boundary of the Holy Land. It is divided into two principal ridges or ranges parallel to each other, the most westerly of which is known by the name of Libanus, and the opposite or eastern ridge by the appellation of Anti-Libanus. These mountains may be seen from a very considerable distance; and it rarely happens that some part or other of them is not covered with snow throughout the year. They are by no means barren, but are almost all well cultivated and well peopled: their summits are, in many parts, level, and form extensive plains, in which are sown corn and all kinds of pulse. They are watered by numerous springs, rivulets, and streams of excellent water, which diffuse on all sides freshness and fertility, even in the most elevated regions. To these Solomon has a beautiful allusion. (Song iv. 15.) Lebæum was antiently celebrated for its stately cedars, which are now less numerous than in former times: they grow among the snow near the highest part of the mountain, and are remarkable, as well for their age and size, as for the frequent allusions made to them in the Scriptures. (See 1 Kings iv. 33. Psal. lxxx. 10. and xcii. 12, &c. &c.)

Anti-Libanus or Anti-Lebanon is the more lofty ridge of the two, and its summit is clad with almost perpetual snow, which was carried to the neighbouring towns for the purpose of cooling liquors (Prov. xxv. 13. and perhaps Jer. xviii. 14.); a practice which has obtained in the east to the present day.

2. Mount Carmel is a range of hills, about 1500 feet in height, and extending six or eight miles nearly north and south. It is situated about ten miles to the south of Acre or Ptolemais, on the shore of the Mediterranean Sea. Its summits abound with oaks and other trees; and, among brambles, wild vines and olive trees are still to be found. On the side next the sea is a cave, to which some commentators have supposed that the prophet Elijah desired Ahab to bring Baal's prophets, when celestial fire descended on his sacrifice. (1 Kings xviii. 19—
40.) — There was another mount Carmel, with a city of the same name, situated in the tribe of Judah, and mentioned in Joshua xv. 55. 1 Sam. xxv. 2. and 2 Sam. iii. 3.

3. Tabor or Thabor is a mountain of a conical form, entirely detached from any neighbouring mountain, and stands on one side of the great plain of Esdraelon; it is entirely covered with green oaks, and other trees, shrubs, and odoriferous plants. The prospects from this mountain are singularly delightful and extensive; and on its eastern side there is a small height, which by ancient tradition is supposed to have been the scene of our Lord's transfiguration. (Matt. xvii. 1—8. Mark ix. 2—9.)

4. The Mountains of Israel, also called the mountains of Ephraim, were situated in the very centre of the Holy Land, and opposite to the Mountains of Judah. The soil of both is fertile, excepting those ridges of the mountains of Israel which look towards the region of the Jordan, and which are both rugged and difficult of ascent, and also with the exception of the chain extending from the mount of Olives near Jerusalem to the plain of Jericho, which has always afforded lurking-places to robbers. (Luke x. 30.) The most elevated summit of this ridge, which appears to be the same that was antiently called the rock of Rimmon (Judg. xx. 45, 47.), is at present known by the name of Quarantania, and is supposed to have been the scene of our Saviour's temptation. (Matt. iv. 8.) It is described by Maundrel as situated in a mountainous desert, and as being a most miserably dry and barren place, consisting of high rocky mountains, torn and disordered as if the earth had here suffered some great convulsion. The Mountains of Ebal (sometimes written Gebal) and Gerizim (Deut. xi. 29. xxvii. 4. 12. Josh. viii. 30—35.) are situate, the former to the north, and the latter to the south of Sichem or Napolose, whose streets run parallel to the latter mountain, which overlooks the town. In the mountains of Judah there are numerous caves, some of a considerable size: the most
remarkable of these is the cave of Adullam, mentioned in 1 Sam. xxii. 1, 2.

5. The Mountains of Gilead are situated beyond the Jordan, and extend from Hermon southward to Arabia Petraea. The northern part of them, known by the name of Bashan, was celebrated for its stately oaks, and numerous herds of cattle pastured there, to which there are many allusions in the Scriptures. (See, among other passages, Deut. xxxii. 14. Psal. xxii. 12. and lxviii. 15. Isa. ii. 13. Ezek. xxxix. 18. Amos iv. 1.) The middle part, in a stricter sense, was termed Gilead; and in the southern part, beyond Jordan, where the Mountains of Abarim, the northern limits of the territory of Moab, which are conjectured to have derived their name from the passes between the hills of which they were formed. The most eminent among these are Pisgah and Nebo, which form a continued chain, and command a view of the whole land of Canaan. (Deut. iii. 27. xxxii. 48—50. xxx... 1, 2, 3.) From Mount Nebo, Moses surveyed the promised land, before he was gathered to his people. (Numb. xxvii. 12, 13.) The Hebrews frequently give the epithet of everlasting to their mountains, because they are as old as the earth itself. See, among other instances, Gen. xlix. 26. and Deut. xxxiii. 15.

The mountains of Palestine were antiently places of refuge to the inhabitants when defeated in war (Gen. xiv. 10.); and modern travellers assure us that they are still resorted to for the purpose of shelter. The rocky summits found on many of them appear to have been not unfrequently employed as altars on which sacrifices were offered to Jehovah (Judg. vi. 19—21. and xiii. 15—20.); although they were afterwards converted into places for idol worship, for which the prophets Isaiah (lvii. 7.) and Ezekiel (xviii. 6.) severely reprove their degenerate countrymen. And as many of the mountains of Palestine were situated in desert places, the shadow they project has furnished the prophet Isaiah with a pleasing image of
the security that shall be enjoyed under the kingdom of Messiah. (xxxii. 2.)

Numerous Vallies are mentioned in Scripture: the three most memorable of these are,

1. The Vale of Siddim, in which Abraham discomfited Chedorlaomer, and his confederate emirs or kings. (Gen. xiv. 2—10.)

2. The Valley of Elah, which lies about three miles from Bethlehem on the road to Jaffa: it is celebrated as the spot where David defeated and slew Goliath. (1 Sam. xvii.) “Nothing has ever occurred to alter the appearance of the country. The very brook whence David chose him five smooth stones has been noticed by many a thirsty pilgrim journeying from Jaffa to Jerusalem; all of whom must pass it in their way.”

The narrow Valley of Hinnom lies at the foot of Mount Sion, and is memorable for the inhuman and barbarous, as well as idolatrous worship, here paid to Mo-loch; to which idol parents sacrificed their smiling offspring by making them pass through the fire. (2 Kings xxiii. 10. 2 Chron. xxviii. 3.) To drown the lamentable shrieks of the children thus immolated, musical instruments (in Hebrew termed Tophi) were played; whence the spot, where the victims were burnt, was called Tophet. From the same circumstance Ge-Hinnom (which in Hebrew denotes the Valley of Hinnom, and from which the Greek word Γέεννα, Gehenna, is derived,) is sometimes used to denote hell or hell-fire.

The country of Judæa, being mountainous and rocky, is full of Caverns; to which the inhabitants were accustomed to flee for shelter from the incursions of their enemies. (Judg. vi. 2. 1 Sam. xiii. 6. xiv. 11.) Some of these caves were very capacious: that of Engedi was so large, that David and six hundred men concealed themselves in its sides; and Saul entered the mouth of the cave without perceiving that any one was there.

Numerous fertile and level tracts are mentioned in the
sacred volume, under the title of Plains. Three of these are particularly worthy of notice, viz.

1. The Plain of the Mediterranean Sea, which reached from the river of Egypt to Mount Carmel.

The tract between Gaza and Joppa was simply called the Plain: in this stood the five principal cities of the Philistine satrapies, Ascalon, Gath, Gaza, Ekron or Accaron, and Azotus or Ashdod.

2. The Plain of Jezreel or of Esdraelon, also called the Great Plain (the Armageddon of the Apocalypse): it extends from Mount Carmel and the Mediterranean to the place where the Jordan issues from the Sea of Tiberias, through the middle of the Holy Land. This plain is inclosed on all sides by mountains, and is cultivated.

3. The Region round about Jordan, (Matt. iii. 5,) comprised the level country on both sides of that river, from the lake of Gennesareth to the Dead Sea. Of this district the Plain of Jericho, celebrated for its fertility, and the intense heat that prevails there during the hot season, forms a part; as also do the Valley of Salt, near the Salt or Dead Sea (where David defeated the Syrians (1 Chron. xviii. 3—8.) and Amaziah discomfited the Edomites), and the Plains of Moab, where the Israelites encamped, and which are also called Shittim in Numb. xxv. 1. Josh. ii. 1. and iii. 1., the Plains of Shittim, in Numb. xxxiii. 49. (marginal rendering), and the Valley of Shittim, in Joel iii. 18.

Frequent mention is made in the Scriptures of Wildernesses or Deserts, by which we usually though erroneously understand desolate places, equally void of cities and inhabitants: for the Hebrews gave the name of desert or wilderness to all places that were not cultivated, but which were chiefly appropriated to the feeding of cattle, and in many of them trees and shrubs grew wild. Some of them are mountainous and well watered, while others are sterile sandy plains, either destitute of water, or affording a very scanty supply from the few springs
that are occasionally to be found in them; yet even these afford a grateful though meagre pasturage to camels, goats, and sheep. In this latter description of deserts it is, that the weary traveller is mocked by the distant appearance of white vapours, which are not unlike those white mists we often see hovering over the surface of a river in a summer evening, after a hot day. When beheld at a distance, they resemble an expanded lake; but, upon a nearer approach, the thirsty traveller perceives the deception. To this phenomenon the prophet Isaiah alludes (xxxv. 7.); where, predicting the blessings of the Redeemer's kingdom, he says, The glowing sand shall become a pool, and the thirsty soil bubbling springs.

The Deserts of the Hebrews frequently derived their appellations from the places to which they were contiguous. The most celebrated is the Great Desert, called the Wilderness or Desert of Judah (Psal. lxiii. title). The desert of Judæa, in which John the Baptist abode till the day of his showing unto Israel (Luke i. 80.), and where he first taught his countrymen (Matt. iii. 1. Mark i. 4. John x. 39.), was a mountainous, wooded, and thinly inhabited tract of country, but abounding in pastures; it was situated adjacent to the Dead Sea, and the river Jordan. In the time of Joshua it had six cities, with their villages. (Josh. xv. 61, 62.)

This country also produced some Woods or Forests mentioned in holy writ, such as those of Hareth in the tribe of Judah, to which David withdrew from Saul (1 Sam. xxii. 5.); of Ephraim, where Absalom received the due reward of his unnatural rebellion (2 Sam. xviii. 6–9.); that of Lebanon, where Solomon erected a sumptuous palace (1 Kings vii. 2.); the forest of Bethel, supposed to have stood near the city of that name (2 Kings ii. 24.); and the Forest of Oaks on the hills of Bashan. (Zech. xi. 2.)

The Fertility of the soil of the Holy Land, so often mentioned in the sacred writings, (and especially in
Deut. viii. 7—9. xi. 10—12. Gen. xxvi. 12. and Matt. xiii. 8.) is confirmed by the united testimonies of antient writers, as well as by all modern travellers. We are assured that, under a wise and beneficent government, the produce of the Holy Land would exceed all calculation. Its perennial harvest; the salubrity of its air; its limpid springs; its rivers, lakes, and matchless plains; its hills and vales;—all these, added to the serenity of its climate, prove this land to be indeed "a field which the Lord hath blessed," (Gen. xxvii. 28.): "God hath given it of the dew of heaven, and the fatness of the earth, and plenty of corn and wine."

Such being the state of the Holy Land, at least of that part of it which is properly cultivated, we can readily account for the vast population it antiently supported. Its present forlorn condition is satisfactorily explained by the depredations and vicissitudes to which it has been exposed in every age; and so far is this from contradicting the assertions of the sacred writings, that it confirms their authority; for, in the event of the Israelites proving unfaithful to their covenant-engagements with Jehovah, all these judgments were predicted and denounced against them (Lev. xxvi. 32. Deut. xxix. 22. et seq.); and the exact accomplishment of these prophecies affords a permanent comment on the declaration of the royal psalmist, that God "turneth a fruitful land into barrenness for the wickedness of them that dwell therein." (Psal. cvii. 34.)
BOOK II. — POLITICAL ANTIQUITIES OF THE JEWS.

CHAPTER I.

DIFFERENT FORMS OF GOVERNMENT FROM THE PATRIARCHAL TIMES TO THE BABYLONIAN CAPTIVITY.

I. The earliest Form of Government of which we read in Scripture was the Patriarchal; or that exercised by the heads of families over their households, without being responsible to any superior power. Such was that exercised by Abraham, Isaac, and Jacob. The patriarchal power was a sovereign dominion, so that parents may be considered as the first kings, and children the first subjects: they had the power of life and death, of disinheriting their children, or of dismissing them from the paternal home without assigning any reason.

II. On the departure of the Israelites from the land of their oppressors, under the guidance of Moses, Jehovah was pleased to institute a new form of government, which has been rightly termed a Theocracy; the supreme legislative power being exclusively vested in God or his Oracle, who alone could enact or repeal laws. Hence the judges and afterwards the kings were merely temporal viceroys, or the first magistrates in the state: their office was, to command the army in war, to summon and preside in the senate or council of princes and elders, and in the general assembly of the congregation of Israel, and to propose public matters to the deliberation of the former, and to the ratification of the latter. During the life of Moses, the chief magistracy was lodged in him; but, his strength being inadequate to determine all matters of controversy between so numerous a na-
tion, a council of seventy princes or elders was instituted at his request, to assist him with their advice, and to lighten the burden of government. (Exod. xviii. 13—26.)

II. On the death of Moses, the command of the children of Israel was confided to Joshua, who had been his minister (Exod. xxiv. 13. Josh. i. 1.); and under whom the land of Canaan was subdued, and divided agreeably to the divine injunctions: but, his office ceasing with his life, the government of Israel was committed to certain supreme magistrates termed Judges. Their dignity was for life; but their office was not hereditary, neither was their succession constant. Their authority was not inferior to that of kings: it extended to peace and war. They decided causes without appeal; but they had no power to enact new laws, or to impose new burdens upon the people. They were protectors of the laws, defenders of religion, and avengers of crimes, particularly of idolatry, which was high treason against Jehovah their Sovereign.

IV. At length, the Israelites, weary of having God for their sovereign, desired a king to be set over them. (1 Sam. viii. 5.) Such a change in their government was foreseen by Moses, who accordingly prescribed certain laws for the direction of their future sovereigns, which are related in Deut. xvii. 14—20.

Though the authority of the kings was in some respects limited by stipulation, yet they exercised very ample powers. They had the right of making peace or war, and of life and death; and they administered justice either in person or by their judges. And though they exercised great power in reforming ecclesiastical abuses, yet this power was enjoyed by them not as absolute sovereigns in their own right. They were merely the viceroy's of Jehovah, who was the sole legislator of Israel; and, therefore, as the kings could neither enact a new law nor repeal an old one, the government continued to
be a theocracy, as well under their permanent administra-
tion, as we have seen that it was under the occasional
administration of the judges. They were inaugurated to
their high office with great pomp, and were arrayed in
royal apparel, with a crown and sceptre. The majesty
of royalty was studiously maintained. It was accounted
the highest possible honour to be admitted into the royal
presence, and above all to sit down in his presence.
The knowledge of this circumstance illustrates several
v. 8. xviii. 10. xx. 20—23. After the establishment of
royalty among the Jews, it appears to have been a maxim
in their law, that the king’s person was inviolable, even
though he might be tyrannical and unjust (1 Sam. xxiv.
5—8.); a maxim which is necessary not only to the se-
curity of the king, but also to the welfare of the subject.
On this principle, the Amalekite, who told David the
improbable and untrue story of his having put the mor-
tally wounded Saul to death, that he might not fall into
the hands of the Philistines, was, merely on this his own
statement, ordered by David to be instantly despatched,
because he had laid his hands on the Lord’s Anointed.
(2 Sam. i. 14.)

The eastern monarchs were never approached but
with presents of some kind or other, according to the
ability of the individuals, who accompanied them with ex-
pressions of the profoundest reverence, prostrating them-
selves to the ground; and the same practice continues to
this day. Thus Jacob instructed his sons to carry a pre-
sent to Joseph, when they went to buy food of him as
governor of Egypt. (Gen. xliii. 11. 26.) In like manner
the magi, who came from the east to adore Jesus Christ,
as king of the Jews, brought him presents of gold, frank-
incense, and myrrh. (Matt. ii. 11.) Allusions to this
practice occur in Gen. xxxii. 13. 1 Kings x. 2. 10. 25.
2 Kings v. 5.; see also 1 Sam. ix. 7. and 2 Kings viii. 8.
The prostrations were made, with every demonstration
of reverence, to the ground. See an instance in 1 Sam. xxiv. 8.

Further, whenever the oriental sovereigns go abroad, they are uniformly attended by a numerous and splendid retinue: the Hebrew kings and their sons either rode on asses or mules (2 Sam. xiii. 29. 2 Kings i. 33. 38.) or in chariots, (1 Kings i. 5. 2 Kings ix. 21. x. 15.) preceded or accompanied by their royal guards, (who in 2 Sam. viii. 18. and xv. 18., are termed Cherethites and Pelethites;) as the oriental sovereigns are to this day. And whenever the Asiatic monarchs entered upon an expedition, or took a journey through desert and untravelled countries, they sent harbingers before them to prepare all things for their passage, and pioneers to open the passes, level the way, and remove all impediments. To this practice there are allusions in Isa. xl. 3. and Matt. iii. 3.

The revenues of the kings arose from various sources: viz 1. Voluntary offerings, which were made to them conformably to the oriental custom (1 Sam. x. 27. xvi. 20.);— 2. The Produce of the Royal Flocks (1 Sam. xxi. 7. 2 Sam. xiii. 23. 2 Chron. xxxii. 28, 29.), and also of the royal demesnes over which certain officers were appointed;— 3. The Tenth Part of all the produce of the fields and vineyards, the collection and management of which seem to have been confided to the officers mentioned in 1 Kings iv. 7. and 1 Chron. xxvii. 25. It is also probable from 1 Kings x. 11. that the Israelites likewise paid a tax in money;— 4. A portion of the spoil of conquered nations (2 Sam. viii.), upon whom tributes or imposts were also laid (1 Kings iv. 21. Psal. lxxii. 10. compared with 1 Chron. xxvii. 25—31.);— and, lastly, 5. The Customs paid to Solomon by the foreign merchants who passed through his dominions (1 Kings x. 15.), afforded a considerable revenue to that monarch; who, as the Mosaic laws did not encourage foreign commerce, carried on a very extensive and lucrative trade.
(1 Kings x. 22.), particularly in Egyptian horses and the byssus or fine linen of Egypt. (1 Kings x. 28, 29.)

Besides the kings there were some inferior magistrates, who, though their origin may be traced to the time of Moses, continued to retain some authority after the establishment of the monarchy. Of this description were, 1. the Heads or Princes of Tribes, who appear to have watched over the interest of each tribe; they were twelve in number; and, 2. The Heads of Families, who are sometimes called Heads of Houses of Fathers, and sometimes simply heads. These are likewise the same persons who in Josh. xxiii. 2. and xxiv. 1. are called Elders. (Compare also Deut. xix. 12. and xxi. 1—9.) It does not appear in what manner these heads or elders of families were chosen, when any of them died. The princes of tribes do not seem to have ceased with the commencement, at least, of the monarchy: from 1 Chron. xvii. 16—22. it is evident that they subsisted in the time of David; and they must have proved a very considerable restraint upon the power of the king.

V. The Promulgation of the Laws was variously made at different times. Those of Moses, as well as the commands or temporary edicts of Joshua, were announced to the people by the Shoterim, who in our authorised English version are termed officers. Afterwards, when the regal government was established, the edicts and laws of the kings were publicly proclaimed bycriers. (Jer. xxxiv. 8, 9. Jonah iii. 5—7.) But in the distant provinces, towns, and cities, they were made known by messengers or couriers, specially sent for that purpose (1 Sam. xi. 7.), who were afterwards termed posts. (Esth. viii. 10. 14. Jer. li. 31.) These proclamations were made at the gates of the cities, and in Jerusalem at the gate of the temple, where there was always a great concourse of people. On this account it was that the prophets frequently delivered their predictions in the temple (and also in the streets and at the gates) of Jerusalem, as being the
edicts of Jehovah, the supreme King of Israel. (Jer. vii. 2, 3. xi. 6. xvii. 19, 20. xxxvi. 10.)

VI. The kingdom which had been founded by Saul, and carried to its highest pitch of grandeur and power by David and Solomon, subsisted entire for the space of 120 years; until Rehoboam, the son and successor of Solomon, refused to mitigate the burthens of his subjects, when a division of the twelve tribes took place; ten of which adhering to Jeroboam formed the kingdom of Israel, while the tribes of Judah and Benjamin, continuing faithful in their allegiance to Rehoboam, constituted the kingdom of Judah.

The Kingdom of Israel subsisted under various sovereigns during a period of 264 or 271 years, according to some chronologers; its metropolis Samaria being captured by Shalmaneser king of Assyria, B.C. 717 or 719, after a siege of three years. Of the Israelites, whose numbers had been reduced by immense and repeated slaughters, some of the lower sort were suffered to remain in their native country; but the nobles and all the more opulent persons were carried into captivity beyond the Euphrates.

The Kingdom of Judah continued 388, or according to some chronologers, 404 years; Jerusalem its capital being taken, the temple burnt, and its sovereign Zedekiah being carried captive to Babylon by Nebuchadnezzar; the rest of his subjects (with the exception of the poorer classes who were left in Judæa) were likewise carried into captivity beyond the Euphrates, where they and their posterity remained seventy years, agreeably to the divine predictions. This kingdom subsisted one hundred and thirty-three years after the subversion of the Israelitish monarchy; and for this longer duration various reasons may be adduced.

1. The geographico-political situation of Judah was more favourable than that of Israel. In extent and fertility of soil as well as in population, the latter far sur-
passed the former: but Judah was far more advantageously situated for commerce, and possessed greater facilities of defence from hostile attacks, particularly in the naturally strong situation of Jerusalem.

2. The people were more united in the kingdom of Judah, than in that of Israel, in consequence of the religious worship which was solemnised in Jerusalem, and the residence in Judah of all the devout, pious, and learned of the nation; who, with the priests and Levites, were expelled from Israel by the internal discords which arose from the very commencement of this kingdom under Jeroboam I., as also by the greater prevalence of idolatry therein.

3. The succession to the throne of Judah was more regular, and the character of its sovereigns was more exemplary, than in the kingdom of Israel; for even the more wicked of the Jewish princes were compelled to pay some respect at least to the externals of religion, from motives of state policy.

4. Lastly, and principally, pure and undefiled religion was most carefully preserved and cultivated in the kingdom of Judah, while the vilest idolatry was practised in the kingdom of Israel. In short, the histories of the two kingdoms of Judah and Israel furnish a perpetual illustration of the truth of Solomon's declaration, that righteousness exalteth a nation, but sin is a reproach to any people. (Prov. xiv. 34.)

Chapter II.

Political State of the Jews, from their Return from the Babylonish Captivity, to the Subversion of their Civil and Ecclesiastical Polity.

I. Political State of the Jews under the Maccabees and the Sovereigns of the Herodian Family.
1. After the return of the Jews from Babylon, they obeyed the High Priests, from whom the supreme authority subsequently passed into the hands of the Maccabean Princes. Mattathias was the first of these princes; and was succeeded by his three valiant sons, Judas, Jonathan, and Simon, the last of whom was succeeded by his son, John Hyrcanus. The name Maccabees is supposed to have been derived from the four letters M. C. B. I., which are the initial letters of the Hebrew words Mi Chamoka Baelim Jehovah, that is, who among the gods is like unto thee, O Jehovah? (Exod. xv. 11.) which letters were displayed on their standards. This illustrious house, whose princes united the regal and pontifical dignity in their own persons, administered the affairs of the Jews during a period of one hundred and twenty-six years; until, disputes arising between Hyrcanus II. and his brother Aristobulus, the latter was defeated by the Romans under Pompey, who captured Jerusalem, and reduced Judaea to a tributary province of the republic. (B.c. 59.)

2. Though Pompey continued Hyrcanus in the high-priesthood, he bestowed the government of Judaea on Antipater, an Idumæan by birth, who was a Jewish proselyte, and the father of Herod surnamed the Great, who was subsequently king of the Jews. Antipater divided Judaea between his two sons Phasael and Herod, giving to the former the government of Jerusalem, and to the latter the province of Galilee; which being at that time greatly infested with robbers, Herod signalised his courage by dispersing them, and shortly after attacked Antigonus, the competitor of Hyrcanus in the priesthood, who was supported by the Tyrians. In the mean time, the Parthians having invaded Judaea, and carried into captivity Hyrcanus the high priest and Phasael the brother of Herod; the latter fled to Rome, where Mark Antony, with the consent of the senate, conferred on him the title of king of Judaea. By the aid of
the Roman arms, Herod, a sanguinary and crafty prince, kept possession of his dignity; and, after three years of intestine war with the partisans of Antigonus, he was confirmed in his kingdom by Augustus.

Herod, misnamed the Great, by his will divided his dominions among his three sons, Archelaus, Herod Antipas, and Herod Philip.

3. To Archelaus he assigned Judaea, Samaria, and Idumaea, with the regal dignity, subject to the approbation of Augustus, who ratified his will as it respected the territorial division, but conferred on Archelaus the title of Ethnarch or chief of the nation, with a promise of the regal dignity, if he should prove himself worthy of it. His subsequent reign was turbulent; and, after repeated complaints against his tyranny and mal-administration, he was deposed and banished by Augustus, and his territories were annexed to the Roman province of Syria.

4. Herod Antipas (or Antipater), another of Herod's sons, received from his father the district of Galilee and Perea, with the title of Tetrarch. He is described by Josephus as a crafty and incestuous prince, with which character the narrative of the evangelists coincide; for, having deserted his wife, the daughter of Aretas king of Arabia, he forcibly took away and married Herodias the wife of his brother Herod Philip, a proud and cruel woman, to gratify whom he caused John the Baptist to be beheaded (Matt. xiv. 3. Mark vi. 17. Luke iii. 19.), who had provoked her vengeance by his faithful reproof of their incestuous nuptials. Some years afterwards, Herod aspiring to the regal dignity in Judaea, was banished together with his wife, first to Lyons in Gaul, and thence into Spain.

5. Philip, tetrarch of Trachonitis, Gaulonitis, and Batanæa, is mentioned but once in the New Testament (Luke iii. 1.): on his decease without issue, after a reign
of thirty-seven years, his territories were annexed to the province of Syria.

6. **Agrippa, or Herod Agrippa I.,** was the son of Aristobulus, and grandson of Herod the Great, and sustained various reverses of fortune previously to his attaining the royal dignity. He governed his dominions much to the satisfaction of his subjects (for whose gratification he put to death the apostle James, and meditated that of Saint Peter, who was miraculously delivered (Acts xii. 2—17.); but being inflated with pride on account of his increasing power and grandeur, he was struck with a noisome and painful disease, of which he died at Caesarea in the manner related by St. Luke. (Acts xii. 21—23.)

7. **Herod Agrippa II., or junior,** was the son of the preceding Herod Agrippa: being only seventeen years of age at the time of his father’s death, he was judged to be unequal to the task of governing the whole of his dominions. These were again placed under the direction of a Roman procurator or governor, and Agrippa was first king of Chalcis, and afterwards of Batanæa, Trachonitis, and Abilene, to which other territories were subsequently added. It was before this Agrippa and his sister Bernice that St. Paul delivered his masterly defence. (Acts xxvi.)

8. Besides Herodias, who has been mentioned in page 254, the two following princesses of the Herodian family are mentioned in the New Testament; viz.

(1.) **Bernice,** the eldest daughter of king Herod Agrippa I. and sister to Agrippa II. (Acts xxv. 13. 23. xxvi. 30.), was first married to her uncle Herod king of Chalcis; after whose death, in order to avoid the merited suspicion of incest with her brother Agrippa, she became the wife of Polemon, king of Cilicia. This connection being soon dissolved, she returned to her brother, and became the mistress, first of Vespasian, and then of Titus.
(2.) Drusilla, her sister, and the youngest daughter of Herod Agrippa, was distinguished for her beauty, and was equally celebrated with Bernice for her profligacy. She was first espoused to Epiphanes, the son of Antiochus, king of Comagena, on condition of his embracing the Jewish religion; but as he afterwards refused to be circumcised, she was given in marriage, by her brother, to Azizus king of Emessa, who submitted to that rite. When Felix came into Judæa, as procurator or governor of Judæa, he persuaded her to abandon her husband and marry him.

II. Political State of the Jews under the Roman Procurators.

The Jewish kingdom, which the Romans had created in favour of Herod the Great, was of short duration; expiring on his death, by his division of his territories, and by the dominions of Archelaus, (which comprised Samaria, Judæa, and Idumæa,) being reduced to a Roman province, annexed to Syria, and governed by the Roman procurators. These officers not only had the charge of collecting the imperial revenues, but also had the power of life and death in capital causes: and on account of their high dignity they are sometimes called Governors. Though the Jews did not enjoy the power of life and death, yet they continued to possess a large share of civil and religious liberty; and lived pretty much after their own laws. Three of these procurators are mentioned in the New Testament, viz. Pilate, Felix, and Festus.

1. Pontius Pilate was sent to govern Judæa, A.D. 26. or 27. He was a cruel and unjust governor; and, dreading the extreme jealousy and suspicion of Tiberius, he delivered up the Redeemer to be crucified, contrary to the conviction of his better judgment, and in the vain hope of conciliating the Jews whom he had oppressed. After he had held his office for ten years, having caused a number of innocent Samaritans to be put to death,
that injured people sent an embassy to Vitellius, pro-
consul of Syria; by whom he was ordered to Rome, to
give an account of his mal-administration to the emperor.
But Tiberius being dead before he arrived there, his
successor Caligula banished him to Gaul; where he is
said to have committed suicide, about the year of
Christ 41.

2. On the death of king Herod Agrippa, Judæa being
again reduced to a Roman province, the government of
it was confided to Antonius Felix: he liberated that
country from banditti and impostors (the very worthy
deeds alluded to by Tertullus, Acts xxiv. 2.); but he was
in other respects a cruel and avaricious governor, inco-
tinent, intemperate, and unjust. So oppressive at length
did his administration become, that the Jews accused
him before Nero, and he with difficulty escaped con-
dign punishment. His wife, Drusilla (mentioned Acts xxiv.
24.), was the sister of Agrippa junior, and had been
married to Azizus king of the Emesenes: Felix, having
fallen desperately in love with her, persuaded her to
abandon her legitimate husband and live with him. The
knowledge of these circumstances materially illustrates
Acts xxiv. 25., and shows with what singular propriety
St. Paul reasoned of righteousness, temperance, and a
judgment to come. On the resignation of Felix, the
government of Judæa was committed to

3. Porcius Festus, before whom Paul defended him-
self against the accusations of the Jews (Acts xxv.), and
appealed from his tribunal to that of Cæsar. Finding
his province overrun with robbers and murderers, Festus
strenuously exerted himself in suppressing their outrages.
He died in Judæa about the year 62.

The situation of the Jews under the two last-mentioned
procurators was truly deplorable. Distracted by tumults,
excited on various occasions, their country was overrun
with robbers, that plundered all the villages whose in-
habitants refused to listen to their persuasions to shake off
the Roman yoke. Justice was sold to the highest bidder; and even the sacred office of high priest was exposed to sale. But, of all the procurators, no one abused his power more than Gessius Florus, a cruel and sanguinary governor, and so extremely avaricious that he shared with the robbers in their booty, and allowed them to follow their nefarious practices with impunity. Hence considerable numbers of the wretched Jews, with their families, abandoned their native country; while those who remained, being driven to desperation, took up arms against the Romans, and thus commenced that war, which terminated in the destruction of Judæa, and the taking away of their name and nation.

Chapter III.


Section I. — Jewish Courts of Judicature, and Legal Proceedings.

In the early ages of the world, the Gate of the City was the seat of justice (Gen. xxiii. 10. Deut. xxi. 19. xxv. 6, 7.), on which account, in the time of Moses, the judges appear to have been termed the Elders of the Gate. (Deut. xxii. 15. xxv. 7. Isa. xxix. 21.)

On the settlement of the Israelites in the land of Canaan, Moses commanded them to appoint judges and officers in all their gates throughout their tribes. (Deut. xvi. 18.) The Priests and Levites, who from their being devoted to the study of the law were consequently best skilled in its various precepts, and old men, who were eminent for their age and virtue, administered justice to the people: in consequence of their age, the name of Elders became attached to them. Many instances of this kind occur in the New Testament: they were also called Rulers. (Luke xii. 58, where "uler is synonymous with judge.)
From these inferior tribunals, appeals lay to a higher court, in cases of importance. (Deut. xvii. 8—12.)

But the highest and most eminent tribunal of the Jews, after their return from the Babylonish captivity, was the Sanhedrin or Great Council, so often mentioned in the New Testament. It consisted of seventy or seventy-two members, under the chief presidency of the high priest, under whom was a vice-president, called the Father of the Council. These assessors comprised three descriptions of persons, viz. 1. The Chief Priests, who were partly such priests as had executed the Pontificate, and partly the princes or chiefs of the twenty-four courses or classes of priests, who enjoyed this honourable title; — 2. The Elders, perhaps the princes of tribes or heads of families; — and 3. The Scribes or men learned in the law. It does not appear that all the elders and scribes were members of this tribunal; most probably those only were assessors who were either elected to the office, or nominated to it by royal authority.

Besides the Sanhedrin, the Talmudical writers assert that there were other smaller councils, each consisting of twenty-three persons, who heard and determined petty causes; two of these were at Jerusalem, and one in every city containing one hundred and twenty inhabitants. Josephus is silent concerning these tribunals, but they certainly appear to have existed in the time of Jesus Christ; who, by images taken from these two courts, in a very striking manner represents the different degrees of future punishments, to which the impenitently wicked will be doomed according to the respective heinousness of their crimes. See Matt. v. 22.

These various tribunals had their inferior ministers or officers, who are alluded to in Matt. v. 25.

It appears from Jer. xxi. 12. that causes were heard, and judgment was executed in the morning; and at first every one pleaded his own cause (1 Kings iii. 16—28.); though in succeeding ages the Jews seem to have had
advocates, for Tertullus was retained against St. Paul. (Acts xxiv. 1, 2.)

On the day appointed for hearing the cause, the parties appeared before the judges; who, in criminal cases, exhorted the culprit to confess his crime. (Josh. vii. 19.) In matters of life and death, the evidence of two or three credible witnesses was indispensable. (Numb. xxxv. 30. Deut. xvii. 6. 7. xix. 15.) All perjury was most severely prohibited. (Exod. xx. 16. xxiii. 1—3.) Recourse was, in certain cases, had to the sacred lot, called Urim and Thummim, in order to discover the guilty party. (Josh. vii. 14—18. 1 Sam. xiv. 37—45.)

Sentences were only pronounced in the daytime, as appears from Luke xxii. 66. Where persons had, rendered themselves obnoxious to the populace, it was usual (and the same practice still obtains in the East) for them to demand prompt justice on the supposed delinquents. This circumstance illustrates Acts xxii. 28—36. As soon as sentence of condemnation was pronounced against a person, he was immediately dragged from the court to the place of execution. Thus our Lord was instantly hurried from the presence of Pilate to Calvary: a similar instance of prompt execution occurred in the case of Achan; and the same practice obtains to this day, both in Turkey and Persia. So zealous were the Jews for the observance of their law, that they were not ashamed themselves to be the executioners of it, and to punish criminals with their own hands. In stoning persons, the witnesses threw the first stones, agreeably to the enactment of Moses. (Deut. xvii. 7.) Thus the witnesses against the protomartyr Stephen, after laying down their clothes at the feet of Saul, stoned him (Acts vii. 58, 59.): and to this custom there is an allusion in John viii. 7. As there were no public executioners in the more antient periods of the Jewish history, it was not unusual for persons of distinguished rank themselves to put the sentence
in execution upon offenders. See an instance in 1 Sam. xv. 33.

But in whatever manner the criminal was put to death, according to the Talmudical writers, the Jews always gave him some wine with incense in it, in order to stupify and intoxicate him. This custom is said to have originated in the precept recorded in Prov. xxxi. 6., which sufficiently explains the reason why wine mingled with myrrh was offered to Jesus Christ when on the cross. (Mark xv. 23.)

Section II. — Roman Judicature, Manner of Trial, and Treatment of Prisoners. — Other Tribunals mentioned in the New Testament.

I. Wherever the Romans extended their power, they also carried their laws; and though, as we have already seen, they allowed their conquered subjects to enjoy the free performance of their religious worship, as well as the exercise of some inferior courts of judicature, yet in all cases of a capital nature the tribunal of the Roman prefect or president was the last resort. Without his permission no person could be put to death, at least in Judæa.

The Roman law forbade any one, especially Roman citizens, to be scourged or condemned, unheard and without a trial. To this St. Paul alludes in Acts xxii. 25. Neither could a Roman citizen be legally bound, in order to be examined by scourging, or by any other mode of torture, for the purpose of obtaining a confession. When, therefore, the tribune, Lysias, not knowing that the apostle enjoyed the citizenship of Rome, had commanded that he should be bound and examined with thongs, and was subsequently informed that he was a citizen, the sacred historian relates that he was afraid, after he knew that he was a Roman, and because he had bound him. (Acts xxii. 29.) Further, Roman citizens had the privilege of appealing to the imperial tribunal: and this privilege the same apostle exercised. (Acts xxv. 9—12.)
"The Roman method of fettering and confining criminals was singular. One end of a chain, that was of commodious length, was fixed about the right arm of the prisoner, and the other end was fastened to the left arm of a soldier. Thus a soldier was coupled to the prisoner, and every where attended and guarded him. This manner of confinement is frequently mentioned, and there are many beautiful allusions to it in the Roman writers. Thus was St. Paul confined. Fettered in this manner, he delivered his apology before Festus, king Agrippa, and Bernice." (Acts xxvi. 29.)

Sometimes the prisoner was fastened to two soldiers, one on each side, wearing a chain both on his right and left hand. St. Paul at first was thus confined. When the tribune received him from the hands of the Jews, he commanded him to be bound with two chains. (Acts xxi. 33.) In this manner was Peter fettered and confined by Herod Agrippa. The same night Peter was sleeping between two soldiers, bound with two chains. (Acts xii. 6.) If these soldiers, appointed to guard criminals, and to whom they were chained, suffered the prisoner to escape, they were punished with death (Acts xii. 19.); and the same punishment appears to have awaited gaolers, who permitted their prisoners to escape. (Acts xvi. 27.)

II. As the Romans allowed the inhabitants of conquered countries to retain their local tribunals, we find incidental mention made in the New Testament of provincial courts of justice. Two of these are of sufficient importance to claim a distinct notice in this place; viz.

1. The senate and court of Areopagus, at Athens, took cognizance, among other things, of matters of religion, the consecration of new gods, the erection of temples and altars, and the introduction of new ceremonies into divine worship. On this account, Saint Paul was brought before the tribunal of the Areopagus, as a setter forth of strange gods, because he preached unto the Athenians Jesus and Άναστις (Anastasis) or the Resurrection. (Acts
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xvii. 19.) Its sittings were held on the Αρείος Πάγος, (Areios Pagos, or Hill of Mars, whence its name was derived,) which is situated in the midst of the city of Athens.

2. The Assembly mentioned in Acts xix. 39. is, most probably, that belonging to the district of Ephesus, Asia Minor being divided into several districts, each of which had its appropriate legal assembly. The Πραμματεύς, or chief officer at Ephesus, says, that if Demetrius had any claim of property to make, there were civil courts in which he might sue: if he had crimes to object to any person, the proconsul was there, to take cognizance of the charge: but, if he had any complaint of a political nature to prefer, or had any thing to say which might redound to the honour of their goddess, there was the usual legal assembly of the district belonging to Ephesus in which it ought to be proposed. The regular periods of such assemblies, it appears, were three or four times a month; although they were convoked extraordinarily for the despatch of any pressing business.


I. CRIMES AGAINST GOD.—The government of the Israelites being a Theocracy, that is, one in which the supreme legislative power was vested in the Almighty, who was regarded as their king, it was to be expected that, in a state confessedly religious, crimes against the Supreme Majesty of Jehovah should occupy a primary place in the statutes given by Moses to that people. Accordingly,

1. Idolatry, that is, the worship of other gods, in the Mosaic law occupies the first place in the list of crimes. An Israelite therefore was guilty of idolatry.

(1.) When he actually worshipped other gods besides
JEHOVAH, the only true God. This crime is prohibited in Exod. xx. 3.

2. By worshipping images, whether of the true God under a visible form, to which the Israelites were but too prone (Exod. xxxii. 4, 5. Judg. vi. 25—33. viii. 24—27. xvii. 3. xviii. 4—6. 14—17. 30, 31. 1 Kings xii. 26—31.), or of the images of the gods of the Gentiles, of which we have so many instances in the sacred history. All image-worship whatever is expressly forbidden in Exod. xx. 4, 5.; and a curse is denounced against it in Deut. xxvii. 15.

3. By prostration before, or adoration of, such images, or of any thing else revered as a god, such as the sun, moon, and stars. (Exod. xx. 5. xxxiv. 14. Deut. iv. 19.) This prostration consisted in falling down on the knees, and at the same time touching the ground with the forehead.

4. By having altars or groves dedicated to idols, or images thereof; all which the Mosaic law required to be utterly destroyed (Exod. xxxiv. 13. Deut. vii. 5. xii. 13.); and the Israelites were prohibited, by Deut. vii. 25, 26., from keeping, or even bringing into their houses, the gold and silver that had been upon any image, lest it should prove a snare, and lead them astray.

5. By offering sacrifices to idols, which is forbidden in Levit. xvii. 1—7., especially human victims, which is prohibited in Levit. xviii. 21. Deut. xii. 30. and xviii. 10.

6. By eating of offerings to idols, made by other people, who invited them to their offering-feasts. Though no special law was enacted against thus attending the festivals of their gods, it is evidently presupposed as unlawful in Exod. xxxiv. 15.

Idolatry was punished by stoning the guilty individual. When a whole city became guilty of ido'atry, it was considered in a state of rebellion against the government, and was treated according to the laws of war. Its inhabitants, and all their cattle, were put to death; no spoil
was made, but every thing which it contained was burnt, together with the city itself; nor was it ever allowed to be rebuilt. (Deut. xiii. 13—19.) This law does not appear to have been particularly enforced: the Israelites (from their proneness to adopt the then almost universally prevalent polytheism) in most cases overlooked the crime of a city that became notoriously idolatrous; whence it happened, that idolatry was not confined to any one city, but soon overspread the whole nation. In this case, when the people, as a people, brought guilt upon themselves by their idolatry, God reserved to himself the infliction of the punishments denounced against that national crime; which consisted in wars, famines, and other national judgments. (Lev. xxvi. Deut. xxviii. xxix. xxxi.) For the crime of seducing others to the worship of strange gods, the appointed punishment was stoning to death. (Deut. xiii. 2—12.) In order to prevent the barbarous immolation of infants, Moses denounced the punishment of stoning upon those who offered human sacrifices: which the bystanders might instantly execute upon the delinquent when caught in the act, without any judicial inquiry whatever. (Levit. xx. 2.)

2. God being both the sovereign and the legislator of the Israelites, Blasphemy (that is, the speaking injuriously of his name, his attributes, his government, and his revelation,) was not only a crime against Him, but also against the state; it was therefore punished capitally by stoning. (Lev. xxiv. 10—14.)

3. It appears from Deut. xviii. 20—22. that a False Prophet was punished capitally, being stoned to death.

4. Divination, or the conjecturing of future events from things supposed to presage them, is expressly prohibited in Levit. xix. 26. 31. xx. 6. 23. 27. and Deut. xviii. 9—12. The punishment of the party consulting a diviner was reserved to God himself (Levit. xx. 6.); but the diviner himself was to be stoned. (Levit. xx. 27.)

5. Perjury is, by the Mosaic law, most peremptorily
prohibited as a most heinous sin against God, to whom the punishment of it is left.

II. Crimes against Parents and Magistrates constitute an important article of the criminal law of the Hebrews.

1. In the form of government among that people, we recognise much of the patriarchal spirit; in consequence of which fathers enjoyed great rights over their families. The cursing of parents,—that is, not only the imprecation of evil on them, but probably also all rude and reproachful language towards them,—was punished with death (Exod. xxi. 17. Levit. xx. 9.); as likewise was the striking of them. (Exod. xxi. 15.) An example of the crime of cursing a parent, which is fully in point, is given by Jesus Christ in Matt. xv. 4—6., or Mark vii. 9—12. Both these crimes are included in the case of the stubborn, rebellious, and drunkard son; whom his parents were unable to keep in order, and who, when intoxicated, endangered the lives of others. Such an irreclaimable offender was to be punished with stoning. (Deut. xxi. 18—21.) Severe as this law may seem, we have no instance recorded of its being carried into effect; but it must have had a most salutary operation in the prevention of such crimes.

2. Civil government being an ordinance of God, provision is made in all well-regulated states for respecting the persons of magistrates. An reproachful words or curses, uttered against persons invested with authority, are prohibited in Exod. xxii. 28. No punishment, however, is specified; probably it was left to the discretion of the judge, and was different according to the rank of the magistrate, and the extent of the crime.

III. The Crimes or Offences against Property, mentioned by Moses, are theft, man-stealing, and the denial of any thing taken in trust, or found.

1. On the crime of Theft, Moses imposed the punishment of double (and in certain cases still higher) resti-
tution; and if the thief were unable to make it, he was ordered to be sold for a slave, and payment was to be made to the injured party out of the purchase-money. (Exod. xxii. 1. 3.) The same practice obtains, according to Chardin, among the Persians. If, however, a thief—after having denied, even upon oath, any theft with which he was charged—had the honesty or conscience to retract his perjury, and to confess his guilt, instead of double restitution, he had only to repay the amount stolen, and one-fifth more. (Levit. vi. 2. 5.) In case of debt, also, the creditor might seize the debtor's person and sell him, together with his wife and children, if he had any. This is inferred from the words of the statute, in Levit. xxi. 39. There is an allusion to this custom in Job xxiv. 9.; and a case in point is related in 2 Kings iv. 1. This practice also obtained among the Jews in the days of Nehemiah (v. 1—5.), and Jesus Christ refers to it in Matt. xviii. 25.

2. Man-stealing, that is, the seizing or stealing of the person of a free-born Israelite, was absolutely and irremissibly punished with death. (Exod. xxi. 16. Deut. xxiv. 7.)

3. Where a person was judicially convicted of having denied any thing committed to his trust, or found by him, his punishment, as in the case of theft, was double restitution. If the person accused of this crime had sworn himself guiltless, and afterwards, from the impulse of his conscience, acknowledged the commission of perjury, he had only one-fifth beyond the value of the article denied to refund to its owner. (Levit. vi. 5.)

IV. Among the Crimes which may be committed against the Person,

1. Murder claims the first place. As this is a crime of the most heinous nature, Moses has described four accessory circumstances or marks, by which to distinguish it from simple homicide or manslaughter, viz. (1.) When it proceeds from hatred or enmity. (Numb. xxxv.
20, 21. Deut. xix. 11.) — (2.) When it proceeds from 
thirst of blood, or a desire to satiate revenge with the 
blood of another. (Numb. xxxv. 20.) — (3.) When it is 
committed premeditatedly and deceitfully. (Exod. xxi. 
14.) — (4.) When a man lies in wait for another, falls 
upon him, and slays him. (Deut. xix. 11.) — The pu-
nishment of murder was death without all power of 
redemption.

2. Homicide or Manslaughter is discriminated by the 
following adjuncts or circumstances: — (1.) That it takes 
place without hatred or enmity. (Numb. xxxv. 22. Deut. 
xxi. 4—6.) — (2.) Without thirst for revenge. (Exod. 
xxi. 13. Numb. xxxv. 22.) — (3.) When it happens by 
mistake. (Numb. xxxv. 11. 15.) — (4.) By accident, or 
(as it is termed in the English law) chance-medley. (Deut. 
xix. 5.) The punishment of homicide was confinement 
to a city of refuge.

3. For other corporal injuries of various kinds, different 
statutes were made, which show the wisdom and hu-
manity of the Mosaic laws. See Exod. xxi. 18, 19. 
22—27., and Levit. xxiv. 19—22.

4. Adultery and another crime not to be named, were 
both punished with death. (Levit. xx. xvi. 22, 23. 
and xx. 13. 15, 16.)

V. Crimes of Malice were punished with equal 
justice and severity.

Malicious informers were odious in the eye of the law 
(Levit. xix. 16—18.); and the publication of false re-
ports, affecting the characters of others, is expressly 
prohibited in Exod. xxiii. 1.; as also is all manner of 
false witness, even though it were to favour a poor man. 
But where a person was convicted of having borne false 
testimony against an innocent man, he suffered the very 
same punishment which attended the crime of which he 
accused his innocent brother. (Deut. xix. 16—21.)
Section IV. — On the Punishments mentioned in the Scriptures.

The Punishments, mentioned in the Sacred Writings, are usually divided into two classes,—non-capital, and capital.

1. The non-capital or inferior punishments were as follow:—

1. Scourging: this was the most common corporal punishment under the Mosaic law. It is frequently mentioned both in the Old and New Testaments; and in order that the legal number of forty stripes might not be exceeded, it was inflicted with a scourge consisting of three lashes, so that the party received only thirteen blows, or forty stripes save one.

2. Retaliation (Exod. xxi. 24.) or returning like for like, was the punishment of corporal injuries to another. It is expressly forbidden by Jesus Christ in Matt. v. 38, 39.

3. Restitution of things stolen, and for various other injuries done to the property of another person. (Exod. xxi. 52, 33, 34. 36. xxii. 6. Levit. xxiv. 18.)

4. Compensation to an injured party, to induce him to depart from his suit, was permitted, at least in one case (Exod. xxi. 30.), but was forbidden in the case of murder and homicide. (Numb. xxxv. 31, 32.)

5. Sin and Trespass Offerings were also in the nature of punishments: the various cases for which they were to be made, are specified in Levit. iv. 2. v. 1. 1—7. 14, 15. vi. 1—7. and xix. 22.

6. Imprisonment, though not enjoined by Moses, was practised both during the Jewish monarchy and in the time of Christ. In Gen. xli. 14. Jer. xxxviii. 6. Zech. ix. and Acts v. 18. there are allusions to inner prisons or dungeons, where the persons confined were very harshly treated; especially as the antient gaolers (like those in the East to this day) had a discretionary power to treat the prisoners just as they pleased. To this painful situ-
vation of prisoners, there are allusions in Psal. lxxix. 11. and Jer. xxxvii. 16—20.

7. *Banishment* was not introduced among the Jews until after the captivity. It also existed among the Romans. St. John was banished to the isle of Patmos. (Rev. i. 9.)

8. In the East, antiently, as well as in modern times, prisoners were deprived of their eyes. See instances in Judg. xvi. 21. and 2 Kings xxv. 7.

9. *Plucking off the hair*, with great violence, was both a painful and ignominious punishment. It is alluded to in Neh. xiii. 25.

10. *Excommunication*, or exclusion from sacred worship, was a civil as well as an ecclesiastical punishment, which varied in the degrees of its severity. The first (called *Nidui*) was simply casting out of the synagogue (John ix. 22. xvi. 2., &c.), and was in force for thirty days, which might be shortened. In the second, termed *Cherem* (or anathema), the excommunicated party was delivered over to Satan, and devoted by a solemn curse. To this St. Paul alludes in 1 Cor. v. 5. and Rom. ix. 2. The third degree was called *Sham-atha*, or *Maran-atha*, (i.e. the Lord cometh, or may the Lord come); and intimated that the party had nothing more to expect but the terrible day of judgment. The effects of excommunication were dreadful: the individuals against whom it was fulminated were debarred of all social intercourse, and the privilege of divine worship, and were subjected to various civil disabilities.

II. Eleven different sorts of **capital punishments** are mentioned in the Scriptures, viz.

1. *Slaying with the sword*, which appears to have been inflicted in any way in which the executioner thought proper. This was the punishment of murder: but in the case of homicide, if the next of kin (called *Goîl*, or the *Blood-avenger*) overtook and slew the unintentional man-slayer before he reached an asylum, he was not considered to be guilty of blood. The man-slayer was
therefore enjoined to flee to one of the six cities of refuge, which if he reached he was immediately protected; and an inquiry was instituted whether he had deliberately or accidentally caused his neighbour's death. In the former case he was judicially delivered to the goël, who might put him to death in any way that he chose: in the latter, the homicide continued to reside in the place of refuge until the high priest's death: yet, if the goël found him without the city or its suburbs, he might slay him without being guilty of blood. (Numb. xxxv. 26, 27.) There is a beautiful allusion to the goël in Heb. vi. 17, 18.

2. Stoning was denounced against idolaters, blasphemers, Sabbath-breakers, and other criminals mentioned in Levit. xx. 27. xxiv. 14. Deut. xiii. 10. xvii. 5. xxi. 21. and xxii. 21. 24. The witnesses threw the first stones, and the rest of the people followed. The frequent taking up of stones by the Jews against our Saviour mentioned in the New Testament, and also the stoning of Stephen (Acts vii. 59.), and of Paul (Acts xiv. 19.), have been referred, erroneously, to this punishment: it belonged to what was, in the latter time of the Jewish commonwealth, called the rebels' beating. It was often fatal, and was inflicted by the populace on those who had either transgressed, or were supposed to have transgressed, any prohibition of the scribes.

3. Burning alive was the punishment denounced against certain criminals, mentioned in Levit. xx. 14. and xxi. 9. It is also mentioned in Gen. xxxviii. 24. Jer. xxix. 22. and Dan. iii. 6.

The preceding are the only capital punishments denounced in the Mosaic law: in subsequent times others were introduced among the Jews, as their intercourse increased with foreign nations; viz.


5. Precipitation, or casting headlong from a window, though rarely used, yet was practised on certain occa-
sions. See instances in 2 Kings ix. 30—33. and 2 Chron. xxv. 12.

6. Drowning is alluded to in Matt. xviii. 6., but we have no proof that it was practised by the Jews.

7. Bruising or Pounding in a mortar is alluded to in Prov. xxvii. 22. It is still in use among the Turks.

8. Dichotomy or cutting asunder was a punishment inflicted in the countries contiguous to Judæa, (see Dan. ii. 5. and iii. 29.) as it still is in Barbary and Persia.

9. Beating to death was in use among the Greeks: it was practised by Antiochus towards the Jews (2 Macc. vi. 19. 28. 30.), and is referred to by St. Paul in Heb. xi. 35. (Gr. in our version rendered tortured.)

10. Exposing to wild Beasts was a punishment among the Medes and Persians (Dan. vi. 7. 12. 16—34.): from them it passed to the Romans, who either cast slaves and vile persons to wild beasts to be devoured by them, or sent armed men into the theatre to fight with the animals. If they conquered, they had their lives and liberty; but if not, they fell a prey to the beasts. To this latter usage St. Paul refers in 2 Tim. iv. 17. and 1 Cor. xv. 32.

11. Crucifixion was a punishment, which the antients inflicted only upon the most notorious criminals and malefactors; and it included every idea and circumstance of lingering torture, odium, disgrace, and public scandal. Hence St. Paul takes occasion to magnify the exceeding great love of our Redeemer, in that while we were yet sinners Christ died for us, and, for the joy that was set before him, endured the cross, despising the shame and ignominy attached to it. (Rom. v. 8. Heb. xii. 2.) In this punishment, the cross was made of two beams, either crossing at the top at right angles, or in the middle of their length like an X. Our Lord appears to have been crucified on a cross of the former kind. The horror of crucifixion will be evident, when it is considered that the person was permitted to hang (the whole weight of his body being borne up by his nailed hands and feet, and by the pro-
jecting piece in the middle of the cross,) until he perished through agony and want of food. There are instances of crucified persons living in this exquisite torture several days. The rights of sepulture were denied them. Their dead bodies were generally left on the crosses on which they were first suspended, and became a prey to every ravenous beast and carnivorous bird. This mode of executing criminals obtained among various antient nations, especially among the Romans, by whom it was inflicted chiefly on vile, worthless, and incorrigible slaves. In reference to this, the apostle, describing the condescension of Jesus, and his submission to this most opprobrious death, represents him as taking upon him the form of a servant (Phil. ii. 7, 8.), and becoming obedient to death, even the death of the cross. All the circumstances attending the crucifixion of Jesus Christ, as related in the four gospels, agree with the accounts given of this punishment by Greek and Roman authors.*

**Chapter IV.**

**Jewish and Roman Modes of Computing Time, Mentioned in the Scriptures.**

A knowledge of the different divisions of time mentioned in the Scriptures will elucidate the meaning of a multitude of passages with regard to seasons, circumstances, and ceremonies.

I. The Hebrews computed their Days from evening to evening, according to the command of Moses. (Lev. xxiii. 32.)

The Romans had two different computations of their days, and two denominations for them. The one they

* For a full detail of these circumstances, which do not admit of abridgment, see the author's larger Introduction, vol. iii. pp. 157—166. Sixth edition.
called the civil, the other the natural day: the first was
the same as ours; the second, which was the vulgar
computation, began at six in the morning, and ended at
six in the evening. The civil day of the Jews varied in
length according to the seasons of the year. This
portion of time was, at first, divided into four parts
(Neh. ix. 3.); which, though varying in length accord-
ing to the seasons, could nevertheless be easily discerned
from the position or appearance of the sun in the horizon.
Afterwards, the civil day was divided into twelve hours,
which were measured either from the position of the sun,
or from dials constructed for that purpose.

II. These Hours were equal to each other, but
unequal with respect to the different seasons of the year;
thus the twelve hours of the longest day in summer
were much longer than those of the shortest day in
winter. The Jews computed their hours of the civil
day from six in the morning till six in the evening:
thus their first hour corresponded with our seven o'clock;
their second to our eight; their third to our nine, &c.

The night was originally divided into three parts or
Exod. xiv. 24.), which probably were of unequal length.
In the time of Jesus Christ, it was divided into four
watches, a fourth watch having been introduced among
the Jews from the Romans. The hour is frequently
used with great latitude in the Scriptures, and some-
times implies the space of time occupied by a whole
xxii. 59. Rev. iii. 3.)

The Jews reckoned two evenings: the former began
at the ninth hour of the natural day, or three o'clock in
the afternoon; and the latter at the eleventh hour. Thus
the paschal lamb was required to be sacrificed between
the evenings. (Exod. xii. 6. Lcv. xxiii. 4.)

III. Seven nights and days constitute a Week; six
of these were appropriated to labour and the ordinary
purposes of life, and the seventh day or Sabbath was appointed by God to be observed as a day of rest. Besides weeks of days, the Jews had weeks of seven years (the seventh of which was called the sabbatical year), and weeks of seven times seven years, or of forty-nine years, which were reckoned from one jubilee to another. The fiftieth or jubilee year was celebrated with singular festivity and solemnity.

IV. The Hebrews had their Montius, which, like those of all other ancient nations, were lunar ones, being measured by the revolutions of the moon, and consisting alternately of twenty-nine and thirty days. While the Jews continued in the land of Canaan, the commencement of their months and years was not settled by any astronomical rules or calculations, but by the phasis or actual appearance of the moon. As soon as they saw the moon, they began the month; but since their dispersion throughout all nations, they have had recourse to astronomical calculations and cycles, in order to fix the beginning of their months and years.

Originally, the Jews had no particular names for their months, but called them the first, second, &c. In Exod. xiii. 4. the first month is termed Abib; in 1 Kings vi. 1. the second is named Zif; in 1 Kings viii. 2. the seventh is named Ethanim; and the eighth, Bul, in 1 Kings vi. 38. But concerning the origin of these appellations critics are by no means agreed. On their return from the Babylonish captivity, they introduced the names which they had found among the Chaldeans and Persians, and some of which are mentioned in the sacred writings.

V. The Jews had four sorts of years: one for plants, so called, because they paid tithe-fruits of the trees which budded at that time; another for beasts, in which they paid tithes of the beasts that fell within the year; a third for sacred purposes; and the fourth was civil, and common to all the inhabitants of Palestine. The two last, as being most known, require briefly to be noticed.
1. The *Ecclesiastical* or Sacred Year began in March, or on the first day of the month Nisan, because at that time they departed out of Egypt. From that month they computed their feasts, and the prophets also occasionally dated their oracles and visions. (See Zech. vii. 1.) The following table presents the months of the Jewish ecclesiastical year, compared with our months:

1. Nisan or Abib (Neh. ii. 1., Esth. iii. 7.) answering to part of March and April.
2. Jyar or Zif - - April and May.
3. Sivan (Esth. viii. 9.) - May and June.
4. Thammuz - - June and July.
5. Ab - - July and August.
6. Elul (Neh. vi. 15.) - August and September.
7. Tisri - - September and October.
8. Marchesvan - - October and November.
9. Kisleu or Chisleu (Zech. vii. 1. Neh. i. 7.) - November and December.
10. Thebet - - December and January.
11. Sebat (Zech. i. 7.) - - January and February.
12. Adar (Ezr. vi. 15. Esth. ii. 7.) - - February and March.

2. The Civil Year commenced on the fifteenth of our September, because it was an old tradition that the world was created at that time. From this year the Jews computed their jubilees, dated all contracts, and noted the birth of children, and the reigns of kings. The annexed table exhibits the months of the Jewish civil year with the corresponding months of our computation:

1. Tisri - corresponds with part of September and October.
2. Marchesvan - - - October and November.
3. Chisleu or Kisleu - - November and December.
4. Thebet - - - December and January.
5. Sebat - - - January and February.
6. Adar - - - February and March.
7. Nisan or Abib - - - March and April.
8. Jyar or Zif - - - April and May.
9. Sivan - - - May and June.
10. Thammuz - - - June and July.
11. Ab - - - July and August.
12. Elul - - - August and September.

Some of the preceding names are still in use in Persia.

As the Jewish years, being regulated by the phases or appearances of the moon, were lunar years, consisting of
354 days and eight hours, it became necessary to accommodate them to solar years, in order that their months, and consequently their festivals, might always fall at the same season. For this purpose, the Jews added a whole month to the year, as often as it was necessary; which occurred commonly once in three years, and sometimes once in two years. This intercalary month was added at the end of the ecclesiastical year after the month Adar, and was therefore called Ve-Adar or the second Adar.

VI. In common with other nations, the Jews reckoned any part of a period of time for the whole, as in Exod. xvi. 35. Thus, a part of the day is used for the whole, and part of a year for an entire year. An attention to this circumstance will explain several apparent contradictions in the sacred writings; particularly the account of our Lord's resurrection, in Matt. xxvii. 63. and Mark viii. 31. three days after, with that of his resurrection on the third day, according to Matt. xvi. 21. and Luke ix. 22.

Besides the computation of years, the Hebrews first, and the Jews afterwards, were accustomed to reckon their time from some remarkable Æras or epochas: as, 1. The Lives of the Patriarchs or other illustrious persons (Gen. vii. 1. viii. 13.);—2. From their Departure out of Egypt, and the first institution of their polity (Exod. xix. 1. xl. 17. Numb. i. 1. ix. 1. xxxiii. 38. 1 Kings vi. 1.);—3. Afterwards, from the Building of the Temple (1 Kings ix. 10. 2 Chron. viii. 1.), and from the reigns of the kings of Judah and Israel;—4. Then from the commencement of the Babylonian captivity. (Ezek. i. 1. xxxiii. 21. xl. 1.) In process of time they adopted, and for 1000 years employed, 5. The Æra of the Seleucidæ, which in the books of Maccabees is called the Æra of the Greeks; in later times (1 Macc. xiii. 42. xiv. 27.) they computed according to the years of the Maccabean princes; and since the compilation of their Talmud, they have reckoned their years from the foundation of the world.
Chapter V.

On the Tributes and Taxes Mentioned in the Scriptures. —
Treaties and Contracts How Made.

I. Of Tributes and Taxes.

On their first departure out of Egypt, the Israelites contributed upon any extraordinary occasion, according to their several ability: after the erection of the tabernacle, half a shekel was paid by every male of twenty years and upwards (Exod. xxx. 13, 14.), when the census or sum of the people was taken. On their return from the Babylonian captivity, an annual payment of the third part of a shekel was made towards the temple-worship and service (Neh. x. 32.); and in the time of our Saviour two drachmae were paid by every Jew, whether he resided in Palestine or elsewhere: besides which, every one, who was so disposed, made voluntary offerings, according as he or she was able. (Mark xii. 41—44.)

To supply the Jews, who came to Jerusalem from all parts of the Roman Empire, to pay the half-shekel above mentioned, with the current coins, money-changers stationed themselves at tables in the courts of the temple, and chiefly, it should seem, in the court of the Gentiles, for which they exacted a small fee. It was the tables on which these men trafficked for this unholy gain, which were overturned by Jesus Christ. (Matt. xxi. 12.)

While the Jews were in the height of their prosperity, the Moabites and other neighbouring nations were tributary to their sovereigns. Afterwards, however, the Jews became tributaries to other nations. For a short time they were freed from paying tribute under the Maccabean princes; but after they were conquered by the Romans, they were subjected to the payment of a capitation tax of a denarius, as well as various other burthens, which they paid with great reluctance. This will account for their hatred of the Publicans or Tax-gatherers. In the provinces of the Roman empire, the tributes were
farmed by Roman knights, who had under them inferior officers. Some of these are called *chief publicans* (as Zaccheus), probably because they were receivers-general for large districts: others were receivers for some particular post or place. Such was Matthew, who is simply termed a publican.

II. Treaties and covenants, how made and ratified.

A treaty is a covenant made with a view to the public welfare by the superior power. The Israelites were not prohibited (as some have erroneously imagined) from concluding treaties and alliances with the Heathens. The only treaties condemned by the prophets are those with the Egyptians and Assyrians, which were extremely prejudicial to the nation, by involving it continually in quarrels with sovereigns more powerful than the Jewish monarchs.

Various solemnities were used in the conclusion of treaties: sometimes it was done by a simple junction of the hands. (Prov. xi. 21. Ezek. xvii. 18.) Sometimes, also, the covenant was ratified by erecting a heap of stones, to which a suitable name was given, referring to the subject-matter of the covenant (Gen. xxxi. 44—54.); that made between Abraham and the king of Gerar was ratified by the oath of both parties, by a present from Abraham to the latter of seven ewe-lambs, and by giving a name to the well which had given occasion to the transaction. (Gen. xxi. 22—32.) It was, moreover, customary to cut the victim (which was to be offered as a sacrifice upon the occasion) into two parts, and so placing each half upon two different altars, to cause those who contracted the covenant to pass between both. (Gen. xv. 9, 10. 17. Jer. xxxiv. 18.)

Sometimes the parties to the covenant were sprinkled with the blood of the victim. Thus Moses, after sprinkling part of the blood on the altar, to show that Jehovah was a party to the covenant, sprinkled part of it on the Israelites, and said unto them, *Behold the blood of the*
covenant which the Lord hath made with you. (Exod. xxiv. 6. 8.) To this transaction Saint Paul alludes in his Epistle to the Hebrews (ix. 20.), and explains its evangelical meaning.

III. Of Contracts and bargains of sale.

Among the Hebrews, and long before them among the Canaanites, the purchase of any thing of consequence was concluded, and the price paid, at the gate of the city, as the seat of judgment, before all who went out and came in. (Gen. xxi. 16—20. Ruth iv. 1, 2.) In process of time, the joining or striking of hands was introduced as a ratification of a bargain and sale. This usage was not unknown in the days of Job (xvii. 3.) and Solomon often alludes to it. (See Prov. vi. 1. xi. 15. xvii. 18. xx. 16. xxii. 26. xxvii. 13.) The earliest vestige of written instruments, sealed and delivered for ratifying the disposal and transfer of property, occurs in Jer. xxxii. 10—12., where the prophet commanded Baruch to bury the deed of sale in an earthen vessel, in order to be preserved for production at a future period, as evidence of the purchase. (14, 15.) No mention is expressly made of the manner in which deeds were antiently cancelled. Some expositors have imagined, that in Col. ii. 14. Saint Paul refers to the cancelling of them by blotting or drawing a line across them, or by striking them through with a nail; but we have no information whatever from antiquity to authorise such a conclusion.

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CHAPTER VI.

LAWS RESPECTING STRANGERS, AGED, DEAF, BLIND, AND POOR PERSONS.

I. Strangers are frequently mentioned in the laws of Moses, who specifies two different descriptions of them; viz. 1. Those who had no home, whether they were Israelites or foreigners; and, 2. Those who were strangers generally, and who possessed no land or property, though they might have purchased houses. In
behalf of both these classes, the Hebrew legislator ordained the same rights and privileges (Lev. xxiv. 19—22. Numb. x. 14. xv. 5.): and he enforced the duties of kindness and humanity towards them, by reminding the Israelites that they had once been strangers in Egypt. (Lev. xix. 33, 34. Deut. x. 19. xxiii. 7. xxiv. 18.) Strangers might be naturalised, or permitted to enter into the congregation of the Lord, by submitting to circumcision and renouncing idolatry. (Deut. xxiii. 1—9.) After the third generation the Edomites and Egyptians might be thus naturalised; but the Ammonites and Moabites, in consequence of their hostility to the Israelites while in the wilderness, were absolutely excluded from the right of citizenship.

II. In a monarchy or aristocracy, birth and office alone give rank; but in a democracy, where all are on an equal footing, the right discharge of official duties, or the arrival of old age, are the only sources of rank. Hence the Mosaic statute in Lev. xix. 32. (before the hoary head thou shalt stand up, and shalt reverence the aged,) will be found suited to the republican circumstances of the Israelites, as well as conformable to the nature and wishes of the human heart. Nor does Moses confine his attention to the aged. He extends the protection of a special statute to the deaf and the blind, in Lev. xix. 14., which prohibits the reviling the one or putting a stumbling-block in the way of the other. In Deut. xxvii. 18. a curse is denounced against him who misleads the blind.

III. With regard to the poor, various humane regulations were made. The rich were exhorted to assist a decayed Israelite with a loan, and not to refuse, even though the sabbatical year drew nigh (Deut. xv. 7—10.); and no pledge was to be detained for the loan of money that served for the preservation of his life or health (Deut. xxiv. 12, 13.), or was necessary to enable him to procure bread for himself and family, as the upper and
nether mill-stones. During harvest, the owner of a field was prohibited from reaping the corn that grew in its corners, or the after-growth: and the scattered ears, or sheaves carelessly left on the ground, equally belonged to the poor. After a man had once shaken or beaten his olive trees, he was not permitted to gather the olives that still hung on them: so that the fruit, which did not ripen until after the season of gathering, belonged to the poor. Lev. xix. 9, 10. Deut. xxiv. 19, 20, 21. Ruth ii. 2—19.) Further, whatever grew during the sabbatical year, in the fields, gardens, or vineyards, the poor might take at pleasure, having an equal right to it with the owners of the land. Another important privilege enjoyed by the poor was, what were called second tenths and second firstlings; the regulations concerning which may be found in Deut. xii. 5—12. 17—19. xiv. 22—29. xvi. 10, 11. xxvi. 12, 13.

Chapter VII.

Of the Military Affairs of the Jews, and Other Nations Mentioned in the Scriptures.

I. Respecting the Military Discipline of the Jews, numerous particulars are incidentally dispersed through the Sacred Writings, for a full account of which the reader is necessarily referred to the author's larger work: from which the following leading circumstances are selected.

The earliest wars, noticed in the sacred writings, appear to have been nothing more than mere predatory excursions, like those of the modern Bedouin Arabs. The wars in which the Israelites were engaged, were of two kinds; either such as were expressly enjoined by divine command, or such as were voluntary and entered upon by the prince for revenging some national affronts, and for the honour of his sovereignty. After their departure from Egypt, the whole of the men, from twenty
years and upwards until the age of fifty (when they might demand their discharge if they chose), were liable to military service, the priests and Levites not excepted. (Numb. i. 3. 22. 2 Sam. xxiii. 20. 1 Kings ii. 35.) Like the militia in some countries, they were always ready to assemble at the shortest notice. If the occasion were extremely urgent, affecting their existence as a people, all were summoned to war; but ordinarily, when there was no necessity for convoking the whole of their forces, a selection was made. This mode of choosing soldiers, to which there are numerous allusions in the Scriptures, accounts for the rapid formation of the vast armies, of which we read in the Old Testament. There were, however, certain exemptions in favour of particular persons, which are specified in Deut. xx. 5—8, and xxiv. 5. The officers, who were placed at the head of the Hebrew forces, appear not to have differed materially from those whom we find in antient and modern armies. The most distinguished was the Captain of the Host (2 Kings iv. 13.), who possessed great power and influence, sometimes indeed nearly equal to that of the sovereign, and who appears to have been of the same rank with him, who is now termed the commander in chief of an army. After the establishment of the monarchy, this officer, and also the captains of thousands, hundreds, &c., received their commissions from the sovereign (2 Sam. xviii. 1. 2 Chron. xxv. 5.); who at first went to war in person, and fought on foot like the meanest of their soldiers, until David being exposed to great danger, his people would no longer allow him to lead them on to battle. (2 Kings xxii. 17.) There were no horse in the Israelitish army before the time of Solomon; nor, though mention is made in Scripture of the military chariots of other nations, does it appear that the Hebrews ever used war chariots. Solomon, indeed, had a considerable number; but no military expedition is recorded, in which he employed them. No information is given us in the Scriptures concerning the order of encampment adopted by the.
Israelites after their settlement in Canaan. During their sojourn in the wilderness, the form of their camp, according to the account given in Numb. ii., appears to have been quadrangular, having three tribes placed on each side, under one general standard, so as to inclose the tabernacle, which stood in the centre. Between these four great camps and the tabernacle were pitched four smaller camps of the priests and Levites, who were immediately in attendance upon it; the camp of Moses and of Aaron and his sons (who were the ministering priests, and had the charge of the sanctuary), was on the east side of the tabernacle, where the entrance was. The following diagram, which is reduced from the author’s larger work, will give the reader an idea of the beautiful order of the Israelitish encampment which exorted from the mercenary Balaam the exclamation related in Numb. xxiv. 2, 5, 6.
MENTIONED IN THE SCRIPTURES. 285

During the encampment of the Israelites in the wilderness, Moses made various salutary enactments, which are recorded in Deut. xxiii. 10—15. Antiently, the Hebrews received no pay for their military service: the Cherethites and Pelethites appear to have been the first stipendiary soldiers. During the monarchy, however, both officers and privates were paid by the sovereign, who rewarded them for distinguished achievements. (See 2 Sam. xviii. 11. Jos. xv. 17. 1 Sam. xviii. 25. 1 Chron. xi. 6.) In the age of the Maccabees, the patriot Simon both armed and paid his brave companions in arms at his own expense. (1 Mac. xiv. 32.) Afterwards, it became an established custom, that all soldiers should receive pay. (Luke iii. 14. 1 Cor. ix. 7.)

From various passages of Scripture, and especially from Isa. ii. 4. and Mic. iv. 3., it appears that there were military schools, in which the Hebrew soldiers learned war, or, in modern language, were trained by proper officers in those exercises which were in use among the other nations of antiquity. Swiftness of foot was an accomplishment highly valued both for attacking and pursuing an enemy. The Hebrews do not appear to have had any peculiar military habit: as the flowing dress, which they ordinarily wore, would have impeded their movements, they girt it closely around them when preparing for battle, and loosened it on their return. They used the same arms as the neighbouring nations, both defensive and offensive: and these were made either of iron or of brass, but principally of the latter metal.

At first every man provided his own arms; but, after the establishment of regal government, the sovereigns formed dépôts, whence they supplied their troops. (2 Chron. xi. 12. xxvi. 14, 15.) The defensive arms consisted of a helmet, breast-plate, shield, military girdle, and greaves or boots to protect the feet and legs from stakes which were stuck into the ground to impede the
march of a hostile force. Their offensive arms were, the sword, spear, or javelin, bows and arrows.

The onset of battle was very violent, and was made with a great shout. (Numb. xxiii. 24. Exod. xxxii. 17. 1 Sam. xvii. 20. 52., &c.) When the victory was decided, the bodies of the slain were interred (1 Kings xi. 15. 2 Sam. ii. 32. 2 Mac. 12. 39.), but sometimes the remains of the slain were treated with every possible mark of indignity (1 Sam. xxxi. 9–12.); and various cruelties were inflicted upon the unhappy captives, from which not even women and children were exempted. (2 Sam. iv. 12. Judg. i. 7. Isai. iii. 17. 2 Kings viii. 12. Psal. cxxxvii. 9.)

On their return home, the victors were received with every demonstration of joy. (Exod. xv. 1–21. Judg. xi. 34. 1 Sam. xviii. 7, 8. 2 Chron. xx. 27, 28.) Besides a share of the spoil and the honours of a triumph, various rewards were bestowed on those warriors who had preeminently distinguished themselves: allusions to them occur in 1 Sam. xvii. 25. 2 Sam. v. 8. and xviii. 11. 1 Chron. xi. 6.

II. At the time the apostles and evangelists wrote, Judæa was subject to the dominion of the Romans, whose troops were stationed in different parts of the country. Hence numerous allusions are made to the Military Discipline of the Romans, in the New Testament, particularly in the writings of St. Paul. See especially Eph. vi. 11–17., in which the various parts of the armour of their heavy troops are distinctly enumerated and beautifully applied to those moral and spiritual weapons with which the true Christian ought to be fortified.

The strictest subordination and obedience were exacted of every Roman soldier, who was also inured to great hardships, and was not allowed to marry. To these circumstances there are allusions in Matt. viii. 8, 9. and 2 Tim. ii. 3, 4.; and Rev. iii. 5. probably refers to the practice of expunging from the muster-roll the names of
those who died or were cashiered for misconduct. Upon those who pre-eminently distinguished themselves were conferred rich and splendid crowns, frequently of gold, to which there are allusions in Rev. ii. 10. James i. 12. 1 Pet. v. 4. and 2 Tim. iv. 8. But the highest military honour which any one could receive, was a Triumph; in which, besides great numbers of waggons full of the arms and the richest spoils which had been taken from the vanquished foe, the most illustrious captives—sovereigns not excepted—were led in fetters before the victorious general's chariot, through the streets of Rome, amidst the applause of the assembled multitudes. After the triumphal procession was terminated, the unhappy captives were generally imprisoned, and, if not put to death, were sold for slaves. The knowledge of these circumstances beautifully illustrates the allusions in 1 Cor. ii. 14—16. and Col. ii. 15.
BOOK III.—SACRED ANTIQUITIES OF THE JEWS,
AND OF OTHER NATIONS MENTIONED IN THE
SCRIPTURES.

CHAPTER I.

OF SACRED PLACES.

The Patriarchs, both before and after the flood, were accustomed to worship Almighty God before altars, and also upon mountains and in groves. (Gen. viii. 20. xii. 8. xxxi. 33. and xxii. 2.) In the wilderness, where the Israelites themselves had no settled habitations, they had by God's command a moving tabernacle; and as soon as they were fixed in the land of promise, God appointed a temple to be built at Jerusalem, which David intended, and his son Solomon erected. After the first temple was destroyed, another was built in the room of it (Ezra iii. 8.), which Christ himself owned for his house of prayer. (Matt. xxi. 13.) There were also places of worship, called in Scripture High Places, used promiscuously during the times of both the tabernacle and temple until the captivity; and, lastly, there were Synagogues among the Jews, and other places, used only for prayer, called Proseuchae or oratories, which chiefly obtained after the captivity; of these various structures some account will be found in the following sections.

SECTION I.—Of the Tabernacle.

Mention is made in the Old Testament of three different tabernacles previously to the erection of Solomon's temple. The first, which Moses erected for himself, is called the tabernacle of the congregation (Exod.
xxxiii. 7.) here he gave audience, heard causes, and inquiry of Jehovah; and here also at first, perhaps, the public offices of religion were solemnised. The second tabernacle was that erected by Moses for Jehovah, and at his express command, partly to be a palace of his presence as the king of Israel (Exod. xl. 34, 35.), and partly to be the medium of the most solemn public worship, which the people were to pay to him. (26—29.) This tabernacle was erected on the first day of the first month in the second year after the departure of the Israelites from Egypt. The third public tabernacle was that erected by David in his own city, for the reception of the ark, when he received it from the house of Obed-edom. (2 Sam. vi. 7. 1 Chron. xvi. 1.) Of the second of these tabernacles we are now to treat; it was called the Tabernacle by way of distinction, and was a moveable chapel, so contrived as to be taken to pieces and put together again at pleasure for the convenience of carrying it from place to place. The materials of this tabernacle were provided by the people, who contributed each according to his ability, as related in Exodus, ch. xxxv. and xxxvi.

The tabernacle consisted, first, of a house or tent, the form of which appears to have resembled that of our modern tents, but much larger; and, secondly, of an open court that surrounded it. Its constituent parts are minutely described in Exod. xxv.—xxx. and xxxv.—xl., from which the following particulars have been selected:

1. The tent itself was an oblong square, thirty cubits in length and ten in height and breadth; and the body of it was composed of forty-eight boards or planks, each of which was a cubit and a half wide and ten cubits high, and its roof was a square frame of planks. The inside of it was divided by a veil or hanging, made of rich embroidered linen, which separated the Holy Place from the Holy of Holies. In the former stood the altar of incense overlaid with gold, the table of
shew-bread, consisting of twelve loaves, and the great candlestick of pure gold, containing seven branches: none of the people were allowed to go into the holy place, but only the priests. The Holy of Holies (so called because it was the most sacred place of the tabernacle, into which none went but the high priest,) contained in it the ark, called the ark of the testimony (Exod. xxv. 22.) or the ark of the covenant. (Josh. iv. 7.) This was a small chest or coffer made of shittim wood, overlaid with gold, into which were put the two tables of the law, (as well the broken ones, say the Jews, as the whole,) with the pot of manna, and Aaron's rod that budded. (Heb. ix. 4.)

The lid or covering of this ark was wholly of solid gold, and called the mercy-seat; at the two ends of it were two cherubim (or hieroglyphic figures, the form of which it is impossible now to ascertain,) looking inwards towards each other, with wings expanded, which, embracing the whole circumference of the mercy-seat, met on each side in the middle. Here the Shechinah or Divine Presence rested, both in the tabernacle and temple, and was visibly seen in the appearance of a cloud over it. (Lev. xvi. 2.) From this the divine oracles were given out by an audible voice, as often as Jehovah was consulted on behalf of his people. (Exod. xxv. 22. Numb. vii. 89.) And hence it is that God is so often said in Scripture, to dwell between the Cherubim. (2 Kings xix. 15. Psal. lxxx. 1.)

2. The Tabernacle was surrounded by an oblong court, separated by curtains from the camp of Israel. The priests and other sacred ministers alone were permitted to enter it; the people, who came to offer sacrifices, stopped at the entrance, opposite to which stood the brazen altar for burnt offerings; and nearly in the centre of the court stood a capacious brazen vessel, called the brazen laver, in which the priests washed their
offer them elsewhere. The Jewish Sacrifices were of three kinds; viz.

1. The Burnt-Offerings, or Holocausts, were free-will offerings wholly devoted to God, according to the primitive patriarchal usage. The man himself was to bring them before the Lord, and they were offered in the manner just described. The victim to be offered was, according to the person's ability, a bullock without blemish, or a male of the sheep or goats, or a turtle-dove or pigeon. (Levit. i. 3. 10. 14.) If, however, he was too poor to bring either of these, he was to offer a mincha or meat-offering, of which an account is given in page 313. It was a very expressive type of the sacrifice of Christ, as nothing less than his complete and full sacrifice could make atonement for the sins of the world.

2. The Peace-Offerings (Levit. iii. 1.) were also free-will offerings, in token of peace and reconciliation between God and man: they were either eucharistical, that is offered as thanksgivings for blessings received, or were offered for the impetration of mercies. These offerings consisted either of animals, or of bread or dough; if the former, part of them was burnt upon the altar, especially all the fat, as an offering to the Lord; and the remainder was to be eaten by the priest and by the party offering. To this sacrifice of praise or thanksgiving Saint Paul alludes in Heb. xiii. 15, 16. In this kind of sacrifice the victims might be either male or female, provided they were without blemish. The same apostle has a fine allusion to them in Eph. ii. 14—19.

3. Sin-Offerings were offered for sins committed either through ignorance or wilfully against knowledge, and which were always punished unless they were expiated. In general they consisted of a sin-offering to God, and a burnt-offering accompanied with restitution of damage. (Levit. v. 2—19. vi. 1—7.)

4. The Trespass-Offerings were made, where the
party offering had just reason to doubt whether he had violated the law of God or not. (Levit. v. 17, 18.) They do not appear to have differed materially from sin-offerings. In both these kinds of sacrifices, the person who offered them placed his hands on the victim's head (if a sin-offering), and confessed his sin over it, and his trespass over the trespass-offering; the animal was then considered as vicariously bearing the sins of the person who brought it.

All these sacrifices were occasional, and had reference to individuals; but there were others which were national and regular, daily, weekly, monthly, and annual.

The perpetual or Daily Sacrifice was a burnt-offering, consisting of two lambs, which were offered every day, morning and evening, at the third and ninth hours. (Exod. xxix. 38—40. Levit. vi. 9—18. Numb. xxviii. 1—8.) They were burnt as holocausts, but by a small fire, that they might continue burning the longer. With each of these victims was offered a bread-offering and a drink-offering of strong wine. The morning sacrifice, according to the Jews, made atonement for the sins committed in the night, and the evening sacrifice expiated those committed during the day.

The Weekly Sacrifice on every Sabbath day was equal to the daily sacrifice, and was offered in addition to it. (Numb. xxviii. 9, 10.)

The Monthly Sacrifice, on every new moon, or at the beginning of each month, consisted of two young bullocks, one ram, and seven lambs of a year old, together with a kid for a sin-offering, and a suitable bread and drink-offering. (Numb. xxviii. 11—14.)

The Yearly Sacrifices were thus offered on the great annual festivals, which are noticed in the following chapter; viz. 1. The paschal lamb at the passover, which was celebrated at the commencement of the Jewish sacred year: 2. On the day of Pentecost, or day of first-fruits; 3. On the New Moon, or first day of the
seventh month, which was the commencement of their civil year; and, 4. On the day of expiation.

II. The Unbloody Sacrifices, or Meat-Offerings, were taken solely from the vegetable kingdom: they could not, regularly, be presented as sin-offerings, unless the person who had sinned was so poor, that he could not afford to bring two young pigeons, or two turtle-doves. They were to be free from leaven or honey, but to all of them it was necessary to add pure salt, that is, saltpetre.

III. Drink-Offerings were an accompaniment to both bloody and unbloody sacrifices: they were never used separately; and consisted of wine, which appears to have been partly poured upon the brow of the victim in order to consecrate it, and partly allotted to the priests, who drank it with their portions of both these kinds of offerings.

IV. Besides the preceding sacrifices, various other oblations are mentioned in the sacred writings, which have been divided into ordinary or common, voluntary or free oblations, and such as were prescribed.

1. The Ordinary Oblations consisted, (1.) Of the Shew-bread, which has been already noticed in p. 296.; the loaves were placed hot, every Sabbath-day, by the priests, upon the golden table of the sanctuary before the Lord, when they removed the stale loaves which had been exposed the whole of the preceding week; and, (2.) Of Incense, which was composed of several fragrant spices, prepared according to the commands given in Exod. xxx. 34—36. It was offered twice, daily, by the officiating priest upon a golden altar (whereon no bloody sacrifice was to come), except on the day of atonement, when it was offered by the high priest. During this offering the people prayed, silently, without (Luke i. 10); and to this solemn silence St. John alludes in Rev. viii. 1.

2. The Voluntary or Free Oblations were the fruits
either of promises or of vows; but the former were not considered so strictly obligatory as the latter, of which there were two kinds: (1.) The *vow of consecration*, when any thing was devoted to God, either for sacrifice or for the service of the temple, as wine, wood, salt, &c. To this class of vows belonged the Corban, reproved by Jesus Christ, which the Pharisees carried so far as to exonerate children from assisting their indigent parents (Mark vii. 9—11. 13.); and, (2.) The *vow of engagement*, when persons engaged to do something that was not in itself unlawful, as not to eat of some particular meat, not to wear some particular habits, not to drink wine, nor to cut their hair, &c.

3. The *Prescribed Oblations* were either First-Fruits or Tithes.

(1.) All the *First-Fruits*, both of fruit and animals, were consecrated to God. (Exod. xxii. 29. Numb. xviii. 12, 13. Deut. xxvi. 2. Neh. x. 35, 36.): and the first-fruits of sheep’s wool were offered for the use of the Levites. (Deut. xviii. 4.) These first-fruits were offered from the feast of Pentecost until that of dedication, because after that time the fruits were neither so beautiful nor so good as before. Further, the Jews were prohibited from gathering in the harvest until they had offered to God the *omer*, that is, the new sheaf, which was presented the day after the great day of unleavened bread; neither were they allowed to bake any bread made of new corn until they had offered the new loaves upon the altar on the day of Pentecost; without which all the corn was regarded as unclean and unholy. To this St. Paul alludes in Rom. xi. 16.

(2.) Besides the first-fruits, the Jews also paid the tenths or *Tithes* of all they possessed (Numb. xviii. 21.); they were, in general, collected from all the fruits of the earth, but chiefly of corn, wine, and oil, and were rendered every year, except the sabbatical year.
Chapter IV.
Sacred Times and Seasons observed by the Jews.

In order to perpetuate the memory of the numerous wonders God had wrought in favour of his people, Moses by the divine command instituted various festivals, which they were obliged to observe; these sacred seasons were either weekly, monthly; or annual, or recurred after a certain number of years.

I. Every seventh day was appropriated to sacred repose, and called the Sabbath; although this name is in some passages given to other festivals, as in Levit. xxv. 4., and sometimes it denotes a week, as in Matt. xxviii. 1. Luke xxiv. 1. and Acts xx. 7. It was originally instituted to preserve the memory of the creation of the world (Gen. ii. 3.); and when God gave the Israelites rest in the land of Canaan, he commanded the Sabbath to be stately kept. (Exod. xx. 10, 11. xvi. 23.) Accordingly, it was observed with great solemnity; the Jews religiously abstaining from all servile work. (Exod. xx. 10. xxiii. 12, &c. &c.) It was therefore unlawful to gather manna on that day (Exod. xvi. 22—30.), to light a fire for culinary purposes, and also to sow or reap. (Exod. xxxv. 3. Numb. xv. 32—36. Exod. xxxiv. 21.) The services of the temple, however, might be performed without profaning the Sabbath, such as preparing the sacrifices (Lev. vi. 8—13. Numb. xxviii. 3—10. Matt. xii. 5.); and it was also lawful to perform circumcision on that day. (John vii. 23.) The Sabbath commenced at sunset, and closed at the same time on the following day. (Matt. vii. 16. Mark i. 32.) Whatever was necessary was prepared on the latter part of the preceding day, that is of our Friday; whence the day preceding the Sabbath is termed the preparation in Matt. xxvii. 62. Mark xv. 42. Luke xxiii. 54. and John xix. 14. 31. 42.

We know not with certainty from the Mosaic writings what constituted the most antient worship of the Israel-
rites on the Sabbath-day. It is, however, evident from the New Testament, that the celebration of this day chiefly consisted in the religious exercises which were then performed: though there is no injunction recorded, except that a burnt-offering of two lambs should on that day be added to the morning and evening sacrifices (Numb. xxviii. 9.): and that the shew-bread should be changed. (Levit. xxiv. 8.) In the synagogues, as we have already seen, the sacred writings were read and expounded, to which was sometimes added a discourse or sermon by some doctor or eminent teacher. (Luke iv. 16. Acts xiii. 15.)

Prayer also appears to have formed a part of their sacred worship in the synagogue, and especially in the temple. (1 Sam. i. 9, 10. 1 Kings viii. 29, 30. 33. Psal. xxviii. 2. Luke xviii. 10.)

II. The Jewish months being lunar were originally calculated from the first appearance of the moon, on which the Feast of the new moon, or beginning of months (as the Hebrews termed it), was celebrated. (Exod. xii. 2. Numb. x. 10. xxviii. 11. Isa. i. 13, 14.) It seems to have been in use long before the time of Moses, who by the divine command prescribed what ceremonies were then to be observed. It was proclaimed with the sound of trumpets. (Numb. x. 10. Psal. lxxxii. 3.): and several additional sacrifices were offered. (Numb. xxviii. 11—15.)

Besides the Sabbath, Moses instituted other festivals: three of these, viz. the passover, the feast of pentecost, and the feast of tabernacles, which are usually denominated the Great Festivals, were distinguished from the Sabbath, and indeed from all other holy days, by the circumstance of each of them lasting seven (one for eight) successive days; during which the Jews were bound to rejoice before the Lord for all their deliverances and mercies. (Deut. xvi. 11—15.) All the males of the twelve tribes were bound to be present at these grand festivals (Exod. xxxiv. 23. Deut. xvi. 16.): and for their
encouragement to attend, they were assured that "no man should desire their land" during their absence (Exod. xxxiv. 24.); in other words, that they should be secure from hostile invasion during their attendance on religious worship:—a manifest proof this of the divine origin of their religion, as well as of the power and particular providence of God, in working thrice every year an especial miracle for the protection of his people.

III. The first and most eminent of these festivals was the Passover, instituted the night before the Israelites' departure from Egypt, for a perpetual memorial of their signal deliverance, and of the favour which God showed them in passing over and sparing their first-born, when he slew the first-born of the Egyptians. (Exod. xii. 12—14. 29, 30—51.) This festival was also called the feast or the days of unleavened bread (Exod. xxiii. 15. Mark xiv. 1. Acts xii. 3.); because it was unlawful to eat any other bread during the seven days the feast lasted. The name was also by a metonymy given to the lamb that was killed on the first day of this feast (Ezra vi. 20. Matt. xxvi. 17.); whence the expressions to eat the passover (Mark xiv. 12. 14.), and to sacrifice the passover. (1 Cor. v. 7.) Hence also St. Paul calls Jesus Christ our passover (ibid.), that is, our true paschal lamb. But the appellation, passover, belongs more particularly to the second day of the feast, viz. the fifteenth day of the month Nisan. It was ordained to be celebrated on the anniversary of the deliverance of the Israelites. This was an indispensable rite to be observed by every Israelite, except in particular cases enumerated in Numb. ix. 1—13., on pain of death; and no uncircumcised person was allowed to partake of the passover. In the later times of the Jewish Polity, the custom was introduced, of liberating some criminals, in order to render this festival the more interesting: and this custom had become so strong that Pilate could not deviate from it, and therefore reluctantly liberated Barabbas. (Matt. xxvii. 15. Luke xxiii. 17. John xviii. 39.)
The particular rites with which this festival was to be celebrated are specified in Exod. xii. The later Jews made some addition to the rites prescribed by Moscs respecting the paschal sacrifice. They drank with it four cups of wine, of which the third was called the cup of blessing (alluded to in 1 Cor. x. 16. compared with Matt. xxvi. 27.); after which they sang the hymn called the "Great Hallel," viz. Psalm cxiii.—cxviii. Sometimes, when, after the fourth cup, the guests felt disposed to repeat Psalms cxx.—cxxxvii., a fifth cup was also drunk. These ceremonies appear to have been in part imitated by Jesus Christ, in the institution of the Eucharist. The paschal victim typified Jesus Christ, his sufferings, and death: not a bone of it was to be broken; a circumstance in which there was a remarkable correspondence between the type and the antitype. (Exod. xii. 46. John xix. 33. 36.)

IV. The second Great Festival was the Feast of Pentecost, which was celebrated on the 50th day after the first day of unleavened bread. It was a festival of thanksgiving for the harvest, which commenced immediately after the passover. On this account two loaves made of the new meal were offered before the Lord as the first-fruits: whence it is called the day of the first-fruits. The form of thanksgiving is given in Deut. xxvi. 5—10.

V. The Feast of Tabernacles was instituted to commemorate the dwelling of the Israelites in tents while they wandered in the desert. (Lev. xxiii. 34. 43.) Hence it is called by St. John the feast of tents. (σκηνοπηγα, skēnopēgia, John vii. 2.) It is likewise termed the feast of ingatherings. (Exod. xxiii. 16. xxxiv. 22. Further, the design of this feast was to return thanks to God for the fruits of the vine, as well as of other trees which were gathered about this time, and also to implore his blessing upon those of the ensuing year. During the whole of the solemnity they were obliged to dwell in tents, which antiently were pitched on the
flat terrace-like roofs of their houses. (Neh. viii. 16.) Besides the ordinary daily sacrifices, there were several extraordinary ones offered on this occasion, which are detailed in Numb. xxix. One of the most remarkable ceremonies performed at this feast, was the libation or pouring out of water, drawn from the fountain or pool of Siloam, upon the altar. As, according to the Jews themselves, this water was an emblem of the Holy Spirit, Jesus Christ manifestly alluded to it, when he “cried, saying, If any man thirst, let him come unto me and drink.” (John vii. 37. 39.)

VI. To the three grand annual festivals above described, Moses added two others, which were celebrated with great solemnity, though the presence of every male Israelite was not absolutely required.

1. The first of these was the Feast of Trumpets: it was held on the first and second days of the month Tisri, which was the commencement of the civil year of the Hebrews. This feast derives its name from the blowing of trumpets in the temple with more than usual solemnity. (Numb. xxix. 1. Levit. xxiii. 24.) On this festival they abstained from all labour (Levit. xxiii. 25.), and offered particular sacrifices to God, which are described in Numb. xxix. 1—6.

2. The other feast alluded to, was the Fast or Feast of Expiation, or Day of Atonement; which day the Jews observed as a most strict fast, abstaining from all servile work, taking no food, and afflicting their souls. (Levit. xxiii. 27—30.) Of all the sacrifices ordained by the Mosaic law, the sacrifice of the atonement was the most solemn and important: it was offered on the tenth day of the month Tisri, by the high priest alone, for the sins of the whole nation. On this day only, in the course of the year, was the high priest permitted to enter the sanctuary, and not even then without due preparation, under pain of death; all others being excluded from the tabernacle during the whole ceremony, which prefigured
the grand atonement to be made for the sins of the whole world by Jesus Christ. The particulars incident to this solemnity are detailed in Levit. xvi.

VII. Besides these various annual festivals, which were instituted by divine command, the Jews in later times introduced several other feast and fast days, of which the following were the principal:—

1. The Feast of Purim, or of Lots, as the word signifies, is celebrated on the fourteenth and fifteenth days of the month Adar (or of Ve-Adar if it be an intercalary year), in commemoration of the providential deliverance of the Jews from the cruel machinations of Haman, who had procured an edict from Artaxerxes to extirpate them. (Esth. iii.—ix.) On this occasion the entire book of Esther is read in the synagogues of the modern Jews, not out of a printed copy, but from a roll, which generally contains this book alone. All Jews, of both sexes, and of every age, who are able to attend, are required to come to this feast, and to join in the reading, for the better preservation of the memory of this important fact.

2. The Feast of Dedication, mentioned in John x. 22., was instituted by Judas Maccabeus, to commemorate the purification of the second temple, after it had been profaned by Antiochus Epiphanes. (1 Macc. iv. 52—59.) It commenced on the 25th day of the month Cisleu, and was solemnised throughout the country with great rejoicings.

VIII. The preceding are the chief annual festivals noticed in the sacred writings that are particularly deserving of attention: the Jews have various others of more modern institution, which are here designedly omitted. We, therefore, proceed to notice those extraordinary festivals which were only celebrated after the recurrence of a certain number of years.

1. The first of these was the sabbatical year: for as the seventh day of the week was consecrated as a
day of rest to man and beast, so this gave rest to the land: which, during its continuance, was to lie fallow, and the "sabbath of the land," or its spontaneous produce, was dedicated to charitable uses, to be enjoyed by the servants of the family, by the wayfaring stranger, and by the cattle. (Levit. xxv. 1—7. Exod. xxiii. 11.) This was also the year of release from personal slavery (Exod. xxi. 2.), as well as of the remission of debts. (Deut. xv. 1, 2.)

2. The Jubilee was a more solemn sabbatical year, held every seventh sabbatical year, that is, at the end of every forty-nine years, or the fiftieth current year. (Levit. xxv. 8—10.) It commenced on the evening of the day of atonement, and was proclaimed by the sound of trumpet throughout the whole land. All debts were to be cancelled; all slaves or captives were to be released. Even those who had voluntarily relinquished their freedom at the end of their six years' service, and whose ears had been bored in token of their perpetual servitude, were to be liberated at the jubilee: for then they were to proclaim liberty throughout all the land, unto all the inhabitants thereof. (Levit. xxv. 10.) Further, in this year all estates that had been sold reverted to their original proprietors, or to the families to which they had originally belonged; thus provision was made, that no family should be totally ruined, and doomed to perpetual poverty: for the family estate could not be alienated for a longer period than fifty years. The value and purchase-money of estates, therefore, diminished in proportion to the near approach of the jubilee. (Levit. xxv. 15.) From this privilege, however, houses in walled towns were excepted: these were to be redeemed within a year, otherwise they belonged to the purchaser, notwithstanding the jubilee. (v. 30.) During this year, as well as in the sabbatical year, the ground also had its rest, and was not cultivated.
CHAPTER V.

SACRED OBLIGATIONS AND DUTIES.


I. OF OATHS.— The person who confirmed his assertion by a voluntary oath pronounced the same with his right hand elevated; but when an oath was exacted, whether judicially or otherwise, the person to whom it was put, answered by saying Amen, Amen; (So let it be), or, Thou hast said it. (Numb. v. 19—22. Deut. xxvii. 15—26. Matt. xxvi. 64.) In the time of Christ, the Jews were in the habit of swearing by the altar, by Jerusalem, by themselves, &c. &c.: and because the sacred name of God was not mentioned in such oaths, they considered them as imposing little, if any deception. Such fraudulent conduct is severely censured by Jesus Christ in Matt. v. 33—37. and xxiii. 16—22.

II. Nature and different kinds of Vows.

A Vow is a religious engagement or promise, voluntarily undertaken by a person towards Almighty God: to render it valid, Moses requires that it be actually uttered with the mouth, and not merely in the heart (Numb. xxx. 3. 7. 9. 13. Deut. xxiii. 24.); and in Deut. xxiii. 18. he prohibits the offering of what is acquired by impure means. Two sorts of Vows are mentioned in the Old Testament; viz.

1. The CHEREM or Irremissible Vow: it was the most solemn of all, and was accompanied with a form of excommunication. This vow is nowhere enjoined by Moses. The species of cherem with which we are best acquainted was the previous devotion to God of hostile cities, against which they intended to proceed with extreme severity; and that with a view the more to inflame the minds of the people to war. In such cases, not only were all the inhabitants put to death, but also,
according as the terms of the vow declared, no booty was made by any Israelite; the beasts were slain; what would not burn, as gold, silver, and other metals, was added to the treasure of the sanctuary; and every thing else, with the whole city, burnt, and an imprecation pronounced upon any attempt that should ever be made to rebuild it. Of this the history of Jericho (Josh. vi. 17—19. 21—24. and vii. 1. 12—26.) furnishes the most remarkable example.

2. The common vows were divided into two sorts; viz. 1. Vows of dedication; and, 2. Vows of self-interdiction or abstinence.

i. The Neder, or Vow, in the strictest sense of the word, was when a person engaged to do any thing, as, for instance, to bring an offering to God; or otherwise to dedicate any thing unto him. Things vowed in this way, were, 1. Unclean beasts. These might be estimated by the priests, and redeemed by the vower, by the addition of one fifth to the value. (Lev. xxvii. 11—13.)—2. Clean beasts used for offerings. Here there was no right of redemption; nor could the beasts be exchanged for others under the penalty of both being forfeited, and belonging to the Lord. (Lev. xxvii. 9, 10.)—3. Lands and houses. These had the privilege of valuation and redemption. (Lev. xxvii. 14—24.)—To these we have to add, 4. The person of the vower himself; with the like privilege. (Lev. xxvii. 1—8.)

ii. Vows of Self-interdiction or Self-denial were, when a person engaged to abstain from wine, food, or any other thing. To this class of vows may be referred the Nazareate or Nazariteship, the statutes respecting which are related in Numb. vi. The Nazarites were required to abstain from wine, fermented liquors, and every thing made of grapes, to let their hair grow, and not to defile themselves by touching the dead: and if any person had accidentally expired in their presence, the
Nazarites of the second class were obliged to re-commence their Nazariteship.

Similar to the Nazareate was the vow frequently made by devout Jews, on their recovery from sickness, or deliverance from danger or distress; who, for thirty days before they offered sacrifices, abstained from wine, and shaved the hair of their head. This usage illustrates the conduct of St. Paul, as related in Acts xvi. 18.

SECTION II. — On the Prayers and Fasts of the Jews.

1. PRAYERS, or petitions addressed to the Almighty, are closely connected with sacrifices and vows. (Psal. 1. 14, 15.) The prayers of the Jews were either public, private, or stated, that is, performed at a particular time. The stated hours were at the time of offering the morning and evening sacrifice, or at the third and ninth hours (Acts ii. 15. and iii. 1.); although it was the custom of the more devout Jews, as David (Psal. lv. 17.) and Daniel (vi. 10.) to pray three times a-day. Peter went up on the house-top to pray, about the sixth hour. (Acts x. 9.) Previously to offering up their supplications they washed their hands, to signify that they had put away sin and purposed to live a holy life.

1. PUBLIC PRAYERS were offered, at first, in the tabernacle, and afterwards in the temple and synagogues, by the minister appointed for that purpose, the people answering (in the synagogues only) at the conclusion with a loud Amen. (Neh. viii. 6.)

2. PRIVATE PRAYERS were offered by individuals in a low tone of voice with the head covered; either standing or kneeling, sometimes bowing the head towards the earth, and, at others, with the whole body prostrate on the ground. Sometimes they smote upon the breast, in token of their deep humiliation and penitence, or spread forth their hands, or lifted them up to heaven. Of these va-
rious postures in prayer many instances occur in the sacred writers. See 1 Sam. i. 13.; Luke xviii. 11.; Psal. cxliii. 6.; 2 Chron. vi. 13.; Ezra ix. 5.; Matt. xxvi. 39.; Luke xxi. 41.; Acts vii. 60.; Exod. xxxiv. 8.; Luke xviii. 13.; Isa. i. 15.; and Psal. cxi. 2. When at a distance from the temple, the more devout Jews turned themselves towards it when they prayed. We have an instance of this in the conduct of Daniel. (Dan. vi. 10.) When the Orientals pray seriously, in a state of grief, they hide their faces in their bosom. To this circumstance the Psalmist alludes (xxxv. 13.) when he says, My prayer returned into mine own bosom.

3. Various Forms of Prayer were in use among the Jews, from the earliest period of their existence as a distinct nation. The first piece of solemn worship recorded in the Scripture is a hymn of praise composed by Moses, on occasion of the deliverance of the Israelites from the Egyptians, which was sung by all the congregation alternately; by Moses and the men first, and afterwards by Miriam and the women (Exod. xv. 1. 20, 21.); which could not have been done, unless it had been a precomposed set form. Again, in the expiation of an uncertain murder, the elders of the city which lay nearest to the party that was slain, were expressly commanded to say, and consequently to join in, the form of prayer appointed by God himself in Deut. xxi. 7, 8. In Numb. vi. 23—26. x. 35, 36. Deut. xxvi. 3. 5—11. and 13—15., there are several other divinely-appointed forms of prayer, prescribed by Moses. On the establishment of the monarchy, David appointed the Levites to stand every morning to thank and praise the Lord, and likewise at even (1 Chron. xxiii. 30.); which rule was afterwards observed in the temple erected by Solomon, and restored at the building of the second temple after the captivity. (Neh. xii. 24.) And the whole book of Psalms was, in fact, a collection of forms of prayer and praise, for the use of the whole congregation.
II. To prayers the Jews sometimes added Fasts, or religious abstinence from food; these fasting were either public or private.

1. The Public Fasts were either ordinary or extraordinary. Moses instituted only one ordinary annual public fast, which was solemnised on the day of atonement, other public fasts being left to the discretion of the nation. Of extraordinary fasts appointed by authority of the civil magistrate, several instances are recorded in the Old Testament. See 1 Sam. vii. 5, 6.; 2 Chron. xx. 3.; Jer. xxxvi. 9.; Ezra viii. 21.; Zech. vii. 3., viii. 19.; and 2 Kings xxv. 28.

2. Private Fasts were left to the discretion of individuals who kept them, in order that they might by prayer and fasting avert imminent calamities, and obtain the favour of God. See instances of such fasts in 2 Sam. xii. 16. 1 Kings xxi. 27. Ezra x. 6. and Neh. i. 4.

3. From various passages of Scripture, it appears that the Jewish fasts, whether public or private, were distinguished by every possible mark of grief; the people being clothed in sackcloth, with ashes strewed on their heads, downcast countenances, rent garments, and (on public occasions) with loud weeping and supplication. (2 Sam. xiii. 19. Psal. xxxv. 13. Isa. lviii. 5. Lam. ii. 10. Joel i. 13, 14. ii. 12, 13.) At these times they abstained from food until evening. The sanctimonious Pharisees affected the utmost humility and devotion, disfiguring their faces and avoiding every appearance of neatness; against which conduct Jesus Christ cautions his disciples in Matt. vi. 16, 17.

Section III. — On the Purifications of the Jews.

I. The Purifications of the Jews were various, and the objects of them were either persons or things dedicated to divine worship. The Jews had two sorts of
washing; one,—of the whole body by immersion, which was used by the priests at their consecration, and by the proselytes at their initiation;—the other, of the hands or feet, called dipping or pouring of water, and which was of daily use, not only for the hands and feet, but also for the cups and other vessels used at their meals. (Matt. xv. 2. Mark vii. 3, 4. John ii. 6.) To these two modes of purification Jesus Christ seems to allude in John xiii. 10.

II. In the Mosaic law those persons are termed unclean whom others were obliged to avoid touching, or even meeting, unless they chose to be themselves defiled, that is, cut off from all intercourse with their brethren; and who, besides, were bound to abstain from frequenting the place where divine service and the offering-feasts were held, under penalties still more severe.

The duration and degrees of impurity were different. In some instances, by the use of certain ceremonies, an unclean person became purified at sunset; in others, this did not take place until eight days after the physical cause of defilement ceased. Lepers were obliged to live in a detached situation, separate from other people, and to keep themselves actually at a distance from them. They were distinguished by a peculiar dress; and if any person approached, they were bound to give him warning, by crying out, Unclean! unclean! Other polluted persons, again, could not directly touch those that were clean, without defiling them in like manner, and were obliged to remain without the camp, that they might not be in their way. (Numb. v. 1—4.) Eleven different species of impurity are enumerated in the Levitical law, to which the later Jews added many others. But the severest of all was the Leprosy, an infectious disease of slow and imperceptible progress, beginning very insidiously and gently, until at length it became incurable, and most offensively loathsome. The Mosaic statutes respecting this malady are recorded in Levit. xiii. xiv. Numb. v. 1—4. and Deut. xxiv. 8, 9. The leprosy has
ever been considered as a lively emblem of that moral
taint or corruption of the nature of every man that
naturally is engendered of the offspring of Adam*; as
the sacrifices, which were to be offered by the healed
leper, prefigured that spotless Lamb of God that taketh
away the sin of the world.

CHAPTER VI.

ON THE CORRUPTIONS OF RELIGION AMONG THE JEWS.

I. On the Idolatry of the Jews. — II. Jewish Sects mentioned in
the New Testament. — III. Extreme Corruption of the Jewish
People at the Time of Christ's Birth.

I. IDOLATRY OF THE JEWS.

Idolatry is the superstitious worship of idols or false
gods. From Gen. vi. 5., compared with Rom. i. 23., there
is every reason to believe that it was practised before
the flood; and this conjecture is confirmed by the
apostle Jude (ver. 4.), who, describing the character of
certain men in his days that denied the only Lord God,
adds, in the eleventh verse of his Epistle, Woe unto them,
for they are gone into the way of Cain; whence it may
be inferred that Cain and his descendants were the first
who threw off the sense of a God, and worshipped the
creature instead of the Creator. The heavenly bodies
were the first objects of idolatrous worship, and Meso-
potamia and Chaldaea were the countries where it chiefly
prevailed after the deluge, whence it spread into Canaan,
Egypt, and other countries. Although Moses, by the
command and instruction of God, had given to the
Israelites such a religion as no other nation possessed,
and notwithstanding all his laws were directed to pre-
serve them from idolatry, yet, so wayward were the

* Article IX. of the Confession of the Anglican church.
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Israelites, that, almost immediately after their departure from Egypt, we find them worshipping idols. (Exod. xxxii. 1. Psal. cxi. 19, 20. Acts vii. 41—43.) Soon after their entrance into the land of Canaan, they adopted various deities that were worshipped by the Canaanites, and other neighbouring nations (Judges ii. 13. viii. 33.); for which base ingratitude they were severely punished. And, after the division of the two kingdoms, it is well known that, with the exception of a few short intervals, both the sovereigns and people of Israel were wholly given to idolatry: nor were the people of Judah exempt from the worship of strange gods, as the frequent reproofs of the prophets abundantly testify. At length, however, become wiser by the severe discipline they had received, the tribes, that returned into their native country from the Babylonian captivity, wholly renounced idolatry; and thenceforth uniformly evinced the most deeply-rooted aversion from all strange deities and foreign modes of worship. This great reformation was accomplished by Ezra and Nehemiah, and the eminent men who accompanied or succeeded them; but, in the progress of time, though the exterior of piety was maintained, the “power of godliness” was lost; and we learn from the New Testament, that, during our Saviour’s ministry, the Jews were divided into various religious parties, which widely differed in opinion, and pursued each other with the fiercest animosity and with implacable hatred.

II. Of these Sects and their respective tenets, to which there are frequent allusions in the New Testament, we are now to give a concise account.

1. The sect of the Sadducees derived its name from Sadok, a pupil of Antigonus Sochæus, president of the sanhedrin or great council; who flourished about two hundred and sixty years before the Christian era. They disregarded all the traditions and unwritten laws which the Pharisees prized so highly, and professed to consider the Scriptures as the only source and rule of the Jewish
religion. They denied the existence of angels and spirits, considered the soul as dying with the body, and consequently admitted of no future state of rewards and punishments. The tenets of this sect, which was small in point of numbers, were not so acceptable to the people as those of the Pharisees.

2. The Pharisees are supposed to have appeared not long after the Sadducees. They were the most numerous, distinguished, and popular sect among the Jews. They derived their name from the Hebrew word Pharash, which signifies separated or set apart, because they separated themselves from the rest of the Jews to superior strictness in religious observances. They boasted that, from their accurate knowledge of religion, they were the favourites of heaven; and thus, trusting in themselves that they were righteous, despised others. (Luke xi. 52. xviii. 9. 11.)

Though they professed to esteem the written books of the Old Testament as the sources of the Jewish religion, yet they also attributed great and equal authority to traditional precepts, relating principally to external rites. They held the soul to be immortal, and the doctrine of the resurrection of the body; but they believed that all things were controlled by fate. They rigidly interpreted the letter of the Mosaic Law, but not unfrequently violated its spirit by their traditional and philosophical expositions. They were zealous in making proselytes; and their professed sanctity gave them great influence among the common people, especially with the female part of the community. Their general hypocrisy and profligacy are severely arraigned by Jesus Christ.

3. The Essenes, who were the third principal sect among the Jews, differed in many respects from the Pharisees and Sadducees, both in doctrine and in practice. They were divided into two classes: (1.) The practical, who lived in society (and some of whom were married), though, it appears, with much circumspection. These dwelt in cities and their neighbourhoods, and ap-
plied themselves to husbandry and other innocent occupations. (2.) The contemplative Essenes, who were also called Therapeutæ or Physicians, from their application principally to the cure of the diseases of the soul, devoted themselves wholly to meditation, and avoided living in great towns as unfavourable to a contemplative life. But both classes were exceedingly abstemious, exemplary in their moral deportment, averse from profane swearing, and most rigid in their observance of the Sabbath. They held, among other tenets, the immortality of the soul (though they denied the resurrection of the body), the existence of angels, and a state of future rewards and punishments. They believed every thing to be ordered by an eternal fatality or chain of causes. Though they are not mentioned in the New Testament, they are supposed to be referred to in Col. ii. 18. 21. 23.; and the contemplative Essenes are supposed to have been intended by those who in Matt. xix. 12. are said to have made themselves Eunuchs for the Kingdom of God's sake.

4. The Scribes and Lawyers, who are frequently mentioned in the Gospels, are usually classed among Jewish sects. The Scribes had the charge of transcribing the sacred books, of publicly interpreting the more difficult passages, and of deciding in cases which grew out of the ceremonial law. They possessed great influence as well as the Lawyers or private teachers of the law.

5. The Samaritans are generally considered as a Jewish sect: their origin and tenets have already been noticed in p. 113.

6. The Herodians were a political faction, the partisans of Herod, misnamed the Great, from whom they derived their name, and with whom they co-operated in all his political and time-serving schemes, to conciliate the favour of the Romans.

7. The Galilæans were the followers of Judas the Gaulonite or Galilæan, whose tenets they embraced and acted upon. They held, that tribute was due to God alone, and consequently ought not to be paid to the
Romans; and that religious liberty and the authority of the divine laws were to be defended by force of arms. In other respects their doctrines appear to have been the same as those of the Pharisees.

The Zealots, so often mentioned in Jewish history, appear to have been the followers of this Judas; and it has been supposed, that the just men, whom the Pharisees and Herodians sent to entangle Jesus in his conversation, were members of this sect. (Matt. xxii. 15, 16. Mark xii. 13, 14. Luke xx. 20.)

8. The Sicarii, noticed in Acts xxi. 38., were assassins, who derived their name from their using poniards bent like the Roman sica, which they concealed under their garments, and privately stabbed the objects of their malice.

III. The Corruption of the Jewish People, both in religion and morals, in the time of Christ, sufficiently appears from the censures of Jesus Christ, which are to be found in the four Gospels. The evidence of the sacred writers is confirmed by the testimony of profane writers, especially Josephus the Jewish Historian, from whom we learn that the corruption and profligacy of the chief priests and other distinguished leaders pervaded the priests; and that from them the moral and religious contamination had spread to the lowest classes of the people, who were immersed in ignorance and vice, and cherished the most supercilious contempt and bitter hatred towards the Gentiles. So great was their profligacy in the last period of their commonwealth, that Josephus has recorded it as his opinion, that if the Romans had delayed any longer to have come against them, the city (Jerusalem) would either have been swallowed up by an earthquake, overwhelmed by a deluge, or destroyed by fire from heaven as Sodom was: for that generation was far more enormously wicked than those who suffered these calamities.*

BOOK IV.—DOMESTIC ANTIQUITIES OF THE JEWS
AND OTHER NATIONS, INCIDENTALLY MENTIONED IN THE SCRIPTURES.

CHAPTER I.

ON THE DWELLINGS OF THE JEWS.

The earliest dwellings of mankind, after they began to multiply, are supposed to have been caves; thus Lot and his daughters abode in a cave after the destruction of Sodom: and both antient and modern travellers attest, that in some parts of the East, caves have been employed for the purposes of habitation. In succeeding ages they abode in tents (Gen. xviii. 4.); and, in progress of time, houses were erected: those of the rich were formed of stone or bricks, but the dwellings of the poor were formed of wood, or more frequently of mud (as they are to this day in various parts of the East); a material which is but ill calculated to resist the effects of the impetuous torrents, that descended from the mountains of Palestine. Our Lord alludes to this circumstance at the close of his sermon on the mount. (Matt. vii. 26, 27.) In the East Indies also, nothing is more common than for thieves to dig or break through these mud walls, while the unsuspecting inhabitants are overcome by sleep, and to plunder them. To similar depredations Jesus Christ appears to allude, when he exhorts his disciples not to lay up their treasure where thieves break through and steal. (Matt. vi. 19, 20.) In the holes and chinks of these walls, serpents sometimes concealed themselves. (Amos v. 19.)
ON THE DWELLINGS OF THE JEWS.

The following diagram will convey some idea of the form of an oriental house.

As the style of architecture and manners of the East have remained unaltered, the description of a modern oriental house will enable us to form a tolerably correct notion of the structure of the Jewish houses. In the East the streets are usually narrow, the better to shade them from the sun, and sometimes they have a range of shops on each side. If, then, we enter a house from the street AA, we shall pass through the outer porch B, into a square court open to the weather. This court, strewed with mats or carpets, is the usual place for receiving large companies at nuptials, circumcisions, and on other occasions. The banquet of Ahasuerus was given in a court of the royal palace (Esth. i. 5.); and in a court the multitude was assembled to hear the discourse of Jesus Christ, mentioned in Luke v. 19., where it is termed το μέσον (to mcson), the midst. The court is, for the most part, surrounded with a cloister, over which is a gallery, C C C, with a balustrade or piece of lattice or carved work going round it, to prevent accidents: and from this cloister we are led into apartments of the same length as the court.
D is an inner porch, at the entrance into the main building. The gates were always shut, and a servant acted the part of porter. (John xvii. 16, 17. Acts xii. 13.) The roofs were flat (as they still are), and were formed of earth, spread evenly along, and rolled very hard, to exclude the rain; but upon this surface grass and weeds grow freely: to which there is an allusion in Psal.cxxxix. 6. and Isa.xxxvii. 27. These roofs are surrounded by a wall, breast high, to prevent persons from falling through: such a defence or battlement was required by Deut.xxiv. 8. It was this parapet which the men demolished, in order to let the paralytic down into the court or area of the house. (Mark ii. 4. Luke v. 19.) The back part of the house is allotted to the women: in Arabic it is called the Harem, and in the Old Testament the Palace. Manahem, king of Israel, was assassinated in his harem or palace. (2 Kings xv. 25.) The harem of Solomon was an inner and separate building. (1 Kings vii. 8. 2 Chron. viii. 11.)

The furniture of the oriental dwellings, at least in the earliest ages, was very simple: that of the poorer classes consisted of but few articles, and those such as were absolutely necessary. Instead of chairs, they sat on mats or skins; and the same articles, on which they laid a mattress, served them instead of bedsteads, while their upper garment served them for covering. (Exod. xxii. 25, 26. Deut. xxiv. 12.) This circumstance accounts for our Lord's commanding the paralytic to take up his bed and go unto his house. (Matt. ix. 6.) The more opulent had (as those in the East still have) fine carpets, couches, or divans, and sofas, on which they sat, lay, and slept. (2 Kings iv. 10. 2 Sam. xvii. 28.) In later times, their couches were splendid, and the frames inlaid with ivory (Amos vi. 4.), and the coverlids rich and perfumed. (Prov. vii. 16, 17.) On these sofas, in the latter ages of the Jewish state (for before the time of Moses it appears to have been the custom to sit at table, Gen. xliii. 33.),
they universally reclined, when taking their meals (Amos vi. 4. Luke vii. 36—38.); resting on their side with their heads towards the table, so that their feet were accessible to one who came behind the couch.

Chapter II.

On the Dress of the Jews.

In the early ages, the dress of mankind was very simple. Skins of animals furnished the first materials, which, as men increased in numbers and civilisation, were exchanged for more costly articles, made of wool and flax, of which they manufactured woollen and linen garments (Levit. xiii. 47. Prov. xxx. 13.): afterwards, fine linen, and silk, dyed with purple, scarlet, and crimson, became the usual apparel of the more opulent. (2 Sam. i. 24. Prov. xxx. 22. Luke xvi. 19.) In the more early ages, garments of various colours were in great esteem: such was Joseph’s robe, of which his envious brethren stripped him, when they resolved to sell him. (Gen. xxxvii. 23.) The daughters of kings wore richly embroidered vests. (Psal. xlv. 13, 14.) It appears that the Jewish garments were worn pretty long; for it is mentioned as an aggravation of the affront done to David’s ambassadors by the king of Ammon, that he cut off their garments in the middle, even to their buttocks. (2 Sam. x. 4.)

The most simple and antient garment was a tunic: it was a piece of cloth, commonly linen, which encircled the whole body, was bound with a girdle, and descended to the knees. Those who are clothed with a tunic merely, are sometimes said to be naked, as in John xxi. 7. An under garment or shirt was worn under the tunic. To prevent the latter from impeding
the person, girdles were worn round the loins, whence various figurative expressions are derived in the Scriptures to denote preparation, active employment, and despatch. Sometimes also these girdles served as a pouch to carry money and other necessary things. (Matt. x. 9. Mark vi. 8.) Over the tunic was worn an upper garment or mantle: it was a piece of cloth nearly square, several feet in length and breadth, which was wrapped round the body or tied over the shoulders. The feet were protected from injury by sandals bound round the feet: to loose and bind them on, was the office of the lowest menial servants. The beard was considered a great ornament: to pluck or mar it in any way was considered a great disgrace. (2 Sam. x. 4.) A heavy head of hair was considered a great ornament (2 Sam. xiv. 26.), as baldness was accounted a source of contempt. (2 Kings ii. 23.) The hair was combed, set in order, and anointed, especially on festive occasions. To this practice there are very numerous allusions in the Scriptures. A sort of mitre, probably similar to the modern turbans, was worn to defend the head. A prodigious number of magnificent habits was, antiently, regarded as a necessary part of the treasures of the rich: and the practice of amassing them is alluded to in Job xxvii. 6. and Matt. vi. 19. It appears from Psal. xlv. 8. that the wardrobes of the East were plenteously perfumed with aromatics. The rending of garments, as appears from various passages of Scripture, was a token of the deepest grief. The garments of mourners among the Jews were chiefly sackcloth and haircloth. The last sort was the usual clothing of the prophets, for they were continual penitents by profession: and therefore Zechariah speaks of the rough garments of the false prophets, which they also wore to deceive. (Zech. xiii. 4.) Jacob was the first we read of that put sackcloth on his loins, as a token of mourning for Joseph (Gen. xxxvii. 34.), signifying thereby that since he had lost his beloved son,
he considered himself as reduced to the meanest and
lowest condition of life.

The dress of the women differed from that of the
men, chiefly in the quality of the materials, and in the
women wearing a veil. Kings, necklaces, pendants, and
other ornaments, still worn by the fair sex, formed part
of the apparel of the Jewish ladies: and like the oriental
women of our time, they tinged their eyelids with
the powder of lead ore. Thus Jezebel did, who in
2 Kings ix. 50. is said to have painted her face; and
Job's youngest daughter (xlii. 14.) had a name (Keren-
huppuch, that is, the horn of pouk or lead ore,) in refer-
ence to this practice.

Mirrors formed an important accompaniment to the
female wardrobe; antiently they were made of molten
brass polished, and were carried in the hand.

Chapter III.

Marriage Customs of the Jews.

Marriage was regarded by the Jews as a sacred ob-
ligation, and celibacy was accounted a great reproach.
Polygamy was tolerated, but not authoritatively al-
lowed. The concubines, of whom we read, were sec-
ondary or inferior wives, whose children did not inherit
the father's property, except on failure of issue by the
primary or more honourable wives. Thus, Sarah was
Abraham's primary wife, by whom he had Isaac, who
was the heir of his wealth. But besides her, he had
two concubines, namely, Hagar and Ketura; by these
he had other children, whom he distinguished from Isaac;
for it is said he gave them gifts, and sent them away while
he yet lived. (Gen. xxv. 5, 6.)

No formalities appear to have been used by the