

days of Noah and by him observed. See Genesis vii. 4. 10. viii. 10. 12.* In ch. xxix, 27, Laban requires Jacob to fulfill Leah's week, שבוע (shabooang a week) which can only be understood of the seven days of the marriage feast, in contradistinction to the שבוע שנים seven years of service specified in the context. The ancient marriage-feasts, as we find it expressly stated of Samson's (Judges xiv. 12) lasted 7 days. The division of weeks obtained among the Israelites previous to the delivery of the law (Ex. xvi. 26,) and from the number of days assigned to the seven weeks intervening Passover and Pentecost (Lev. xxiii. 15) the identity of the weeks of the Mosaic law is sufficiently established. With respect to the names of the days of the week, we find that while the Egyptians gave to them the same designation which they assigned to the planets, the Israelites, on the contrary, were directed to follow such a nomenclature as would always remind them of institutions they were called upon specially to uphold. The names of their days therefore, all had reference to the Sabbath,† and were written אחד בשבת one day on, or after the Sabbath, &c. &c. or, יום ראשון the first day, &c. &c. certainly more worthy of general adoption, than the English or other Saxon terms, which suggest so many abominations of paganism. The whole seven days were also included in the term שבוע which may therefore be rendered "week" and אחד בשבת one day in the week, &c. There have also been distinguished as extraordinary or prophetic weeks, the following periods: 1, *The week of weeks*, consisting of seven weeks or 49 days, succeeded by the 50th, the Pentecost, or Feast of weeks, Πεντηκοστή Deut. xvii. 9. 10. 2nd, *The week of years*:—This consisted of seven years, during the last of which the land was to lie fallow, while the Israelites were to observe it as a period of rest from agricultural labors. See also Dan. ix. 24. 3rd, *The week of seven sabbatical years*, consisting of 49 years, which were succeeded by the year of Jubilee, Leviticus, xxv. 1, 22, 26, 34.

It would seem most probable that MONTHS should first have been measured by lunar changes, since these were most easy of observation to the unassisted eye and mind; but it has been maintained by many eminent Jewish writers,‡ that the months observed by the Israelites until the exit from Egypt, were solar. We cannot, nor is it necessary to, enter at length into the controversy which has arisen in consequence of this position; but we will briefly state the reasons and computations by which it has been thought to be established. The waters of the flood are stated in Scripture to have pre-

* The Nigri in Africa, are said to have received this division of weeks from the sons of Noah. See Oldendorp's *Gesch. der Mission*, I. 308.

† And although the Hellenist Jews have a name for Friday, yet this also had reference to the Sabbath, for it was Παρασκευή, i. e. *Preparation* for the Sabbath. This was also the method of counting among the Arabians, Syrians, and other Eastern nations, as may be seen from the Syriac Calendar, cited by Horne.

‡ Among Christians, Kepler, Usher, Lydiat; the latter two, says Prieux, the most eminent chronologists the world has ever produced.

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