii. xxiv.)

The Book of Joshua exhibits striking proofs of the faithfulness with which God fulfilled his promises to the patriarchs, and also of the severity of his judgments against a people who had abandoned themselves to sensuality and every kind of vice and crime. The Canaanites were in a most flourishing condition, and they imagined themselves safe against every attack; but their prosperity vanished in a moment, and they felt the avenging arm of Jehovah, whose chastisements they could not escape.—If the sins of heathen nations, who never knew the true God, were punished with such severity, what have professing Christian nations to expect, who, though they know the true God, and the commandments which he has given unto men, yet live without God in the world, and abandon themselves to an immorality which is almost—if not altogether—pagan!

Section II.—On the Book of Judges.

The book of Judges derives its name from its containing the history of the Israelites, from the death of Joshua to the time of Eli, under the administration of thirteen Judges, and consequently before the establishment of the regal government. It is supposed to have been written by the prophet Samuel: in it are related,

I. The State of the Israelites after the Death of Joshua, until they began to turn aside from serving the Lord. (ch. i—iii.)

II. The History of the Oppressions of the Israelites, and their deliverances by the Judges. (ch. iv—xvi.)

III. An Account of the Introduction of Idolatry among the Israelites, and the consequent corruption of religion and manners among them; for which God gave them up into the hands of their enemies. (ch. xvii—xxi.)
The Book of Judges furnishes us with many important instructions. We there see the blessed effects resulting from true piety, and the evils which prevail in a republic without magistracy. At the same time we find in this book a confirmation of the consolatory truth which we are elsewhere taught in Holy Writ, viz. That the Lord is merciful and gracious, long-suffering, and abundant in goodness and truth, forgiving iniquity, transgression and sin; and that 'as a father pitieth his children so the Lord pitieth them that fear him.' (Exod. xxxiv. 6. Psal. ciii. 13.)

Section III.—On the Book of Ruth.

The book of Ruth is generally considered as an Appendix to that of Judges, and an introduction to that of Samuel: it is therefore, with great propriety, placed between the books of Judges and Samuel. It relates, with equal beauty and simplicity, the history of a Moabitish damsel, who renounced idolatry, and by marriage was ingrafted among the Israelites. David was descended from her. The adoption of Ruth, a heathen converted to Judaism, into the line of Christ, has generally been considered as a pre-intimation of the admission of the Gentiles into the church. A further design of this book is, to evidence the care of Divine Providence over those who sincerely fear God, in raising the pious Ruth from a state of the deepest adversity to that of the highest prosperity.

Section IV.—On the Two Books of Samuel.

In the Jewish canon of Scripture these two books form but one, termed in Hebrew the book of Samuel, probably because the greater part of the first book was written by that prophet, whose history and transactions
ON THE HISTORICAL BOOKS. 377

it relates. According to the Talmudical writers, the first twenty-four chapters of the first book of Samuel were written by the prophet whose name they bear: and the remainder of that book, together with the whole of the second book, was committed to writing by the prophets Gad and Nathan, agreeably to the practice of the prophets who wrote memoirs of the transactions of their respective times.

The first book of Samuel contains the history of the Jewish church and polity, from the birth of Samuel, during the judicature of Eli, to the death of Saul, the first king of Israel; a period of nearly eighty years, viz. from the year of the world 2869 to 2949. It comprises,

I. The Transactions under the Judicature of Eli. (ch. i—iv.)

II. The History of the Israelites during the Judicature of Samuel. (ch. v—xiii.)

III. The History of Saul and the Transactions of his Reign. (ch. xiv—xxxi.)

The second book of Samuel contains the history of David, the second king of Israel, during a period of nearly forty years, viz. from the year of the world 2948 to 2988; and, by recording the translation of the kingdom from the tribe of Benjamin to that of Judah, it relates the partial accomplishment of the prediction delivered in Gen. xlix. 10. This book consists of three principal divisions, relating the triumphs and the troubles of David, and his transactions subsequent to his recovery of the throne, whence he was driven for a short time by the rebellion of his son Absalom.

I. The Triumphs of David. (ch. i—x.)

II. The troubles of David, and their cause, together with his repentance, and subsequent recovery of the divine favour. (ch. xi—xxiv.)

III. David's restoration to his Throne, and subsequent transactions. (ch. xx—xxiv.)

The two books of Samuel are of very considerable
importance for illustrating the book of Psalms, to which they may be considered as a key.

Section V.—On the Two Books of Kings.

The two books of Kings are closely connected with those of Samuel. The origin and gradual increase of the united kingdom of Israel, under Saul and his successor David, having been described in the latter, the books now under consideration relate its height of glory under Solomon, its division into two kingdoms under his son and successor Rehoboam, the causes of that division, and the consequent decline of the two kingdoms of Israel and Judah, until their final subversion; the ten tribes being carried captive into Assyria by Shalmanezer, and Judah and Benjamin to Babylon by Nebuchadnezzar. In the Jewish canon these books constitute but one volume, termed Melakim or Kings, having been divided at some unknown period into two parts for the convenience of reading. In the Septuagint and Vulgate copies they are termed the third and fourth book of Kings; they are generally ascribed to Ezra.

The first book of Kings embraces a period of one hundred and twenty-six years, from the anointing of Solomon and his admission as a partner in the throne with David, A.M. 2989, to the death of Jehoshaphat A.M. 3115.

The first book of Kings may be divided into two principal parts, containing, 1. The history of the undivided kingdom under Solomon; and, 2. The history of the divided kingdom under Rehoboam and his successors, and Jeroboam and his successors.

Part I. The History of Solomon's reign (ch. i—x.) contains a narrative of,

1. The latter days of David; the inauguration of Solomon as his associate in the kingdom, and his designation to be his successor. (ch. i. ii. 1—11.)
2. The Reign of Solomon from the death of David to his dedication of the temple. (ii. 12—46. iii—viii.)
3. The Transactions during the remainder of Solomon’s reign. (ix—xi.)

PART II. The History of the two kingdoms of Judah and Israel. (ch. xi—xxii.)

1. The accession of Rehoboam, and division of the two kingdoms. (ch. xi.)
2. The reigns of Rehoboam king of Judah, and of Jeroboam I. king of Israel. (xii—xiv.)
3. The reigns of Abijam and Asa kings of Judah, and the contemporary reigns of Nadab, Baasha, Elah, Zimri, Omri, and the commencement of Ahab’s reign. (xv. xvi.)
4. The reign of Jehoshaphat king of Judah, and of his contemporaries Ahab and Ahaziah (in part), during which the prophet Elisa flourished. (xvii—xxii.)

The second book of Kings continues the contemporary history of the two kingdoms of Israel and Judah, from the death of Jehoshaphat, A. M. 3115, to the destruction of the city and temple of Jerusalem by Nebuchadnezzar, A. M. 3416, a period of three hundred years. The three last verses of the preceding book have been improperly disjoined from this. The history of the two kingdoms is interwoven in this book, which may be divided into two parts, viz.

PART I. The contemporary History of the Kingdoms of Israel and Judah, to the end of the former. (ch. i—xvii.)

PART II. The History of the decline and fall of the kingdom of Judah, and of the Jewish people, until the thirty-seventh year of the Babylonish captivity. (ch. xviii—xxv.)

The two books of Kings contribute to throw much light upon the writings of those prophets who flourished before the captivity. There are also numerous Psalms, the sense of which is better understood when we are acquainted with the histories related in these books as well as in those which bear the name of Samuel.
Section VI.—On the Two Books of Chronicles.

The Jews comprise the two books of Chronicles in one book, which they call Dibre Hajamim, that is, The Words of Days, probably from the circumstance of their being compiled out of diaries or annals, in which were recorded the various events related in these books. In the Septuagint version they are termed παραληπτόμενων (Paralipomenon), or of Things omitted; because many things which were omitted in the former part of the sacred history are here not only supplied, but some narrations also are enlarged, while others are added. The appellation of Chronicles was given to these books by Jerome, because they contain an abstract, in order of time, of the whole of the sacred history, to the time when they were written.

These books were evidently compiled from others, which were written at different times, some before and others after the Babylonish captivity: the period of time, contained in these books, is about 3468 years. They may be divided into four parts, viz.

Part I. Genealogical Tables from Adam to the time of Ezra. (1 Chron. i—ix.)

Part II. The Histories of Saul and David. 1 Chron. ix. 35—44. x—xxix.)

Part III. The History of the United Kingdom of Israel and Judah under Solomon. (1 Chron. xxix. 23—30. 2 Chron. i—ix.)

Part IV. The History of the Kingdom of Judah, from the secession of the ten tribes, under Jeroboam, to its termination by Nebuchadnezzar. (2 Chron. x—xxxvi.)

As the books of Samuel, Kings, and Chronicles, relate the same histories, they should each be constantly read and collated together; not only for the purpose of obtaining a more comprehensive view of Jewish history, but also in order to illustrate from one book what may appear to be obscure in either of the others.
Section VII. — On the Book of Ezra.

The books of Ezra and Nehemiah were antiently reckoned by the Jews as one volume, and were divided by them into the first and second books of Ezra. The same division is recognised by the Greek and Latin churches; but the third book, assigned to Ezra, and received as canonical by the Greek church, is the same, in substance, as the book which properly bears his name, but interpolated. And the fourth book, which has been attributed to him, is a manifest forgery, in which the marks of falsehood are plainly discernible, and which was never unanimously received as canonical either by the Greek or by the Latin church, although some of the fathers have cited it, and the Latin church has borrowed some words out of it. It is not now extant in Greek, and never was extant in Hebrew. Ezra is generally admitted to have been the author of the book which bears his name: every page, indeed, of the book proves that the writer of it was personally present at the transactions which he has recorded.

The book of Ezra harmonises most strictly with the prophecies of Haggai and Zechariah, which it materially elucidates. (Compare Ezra v. with Hagg. i. 12. and Zech. iii. iv.) It evinces the paternal care of the Almighty over his chosen people, and consists of two parts, viz.

I. A Narrative of events from the return of the Jews under Zerubbabel to the rebuilding of the temple. (ch. i.—vi.)

II. The Arrival of Ezra at Jerusalem, and the Reformation made there by him. (vii—x.)

The zeal and piety of Ezra appear, in this book, in a most conspicuous point of view. His memory has always been held in the highest reverence by the Jews.
Section VIII. — On the Book of Nehemiah.

Some eminent fathers of the Christian church have ascribed this book to Ezra: but that Nehemiah, whose name it bears, and who was cup-bearer to Artaxerxes Longimanus, was the author of it, there cannot be any reasonable doubt: the whole of it being written in his name, and, what is very unusual when compared with the preceding sacred historians, being written in the first person. His book contains,

I. An account of Nehemiah's departure from Shushan, with a royal commission to rebuild the walls of Jerusalem, and his first arrival there. (ch. i. ii. 1—11.)

II. An Account of the building of the walls, notwithstanding the obstacles interposed by Sanballat. (ch. ii. 12—20. iii—vii. 4.)

III. The first reformation accomplished by Nehemiah (ch. vii—xii.)

IV. The second reformation accomplished by Nehemiah on his second return to Jerusalem, and his correction of the abuses which had crept in during his absence. (xiii.)

The administration of this pious man and excellent governor lasted about thirty-six years, to the year of the world 3574 according to some chronologers, but Dr. Prideaux has with more probability fixed it to the year 3595. The Scripture history closes with the book of Nehemiah.

Section IX. — On the Book of Esther.

This book, which derives its name from the Jewish captive whose history it chiefly relates, is by the Jews termed Megillah Esther, or the volume of Esther. The history it contains comes in between the sixth and seventh chapters of Ezra: its authenticity was questioned by some of the fathers, in consequence of the name of God being omitted throughout, but it has always been received
as canonical by the Jews. The book consists of two parts, detailing,

I. The promotion of Esther to the throne of Persia; and the essential service rendered to the king by Mor- 
decai, in detecting a plot against his life. (ch. i. ii.)

II. The advancement of Haman; his designs against 
the Jews, and their frustration, and the advancement of 
Mordecai. (ch. iii—x.

In our copies the book of Esther terminates with the 
third verse of the tenth chapter; but, in the Greek and 
Vulgate Bibles, there are ten more verses annexed to it, 
together with six additional chapters, which the Greek and 
Romish churches account to be canonical. As, however, 
they are not extant in Hebrew, they are expunged from 
the sacred canon by Protestants, and are supposed to 
have been compiled by some Hellenistic Jew.

Chapter III.

On the Poetical books.

Though some of the sacred writings, which present 
themselves to our notice in the present chapter, are an-
terior in point of date to the Historical Books, yet they 
are usually classed by themselves under the title of the 
Poetical Books; because they are almost wholly com-
posed in Hebrew verse. This appellation is of con-
siderable antiquity. The Poetical Books are five in 
number, viz. Job, Psalms, Proverbs, Ecclesiastes, and 
the Canticles, or Song of Solomon; in the Jewish canon 
of Scripture they are classed among the Hagiographa, 
or Holy Writings; and in our Bibles they are placed 
between the Historical and Prophetical Books.

Section I. — On the Book of Job.

This book has derived its title from the venerable 
patriarch Job, whose prosperity, afflictions, and restor-
ation from the deepest adversity, are here recorded, together with his exemplary and unequalled patience under all his calamities. Some critics have doubted, or affected to doubt, the existence of such a character as Job; but that point is satisfactorily determined by the prophet Ezekiel (xiv. 14.) and the apostle James (v. 11.), both of whom mention him as a real character. The length of his life places him in the patriarchal times; and Dr. Hales, besides other evidences, which cannot here be detailed, has rendered it highly probable that he lived about 184 years before the time of Abraham. He dwelt in Uz or Idumæa.

Among the conflicting opinions which have been advanced respecting the author of this book, the most probable is that of Archbishop Magee, who supposes it to have been originally written by Job, and subsequently transcribed by Moses; who having applied it to the use of the Jews, and given it the sanction of his authority, it thenceforth became enrolled among their sacred writings. It has been quoted by almost every Hebrew writer from the age of Moses to that of Malachi. In its form, this poem approximates to the Mekáma, or philosophical discourses of the Arabian Poets.

Nothing, perhaps, has contributed more to render the poem of Job obscure, than the common division into chapters and verses; by which, not only the unity of the general subject, but frequently that of a single paragraph or clause, is broken. The poem may be divided into six parts; viz. The first of these contains the exordium or narrative part, which is written in prose (ch. i. ii.); the second comprises the first debate or dialogue of Job and his friends (iii—xiv.); the third includes the second series of debate or controversy (xv—xxi.); the fourth comprehends the third series of controversy (xxii—xxxii.); in the fifth part Elihu sums up the argument (xxxii—xxxvii.); and in the sixth part Jehovah deter-
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mines the controversy; Job humbles himself, is accepted, and restored to health and prosperity. (xxviii—xlii.)

Independently of the important instruction and benefit which may be derived from a devout perusal of the book of Job, this divine poem is of no small value, as transmitting to us a faithful delineation of the patriarchal doctrines of religion, and particularly the existence of a God, who is the rewarder of them that diligently seek him, and a day of future resurrection, judgment, and of final retribution.

SECTION II. — On the Book of Psalms.

This book is entitled in the Hebrew Sephir Tchillim, that is, the Book of Hymns or Praises; because the praises of God constitute their chief subject-matter; and as they were set, not only to be sung with the voice, but also to be accompanied with musical instruments, the Septuagint version designates them Biblios Psalmon (Biblos Psalmon), the Book of Psalms, by which name they are cited in Luke xx. 42.; and this appellation is retained in our Bibles. The right of the book of Psalms to a place in the sacred canon has never been disputed: they are frequently alluded to in the Old Testament, and are often cited by our Lord and his apostles as the work of the Holy Spirit. They are generally termed the Psalms of David, that Hebrew monarch being their chief author. Many of them bear his name, and were composed on occasion of remarkable circumstances in his life, his dangers, his afflictions, and his deliverances. Many of them, however, are strictly prophetical of the Messiah, of whom David was an eminent type; but others were composed during the reign of Solomon, or during and subsequently to the captivity. We have no information when these divine poems were collected into a volume. The Psalms of Degrees, or Odes of Ascension, as Bishop Lowth
terms them, are supposed to have derived this name from their being sung, when the people came up either to worship in Jerusalem, at the annual festivals, or perhaps from the Babylonish captivity. The word "Selah," which is found in many of the psalms, appears to have been inserted in order to point out something worthy of most attentive observation.

For a Table of those Psalms which are strictly prophetical of the Messiah, see pp. 127. suprà.

The book of Psalms being composed in Hebrew verse, must generally be studied according to the laws of Hebrew Poetry, which have been noticed in pp. 189—192; and this the English reader will find little difficulty in accomplishing, in our admirably faithful authorised version. Attention to the following hints will also enable him to enter into their force and meaning.

1. Investigate the Argument of each psalm.

This is sometimes intimated in the prefixed title; but as these inscriptions are not always genuine, it will be preferable, in every case, to deduce the argument from a diligent and attentive reading of the psalm itself, and then to form our opinion concerning the correctness of the title, if there be any.

2. With this view, examine the Historical Origin of the psalm or the circumstances that led the sacred poet to compose it.

Much advantage and assistance may be derived from studying the psalms chronologically, and comparing them with the historical books of the Old Testament, particularly those which treat of the Israelites and Jews, from the origin of their monarchy to their return from the Babylonish captivity.

3. Attend to the structure of the psalms.

The psalms, being principally designed for the national worship of the Jews, are adapted to choral singing: attention to this circumstance will enable us better to enter into their spirit and meaning.

For a Table of the Psalms adapted to private reading or devotion, see the Appendix, No. III.
SECTION III — On the Book of Proverbs

The book of Proverbs has always been ascribed to Solomon, whose name it bears, though, from the frequent repetition of the same sentences, as well as from some variations in style which have been discovered, doubts have been entertained whether he really was the author of every maxim it comprises. As it is nowhere said that Solomon himself made a collection of proverbs and sentences, the general opinion is that several persons made a collection of them. Hezekiah, among others, is mentioned in the twenty-fifth chapter. And, I say might have done the same. This book is frequently cited by the apostles, its scope is to instruct men in the deepest mysteries of true wisdom and understanding, the perfection of which is the true knowledge of the divine will, and the sincere fear of the Lord (Prov. 2—7 is 1). It may be divided into five parts, viz.

Part I. In the proem or exordium, containing the first six chapters, the teacher gives his pupils a series of admonitions, directions, cautions, and exhortations to the study of wisdom.

Part II. Extends from chapter seven to XXXI. 16, and consists of what may be strictly and properly called proverbs, namely, unconnected sentences, expressed with much neatness and simplicity.

Part III. Reaches from chapter XXXI. 17 to XXXV. inclusive. In this part the tutor drops the sententious style, and addresses his pupils as present to whom he gives renewed and connected admonitions to the study of wisdom.

The proverbs contained in

Part IV. Are supposed to have been selected from some larger collection of Solomon’s by the men of Hezekiah, that is, by the prophets whom he employed to restore the service and writings of the Jewish church (2 Chron. XXXI. 20, 21). This part, like the second, consists of detached unconnected sentences, and extends
from chapter xxv. to xxix. Some of the proverbs, which Solomon had introduced into the former part of the book, are here repeated.

Part V. comprises chapters xxx. and xxxi. In the former are included the wise observations and instructions delivered by Agur the son of Jakesh to his pupils Ithiel and Ucal. The thirty-first chapter contains the precepts which were given to Lemuel by his mother, who is supposed by some to have been a Jewish woman married to some neighbouring prince, and who appears to have been most ardently desirous to guard him against vice, to establish him in the principles of justice, and to unite him to a wife of the best qualities. Of Agur we know nothing; nor have any of the commentators offered so much as a plausible conjecture respecting him.

The book of Proverbs deserves to be read and meditated by readers of every age, rank, and condition; for the instructions therein contained are applicable, not merely to the circumstances of individuals, but also to the government of families, cities, and states. Further, these proverbs are so short, that they may easily be committed to memory; and, if young people were thus to learn a considerable number of them in early life, they might derive great advantage from them, not only during youth, but also throughout the subsequent period of their life.

Section IV. — On the Book of Ecclesiastes.

The title of this book in our Bibles is derived from the Septuagint version, Ἐκκλησιαστῆς (Ecclesiastes), signifying a preacher, or one who harangues a public congregation. In Hebrew it is termed, from the initial words, דיבר קהלת, "the words of the Preacher," by whom may be intended, either the person assembling the people, or he who addresses them when convened. Although this book does not bear the name of Solomon, it is evident from several passages that he was the author
of it. Compare ch. i. 12. 16. ii. 4—9. and xii. 9, 10. Its scope is explicitly announced in ch. i. 2. and xii. 13., viz. to demonstrate the vanity of all earthly objects, and to draw off men from the pursuit of them, as an apparent good to the fear of God, and communion with him, as to the highest and only permanent good in this life, and to show that men must seek for happiness beyond the grave. It consists of two parts; viz.

Part I. The Vanity of all earthly conditions, occupations, and pleasures, (ch. i.—vi. 9.)

Part II. The Nature, Excellence, and Beneficial Effects of true religion. (ch. vi.—xii. 7.)

The Conclusion. (ch. xii. 8—14.)

Section V.—On the Song of Solomon.

This book has always been reputed to be the production of the Hebrew monarch. Concerning its structure, there is great difference of opinion among critics, whose various hypotheses are discussed in the author’s larger work. The most probable opinion is that which refers it to the idyls of the Arabian Poets. Dr. John Mason Good makes them to be twelve in number; viz.

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This poem was composed on occasion of Solomon’s marriage. That it is a mystical poem or allegory, all sound interpreters are agreed; though some expositors,
who have not entered sufficiently into the spirit and meaning of oriental poesy, have caused particular passages to be considered as coarse and indelicate, which, in the original, are altogether the reverse; while others have so confounded the literal and allegorical senses as to give neither, distinctly or completely. At the same time, they have applied the figures to such a variety of objects, as to leave the reader still to seek the right, and, by their minute dissection of the allegory, they have not only destroyed its consistency and beauty, but have also exposed the poem to the unmerited ridicule of profane minds. Much, unquestionably, has been done, by later writers, towards elucidating the language and allusions of the Song of Songs by the aid of oriental literature and manners: but, after all the labours of learned men, there will perhaps be found many expressions which are very difficult to us, both as to the literal meaning, and the spiritual instruction intended to be conveyed by them; and some descriptions must not be judged by modern notions of delicacy. But the grand outlines soberly interpreted, in the obvious meaning of the allegory, so accord with the affections and experience of the sincere Christian, "that he will hardly ever read and meditate upon them, in a spirit of humble devotion, without feeling a conviction that no other poem of the same kind, extant in the world, could, without most manifest violence, be so explained as to describe the state of his heart at different times, and to excite admiring, adoring, grateful love to God our Saviour, as this does." (Scott's Pref. to Sol. Song.)

Chapter IV.

General Observations on the Prophets, and Their Writings.

We now enter on the fourth or prophetic part of the Old Testament, according to the division which is gene-
rally adopted, but which (as we have already seen in page 120. suprâ,) forms the second division, according to the Jewish classification of the sacred volume. This portion of the Scriptures is termed pro\textit{ph}etical, because it chiefly consists of predictions of future events; though many historical and doctrinal passages are interspersed through the writings of the Prophets, as there also are many predictions of future events scattered through those books, which are more strictly historical. The authors of these books are, by way of eminence, termed Prophets, that is, divinely inspired persons, who were raised up among the Israelites to be the ministers of God's dispensations. The prophets are usually reckoned among sacred persons. See pp. 308, 309. suprâ; and some observations on the interpretation of Scripture Prophecy, especially the predictions relative to the Messiah, will be found in pp. 197—202. suprâ.

The prophetical books are sixteen in number, (the Lamentations of Jeremiah being usually considered as an appendix to his predictions); and in all modern editions of the Bible they are usually divided into two classes; viz. 1. The Greater Prophets, comprising the writings of Isaiah, Jeremiah, Ezekiel, and Daniel; who have been thus designated from the size of their books, not because they possessed greater authority than the others. 2. The Minor Prophets, comprising the writings of Hosea, Joel, Amos, Jonah, Obadiah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, and Malachi. These books were anciently written in one volume by the Jews, lest any of them should be lost, some of their writings being very short.

Much of the obscurity which hangs over the prophetic writings may be removed by perusing them in the order of time in which they were probably written; and though the precise time in which some of the prophets delivered their predictions cannot perhaps be traced in every instance, yet the following arrangement of the prophets
in their supposed order of time, (according to the tables of Blair, Archbishop Newcome, and other eminent critics, with a few variations,) will, we think, be found sufficiently correct for the right understanding of their predictions.

<table>
<thead>
<tr>
<th>Prophet</th>
<th>Before Christ</th>
<th>Notes</th>
</tr>
</thead>
<tbody>
<tr>
<td>Jonah,</td>
<td>Between 876 and 788</td>
<td>Uzziah, Joatham, Ahaz, the third year of Hezekiah.</td>
</tr>
<tr>
<td>Amos,</td>
<td>Between 816 and 785</td>
<td>Uzziah, Joatham, Ahaz, and Ezekiah, ch. 1 I, and perhaps Manasseh.</td>
</tr>
<tr>
<td>Hosea,</td>
<td>Between 816 and 725</td>
<td>Uzziah, or possibly Manasseh.</td>
</tr>
<tr>
<td>Isaiah,</td>
<td>Between 810 and 719</td>
<td>Joatham, Ahaz, and Hezekiah, ch. 1 I.</td>
</tr>
<tr>
<td>Joel,</td>
<td>Between 810 and 680, or later.</td>
<td>Probable towards the close of Hezekiah's reign.</td>
</tr>
<tr>
<td>Micah,</td>
<td>Between 734 and 699</td>
<td>In the reign of Josiah, ch. I.</td>
</tr>
<tr>
<td>Nahum,</td>
<td>Between 734 and 688</td>
<td>In the thirteenth year of Josiah.</td>
</tr>
<tr>
<td>Zephaniah</td>
<td>Between 640 and 639</td>
<td>Probably in the reign of Jehoahaz.</td>
</tr>
<tr>
<td>Jeremiah</td>
<td>Between 640 and 596</td>
<td>During all the captivity.</td>
</tr>
<tr>
<td>Habakkuk</td>
<td>Between 612 and 508</td>
<td>Between the taking of Jerusalem by Nebuchadnezzar, and the destruction of the Edomites by him.</td>
</tr>
<tr>
<td>Daniel,</td>
<td>Between 606 and 531</td>
<td>During part of the captivity.</td>
</tr>
<tr>
<td>Obadiah,</td>
<td>Between 588 and 583</td>
<td>After the return from Babylon.</td>
</tr>
<tr>
<td>Ezekiel,</td>
<td>Between 586 and 596</td>
<td>From 520 to 518, or longer.</td>
</tr>
<tr>
<td>Haggai,</td>
<td>About 520 to 518</td>
<td>Before the Babylonian Captivity; — 2. Near to and during that event; — and 3. After the return of the Jews from Babylon.</td>
</tr>
</tbody>
</table>

According to this table, the times when the prophets flourished may be referred to three periods; viz. 1. Before the Babylonian Captivity; — 2. Near to and during that event; — and 3. After the return of the Jews from Babylon.
And if, in these three periods, we parallel the prophetic
writings with the historical books written during the same
times, they will materially illustrate each other.

CHAPTER V.

ON THE PROPHETS WHO FLOURISHED BEFORE THE BABYLONIAN
CAPTIVITY.

SECTION I.—On the Book of the Prophet Jonah.

BEFORE CHRIST, 856—781.

This Book is by the Hebrews called Sepher Jonah, or
the Book of Jonah, from its author Jonah, the son of
Amittai, who was a native of Gath-Hepher. (Jon. i. 1.
with Josh. xix. 13.) He is supposed to have prophesied
to the ten tribes, according to Bishop Lloyd, towards the
close of Ichu's reign, or in the beginning of Jehoahaz's
reign; though other chronologers with greater proba-
bility place him under Joash and Jeroboam II. about
forty years later: for, in 2 Kings xiv. 25., we read that
this prophet was of Gath-Hepher in the tribe of Zabulon,
which formed part of the kingdom of Israel, and after-
wards of Galilee, and that a prediction of his was extant
in the reign of Jeroboam II. king of Israel, which an-
nounced that certain districts, which had been conquered
by the Syrians, should return under the dominion of the
Jews. From which passage we conclude, 1. That Jonah
prophesied in the kingdom of Israel during the reign of
Jeroboam II. or perhaps a little earlier; 2. that he deli-
vered his predictions at the same time with Hosea,
Amos, and Isaiah, and probably a little before those pro-
phets; and 3. That he is one of the most antient—if not
the very first of the prophets, whose writings have been
preserved in the Old Testament. Accordingly his book
is placed first in the series of the prophetical writings.
The scope of this book is to show, by the very striking example of the Ninevites, the divine forbearance and long suffering towards sinners, who are spared on their sincere repentance.

The book of Jonah consists of two parts; viz.

Part I. His first mission to Nineveh, and his attempt to flee to Tarshish, and its frustration, together with his delivery from the stomach of the great fish which had swallowed him. (ch. i. ii.)

Part II. His second mission, and its happy results to the Ninevites, who, in consequence of the prophet's preaching, repented in dust and ashes (iii.); and the discontent of Jonah, who dreading to be thought a false prophet, repined at the divine mercy in sparing the Ninevites, whose destruction he seems to have expected. (iv.)

The time of Jonah's continuance in the belly of the fish was a type of our Lord's continuance in the grave. (Luke xi. 30.)

Section II.—On the Book of the Prophet Amos.

Amos, the third of the minor prophets, is supposed to have been a native of Tekoa, a small town in the kingdom of Judah, situate about four leagues to the south of Jerusalem. He was, as he himself tells us, a herdsman or shepherd, and he prophesied during the reigns of Uzziah, king of Judah, and of Jeroboam son of Joash. His prophecy consists of four parts; viz.

Part I. The Judgments of God denounced against the neighbouring Gentile nations; as

The Syrians (ch. i. 1—5.), which see fulfilled in 2 Kings xvi. 9, the Philistines (i. 6—8.), recorded as accomplished in 2 Kings xviii. 8. Jer. xlvi. 1. 5. and 2 Chron. xxvi. 6.; the Tyrians (i. 9, 10.); the Edomites (i. 11, 12 compared with Jer. xxvi. 9. 21. xxvii. 3. 6. and 1 Macc. v. 3.), the Ammonites (15—15.); and the Moabites. (ii. 1—5.)
Part II. The Divine Judgments denounced against Judah and Israel. (ch. ii. 4. ix. 1—10.)

Part III. Consolatory Promises to the Church, describing her Restoration by the Messiah. (ch. ix. 11—15.)

Section III. — On the Book of the Prophet Hosea.

Before Christ, 810—725.

Hosea, of whose family we have no certain information, prophesied during the reigns of Uzziah, Jotham, and Ahaz, and in the third year of Hezekiah, kings of Judah, and during the reign of Jeroboam II. king of Israel; and it is most probable that he was an Israelite, who lived in the kingdom of Samaria or of the ten tribes, as his predictions were chiefly directed against their wickedness and idolatry. But, with the severest denunciations of vengeance, he blends promises of mercy. The history of his time is contained in 2 Kings, chapters xiv—xx. and in 2 Chron. chapters xxvi—xxxii. The prophecy of Hosea contains fourteen chapters, which may be divided into five sections or discourses, exclusive of the title in ch. i. 1. viz.

Discourse I. Under the figure of the supposed infidelity of the prophet's wife is represented the spiritual infidelity of the Israelites, a remnant of whom, it is promised, shall be saved (ch. i. 2—11.), and they are exhorted to forsake idolatry. (ii. 1—11.) Promises are then introduced, on the general conversion of the twelve tribes to Christianity; and the gracious purposes of Jehovah towards the ten tribes, or the kingdom of Israel in particular, are represented under the figure of the prophet taking back his wife on her amendment. (ii. 11—23. iii.)

Discourse II. A reproof of the bloodshed and idolatry of the Israelites, against which the inhabitants of Judah are exhorted to take warning: interspersed with promises of pardon. (ch. iv—vi. 1—3.)
Discourse III. The prophet's exhortations to repentance proving ineffectual, God complains by him of their obstinate iniquity and idolatry (ch. vi. 4—11. vii. 1—10.), and denounces that Israel will be carried into captivity into Assyria by Sennacherib, notwithstanding their reliance on Egypt for assistance. (vii. 11—16. viii.)

Discourse IV. The captivity and dispersion of Israel are further threatened (ch. ix. x.); the Israelites are reproved for their idolatry, yet they shall not be utterly destroyed, and their return to their own country is foretold. (xi.) Renewed denunciations are made on account of their idolatry. (xii. xiii. 1—8.)

Discourse V. After a terrible denunciation of divine punishment, internixed with promises of restoration from captivity (ch. xiii. 9—16.), the prophet exhorts the Israelites to repentance, and furnishes them with a beautiful form of prayer adapted to their situation (xiv. 1—3.); and foretells their reformation from idolatry, together with the subsequent restoration of all the tribes from their dispersed state, and their conversion to the Gospel. (i. 9.)

Section IV. — On the Book of the Prophet Isaiah.

Before Christ, 810—749.

Though fifth in the order of time, the writings of the prophet Isaiah are placed first in order of the prophetical books, principally on account of the sublimity and importance of his predictions, and partly also because the book, which bears his name, is larger than all the twelve minor prophets put together.

Concerning his family and descent, nothing certain has been recorded, except what he himself tells us (i. 1.), viz. that he was the son of Amos, and discharged the prophetic office in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah. Concerning the time or manner of his death nothing certain is known. Besides the
predictions ascribed to him, it appears from 1 Chron. xxvi. 22. that Isaiah wrote an account of the Acts of Uzziah, king of Judah: this has long since perished. Of all the prophets, none have so clearly predicted the circumstances relative to the advent, sufferings, atoning death, and resurrection of the Messiah, as Isaiah; who has from this circumstance been styled the Evangelical Prophet. His predictions (yet unfulfilled) of the ultimate triumph and extension of the Redeemer’s kingdom are unrivalled for the splendour of their imagery, and the beauty and sublimity of their language. In order to enter into the force of Isaiah’s exhortations and predictions, it will be desirable to know the actual state of the people of Judah at that time. This may be ascertained by reading 2 Kings xiv—xx. and 2 Chron. xxvi—xxxii.

The prophecies of Isaiah may be divided into six parts; viz.

Part I. contains a general Description of the State and Condition of the Jews, in the several periods of their history; the Promulgation and Success of the Gospel, and the coming of Messiah to judgment. (ch. i—v.) The predictions in this section were delivered during the reign of Uzziah king of Judah.

Part II. comprises the predictions delivered in the reigns of Jotham and Ahaz. (ch. vi—xii.)

Part III. contains various predictions against the Babylonians, Assyrians, Philistines, and other nations with whom the Jews had any intercourse. (ch. xiii—xxiv.)

Part IV. contains a Prophecy of the great calamities that should befall the people of God, His merciful preservation of a remnant of them, and of their restoration to their country, of their conversion to the Gospel, and the destruction of Antichrist, (ch. xxiv—xxxiii.)

Part V. comprises the historical part of the prophecy of Isaiah. (ch. xxxvi—xxxix.)

Part VI. (ch. xl—lxvi.) comprises a series of prophe-
cies, delivered, in all probability, towards the close of Hezekiah's reign.

This portion of Isaiah's predictions constitutes the most elegant part of the sacred writings of the Old Testament. The chief subject is the restoration of the church, which is pursued with the greatest regularity. But, as the subject of this very beautiful series of prophecies is chiefly of the consolatory kind, they are introduced with a promise of the restoration of the kingdom, and the return of the Jews from the Babylonian captivity, through the merciful interposition of God. At the same time, this redemption from Babylon is employed as an image to shadow out a redemption of an infinitely higher and more important nature. The prophet connects these two events together, scarcely ever treating of the former without throwing in some intimations of the latter; and sometimes he is so fully possessed with the glories of the future more remote kingdom of the Messiah, that he seems to leave the immediate subject of his commission almost out of the question.

Section V. — On the Book of the Prophet Joel.

Before Christ, 810—660, or later.

Concerning the family, condition, and pursuits of this prophet, nothing certain is known; but from internal evidence, we are authorised to collect that he was an inhabitant of the kingdom of Judah, and to place him in the reign of Uzziah. Consequently he was contemporary with Amos and Hosea, if indeed he did not prophesy before Amos. His book consists of three chapters, which may be divided into three discourses or parts; viz.

Part I. is an Exhortation, both to the priests and to the people, to repent, by reason of the famine brought upon them by the palmer-worm, &c. in consequence of their sins (ch. i. 1—20.); and is followed by a denunciation
of still greater calamities, if they continued impenitent. (ii. 1—11.)

**Part II.** An Exhortation to keep a public and solemn fast (ch. ii. 12—17.), with a promise of removing the calamities of the Jews on their repentance (18—26.), and of the Effusion of the Holy Spirit. (27—32. Compare Acts ii. 17—21.)

**Part III.** predicts the general Conversion and Return of the Jews, and the destruction of their opponents, together with the glorious state of the church that is to follow. (ch. iii.)

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**Section VI. — On the Book of the Prophet Micah.**

**Before Christ,** 758—699.

Micah, the third of the minor prophets, was a native of Morasthi, a small town in the southern part of the territory of Judah; and, as we learn from the commencement of his predictions, prophesied in the reigns of Jotham, Ahaz, and Hezekiah, kings of that country; consequently he was contemporary with Isaiah, Joel, Hosea, and Amos. His book contains seven chapters, forming three parts; viz.

**Introduction of title,** i. 1.

**Part I.** comprises the prophecies delivered in the reign of Jotham, king of Judah (with whom Pekah king of Israel was contemporary), in which the divine judgments are denounced against both Israel and Judah for their sins. (ch. i. 2—16.)

**Part II.** contains the predictions delivered in the reigns of Ahaz king of Judah (with whom his son Hezekiah was associated in the government during the latter part of his life), and of Pekah king of Israel, who was also contemporary with him. (ii—iv. 8.)

**Part III.** includes the prophecies delivered by Micah during the reign of Hezekiah king of Judah, the first
six years of whose government were contemporary with the greater part of the reign of Hoshea, the last king of Israel. (iv. 9—13. v—vii.)

Chap. v. contains an eminent prediction of the place of the Messiah’s Nativity, as well as of his kingdom and conquests.

Section VII. — On the Book of the Prophet Nahum.

Before Christ, 720—698.

Nahum, a native of Elkosh or Elkosha, a village in Galilee, is generally supposed to have lived between the Assyrian and Babylonian captivities, about 715 years before the Christian era. The repentance of the Ninevites in consequence of Jonah’s preaching being of short duration, Nahum was commissioned to denounce the final and inevitable ruin of Nineveh and the Assyrian empire by the Chaldaans, and to comfort his countrymen in the certainty of their destruction. His prophecy is one entire poem, which, opening with a sublime description of the justice and power of God tempered with long-suffering (ch. i. 1—8.) foretells the destruction of Sennacherib’s forces, and the subversion of the Assyrian empire (9—12), together with the deliverance of Hezekiah and the death of Sennacherib. (13—15.) The destruction of Nineveh is then predicted, and described with singular minuteness.

Section VIII. — On the Book of the Prophet Zephaniah.

Before Christ, 640—609.

This prophet, who was “the son of Cushi, the son of Gedaliah, the son of Amariah, the son of Hizkiah,” (i. 1.) is supposed to have discharged the prophetic office before the eighteenth year of Josiah; that is, before this prince
had reformed the abuses and corruptions of his dominions. His prophecy, which consists of three chapters, may be divided into four sections; viz.

Sect. I. A denunciation against Judah for their idolatry. (ch. i.)

Sect. II. Repentance the only means to avert the divine vengeance. (ch. ii. 1—3.)

Sect. III. Prophecies against the Philistines (ch. ii. 4—7.), Moabites and Ammonites (8—11.), Ethiopia (12.), and Nineveh. (13—15.) In

Sect. IV. The captivity of the Jews by the Babylonians is foretold (ch. iii. 1—7.), together with their future restoration and the ultimate prosperous state of the church. (8—20.)

Chapter VI.

On the Prophets Who Flourished Near to and During the Babylonian Captivity.

Section I. — On the Book of the Prophet Jeremiah.

Before Christ, 628—586.

The prophet Jeremiah was of the sacerdotal race, being (as he himself records) one of the priests that dwelt at Anathoth (i. 1.) in the land of Benjamin, a city appropriated out of that tribe to the use of the priests, the sons of Aaron (Josh. xxii. 18.), and situate, as we learn from Jerome, about three Roman miles north of Jerusalem. He appears to have been very young when called to the prophetic office, in the discharge of which he received much ill treatment from the Jews; he prophesied about forty-two years, and followed the remnant of the Jews on their retiring into Egypt, where he is said to have been put to death by his profligate countrymen. His predictions, which are levelled against the
crimes of the Jews, who were immersed in idolatry and vice, are not arranged in the chronological order in which they were originally delivered. The cause of their transposition it is now impossible to ascertain. The late Rev. Dr. Blayney, to whom we are indebted for a learned version of, and commentary on, the writings of this prophet, has endeavoured, with great judgment, to restore their proper order by transposing the chapters, wherever it appeared to be necessary. According to his arrange-
ment, the predictions of Jeremiah are to be placed in the following order; viz.

Section I. The prophecies delivered in the reign of Josiah, containing chapters i—xii. inclusive.

Section II. The prophecies delivered in the reign of Jchoiakim, comprising chapters xiii—xx. xxii, xxiii. xxxv, xxxvi. xl—xliv. and xlix. 1—33.

Section III. The prophecies delivered in the reign of Zedekiah, including chapters xxi. xxiv. xxvii—xxxiv. xxxvii—xxxix. xlix. 31—39. and li, lii.

Section IV. The prophecies delivered under the government of Gedaliah, from the taking of Jerusalem to the retreat of the people into Egypt, and the prophecies of Jeremiah delivered to the Jews in that country; comprehending chapters xl—xlv. inclusive.

In ch. xxiii. 5, 6. is foretold the mediatorial kingdom of the Messiah, who is called the Lord our Righteousness. Again, in Jer. xxxi. 31—36. and xxxiii. 8. the efficacy of Christ's atonement, the spiritual character of the new covenant, and the inward efficacy of the Gospel, are most clearly and emphatically described. Compare Saint Paul's Epistle to the Hebrews, ch. viii. 8—13. and x. 16. et seq.

Section II.—On the Lamentations of Jeremiah.

That Jeremiah was the author of the Elegies or Lamentations which bear his name is evident, not only from
a very antient and almost uninterrupted tradition, but also from the argument and style of the book, which corresponds exactly with those of his prophecies. This book consists of five chapters, forming as many pathetic elegies, in the four first of which the prophet bewails the various calamities of his country: the fifth elegy is an epilogue to the four preceding. Dr. Blayney considers it as a memorial representing, in the name of the whole body of Jewish exiles, the numerous calamities under which they groaned; and humbly supplicating God to commiserate their wretchedness, and to restore them to his favour, and to their antient prosperity.

Section III. — On the Book of the Prophet Habakkuk.

Before Christ, 612—598.

Concerning this prophet we have no certain information: he exercised the prophetic office most probably in the reign of Jehoiakim, and consequently was contemporary with Jeremiah. His book consists of two parts. In Part I., which is in the form of a dialogue between God and the prophet, the Babylonish captivity is announced; with a promise, however, of deliverance, and of the ultimate destruction of the Babylonian empire.

Part II. contains the prayer or psalm of Habakkuk, in which he implores God to hasten the deliverance of his people. (iii.)

Section IV. — On the Book of the Prophet Daniel.

Before Christ, 606—534.

Daniel, the fourth of the greater prophets was carried captive to Babylon at an early age, in the fourth year of Jehoiachin king of Judah, in the year 606 before the Christian era, and seven years before the deportation of
of Ezekiel. On comparing Dan. i. 3—6 with 2 Kings xx. 17, 18, and Isa. xxi. 6, 7. some have imagined that he was descended from King Hezekiah. Having been instructed in the language and literature of the Chaldeans, Daniel afterwards held a very distinguished office in the Babylonian empire. (Dan. i. 1—4.) He was contemporary with Ezekiel, who mentions his extraordinary piety and wisdom (Ezek. xiv. 14. 20.), and the latter even at that time seems to have become proverbial. (Ezek. xxviii. 3.) Daniel lived in great credit with the Babylonian monarchs; and his uncommon merit procured him the same regard from Darius and Cyrus, the two first sovereigns of Persia. He lived throughout the captivity, but it does not appear that he returned to his own country when Cyrus permitted the Jews to revisit their native land. The time of his death is not certainly known. Although the name of Daniel is not prefixed to his book, the many passages in which he speaks in the first person sufficiently prove that he was the author. His writings may be divided into two parts; viz.

Part I. comprises the historical portion of this book: it contains a narrative of the circumstances that led to Daniel’s elevation. (ch. i—vi.)

Part II. comprises various prophecies and visions of things future, until the advent and death of the Messiah, and the ultimate conversion of the Jews and Gentiles to the faith of the Gospel. (ch. vii—xii.)

This is an amazing series of prophecy, extending through many successive ages from the first establishment of the Persian empire, upwards of 530 years before Christ, to the general resurrection! “What a proof does it afford of a Divine Providence, and of a Divine Revelation! for who could thus declare the things that shall be, with their times and seasons, but He only who hath them in his power: whose dominion is over all, and whose kingdom endureth from generation to generation!”
SECTION V. — On the Book of the Prophet Obadiah.

BEFORE CHRIST, 588—583.

The time when this prophet flourished is uncertain: Archbishop Newcome places it, with great probability, between the taking of Jerusalem (which happened in the year 587 before Christ) and the destruction of Idumæa by Nebuchadnezzar, which took place a very few years after. Consequently he was partly contemporary with Jeremiah, one of whose predictions includes the greater part of Obadiah's book. (Compare Obad. 1—9. with Jer. xlix. 14, 15, 16. 7. 9. 10.) His writings, which consist of only one chapter, unfold a very interesting scene of prophecy, in two parts; viz.

PART I. is minatory, and denounces the destruction of Edom for their pride and carnal security (1—9.), and for their cruel insults and enmity to the Jews, after the capture of the city. (10—16.)

PART II. is consolatory, and foretells the restoration of the Jews (17.), their victory over their enemies, and their flourishing state in consequence. (18—21.) The latter part of this prophecy appears to refer particularly to the times of the Messiah, and the establishment of the kingdom of Jesus Christ.

SECTION VI. — On the Book of the Prophet Ezekiel.

BEFORE CHRIST, 595—596.

Ezekiel, whose name imports the strength of God, was the son of Buzi, of the sacerdotal race, and one of the captives carried by Nebuchadnezzar to Babylon, with Jehoiachin king of Judah: it does not appear that he had prophesied before he came into Mesopotamia. The principal scene of his predictions was some place on the river Chebar, which flows into the Euphrates about two hundred miles to the north of Babylon, where the prophet
resided; though he was occasionally, conveyed in vision to Jerusalem. He commenced his prophetic ministry in the thirtieth year of his age, according to general accounts; or rather, as Calmet thinks, in the thirtieth year after the covenant was renewed with God in the reign of Josiah, which answers to the fifth year of Ezekiel’s and Jehoiachin’s captivity (Ezek. i. 1. xl. 1.), the era whence he dates his predictions; and he continued to prophesy about twenty or twenty-one years. The events of his life, after his call to the prophetic office, are interwoven with the detail which he has himself given of his predictions; but the manner of its termination is nowhere ascertained. His prophecies have always been acknowledged to be canonical, nor was it ever disputed that he was their author: they form in our Bibles forty-eight chapters, and, as he is extremely punctual in dating them, we have little or no difficulty in arranging them in chronological order. They may be divided into four parts; viz.

Part I. Ezekiel’s call to the prophetic office (ch. i. 1. to the first part of verse 28.), his commission, instructions, and encouragements for executing it. (i. 28. latter clause, ii. iii. 1—21.)

Part II. Denunciations against the Jewish people. (ch. iii. 22—27. iv—xxiv.)

Part III. comprises Prophecies against various neighbouring nations, enemies to the Jews. (ch. xxv—xxvii.)

Part IV. contains a series of exhortations and consolatory promises to the Jews, of future deliverance under Cyrus, but principally of their final restoration and conversion under the kingdom of Messiah. (ch. xxxiii—xlviii.)
Chapter VII.

On the Prophets who flourished after the return of the Jews from Babylon.

Section I.—On the Book of the Prophet Haggai.

Before Christ, 520—518.

Nothing is certainly known concerning the tribe or birth-place of Haggai, the tenth in order of the minor prophets, but the first of the three who were commissioned to make known the divine will to the Jews after their return from captivity. The Jews having for fourteen years discontinued the rebuilding of the temple, this prophet was commissioned to encourage them in their work, in consequence of the edict issued by Cyrus in their favour. Accordingly the work was resumed, and completed in a few years, as is related in Ezra v. and vi. His prophecy comprises three distinct prophecies or discourses; viz.

Discourse I. contains a severe reproof of the people, especially of their governor and high priest, for their delay in rebuilding the temple, which neglect was the cause of the unfruitful seasons, and other marks of the divine displeasure, with which they had been visited. (i. 1—11.) The obedience of the governors and people to the prophet's message is then related. (12—15.)

Discourse II. The prophet comforts the aged men, who when young had beheld the splendour of the first temple, and now wept for the diminished magnificence of the second temple, by foretelling that its glory should be greater than that of the first. (ii. 1—2.) This prediction was accomplished by Jesus Christ honouring it with his presence and preaching. Haggai then predicts a fruitful harvest, as a reward for carrying on the building. (10—19.)

Discourse III. The Prophet foretells the setting up of Messiah's kingdom under the name of Zerubbabel. (ii. 20—23.)
Although the names of Zechariah's father and grandfather are specified (Zech. i. 1.), it is not known from what tribe or family this prophet was descended, nor where he was born; but that he was one of the captives who returned to Jerusalem in consequence of the decree of Cyrus, is unquestionable. As he opened his prophetic commission in the eighth month of the second year of Darius the son of Hystaspes, that is, about the year 520 before the Christian era, it is evident that he was contemporary with Haggai, and his authority was equally effectual in promoting the building of the temple.

The prophecy of Zechariah consists of two parts: viz.

Part I. concerns the events which were then taking place, viz. the restoration of the temple, interspersing predictions relative to the advent of the Messiah. (ch. i. —vi.) These predictions were delivered in the second year of the reign of Darius, king of Persia.

Part II. comprises prophecies relative to more remote events, particularly the coming of Jesus Christ, and the war of the Romans against the Jews. (vii—xiv.) These prophecies were announced in the fourth year of Darius's reign.

Malachi, the last of the minor prophets, delivered his predictions while Nehemiah was governor of Judæa, more particularly after his second coming from the Persian court: and he appears to have contributed the weight of his exhortations to the restoration of the Jewish polity, and the final reform established by that pious and excellent governor. The people having relapsed into irreligion, the prophet was commissioned to reprove both
priests and people. His writings, which consist of four chapters, comprise two prophetic discourses; viz.

Discourse I. reproves the Jews for their irreverence to God their benefactor, and denounces divine judgments against them. (ch. i. ii.)

Discourse II. foretells the coming of Christ, and his harbinger John the Baptist, to purify the sons of Levi, the priests, and to smite the land with a curse, unless they all repented. (ch. iii. iv.)

The book of Malachi is the last of the sacred writings, which compose the Old Testament; and it is worthy of remark that it concludes with announcing the subject with which the New Testament commences, viz. the ministry of John the Baptist.

CHAPTER VIII.

ON THE APOCRYPHA.

Besides the Scriptures of the Old Testament, which are universally acknowledged to be genuine and inspired writings, both by the Jewish and Christian churches, there are several other writings, partly historical, partly ethical, and partly poetical, which are usually printed at the end of the Old Testament in the larger editions of the English Bible, under the appellation of the "Apo
crypha;"—that is, books not admitted into the sacred canon, being either spurious, or at least not acknowledged to be divine. These books are deservedly rejected by all Protestants from the canon of Scripture, because they never were recognised as canonical by the Jewish or Christian churches; because they contain many things which are fabulous and contradictory to historical truth, as well as to the canonical Scriptures; and also because they contain passages which are false, absurd, and in-
credible. These human productions were first enrolled
among the divinely inspired writings by the assembly of popish prelates and others, who were convened in what is called the council of Trent.

I. The first book of Esdras is only extant in Greek, and is so called because the events related in it occurred before the Babylonian captivity. It is chiefly historical, and gives an account of the return of the Jews from the Babylonish captivity, the building of the temple, and the re-establishment of divine worship.

II. The second book of Esdras is supposed to have been originally written in Greek, though at present it is only extant in Latin, of which there is an Arabic version, differing very materially from it, and having many interpolations. The author of this book is unknown; but the allusions to Jesus Christ, and to the phraseology of the New Testament, prove it to be the composition of some Jewish Christian. It abounds with absurd rabbinical tales and fables.

III. Concerning the author of the book of Tobit, or the time when he flourished, we have no authentic information. It professes to relate the history of Tobit and his family, who were carried into captivity to Nineveh by Shalmanezer: but it contains so many rabbinical fables and allusions to the Babylonian demonology, that many learned men consider it as an ingenious and amusing fiction, calculated to form a pious temper, and to teach the most important duties. The simplicity of its narrative, and the pious and moral lessons it inculcates, have imparted to it an interest, which has rendered it one of the most popular of the apocryphal writings.

IV. The book of Judith professes to relate the defeat of the Assyrians by the Jews, through the instrumentally of their countrywoman Judith, whose genealogy is recorded in the eighth chapter; but so many geographical, historical, and chronological difficulties attend this book, that the most eminent critics have considered it rather as a drama or parable than a real history. The
ON THE APOCRYPHA.

author is utterly unknown. This book was originally written in Chaldee, and translated into Latin.

V. "The rest of the chapters of the book of Esther, which are found neither in the Hebrew nor in the Chaldee," were originally written in Greek, whence they were translated into Latin, and formed part of the Italic or old Latin version in use before the time of Jerome. Being there annexed to the canonical book, they passed without censure, but were rejected by Jerome in his version, because he confined himself to the Hebrew Scriptures, and these chapters never were extant in the Hebrew language. They are evidently the production of an Hellenistic Jew, but are considered both by Jerome and Grotius as a work of pure fiction, which was annexed to the canonical book of Esther by way of embellishment.

VI. "The Wisdom of Solomon" is commonly ascribed to that Hebrew monarch, either because the author imitated his sententious manner of writing, or because he sometimes speaks in his name, the better to recommend his moral precepts. It is, however, certain that Solomon was not the author, for it was never extant in Hebrew, nor received into the Hebrew canon, nor is the style like that of Solomon. This book has always been admired for its elegance, and for the admirable moral tendency of its precepts. It consists of two parts; the first contains a description or encomium of wisdom. (ch. i—x.) The second part, comprising the rest of the book, treats on a variety of topics, widely differing from the subject of the first; viz. reflections on the history and conduct of the Israelites during their journeyings in the wilderness, and their subsequent proneness to idolatry.

VII. Although the "Wisdom of Jesus the Son of Sirach," or Ecclesiasticus, has sometimes been considered as the production of Solomon, yet the style and other internal evidences prove that it could not possibly
have been written by the Hebrew monarch. Respecting the author of Ecclesiasticus we have no information beyond what this book itself imparts; viz. that it was written by a person of the name of Jesus the son of Sirach, who had travelled in pursuit of knowledge. This man, being deeply conversant with the Old Testament, and having collected many things from the prophets, blended them, as well as the sentences ascribed to Solomon, with the result of his own observation, and thus endeavoured to produce a work of instruction that might be useful to his countrymen. This book was written in Hebrew, or rather the Syro-Chaldaic dialect then in use in Judaea, and was translated by his grandson into Greek, for the use of the Alexandrian Jews, who were ignorant of the language of Judaea. The translator himself is supposed to have been a son of Sirach, as well as his grandfather, the author. The book was probably written about the year 232 B.C., when the author might be seventy years of age; and it was translated about sixty years after.

This book has met with general and deserved esteem in the Western church, and was introduced into the public service by the venerable reformers and compilers of our national liturgy. It commences with an exhortation to the pursuit of wisdom: this is followed by numerous moral sentences or maxims, arranged in a less desultory manner than the proverbs of Solomon, as far as the forty-fourth chapter, at which the author begins his eulogy of the patriarchs, prophets, and celebrated men among the Jews, to the end of the fiftieth chapter. And the book concludes with a prayer.

VIII. It is alike uncertain by whom, or in what language, the Book of Baruch was written; and whether it contains any matters historically true, or whether the whole is a fiction. The principal subject of the book is an epistle, pretended to be sent by Jehoiakim and the captive Jews in Babylon, to their brethren in Judah and
Jerusalem. The last chapter contains an epistle which falsely bears the name of Jeremiah.

IX. "The Song of the Three Children" is placed in the Greek version of Daniel, and also in the Vulgate Latin version, between the twenty-third and twenty-fourth verses of the third chapter. It does not appear to have ever been extant in Hebrew, and although it has always been admired for the piety of its sentiments, it was never admitted to be canonical, until it was recognised by the council of Trent.

X. The History of Susanna is evidently the work of some Hellenistic Jew; and in the Vulgate version it forms the thirteenth chapter of the book of Daniel. Some modern critics consider it to be both spurious and fabulous.

XI. "The History of the Destruction of Bel and the Dragon" was always rejected by the Jewish church; it is not extant either in the Hebrew or the Chaldee language. Jerome gives it no better title than that of The Fable of Bel and the Dragon; nor has it obtained more credit with posterity, except with the Romish clergy present at the council of Trent, who determined it to be a part of the canonical Scriptures. The design of this fiction is to render idolatry ridiculous, and to exalt the true God; but the author has destroyed the illusion of his fiction by transporting to Babylon the worship of animals, which was never practised in that country.

XII. "The Prayer of Manasses, king of Judah, when he was held captive in Babylon," though not unworthy of the occasion on which it is pretended to have been composed, was never recognised as canonical. It is rejected as spurious even by the church of Rome.

XIII. The two books of Maccabees are thus denominated, because they relate the patriotic and gallant exploits of Judas Maccabæus and his brethren: they are
both admitted into the canon of Scripture by the Romish church.

1. The first book contains the history of the Jews, from the beginning of the reign of Antiochus Epiphanes to the death of Simon, a period of about thirty-four years. It was originally written in the Syro-Chaldaic language, and was most probably composed in the time of John Hyrcanus, when the wars of the Maccabees were terminated, either by Hyrcanus himself, or by some persons employed by him. From the Syro-Chaldaic it was translated into Greek, and thence into Latin. Our English version is made from the Greek. The first book of Maccabees is a most valuable historical monument.

2. The second book of Maccabees is very inferior to the preceding, and consists of several pieces compiled by an unknown author; it must therefore be read with great caution. It contains the history of about fifteen years, from the execution of the commission of Heliodorus, who was sent by Seleucus to bring away the treasures of the temple, to the victory obtained by Judas Maccabæus over Nicanor, that is, from the year of the world 3328 to 3843. Two ancient translations of this book are extant, one in Syriac, the other in Latin: the version in our Bibles was executed from the Greek.
BOOK II.—ANALYSIS OF THE NEW TESTAMENT.

CHAPTER I.

SECTION I.—On the Name and Number of the Canonical Gospels.

The word ЕВАНГЕЛИЯ (Evangélion), which we translate Gospel, among Greek profane writers signifies any good tidings, and corresponds exactly with our English word Gospel, which is derived from the Saxon words god, God or good, and pel, word or tiding, and denotes God's word or good tidings. In the New Testament this term is confined to the glad tidings of the actual coming of the Messiah, and is even opposed to the prophecies concerning Christ. (Matt. xi. 5. Rom. i. 1, 2.) Hence ecclesiastical writers gave the appellation of Gospels to the lives of Christ—that is, to those sacred histories in which are recorded the "good tidings of great joy to all people," of the advent of the Messiah, together with all its joyful circumstances; and hence the authors of those histories have acquired the title of Evangelists. Besides this general title, the sacred writers use the term Gospel, with a variety of epithets, derived from the nature of its contents. See instances in Eph. i. 13. vi. 15. Rom. i. 1, 3. and 2 Cor. v. 19.

The Gospels which have been transmitted to us are four in number; and we learn from ecclesiastical history, that four, and four only, were ever received by the Christian church as the genuine and inspired writings of the evangelists. And it is a considerable advantage, that a history, of such importance as that of Jesus Christ,
has been recorded by the pens of separate and independent writers; for by the contradictions, whether real or apparent, which are visible in these accounts (but which admit of easy solution by any attentive reader), they have incontestably proved that they did not write with a view of imposing a fabulous narrative on mankind. And in all matters of consequence, whether doctrinal or historical, there is such a manifest agreement between them as is to be found in no other writings whatever.

Section II. — On the Gospel by Saint Matthew.

Matthew, surnamed Levi, was the son of Alpheus, but not of that Alpheus or Cleopas who was the father of James mentioned in Matt. x. 3. He was a native of Galilee, but of what city in that country, or of what tribe of the people of Israel, we are not informed. Before his conversion to Christianity, he was a publican or tax-gatherer under the Romans, and collected the customs of all goods exported or imported at Capernaum, a maritime town on the sea of Galilee, and also received the tribute paid by all passengers who went by water. While employed "at the receipt of custom," Jesus called him to be a witness of his words and works, thus conferring upon him the honourable office of an apostle. From that time he continued with Jesus Christ, a familiar attendant on his person, a spectator of his public and private conduct, a hearer of his discourses, a witness of his miracles, and an evidence of his resurrection. After our Saviour's ascension, Matthew continued at Jerusalem with the other apostles, and with them, on the day of Pentecost, was endued with the gift of the Holy Spirit. How long he remained in Judæa after that event, or where he died, we have no authentic accounts. He is generally allowed to have written first of all the evangelists, though a considerable difference of opinion exists as to the language in which and the