

Prophets. 3. The Cethubim, or Hagiographa; i.e., the Holy Writings; which division our Saviour himself takes notice of, Luke xxiv. 44, where says:—"These are the words which I spake unto you, while I was yet with you, that all things might be fulfilled which are written in the Law, and in the Prophets, and in the Psalms, concerning me." For there, by the Psalms, he means, the whole third part, called the Hagiographa; for that part beginning with the Psalms, the whole was, for that reason, then commonly called by that name: as usually with the Jews, the particular books are named, from the words with which they begin—Josephus makes mention of this same division."

The Dean on mentioning the division of the law into sections by the Jews further says, "It was made for the use of their Synagogues and the better instructing of the people there, in the law, for every Sabbath day one of these Sections was read in their Synagogues; and this we are assured in the Acts of the Apostles was done among them *of old time*, which may well be interpreted from the time of Ezra. Until the time of Antiochus Epiphanes, they read only the law; but being then forbid to read it any more in the room of the *fifty-four* Sections of the Law, they substituted *fifty-four* Sections out of the Prophets; the reading of which they ever after continued. So that when the reading of the Law was again restored, by the Maccabees, the section which was read every Sabbath out of the Law, served for their first lesson; and the Section out of the Prophets for the second lesson; and so it was practised in the time of the Apostles."

With regard to Synagogues, that eminently learned commentator, Dr. Adam Clarke, has thus written, in his comment on Math. 4, 23:—"Synagogues, among the Jews, were probably not older than the return from the Babylonish captivity. They were erected not only in towns and cities but in the country, and especially by rivers, that they might have water for the convenience of their frequent washings. There might be many Synagogues in one city or town, provided it were populous. Jerusalem is said to have contained 480. This need not be wondered at, when it is considered that every Jew was obliged to worship God in public either in a *Synagogue* or in the *Temple*. Service was performed