

style of address in turn. An allegory, long and minute, was his next attempt to influence them for good. Jerusalem is personified as a new-born female child, exposed at her birth, but graciously taken under His protection by Jehovah, and ultimately united with Him in a marriage contract, and tenderly cared for. Her conduct, however, is ungrateful and wicked in the extreme, so that, in the end, He has to threaten her with the severest punishment for her unfaithfulness, which is shown to have been greater than that of the worst of her neighbours.

The Word of Jehovah, he says, came to him, directing him to "cause Jerusalem to know her abominations," and this he does as follows.

3 Thus saith the Lord Jehovah to Jerusalem; <sup>1</sup> Thy origin and birth (as regards thy spiritual history) were of the land of the Canaanites; thy father was an Amorite and thy mother a Hittite; (for when taken by David thou wast a heathen Jebusite city—Amorites and Hittites forming a large part of thy population). 4 In the day of thy birth thou wast not cared for; <sup>2</sup> thou wast not washed with water, nor rubbed with salt, <sup>3</sup> nor wrapped in swaddling clothes. 5 No eye pitied thee, to do any of these things for thee, or had compassion upon thee; but thou wast cast out, and exposed on the open field, on the day of thy birth; so much wast thou loathed.

This refers, by a change of allusion, to the wretched condition of Israel in Egypt. But Jehovah had pity upon the helpless outcast.

<sup>1</sup> Ezek. xvi. 1-5.

<sup>2</sup> I paraphrase the clause of the original.

<sup>3</sup> Infants were rubbed with salt in the idea that it hardened the skin. To this day this is done to every new-born infant in Palestine, before it is wrapped round with swaddling clothes—that is, plain bands of calico about six inches wide by three yards in length. *Neil*, p. 41.