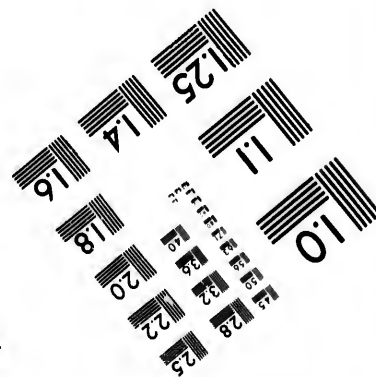
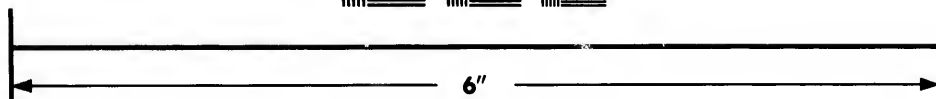
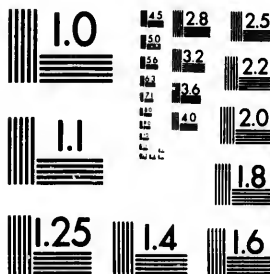


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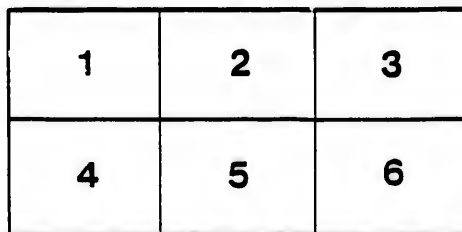
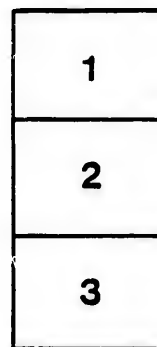
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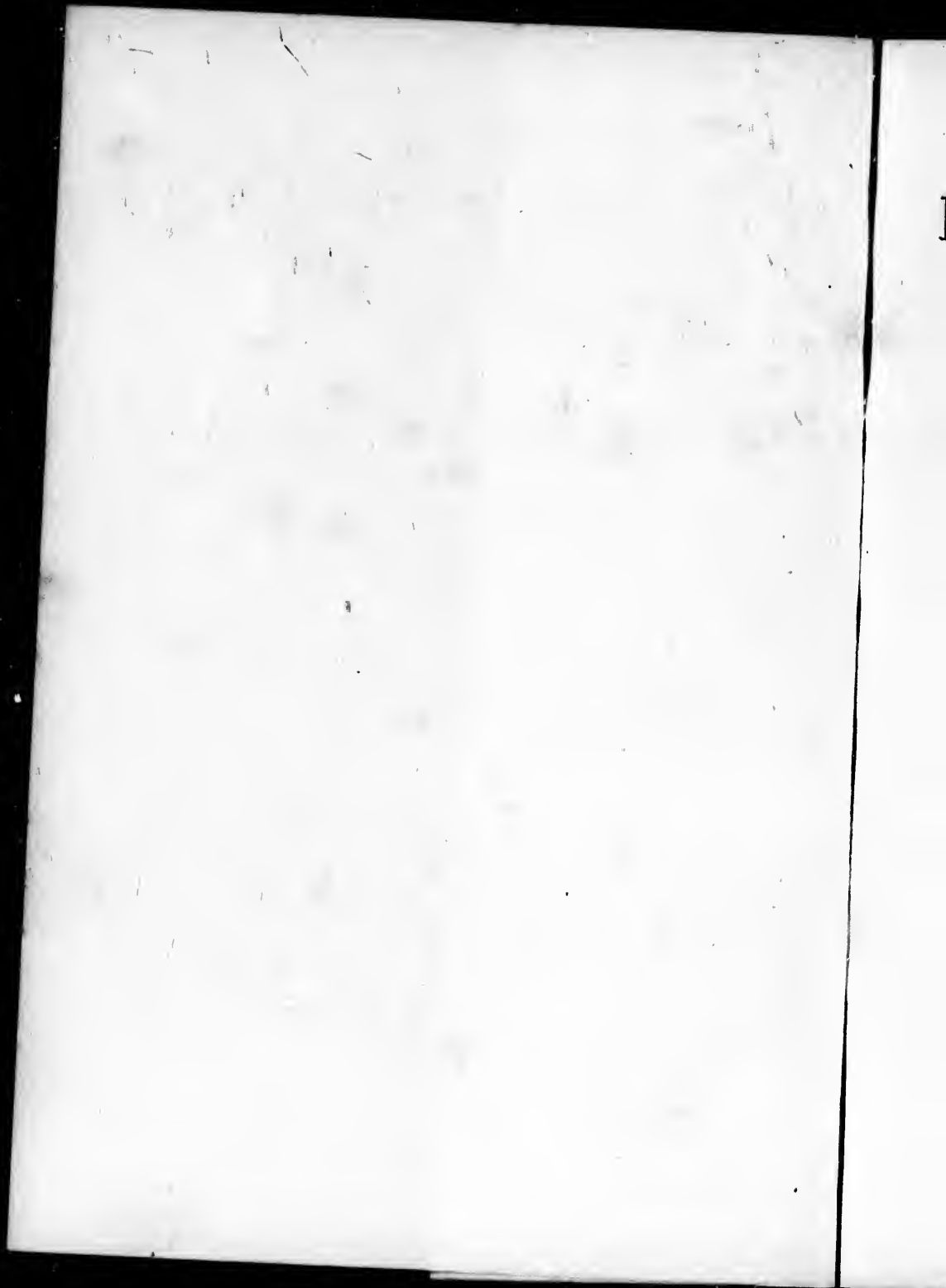
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THE
HEBREWS AT HOME;

OR

AN HISTORICAL SKETCH

OF THE

Life, Manners, Customs, and Ceremonies

OF THE

ANCIENT HEBREWS.

BY

THE HON. THOMAS TALBOT,

AUTHOR OF ANCIENT PHILOSOPHY, ETC.



Montreal:

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1874.

THE HISTORY OF THE

REIGN OF

CHARLES THE FIRST

BY

JOHN BURNET

OF

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IN TWO VOLUMES

THE SECOND

VOLUME

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P R E F A C E.

THE following pages were, for the most part, originally written in the form of Lectures; and partly used in that form. In preparing them, however, for the Press, it has appeared to me more advisable to change the original plan, and to arrange the whole subject under different chapters, with appropriate titles. With this view I have recast that portion of the Work that had been written in the Lecture form, and made such an adaptation of the whole subject as to produce an even and uniform construction of the material which I desired to employ. The convenience of this arrangement will be manifest from the facility of reference which will be thus afforded, as well as from the superior advantage which the statement and discussion of separate topics under their distinct and limited headings are calculated to produce.

My main object in the preparation of this Work was to facilitate the reading of the Holy Scriptures. Many persons who open the Old or the New Testament find great difficulty in comprehending all the passages that present themselves to their notice:—I do not now speak of mere ordinary readers; but of persons of cultivated intellect and refined education.

I can speak for myself, and freely declare that I have never opened a page of the Bible in which I have not been confronted with passages which I did not feel satisfied that I fully and correctly understood. This, I take it, arises in great part from a want of proper acquaintance with the manners and customs, and laws and ceremonies of the Hebrew people in the times spoken of and referred to by

the Inspired Writers. How very agreeable, therefore, must it not be to one who feels an interest in the Word of God—and who does not?—to be in a position, from previously acquired knowledge, to understand exactly the references, illustrations, figures, and various allusions which are so thickly strewn throughout the pages of the Sacred Volume. But, how necessary is this, also! for, of little advantage can any species of reading be unless the mind be illumined by the clear unobstructed light of truth shining in upon it. Distorted rays of intelligence, worse almost than total obscurity, only mislead the mind; and instead of strengthening the intelligence, only warp and weaken it—*Via incertam per lunam incerta ibit.*

But besides all this, there is something refreshing in turning aside from the noisy and dusty paths of every day life, and contemplating the ways and manners of other times, and the sayings and doings of people who lived in the dewy morning of this world's life, and fresh, as it were, from the hands of God, the Creator and Father of the Universe.—What was life in their eyes? What did they think and say of it? How did they demean themselves in it? In what aims, ambitions, and practices did they believe, and hope, and strive as the great objects of their being,—as the destiny set before them by Him who alone knew what was good for them; who alone knows what is good for us all? There is much of true interest in all this; especially in an era of the World's history when passion, impulsive and blind,—the head-long striving after wealth, and power, and luxurious ease, and *sensual* gratification would seem to usurp men's whole faculties, and to impel them into a vortex of folly and vanity, not to speak of crime.

To withdraw ourselves sometimes from the giddy scene before us; to lift ourselves above the tumult which swells and heaves and roars around us; and to fix our gaze on scenes of tranquil labour, and calm benevolence, and gentle endeavour;—to do this, is, at least, a pleasing variety, even though no other effect should follow from it.

God's chosen people, His own fair household with whom and through whom He lived and communicated His own thoughts, and wishes, and laws—those must be a people worth studying,—whose every day acts and practices, thoughts and expressions, aims and ambitions must be of great importance in the view of arriving at some knowledge of what the World is worth; of what it was intended for; and of men's destiny in it. If to lie and cheat, to intrigue and deceive, to amass wealth, and to indulge in luxury and ease was the end for which man was put into this beautiful scene of the Universe, the great Designer and Architect of Creation must have intimated this from the beginning, and thus laid down the law for His own chosen people sitting round about His threshold, expunge and moved into action by His immediate presence and His personal direction. But here we look in amongst them, and what do we behold? No high bold speculation of worldly interest; nothing skillfully knavish, or dishonestly wise, or brilliantly mean throughout the whole economy of the people of God—that people who were the especial care and concern and inheritance of Him who is all-knowing, all-wise, all-beneficent—the Father, the Creator, the Fountain of all that is great, and grand, and glorious.

Surely this is all interesting, to say the least of it;—nay more, it is a matter deserving of our most serious and earnest attention.

In dealing with this subject I have consulted some of the oldest as well as the best Authors who have written upon it; and especially one who has treated it very extensively, and with much learning and ability, and in whose footsteps I have followed as closely as the nature and limits of the plan I had laid down for myself would warrant. But, in no instance have I adopted any statement or assertion of importance without fortifying myself with the authority of the Sacred Penmen.

As I have already stated, the main object I have in view in giving this volume to the press, apart from the general interest that must necessarily attach to a subject involving the laws and dispensation of God in the direction and government of mankind, is to facilitate the reading of the Sacred Scriptures by illustrating such passages as depend for their meaning upon the laws and customs, practices and ceremonies of the Hebrew people. In this respect many of the most difficult portions of the Several Books of the Old and New Testaments will be rendered easy of comprehension, and consequently the more attractive to the general reader.

Having thus stated the nature and object of these pages, I have only now to express the hope that my readers will derive from their perusal the same interest and pleasure which I have experienced in writing them; and that they will kindly overlook any defect or imperfection which I am but too conscious a critical eye may easily detect in them. Enough, if they serve a good purpose by directing the mind to the contemplation of the highest human interest, and by indicating the ways of God to Man.

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The A

The S

The J

CONTENTS.

CHAPTER I.

	Page
Description of Judea—The Hebrew Commonwealth.....	9

CHAPTER II.

Publicans—Two Classes of Jews—Israelites and Proselytes....	17
---	----

CHAPTER III.

Kings—Priests.....	22
--------------------	----

CHAPTER IV.

The Prophets—The Title Rabbi—The Nazarites and Rechabites.....	35
--	----

CHAPTER V.

The Assideans—The Pharisees.....	47
----------------------------------	----

CHAPTER VI.

The Sadducees—The Essenes.....	57
--------------------------------	----

CHAPTER VII.

The Jewish Temple—Synagogues, and Schools.....	71
--	----

CHAPTER VIII.

- The Gates of Jerusalem—Idolatry—Cities of Refuge—Division
of Time..... 83

CHAPTER IX.

- Ordinary Meals and Feasts—How far the customs of the
Hebrews and the Heathens bore resemblance on this
point..... 95

CHAPTER X.

- The Jewish Sabbath—The Passover—Feasts of Unleavened
Bread..... 104

CHAPTER XI.

- Pentecost—Feast of Tabernacles..... 11

CHAPTER XII.

- The Feast of Expiation—The Sabbatical Year, or Seventh Year's
Rest—Jubilee—Other Feasts, not of Divine Origin—
The commencement of Idolatry..... 127

CHAPTER XIII.

- The Principal Gods into whose Worship the Israelites fell..... 137

CHAPTER XIV.

- More Gods, or rather Different Names of the same Gods..... 147

CHAPTER XV.

- Prophecy—True and false systems of prophecy—True prophecy
divided into four kinds..... 158

CONTENTS.

xi

CHAPTER XVI.

Teraphim; or, Household Gods of the Hebrews—The different kinds of unlawful Divination..... 169

CHAPTER XVII.

Courts, Civil and Ecclesiastical—Two kinds of Civil Courts.... 177

CHAPTER XVIII.

Election of Judges—Mode of procedure in Capital Sentences—The different kinds of Capital Punishment..... 192

CHAPTER XIX.

Other Punishments besides those of Death—These divided into four kinds..... 200

CHAPTER XX.

Circumcision—Its meaning and application—First Fruits—Their different kinds..... 209

CHAPTER XXI.

Tithes, or Tenths—The time and manner of paying them—The difficulty of collecting them previous to the birth of our Saviour..... 221

CHAPTER XXII.

Marriages—Two kinds of Wives—Modes of Betrothal—Three kinds of Engagement—The Marriage Feast—Dowry, and Divorce..... 226

ision 83
...
the this 95
.....
ened 104
.....
..... 11
Year's
igin— 127
.....
..... 137
..... 147
ophecy 158
.....

CHAPTER XXIII.

- Burials—Ablution of the Dead—Three kinds of Ablution among the Ancients—Embalming the bodies of the Dead—Burial Places; and Mourning..... 237

CHAPTER XXIV.

- Oaths—Three modes of taking Oaths.... 244

CHAPTER XXV.

- The Writing of the Jews—Various Opinions as to the Origin of letters—The Instruments and Materials used in Writing—The Masorites and their Works..... 248

CHAPTER XXVI.

- The Camps of Israel—The Tabernacle; the Tents of the Priests and Levites; and the Tents of the Twelve Tribes..... 255

CHAPTER XXVII.

- Measures in use among the Hebrews—The two kinds of Measures—The Hebrew Coins—The different Material and Values..... 262

among
Dead—
..... 237

..... 244

igin of
Writing
..... 248

Priests
s..... 255

of Mea-
rial and
..... 262

CHAPTER I.

DESCRIPTION OF JUDEA.—THE HEBREW COMMONWEALTH.



HE interest created by Judea arises from its being the land appointed by God for the abode of His chosen people. Its situation on the eastern border of the Mediterranean Sea is peculiarly agreeable; its soil is fertile in a remarkable degree; and its climate is of the most salubrious character. The description which I am about to give of it, is condensed from the writings of Josephus, one of its most celebrated writers; and generally, a trustworthy historian.

The northern limits of the Country of Samaria and Judea, according to this authority, was marked by what, in his time, was called the village of Anuath or Borceos, and the southern limits by the village called Jordan, near the confines of Arabia. In breadth, it extended from the river Jordan on the east, to Joppa on the west. In the centre was situated the city of Jerusalem: from which circumstance it has been called the navel of the Country. It had the Mediterranean on its western side; and the Dead Sea on its eastern side, towards its southern extremity. It was divided into eleven sections or districts, of which Jerusalem was the principal or metropolitan district. There was in each section a chief city which, like Jerusalem over the whole, held jurisdiction over the district in which it was situated. The names of these principal cities were Gophna, Acrabatta, Thamna, Lydda, Emmaus, Pella, Idumea, Engaddi, Herodium, and Jericho. There were also Jamnia, and Joppa,

which held the chief jurisdiction over the localities in which they were situated. Besides these several jurisdictions or toparchies, there were those of Gamala, Gaulanitis, Batanea, and Trachonitis: this last-named district extended from mount Lebanon, or Libanus, and the sources of the Jordan to the lake of Tiberias, and its inhabitants were a mixture of Jews and Syrians.

The whole country of Palestine may be regarded under the view of four great divisions, viz. the two Galilees, Samaria, Judea, and Perea; having the Mediterranean Sea and the country of the Phœnicians on the west, Syria and Arabia on the east, the country of the Edomites on the South, and mount Libanus as its northern boundary. The two Galilees constituted the northern portion of the country, having on the western side the territory belonging to Ptolemais and Mount Carmel; on the eastern side, Hippene and Gadaris, and also Gaulanitia and the Kingdom of Agrippa; on the northern extremity the country of the Syrians; and on the southern Samaria, and Scythopolis as far as the river Jordan. This formed a country of considerable magnitude, and was inhabited by a people who were trained to arms from their infancy, and who, whenever they were attacked by the neighbouring hostile nations, were able to defend themselves with valour and skill. It possessed a rich and fertile soil, and abounded with plantations of trees of various kinds: its inhabitants were skilful and active in its cultivation, and allowed no portion of it to remain idle. The population was thick over the whole surface of the land, in consequence of the richness and fertility of the soil; and of the numerous towns and villages which covered it there was not one which had less than fifteen thousand inhabitants.

Perea, which was situated to the east of the Galilees, was

of greater magnitude, but inferior in the fertility of the soil, and the beauty of the country. The greater part of it, indeed, consisted of a rough and barren soil, unfavourable to the production of the milder kinds of fruits; yet there were portions of it whose soil was moist and fertile, and which produced all kinds of fruits, and were planted with different kinds of trees; but the trees which were principally cultivated were the olive, the vine, and the palm. It was well watered with never-failing springs, and with torrents which for a great part of the year flowed down from the mountains. The length of Perea was marked by Pella on the north, and Macherus on the south; and its breadth by the river Jordan on the west, and Philadelphia on the east. The countries in its immediate neighbourhood were, that of the Moabites on the south, Arabia on the East, and the Galilees and Gaulanitia on the north; the river Jordan and the Dead Sea forming the eastern boundary, which separated it from Samaria, Judea, and the lower Galilee. Samaria lay to the south of Galilee, and the north of Judea; and with respect to surface and soil was of the same character and nature as the latter country. Both countries consisted of a succession of hills and valleys; were sufficiently moist for the purposes of agriculture; and possessed, particularly in the valleys, a great degree of fertility. They abounded in fruit trees, both wild and cultivated; their rivers were but few, their moisture being chiefly derived from rain water; but the water of those rivers was remarkable for its sweetness. The quality of the grass which grew here was such that the cows which were fed upon it yielded more milk than those which were fed in other parts. Both Samaria and Judea were very thickly inhabited. Josephus cites one Hecateus, a heathen writer who had preceded himself by a long period,

(time of Alexander the Great), as an authority touching the extent and fertility of Judea.—“The land which the Jews inhabit contains three millions of arourae, and is generally of a most excellent and most fruitful soil.” The aroura was about equal to three quarters of an English acre. The same writer still goes on to say,—“There are many strong places and villages in the country of Judea; but one strong city there is, about fifty furlongs in circumference, which is inhabited by one hundred and twenty thousand men, or thereabouts: they call it Jerusalem.” Josephus in defending the antiquity and high moral and social status of his country against the attacks of those writers who depreciated the Jews because they had obtained no notice from the Greek historians, thus discourses:—“As for ourselves, therefore, we neither inhabit a maritime country, nor do we delight in merchandise, nor in such a mixture with other men as arises from it; but the cities we dwell in are remote from the sea; and having a fruitful country for our habitation, we take pains in cultivating that only. Our principal care of all is this, to educate our children well: and we think it to be the most necessary business of our whole life to observe the laws that have been given to us, and to keep those rules of piety that have been delivered down to us. Since, therefore, besides what we have already taken notice of, we have had a peculiar way of living of our own, there was no occasion offered us in ancient ages for intermixing among the Greeks, as they had for mixing among the Egyptians by their intercourse of exporting and importing their several goods; as they also mixed with the Phœnicians, who lived by the seaside, by means of their love of lucre in trade and merchandise. Nor did our forefathers betake themselves, as did some others, to robbery: nor did they, in order to gain more

wealth, fall into foreign wars, although our country contained many ten thousands of men, of courage sufficient for that purpose. For this reason it was that the Phœnicians themselves came soon, by trading and navigation, to be known to the Grecians; and by their means the Egyptians became known to the Grecians also, as did all those people whence the Phœnicians, in long voyages over the seas, carried wares to the Grecians. The Medes also, and the Persians, when they were lords of Asia, became well known to them; and this was especially true of the Persians, who led their armies as far as the other continent [Europe.] The Thracians were also known to them by the nearness of their countries; and the Scytheans, by the means of those that sailed to Pontus; for it was so in general, that all maritime nations, and those that inhabited near the eastern or western seas, became most known to those that were desirous to be writers; but such as had their habitations farther from the sea were for the most part unknown to them: which things appear to have happened as to Europe also, where the city of Rome, that hath this long time been possessed of so much power, and hath performed such great actions in war, is never yet mentioned by Herodotus, nor by Thucydides, nor by any one of their cotemporaries; and it was very late, and with great difficulty that the Romans became known to the Greeks."

In the early nations of the world the forms of government were various, and subject to continual change. Among the Hebrews, as among all nations, at the first formation of society, the patriarchal form of government was that which was first established. Nature and necessity exercised the supreme control in this, as in all other cases of human exigency. The father of a family was naturally the guide and protector of those whom God had entrusted to his care;

and the necessity, in the absence of all organised spiritual and temporal authority, of directing their footsteps in divine and civil matters, became imperative. Accordingly the heads or fathers of families were in their own households both priests and princes; and, as such, it was competent for them to bless or curse, to promote to authority or disinherit, to reprove, or even to punish by death, the various members of their families, as it seemed good and just to them. Such was the early government of the Hebrews. Examples of this supreme authority, as exercised by the fathers of families, may be drawn from the writings of Moses; as in the case of Noah and his grandson Canaan:—"He said, cursed be Canaan; a servant of servants shall he be unto his brethren," (Genesis, 9c. 25v.); and of Abraham and his bondwoman Agar, and son Ishmael:—"So Abraham rose up in the morning, and taking bread and a bottle of water, put it upon her shoulder, and delivered the boy, and sent her away. And she departed, and wandered in the wilderness of Beer-sheba;" (Gen. 21c. 14v.); and of Jacob and his sons Simeon and Levi,—“Let not my soul go into their council, nor my glory be in their assembly; because in their fury they slew a man, and in their self-will they undermined a wall. Cursed be their fury because it was stubborn: and their wrath because it was cruel: I will divide them in Jacob, and scatter them in Israel;" (Gen., 49c. 67v.); and of Juda and his daughter-in-law Thamar,—“And Juda said, bring her out that she may be burnt," (Gen., 38c. 24v.). The succession to the authority thus vested in the father of a family was in the first-born or eldest son: and this form of government continued until the time of Moses, when the ecclesiastical and civil power became separate and distinct, and were respectively placed under a new dynasty; the

ecclesiastical prerogative being committed to Aaron and his posterity, and the civil authority to Moses, and after him to Josue. The monarchical authority thus exercised by Moses, and his successor, Josue, was, upon the death of the latter, changed into the Judicial; which was elective in its form, but absolute in its spirit and action. This system of Judicial Government, however, cannot be regarded in the light of a continual Monarchical Rule, because it was frequently interrupted, or rather not resorted to, except in cases of disturbance, or of imminent danger to the Commonwealth. Upon the death of a judge, his successor was not elected until some disorder among the people, or some threatening peril, rendered such election necessary: and then, upon the re-establishment of good order and the restoration of public security, the judge ruler retired into private life. In this respect the Hebrew Government under the Judges resembled that of the Romans under the Dictators. The only exception to this general usage in the judicial regime of the Hebrews was the reign of Samuel, who "judged Israel all the days of his life," (1 Sam. 7c. 15 c.). The length of time during which this form of Government continued was, according to St. Augustine, 329 years (De Civ. Dei, L. 18. C. 21.) It is necessary to observe that in the *interregna*, or intervals between judge and judge, that is, during the terms of quiet and repose, the civil affairs of the Commonwealth were conducted by the Council called *Senadrin*, which consisted of seventy wise and experienced men selected from the people. So that we might, with great propriety, divide the Government, during the dynasty of the Judges, into the two designations of Dictatorship and Aristocracy; for when it was not the one, it was the other.

This form of Government was succeeded by that of the

kingly, or monarchical, which, commencing with the reign of Saul, ended with the captivity of Babylon, embracing a period of about 502 years. From this time to the coming of our Saviour, a period of about 536 years, the condition and government of the Jews were of an anomalous character. For a portion of this period they were ruled by Governors or Deputies appointed by the Persian monarchs, and called Rasche galiuth, or in the Greek, Aichmalotarchai, Heads of the Captivity. Such was Zorobabel, and such his successors, Mesullam, Hananiah, Berachiah, and Hosadiah, all of whom are said to have been descended from the line of David: as well as the succeeding ten governors who came after the time of Alexander the Great. The Government, after these, was transferred to the Maccabees, and thus passed from the House of David to the descendants of the Tribe of Levi. These derived their distinctive title of Maccabees from Judas, the great Captain, who was called Maccabeus from the initials of the motto inscribed upon his banner; these initials being M. C. B. A. I. The signification of the motto was, "Who among the Gods is like unto Thee, O Lord?"

In the hands of these the Government continued until the reign of Herod the Askalonite, when our Saviour was born: and thus was fulfilled the prophecy of Jacob, "The sceptre shall not be taken away from Juda, nor a Ruler from his thigh, till he come that is to be sent, and he shall be the expectation of Nations," (Gen. 49c. 10v.).

CHAPTER II.

PUBLICANS—TWO CLASSES, ISRAELITES AND PROSELYTES.

HAVING thus glanced at the different changes of government which took place among the Hebrews, I shall now direct attention, throughout the following pages, to the various Sects, Religious Practices and Ceremonies, Customs and Manners, and to the Names and Duties of Public Officers, as well as to other matters connected with the history of the Jewish Nation which it may be desirable to know, and interesting to enquire into.

After Judea had fallen under the sway of the Romans, a certain tribute was imposed upon the people, for the collection of which there were several officers appointed, called Publicani, or Publicans. This subjugation of the Jews to the Roman power was effected by Pompey, about 60 years before our era; and the Senate immediately afterwards passed a decree, as was usual on the conquest of foreign countries, for the purpose of levying a tax from this new Province. Distasteful as these collectors were to the people of the Roman Provinces generally, they, in an especial degree, incurred the displeasure of the Jews. The hatred which they bore them was intense; and this arose principally from two causes,—first, from the circumstance that the Jews did not consider that they should have been subjected to this tribute at all; and secondly, from the relentless severity with which it was exacted. The Galileans, or inhabitants of Galilee, were especially distinguished for their hostility in this respect; and the general feeling of

dissatisfaction which prevailed among them on the subject is expressed in the rabbinical proverb, "Take not a wife out of that family wherein there is a publican, for such are all publicans."

The grinding rapacity of these publicans or tax gatherers was such, throughout all the Roman provinces, that it was looked upon as a most extraordinary thing in Rome to find an honest man among them at all. And hence it happened that on one occasion a member of this class, named Sabinus, who had discharged his office with fidelity and honesty, had certain figures, with tablets, publicly erected to his honour in Rome, inscribed with the words, "*kalos telonesanti*," "*To the honest Publican.*" It is, therefore, not surprising that we find the words "publicans," and "sinners" coupled together in the writings of the Evangelists. These publicans were not separate and independent officers, and thus directly amenable to the Roman Senate; but they were formed into companies in the several provinces, each province having its own particular company, which was presided over by a chief publican, as Governor. Thus Sarcheus, in the Evangelists, is called *Architelones*, that is, head publican (Luke, 19c. 2v.) But these heads or governors also had a superior chief, residing in Rome, to whom they were amenable for their accounts. It is worthy of remark, however, that notwithstanding the general detestation in which these public officers were held, and the particular intensity of hatred which was entertained for them in Judea, some of the Jews themselves were publicans. It is true that Tertullian entertained the belief that they were all Heathens, and that no person of the Jewish persuasion had ever participated in the hateful employment; but St. Jerome has confuted that opinion. We know that Matthew was a publican; and the fact of his becoming an

apostle would warrant us in supposing that he was a Jew, and not a Heathen. If we may judge by the name, we should be inclined to say that Sarcheus, the chief publican mentioned by St. Luke, was not a Heathen, but a Jew; for certainly Sarcheus has no affinity with Roman names.

The Hebrew nation, with respect to birth and religion, were divided into two classes, or rather designated by two distinct appellations, namely, Israelites or Hebrews, and Proselytes. He who was born a Hebrew, of Hebrew parents, was styled emphatically a Hebrew of Hebrews; while he who was born a Hebrew, either parent being a proselyte, was simply styled a Hebrew. But he who was born a proselyte, if of a proselyte father, was called *Bengar*; and if of a proselyte mother, *Bengara*; and if of both, *Bagbag*: the meaning of these terms being, "the son of a male proselyte," the son of a female proselyte," and "the son of male and female proselytes." St. Paul, according to his own account, was an Hebrew of the Hebrews; that is, he was born a Hebrew of Hebrew parents. "Being," he says, talking of himself, "circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; according to the law, a Pharisee." (Phil., 3c. 5v.) There was a further distinction of the Hebrews with respect to country; all those who lived in Palestine went by the general name of Hebrews, while those who resided in different parts of Greece were, by way of distinction, called Græcists. The former used the Hebrew text, while the latter used the Greek; but both were the same as to birth and religion; and were, in contradistinction to the heathens, called by the general name of Hebrews, or Israelites. It is well to observe here that, whereas we find mention made in the New Testament of Grecians and Græcists, or, in the Greek text, of Ellenes

and Ellenistai, we are to understand the former as having reference to the heathen Greeks, and the latter to the Hebrews residing in Greece: and also, where Græcists are put in opposition to Hebrews, we are to understand that the former are the Hebrews of Greece, and the latter those of Palestine:—"And in those days the number of the disciples increasing, there arose a murmur of the Græcists (Elleniston) against the Hebrews, for that their widows were neglected in the daily ministration" (Acts 6c. 1v.). The whole people of Israel was divided into twelve tribes, and the names of all were registered, according to their tribe, in public records kept for that purpose. These records were burnt by Herod, who was an usurper of the Crown, with the view, it is thought, of confounding the different families, and thereby diverting the line of succession from the house of David, and securing it to his own posterity.

With respect to the persons called Proselytes, who have been so frequently mentioned, it is as well to observe that these were people who, from having been pagans, became members of the Jewish faith; and were so called from the Greek word *proseluthenai*, to come over, because they came over from Paganism to Judaism. There were two kinds of proselytes; first, *Gerberith*, or a proselyte of the covenant, who submitted himself to circumcision, and accepted the whole law of Moses; these were styled by the Rabbies, proselytes of righteousness: second, *Gersahagne*, or a proselyte of the Gate; he neither submitted to circumcision, nor accepted the Mosaic laws and ordinances, but merely bound himself to the observance of certain laws of a moral and political character, which the Hebrew doctors call the *Seven Commandments of Noah*: these prescribed judgments and punishments for malefactors; blessing God's name and keeping his Sabbath; abjuring idolatry; keeping the person covered;

abstaining from the shedding of blood, and also from robbery; and also from eating any member of a beast taken from it alive. Naaman, the Syrian, was of this class of proselytes; as was also the eunuch Cornelius, and all those of whom St. Luke speaks in the Acts of the Apostles,—“Now there were dwelling at Jerusalem, Jews, devout men out of every nation under heaven.” (Acts 2c. 5v.) The ceremonial of admission into the rank of a proselyte of the Covenant was simple, but varied according to the sex of the candidate, and also with respect to time. For the admission of a male there were required circumcision, purification by water, and the blood of oblation,—the oblation consisting most commonly of two turtles or pigeons: for that of a female, purification by water and oblation were the only things required. In the time of David, it is said that many thousands were admitted into the Church by purification alone. However, after the offering of sacrifices had ceased among the Jews, the oblation likewise ceased to be a part of the ceremonial of initiation into their Church; and circumcision and purification were alone required for males, and purification only for females.

The behaviour of the Jews towards the proselytes was kind and benevolent; they never addressed opprobrious language to them, nor insultingly reminded them of their former condition; but on the contrary studiously avoided every thing, in word and act, that was calculated to give pain to their feelings. They excluded them, however, from the privilege of being members of the Court of Sanhedrin; and exercised great caution in their general intercourse with them; which may appear from the common proverb among them, “Beware of proselytes, even to the tenth generation;” “*Vel ad decimam usque generationem a proselytis cave,*” (Casaubon advers. Baron. 27.)

CHAPTER III.

KINGS—PRIESTS.

AMONG the Jews, as well as Heathens, it often happened that the ecclesiastical and civil power were united in the same person: thus, among the Jews, Melchisedec was both King and Priest; and David both King and Prophet. When Joash was anointed King, he also received the Testimony or Book of the Law.—“And he (the priest Joiada) brought forth the King’s son (Joash) and put the diadem upon him and the testimony: and they made him King, and anointed him: and clapping their hands, they said, God save the King,” (4K. 11c. 12v.) By the way it may here be remarked, that the ceremony of anointing Kings and Emperors in our own time is something more than a mimic representation of the ancient practice, at least in those countries where Protestantism is the religion of the State, for in these we find that the ecclesiastical and civil power are combined in the Chief Magistrate. Her Majesty, the Queen of England, our own beloved Sovereign, is at once the head of the State, and of the Church.

Virgil informs us that Anius, the King of the Island Delos, was both king and priest,—“Rex Anius, rex idem hominum Phœbique Sacerdos,” (*Æneid*, 3. 6); and we also learn, from Alexander Neopolitanus, that King Trismegistus was at once king, philosopher, and priest, and that he derived his name from this circumstance, being *ter maximus*, or thrice the greatest; that is, *philosophus maximus, rex maximus, and*

sacerdos maximus. It was not deemed necessary among the Jews to perform the ceremony of anointing every king; but when the succession was interrupted, the first of each dynasty was subjected to that ceremony, which was also renewed upon the occurrence of a dissension, in order to confirm the authority of the King. Hence it was that Solomon, the son of David, was anointed, in consequence of the contention between him and Adonijah.

There was also a prophetic intimation in the mode of anointing, for we find that Saul and Jehu were each anointed with a cruise of oil (*Bepae*); while the measure used in this ceremony with respect to David and Solomon was a horn of oil (*Bekeren*). In the one case the shortness of the reign of each of the kings was intimated; while in the other case the length of each reign was foreshadowed.

Besides the peculiar ensigns of royalty, such as the throne, the crown, and the sceptre, we find that among the Jews, as well as the heathen nations of antiquity, a distinction was observed in the colour of the royal robes; purple and white being the principal colours adopted in this respect, the former by the heathen kings and nobility, and the latter by the kings and nobility of the Jews. It was in compliance with this distinction that Ahab, King of Israel, changed his dress when going into battle,—“But the King of Israel changed his dress, and went into the battle,” (3K. 22c. 30v.) And we learn that the Hebrews distinguished their nobility and men of rank by the cognomen of *Chorim*, that is, *white-robed*; while people of inferior grades were designated *Chaschucim*, that is *Meanly-Clad*. To this distinction of dress St. James alludes, when he says,—“For if there shall come into your assembly a man having a gold ring, in fine apparel (according to the Greek, in white garment, *estheti lampra*,) and

there come in also a poor man in mean attire; and you have respect to him that is clothed with the fine apparel, and shall say to him, 'sit thou here well'; but say to the poor man, 'stand thou there or sit under my footstool:' do you not judge within yourselves, and are become judges of unjust thoughts?" (St. James, 2c. 2, 3, 4v.)

The different customs of the Hebrews and the Heathens in this respect appear from the treatment to which our Saviour was subjected on two occasions, first, when the soldiers of the Roman governor, Pilate, clad him in purple; (Matt., 27c.28v.) and second, when Herod, the Tetrarch of Galilee, put upon him a white garment, (Luke, 23c. 11v.); thus each party deriding Him, by vesting Him with the royal robes of their respective nations.

Among the Jews there were three orders of ministers appointed for the service of the Temple: these were called respectively Priests, Levites, and Nethenims; and over all presided a chief, called High-priest. As among the Greeks and Romans, the order of priesthood was limited with certain families, or a certain class; so among the Hebrews it was confined to one family, namely, that of Aaron; the eldest born throughout the line of descent being always high priest. The posterity of Levi, who was the great-grandfather of Moses and Aaron, and the son of Jacob, were all called Levites; and these were also devoted to the service of the altar in an inferior capacity to that of the priests. The third or lowest rank, who were called Nethenims, from *Nathan*, to give, because they were given to the service of the Temple, were the hewers of wood and drawers of water to the house of God. They were not of the line of Israel; but were Gibeonites, whom, for their fraudulent conduct, Josue had made tributary to the Israelites.

Besides these three orders of attendants upon the altar, there was another class of persons whose business it was to offer gifts and sacrifices at the altar on behalf of the whole people. These were called *Ansche Magnamad*, that is, *Stationary men*. The institution of this order occurred in this way: it was the law that every person who offered a gift or sacrifice to the Lord should do so with his own hands, and be present during the time of oblation; now, whenever an offering was made for the whole people, it was impossible for them all to be present; hence it became necessary to appoint persons to represent them, and who should be always present for the purpose. These persons were selected indifferently, from the whole people, to fulfil this office; and formed into a permanent class or order; and hence their name of *Stationary men*.

The mode of admission to office, called Consecration, was of course different, with respect to the priests, and the high-priest; as were also their duties of office. The high-priest was abundantly anointed with the prescribed holy oil, while the priests were merely sprinkled with a mixture of this oil and the blood of the Sacrifice. Aaron underwent the former process,—“And he poured it upon Aaron’s head, and he anointed and consecrated him,” (Levit., 8c. 12v.) And again, “Like the precious ointment on the head, that ran down upon the beard, the beard of Aaron,” (Ps., 132. 2.) This superior consecration of Aaron was typical of the unction of our Saviour, who was anointed “above his fellows,”—“Thou hast loved justice and hated iniquity; therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows,” (Ps. 44., 8).

The vestments of the high-priest differed also from those of the priests; the former being distinguished for their rich-

ness and splendor, as the latter were for their simplicity. The twenty-eighth chapter of Exodus is devoted to a description of these different vestments.

The high-priest, when engaged in his ordinary ministration in the sanctuary, wore eight different articles of dress; namely, an inner dress of linen; a coat of fine linen; an embroidered girdle of fine linen, blue, purple, and scarlet; a robe of blue, with seventy-two bells of gold, and the same number of pomegranates—blue, purple and scarlet, upon the skirts of it; an ephod of gold, blue, purple, and scarlet; and fine twisted linen, with two onyx stones or beryls, on the shoulders, engraven with the names of the children of Israel (the twelve tribes); a rational or breastplate of gold, blue, purple, and scarlet, and fine linen, a span square, and fastened by gold rings and chains to the ephod,—four rows of precious stones, three in each row, being inserted in it, on which were engraven the names of the twelve tribes. On this breastplate were placed the Urim and Thummim. To these articles were added a mitre of fine linen, sixteen cubits long, wrapped around his head; and a plate of purest gold, two fingers broad, on which was engraven “holy to the Lord;” this was tied with a violet fillet on the front of the mitre. These vestments the Rabbies designate *Bigde Sahab*, that is, *golden vestments*, on account of their costliness and splendor. On the day of Propitiation, however, which occurred only once every year, when the high priest entered the Holy of Holies, a simple dress only, consisting of four articles, was worn: these articles were, an inner covering, a coat, a girdle, and a mitre,—all of white linen. They were called *Bigde Laban*, that is, the *white vestments*. Upon the rebuilding of the temple, the oil of consecration was lost; and from this circumstance the high

priest, instead of being denominated by the Talmudists the *anointed*, (*Mithrabe Mischa*,) was styled the *clothed*, (*Mithrabe Begadim*.) It is proper to observe, with respect to the vestments of the high priest already described, that it was considered unlawful for him to wear them outside the temple, except on some extraordinary occasion; as in the instance of *Simeon, the Just*, who wore them when he went forth to meet Alexander the Great.

Now looking upon these vestments as a type of the mission of our Saviour, and the objects of that mission, the mitre or crown may be regarded as foreshadowing his Royal Dignity; the Urim and Thummim as indicative of his prophetic power; the bells as indicating the announcement and sound of his doctrine; and the pomegranates as emblematic of the sweet savour of a holy life. The names of the twelve tribes engraven upon the ephod, and the rational or breastplate, were significant of His priestly functions, by which He presented to His divine Father the whole Church, interceding for its eternal welfare and happiness. As regards the vestments of the priests, they were few and simple, consisting merely of an inside covering of linen, a linen coat, a linen girdle, and a linen head-dress.

With respect to the marriage of the priesthood, it was not permitted the high priest to marry a widow, or a divorced woman, or any other than a virgin:—"He shall take a virgin unto his wife." [Levit. 21, 14.] But the priests were allowed to marry a widow, though forbidden to marry a divorced woman, or a woman of bad repute.

Here, in the case of the high priest, we have a type of the first pure and holy love which our Saviour expected from His Church.

For admission into the order of priests it was indispensable

that the candidates should be sound of body :—" Say to Aaron : Whosoever of thy seed throughout their families hath a blemish, he shall not offer bread to his God," [Levit. 21. 17 ;] and that he should be presented to the Lord at the door of the Tabernacle, and washed with water :—" And thou shalt bring Aaron and his sons to the door of the Tabernacle of the Testimony. And when thou hast washed the father and his sons with water, thou shalt clothe Aaron with his vestments, that is, with the linen garment and the tunic, and the ephod and the rational, which thou shall gird with the girdle," [Exod., 29. 4 :] that certain sacrifices should then be offered for consecration ; and that the blood of one of the rams of sacrifice should be put on the tip of the right ear of the candidate, on the thumb of his right hand, and the great toe of his right foot :—" Thou shalt take also the other ram, upon whose head Aaron and his sons shall lay their hands. And when thou hast sacrificed him, thou shalt take of his blood and put it upon the tip of the right ear of Aaron and of his sons, and upon the thumb and great toe of their right hand and foot, and thou shalt pour the blood upon the altar round about," [Exod., 29. 19-20.] After this the candidate and his vestments were sprinkled with the blood, and the oil of unction ; and certain portions of the fat of the ram, together with a wafer or piece of unleavened bread were put into his hand, which he raised up to sanctify them : these were then burnt as a holocaust pleasing to the Lord :—" And when thou hast taken of the blood that is upon the altar, and of the oil of unction, thou shalt sprinkle Aaron and his vestments, his sons and their vestments. And after they and their vestments are consecrated, thou shalt take the fat of the ram, and the rump, and the fat that covereth the lungs, and the caul of the liver, and the two kidneys, and the fat

that is upon them, and the right shoulder, because it is the ram of consecration: and one roll of bread, a cake tempered with oil, a wafer out of the basket of unleavened bread which is set in the sight of the Lord: and thou shalt take all from their hands, and shalt burn them upon the altar for a holocaust, a most sweet savour in the sight of the Lord: because it is his oblation," [Exod., 29. 21-25.]

It was not lawful for the Jewish priests to enter into the Holy of Holies: this was a privilege exclusively reserved for the high-priest, who, as I have already observed, could enter it once a year, on the day of propitiation. But it was forbidden the high-priest to assume the symbols of mourning, which were the uncovering of the head, and the rending of the garments:—"The high priest, that is to say, the priest, is the greatest among his brethren, upon whose head the oil of unction hath been poured, and whose hands have been consecrated for the priesthood, and who hath been vested with the holy vestments, shall not uncover his head: he shall not rend his garments," (Levit., 21. 10.)

The Talmudists say that it was lawful for the high priest to tear the lower part of his garments, but not the upper. The high-priest Caiphias did this when our Saviour, in reply to his question, "if he were the Christ, the Son of God," acknowledged that he was so:—"Then the high priest rent his garments, saying: He hath blasphemed, what further need have we of witnesses? Behold, now you have heard the blasphemy," (Matt., 26. 65.) It was, however, lawful for the inferior priests to go into mourning, but only for a father, a mother, a son, a daughter, a brother, and an unmarried sister, (Levit., 21. 2.)

It was the duty of the high priest, as well as of the inferior priests, to offer sacrifice and burn incense; to slay the victims

for the sacrificio, to sound the trumpets, both in the case of approaching war, and for the purpose of assembling the people and their rulers; to give instructions to the people; and to judge of leprosy. The high priest had an assistant, or suffragan, called Sagan, who, in his absence from any unavoidable cause, discharged the duties of his office. Sophonias was a Sagan:—"And the general took Saraias the chief priest, and Sophonias the second priest, and the three keepers of the entry," [Jer. 25. 24].

For the better regulation and arrangement of the priestly office, king David divided the whole inferior priesthood into twenty-four courses or classes, according to the families of Aaron's surviving sons, Eleazar and Ithamar, who were the more numerous; of the former he selected sixteen principal men; and of the latter eight; making in all twenty-four courses or classes. These were arranged according to lot; when the first fell to Joiarab, the second to Jedei, the third to Harim, the fourth to Scorim; and so on, until each of the twenty-four classes was assigned its proper rank. Each rank, or course, which was designated by the name of its chief or head, served the Temple a week in turn; and every priest of each rank had his particular duty assigned to him by lot. These duties were, the burning of the incense, the slaying of the victims for the sacrifice, the placing them upon the altar, the preparation and dressing of the lamps, and so on. Now, as there were twenty-four ranks, there were also twenty-four chiefs or heads; and hence is illustrated that allusion, in the gospel of St. Mark, to the chief priests:—"Now the feast of the pasch and of the Azymes was after two days; and the chief priests and the scribes sought how they might by some wile lay hold on him and kill him," (St. Mark, 24. 1.)

Zacharias, who was of the eighth course, that is, the course

of Abia, was appointed by lot to burn incense:—"According to the custom of the priestly office, it was his lot to offer incense, going into the Temple of the Lord,"—(Luke, 1. 9.) The Jewish historian, Josephus, says that each of these courses contained five thousand priests; so that, according to this computation, the number of the priesthood amounted to one hundred and twenty thousand, they being about one tenth of the whole of the people. Josephus, himself, was of a sacerdotal family; and, according to his own evidence, he belonged not only to the first course of priests, but also to the chief family of the first course.

The Levites, or second order of the priesthood, which we may regard as corresponding with the order of deacons in the Christian Churches, had assigned to them the duties of pitching, removing, and carrying about the Tabernacle, and taking charge of the vessels belonging to it. They consisted of three orders, called respectively after the three sons of Levi, *Gershonites*, *Cohathites*, and *Merarites*; the first named, or Gershonites, carried the coverings and hangings of the Tabernacle; the Cohathites had charge of the principal things placed within the sanctuary; and the Merarites looked after the woodwork and materials composing the body of the Tabernacle. Such were the respective duties of the Levites, according to their order, while travelling through the wilderness under the direction and guidance of Moses; but afterwards David effected a change in their offices, for he gave to some of the Levites the charge of the treasures of the Temple; others he made overseers and judges; others porters; and others singers:—"And David being old and full of days, made Solomon, his son, King over Israel. And he gathered together all the princes of Israel, and the priests and Levites. And the Levites were numbered from the age of

thirty years and upwards ; and there were found of them thirty-eight thousand men. Of these twenty-four thousand were chosen, and distributed unto the ministry of the house of the Lord : and six thousand were overseers and judges. Moreover four thousand were porters ; and as many singers singing to the Lord with the instruments which he had made to sing with," (1 Chron. 23. 4—Paralipidem.) " Now Achaias was over the treasures of the house of God, and the holy vessels," (1 Chron. 26. 20.) The singers who were arrayed in linen robes, were, like the priests, divided into twenty-four courses or orders ; as were also the porters ; and they respectively discharged their duties in turn, and according to lot. (1 Chron. 5. 12 and 2. 58.) In the time of Moses the consecration of the Levites, preliminary to their assumption of the sacred office, took place in the twenty-fifth year of their age ; but in that of David it was performed in their twentieth year. Here we may observe that it was competent for the Jewish Church to make such changes with respect to ceremony as it might from time to time deem advisable ; for, as in the offices of the Levites, so, as to the age at which they became admissible to those offices, Moses and David followed a different rule. Similar changes may be observed as having taken place from time to time in the Christian Church, as, for instance, in the election of Matthias to the Apostleship by the medium of lots ; which was different from that of St. Paul and the other Apostles. The ceremony of the holy kiss between the Apostles at their meeting, as well as the practice of Love feasts have been abandoned in the modern Church.

At the age of one month the Levites were subjected to the rite of initiation :—" Number the sons of Levi by the houses of their fathers and their families, every male from one

month and upward," (Num. 3.15). And at the age of twenty-five they were consecrated by the imposition of hands:—"This is the law of the Levites; from twenty-five years old and upwards, they shall go in to minister in the Tabernacle of the Covenant," (Num. 8. 24). For the next four years after the consecration by the imposition of hands the Levitical order of the priesthood devoted themselves to the acquisition of the knowledge necessary for the proper discharge of their duties. At the age of thirty years, therefore, their ministration commenced; which consisted, as I have already said, in pitching, removing, and carrying the Tabernacle about; and in this they continued until their fiftieth year, when they were released or discharged from the service. They were then employed in guarding the tent, in singing, in preventing strangers from entering the Temple, and in overseeing and instructing the younger Levites. It must be observed that I am now speaking of the state of things in the time of Moses, and during the passage through the wilderness.

To this progressive advancement, or degrees of office of the Levites, St. Paul would seem to make allusion where he says, "For they that have ministered well, shall purchase to themselves a good degree, and much confidence in the faith which is in Christ Jesus," (1 Tim. 3. 13). They who performed the act of consecration of the Levites by the imposition of hands are called the "children of Israel," that is the *First-born* of Israel:—"And when the Levites are before the Lord the children of Israel shall put their hands upon them," (Num. 8. 10). The *First-born* of Israel constituted the depository of the law, or the representative Church; and hence St. Paul calls Christ's Church, the Church of the First-born,—"But you are come to Mount Sion, and to the city of the

living God,—And to the Church of the First-born who are written in the heavens." (Heb. 12. 22). This form of consecration by the imposition of hands was followed by the Apostles, and is still followed in the Christian Churches. St. Luke, in the Acts of the Apostles, alluding to the consecration of Stephen and the rest of the seven deacons, says, "These they set before the Apostles, and they, praying, imposed hands upon them" (St. Luke 6. 6).



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CHAPTER IV.

THE PROPHETS,—THE TITLE RABBI,—THE NAZARITES AND RECHABITES.

IN considering the application of the term prophet, it is necessary to go back to the earliest stages of mankind, and there learn the sense in which the term was employed. The first man, Adam, was a prophet and a king, as well as a priest. His prophecy consisted in his expounding to his children the law as given to him by God himself. His royalty, or principedom, lay in the power which he possessed over his family and all living things. And his priestly authority was contained in the duty enjoined upon him to offer up sacrifices; which various offices were continued in the First-born. Thus then we find that the original signification of the term prophet is one who receives the law directly from the mouth of the Lord, and expounds it to those committed to his guidance and instruction.

This combination of the three offices of prophet, prince, and priest, which we find in Adam, was continued in the First-born down to the time of Moses, when the dispensation was changed, and the three offices were made separate,—the fathers of families retaining only the privilege, which was also a duty, of giving private catechetical instruction to their children.

The public authoritative exposition of the law was now placed in the hands of priests and prophets; and this ar-

rangement continued down to the time when the Hebrews returned from their captivity. Then another change took place in this respect: for the office of prophet became abolished; that is, in the original sense of the term,—the sense in which I have been hitherto regarding it,—and other expounders of the law followed. These were called by the three several names of *Wisemen*, *Scribes*, and *Disputers*. St. Paul refers to them in these words,—“where is the Wise? where is the Scribe? where is the Disputer of this world? Hath not God made foolish the wisdom of this world,” (I Cor. 1. 20). These, as well as all other eminent teachers of the law, were called by the general name of *Rabbies*. But to return to the term prophet. I must observe that there were other kinds of prophets than that of which I have been speaking,—the difference consisting in the modes of their revelation. There were the prophets of vision; that is, those who beheld, as in a vision, the revelations of God, and communicated them to men: and the prophets of judgments; that is, those who foretold the judgments of God upon men. But prophets, in the original sense of the term in which I have been considering it, were, as I have before stated, those who received the words of God from His own mouth: and such were Adam, Noah, Abraham and Moses; and such also was the prophetess Miriam, or Mary, the sister of Aaron. The terms prophet and prophecy, however, have in different parts of the Sacred Writings other significations than those I have mentioned: for instance, the word prophet is sometimes taken for the writings of a prophet, as when St. Luke says, “And Abraham said to him; they have Moses and the prophets; let them hear them.” And again prophecy is sometimes intended to represent the whole body of God’s laws; as when St. Peter says, “Understanding this

first, that no prophecy of Scripture is made by private interpretation. For prophecy came not by the will of man at any time; but the holy men of God spoke, inspired by the Holy Ghost," (I Pet. 1. 20, 23).

By the term prophet is also meant an ordinary teacher or interpreter of the law: as in the gospel of St. Matthew, "He that receiveth a prophet in the name of a prophet, shall receive the reward of a prophet" (St. Mat. 10-4). We also find mention made in the Scriptures of the "sons of the prophets." These were the scholars of the prophets or teachers of the law;—"And the sons of the prophets said to Eliseus: Behold the place where we dwell with thee is too straight for us." (4 Kings 6. 1). And hence the prophets were sometimes called fathers; as when Elias went up in a whirlwind to heaven, Eliseus saw him, and cried: "My father, my father, the chariot of Israel, and the driver thereof;" (4 K. 2.12). From this cause the Rabbies were ambitious of the name of father; and thereby drew upon them the rebuke of our Saviour, in Matthew,—“Call none your father upon earth; for one is your father, who is in heaven,” (Mat. 2. 3-9). We find that the names of the prophets are, in the Scriptures sometimes simply mentioned,—without any addition whatever; and sometimes with an addition signifying their descent, or their place of birth, as, "Osee the son of Beerî." Whenever the name of a prophet is mentioned without any addition, the Hebrews interpret it as signifying that the prophet is a prophet of Jerusalem: when the name is coupled with a certain city, they represent him as a prophet of that city: when connected with his father's name, they declare him to be not only a prophet but also the son of a prophet; whereas, if not connected with the father's name, they take him to be a prophet, but not the son of a prophet.

From the return of the Israelites from captivity, when prophecy ceased, to the birth of our Saviour and afterwards, the names by which the Teachers or the Doctors of the law were designated were, as I have before stated, *Wisemen*, *Scribes*, and *Disputers*:—the general name of Rabbi being given to them indiscriminately, as well as to any other person distinguished above his fellows for his learning and ability in the exposition of the law. But the appellation of *Wisemen*, though common to all learned men and teachers of the law, was altogether arrogated by the Pharisees for many years before the birth of our Saviour; and it was freely granted to them by the ignorant multitude, from the impression of their superior wisdom in teaching the Traditions which were regarded with greater interest than the law itself. Hence they were called *Masters of the Traditions*; and the people were instructed to place their children under their direction. The learned men among the Greeks affected the same kind of superiority; and used every effort to be styled *Sophoi* or *Wisemen*; until Pythagoras put an end to it by modestly styling himself *philosophus*, that is *lover of wisdom*. The Hebrew doctors afterwards followed this example; and rejecting the pompous title of Wisemen (*Chacamin*) styled themselves *disciples* or *learners of wisdom*.

The Scribes were the expositors of the law; their duty being to write, read, and explain the law of Moses to the people. They did not belong to any particular tribe; for some were of one, and some of another: and the name of *Scribes* (*Sopherim*) which literally signifies *numberers* or *computers*, was given to them from the exactitude of their interpretation of the law,—the Masorites being so called from the fact of their numbering the verses, and even the very words of each book throughout the Bible. They were hold

in the highest esteem and reputation among the Hebrews, even as the Magi were among the Chaldeans, and the Quincecenviri, or Interpreters of the Sybil's Oracles among the Romans. They were styled *Text-men*, or *Masters of the Text* in contradistinction to the *Wisemen* or Pharisees who were styled *Masters of the Traditions*. And hence we find that they accused our Saviour of blasphemy,—“And behold some of the Scribes said within themselves: He blasphemeth,” (Mat. 9. 3); whereas the Pharisees charged him with eating with publicans and sinners,—“And the Pharisees seeing it, said to his disciples: why doth your master eat with publicans and sinners?” (Mat. 9. 11). The charge made by the Scribes was founded upon the law; while that put forward by the Pharisees rested upon tradition.

Besides this order of Scribes, who were clerics by profession, there were others who were laymen, and whose business was unconnected with the interpretation of the law. They were such as taught the elements of reading and writing to children; and were *Simeonites*, being of the Tribe of Simeon. Public notaries, and writers of deeds and contracts were called Scribes; as were also the clerks of courts and consistories, and the king's secretaries. To these allusion is made in different parts of the Scriptures, as “My tongue is the pen of a scribe; that writeth swiftly,” (Ps. 44. 2). Again, “And when they saw that there was very much money in the chest, the king, scribe and the high-priest came up and poured it out and counted the money that was found in the house of the Lord, (4 K. 12. 10). Furthermore, “And Siva was scribe: and Sadoc and Abiathor, priests,” [2K. 20. 25]. The clerks of the courts were called “Scribes of the people”: and to these St. Matthew alludes when he says, “And assembling together all the chief priests and the scribes of the people, he inquired

of them where Christ should be born," (Mat. 2. 4). And in the first book of Machabees (5. 42) we find the following allusion to them, "Now when Judas came near the torrent of water, he set the scribes of the people by the torrent, and commanded them, saying: suffer no man to stay behind: but let all come to the battle."

The Disputers differed from the other doctors of the law—from the Scribes, and the Wisemen or Pharisees, in this, that they allegorized the Sacred Text, that is, they endeavoured to interpret it in a mystical sense. The Hebrews called this sort of interpreting of the word, *Darschan*, and the interpretation itself *Midrasch*. They were looked upon as men of great depth of reasoning in consequence of the multiplied and mysterious mode of argument in which they delighted to indulge.

Thus we find that the Scribes were those teachers who interpreted the Sacred Writings according to the letter; the Parisees those who applied themselves to the teaching of the Traditions: and the Disputers, those who taught allegories and mysteries from the Sacred Text.

About the time of our Saviour's Nativity the Hebrews were remarkable for their love of titles. Those which were especially in use, and greatly sought after were *Rab*, and *Ribi*, and *Rabbi* and *Rabban*. They are all derived from the word *Rabab*, which signifies, *he has been multiplied*: and the idea conveyed by these words is that the person so titled is *multiplied* in knowledge; that is, that he is a learned person. Of the four titles, that of *Rabban* was esteemed the most excellent; and *Rabbi* more excellent than *Rab* or *Ribbi*. The simple names, however, were held in the highest estimation; probably as being established in worth beyond the possibility of cavil. For instance, *Zachary*, *Malachy*, and *Haggai* were

more esteemed than the titled name of Rabban. About this time the schools of the Hebrews were conducted upon an established system of discipline. The name given to a pupil was Talmid, that is, *disciple*, in reference to his learning; Katan, that is *Junior*, in respect to his youth: and he was also called Bachur, that is *chosen*, on account of his being chosen as a disciple. After having made some progress in his learning, and been deemed worthy of a degree, he obtained, by the imposition of hands, the name of *Chaber*, that is, companion to a Rabbi; or, as we may term it, graduate. This ceremony of the imposition of hands in conferring a degree, they practised in imitation of the similar ceremony of Moses towards Josue,—“And the Lord said to him, Take Josue, the son of Nun, in whom is the spirit, and put thine hand upon him,” (Num. 27.13). The form of words used in this ceremony is, “I associate thee, and be thou associated.” As soon as the pupil was thought qualified to commence teaching, he was styled *Rabbi*. During the course of his studies he underwent a gradual change of name: for, during his minority he was known only by the name of his father, as *the son of such a person*; after obtaining his degree of *companion*, or *associate*, he was called by his own name, as *such a person*, *the son of such a person*; but after having been preferred to the office of teacher he was styled *Rabbi such a person*, *the son of such a person*. Thus the Rabbi Levi, during his minority, was called the son of Gerson; after his degree of associate he was styled Levi, the son of Gerson; and when appointed teacher, he received the designation of Rabbi Levi, the son of Gerson; or, by abbreviation, *Ralbag*; which abbreviation is composed of the capitals of the name and title in Hebrew, namely, *Rabbi, Levi, Ben, Gerson*. This gradatory progress of the pupil is expressed in the speech

of an ancient Rabbi, (mentioned by Pagium in his Scholiæ,) where he says, "I learned much of *my Rabbies*, (or masters) more of *my companions*, most of all of *my scholars*."

Our Saviour was styled Rabbi by His disciples; as in the the instance of Judas,—“And forthwith coming to Jesus, he said: Hail Rabbi. And he kissed him,” (Mat. 26. 49). John the Evangelist was also styled Rabbi by his disciples, —“And they came to John, and said to him, Rabbi, he that was with thee beyond the Jordan, to whom thou gavest testimony, behold, he baptiseth, and all men come to him,” (John 3. 26). John’s disciples addressed our Saviour also by the title of Rabbi,—“And Jesus turning, and seeing them following him, saith to them: What seek you? Who said to him, Rabbi, (which is to say, being interpreted, Master) where dwellest thou?” (John 1. 38).

The discipline of their meetings in the Synagogues and Schools was this: the principal Rabbies sat in reserved seats; those seats which the Scribes and Pharisees exhibited so much anxiety to occupy,—“And they love the first places at feasts, and the first chairs in the Synagogues,” (Mat. 23. 6.) The Associates, or Companions occupied lower seats or benches, and the disciples or scholars sat on the ground at the feet of their teachers. We learn that St. Paul sat at the feet of his master, Gamaliel,—“And he saith: I am a Jew, born at Tarsus in Cilicia, but brought up in this city (Jerusalem) at the feet of Gamaliel, taught according to the truth of the law of the fathers, zealous for the law, as also all you are this day,” (Acts 22. 3.) Mary, the sister of Martha, occupied a similar position when she attended to the teaching of our Saviour,—“And she had a sister called Mary, who sitting also at the Lord’s feet, heard his word,” (Luke 10, 3-9.) In estimating the

relative capacities of their scholars they were wont to employ comparisons taken from familiar objects: as in the case of a pupil who took in all species of knowledge, without any exercise of judgment, they compared him to a sponge. The boy who learned quickly, and forgot as quickly all he learned, they compared to an hour glass. Another they compared to a wine sack; that is, he who retained the mere dregs of learning, while the pure and valuable portions drained out. Another who possessed the best description of intellect, they likened to a rying sieve, which in winnowing throws off the coarser part of the grain, with the chaff and foreign seed, while the sound and pure grain is retained.

There were two descriptions of Votaries among the Jews of whom we find mention made in the Sacred Writings, namely, the Nazarites and Rechabites. Of the former we have an account in the sixth chapter of Numbers as follows: "And the Lord spoke to Moses saying: speak to the children of Israel, and thou shalt say to them: when a man or woman shall make a vow to be sanctified, and will consecrate themselves to the Lord: They shall abstain from wine, and from everything that may make a man drunk. They shall not drink vinegar of wine, or of any other drink, nor anything that is pressed out of the grape; nor shall they eat grapes either fresh or dried. All the time of his separation no razor shall pass over his head until the day be fulfilled of his consecration to the Lord. He shall be holy, and shall let the hair of his head grow. All the time of his consecration he shall not go into any dead." Then follows an account of the sacrifices of consecration and of the fulfilment of the vow; and the text concludes, "This is the law of the Nazarite, when he hath vowed his oblation to

the Lord in the time of his consecration, besides those things which his hand shall find, according to that which he had vowed in his mind, so shall he do for the fulfilling of his sanctification." These were called Nazarites from the Hebrew word *Nazar*, to *separate*; for they separated themselves from the three things mentioned in the text, namely, wine, the use of the razor, and contact with the dead. The time of separation was either a limited number of days, or the whole term of life. The Hebrew doctors state the limited period to be *thirty days*, though the Scriptures do not define it. St. Paul was a Nazarite for the limited period; as were also those four men of the ancients whom he sanctified with himself,—“Take these, and sanctify thyself with them: and bestow on them that they may shave their heads; and all will know that the things which they have heard of thee are false: but that thou thyself also walkest keeping the law. Then Paul took the men, and the next day being purified with them, entered into the temple, giving notice of the accomplishment of the days of purification, until an oblation should be offered for every one of them,” (Acts 21. 24). Sampson was a Nazarite for life. An angel appeared to his mother, and said, “Thou shalt conceive and bear a son. Now therefore beware and drink no wine nor strong drink, and eat not any unclean thing. Because thou shalt conceive and bear a son, and no razor shall touch his head; for he shall be a Nazarite of God from his infancy.”

The inhabitants of the village of Nazareth in Galilee were also called Nazarites: hence our Saviour was designated a Nazarite, because he was conceived and brought up in that village. His followers also were called Nazarites from this circumstance. But these Nazarites must not be

confounded with the others, who were altogether different. But besides all these, there was a sect of heretics called Nazarites, who united the doctrines and practices of Moses with those of Christ; thus combining the Law and the Gospel, and forming a system different from each, nearly in the manner of the Samaritans who united heathen and Jewish ceremonies. We learn the origin and commencement of this sect from the fifteenth chapter of the Acts of the Apostles, "And some coming down from Judea, taught the brethren: That except you be circumcised after the manner of Moses you cannot be saved." Why these were called Nazarites is not quite clear, unless it was that they were at first followers of Christ, and became afterwards corrupted; or that the Jews fastened the name upon them in contempt and derision of the Christian religion. We find that the name of Christians was first assumed by the disciples at the city of Antioch (Acts 11. 26); and this probably on account of the heresy of the Nazarites, with which they would not have themselves identified even in name. These Nazarites were afterwards called Symmachiani, from Symmachus, the celebrated interpreter of the Old Testament, who became a great advocate of their doctrines. The Jews held them in as great detestation as they did the Samaritans; and ended their prayers morning, noon, and night, with a malediction upon them, *Maledic Domine Nazaræis*.

There was still another sect called Nazarites, from Nazar, to cut off, or separate, because they cut off, or rejected the five books of Moses as uncanonical.

The Rechabites were of the race of Jethro, the father-in-law of Moses. They neither drank wine nor built houses nor cultivated the land; but they lived in tents. The only

reliable account we have of them is contained in the thirty-fifth chapter of Jeremias the prophet,—“And I took Jezonias, the son of Jeremias, the son of Habsanias, and his brethren, and all his sons, and the whole house of the Rechabites. And I brought them into the house of the Lord, to the treasure house of the sons of Hanan: And I set before the sons of the house of the Rechabites pots full of wine and cups: and I said to them: drink ye wine. And they answered: we will not drink wine: because Jonadab, the son of Rechab, our father, commanded us saying: you shall drink no wine, neither you, nor your children for ever: Neither shall ye build houses, nor sow seed, nor plant vineyards, nor have any: but shall dwell in tents all your days, that you may live many days upon the face of the earth in which you are, strangers. Therefore we have obeyed the voice of Jonadab the son of Rechab, our father, in all things that he commanded us: so as to drink no wine in all our days: neither we, nor our wives, nor our sons, nor our daughters: nor to build houses to dwell in, nor to have vineyards, or field, or seed. But we have dwelt in tents, and have been obedient according to all that Jonadab our father commanded us.”

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CHAPTER V.

THE ASSIDEANS—THE PHARISEES.

BEFORE the Captivity of the Jews in Babylon the whole people were distinguished by the epithets of *Chasidim*, and *Reschagnim*: that is, Good and Bad.

The *Chasidim*, or *Assideans*, as the word is translated, were in effect the same as the *Tsadikim*, the just, or good, both words conveying the same idea; but after the Captivity these terms came to bear distinct significations; and the *Chasidim* were known as holy persons who laboured to add to the Scriptures by pursuing a stricter course of life than those inculcated; while the *Tsadikim* studied only to conform their conduct to the Law. In consequence of this distinction between the good and just, the people became distinguished into three general classes, that is, the *Chasidim*, or Holy men, the *Tsadikim*, or Just men, and the *Reschagnim*, or wicked men. Of all these the *Chasidim* were held in the highest esteem among the people. We read in Maccabees (1. 7-13) that King Demetrius sent his army into Judea under Bacchides and Alcimus; and that Alcimus, who though a wicked man, had been made high-priest by the king, slew sixty of the Assideans.—“And first the Assideans that were among the children of Israel, and they sought peace of them (that is, of Bacchides and Alcimus) And he (that is, Alcimus) took three score of them and slew them in one day.”

To this distinction of the people into holy, just, and wicked, the Apostle Paul alludes where he says,—“For why did

Christ, when as yet we were weak according to the time, die for the ungodly? For scarce for a just man will one die; yet perhaps for a good man some one would dare to die. But God commendeth his charity towards us: because when as yet we were sinners according to the time, Christ died for us." (Rom. 5. 6). However, as long as the Chasidim, or Assideans confined their zeal for good works even beyond what the Scriptures enjoined, within just and legitimate bounds; and left it a matter of private and individual feeling whether or not the precepts of the written law should be barely complied with, or exceeded in the spirit of religious fervour, no excitement was created; nor was the spirit of opposition roused from any impression of the tendency to error which such a view of the teaching of the Scriptures was calculated to produce. But as soon as the extraneous precepts and rules thus followed by the Assideans were digested into regular canons to be observed as of necessity, then sprung up the Pharisees, and Essenes with their unwritten traditions; which they pressed upon the attention of the people as a more perfect rule of sanctity than the Scriptures, and as necessary to salvation. Opposition was aroused; and the Tsadikim, that is, those just men who had hitherto adhered to the letter of the Scriptures without denying the Traditions, now rejected the Traditions, and held forth the Scriptures as the only rule of life. They thus became known by the name of *Karaim*, or *Text men*. In the course of time, however, they narrowed the field still further, by denying at once the efficacy of good works as conducive to future rewards, and the punishment attendant hereafter on evil deeds; as well as the resurrection of the dead. Thus they became *Sadducees*, which name they took from one of their leaders, Sadok. Here we see that these two classes of men who had been distinguished in their

nation for their virtue and holiness—the one for their strict adherence to the precepts of the Sacred Writings, and the other for their extreme sanctity of life, became the forerunners and founders of two heretical and, at the same time, most opposite sects in religion and morals. We may learn from this event how dangerous it is either to go beyond, or to fall short of the exact law and precepts which God has left to his Church, for our safe guidance here and our eternal felicity hereafter.

The name Pharisee is thought to be derived either from the Hebrew word *Parash*, which signifies to expand, because the sect of Pharisees delighted in expanded or wide *Philacteries*; or from the similar Hebrew word, *Parasch*, which signifies to expound, because they were regarded as the great expounders of the Law. Others again derive it from the former word in a different signification, that is to *separate*, because they separated themselves from the ordinary customs and manners of the world. In this last sense the Greeks called them *Aphorismenoi*, that is, *Separatists*. In this idea of separation they affected extraordinary sanctity: which feeling is illustrated in the eighteenth chapter and eleventh verse of St. Luke, where the Pharisee is represented as praying in the Temple,—“O God, I give thee thanks that I am not as the rest of men, extortioners, unjust, adulterers, as also is this publican”. They kept themselves aloof from intercourse with other men, whom they called “people of the earth”; and they wore garments peculiar to themselves. The founder of this sect is supposed to have been Antigonus Sochaus; for he was a Pharisee; he succeeded Simon the Just who was contemporary of Alexander the Great, and lived about three hundred years before the birth of Christ.

The Pharisees did not belong to any particular Tribe;

some were of one tribe and some of another. St. Paul, who had been of the Sect, was of the Tribe of Benjamin; and Hyrcanus was of the Tribe of Levi. Like all the other Sects they had their particular dogmata and canons—some heretical, some scriptural. They were believers in destiny to a certain extent; and also in Angels and Spirits, as we learn from the Acts of the Apostles. "For the Sadducees say that there is no resurrection, neither Angel nor Spirit; but the Pharisees confess both," (23. 8.) They believed in the resurrection, of the dead, and in eternal punishment to be inflicted on evil doers, but the souls of good men deceased they believed to pass into the bodies of other men; a doctrine similar to that of the Pythagorean philosophers called the *Mstempichosis*. From this doctrine, it is supposed, arose the several opinions expressed by them with respect to our Saviour, who having asked his disciples whom did men think him to be, was answered: "Some, John the Baptist, and other some, Elias, and others, Jeremias or one of the prophets," (Mat. 16. 14.) But they were especially distinguished by their adherence to the traditions handed down by their forefathers. They thus maintained both the written and unwritten Law, as being both delivered by God to Moses on Mount Sinai; the latter, that is, the unwritten Law as a glossary, or illustration of the former. These traditions, they said Moses delivered to Josue; and Josue to the Elders, and the Elders to the prophets; and the prophets to the Teachers of the Synagogue; from whom they were handed down to succeeding ages. These Traditions it was that constituted the wall of separation between the Pharisees and the Sadducees. On the one hand, the Pharisees said, "Let us maintain the Law which our forefathers have delivered into our hands, expounded by the mouth of the

Wisemen, who expounded it by tradition." On the other hand, the Sadducees exclaimed, "Let us not believe or hear-ken to any tradition or exposition, but unto the Law of Moses alone."

The traditions chiefly insisted upon by the Pharisees were these: first, not to eat before they washed their hands; second, to wash immediately after returning from market; third, to wash their cups, and pots, and brazen vessels, and tables; fourth, not to eat with sinners; fifth, to fast twice a week, on Mondays and Thursday; and sixth, to make their phylacteries broad, and enlarge the borders of their garments. To all these reference is made throughout the Gospels; thus in St. Matthew, 15c. 2v., the Scribes and Pharisees ask our Saviour, "Why do thy disciples transgress the tradition of the Ancients, for they wash not their hands when they eat bread." Again in Mark 7c. 2-4v: "When they (the Pharisees) had seen some of his disciples eat bread with common, that is, with unwashed hands, they found fault. For the Pharisees and all the Jews eat not without often washing their hands, holding the tradition of the Ancients: And when they come from the market, unless they be washed they eat not; and many other things there are that have been delivered to them to observe, the washings of cups, and of pots, and of brazen vessels, and of beds." This washing of the hands before eating was done in a peculiar manner: thus, the hands were first washed clean; then the tops of the fingers and thumb of each hand were joined together; and in this position both hands were lifted up, so that the water was down to their elbows; after which they were again turned downwards until the water dropped upon the earth: and still further, for a more abundant ablution, water was poured upon the hands when

they were lifted up, and again twice poured upon them when they were let down. This formality it was which constituted the superstitious rite ; for the heresy did not consist in washing the hands, which was allowed as necessary for cleanliness and decency, but in converting it into a superstitious ceremony. To neglect washing the hands before eating was not looked upon merely in the light of a non-observance of a proper and decent act, but of the commission of a crime of a very heinous character. Not only was the washing of the hands allowed, but it was even enforced by the Elders or Teachers as a proof of innocence under accusation : thus in the twenty first chapter of Deuteronomy, " And the ancients of that city shall come to the person slain, and shall wash their hands over the heifer that was killed in the valley, And shall say: our hands did not shed this blood, nor did our eyes see it." Pilate, the Roman governor, observed the same ceremony in the instance of our Saviour,—“ And Pilate, seeing that he prevailed nothing, but that rather a tumult was made, taking water, washed his hands before the people, saying: I am innocent of the blood of this just man: look you to it.” (Mark 27, 24). It is thought that Peter inclined to the superstition of washing the hands, when in reply to our Saviour who had said, upon Peter's refusal to have his feet washed by him, “ If I wash thee not thou shalt have no part with me,” he said, “ Lord, not only my feet, but also my hands, and my head,” (John 13, 9). This circumstance gave rise to the Sect called *Hemero Baptistæ*, or *Daily Baptists*, who washed themselves in this manner every day.

I have said that according to their traditions the Pharisees held it unlawful to eat with sinners: nay more, they deemed it pollution to be touched by them,—“ And the Pharisees

seeing it, said to his disciples: why doth your Master eat with publicans and sinners?" (Mat 9. 11). Again,—“And the Pharisee who had invited him, seeing it, spoke within himself, saying: This man, if he were a prophet, would know surely who and what manner of woman this is that toucheth him, that she is a sinner.” (Luke 7. 39).

The Samaritans were equally studious to avoid the touch of strangers; for when meeting a stranger they would exclaim, “Touch me not.” That the Pharisees fasted twice a week we learn from St. Luke 18c. 20v.—“I fast twice a week. I give tithes of all that I possess.” And these two days were Monday and Thursday because, as they said, Moses went up to Mount Sinai on a Thursday, and came down on a Monday. That they made broad their phylacteries and enlarged the edges, or borders of their garments we learn from St. Matthew 23c. 5v.—“And all their works they do in order to be seen of men. For they make their phylacteries broad, and enlarge their fringes.” These phylacteries were scrolls of parchment worn on the forehead and on the left arm; and on which were inscribed the ten commandments, according to St. Chrysostome and St. Jerome; although other authorities state that the inscription consisted of four certain portions of the Law, namely, that part of the thirteenth chapter of Exodus from the second to the tenth verse inclusive; that part of the same chapter from the eleventh to the sixteenth verse inclusive; that part of Deuteronomy, sixth chapter, and fourth to ninth verse inclusive; and Deuteronomy eleventh chapter, and thirteenth to twenty-first verse inclusive. However, they were worn by all the Jews without distinction in order that they might thereby keep the Law in constant remembrance. Our Saviour himself wore them; the law was a general one,—“And thou shalt bind them

as a sign on thy hand, and they shall be, and shall move between thy eyes." (Deuter. 6.8). Again, "And it shall be as a sign in thy hand, and as a memorial before thy eyes; and that the law of the Lord be always in thy mouth, for with a strong hand the Lord hath brought thee out of the land of Egypt." (Exod. 13. 9.)

The Pharisees, however, instead of wearing the scroll on the hand, wore it, for greater ostentation, on the left arm above the elbow, and on the inside, that it might be near the heart. The Sadducees wore it on the palm of the hand. It will be here observed that from the general command given to the Jews to wear those scrolls, the rebuke given by our Saviour to the Pharisees on this point was not for wearing them, but for making them broader and more showy than was usual; and for the hypocrisy which this pretension to superior sanctity manifested. In seasons of persecution when they were obliged to put off those philacteries they wore a red thread tied around the wrist or hand to keep them in remembrance of the blood of the covenant of the Law. The derivation of philacteries is *phulattein*, a Greek word signifying *to preserve*, because by the use of these the law was preserved in the memory. But the Pharisees connected a superstitious meaning with them, for they regarded them as a sort of amulet or charm, by which they would be preserved from dangers. St. Jerome compares the Pharisees, in this respect, with certain superstitious women of his day, who carried about them short sentences out of the gospels, and small pieces of the wood of the cross as a spell or charm against evil accidents. In later times many persons carried suspended around their necks, the first part of the gospel of St. John, for a similar purpose; and in the year 692 of our era certain sorcerers who were designated *phil-*

acterioi, that is *philacterians*, were condemned to death for magical practices of the same description.

The original name of these scrolls, as given by Moses, is *Mitaphoth*, the application of which is disputed,—the word itself signifying *to move*; but taking it in connection with the Greek term *asaleuta*, *immoveable things*, the name given to them in the Septuagint, it may be made to bear that signification, by the figure *antiphrase*; and thus the name given them by Moses might be translated *immoveable ornaments*.

The Rabbins call them *Tephillim*, that is, *prayer ornaments*; *pittacia*, and *pittaciola* are other names given to them, from the Greek, *pittakion*, signifying a piece of cloth. The fringes worn on the garments were, like the philacteries, commanded by the law; and consequently the reproof given in the gospel to the Pharisees on that head was not for wearing them, but for enlarging them from notions of vain-glory, as in the former case,—“Speak to the children of Israel, and thou shalt tell them to make to themselves fringes in the corners of their garments, putting in them ribands of blue,” (Num. 15. 38). Again, “Thou shalt make strings in the hem of the four corners of thy cloak, wherewith thou shalt be covered,” (Deut. 22. 12). Our Saviour himself wore such an ornament to his garment,—“She came behind him, and touched the hem of his garment; and immediately the issue of her blood stopped,” (Luke 8. 44.) The object for which those fringes were worn was the same as that in the former case relative to the philacteries, that the commandments of God might be ever in the minds of the wearers.—“That when they shall see them, they may remember all the commandments of the Lord, and not follow their own thoughts and eyes going astray after divers things.” (Num. 15. 39). They even wore thorns in their fringes, that by their touching

the flesh through the garments as they walked or sat, they might thereby be the more forcibly reminded of the commandments.

There were seven sorts of Pharisees ; namely, the *Sichemita*, who became a Pharisee for gain ; and so called from the Sichemites who suffered themselves to be circumcised : the *legless* Pharisee ; so called from the creeping pace with which he walked, scarcely lifting his feet from the ground, in order to convey an impression of his great gravity and sanctified meditation : the *dash-head* Pharisee, who had his name from dashing his head against walls and other obstacles, in consequence of his going along with his eyes closed to avoid seeing women, of whom he affected a great abhorrence : the *do what I ought* Pharisee, who had his name from his favourite sentiment expressed by the words, "Tell me what I ought to do, and I shall do it." Of this description was the ruler mentioned in the gospel,—“And a certain ruler asked him, saying : Good master, what shall I do to possess everlasting life ?” :—the *Mortar* Pharisee, whose designation was derived from the circumstance of his wearing a deep hat in the shape of a mortar for pounding spices in ; so that he was obliged to keep his eyes on the ground, and could neither look upward nor around him : the Pharisee of *Love* was he who affected obedience to the Law from the pure love of virtue : and the Pharisee of *Fear*, he who obeyed the law for fear of punishment hereafter.

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CHAPTER VI.

THE SADDUCEES—THE ESSENES.



THE sect of Pharisees were regarded as the best and soundest interpreters of the law among the Jews; all other sects being looked upon as heretics. In this point of view the Sadducees were heretics. I have already stated that the name of this sect was derived from Sadoc, who was one of the first promoters of the heresy. He was brought up under the patronage and instruction of Antigonus Sochaeus who was the successor of Simeon the Just, and of course a Pharisee. It often happens that when a sound doctrine is pushed to extremity, a misconception of the truth is produced, and error flows from the very source of purity. In this way precisely, occurred the heresy of the Sadducees; for when Antigonus taught the sublime principle that God ought to be worshipped for his own excellence alone without regard to any future rewards which might flow from such worship, his pupils, Sadoc and Baithus, conceived the opinion that there were no such future rewards, and that a virtuous life contained its own recompense, present, not future. They, therefore, denied the resurrection of the dead, a future world, angels, and spirits, and all the other doctrines springing from the belief of a future state. Followers soon crowded to their standard: and thus was established the set of Sadoc, or the Sadducees.

There arose a sect of heretics after the time of our Saviour, who were called *Dositheans*, after Dositheus their leader,

who, in most respects, resembled the Sadducees, though they differed from them in the main point,—as to the resurrection of the dead; which, with all its cognate doctrines, they believed.

The leading doctrines of the Sadducees were these:—Rejecting the prophets and other portions of the Scriptures, they adopted only the five books of Moses as their true and faithful guide. Hence was it that our Saviour, when he would confute their false doctrine as to the resurrection of the dead, adopts the teaching of the books of Moses, and says, out of Exodus,—“I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob,” (Exod. 3. 6, and Mat. 22. 32). All traditions they threw overboard; whence they were called, as I have elsewhere remarked, *Karaim*, that is, *Text men*, or *Scripturists*. They rejected the doctrine of rewards and punishments hereafter: hence that allusion of St. Paul to the *hope* of the dead:—“And Paul knowing that the one part were Sadducees, and the other Pharisees, cried out in the council: men, brethren, I am a Pharisee, the son of Pharisees: concerning the hope and resurrection of the dead I am called in question,” (Acts 23. 6). They denied the resurrection of the dead,—“That day there came to him the Sadducees who say there is no resurrection,” (Mat. 22. 23). They held the doctrine that men’s souls were annihilated at their death (Joseph wars 2-8-14). They did not believe in angels or spirits,—“For the Sadducees say that there is no resurrection, neither angel nor spirit; but the Pharisees confess both,” (Acts 23. 8). Josephus informs us that they rejected Fate or Destiny altogether, ascribing all things to man’s free will (Antiq. 13 B., 9 chap). The Samaritans, who were a sect held in peculiar hatred by all the Jews, agreed generally in point of doctrine with the

Sadducees. They rejected the prophets; and of all the Scriptures they retained only the five books of Moses. They denied the resurrection of the dead as well as the doctrine of rewards and punishments hereafter; and rejected all the traditions. They believed, however, that there were angels; which was contrary to the doctrine of the Sadducees. Notwithstanding the great similarity of doctrine between the Sadducees and Samaritans, yet the hatred which they bore each other was of the most unmitigated character. The Samaritans would hold no intercourse whatsoever with the Jews; they would neither sit, eat, or drink with them. When our Saviour asked the Samaritan woman for a drink, she answered,—“How dost thou being a Jew, ask of me to drink, who am a Samaritan woman? for the Jews do not communicate with the Samaritans,” (John 4. 9). The Jews would not even admit a Samaritan proselyte, though all other people of the earth were allowed to join them: this appears from Drusius who gives a certain form of excommunication which was believed to have been applied by Ezra and Nehemiah to the Samaritans, and in which they are cursed according to a certain form; all Israelites being at the same time forbidden to eat of their bread, or to hold any intercourse whatsoever with them. This is called *excommunicatio in secreto nominis tetragrammatis*.

On the contrary the Sadducees lived in mutual intercourse with the Pharisees, and even sat in the same council with them, as we have seen in the vése of the Acts just cited. The Samaritans were originally a mixed people who had settled in Samaria, under the auspices of Salmaneser, after the Israelites had been sent into captivity. They then worshipped various gods according to their several nations,—“And every nation made gods of their own, and put them

in the temples of the high places, which the Samaritans had made, every nation in their cities where they dwelt," (4K. 17. 29). But with this worship of their idols they mixed up that of the true God, as taught them by the Jewish priest whom the king of Assyria sent them after they had been attacked by the lions. This compound of idolatry with the true worship they continued until the retirement of Manasses, the brother of the high priest Jaddus, to Mount Garisim; which event happened in this way:—Manasses, who had married a stranger named Sanballat, refused to obey the command given by Nehemiah that he should put her away if he hoped to become high-priest: but at the same time, through the intercession of Sanballat with Alexander the Great, he obtained permission to build a temple on Mount Garisim, which was one of the highest mountains in Samaria. To this place he retired with many followers, and established himself there as high-priest. Such was the commencement of the sect known as the Samaritans. Of all the heresies, however, which divided the Jewish people from the true worship, that of the Sadducees was the greatest, both for its boldness of dissent and the power of its supporters. Even some of the high-priests united themselves to this heresy:—John Hyrcanus, and his two sons, Aristobulus and Alexander, were Sadducees; as was also Ananus the younger.

The third great sect into which the Hebrews were divided had the name of Essenes; a name most probably derived from the Syriac word *Asa*, which signifies to heal or cure; for they were not only devoted to the study of the Bible, but also to that of physic; whence the Greek writers frequently designate the men *therapeutai*, and the women *therapeutrides*, that is, physicians. There are, however many

other conjectural derivations of the name; but this seems the most probable. Between many of the doctrines of this sect, and those of the Pythagorean philosophers there exists such a close affinity — which indeed, in many instances, amounts to an identity—that it is impossible not to be impressed with the opinion, that the one sect had borrowed from the other; or that both had their origin from the same source. A communion of goods was an established principle of both,—none were richer than the rest; and all supplied their wants from a common fund. Over the general stock were appointed overseers who prevented any improper disposition of it to the relatives or kindred of the fraternity. There was no buying or selling amongst the Essenes; but the necessities of all were supplied by a kind of mutual barter; while it was even allowed that one might take from another whatever was required without any exchange. In passing from one town or village to another, they had no need of carrying supplies with them, for they were always entertained by the members of their sect with every thing necessary. In fact there were public officers of the confraternity in each town and village whose especial business it was to look to the wants of their travelling brethren. In this respect they resembled some of the Christian fraternities of the present day. The avoidance of all pleasure, and also of oaths, were alike enjoined by the Essenes and Pythagoreans. Both sects held their superiors, or elders in high respect: they were equally averse to wine, their only beverage being water: neither offered living sacrifices, but gifts; and both ascribed all things to the power of Fate, or Destiny.

The Pythagoreans were enjoined a quinquennial silence in their school; that is, they were not permitted to speak to

one another for the space of five years, which was the term of their scholastic novitiate; after which—but not until then—they were brought into the presence of Pythagoras, their Chief. The Essenes, too, were enjoined a silence at table; but their chief resemblance, in this respect, to the Pythagoreans, was in their four years novitiate, before which they were not admitted into the society or confraternity. In the first year they received a bathing dress; and the white garment, the peculiar dress of this sect; and were furnished with their food outside the dining hall. In the second year they were admitted to take part in holy matters, and instructed in the practice of them; but in the fourth, or last year, they were enrolled as full members of the society, after having taken an oath to observe all its rules and ordinances. The penalty inflicted for a violation of this oath was, expulsion from the Society by the decree of a Senate or Council of one hundred called together for the purpose: which expulsion was generally followed by death. For such as had once entered this order would not ever afterwards receive sustenance from any others; and after expulsion they were only allowed nauseous herbs by their own, which insufficient food brought on emaciation and death. It sometimes happened that they were readmitted, but this was of rare occurrence. Josephus thus bears testimony on this point,—“But for those that are caught in any heinous sins, they cast them out of their society; and he who is thus separated from them does often die after a miserable manner; for as he is bound by the oath he hath taken, and by the customs he hath been engaged in, he is not at liberty to partake of that food that he meets with elsewhere, but is forced to eat grass, and to famish his body with hunger until he perish; for which reason they receive many of them again when they are at their

last gasp, out of compassion to them, as thinking the miseries they have endured till they came to the very brink of death to be a sufficient punishment for the sins they have been guilty of," [War 2. 8. 8].

Their time of worship was at sunrise; and among other things included in their oath at the time they entered the fraternity was to *preserve the names of angels*; which would imply a degree of worship of these beings.

The Sabbath day they kept with peculiar strictness; and they also observed every seventh week, a pentecost, of which there were seven in the year. On the subject of marriage they were divided into two classes, one in favour of celibacy, and the other opposed to it: the former class adopted the children of other men, and brought them up in the doctrines and discipline of the sect. "These Essenes," observes Josephus, "reject pleasures as an evil, but esteem continence and the conquest over our passions to be a virtue. They neglect wedlock, but choose out other persons' children while they are pliable and fit for learning; and esteem them to be of their kindred; and form them according to their own manners."

If we may credit Pliny, the Roman historian, many of the other Jews, when advanced in life, used to join this fraternity, either from a weariness of the world, or from a desire of doing penance for their past sins. Their habits and manners were innocent and exemplary; and their lives flowed on in a current of sobriety, humility and peace. On this point I cannot forbear quoting the account given of them by Josephus. "And as far as their piety towards God," he observes, "it is very extraordinary: for before sun-rising they speak not a word about profane matters, but put up certain prayers, which they have received from their forefathers, as if they

made a supplication for its rising, After this, every one of them are sent away by their curators to exercise some of those arts wherein they are skilled ; in which they labour with great diligence till the fifth hour. After which they assemble themselves together again into one place ; and when they have clothed themselves in white veils, they then bathe their bodies in cold water. And after this purification is over they, every one, meet together in an apartment of their own, into which it is not permitted to any of another sect to enter ; while they go, after a pure manner, into the dining room, as into a certain holy temple, and quietly set themselves down ; upon which the baker lays them loaves in order ; the cook also brings a single plate of one sort of food, and sets it before every one of them ; but a priest says grace before meal ; and it is unlawful for any one to taste of the food before grace be said. The same priest, when he has dined, says grace again after meat ; and when they begin and when they end they praise God, as He that bestows their food upon them. After they lay aside their (white) garments, they betake themselves to their labour again till the evening : then they return home to supper after the same manner ; if there be any strangers, they sit down with them. Nor is there ever any clamour or disturbance to pollute their house, but they give every one leave to speak in their turn ; which silence thus kept in their house appears to foreigners like some tremendous mystery ; the cause of which is that perpetual sobriety they exercise, and the same settled measure of meat and drink that is allotted to them, and *that*, such as is abundantly sufficient for them. And truly as for other things they do nothing but according to the injunctions of their curators : only these two things are done among them at every one's free will, which are, to assist those that want,

and to shew mercy; for they are permitted of their accord to afford succour to such as deserve it, when they stand in need of it; and to bestow food on those that are in distress; but they cannot give any thing to their kindred without the curators. They dispense their anger after a just manner, and restrain their passion. They are eminent for fidelity, and are the ministers of peace; whatever they say also is firmer than an oath; but swearing is avoided by them, and they esteem it worse than perjury; for they say that he who cannot be believed without (swearing by) God, is already condemned. They also take great pains in studying the writings of the Ancients, and choose out of them what is most for the advantage of their soul and body: and they enquire after such roots and medicinal stones as may cure their diseases." [Wars, 2. 8. 5].

At what particular point of time, and under what circumstances this sect of religionists was first formed, there are now no accurate means of ascertaining; but certain it is that it existed at least a century and a half before our Saviour's time; for the three sects of Pharisees, Sadducees, and Essenes existed in the time of Jonathan, the brother of Judaeus Maccabaeus; and that they also continued down to our Saviour's time, and after it. It is remarkable, however, that there is no direct mention made of this sect in the New Testament, a circumstance which can only be ascribed to their quiet and peaceable lives, and to the unobtrusive retirement in which they lived. They did not quarrel with others, nor oppose our divine Redeemer, as did the Pharisees and Sadducees, and consequently did not stand in the way of reproof from our Saviour. And besides all this, their numbers were comparatively few, and they were scattered about in different cities and small towns. We have reason

to believe that during the time of our Saviour there were none, or, at least, but very few of them in the city of Jerusalem; and their entire number, in the time of Philo and Josephus was only about four thousand. But though we find no direct mention of them as a sect in the New Testament, it is not so with respect to some of their peculiar doctrines; to which frequent allusion is *there* found. Thus in St. Paul's First Epistle to Timothy, 5c. 23v., we find reference made to their practice of drinking only water,—“Do not still drink water, but use a little wine for thy stomach's sake, and thy frequent infirmities.” Again, in the same epistle of Paul 4c. 1-3v., their doctrine and practice of celibacy, and of abstinence from meats are reprov'd,—“Now the spirit manifestly saith that in the last times some shall depart from the faith, giving heed to spirits of error, and doctrines of devils, speaking lies in hypocrisy, and having their conscience seared; forbidding to marry, abstaining from meats, which God had created to be received with thanksgiving by the faithful, and by them that have known the truth. For every creature of God is good, and nothing to be rejected that is received with thanksgiving.” And the same Apostle, in his Epistle to the Colossians, reprov's this doctrine of abstaining from meats; and that other peculiar doctrine of the Essenes, the “preserving,” or worshipping of angels,—“Let no man therefore judge you in meat or in drink, or in respect of a festival day,.....Let no man seduce you, willing in humility and religion of angels, walking in the things which he hath not seen, in vain puffed up by the sense of his flesh,” (2c. 16-18). Throughout this second chapter of the Epistle to the Colossians, the Apostle evidently points to the doctrines and practices of the Essenes, which, from the imposing humility and modest self-denial of the sect, were likely to make a

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favourable impression on others ; and therefore it became the more necessary to guard the faithful against their insidious poison. Thus in the eighth verse of this Chapter the Apostle emphatically says, " Beware lest any man cheat you by philosophy and vain deceit ; according to the tradition of men, according to the elements of the world, and not according to Christ." Now Philo calls the doctrine of the Essenes *patria philosophia*, this is, philosophy derived by Tradition from their fathers : hence the direction of the Apostle's censure is manifest. There were two classes of Essenes, not as regarded their doctrines, or constitutions, for these were the same ; but with respect to their mode of life : the one being devoted altogether to contemplation ; the other to the laborious pursuits of life, such as agriculture, handicrafts, the rearing and tending of sheep, and so on. The food of the labouring class differed ; of course, both in quantity and quality, from that of the other ; for while the one used two meals a day, namely, dinner and supper, and which consisted of bread and gruel, the other used only one meal, that is, supper, which consisted of only bread and salt, and in the case of delicate persons of hyssop. Both drank only water. Philo calls them respectively Practicals, and Theoreticals.

Having now reviewed the three principal religious parties among the Hebrews, namely, the Pharisees, the Sadducees, and the Essenes, it only remains to make a few brief remarks on two other parties, or factions,—for they cannot with propriety be called Sects,—which existed among the Jews at the time of our Saviour. These were the Gaulonitæ, and the Herodians. There were divers factions of a mixed political and religious character among the Jews at this time, and before it ; but the two I have mentioned are alone entitled to any notice. The Gaulonitæ were so called from their

leader *Judas*, the Gaulonite, or the Galilean, as he was sometimes called. To him is the allusion in the Acts of the Apostles, (5. 37)—“ After this man rose up Judas of Galilee in the days of the enrolling, and drew away the people after him.” This Judas, upon the occasion of a tribute which was levied upon the Jews in the reign of the Roman emperor Augustus, denied the right of any authority to impose a tax upon the people of Israel; and maintained that they owed allegiance to God alone, and were therefore not to be subjected to any human power. The person appointed by the emperor to levy this tax was one Cyrenius, who entering Judea for this purpose seized the goods of Achelaus, the son of Herod. Then arose Judas the Galilean in opposition to it. Of him and his followers Josephus writes thus,—“ These men (the Gaulonitæ) agree in all other things with the Pharisaic notions; but they have an inviolable attachment to liberty; and say that God is to be their only Ruler and Lord. They also do not value dying any kinds of death, nor indeed do they heed the deaths of their relations and friends; nor can any such fear make them call any man Lord: and since this immoveable resolution of theirs is well known to a great many, I shall speak no farther about that matter.” Again he says,—“ All sorts of misfortunes also sprang from these men, and the nation was infected with this doctrine to an incredible degree, namely, that God would abandon them unless they asserted their liberty against the power of the Romans. One violent war came upon us after another, and we lost our friends who used to alleviate our pains; there were also very great robberies and murders of our principal men. This was indeed done in pretence for the public welfare, but in reality for the hopes of gain of themselves; whence arose seditions, and from them, murders of

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men, which sometimes fell on those of their own people, (by the madness of these men towards one another, while their desire was that none of the adverse party might be left,) and sometimes on their enemies. A famine also coming upon us reduced us to the last degree of despair, as did also the taking and demolishing of cities: nay, the sedition at last increased so high that the very temple of God was burnt down by their enemy's fire. Such was the consequence of this, that the customs of our fathers were altered, and such a change was made as added a mighty weight towards bringing all to destruction, which these men occasioned by their conspiring together: for Judas and Sadduc, who excited a fourth philosophic sect among us, and had a great many followers therein, filled our civil government with tumults at present, and laid the foundation of our future miseries by this system of philosophy which we were before unacquainted with."

Such then were the direful effects produced by this semi-political, semi-religious faction under the leadership of Judas Galitæus. To this faction St. Luke alludes as having had their blood mingled with their sacrifices by Pilate,—“And there were present at that very time some that told him (Jesus) of the Galileans whose blood Pilate had mingled with their sacrifices. And he answering said to them: Think you that these Galileans were sinners above all the men of Galilee, because they suffered such things.” (13. 1,2).

The faction called Herodians were, according to St. Jerome, those who advocated the justice of paying tribute to Caesar. Herod, who was a stranger, not a Jew, had broken the line of the Jewish succession; and he therefore relied upon the power and good will of the Roman emperor alone for the sustainment and prolongation of his royal authority,

His policy consequently leant in the direction of the Roman supremacy: and his courtiers followed in his wake: and hence arose the faction of the Herodians, who were united with the Pharisees against our Saviour:—"And he charged them saying: Take heed, and beware of the leaven of the Pharisees and of the leaven of Herod," (Mark 8. 15). Many authors say that the Herodians were a sect whose characteristic distinction consisted in the belief that Herod was the Messiah; this belief being founded on the prophecy that when the Messiah came the sceptre would depart from Judah. But this view of the Herodians is altogether untenable inasmuch as the Jews were aware that the Messiah was to be born a Jew, and of the tribe of Judah, whereas, Herod was not a Jew, but a stranger.

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CHAPTER VII.

THE JEWISH TEMPLE—SYNAGOGUES AND SCHOOLS.

HAVING thus far reviewed the different forms of Government of the Hebrew nation, and also the various sects and parties into which it was divided, I shall now proceed to give an account of the Jewish Temple, and of other matters connected with it. After the Hebrews had gone out of Egypt, and entered the desert on their way to the Promised Land, their first undertaking was the construction of a Tabernacle for public worship, by the command of God, as delivered to their leader Moses. Of this I have already spoken. In about six hundred years after this event Solomon, who was then king over Israel, was directed by God to build a Temple, which, in its object, was to supplant the Tabernacle, and thus become the seat of His earthly presence, and the centre of His worship. In this substitution of a fixed and an immoveable seat of worship for that which was moveable and merely temporary we have a foreshadowing of the difference between the Jewish and Christian dispensations; the one having been but for a time, while the other is to last for ever. We may further regard it as exemplifying the difference between the Church *militant* and the Church *triumphant*; to which David alludes when he says, "Lord, who shall dwell in thy Tabernacle? or who shall rest in thy holy hill?" (Ps. 14. 1]. There were three hills in Palestine which lay close to each other, occupying the same district or tract of country; these were

called respectively Sion, Moria, and Calvary; though the whole three were frequently designated by the general name of Sion. The city of David stood on Mount Sion; our Saviour was crucified on Mount Calvary; and the Temple was built on Mount Moria, though it is commonly mentioned in Scripture as standing on Mount Sion, and this for the reason I have stated. Solomon commenced to build it in the fourth year of his reign, and in the second month of that year (May), 592 years after the exodus out of Egypt; and after an interval of seven years it was completed. It was a most superb and magnificent structure according to the account given of it by Josephus, and to those descriptions which we read in the Sacred Writings. "Its foundation," observes Josephus, "was laid very deep in the ground, and the materials were strong stones." Its entire body, quite up to the roof was of "white stone;" its height was sixty cubits, its length the same, and its breadth twenty. There was another building erected over it, equal to it in its proportions; so that the entire height of the building was one hundred and twenty cubits. Its front was to the east. It had a porch of twenty cubits in length, (which was exactly the breadth of the main structure) of twelve cubits in breadth, and of equal height with the principal building. It was surrounded by an auxiliary building, or court, which was divided into thirty small rooms communicating with one another, each room being five cubits in length, the same in breadth, and twenty cubits in height; and of these there were three tiers, one above another, and all equal in the number and size of the rooms; so that the elevation of this external building, allowing twenty cubits as the height of each tier of rooms, was sixty cubits; equal to the height of the first portion of the Temple, or to half its entire eleva-

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tion. Each of these rooms, in their several tiers, had a separate roof, and each tier a common room which embraced the entire series, connecting them with the main building, and giving a solidity to the whole. The material of the roofs, both of the main building and the surrounding court, was cedar, variously ornamented, and covered with plates of gold. The walls were also lined with cedar boards, covered all over with sculptured plates of gold, which emitted the most gorgeous lustre. The masonry of the building was such, in point of compactness and smoothness, that it appeared to the spectator as if the whole was one polished mass of rock, without artificial combination, but springing from the plastic hand of nature. The king himself had access to the upper part of the building by stairs made in the thickness of the wall. "He also overlaid the Temple, both within and without, with boards of cedar, that were kept close together by thick chains, so that this contrivance was in the nature of a support and a strength to the building." It was divided into two parts; the inner part, which was the *sanctum sanctorum*, or Holy of Holies, was twenty cubits in length and breadth; and the outer part, or sanctuary, was forty cubits long by twenty broad. The doors between these divisions were of cedar overlaid with sculptured gold, and hung with "veils of blue, and purple, and scarlet, and the brightest and softest of linen, with the most curious flowers wrought upon them." Within the sacred place, or Holy of Holies, were placed two Cherubims of solid gold, each ten cubits in height; with the two wings of each extending to the breadth of five cubits on either side, so that the outer wing of the one touched the southern wall, and the outer wing of the other the northern wall, while the other wings which touched each other formed a covering for

the ark, which was placed between them. "But nobody can tell, or conjecture," says Josephus, "what was the shape of these Cherubims." The golden censer, and the Ark of the Testament were kept in the Holy of Holies (Heb. 9. 4.). In the ark were kept the *pot of manna*, *Aaron's rod that budded*, and the *Tables of the Testament*. This was in the time of Moses; but in Solomon's days, only the *Tables of the Law* were kept in the Ark.—"Now in the Ark there was nothing else but the two tables of stone, which Moses put there at Horeb, when the Lord made a covenant with the children of Israel, when they came out of the land of Egypt," (3 K. 8. 10.). The cover of the Ark was called the *Propitiatory*, or *Mercy Seat*; *ilasterion*, in Greek. Christ is called a Propitiation, in Romans, 3c. 25v. "When God hath proposed to be a *propitiation*, through faith in his blood, to the shewing of his justice, for the remission of former sins."

The floor of the Temple was also laid with plates of gold; and the entrance doors which were in point of elevation proportioned to the height of the wall, occupied the entire breadth; and on them were fastened plates of gold. In a word, there was no part of the Temple, internal or external, but was covered with gold. Over the entrance doors were also hung curtains in the same manner as over the inner doors of the Holy of Holies; "but the porch of the temple had nothing of that sort." On either side of the entrance to the porch was a hollow pillar whose outside was of brass to the thickness of "four-fingers," and whose height was eighteen cubits, and circumference twelve cubits. The capital of each of these pillars was combined with "lily work" that stood upon the pillars, and it was elevated five cubits, round about which there was net-work interwoven with small palms made of brass, and covered with lily work. To

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this were also hung two hundred pomegranates in two rows, One of these pillars, which stood on the right of the porch, was called *Jachin*, and the other, which stood on the left, had the name of *Booz*. In the porch was placed the brazen vessel called the sea, in which the priests made their ablutions. This laver was called the sea, from its great size, and the large quantity of water it contained; it was ten feet in diameter, and of the thickness of a palm; it was supported on a pillar of ten cubits diameter, and surrounded by ten spirals: there were also supporting it twelve figures of oxen, four towards each of the cardinal points, having their hinder parts depressed, so that the vessel might rest upon them. This laver contained three thousand baths. There were also ten other vessels of brass of four cubits in diameter, and four in height, which rested upon bases supported upon four wheels; each of these contained forty baths. The length of the bases, which were of a quadrangular shape, was five cubits, the breadth four, and the height six. Five of these vessels were placed on each side of the Temple; and their use was for the cleansing of the entrails and feet of the beasts which were to be offered in sacrifice. Here also was erected a brazen altar, of twenty cubits in length, and the same in breadth, and ten cubits in height; this was for the burnt offerings. All the vessels belonging to the altar, "the pots, and the shovels, and the basins; the snuffers, and the tongs, and all other vessels and articles employed in the sacrifices, were made of brass, and such brass as was in splendour and beauty like gold." There was likewise dedicated a great number of tables; one of which was very large, and made of gold; and on this were "set the loaves of God," The other tables were ten thousand in number; and on these were placed the "vials and the cups," of which

twenty thousand were made of gold, and forty thousand of silver. There were made ten thousand candlesticks, one of which was dedicated for the Temple, "that it might burn in the daytime according to the law;" this was placed on one side of the sanctuary, and opposite to it, on the other, which was the south side, was a table with loaves upon it, the golden table, or altar standing between them. There were made of "pouring vessels" eighty thousand; of golden vessels, one hundred thousand, and of silver vials, two hundred thousand. Of golden dishes on which "kneaded fine flour" was to be offered on the altar there were eighty thousand; and of silver dishes for the same service, one hundred and sixty thousand. Of large basins wherein was mixed the flour with oil, there were sixty thousand of gold, and one hundred and twenty thousand of silver. Of measures called Hin and Asaron, there were twenty thousand of gold and forty thousand of silver. There were twenty thousand golden censers, in which incense was carried to the altar; and fifty thousand of other censers, in which fire was carried from the great altar to the little altar. The sacerdotal garments belonging to the high priest, including the long robes, oracle and precious stone, were in number one thousand; but the crown on which Moses wrote the name of God, that is, the golden plate on the forehead of the high priest was only one. This remained to the time of Josephus, and for at least a century afterwards, that is, until the second, or perhaps, the third century of our era. Besides those garments of the high priest, there were for each of the priests ten thousand garments of fine linen, with purple girdles; there were made two hundred thousand trumpets, according to the command of Moses; there were two hundred thousand garments of fine linen for the singers who were Levites; and of musical

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instruments for the singing of hymns, and which were made of the finest brass, there were forty thousand.

After King Solomon had finished the temple, he surrounded it with a wall of the height of three cubits, for the purpose of excluding the multitude, for it was intended to be entered only by the priests. But he built another temple outside this wall, which was quadrangular in shape, and provided with spacious cloisters; it had four entrances which were closed by golden doors. This temple was for those whose lives were pure and in conformity with the laws. For the rest of the people he built a third temple beyond this second one, "which," says Josephus, "was a wonderful one indeed, and such as exceeds all description in words." In order to have this one on nearly a level with the other two deep vallies had to be filled up with earth, to the height of four hundred cubits: this was encompassed with a double row of cloisters, "which stood high on pillars of native stone, while the roofs were of cedar, and were polished in a manner suitable to such high roofs: all the doors of the Temple were of silver."

This Temple stood for four hundred and seventy years, six months, ten days, when it was pillaged and burnt to the ground, together with the whole city of Jerusalem by the forces of Nabuchodonosor, King of Babylon; when the Israelites were carried into captivity. After a period of seventy years King Cyrus permitted the captives to return to Jerusalem, and to rebuild the Temple, under the direction of their governor, Zorobabel. They accordingly commenced the work in the second year of the reign of Cyrus, but were unable, in consequence of the hostilities of the nation of the Samaritans, to bring it to a conclusion before the ninth year of the reign of Darius, the son of Hystaspis, an interval of

forty-six years. It was again plundered by Antiochus Epiphanis; and afterwards taken by Pompey, who profaned its sacred place by entering it.

After having been reconstructed by Herod, it was again burnt to the ground by Titus: after which no attempt was ever made to restore it. The time occupied in building it the third time, under Herod, was eight years. The second Temple, built by Zorobabel upon the return from captivity, was inferior to the first, or Solomon's Temple, both as regarded the size and style of the building itself, and the vessels belonging to it which were now all of brass, whereas in the first Temple they were either of gold or silver. But this inferiority consisted mainly in the absence from the second Temple of the Ark of God, of the Urim and Thummin, of the fire which, in the first Temple, used to descend from heaven to consume the burnt offerings, of the Glory of God between the Cherubims, and of the Holy Ghost to communicate the gift of prophecy, for from Malachy to John the Baptist there appeared no prophet. The third and last, that is, Herod's Temple, exceeded even the first in magnificence and splendour, and had reflected upon it the glory of our Saviour's presence and discourse, according to the prophecy of Haggai,—“Great shall be the glory of this last house, more than of the first, saith the Lord of Hosts: and in this place I will give peace, saith the Lord of Hosts.” (Aggaus, 2. 10). It is a remarkable fact that at the time of the final destruction of the Temple by Titus, about the ninety-ninth year of our era, the Heathen Temple at Delphos was destroyed by an earthquake, amid thunder and lightning, and was never afterwards rebuilt. Thus perished at the same time the two great *foci* of religious practice, which concentrated within them the

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false belief of the Jewish and Heathen world, exhibiting the hollow ceremonies of the one, and the superstitious idolatries of the other.

Besides the great Temple of Jerusalem, which constituted the centre of worship to God's people, there were other churches or houses of prayer as well in Jerusalem as in the various cities and provinces throughout the country of Judea. There were of these in Jerusalem alone no less than four hundred and eighty, some of them for Jews, and some for strangers who were proselytes. There were synagogues in Galilee, in Damascus, at Salamis and at Antioch; in short, it was a tradition among the Jews that "wherever ten men of Israel were, *there* a synagogue ought to be built." The term Synagogue is derived from the Greek word *sunagein*, to bring together, and means, in a general sense, any assemblage of persons or of things, as *sunagoge polemoio*, an assemblage of persons for purposes of war, and *sunagoge galaktos*, a quantity of milk; but its most common signification is that of a house devoted to the worship of God. The Hebrew name is *Beth Hacneseth*, house of meeting. The point of time at which the synagogues began first to be established cannot be accurately ascertained; but the probability is, that as soon as the Israelites were settled down in the land of Canaan, after having taken possession of it, they commenced the erection of these houses in the different localities where they were placed. We know from the psalms of David that they existed in his time,—“They have burnt all the Synagogues of God in the land.” And in the Acts of the Apostles we learn that “Moses of old time hath in every city them that preach him in the Synagogues, where he is read every Sabbath,” (15. 21). It was a custom of the Hebrews to place sacred inscriptions over the door-

ways of the synagogues; such as, "This is the gate of the Lord, the righteous shall enter into it," taken from the Psalms; and also upon the walls, such as, "Remember thy Creator, and enter into the house of the Lord thy God in humility;" and, "Prayer without attention is like a body without a soul;" and, "Silence is commendable in time of prayer." The Synagogue, like the Temple, was divided by a partition of lattice or wirework into two parts, one for the men, and one for the women. The scribes were the persons who generally officiated in the synagogues; but there presided over each of these houses a chief, called the *Ruler of the Synagogue*, without whose permission no person was allowed to officiate there. There was also a minister or clerk attached to the synagogue, a portion of whose duty it was to hand the book to the preacher, and, when the text was read, to receive it back from him again. Thus we find that when our Saviour preached in one of them, as he was accustomed to do, "the book of Isaias the prophet was delivered unto him:" and after having "unfolded it," and read the text, he folded it again, and "restored it to the minister, and sat down," and preached to the people, (Luke 4. 18).

The schools of the Hebrews would appear to have been principally devoted to philosophical and religious discussions. *Beth*, or house, was the name sometimes given to a school; and sometimes it was called *Beth hammidrasch*, or house of subtle exposition. St. Paul held disputations in one of those schools, the school of Tyrannus,—“And entering into the Synagogue, he spoke boldly for the space of three months, disputing and exhorting concerning the kingdom of God. But when some were hardened and believed not, speaking evil of the way of the Lord before

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the multitude, departing from them, he separated the disciples, disputing daily in the schools of one Tyrannus. And this continued for the space of two years, so that all they who dwelt in Asia heard the word of the Lord, both Jews and Gentiles," (Acts 19. 8). These schools were held in higher estimation than the synagogues as places for the inculcation of knowledge and of virtue; for according to the saying, "the sanctity of a school is beyond the sanctity of a synagogue." Hence it was deemed a degree of promotion to remove from the synagogue to the school, the discourses in the former being addressed merely to the multitude, but in the latter to the learned. The schools, like the synagogues, were scattered in every city and province throughout the country; and like them also, were erected on hills.

There were certain modes of expression in use in those schools, which I shall allude to merely with the view of marking the similar forms in use among the ancient Romans. For instance, the masters were said *to give* to their scholars, instead of *to teach* them, according to our phraseology; and the scholars were said *to receive* from the masters, instead of *to learn* from them, as we say:—"Hear, O my son, and receive my words, that years of life may be multiplied to thee," (Prov. 4. 10). And St. Paul to Timothy (1, 1-15.) "A faithful saying, and by all means worthy to be received that Christ Jesus came into the world to save sinners." In the eighth satire of the second book of Horace we have, "*da, si non est grave,*" give (me), if it is not too troublesome, meaning, inform me, or instruct me, &c. Again, in Virgil's *Bucolics*, first eclogue, we have, "*sed tamen, iste deus qui sit, da, Tityre, nobis,*" "but, however, give us, O Tityrus, who that God may be," meaning, "inform us, O Tityre," &c.

The Hebrews had other houses called *Proseuchæ*, in which prayers were offered, and religious instructions given; but in what respect these differed from the Synagogues and Schools it is difficult to say. It may be that they were of a more limited and private character than those. On this point authors differ very much among themselves; some saying that they were the same as the synagogues, and others that they were schools. It was in one of these that St. Paul sat down, and exhorted the women; as we find in the Acts of the Apostles, 16. 13,—“And upon the Sabbath day we went forth without the gate by a river side, where it seemed that there was prayer: and sitting down, we spoke to the women that were assembled.”

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CHAPTER VIII.

THE GATES OF JERUSALEM.—IDOLATRY—CITIES OF REFUGE
—DIVISION OF TIME.



THE City of Jerusalem was surrounded by a wall, in the circuit of which were nine gates. Of these the following are the principal ones of which we find mention made in the Sacred Writings:—The *Sheep Gate*; this stood near the Temple, and through it the sheep, which were intended for sacrifice, were conducted; and near which was the pool of Bethesda, where the sheep were washed before being brought to the Temple. From this circumstance it had its name,—“Then Eleasib, the high-priest arose, and his brethren the priests, and they built the sheep-gate; they sanctified it, and set up the doors thereof, even unto the tower of one hundred cubits they sanctified it unto the tower of Hana-neel,” (Neh. 3.1) Nehemias is here describing the rebuilding of the gates after the return of the people from captivity, about four hundred and fifty four-years before Christ. The *Fish-Gate*; before this Judas is thought to have hung himself. The *Horse-Gate*; which, as well as the other two mentioned, are supposed to have had market places near them for the sale of the several animals mentioned. There was one called the *Old-Gate*; from the circumstance, it is thought, of its not having been destroyed by the Assyrians at the time of the destruction of the city. Of the gates

leading to the temple built by Solomon, there were two principal ones, namely, that by which new married persons entered, and that which admitted mourners and excommunicated persons:—the mourners were known by their carrying a skirt of their garments close to their lips. As the new-married persons came in by their gate on the Sabbath, the people who sat there addressed them, saying to each, "May He whose name dwelleth in this house glad thee with children." And those who sat by the other gate addressed the mourners and the excommunicated, saying to each of the former, "May He who dwelleth in this house glad and comfort thee;" and to each of the latter, "May He who dwelleth in this House move thy heart to hearken to the words of thy fellows." In the Hebrew cities the gates formed the chief points of strength; so that if they were once taken, further resistance became unavailable; and as long as they were defended no apprehension was entertained of the safety of the city. It was in the gates too that the Judges exercised a jurisdiction, and decided controversies; whence have proceeded these forms of expression,—"The gates of hell shall not prevail against it;" and, "Thy seed shall possess the gate of his enemies."

In the time of Othniel the Hebrews first fell into idolatry which, in the course of time, grew to such an extent that they had idols on every hill, and in every grove:—"And they did evil in the sight of the Lord; and they forgot their God, and served Baalim and Astaroth," (Jud. 3. 7). The gods of their idolatry they denominated *prophets* of the groves, and *idols* of the groves. Elias, addressing Achab, said, "I have not troubled Israel, but thou and thy father's house, who have forsaken the commandments of the Lord, and have followed Baalim. Nevertheless send now, and gather unto me all

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Israel, unto Mount Carmel, and the prophets of Baal four hundred and fifty, and the prophets of the groves four hundred, who eat at Jezabel's table," (3 K. 18. 18). Manasses "set also an idol of the grove, which he had made, in the Temple of the Lord," (4 K. 217.) The heathen people, in the earlier stages of their superstitious and idolatrous creeds, did not erect temples for the worship of their divinities; deeming it unworthy of their principal divinity, the Sun, to be confined within walls:—*Mundus universus est templum solis*, the world is his temple. Even when, in the course of time, the adoption of temples became general among them, they made exceptions, in favour of some of their divinities, from the general worship beneath roofs. Hills and mountains were selected as the appropriate sites of that worship which embraced the universe and its presiding spirits. And hence we find that the Sacred Writings are, in many places, directed in reproof against those "high places," as the abodes of false worship. Those hills and mountains were consecrated by solemn rites for the purpose for which they were set apart; and the divinities worshipped in those places derived their several distinctive appellations from them: thus, the God, Mercury was distinguished by the additional appellation of Cyllenius; Jupiter had the epithet of Capitolinus; and Venus was denominated Erycina. To make those high places worthy of the purposes to which they were destined, ornate trees and groves were planted upon and around them; and hence, in the progress of time, trees, and groves, and woods, became the especial seats of the heathen divinities; for which purpose they were solemnly consecrated; and thus held in high reverence by the people. Even certain trees became special objects of worship. Some Celtic nations worshipped the oak tree; and were thence

called *Druids*, from *drus*, the Greek name of that tree. The people of Etruria worshipped the holm tree. Other nations had the poplar as their chief object of worship; others had the myrtle; and so on.—“*Populus Alcideæ gratissima*,” says Virgil, “*vitis Iaccho: Formosæ myrtus Veneri: sua laurea Phœbo*” (Ecl. 7.) The poplar is most grateful to Alcides; the vine to Bacchus; the myrtle to the beautiful Venus; and to Apollo his laurel.

Such were the modes and forms of worship which the Israelites saw practised by the nations around them; and into these, deviating from the worship of the true God, they now fell. From time to time they widened the circle of error, until at length the God of their fathers, and the Author of their being was forgotten altogether. Then the new Dispensation, springing from the inscrutable economy of His divine Providence, was established upon the ruins of the old Law; and the Son of God was offered as a sacrifice of redemption for apostate man.

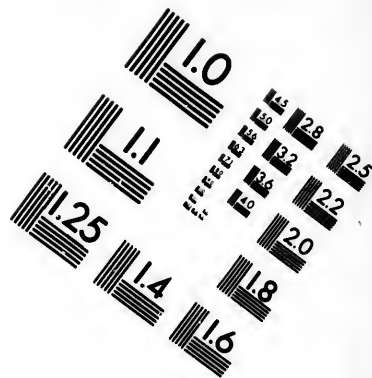
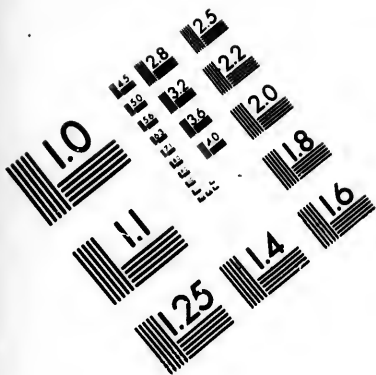
There were established among the Israelites, by the direction of God, those places of security *Sanctuaries, or Altars of refuge*, which were also so common among the heathen nations. There was this difference, however, between the two, that, whereas any criminal who had gained the sanctuary among the heathens was thereby secure from punishment; none but those who were innocent in intention obtained security in the Asylums of the Hebrews:—“If a man kill his neighbour on set purpose and by lying in wait for him; thou shalt take him away from my Altar, that he may die,” (Exod. 21.14). We find that this practice of flying for protection to the altar existed in the time of Solomon, for Joab fled thither to avoid the wrath of the king:—“And the news came to Joab, because Joab had

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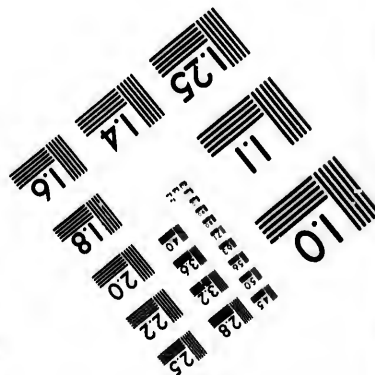
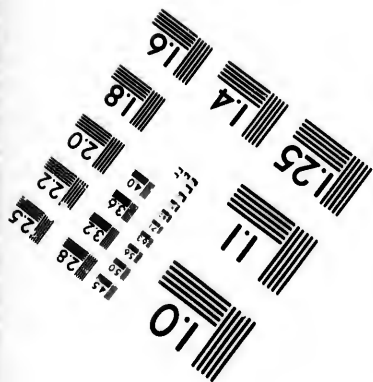
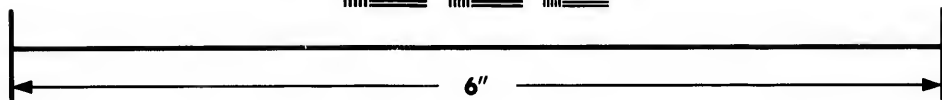
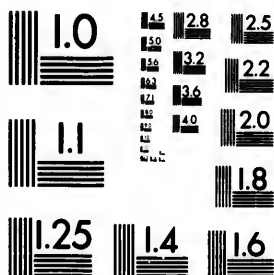
turned after Adonias, and had not turned after Solomon ; and Joab fled into the tabernacle of the Lord, and laid hold on the horn of the altar," (3 K. 2. 28).

After the Israelites had established themselves in the Land of Promise, there were certain cities appointed for this purpose, in order that the people might not be debarred the privilege of sanctuary by reason of the distance of the tabernacle from some portion of them. These were six in number, of which three lay beyond the river Jordan, namely, Bezer, in the district of the Reubenites, Ramoth of Gilead, in that of the Gadites, and Golan of Bashan, in that of the Manassites:—"Then Moses set aside three cities beyond the Jordan at the eastside, that any one might flee to them who should kill his neighbour unwillingly, and was not his enemy a day or two before, and that he might escape to some one of these cities," (Deut. 3. 40). The other three which Josue had appointed in Canaan were Cadesh of Galilee, situated in mount Naphthali; Schechem in Ephraim; and Kiriatharba, that is, Hebron, in the mountain of Juda:—"These cities (that is, the six) were appointed for all the children of Israel, and for the strangers that dwelt among them; that whosoever had killed a person unawares might flee to them, and not die by the hand of the kinsman, coveting to revenge the blood that was shed, until he should stand before the people to lay open his cause," (Jos. 20. 9). The roads leading to those cities were always kept open and free from all impediments, by order of the Hebrew magistrates, in order to facilitate approach to them. No hills were left in the way to them, nor unbridged rivers: and their breadth was made thirty-two cubits. Wherever cross-roads occurred there was placed a post beside that which led to the City of Refuge, with the inscription REFUGE. REFUGE. On





**IMAGE EVALUATION
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the fifteenth day of February every year the magistrate sent persons to inspect and repair all those roads; and two or three more persons of distinguished virtue were always employed for the purpose of watching the *Avengers of blood*, as the relatives of murdered persons were called, in order to dissuade them from pursuing the fugitive, and from laying violent hands upon him. The mode of dealing with the accused party was this: The *Consistory*, or Bench of Magistrates who resided at or near the place where the murder was committed, having ordered the accused to be brought from the City of Refuge, and placed before them in the Court, or Judgment Hall, went into a full examination of the circumstances attending the murder. If they found the accused party guilty, they condemned him to death; but if innocent, they ordered him back to the City of Refuge where he was allowed his liberty not only in the City itself but also within certain limits of the city; and where he was compelled to remain until the death of the high-priest then living; after which he might return to his own home.—“And he shall dwell in that city, till he stand before judgment to give an account of his fact, and till the death of the high-priest, who shall be at that time: then shall the manslayer return, and go into his own city and house from whence he fled.” (Jos. 20. 6).

Thus we see that though the murder had been committed without a wicked intention, and by mere accident, yet the person by whose hand life had been taken away, was punished by exile. A law similar to this existed in Greece at the time of the Areopagites; but the term of exile there was twelve months certain. Why it should have been made to depend on the life of the high-priest among the Israelites no reason can be found, except it be, as is conjectured by some

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commentators that the offence committed, affected, in an especial manner, his majesty and sanctity, who was the representative of God on earth.

As there were some peculiarities in the divisions of time among the Hebrews, in which they differed from those established in modern times, it may be desirable to take a brief review of them. Their day, as with us, was divided into the *natural*, and *artificial*; the former embracing the day and night, and consisting of twenty-four hours; the latter confined to the day only, and consisting of twelve hours, but reckoned from *sunrise* to *sunset*. To this our Saviour alludes, when he says, "Are there not twelve hours of the day? If a man walk in the day he stumbleth not because he seeth the light of the world," (Joh. 11. 9). The natural day of twenty-four hours was distinguished into the *civil* and the *sacred*: the *civil* day, which meant the *working* day, began at sunrise, and ended at the following sunrise: the *sacred* day, which signifies a *Festival*, or *Holy*, day, commenced at sunset, and ended at the following sunset. The day and night were each divided into four parts, called *watches*, or *greater* hours, each watch, or greater hour, consisting of three lesser, or ordinary hours. The first watch, or greater hour of the night, commenced at six in the evening, and ended at nine; the second, which commenced at nine, ended at twelve, and was, on that account, called the *midnight watch*; the third ended at three; and the fourth at six, in the morning. These watches were sometimes designated by other names, such as, evening, midnight, cock-crowing, and dawning. We find allusion made to these divisions of the night, under both designations, in several parts of the New Testament: Thus in Luke 12. 38, "And if he shall come in the second watch, or come in the third watch,

and find them so, (that is, watching) blessed are those servants." Again, in Matthew 14. 25, "And in the fourth watch of the night, he came to them, walking upon the sea." And in Mark 13. 35, we find this, "Watch ye therefore, for you know not when the Lord of the house cometh: at even, or at midnight, or at the cock-crowing, or in the morning." In the old Testament, we read the following, "And Gedeon, and the three hundred men that were with him, went into a part of the camp, at the beginning of the midnight watch." (Jud. 7. 19). Again, "And now the morning watch was come, and behold the Lord, looking upon the Egyptian army through the pillar of fire and of the cloud, slew their host," (Exod. 14. 24). And further, "Arise, give praise in the night, in the beginning of the watches," (Lamen. 2. 19.)

The divisions of the day were not called watches, but hours, each hour consisting of three ordinary hours. The first hour commenced at six in the morning, and ended at nine; the second ended at twelve; the third at three; and the fourth at six, in the evening. But these divisions were designated by the number at the end of the division, counting by ordinary hours from six in the morning to six in the evening; thus, the third hour was nine o'clock in the morning, because nine o'clock was the third ordinary hour from six at which the division commenced: twelve o'clock was the sixth hour, it being the sixth hour from six o'clock in the morning: and so three o'clock was called the ninth hour and six in the evening, the twelfth hour. The parable of the labourers in the vineyard shows this division of the day into four parts; for the lord of the vineyard is represented as having gone out at the third hour, that is, nine o'clock; and at the sixth hour, that is, twelve o'clock; and at the ninth hour, which

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was three o'clock; and finally at the eleventh hour, which was five o'clock, that is, one hour before the close of the working day. Here we find that our Saviour makes the fourth division of the day to consist of only two hours, that is, the space between three and five o'clock, which was contrary to the common method of reckoning, which gave three ordinary hours to each quarter or greater hour; but this was to shew us that God is ready to receive labourers into His vineyard up to the last hour; but when that arrives he rarely receives any, for it is then the time for discharging and rewarding labourers, and not for receiving them. The account given in the Gospels of our Saviour's crucifixion is also illustrative of this division of the day into four quarters, for we find that He was tried before Pilate in the third hour; that he was suspended on the cross about the sixth hour: and that he expired in the ninth hour, "And Jesus said to Him (the thief on the cross): Amen I say to thee, this day thou shalt be with me in paradise. And it was almost the sixth hour; and there was darkness over all the earth until the ninth hour.....And Jesus crying with a loud voice: Father into thy hands I commend my spirit. And saying this he gave up the Ghost," (Luke 23. 44). We also learn that it was at the third hour that the Holy Ghost descended upon the Apostles; for when Peter reproved the multitude who wondered at the various languages in which the Apostles began to speak after the Holy Ghost had descended upon them, and who said, in mockery of their inspiration, "these men are full of new wine," he said, "these are not drunk, as you suppose, seeing it is but the third hour of the day." (Acts 2.15). And we also learn that Peter went up to the house top to pray at the sixth hour,—“And on the next day

whilst they were going on their journey, and drawing nigh to the city (Joppe), Peter went up to the higher parts of the house to pray about the sixth hour," (Acts 10. 9). And we are further informed that Peter and John went into the Temple at the ninth hour,—“ Now Peter and John went up into the Temple at the ninth hour of prayer,” (Acts 3. 1). It would thus appear that there were but three hours of prayer in the day, namely, the third hour, or nine o'clock, the sixth hour, that is, twelve o'clock, and the ninth hour, or three o'clock: and this is an opinion expressed by learned commentators on the Sacred Writings; who say further that, the third hour of prayer was instituted by Abraham, the sixth hour by Isaac, and the ninth hour by Jacob. Hence have arisen the canonical hours in the Catholic Church, each of which consists of three ordinary hours; the first, or *prima hora* beginning at six o'clock in the morning, and continuing until nine; the next, which is called *tertia hora*, being embraced between nine and twelve; then comes what is termed *sexta hora*, from twelve to three; and the last hour of the day, called *nona hora*, begins at three and ends at six: then commence the canonical hours of the night; the first, which is called *hora vespertina*, commencing at six and ending at nine; the next, called *completorium*, commencing at nine and ending at twelve; then comes the *nocturnum*, beginning at twelve and ending at three; and the last, which is called *hora matutina*, or matins, commences at three and ends at six in the morning. The Hebrews reckoned two kinds of weeks, namely, the ordinary week consisting of seven days, and the prophetic week, which contained seven years. Thus the former was called a week of days, and the latter a week of years. Hence in the prophet Daniel we find that, according to this estimate of time, the

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period between the rebuilding of the Temple at Jerusalem and the birth of Christ was four hundred and eighty-three years; "Know thou therefore, and take notice, that from the going forth of the word, to build up Jerusalem again, unto Christ the prince, there shall be seven weeks, and sixty-two weeks: and the streets shall be built again, and the walls in the straitness of times," (Dan. 9. 25). Thus our Saviour was to be born in the seventieth week, that is, between the four hundred and eighty-third, and four hundred and ninetieth year after the rebuilding of Jerusalem. At first they measured their year by the apparent revolution of the sun: and hence it was called the solar year. To each of their months they assigned thirty days. After their departure out of Egypt, however, they began to measure their year by the revolution of the moon; and then it was called the lunar year. But as the lunar year fell short of the solar year by eleven days, they occasionally intercalated a month in order to bring up the time; which month was placed at the end of the year, after the month, Adar; and thence called *Ve Adar*, or, second Adar. Their lunar months contained, some, thirty days, and some, twenty-nine days; and hence the former were called full months, and the latter deficient months. It was not until after their return from captivity that they gave names to their months; down to that period they distinguished them only by numbers, as, first, second, third, and so on. Before they departed out of Egypt they were accustomed to begin their year with our first autumn month; or, in other words, their first month began in about the middle of our September, and ended about the middle of our October; their second month began about the middle of October and ended about the middle of November, and so on. And this

arrangement of the months they continued ever afterwards, as far as regarded their civil transactions, such as buying and selling, and the calculation of their Sabbatical years, their Jubilee years, and the like. But after leaving Egypt they made a new arrangement of the months; according to which their first month began about the middle of our month of March, and ended about the middle of our April; and thus throughout the series. Their greatest Festivals they adapted to this new arrangement.

The names which they gave their months after their return from the captivity of Babylon were these:

The first month was called *Nisin*, which corresponds with our March and April, that is, from the middle of March to the middle of April. This month was also called *Abib*, which means ear of corn, because barley began to be eared in this month.

Nisan.....	April and May.	Cisleu.....	November and December
Sivan.....	May and June.	Tebeth.....	December and January.
Tamuz.....	June and July.	Shebat.....	January and February.
Ab.....	July and August.	Adar.....	February and March.
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CHAPTER IX.

ORDINARY MEALS AND FEASTS.—HOW FAR THE CUSTOMS OF HEBREWS AND HEATHENS BORE RESEMBLANCE ON THIS POINT.



THE ordinary meals among the Hebrews were few and simple; such only as were necessary to support nature. They were called *Arucoth*, which may be translated *travellers' fare*. We have reference made to them in the prophet Jeremiah,—“And the general of the army gave him victuals and presents, and let him go,” (Jer. 40. 5). Again in Proverbs,—“It is better to be invited to herbs with love, than to a fatted calf with hatred,” (Prov. 15. 17). But they had their convivial entertainments, which were characterised by the liberal potations in which they indulged; and hence this kind of convivial feasting was called *Mischte*, or *drinking feast*, and resembled the *sumposion* of the Greeks. They had also their sacrificial feasts; that is, entertainments given after sacrifices, at which they consumed what remained after they had made their offerings to God. This description of entertainment they designated *Chag*, that is, *celebration*, because they celebrated the sacrifice by feasting and making merry together. From this ancient custom of the Hebrews sprung that of the Love feasts among the early Christians, which followed the sacrifice of the Lord's supper. I shall briefly glance at the ceremonious obser-

vances which prevailed in connection with these entertainments. They were twofold, namely, those which took place preparatory to the feast, and those which occurred at table. The antecedent, or preparatory observances consisted in *salutation*, in *washing the feet of the guests*; and in *pouring oil upon them*. Their mode of salutation was either by word or gesture. The usual form of salutation by word was this, "The Lord be with you," or, "The Lord bless you." Of this we find an example in the book of Ruth, where Booz coming into the corn field among the reapers saluted them with, "The Lord be with you;" to which they replied, "The Lord bless you," (Ruth 2. 4.) In Kings 4. 4-29, we find an exemplification of the custom of offering salutations when people met one another on the way,—“Then he said, Giezi: gird up thy loins, and take my staff in thy hand, and go. If any man meet thee, salute him not: and if any man salute thee, answer him not.” Again, the custom of offering salutation on entering a house is shewn by our Saviour to his Apostles,—“And when you come into the house, salute it, saying: Peace be to this house.” (Mat. 10. 11.)

Salutation by gesture consists in three different movements of the body, that is, in an entire prostration of it, or in stooping and keeping the feet, or, in an ordinary kiss. This mode of salutation was, of course, confined to relations and friends, and to persons of holy and exalted stations. When our Saviour was sitting in the Pharisee's house, a woman of the city who was a sinner, hearing that He was there, came with an alabaster box of ointment, “And standing behind at his feet, she began to wash his feet with tears, and wiped them with the hairs of her head, and kissed his feet, and anointed them with the ointment.” (Luke 7. 38.) Moses meeting his father-in-law, kissed him:—“And he went out

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to meet his kinsman, and worshipped and kissed him: and they saluted one another with words of peace." (Exod. 18. 7.) Joseph too kissed his brothers when he met them:—"And Joseph kissed all his brethren, and wept upon every one of them; after which they were emboldened to speak to him." (Gen. 45. 15.) This kind of kiss is by the Apostles, Peter and Paul, called a "kiss of charity," and, "holy kiss; and Tertullian calls it a "kiss of peace."—"Salute one another with a holy kiss." (1. Pet. 5. 14.) "Salute one another in a holy kiss." (1. Cor. 16. 20.)

Upon the parting of relations and friends it was usual to exchange a valedictory kiss; as when Laban complains that Jacob did not allow him the opportunity of kissing his sons and daughters when he had taken them away from him,— "Why wouldst thou run away privately, and not acquaint me, that I might have brought thee on the way with joy, and with songs, and with timbrels, and with harps? Thou hast not suffered me to kiss my sons and daughters." (Gen. 31. 27.) The ceremony of kissing was also used as a sign of homage to princely authority: thus we find that the prophet Samuel kissed Saul after he had been anointed King over the people,— "And Samuel took a little vial of oil, and poured it upon his head, and kissed him." (1 K. 10. 1.) Of the ceremony of washing the feet of guests preparatory to sitting at table we have an instance in the conduct of the steward of Joseph's house bringing water to the brothers of Joseph to wash their feet, as they were to eat with him at noon,— "And having brought them into the house, he fetched water, and they washed their feet." (Gen. 43. 24.) This washing of the feet was generally performed by the servants, or by the humblest person in the family of the host; and hence we find that our Saviour, in order to inculcate a lesson of humility to His dis-

ciples, and all those who should follow Him, washed with His own hands the feet of His disciples. (Joh. 13. 5.). And in the case of Abigail when David was about to take her for his wife, we find a similar example of the humility involved in the performance of this office. When David's servants came to her to take her to their master, "she arose, and bowed herself down with her face to the earth, and said: Behold, let thy servant be a handmaid, to wash the feet of the servants of my Lord." (1 K. 25. 31.) For this service they kept in their houses certain vessels, which, in the Septuagint, are called *nptai*, that is, washpots; these were filled with water from other vessels which were kept supplied for that purpose. These are probably the waterpots mentioned in the Gospel of St. John,—“Now there were set there six waterpots of stone, according to the manner of the purifying of the Jews, containing two or three measures apiece.” (1. 6.) This washing of the feet of guests took place both before and after meals; for our Saviour washed the feet of His disciples after supper. The next customary ceremony in use among the Hebrews before sitting to table was the pouring of oil upon the head and feet: of this we have an example in the words of our Saviour addressed to Simon the Pharisee: “And turning to the woman, he said unto Simon: Dost thou see this woman? I entered into thy house, thou gavest me no water for my feet; but she with tears hath washed my feet, and with her hairs hath wiped them. Thou gavest me no kiss, but she, since she came in, hath not ceased to kiss my feet. My head with oil thou didst not anoint; but she with ointment hath anointed my feet.” (Luke 7. 44.). After these preparatory ceremonies the guests sat down to table with their entertainer, who taking a cup of wine in his right

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hand, said, "Blessed be thou, O Lord our God, the King of the world, who createst the fruit of the vine," (*Benedictus sis tu Domine Deus noster, rex mundi, qui creas fructum vitis*): he then tasted of the cup, and passed it round the table. This was called the blessing of the cup. In this manner our Saviour commenced the last supper,— "And having taken the cup, he gave thanks and said: Take, and divide it among you. For, I say to you, that I will not drink of the fruit of the vine till the kingdom of God come." (Luke 22. 17).

After this blessing of the cup the host took the bread, which was partially cut that it might be the more easily divided, and holding it in both his hands he said "Blessed be thou, O Lord, our God, the King of the world, who bringest forth bread out of the earth," [*Drusius*]. He then broke it, and distributed it around the table; after which they all commenced eating of the various dishes provided for them. It must be observed here, however, that the ceremony of blessing and circulating the cup was confined to solemn festivals: at all other feasts the bread only was blest and distributed. During the time of their feasts it was customary with them to exercise their judgment and wit by instructive and gay conversation. Our Saviour's discourse at the table of the Pharisee affords an example of the instructive mode of conversation at table,— "And he spoke a parable also to them that were invited, marking how they chose the first seats at the table," [Luke 14. 7]. And Sampson's riddle at his marriage feast affords a sample of the gay and witty style of convivial conversation,— "And Sampson said to them, I will propose you a riddle, which if you declare unto me within the seven days of the feast, I will give you thirty shirts, and as many coats: But if you shall not

be able to declare it, you shall give me thirty shirts, and the same number of coats," [Jud. 14.12]. At the termination of an entertainment, or feast, the host, or some person of distinction at the table made an act of thanksgiving in behalf of himself and the company, by taking a cup of wine in both his hands, and saying, "Let us bless him who hath fed us with his own, and of whose goodness we live;" and then continued with the expression of further thanks for the deliverance of the people from Egyptian bondage; for the covenant of circumcision; and for the Law given through the ministry of Moses; after which he prayed that God would have mercy on his people; on his city of Jerusalem; on Sion, the Tabernacle of his glory; and on the Kingdom of the house of David his Anointed; and further that he would send Elias the prophet; that he would make them worthy of the days of the Messiah, and of the life of the world to come. Then all the guests said in a low voice, "Fear the Lord all ye holy ones, because there is no penury to those that fear him: The young lions do want and suffer hunger, but those that seek the Lord want no good thing." After this the host, or he who had commenced the act of thanksgiving, blessed the cup, in the same form of words used when they had sat down,—as, "Blessed be thou, O Lord God, the King of the world, who createst the fruit of the vine": and then he drank a little from the cup, and passed it round the table, as at the commencement of the feast. This was called the cup of thanksgiving, It was this cup, at the end of the feast, which our Saviour consecrated when he instituted it as part of the Blessed Sacrament at the last supper,—"This is the cup, the New Testament in my blood, which shall be shed for you." (Luke 22. 20.) After this cup of thanksgiving followed sacred songs and psalms: which observance was also fol-

lowed by our Saviour at the last supper,—“And when they had said an hymn, they went forth to the Mount of Olives.” (Mar. 14. 26.) It is scarcely necessary to observe that the breaking of bread, and the blessing of the cup as practised among the Jews were merely ceremonious acts, whereas the similar acts performed by our Saviour at the last supper were sacramental. The Jews could not say with St. Paul, “The cup of blessing which we bless, is it not the communion of the blood of Christ? And the bread which we break, is it not the partaking of the body of the Lord?” (1 Cor. 10. 16.) Their manner of placing themselves at table was the same as that of the Romans; they reclined on beds around the table; each bed, of which there were two or three or more, according to the number of guests, contained three persons, rarely more. The shape of the table was circular; and the beds were arranged around it. If there was but one person in a bed he rested the upper part of his body on his left elbow; but if there were two or more persons on it, they reclined in such a manner that the head of one rested on the bosom of another, having their lower limbs extended behind each other's backs, except in the case of the first who lay high up on the bed resting on his left arm. It was in this way that John lay on the bosom of Jesus at supper,—“Now there was leaning on Jesus' bosom one of his disciples whom Jesus loved.” (Joh. 13. 23.)

To this manner of reclining on each other's bosoms at table is the allusion with respect to Lazarus being carried into Abraham's bosom,—“And it came to pass that the beggar died, and was carried by the Angels into Abraham's bosom” (Luk. 16. 22). The meaning of which is, that he (Lazarus) was placed at the same table, that is, was participator in the same happiness and glory with Abraham. We learn that

the custom of reclining on beds while at table was prevalent among the Hebrews at the time of the prophet Ezechiel, that is, at the period of the Babylonian captivity,—“Thou sittest on a very fine bed, and a table was decked before thee,” [Ez. 23. 41]. But, how long before this, or at what precise period the custom began it is not so easy to say.


The custom of taking off their shoes when going to table was prevalent among them when they were in Egypt; and this would imply that the practice of reclining on beds existed then, as they would reasonably take off their shoes to prevent their beds being soiled. The circumstance too of the Paschal lamb being, according to specific instruction, eaten with their shoes on, and, by implication, standing, in order to ensure readiness for their departure, affords evidence that this was a deviation from the usual practice. That the command did not extend beyond that particular occasion is evident from the circumstance of our Saviour eating the Paschal lamb reclining in the usual way, on a bed. That the Hebrew people were of an hospitable spirit, and liberal in their entertainments is abundantly shewn in the Sacred Writings. They always remembered the poor in their feasting, for they sent them a portion of what they had: “And he said to them: Go, eat fat meats, and drink sweet wine, and send portions to them that have not prepared for themselves: because it is the holy day of the Lord, and be not sad: for the joy of the Lord is our strength,” [2 Esd. 8. 10]. This custom of sending portions of a feast to those who were absent was prevalent among the Heathen nations; for they sent portions of the food provided for the entertainment to their absent friends; and also gave some of it to their guests to be taken home with them. The Greeks called those portions sent to absent friends *meridas*; and what was given to

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the guests themselves to be carried home with them they called *apophoreta*. This custom it was that originated the *canon* of the Council of Laodicea which forbids Christians in their Love Feasts to send portions to those who were absent. The reasons for this prohibition were, no doubt, in the first place, that the practices of the Christians should not assimilate to those of the Heathens; and, in the second place, that none should be induced to absent themselves from the knowledge that a portion of the feast would be sent them. A third reason might be that the poor persons who were present might not be deprived of a sufficiency by having large portions of the feast, and those the best, as generally happens, sent away to those who were absent. The hour of supper, which was at the close of the day, was the time of their great entertainments. The dinner hour was about noon, that is, at the sixth hour,—“And when he had seen them, and Benjamin with them, he commanded the steward of his house, saying: Bring in the men into the house, and kill victims, and prepare a feast: because they shall eat with me at noon.” [Gen. 43.16]. Again, “And in the next day while they were going on their journey, and drawing nigh to the city, Peter went up to the higher parts of the house to pray about the sixth hour. And being hungry he was desirous to taste *somewhat*. And as they were preparing there came upon him an ecstasy of mind.” [Acts 10. 9]. Besides the cup of blessing which they used at their solemn feasts, as already referred to, they had another cup called the cup of *consolation*, which was sent by particular friends in time of mourning, to remove grief and sorrow from the hearts of the mourners. There was also the cup of *salvation*, which was usually taken after their peace offerings.

CHAPTER X.

THE JEWISH SABBATH—THE PASSOVER—FEASTS OF UNLEAVENED BREAD.

HE Hebrew word, Sabbath, signifies rest; and was employed by the Israelites to express any solemn festival, "I am the Lord, your God: walk ye in my statutes, and observe my judgments, and do them. And sanctify my Sabbath," [Eze. 20. 19]. It was also used to express the seven days in the week: but its most frequent application was to the *seventh* day which God had appointed to be kept holy; and in which sense it is used at the present day. When a solemn feast occurred on this *seventh* day, it was then called a *great Sabbath* [sabbatum magnum], as in St. John, "Then the Jews [because it was the passover] that the bodies might not remain upon the cross on the Sabbath day [for that was a great Sabbath day] besought Pilate that their legs might be broken, and that they might be taken away," [20. 31]. The whole week was called the *space between two Sabbaths* (to metaxu Sabbaton); and it is in this sense, according to Scaliger, we are to understand that allusion to the Sabbath in the Acts of the Apostles, where the Gentiles express their desire to hear Paul and Barnabas on "the next Sabbath," that is, on the next week:—"And as they went out they desired them that on the next Sabbath they would speak unto them these words," (13. 43). The Sabbath, as I have observed elsewhere, began at six o'clock in the evening of the preceding day,

which was called by the Hebrews *the entrance of the Sabbath* (Biath haschabbath). The Sabbath eve commenced at three o'clock, that is, three hours before the Sabbath, which time was employed in preparation for the day of holiness. The ancient Fathers of the Church call this intervening period by the name of *cæna pura*, the *pure supper*, a phrase which they borrowed from the Heathens, who, preparatory to their offering sacrifices to their deities, observed certain rules and ceremonies with the view of sanctifying themselves, that they might the more worthily make their sacrificial offering; at which time they supped together on certain choice meats, such as they deemed befitting the occasion: this supper they called the *pure supper* (*cæna pura*). By the Evangelists, however, this one is called *parasceve*, or time of preparation, which applies as well to the entire preceding day as to the hours from three to six. On this day of preparation certain employments were forbidden: for instance, no one was permitted to travel more than three *parsas*, (a *parasa* was a measure of length of which ten were considered a day's journey); judges were not allowed to sit in judgment upon life and death; handicraftsmen, and professional men, with the exception of shoemakers, and tailors, and Scribes, were forbidden to exercise their callings. The permission, in the excepted cases, extended only to one half the day of preparation; to the shoemakers and tailors this leave was given for the purpose of repairing articles necessary for the Sabbath; and to the Scribes in order that they might prepare themselves by previous study to expound the law on that day. This Sabbath eve, or day of preparation, was announced by the sound of trumpets or horns, so that all might have due notice of the approaching day, and be prepared for its due observance. With res-

pect to the manner in which the Sabbath should be observed under the direction of the law, the Jews, when they began to grow corrupt, and to fall away from the obedience which they owed to their prophets and elders, entertained strange and inconsistent notions. They sometimes went beyond the law, and sometimes halted short of it. Thus giving their own interpretation to the words addressed by Josue to the Hebrews, " Let there be between you the space of two cubits," (Jos. 3. 4); they put down two thousand cubits as a Sabbath's day's journey, and held it unlawful to travel more than that distance on any consideration: in this instance they believed that, because that part of the people who were nearest to the Ark, that is, within two thousand cubits of it, had to go precisely that distance on the Sabbath for the public worship of God, this rule was to be observed, with regard to travelling on the Sabbath, in all time to come, forgetting that a large portion of the Hebrew camp must be necessarily far more remote from the Ark, and that they were obliged to attend around the Ark on the Sabbath as well as those who were nearest to it. Again, from the order given by Moses that the Hebrews should prepare beforehand whatsoever food was necessary for the Sabbath, which was a day sanctified to the Lord,—“and the meats that are to be dressed, dress them: and whatsoever shall remain lay it up until the morning,”—they concluded that this applied to all future times and circumstances, forgetting that the command was adapted to the peculiar circumstances of the time; and that the necessity of providing the Sabbath's supply of Manna on the preceding day arose from the fact that it was not to be found on the Sabbath. In like manner, because of this command given by God through Moses, “ You shall kindle no fire in any of your habitations on the Sabbath day,” (Exod.

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35. 3), the Jews in aftertime, held it to be unlawful to kindle a fire at all on the Sabbath, not regarding the peculiar circumstances under which the command was given, which were these: the people were engaged in making the works of the Tabernacle the hangings, pillars, and altar, the brass, silver, and gold works; in short, everything necessary for its construction and adornment: these works they were directed to proceed with every day of the week except the *seventh*, or Sabbath, on which they were directed to cease from their labours, and to put out their fires, in order that they might keep it holy:—"six days you shall do work; the seventh day shall be holy unto you, the Sabbath, and the rest of the Lord: he that shall do any work on it, shall be put to death," (Exod. 35. 2):—the refore, the command that they should put out their fires, given at this particular time, had reference to the work of the Tabernacle, and was not intended as an order applicable to; and to be enforced at all future times. And furthermore, in reference to the latter portion of the text cited, "he that shall do any work on it, shall be put to death," the Jews held it to be a general command applicable to all times and circumstances; and, therefore, they believed it to be unlawful to do anything, no matter of what description, on the Sabbath. They would not even defend themselves from the assaults of an enemy on that day; whence it happened that on two several occasions they became the easy prey of hostile armies: first, they were taken by the army of Antiochus, against which they did not make the slightest resistance: but, after this, Mattathias made a decree declaring it to be lawful to resist their enemies on the Sabbath. The second time, they were captured by the army of Pompey, whom they permitted without molestation to carry on all the works of a siege until he had

actually grappled with them: for they took the decree of Mattathias in the literal meaning, and believed that a sort of passive resistance was all that they were permitted to offer, deeming it contrary to the law to carry on an active operation against the enemy on the Sabbath. Such are some of the errors into which the Jews fell in aftertime, owing to their misconception and misconstruction of the laws and commands of God. We have, in the case of the woman cured by our Saviour on the Sabbath, an instance of this deviation from the true spirit of the law as exemplified in the observation of the ruler of the Synagogue and in the reproof given to him by our Saviour:—"And the ruler of the Synagogue, being angry that Jesus had healed on the Sabbath, answering, said to the multitude: six days there are wherein you ought to work. In them therefore come, and be healed; and not on the Sabbath day. And the Lord answering him, said: Ye hypocrites, doth not every one of you on the Sabbath day loose his ox or his ass from the manger, and lead them to water? And ought not this daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the Sabbath day?" (Luke 23. 14).

Though some of the Fathers of the Church, as Tertullian and Ambrose, would have the word *pascha* to be derived from the Greek word *paschein*, to suffer, and thus to indicate the passion of our Saviour; yet, according to St. Augustin, its true derivation is from the Hebrew word *pesech*, to pass over, and represents the Sacrifice of the Lord's Passover:—"It is the victim of the passage of the Lord, when he passed over the houses of the children of Israel in Egypt, striking the Egyptians, and saving our houses" (Exod. 12. 27.)

The term, *passover* is applied in Scripture to signify three different things; first, it signifies that annual celebration by

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the Israelites in memory of the lamb slain, the blood of which was sprinkled upon their door posts, as referred to in the passage just quoted from Exodus; which took place on the evening of the fourteenth of the month Nisan (March, April): this is emphatically called *Passover*. Secondly, it signifies the annual festival which took place on the fifteenth of the same month; and which we may, by way of distinction, call the Feast of the Passover. And thirdly, it is used to designate the entire period of solemnisation commencing with the sacrifice of the lamb on the fourteenth of the month Nisan, and ending on the twenty-first of the same month, thus embracing the *Feast of unleavened bread*:—

“And in the first month, Nisan, on the fourteenth day of the month shall be the pasch of the Lord. And on the fifteenth day the Solemn Feast: seven days shall they eat unleavened bread.” (Num. 28. 16). The Feast of Unleavened Bread commenced on the fifteenth of the month Nisan, that is, the day after the sacrifice of the lamb, and continued to the twenty-first of the same month, that is, for the space of seven days, the first and last only of which were days of observance, in which no *servile* work could be performed:—

“The first day shall be most solemn unto you, and holy: you shall do no servile work therein. But you shall offer sacrifice in fire to the Lord seven days. And the seventh day shall be made solemn and more holy: and you shall do no servile work therein,” (Levit. 23. 7). It was an established practice among the Jews in the ages succeeding the first institution of the passover to observe it only in that place where the Ark was kept, that is, where the Lord chose to place his name. In the course of time, therefore, Jerusalem was the only place where the passover, or paschal lamb, was eaten; but the Feast of Unleavened Bread they deemed it

lawful and necessary to keep in every place that they inhabited, as it did not at all depend upon the passover, or on any part of that solemnity; though unleavened bread was eaten with the lamb.

The observances at this feast of the lamb were the same as those maintained at their other great feasts: there was the blessing of the cup, followed by the blessing and distribution of the bread; and also the washing of the feet of the guests, as explained in a former chapter. There was observed, however, a ceremony peculiar to this paschal feast which consisted in certain explanatory remarks made by the person presiding at the table, by way of answer to a question put by a child during the feast. The question was this: What is the meaning of this service? To which the following is, in substance, the answer, as given by Scaliger: "How different is this from all other nights; for in all other nights we wash but once; in this twice.

"Christ washed His disciples' feet when supper was ended."

In all other nights we eat either leavened or unleavened bread, in this only unleavened. In other nights we eat any sort of herbs, in this night bitter herbs. In all other nights we eat either sitting or lying, in this we lie along." Then followed an explanation of the feast, and of the different parts of which it was composed: Thus, the feast itself was explained to be in remembrance of the Lord passing over the houses of their fathers in Egypt, while he smote the Egyptians: then holding up some of the bitter herbs in his hand the person explaining said, "These bitter herbs which we eat are to remind us of the bitterness to which the Egyptians subjected the lives of our fathers in Egypt." And again holding up the unleavened bread in his hand, he said, "This unleavened bread, which we eat, is to remind us that

the dough of our fathers had not had time to be leavened when the Lord appeared unto them, and redeemed them from the hands of the enemy." This peculiar observance they derived from the words of Moses to their forefathers,— "And when your children shall say to you: What is the meaning of this service? You shall say to them," &c. (Exod. 12. 26). The account of the preparation for the passover, and the directions given by God, through Moses, for its being observed in all succeeding generations as a memorial of the deliverance of their forefathers from the bondage of Egypt, is contained in the twelfth chapter of Exodus. The seven days succeeding the paschal celebration embraced the feast of unleavened bread, and was entirely distinct from the passover. During this space of time no leavened bread was to be found in the houses of the Hebrews, and every thing savouring of leaven was to be removed before the period of celebration commenced. Their household vessels, to which leaven might be clinging, were washed out; and a general search for leaven took place throughout all parts of the house on the day preceding the passover; or, as Scaliger says, "in the beginning of the fourteenth day until the fourth hour after the rising of the sun." Then from the fourth to the sixth hour all the leaven was burned; after which followed a renunciation of all leaven and things leavened within the house, in the following words, as given by a writer on this subject: "Let all that leaven, or whatsoever leavened thing is in my power, whether it was seen by me, or not seen, whether cleansed by me, or not cleansed,— let all that be scattered, destroyed, and accounted as the dust of the earth."

The penalty inflicted for eating leavened bread during the space of seven days was expulsion from Israel,—

"Whosoever shall eat anything leavened from the first day until the seventh day, that soul shall perish out of Israel," (Exod. 12. 15). To kill the paschal lamb was the duty of the priests,— "And being sanctified kill the phase, and prepare your brethren that they may do according to the words which the Lord spoke by the hand of Moses," (2 Chron. 35. 6). And the place of immolation was the Court of the Temple,— "Thou mayst not immolate the phase in any one of thy cities, which the Lord thy God will give thee : But in the place which the Lord thy God shall choose, that his name may dwell there : thou shall immolate the phase in the evening, at the going down of the sun, at which time thou camest out of Egypt," (Deut. 16. 6).

Then the owner of the lamb took it from the priest, and brought it to his own house in Jerusalem, where he ate it.

It was a custom among the Jews to liberate a prisoner on the feast of the Passover, a custom originating, probably, in the desire to commemorate thus practically their deliverance from the Egyptian bondage. It is necessary to observe that there was sometimes a second paschal lamb slain, or a second passover kept by the Jews ; this occurred whenever any person, by reason of defilement from a dead body, or of being too far away on a journey, were unable to attend the first,— "Say to the children of Israel : The man that shall be unclean by occasion of one that is dead, or shall be in a journey afar off in your nation, let him make the phase to the Lord, in the second month, on the fourteenth day of the month, &c." (Num. 9.10). The distance indicated by the words *afar off* is supposed by commentators to be fifteen miles from Jerusalem at sunrise on the day of the Pasch, which distance a person was supposed not to be able to travel on foot by midday. It was while celebrating the Pasch with

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His twelve disciples that our Saviour, following the ordinary Jewish ceremonies at Great Feasts, of blessing the cup, and also the bread, transformed that which was but a mere ceremony before into the most awful and sublime mystery that could be presented to the feeble mind of man,—“ And when they were at supper, Jesus took bread, and blessed, and broke : and gave to his disciples, and said : Take ye, and eat : This is my body. And taking the chalice, he gave thanks : and gave to them saying : Drink ye all of this. For this is my blood of the New Testament which shall be shed for many unto the remission of sins,” (Mat. 16. 26). St. Paul calls Christ our Pasch ; and truly the agreement between the type and the reality is sufficiently striking. As the paschal lamb was without blemish, so was Christ without sin. The paschal lamb was offered a sacrifice for the redemption of the Hebrews from the bondage of Egypt ; Christ suffered death upon the cross for the redemption of the world from the bondage of sin. The door posts of the Hebrews were sprinkled with the blood of the lamb, that the Angel of death might pass over them : the blood of Christ interposes to purge and purify our consciences, that sin and death may not prevail against us. Various are the coincidences that might be traced between the paschal lamb and the sweet Saviour of the world to justify the implied comparison of St. Paul, “ Christ is our Pasch” ; but, it is unnecessary to pursue the subject further, as each individual mind may suggest abundant points of comparison in this respect.

CHAPTER XI.

PENTECOST—FEAST OF TABERNACLES.



THE Feast called Pentecost was held about the twentieth of our month of May, which was in the first week of the month called *Sivan* by the Hebrews. The name *Pentecost*, is but a modification of the Greek word *Pentekoste*, signifying the *fiftieth day*; this feast being held on the fiftieth day after the second of the Passover; that is, after the sixteenth of the month Nisan. The passover was held on the fourteenth of Nisan; hence the second day after that was the sixteenth of that month: and the fiftieth day after the sixteenth of Nisan was Pentecost. I have said that the feast was held about the twentieth day of our month of May, because the fourteenth of the month Nisan, which was the Passover, corresponds with about the twenty-ninth of our month of March, and the second day after the Passover would answer to the last day of our month of March; so that the fiftieth day from the last day of March would fall on the twentieth of May. This period of fifty days was the time of their harvest, which thus commenced with the *second day* after the Passover, or, as it is called in the Septuagint, *deutera tou pascha*, and terminated on the *Pentekoste*, or fiftieth day, which was, on that account, a solemn day of thanksgiving. On the *deutera tou pascha*, or first day of harvest, they were accustomed to offer a sheaf of the fruits of their harvest, according to the book of Leviticus,—“Speak to the children of

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Israel, and thou shalt say to them : When you shall have entered into the land which I will give you, and shall reap your corn, you shall bring sheaves of ears, the fruits of your harvest to the priests," (23.10). And on the last day of harvest, or day of *Pentecost*, they offered two loaves of the first fruits :—" Out of all your dwellings, two loaves of the first fruits, of two tenths of flour leavened, which you shall bake of the first fruits of the Lord" (Lev. 23.17). Thus the offering of the sheaf at the commencement of harvest was a sanctifying oblation on behalf of the whole nation, whereby fruits of the earth were made holy ; and it became then, but not till then, lawful to reap the corn. The second offering, namely, that of the loaves, was an eucharistical oblation, that is, an oblation of thanksgiving for the gathering in of the harvest, as it was also a sign that the harvest was finished. This festival of Pentecost was called a feast of Weeks, because they counted the fifty days by weeks, naming them according to the number of the Sabbaths which they contained, commencing with the Sabbath next following the *deutera te pascha*, or second day after the Passover. This first Sabbath they denominated, according to the Septuagint, *deuteroproton sabbaton*, that is, the second first Sabbath, because it was the first after the second day succeeding the Passover : the second Sabbath they called *deuteron deuteron*, that is, the second second : the third was *deuterotriton*, or second third : and so on. To this mode of computation St. Luke has regard where he says,—“ And it came to pass on the second first Sabbath, that as he went through the cornfields his disciples plucked the ears, and did eat rubbing them in their hands,” (Luke 6.1.) It is worthy of observation here that the harvest commenced much earlier with the Canaanites, as well as the Egyptians, than with us ; for we find that

with those people it commenced about the first of April, and ended about the twentieth of May.

The Feast of Tabernacles, or as it is called in the Septuagint, *Skenopegia*, the pitching of tents, was a festival of seven days, commencing the fifteenth of the month *Tisri*, and ending on the twenty-first of the same month; corresponding to about the last day of September and the seventh day of October with us. It was called the Feast of Tabernacles from the circumstance of the people living in arbours, or tents made of boughs, during this period. As in all their festivals, which consisted of a number of days, the first and last were days of solemn observance. These tents were made in the open air; for it was deemed unlawful to make them within doors, or even under the shade of trees. It was also contrary to the law to cover them with cloths, or even too thickly with boughs;—they should be left open to the sun, moon, and stars. They were furnished with necessary clothing, and supplied with provisions, as the people were to live altogether in them during the seven days, except in wet weather when it was permitted them to retire to their houses. Persons of weak or delicate constitutions were exempt from this ordeal, as exposure to the weather might be attended with fatal consequences to them. The festival was celebrated in memory of the event of their forefathers dwelling in tents in their passage through the wilderness to the land of promise,—“Say to the children of Israel: From the fifteenth day of this seventh month shall be kept the feast of Tabernacles seven days to the Lord... So from the fifteenth day of the seventh month, when you shall have gathered in all the fruits of your land, you shall celebrate the feast of the Lord seven days: on the first day and the eighth shall be a Sabbath, that is, a day of rest. And you

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shall take to you on the first day the fruits of the fairest tree, and branches of palm trees, and boughs of thick trees, and willows of the brook, and you shall rejoice before the Lord your God. . . And you shall dwell in bowers seven days : every one that is of the race of Israel shall dwell in tabernacles : That your posterity may know that I made the children of Israel to dwell in tabernacles when I brought them out of the land of Egypt." (Levit. 23. 34.) The period of the celebration of this feast was vintage time, or the time immediately succeeding the gathering in of the vintage, as referred to in the text first cited : hence some commentators think that it was instituted as a festival of thanksgiving on that account. These tabernacles, or tents, were built in the time of Nehemiah, that is, after the return from captivity, some on the house tops, some in the courts of the houses, and some in the streets, (Neh. 8. 15). The description of boughs of which they were made is mentioned in the passage from Leviticus above cited, namely, the fruits of the "fairest tree," which is supposed to be the citron tree, the branches of "palm trees," the boughs of "thick trees," which are thought to be myrtle trees, "willows of the brook." The Rabbins inform us that each man brought his burthen of these four kinds of trees every morning during the time occupied in the construction of the booths or tents ; or, failing to do so any morning, he fasted that day. This burthen they called *hosanna* ; and hence the meaning of that exclamation of the people, as they strewed the way with branches from the trees, while our Saviour rode into Jerusalem, "Hosanna to the Son of David," (Mat. 21. 9.)

The day after this feast it was the custom to walk round the altar seven times with boughs of palm in the hand, in commemoration of the overthrow of Jericho ; whence the

day was called the "Day of Palms," or the "Palm Feast." Of the sacrifices offered throughout this festival a full account is given in the twenty-ninth chapter of the Book of Numbers; of which I shall merely cite a few passages:— "And you shall offer a holocaust for a most sweet odour to the Lord, thirteen calves of the herd, two rams, and fourteen lambs, of a year old, without blemish: And for their libations three tenths of flour tempered with oil to every calf, being in all thirteen calves: and two tenths to each ram, being two rams. And a buck goat for sin, besides the perpetual holocaust, and the sacrifice, and the libation thereof." The same kind of sacrifice was offered on each day throughout the seven days of the festival, with this difference that the number of calves offered in holocaust was diminished by one each succeeding day. The reason assigned by the Jews for this, is that the entire number of calves offered in sacrifice throughout the festival should be limited to seventy, the number offered during the seven days, according to this scale of diminution, which corresponded with the number of the nations for whom these sacrifices were offered; and that these nations should be gradually diminished until all things were brought under the government of the Messiah, who was the expectation and hope of the Gentiles.

The twenty-second day of the month *Tisri*, that is, the eighth day of October, was another festival day, distinct from the Feast of the Tabernacles, though commonly accounted the last day of it. It was called *Hosanna Rabba*, or Great Hosanna,— "And on the last and great day of the festivity, Jesus stood and cried, saying: If any man thirst, let him come to me, and drink," (Joh. 7. 37). On this day they were wont to bring large quantities of water from the river Shiloah to the Temple, according to the prophetic

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announcement of Haggæus, and Zachary, and other prophets; and this water having been delivered to the priests, was poured upon the Altar, together with wine, and the whole people sung from the prophet Isaias,—“You shall draw waters with joy out of the Saviour’s fountains,” (12. 3). To this custom our Savior evidently alludes when, on this very day He says, “He that believeth in me, as the Scripture says, *out of his belly shall flow rivers of living water,*” (Joh. 7. 38). We are told that Jeroboam, with the view of turning the minds of the people from the true worship of God, instituted a feast, which resembled this of the tabernacles, on the eighth month, and fifteenth of that month:—this is worthy of remark in order to show the mode universally adopted by those who would lead the people away from the true system of God’s worship; that mode consisting in an imitation of the true faith and practice, with an abandonment of the prescribed principles, times, and other circumstances rendered essential from the beginning by God’s unerring word.

We shall now consider another festival, called the Feast of Trumpets:—“Say to the children of Israel: the seventh month on the first day of the month you shall keep a Sabbath, a memorial, with a sound of trumpets, and it shall be called holy,” (Levit. 23. 24).

I have observed on a former occasion that the Hebrews, before their departure from Egypt were wont to begin the computation of their year with the month *Tisri*, that is, September-October; and that they preserved this computation ever afterwards in their civil affairs, as well as in fixing their Sabbatical years, years of Jubilee, and so on:—therefore, what is called in the book of Leviticus the seventh month is, according to the civil computation, the first month of the

year ; and consequently this Festival of Trumpets might be called their *New Year's Day*. This is a proper place to remark that the first day of every month was kept holy by the Hebrews : on this day they went to hear their prophets expound the law ; they did no servile work upon it ; and they offered special sacrifices on this day, over and above those daily sacrifices which they were accustomed to offer.—“ And he said to her : Why dost thou go to him ? to-day is neither *New Moon*, nor Sabbath,” (K. 4. 23). And in the prophecy of Amos we have these words,—“ When will the Moon be over, and we shall sell our wares : and the Sabbath, and we shall open the corn,” (Amos 8. 5). On the Feast of Trumpets, however, which was the first day of the first month, according to their civil computation, they made greater sacrifices than on the first day of any other month.

On ordinary First Days, or New Moons, as they were called, they offered, besides the usual daily sacrifices, two calves of the herd, one ram, seven lambs for burnt offerings ; meat and drink offerings, and a goat for a sin offering ; but on the first New Moon, that is, New Year's Day, they offered, besides these, one calf of the herd, one ram, seven lambs for burnt offerings, and a goat for a sin offering, (Num. 28. 11 and 29. 1). Again, on ordinary New Moons, there was no sound of trumpets ; but on New Year's Day, trumpets were sounded from sunrise to sunset. This extraordinary celebration of the day was caused by the importance which was attached to it, as being the day from which all deeds and contracts were dated. The use of trumpets was resorted to, according to St. Basil, in memory of the law being delivered on Mount Sinai amid the blowing of trumpets ; or, as the Hebrews themselves think, in memory of Isaac's deliverance, when his father Abraham was about to offer

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him in sacrifice, in obedience to the Divine mandate; at which time a ram was substituted for him, God being satisfied with the obedience of Abraham.

It may be interesting to give in this place an account of the mode in which the Hebrews regulated their festival days, and the rules which they employed for this purpose. Most of their feasts, or days of solemn observance were variable; that is, they were occasionally shifted from one day to another; the chief causes of which were, to regulate the commencement of the New Year, and to avoid the immediate succession of a Sabbath and a Festival. This shifting of days depended entirely on the position of the first day of the year; for this underwent a frequent change; and they were particularly careful in assigning to it its proper place. This change of position in the days, or *translation* of days, as it is called, was of three kinds, namely, *lunary*, *politic*, and *mixed*.

The *lunary* had reference to the fixing of the first day of the year; and the object of it was to commence the year with the new moon of the first month, *Tisri*, and to avoid confounding the old moon of the preceding month with it. For the purpose of illustration, it is necessary to observe that the Hebrews measured their holy days from six o'clock in the evening to the same hour of the following evening. Now if the new moon occurred, that is, if the conjunction between the earth and moon, which takes place previously to every new moon, was passed at any time between six o'clock in the evening and twelve o'clock, or noon the following day, that day was celebrated as the first day of the year; but if this occurred after twelve o'clock, even one minute, then the new year was not celebrated until the following day; as otherwise they would be confounding the old and new moon, and cel-

celebrating the last day of the old year for the first day of the new year. The *politic* translation of days had reference to the immediate succession of two holy days, one of them being the Sabbath, with the view of obviating such succession: for as they could not dress food, or bury the dead on such days, they thought it, therefore, inconvenient that two of them should follow each other immediately. For their purpose a certain rule was adopted, according to which certain feasts could not be held on certain days. This rule consisted of five parts, called respectfully, *Adu*, *Badu*, *Gahaz*, *Zabad*, and *Agu*. The letters of these words represented numbers which had reference to the seven days of the week: thus *Adu* represented the *first*, *fourth*, and *sixth* days of the week, that is, counting from Saturday, which was the Jewish Sabbath, *Sunday*, *Wednesday*, and *Friday*: *Badu* also represented three days of the week, namely, *Monday*, *Wednesday*, and *Friday*: *Gahaz* represented *Tuesday*, *Thursday*, and *Saturday*: *Zabad*, *Monday*, *Wednesday*, and *Saturday*: *Agu*, *Sunday*, *Tuesday*, and *Friday*. Now the first day of the first month of the year, or their New Year's Day, which was the first of the month *Tisri*, could not be celebrated, according to that part of the rule called *Adu*, either on *Sunday*, *Wednesday*, or *Friday*; because if celebrated on *Sunday* it would come into conjunction with *Saturday*, the Sabbath of the Hebrews, as it would immediately succeed it; for the same reason it could not be celebrated on *Friday*, as it would thereby immediately precede the Sabbath: and if celebrated on *Wednesday* it would cause the *Feast of Expiation*, which was held on the tenth of the first month, to be held on *Friday*, which would thereby immediately precede the Sabbath. For the same reasons the *Feast of Tabernacles* could not be celebrated on those days represented by *Adu*, for this

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feast occurring on the fifteenth of the first month, would necessarily fall on the same day of the week as New Year's Day, and would therefore produce the same conjunctions of Holy Days and Sabbaths as in the former instance. There was an exception, however, to the general rule, that is, when Pentecost fell on Sunday, for then that *holy day* immediately succeeded the Sabbath. According to the second branch of the rule, that is, *Badu*, the Passover could not be observed on Monday, Wednesday, or Friday, for similar reasons to those assigned to the former part of the rule, that is, because in such case it would cause either the first day of Pentecost, which followed it the second day after, or some other festival, to come into immediate conjunction with the Sabbath. By that branch of the rule called *Gahaz*, the Pentecost could not be observed on Tuesday, Thursday, or Saturday; according to *Zabad*, the *Feast of Purim*, or *Casting lots*, could not be held on Monday, Wednesday, or Saturday: and according to *Agu*, the *Feast of Expiation* could not be observed on Sunday, Tuesday, or Friday.

The author of this rule was a leading man among the Hebrews, whose name was Eleazar, and who is said to have lived about three hundred and fifty years before the birth of Christ. The change of days called *Mixt Transition* occurred when the two former, that is, the *lunary* and the *politic* transition, came into conjunction; for instance, if a new moon occurred after twelve o'clock in the day on Sunday, then the festival of the new moon was transferred to the following day, both because under the regulation called *lunary*, according to which if the new moon occurred on *any* day after twelve the festival was transferred to the following day, according to the explanation already given; and because, according to the rule *Adu*, the festival of the new

moon could not be celebrated on Sunday, Wednesday, or Friday: so that the change of days under the *mixt transition* was supported by the two former rules or arrangements. It did not always happen, however, that the change was limited to the day immediately following, as in the instance now given, but sometimes extended to a more distant day; as, for example, if the first of the month *Tisri*, that is, the beginning of the New Year, should occur on Saturday, but not until after twelve o'clock, then according to the *lunary* arrangement, the New Year's Day was transferred to the following day, which was Sunday; but, according to the rule *Adu*, the new year could not be celebrated on Sunday, consequently it must be still further transferred to Monday. Thus we see the operation of these two rules, in changing days of solemn observance, or holy days. They had two other rules which went still further to regulate the time for holding the Festival of the New Moon: these were called *Baku Takphat*, and *Gatrad*. The letters of both these words represent numbers; and the meaning of the first is this: if on the year following what we may call their leap year, when a whole month was added to the end of the year, the change of moon took place on the second day of the week, that is Monday, but not before the fifteenth hour and five hundred and eighty-ninth minute (ten hundred and eighty minutes made an hour) counting from six o'clock of the preceding evening, the festival of the new moon was then transferred to the following day. The meaning of the *Gatrad* is this: if, on ordinary years, the change of moon, that is, from the old to the new, occurred on the third of the week, that is, Tuesday, but not before the ninth hour and two hundred and fourth minute, then the Feast of the New Moon was transferred to Thursday, that is, the day after.

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I have been thus minute on the subject of the Hebrews' computation of time with respect to the disposition of their festivals, partly in order to give an insight into their customs and practices, and partly with the view of illustrating some passages of the Sacred Writings which would otherwise appear obscure to the ordinary reader. One other observation, however, I must make in order to mark the ground of a certain variety of opinion which has accrued from the system affecting the arrangement of feasts which I have just explained. It has been supposed by some that our Saviour did not observe the custom of the Hebrews in the celebration of that Passover which immediately preceded His crucifixion; the doctrine of the Greek Church on this point being that *leavened* bread might be used in the celebration of the Lord's Supper, as the circumstances under which He himself celebrated the Festival of the Passover would justify it. They maintain that He observed a separate Passover from that of the Hebrews, on the thirteenth of the month *Nisan*, when the use of *unleavened* bread was not imperative. Casaubon would seem to support this opinion, where he says, "Usum fermentati panis in cena Dominica Ecclesia Romana olim non damnavit," (Exer. 16, p. 445): "The Roman Church has not heretofore condemned the use of fermented, (or, leavened) bread." This, however, is a mistake, for it is not to be supposed that our Saviour would transgress the law; nor is it in accordance with the facts as stated by the Evangelists. Some again say that this Passover, which was the last our Saviour celebrated, happening to fall on Friday, the Jews, according to their system, as already explained, held it on the following day, that is, Saturday, while our Saviour celebrated it on Friday; and that while they thus followed the tradition of

their Elders, He adhered to the command of God. The probable opinion, however, is, as expressed both by Josephus and Scaliger, that our Saviour as well as the Jews celebrated it on Friday, which, according to their sacred computation, commenced at six o'clock in the evening of the preceding day; for, in support of this opinion, we have the authority of St. John that the removal of our Saviour's body from the cross took place on the eve of the Sabbath, that is, about three o'clock on Friday evening,—“Then the Jews (because it was the *parascove*), that the bodies might not remain upon the cross on the Sabbath (for that was a great Sabbath day), besought Pilate that their legs might be broken, and that they might be taken away,” (John 19. 31.) It is only further necessary to observe that the Paschal lamb was eaten on the fourteenth of the month, which was called the *Passover*, but which was not a holy day; but the following day, which was called the *Feast of the Passover*, was a day of solemn observance. Our Saviour, therefore, died on the third day of the Passover, which was Friday, the fourteenth; but the Feast of the Passover, on the eve of which he was crucified and buried, was the following day, or Sabbath, (vide, JOHN 18. 28),—“Then they led Jesus from Caiphas to the governor's hall. And it was morning: and they went not into the hall, that they might not be defiled, but that they might eat the Passover;” that is, the Feast of the Passover. Holy day eves were called days of preparation, on which it was unlawful for judges to sit on life and death; and hence the defilement of going into the hall,

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CHAPTER XII.

THE FEAST OF EXPIATION—THE SABBATICAL YEAR, OR SEVENTH YEAR'S REST—JUBILEE—OTHER FEASTS, NOT OF DIVINE ORIGIN—THE COMMENCEMENT OF IDOLATRY.



THE Feast of Expiation which, as has been already stated, occurred on the tenth day of the month Tisri, was, as its name imports, a day set apart by Divine command for the expiation of the sins of the people. "Upon the tenth day of the seventh month shall be the day of atonement, it shall be most solemn, and shall be called holy: and you shall afflict your souls on that day, and shall offer a holocaust to the Lord. You shall do no servile work in the time of this day: because it is a day of propitiation, that the Lord your God may be merciful unto you." (Levit. 23. 27). This was a day of fasting with both people and priests,—“Go thou in therefore, and read out of the volume, which thou hast written from my mouth, the words of the Lord, in the hearing of all the people in the house of the Lord on the *fasting day*,” (Jer. 36. 6). This was the only day in the year on which the high-priest entered the *holy of holies*: he also offered sacrifice on this day for himself and his house, that is a calf of the herd for a sin offering, and a ram for a burnt offering, being arrayed in his sacerdotal robes. The offering which he made for the people was that of a goat for a sin offering, and a ram for a burnt offering. He proceeded with the sacrifice in this way: after having washed himself he took two lie

goats, and leading them to the door of the Tabernacle he cast lots to know which of them was to be sacrificed. The goat which escaped the lot, called, therefrom, the 'scape goat, was driven into the wilderness, bearing with him the sins of the people, and with their sins all the evils which were to flow from them. For this purpose the high-priest made in form a confession of the sins of the people, which he transferred to the 'scape goat. This confession of the high-priest was made in the following words, according to the Hebrew doctors, "O Lord, thy people, the house of Israel, they have sinned, they have done wickedly, they have transgressed before thee; I beseech thee now, O Lord, pardon the sins, iniquities and transgressions, with which the people, the house of Israel have sinned, have done wickedly, and transgressed before thee, as it is written in the law of thy servant Moses: that in that day he shall make atonement for you, that he might cleanse you, and that you might be clean from all your iniquities before the Lord."

The 'scape goat is called in the Septuagint *apopompaion* that is, the expeller of evils, or defender from evils, which was also the name given by the heathen Greeks to their *Tutelar Gods*. Among the modern Jews there is said to be performed on this day of expiation a ceremony bearing in its purpose a resemblance to this. The men take a *white cock*, and swinging it three times around the priest's head, exclaim, "This cock shall be a propitiation for me"; they then kill it, to represent thereby that they themselves were deserving of death for their sins, and place the entrails on the top of the house that some raven or other bird of prey might carry them away, and the sins of the people with them, into the wilderness.

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ancient Greeks, was probably derived from this: it was performed by bringing forth certain condemned persons, who were decorated with garlands, like victims for sacrifice, and hurling them down a steep precipice into the sea, as an offering to the God Neptune, while this form of expression was used "*peripsema emon genou,*" that is, *be thou a propitiation for us.* On occasion of pestilence or epidemic diseases similar sacrifices were offered to propitiate their gods: the men offered on such occasions were called *Katharmata.*

The office of the high-priest on the Feast of Expiation may be regarded as a type of the mission of our Saviour. The high-priest took two goats, one only of which was to suffer for the sins of the people; Christ took two natures, one of which suffered for the sins of mankind: the goat bore the people's iniquities; Christ was made a sin-offering for us: the high-priest went into the holy of holies once a year; Christ, as St. Paul observes, "entered once into the holies, (that is, Heaven), having attained eternal redemption," (Heb. 9. 12): the high-priest expiated the sins of the people with the blood of calves and goats, but our Saviour, Christ, expiated them with His own blood.

Every seventh year was observed as a Sabbath year among the Hebrews according to the Divine command,—Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and shalt gather the fruits thereof: But in the seventh year there shall be a Sabbath to the land, of the resting of the Lord: thou shalt not sow thy field nor prune thy vineyard." (Levit 25. 3.) It was called *Sabbath Haarets*, that is, the Sabbath of the land. In this year it was the custom to release debtors, and cancel debts:—"He to whom anything is owing from his friend or neighbour, or

brother, cannot demand it again, because it is the year of remission of the Lord. Of the foreigner or stranger, thou mayst exact it; of thy countryman and neighbour, thou shalt not have power to demand it again," (Deut 15. 2.) In answer to the question naturally suggested by this cessation of the productions of the land, how were the people to sustain themselves in the year of rest? we have the words of the Lord himself, as recorded in the book of Leviticus,—“ But if you say: What shall we eat the seventh year, if we sow not, nor gather our fruits? I will give you my blessing the sixth year, and it shall yield the fruits of three years: And the eighth year you shall sow, and shall eat of the old fruits, until the ninth year: till new grow up you shall eat the old store.” (Lev. 25. 20). Again the command for the cancelling of debts would seem to be attended with injurious effects, for it would bring embarrassment upon the lenders, and would therefore produce that hardness of heart which would result in refusing to lend to the poor at all. But we have a satisfactory solution of this difficulty in the words of the Lord himself where he says,—“ And there shall be no poor nor beggar among you: that the Lord thy God may bless thee in the land which he will give thee in possession. Yet so if thou hear the voice of the Lord thy God, and keep all things that he hath ordained, and which I command thee, this day, he will bless thee as he hath promised.” (Deut. 15. 4.) So that by these words we find that the command was one of trial, and that like Abraham's sacrifice of his son Isaac, the fulfilment of the command was to be obviated by a due observance of the laws of God.

The reasons which commentators assign for the institution of this Sabbath are, that the people are thereby reminded of their total dependence on God's providence; that they

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were also put in mind of man's first happy state of innocence when the earth brought forth its fruits without the intervention of human labour; and also that it might be regarded as a shadowing forth of that *eternal rest* which awaits the blessed in the kingdom of God's glory. It was probably on this institution of the six years of work, and one of rest, the Rabbi Elias founded his very curious prophecy as to the duration of the world: "Six thousand years the world shall be, and again it shall be destroyed; Two thousand shall be void, two thousand under the law, and two thousand under the Messiah." Whatever may be the value of this prophecy in other respects, one deduction may be drawn from it, namely, that the Messiah has already come, according to the evidence of one who was himself a Jew, for we are now in the third epoch in which, according to the prophecy, the Messiah was to reign: the first two thousand years "shall be void," the second two thousand shall be "under the law," and the third two thousand, of which eighteen hundred and seventy-two have already past, shall be "under the Messiah:" so that, of the six thousand years only one hundred and twenty-eight remain to be expended.

The last festival which God commanded the Hebrews to observe was that called the Jubilee, which was to be kept every fiftieth year:—"And thou shalt sanctify the fiftieth year, and shalt proclaim remission to all the inhabitants of thy land: for it is the year of Jubilee. Every man shall return to his possession, and every man shall go back to his family." (Lev. 25. 10). The word Jubilee is derived from the Hebrew word *Jobel*, which signifies a ram, the sounding of rams' horns being a characteristic feature in the celebration of this festival. We have allusion to this description of trumpet in God's command to Josue on the taking of the

city of Jericho,—“ And on the seventh day the priests shall take the seven trumpets, which are used in the Jubilee, and shall go before the ark of the Covenant, &c.,” (Jos. 6. 4). There is one writer who thinks, but without sufficient reason, that the name Jubilee is derived from *Jubal*, who was the inventor of musical instruments. The principal features which characterised this festival were these; all servants were released from their servitude; all lands and possessions were restored to their former owners, who had sold them: and all persons returned to their own families and tribes. All this took place on the feast of the Expiation, on the tenth day of the seventh month, called *Tisri*:—“ And you shall sound the trumpet in the seventh month, the tenth day of the month, in the time of the expiation in all your land. . . . Because it is the Jubilee and the fiftieth year. You shall not sow, nor reap the things that grow in the fields of their own accord, neither shall you gather the first fruits of the vines, because of the sanctification of the Jubilee: but as they grow you shall presently eat them.” (Lev. 25.)

It is thought that the Jews computed their time by the Jubilees in the same manner as the Greeks did by the *Olympiads*, the Romans by the *Lustra*, and the Christians by the *Indictions*.

This festival is to be regarded as a shadowing forth of Christ's Kingdom on earth, for by His blood all mankind was enabled to return into the possession of God's favour which they had forfeited by their sins; and as the sound of the trumpets proclaimed the restoration of the people to their possessions, so the sound of the Gospel proclaimed the re-entry of mankind into the Kingdom of the Redeemer.

The Feast of Purim, a Persian word signifying a *lot*, was instituted by Mordecai in commemoration of the deliverance

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of the Jews from Haman, who had them destroyed day after day by lot. This festival began on the fourteenth day of the month *Adar* (February-March), and continued to the end of the fifteenth,—“ That they should receive the fourteenth and the fifteenth day of the month *Adar* for holydays, and always at the return of the year should celebrate them with solemn honour,” (Esth. 9. 21).

The Feast of Dedication was held for the purpose of consecrating the Altar, and was instituted by Judas Maccabaeus. It was an annual festival, and it continued for the space of eight days, commencing from the twenty-fifth of the month *Cisleu* (November-December),—“ And Judas, and his brethren, and all the church of Israel decreed that the day of the dedication of the Altar should be kept in the season from year to year for eight days, from the five and twentieth day of the month of *Cisleu* with joy and gladness,” (Mac. 4. 39). St. John refers to this festival where he says, speaking of our Saviour,—“ And it was the feast of the dedication at Jerusalem: and it was winter: And Jesus walked in the Temple, in Solomon’s porch.” (John. 10. 22). The object of this festival was to recall to their recollection the deliverance which God granted them from the oppression of Antiochus, and the idolatry he had imposed upon them, by placing the idol of Jupiter in the Temple, and abolishing the true worship of God. Other feasts instituted by human authority there were; but I deem it unnecessary to say anything of them, as a full account of them may be read in the Sacred Writings.

The chief source of Idolatry was a misconception of the Sacred Writings, as may clearly appear from comparing the various systems into which it resolved itself with the contents of the Sacred volume. The mariners of the ship in

which Jonas was taking passage, cried out, in the storm, each to his God; and waking Jonas they asked him to call upon his God. In this instance, we find that amid the various gods worshipped by various individuals there existed an uncertainty as to which was the true God. They all believed that there was a God who could save them, but they were wholly ignorant of his nature, his attributes, his laws, and his worship. This uncertainty in the minds of men with respect to the true God, and the true mode of worshiping him, is a characteristic feature of idolatry under every form. It is only by the direct and unqualified observance of the laws of God that we can understand His individuality, become familiar with His attributes, and hold communion, as it were, with His divine Majesty. The innate consciousness of the existence of a Supreme being, or the intellectual comprehension of such a being, is not sufficient to save men from the vortex of idolotry; for this innate consciousness and comprehension may be impressed in the heart and mind of even an Atheist, as no doubt it is, and yet it affords him no assistance at arriving at the true knowledge of God. His laws alone afford the true guiding posts to His Temple, and the unerring introduction to His divine presence. Hence the Heathens, misinterpreting those laws, wandered in the haze of uncertainty, and multiplied their deities according to the dim and varying medium through which their unsupported and bewildered understanding endeavoured to pierce. They appealed to *Dii Deaque omnes*,—*all the Gods and Goddesses*,—so that by embracing the whole variety of essences into which they divided the Supreme Power, they might not fail in coming at the true divinity. The Arabians appealed even to the *unknown* God; as did also the Greeks; thereby acknowledging the uncertainty in

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which they wandered, an uncertainty so absolute that even with their innumerable recognized divinities, they felt it necessary to appeal to one which had no existence in their creed at all, and of which they possessed no knowledge; but which, nevertheless they supposed might be the true one. To this *unknown* God of the Greeks St. Paul alludes, when preaching in the Areopagus at Athens;—"For passing by, and seeing your idols, I found an altar also on which was written: *To the unknown God*. What therefore you worship, without knowing it, that I preach to you," (Acts 17. 23). Some commentators on this passage say that St. Paul only referred to a portion of the inscription on the altar; and that the whole ran thus: *Theois Asias, k' Europes, k' Libues, Theo agnosto k' Xeno*; that is, to the gods of Asia, and Europe, and Africa; to the unknown and strange God. It was also a custom amongst the heathen nations to conceal the names of the gods to whom they dedicated their cities, under the impression that if their enemies became acquainted with the names of those gods, they would be able, through the medium of charms and incantations, to win them away from their posts, and thus be enabled to take possession of those cities. These guardian gods were, therefore, recognized under the name of the *unknown gods*. It was from the influence of this impression that the Tyrians and Lacedemonians and other nations chained their gods of cities, that thereby they should not be able to leave their posts. About the time of our Saviour's incarnation the Jews held it unlawful to pronounce the word Jehova, the name of God in their language, in consequence, it is thought, of the heathen nations borrowing this name for the designation of their chief god, whom they by a slight change in the Hebrew name of God, called Jupiter or Jove. From such corruptions of the Sacred Writ-

ings sprung the innumerable divinities of the heathen nations; the sun, the moon, and the stars constituted some of those divinities, because, according to the Scriptures, they "rule over the day and night," and "over times and seasons."

Among the Chaldeans fire became a prominent object of worship, under the name of *Ur*, which signifies fire. In short the variety of heathen divinities embraced almost every object both above and upon the earth, the winds, the air, the fruits that spring from the ground, and man himself; nay more, cats, dogs, rats, serpents, and crocodiles; and further still, onions and garlic. Such is the excess of absurdity and folly into which man rushes when he has once lost hold of the guiding hand of his Creator.

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CHAPTER XIII.

THE PRINCIPAL GODS INTO WHOSE WORSHIP THE ISRAELITES FELL.



His great object of idolatry among the ancients was the SUN, the glorious luminary of the day, and the great source of vitality and beauty to animate and inanimate existence. It became the object of heathen worship under various names, the most ancient of which was probably that of *Baal*, or *Baal Samen*, under which name, derived from the Hebrew, it was worshipped by the Phœnicians. The word, *Baal*, in Hebrew, signifies Lord or master; and *Samen*, or *Shamain*, signifies heaven; hence *Baal Samen* means the Lord of Heaven; an appropriate name for the Sun, whose empire extends over that which constitutes our universe. Another very general name by which this idol of the sun was known among the people bordering upon the Israelites was that of *Moloch*, or *Molech*; it was under this name the Ammonites and Moabites worshipped it,—a name derived from the Hebrew word *Malac*, which signifies to *rule* or *reign*. Hence the gods of Shepharvaim were called Adram Melech, and Anam Melech. Mention is made of this idol in various parts of the Sacred Writings;—"He hath forsaken me, and hath adored Astarthe, the goddess of the Sidonians, and Chamos, the God of Moab, and Moloch, the God of the children of Ammon, (3 K. 11. 13). Again, "And he defiled Jopheth, which is in the valley of the son of Ennem; that no man

should consecrate there his son or his daughter through fire to Moloch," (4 K. 23. 10). And furthermore, "Thou shalt not give any of thy seed to be consecrated to the idol Moloch, nor defile the name of thy God; I am the Lord." (Levit. 18. 21). Children were burnt in sacrifice to this idol, according to Jeremias;—"And they have built the high places of Baalim, to burn their children with fire for a holocaust to Baalim; which I did not command, nor speak of, neither did it once come into my mind," (Jer. 19. 15). Again, "And they have built the high places of Baal, which are in the valley of the son of Ennom, to consecrate their sons and their daughters to Moloch; which I commanded them not, neither entered it into my heart that they should do this abomination, and cause Juda to sin," (Jer. 32. 35). The sun was also worshipped under the name of Jupiter, and sometimes of Saturn, as may be gathered from the fact of the same kind of sacrifices, namely, children, being offered to them. Sanchoniatho, the Phœnician historian, as cited by Eusebius, says that the *Sun*, *Jupiter*, and *Baal Samen*, were the same, judging by their images and sacrifices. He says that the idol of Saturn "was made of brass, wonderful for its greatness; whose hands reaching towards the earth, were so hollow, that the youth who were compelled to come unto him, fell as it were into a mighty ditch full of fire." Another writer, in a commentary on Jeremias, describes the idol of Baal, or Moloch, in nearly the same terms: he says, "Though all other houses of idolatry were in Jerusalem, yet Moloch was without Jerusalem, in a place apart. How was he made? He was an image of brass; he had seven chapels, and he was placed before them, having the face of a bullock, and hands spread abroad, like a man that openeth his hands to receive somewhat from another: and they set it on fire within, for

it was hollow; and every man severally entered, according to his offering. After what manner? Whosoever offered a fowl went into the first chapel; he that offered a sheep into the second; a lamb, into the third; a calf, into the fourth; a bullock, into the fifth; an ox, into the sixth; and whosoever offered his son, into the seventh." It was customary when a child was offered in sacrifice to this idol, to get up a beating of drums, and other similar instruments for the purpose of drowning the cries of the child; and hence the place where this idol was worshipped was called *Tophat*, a Hebrew word signifying *drum*; as it was called *Gehenna*, from the cries of the children who were sacrificed; this latter word signifying the *Valley of Tears*, or more correctly, of *roaring*. St. Matthew makes a reference to this valley, and the sacrifices to Moloch, for the purpose of indicating hell's punishment:—"Whosoever shall say, Thou fool, shall be in danger of the Gehenna of fire," (Mat. 5. 22). Though perhaps this allusion may be more properly ascribed to that fire which was kept continually burning outside Jerusalem for the purpose of consuming carrion of all kinds, and the garbage and refuse of every description which accumulated in the city. It is necessary to observe here that this sacrificing of children to Baal or Moloch was not practised as of necessity, that is, as being in conformity with any absolute command to that effect: it was a mere voluntary sacrifice on the part of parents; and was called an extraordinary sacrifice. The usual or ordinary sacrifices consisted of bullocks, sheep, lambs, and calves. And it may be further remarked that the offering of sons to Baal or Moloch did not always imply an actual sacrifice of them, but merely a consecration or dedication of them to the service of the idol: in cases of this latter kind the children were given to the

priests of the god, who made two large fires, between which they compelled the children to walk. In the eighteenth chapter of the third book of Kings is given an interesting account of a discussion between the prophet Elias and the priests of Baal, as to which of them worshipped the true God. Elias orders Achab "to gather unto him all Israel, unto Mount Carmel, and the prophets of Baal, four hundred and fifty, and the prophets of the groves, four hundred, who eat at Jesabel's table." Achab having done as he had been directed, Elias addressed the people, and said: "How long do you halt between two sides? if the Lord be God, follow him: but if Baal, then follow him. And the people did not answer him a word." He then proposed that two bullocks should be brought, and that one, being cut up in pieces, should be placed upon wood by the priests of Baal, but without fire, whilst the other should be disposed in like manner by himself: then said he;—"Call ye on the names of your gods, and I will call on the name of my Lord: and the God that shall answer by fire, let him be God. And all the people answering said: a very good proposal." The priests of Baal having accepted the challenge thus given, cut up the bullock which Elias had given them, and placed it upon the wood; after which they commenced calling upon Baal to send down fire to burn the sacrifice; but in vain: from morning till noon they continued to call, but there was no response to their prayer. They then leaped over the altar, according to their custom; and yet Baal was silent. "And when it was now noon Elias jested at them, saying; cry with a louder voice; for he is a god, and perhaps he is talking, or is in an inn, or on a journey, or perhaps he is asleep, and must be awakened. So they cried with a loud voice, and cut themselves, after their manner, with knives and lancets till they

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were all covered with blood." But all was to no purpose; and when at length the time for offering sacrifice was come, Elias called the people to him, and commenced making the necessary preparations for his sacrifice, after which he prayed to God.—"Then the fire of the Lord fell, and consumed the holocaust, and the wood, and the stones, and the dust, and licked up the water that was in the trench. And when all the people saw this, they fell on their faces, and they said: the Lord he is God, the Lord he is God." The priests of Baal were then seized by the order of Elias, and killed. The classical student will be here reminded of the proceedings of the priests of the goddess Bellona in their sacrifices to that divinity; for they, as Lactantius observes, "sacrificed not with any other man's blood, but with their own; their shoulders being lanced, and with both hands brandishing naked swords, they ran, and leaped up and down, like madmen." This practice of offering up children in sacrifice, as connected with the worship of Baal, or Moloch, originated manifestly from Abraham's intended sacrifice of his son, Isaac; and to this opinion one of the Rabbis (Solomon) adverts, where he represents God as condemning the practice in the general denunciation of the idol Moloch;—"And when I spoke to Abraham to sacrifice his son, it entered not into my heart that he should sacrifice him, but to make known his righteousness." And Porphyrie as cited by Eusebius, treating of Saturn, by whom he evidently means Baal, or Moloch, says that the Phœnicians called him Israel, and that he had by Anobreth an only son, whose name was *Jeud*, in the Phœnician language, whom he offered upon an altar. This account is in exact accordance with the history of Abraham and his son Isaac; and shews clearly that the offering of children at the shrine of Baal

was adopted in imitation of the intended offering of Isaac by his father, Abraham.

In the worship of Moloch there were employed, besides sacrifices, certain ceremonies of public pomp, as we find in the prophecy of Amos:—"But you carried a tabernacle for your Moloch, and the image of your idols, the star of your God, which you made to yourselves," (5. 26.). This practice of carrying about a tabernacle for their idol, had its origin no doubt in the circumstances of the tabernacle of Moses. A similar procession was in use among the ancient Romans in their worship of the SUN; and they had horses consecrated to this purpose which were led up and down the Circus in the time of the procession: chariots were also employed by them to swell the pomp on such occasions. From this circumstance the Circus where the procession took place was sometimes called *to ippion* and *ippodromion*, the horse course. The same use of horses as well as of chariots prevailed among the Hebrews in their procession of Baal or Moloch, as we learn from the fourth book of Kings, 23 c. 11 v.—"And he (Josias) took away the horses which the Kings of Juda had given to the Sun.....and he burnt the chariots of the Sun with fire." It is thought, and with good reason, that this worship paid to the Sun was derived from the Persians, who also held that horses were sacred to the Sun. On occasions of great state, when the Persian King would exhibit himself in full pomp, it was an essential portion of the pageant that a large horse should be led up and down, which was called *Equus Solis*, the Horse of the Sun. In the procession of the Hebrews in honour of Baal, there were carried certain images, called the images of Chiun, or Remphan, according to the allusion of St. Stephen, in the Acts of the Apostles,—"And you took unto you the tabernacle of

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Moloch, and the Star of your God Remphan, figures which you made to adore them," (7. 43). These were images of Hercules, which is but another name for the Sun, and who in the Egyptian language was called *Chon*. The name Remphan, or Repham is derived from the Hebrew Rephaim, which signifies *giants*. The name Hercules, some would derive from the Hebrew word, *hiercol*, which signifies *he illuminated all things*; which conveys the same idea as the Greek derivation *eras Kleos*, the glory of Air. And Porphyric, in Eusebius, refers to the *twelve labours* of Hercules as representing the twelve signs of the Zodiac, through which the Sun passes annually. Hercules, was a god of the Phœnicians; and was held in especial reverence by the Tyrians, who were near neighbours of the Israelites: and in the time of the Maccabees we find that a close intercourse existed between the two peoples; for Jason, the high priest, is represented as having sent the Tyrians a quantity of silver for their sacrifices in honour of Hercules;—"Now when the game that was used every fifth year was kept at Tyre, the King being present, the wicked Jason sent from Jerusalem sinful men to carry three hundred didrachmas of silver for the sacrifice of Hercules, &c." (2 Maccab. 4. 18). With respect to the "Star of the God Remphan" alluded to by St. Stephen, in the Acts of the Apostles, it was the representation of a star painted on the forehead of the God Baal, or Moloch, a symbolic ornament with which the Heathens were wont to adorn the images of their idols, and of their deified heroes: for we learn from the Roman historians that the image of Julius Cæsar had such a star painted on the crown of the head, (Sueton, Plin. Hor.). The sun was also worshiped by the house of Juda under the name of *Tamuz*, which signifies the sun, according

to St. Jerome; for he says that Tamuz was the same as Adonis, which latter word, derived from the Hebrew *Adon*, signifying Lord, was the same as Baal, or Moloch, that is, the Lord or Prince of the Planets. The month of June was called Tamuz by the Hebrews, and the entrance of the sun into the sign Cancer, in the month of June, was called *Tekupha Tamuz*, that is, the revolution of Tamuz. Both the Egyptians and Israelites celebrated certain ceremonies at stated periods of the year, in connection with their worship of the Sun, which were called Adonia: those of the Egyptians took place in the month of November when the Sun was approaching its farthest southern point in the tropic of Capricorn; and those of the Israelites in the month of June, when the Sun was in the tropic of Cancer, or the most northern point of its course. In both these stations the Sun was said to be lost, whereas in returning from them, he was said to be found. And it is in allusion to this, his position at the most remote points of his course, or, his *Aphanismos*, as the Greek called it, that is, *his loss*, that Ezekiel is thought to have spoken, where he says—"and behold women sat there mourning for Adonis." (Eze. 8. 14).

I cannot forbear alluding in this place to the similar idolatry of the Sun practiced by the Ancient Irish. By them, as by the Phœnicians and the neighboring Canaanites he was worshiped under the name of *Baal Semen*, or Lord of Heaven; and even down to the present time the first day of May is called by the Irish *La Baal Tinne*, that is, the Day of Baal's Fire. Keating, in his History of Ireland, thus speaks of the worship of Baal by the ancient Irish:—"A general convocation was assembled of all the inhabitants in the Kingdom that were able to appear, which was called the Convocation of Visneach, and was kept on the first day of

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May, where they offered sacrifices to the principal deity of the Island whom they adored under the name of Baal. Upon this occasion they were used to kindle two fires in every territory of the Kingdom, in honour of this pagan God. It was a solemn ceremony at this time to drive a number of cattle of every kind between these fires; this was conceived to be an antidote and a preservation against the murrain, or any other pestilential distemper among cattle the year following. And from those fires that were made in worship of the God Baal, the day upon which the Christian festival of St. Philip and St. James is observed, is called in the Irish language, *La Baaltinne*." It was also a custom among the Irish, on those occasions, to bring horses to the place of Baal's worship, and also arms; probably in imitation of the similar ceremonies of the East, according to which horses and chariots were consecrated to the Sun; although Keating assigns a different reason to the practice; he says, "The inhabitants at this time, for the want of the conveniency of coined money, would change and barter their horses, their arms, or whatever other valuable things they had, for different necessaries which they had occasion for, which was the way of buying and selling in those ages. The King of Connaught, as a tribute and acknowledgment, received a horse and arms for every lord of a manor, or chieftain of lands, that came to this Assembly; and the reason of his claim was, because the tract of *Visneach* was a proportion separated from the province of Connaught, in order to enlarge the borders of *Meath*." Upon the arrival of St. Patrick in Ireland he found the worship of Baal in full vigour there, and of course directed his efforts to its overthrow; in his Confession we find the following passage in allusion to this subject: "For that Sun whom we behold,

rises for us every day, by the command of God, but he shall never reign, nor shall his splendor endure, but even all who adore him shall descend miserably into punishment. But we believe and adore the true Sun, Christ." There are several names of hills and places in Ireland which have been evidently derived from this practice of Sun-worship. The name of the Sun in the Irish language is *Grein*; and hence we find several names of places in Ireland either compounded of this word, or formed, by a slight modification, from it: thus *Knoc Grein*, hill of the Sun; *Cairn na Grein*, the mound of the Sun; and *Grein Beacht*, the circle of the Sun, in allusion to a circle of stones around the altar of the Sun: also *Grenor*, the place of the Sun's fire,—the name of a point of land near Wexford; *Granard*; *Grange*; *Granny*; and other names of places and towns of similar derivation. In short, the historical, traditional, and monumental evidence which connects ancient Ireland with Phœnicia and the East is itself so strong and irrefragable that there exists no room in which an objection can be raised against the fact of their intercourse; and this, there is as strong reason to believe, was produced by the direct and personal communication of the Phœnicians themselves with the inhabitants of Ireland, through the medium of commerce. Of the great antiquity of Ireland as a nation, therefore, there cannot be entertained the slightest rational doubt; for that the Phœnicians traded with Ireland, and that at a very early period,—certainly, ten centuries at least before our era, according to the evidence of the earliest Greek writer, Homer,—we have every reason to believe, every reason that history and tradition can afford us, not to speak of the other proofs, as infallible as these, that meet us on every side, and at every step. But this is a digression.


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CHAPTER XIV.

MORE GODS; OR RATHER DIFFERENT NAMES OF THE SAME GODS.

 WE have seen that different nations worshipped the Sun under a variety of names: this was even the case among the same people; for he was sometimes designated Baal, and sometimes Moloch, by the Isrealites: the change of name being merely expressive of the idea of lordship or majesty with which they invested him. But he was known and worshipped under a still wider range of nomenclature, adopted from various circumstances attending his worship. For example, he was called *Baal-Peor*, or *Phogor*, *Baal Tsephon*, *Baal-Zebub*, and *Baal-Berith*; the additions to the name being merely illustrations of the plan of worship, or of the influence which he exercised on human concerns, or of some other circumstance. In this way, the name of Jupiter by which he was recognised and worshipped among the classic nations, was diversified by additions expressive of similar circumstances; as, *Jupiter Olympius*, *Jupiter Capitolinus*, *Jupiter Satiialis*, and so on. *Baal-Peor*, or *Phogor* was so designated from the hill *Peor*, where his worship was held; and to which reference is made in the Book of Numbers,—“And when he had brought him upon the top of mount Phogor which looketh towards the wilderness, Balaam said to him, &c.” (23. 28). Upon this hill there stood a Temple dedicated to Baal, and called *Beth Peor*, the Temple

of the hill Peor,—“And we abode in the valley over against the Tempel of Phogor.” (Deut. 3. 29). He is thought to be the same as Priapus, the obscene god so celebrated by profane authors. He was worshipped by the Moabites and Midianites.

Baal Tsephon is supposed by the Hebrews to have been an idol made by the Egyptian magicians, and placed in the wilderness to watch the Hebrews and prevent them in their journey:—the word *Tsephon* has its derivation from *Tsapha*, to watch. *Baal Zebub* was worshipped by the Cyrenians, and chiefly the Ekronites; and was so called because they believed that when they sacrificed to him the swarms of flies with which they were wont to be annoyed immediately disappeared. *Zebub* is the Hebrew word for fly; so that *Baal Zebub* may be translated the *Lord of the Flies*. The Romans offered sacrifices to their god *Hercules* under the additional name of *Muscarius*, as did the people of Elis to *Jupiter* under the cognomen of *Apomuios*: both epithets signifying nearly the same thing as *Zebub* in the instance under consideration. *Hercules Muscarius* may be translated *Hercules of the Flies* and *Jupiter Apomuios*, *Jupiter, the banisher of Flies*. It is worthy of remark that the prince of devils is called *Beelzebub* in the gospel, which taken in the literal sense, means the Lord of Flies; for *Beel*, and *Baal* signify the same thing, that is, Lord or Master.

Baal Berith was worshipped by the Shechemites: of his temple we find mention made in the Book of Judges, in the following words:—“And they gave him seventy weight of silver out of the Temple of *Baal Berith*.” [Jud. 9,4]. The word *Berith* signifies covenant; so that *Baal Berith* may be translated *Baal of the Covenants*; or, as the Romans called him, *Jupiter foederatus*.

The idol of the Israelites called Dagon, is represented as being in shape half man, half fish, that is, a man in the upper part, and a fish in the lower. In the first book of Kings we find mention made of this god in the following words,—
 “And the next day again, when they rose in the morning, they found Dagon lying upon his face on the earth before the Ark of the Lord : and the head of Dagon, and both the palms of his hands were cut off upon the threshold. And only the stump of Dagon remained in its place. For this cause neither the priests of Dagon, nor any that go into the temple tread on the threshold of Dagon in Azotus unto this day,” (1. K. 5.4.). Some think that the name of this idol is derived from the Hebrew word *Dag*, which signifies a *fish* ; and that therefore it might be regarded as corresponding to the classic god Neptune, or Triton. There are others, however, who derive the name from *Dagan*, which signifies *corn* ; and therefore considering him as the inventor of the plough, would have him to correspond to *Jupiter Aratrius*, or to Saturn whom the Ancients represent as the inventor of husbandry. Between these conflicting opinions there are no certain means of deciding.

The principal god of the Babylonians was Bell, which is but a modification of the term Baal, and represented, no doubt, the power and majesty of the Sun.

The first idol of which we find mention made among the Hebrews was the *Molten Calf*. In the thirty-second chapter of the book of Exodus we have a full account given of this idol. There we find that in the absence of Moses in the mountain, the people desired Aaron to make them gods who should go before them and guide them in their way. Then Aaron said to them : “Take the golden earrings from the ears of your wives, and your sons, and daughters, and bring them

to me." And when they had done so "he fashioned them by founders work, and made of them a *Molten Calf*." He then built an altar, and made proclamation for the worship of the Lord on the following day; which being come, "they offered holocausts, and peace victims, and they sat down to eat, and drink, and they rose up to play." This idol of the molten calf was of Egyptian origin, and was, according to the testimony of the Jews themselves, introduced among the Israelites by some Egyptian proselytes who accompanied them in their journey through the desert. In Egypt this idol was worshipped under the name of *Apis*, and *Serapis*; and represented an ox. *Shor* is the Hebrew word for Ox, and *Ap* signifies a face; so that *Serapis* may be translated *head of an ox*, or *oxhead*. This ox idol bore a bushel on its head, and was parti-coloured; the body being all black, and the forehead white, with a white spot behind, and a knot under the tongue. It was regarded by the Egyptians as being more than a mere idol; for they consulted it as an oracle: approaching it in that capacity they presented it with a bottle of hay or grass, which, if it received the omen, was considered favourable; but, on the contrary, evil was portended by its refusal of the proffered gift. Hence the reproof of the Psalmist, "they turned their glory into an ox that eateth grass." Suidas supposes, and with great reason, that the origin of this idol among the Egyptians is found in the commemoration of the seven years of plenty, succeeded by the seven years of scarcity, as foretold by Joseph when sojourning in Egypt, and which were foreshadowed by the seven fat and seven lean oxen. The perpetuation of the memory of this event could not be better effected than by the continual presence of the figure of an ox among the people in their public places of resort; and hence the perversion of this

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monumental representation of a remarkable event into a subject for idolatrous worship may be easily accounted for. The figure of a bushel, too, upon the head of the ox gives additional force to this reasonable supposition. Jeroboam afterwards adopted this form of idolatry ; for being desirous to prevent the people from going up to Jerusalem to worship the Lord, he caused two golden calves to be set up, one in Bethel, and another in Dan, and said to the people : " Go ye up no more to Jerusalem : Behold thy gods, O Israel, who brought thee out of the land of Egypt." (3 K. 12. 28).

As the Sun is the ruler of the day, and the great source of light and life, whence animate and inanimate existence draws its joy, and hope, and beauty ; so the moon is the ruler of the Night, the Empress of the millions of subject worlds, whose sweet effulgence gives animation, and gladness, and soft enchantment to the concave of heaven. Little wonder then if the worship of the one became connected with that of the other ; and that the hands which were raised in adoration to the bright beams of the god of day, should be still uplifted in solemn worship to the mellowed radiance of the chaste goddess of night. And so we find that the idolatry of the ancients embraced the double worship of the Sun and the Moon : and that into whatsoever region of the earth the one was transferred, it was invariably accompanied by the other. The Israelites borrowed both these divinities from the Phœnicians, worshipping the one under the name of Baal, or Moloch, and the other under that of Astaroth, or Astarthe,— " But Solomon worshipped Astarthe, the goddess of the Sidonians, and Moloch, the idol of the Ammonites," (3 K. 11. 5). The Temple dedicated to the worship of the Moon was called the house of Astarthe ; and here, we are told, the Philistines hung up Saul's armour after his death,

—“ And they put his armour in the temple of Astaroth, but the body they hung on the wall of Bethsan,” (1K. 31. 10). As the sun was worshipped under different names in different countries, and even sometimes in the same country, so also was the Moon. She was worshipped in the classic countries under the name of Juno, and also under that of Urania. She is called by Horace *sidereum regina*, the Queen of the Stars ; and by Virgil, *Divum regina*, the Queen of the Gods,—the latter coupling the name of Juno with the epithet. The prophet, Jeremias, alludes to this heathen divinity under the name of Queen of Heaven, —“ The children gather wood, and the fathers kindle the fire, and the women knead the dough, to make cakes to the Queen of Heaven, and to offer libations to strange gods, and to provoke one to anger,” (Jer. 7. 18). And again the Jews who dwelt in Egypt, in reply to the denunciations of the prophets, thus express themselves in allusion to this worship of the Moon :—“ But we will certainly do every word that shall proceed out of our own mouth, to sacrifice to the Queen of Heaven, and to pour out drink offerings to her, as we and our fathers have done, our kings, and our princes in the cities of Juda, and in the streets of Jerusalem ; and we were filled with bread, and it was well with us, and we saw no evil. But since we left off to offer sacrifice to the queen of heaven, and to pour out drink offerings to her, we have wanted all things, and have been consumed by the sword and by famine.”—The prophet replies to these observations : “ Was it not the sacrifice that you offered in the cities of Juda, and in the streets of Jerusalem, you and your fathers, your kings and princes, and the people of the land, which the Lord hath remembered, So that the Lord could no longer bear, because of the

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evil of your doings, and because of the abominations which you have committed; therefore your land is become a desolation, and an astonishment, and a curse, without an inhabitant, as at this day. Because you have sacrificed to idols, and have sinned against the Lord; and have not obeyed the voice of the Lord, and have not walked in his law, and in his commandments, and in his testimonies: therefore are these evils come upon you, as at this day," (Jer. 44. 17). As the Hebrews kept the first day of every month holy, so did the Heathens observe the same day with solemn worship to the Moon; and hence Macrobius, designating her by the name of Juno, calls her the monthly Juno (Juno Calendaris). The original signification of the name *Astaroth*, is a flock of sheep; and the images which were consecrated to the Moon were made in the form of sheep. It may, therefore, be assumed that she was worshipped under the semblance of a sheep, as was Jupiter Ammon under that of a ram. Both these divinities were represented under the same circumstances, for both were typified under the figure of a sheep, and both were painted with horns:—*siderum regina bicornis, audi, Luna, puellas*, says Horace:—O Moon, two-horned queen of the Stars, hear the maidens. The epithet, Ammon, given to Jupiter, or the Sun; and that of Ammonia, which may, with propriety, be given to the Moon, is derived from the Hebrew word *Hammah*, which signifies heat. The horns with which both these divinities were painted represented the beams of the Sun, and of the Moon; but why they should have been typified under the figure of a sheep any more than that of any other horned animal it is not easy to say, unless it was that the beginning of the year, or that point in the Zodiac where the sun was supposed to commence his course, was represented by astronomers under

the figure of a ram, (aries). Another name under which the ancients worshipped the Moon was that of Diana, and this especially among the Ephesians: hence the exclamation, "Great is Diana of the Ephesians," (Acts. 19. 28). The silversmiths of Ephesus obtained great profit by making silver temples for this goddess. What these temples were we have no accurate means of ascertaining; but it is most probable that they were small shrines in which the image of the goddess was enclosed. St. Paul was assailed with great virulence by these craftsmen when he was preaching against idol worship in Ephesus:—"For a certain man named Demetrius, a silversmith, who made silver temples for Diana, brought no small gain to the craftsmen, whom he, calling together, with workmen of like occupation said: Sirs, you know that our gain is by this trade; And you see and hear that this Paul by persuasion hath drawn away a great multitude, not only of Ephesus, but almost of all Asia, saying: They are not idols which are made by hands. So that not only this our craft is in danger to be set at nought, but also the temple of great Diana shall be reputed for nothing, yea and her majesty shall begin to be destroyed, whom all Asia and the world worshippeth." (Acts. 19. 24). The temple here alluded to by the Evangelist occupied, according to Pliny, no less than two hundred and twenty years in its construction; a statement, however, which we are at liberty to question, inasmuch as the same author says in another part of his works that even as many as four hundred years were expended in building it. Whichever of these two statements may be the true one, or whether either of them be true, there can be at least no doubt that the temple was of great magnificence, and that the high celebrity of Diana's worship among the Ephesians arose principally from this cause.

Besides the general worship of the Sun and Moon, under various names among the people of antiquity, there were innumerable other varieties of idolatry among them, embracing as their idols almost every kind of animal, and of vegetable production. The planets, and the whole host of heaven were held in solemn reverence as objects of adoration. And in the prophecy of Ezekiel we have an account of apartments in the Temple of Jerusalem whose walls were covered with the likenesses of animals and creeping things without number, which constituted objects of idolatrous worship to the recreant Hebrews :—“ And I went in and saw, and behold every form of creeping things, and of living creatures, the abomination, and all the idols of the house of Israel were painted on the wall all round about. And seventy men of the ancients of the house of Israel, and Jezonias the son of Saaphan stood in the midst of them, that stood before the pictures : and every one had a censer in his hand : and a cloud of smoke went up from the incense,” (Ezek. 8. 10). We find that at the time of the captivity, when the king of Assyria planted colonies in Samaria, every man worshipped the God of his own nation. The men of Babylon worshipped *Succoth Benoth*, those of Cuth, *Nergal*, those of Hamath, *Asima*, those of Avim, *Nibhaz* and *Tartuk* ; and the people of Sapharvaim worshipped *Adram Melech*, and *Anam Melech* to whom they sacrificed their children in burnt offerings. According to the Hebrew Rabbis, the idols thus severally worshipped were as follows :—*Succoth Benoth* represented a *hen with her chickens* ; *Nergal*, a woodcock ; *Asima*, a goat ; *Nibhaz*, a dog ; and *Tartuk*, an ass ; *Adram Melech*, a mule ; and *Anam Melech*, a horse. Such were the gods on whose power and influence over human destiny the ancient Heathens, in their aberration from the unerring

course of God's laws, relied for their welfare here, and their happiness and glory hereafter. But the folly of man was not limited even to this amount of senseless absurdity; for while the people of Syria worshipped a *cock* as their god, and the Mendisii as well as the Hamathites a *goat*; and while the *dog*, the *mule*, and the *horse* constituted the deities of those other several nations alluded to, there were others who did not deem it beneath the dignity of human nature to prostrate themselves in rapt adoration before the shrines of cats, rats, mice, crocodiles, and wolves; nay more, of leeks, garlic, and onions.

The principal god of the Assyrians was *Nesroch*, whose temple was in Nineveh; where we find that Sennacherib, the king of the Assyrians, was slain by his two sons:—"And it came to pass, as he was worshipping in the temple of Nesroch, his god, that Adramelech and Sarasar, his sons, slew him with the sword," (Isai. 37. 38). The god of Syria was called *Remmon*, which means a pomegranate; and to this deity Naaman the general of the Syrian army alludes where, after having been cured of leprosy by the prophet of Israel, having become converted to the worship of the true God, he declares that he will never more offer sacrifice to other gods, though he must accompany his master, the king, into the temple of *Remmon*. Addressing the prophet, he says, "But there is only this for which thou shalt entreat the Lord for thy servant, when my master goeth into the temple of Remmon, when he boweth down in the same place, that the Lord pardon me thy servant for this thing. And he said to him: Go in peace," (4 K. 5. 18). Another idol of the Assyrians was called Nabo, a name derived from the Hebrew word, *Nabbi*, a prophet:—"Woe to *Nabo*, for it is laid waste and confounded: Cariathim is taken: the

strong city is confounded and hath trembled," (Jer. 48. 1). This Assyrian god, Nabo, is, according to Diodorus Siculus, the same as *Zeus bolaios*, and *Zeus metietes*, the prophetic Jove, so often mentioned by Homer.

CHAPTER XV.

PROPHECY—TRUE AND FALSE SYSTEMS OF PROPHECY—TRUE PROPHECY DIVIDED INTO FOUR KINDS.

IHAVE observed on a former occasion that the worship of false gods had, in many instances, its origin from a misconception of the Scriptures: in like manner I may here note that false prophecy, or the practice of witchcraft and of sorcery sprung from a misunderstanding of the nature and design of God's revelations to mankind. When God for His own wise and unfathomable purposes vouchsafed to communicate His intentions to men either directly or through the mouths of His angels, and of His prophets, He did so in various ways; or, to cite the words of St. Paul,—“God, who at sundry times, and in divers manners, spoke in times past, to the fathers by the prophets, last of all, in these days hath spoken to us by his Son, whom he hath appointed heir of all things, by whom also he made the world,” (Heb. 1. 1.) We find that King Saul had recourse to both kinds of prophecy, the true and the false; for after having failed in obtaining from God a revelation of what was to happen, he had recourse to a necromancer of Endor:—“And he consulted the Lord, and he answered him not, neither by dreams, nor by priests, nor by prophets. And Saul said to his servants: seek me a woman that hath a divining spirit, and I will go to her, and inquire by her. And his servants said to him: There is a woman that hath a divining spirit

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at Endor," (1 K. 28. 6). The Hebrew writers comprise the various modes in which God was wont to reveal His will to man under four heads, which they term *four degrees of prophecy*, or, of *Divine Revelation*. The first degree they call *Nebuah*, or prophecy properly so called; the second, the *Inspiration of the Holy Ghost*; the third, *Urim and Thummim*; and the fourth, the *Daughter of a Voice* (*filia vocis*), or *Echo*. Of these four I shall now speak, for the purpose of explaining, as far as I can from the evidence of the ancient writings, the peculiar character of each. God sometimes communicated His intentions by sending visions or apparitions to particular persons; and it was this mode of revealing His will which the Hebrew writers designate by the name of *prophecy*. When any man was made the instrument of thus receiving a revelation of what God had intended should come to pass, he was cast into a trance, and thus deprived of his external senses; and while in this state, certain visions or apparitions of things that were to happen appeared to him. This mode of revelation differed from that which consisted in an explication of future events through the inspiration of the Holy Ghost. In this latter case there was no ecstatic absorption of the external senses; but God spoke through the person by a divine illumination of the mind, without any manifestation of an unusual effort either external or internal. Of this description of prophets were Job, David, and Daniel. Both these kinds of prophetic revelation, as also that by Urim and Thummim of which I am about to speak, ceased at the time of the second Temple, or after the return of the Israelites from the Babylonian captivity. Hence we find in the Talmud the declaration of the Hebrew doctors that after the latter prophets, Haggai, Zachary, and Malachy had passed away, the Holy Ghost

departed from Israel; that is to say, there was no longer any prophecy through the inspiration of the Holy Ghost. The only mode of prophecy which then remained was that by the *daughter of a voice*, or *Echo*. The distinction in the mode of prophecy, or this departure of the Holy Ghost as a medium of prophetic revelation, is illustrated by the answer of the disciples at Ephesus to St. Paul:—"And he said to them: Have you received the Holy Ghost since ye believed? But they said to him: We have not so much as heard whether there be a Holy Ghost," (Acts 19. 2). That the Jews were acquainted with the mystery of the blessed Trinity before the time of our Saviour is unhesitatingly asserted by some writers; who say that even in the name by which they designated God, the distinction of persons was observed. This name, Jehovah, contains *three distinct Hebrew letters*, the first of which, *Jod*, is said to have represented the Father; the second, *He*, the Son; and the third, *Vau*, the Holy Ghost, which proceeds from the Father and the Son. The Jewish Rabbis say that God made all things by the letter *He*, that is, by His word, or by His Son: and they further remark that the letter *He* in Jehovah, is repeated twice in order to shew the union of the two natures in Christ.

But to come to the consideration of the *third degree* of divine revelation, or *Urim and Thummim*; I must observe that ancient authors throw but little light on this mode of prophecy; in fact, there exists no satisfactory evidence as to what it really meant. There are various opinions entertained upon the subject by various authors, but none that is sufficient to satisfy the mind of the enquirer. All that remains for me, therefore, is to give such opinions and conjectures on this point as I find recorded in the ancient authors

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whom I have consulted, without venturing upon any supposition of my own, as I find that I have no ground sufficiently solid upon which to plant my foot in safety. *Urim* means light, and *Thummim*, perfection; or, according to the Septuagint, the former means *Revelation*, and the latter, *Truth*: and there is a general concurrence of opinion that both these names indicated two ornaments in the breast plate worn by the high-priest, of which I have already given a description. In reference to this oracle of Urim and Thummim Josephus thus writes:—"For as to those stones which we told you before the high-priest bore on his shoulders, which were sardonyxes, the one of them shined out when God was present at their sacrifices; I mean that which was in the nature of a button on his right shoulder, bright rays darting out thence, and been seen even by those that were most remote; which splendour yet was not before natural to the stone. This has appeared a wonderful thing to such as have not so far indulged themselves in philosophy, as to despise divine revelation. Yet will I mention what is still more wonderful than this: for God declared before hand, by those twelve stones which the high-priest bore on his breast, and which were inserted in his breast plate, when they should be victorious in battle; for so great a splendor shone forth from them before the army began to march, that all the people were sensible of God's being present for their assistance. Whence it came to pass that those Greeks, who had a veneration for our laws, because they could not possibly contradict this, called the breast plate the ORACLE. Now this breast plate, and this sardonyx left off shining two hundred years before I composed this book, God having been displeased at the transgression of his laws." (Antiq. 36, 9.)

From this account it appears evident that by the oracle of

Urim and Thummim God manifested His presence to the Israelites as long as they submitted themselves to His divine guidance, acknowledging Him as their true king and director; and that as soon as they turned aside from Him, and appointed other kings over them, this oracle became silent, God withdrawing His presence from them. The time of this event, as Josephus here states, was two hundred years before he wrote his Antiquities, that is, at the death of the good high-priest, John Hyrcanus, of the family of the Maccabees. In confirmation of this view of the subject, as given by Josephus, we find that the oracle of the stones of the breast plate, or of Urim and Thummim, continued with the other modes of prophetic revelation, from the days of Moses and Josue down to those of Saul, the first king of the Hebrews, when it ceased for a time; that is, after Saul's rejection of the divine commands in the war with the Amalekites. It was, however, renewed in the reign of David, his successor, who frequently consulted God by it, and who always obeyed its directions. After Saul had been long forsaken by the Lord, and his applications for the divine manifestation constantly refused, he again renewed his appeal, but was again refused; and then it was he consulted the necromancer of Endor, who brought up to him the person of Samuel:—"And he consulted the Lord, and he answered him not, neither by dreams, nor by priests, nor by prophets. And Saul said to his servants: Seek me a woman that hath a divining spirit, and I will go to her, and enquire by her," (I K. 28. 6). The successors of David fell into the same condition of reprobation as Saul, with respect to this oracle, though they sometimes consulted the prophets and were answered by them. This state of things continued to the Babylonish captivity, when the dynasty of kings was at an end. It is to be presumed

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that this refusal of God to respond to the kings through the oracle of Urim was owing to their exercise of despotic power, and their assumption of that supreme royalty which filled them with inordinate thoughts of their own self-sufficiency, and a disinclination to acknowledge any superior authority over them. After the return from captivity the revival of the oracle was expected by the Hebrews; and there is no doubt that it did appear in the time of the excellent John Hyrcanus, the high-priest, who foretold several things which were verified by the event. But after the death of this good man the oracle of Urim ceased for ever.—“The following high-priests,” says a commentator on Josephus, “now putting diadems on their heads, and ruling according to their own will, and by their own authority, like the other kings of the pagan countries about them; so that while the God of Israel was allowed to be the supreme king of Israel, and his directions to be their authentic guides, God gave them such directions as their supreme king and governor; and they were properly under a Theocracy, by this oracle of *Urim*, but no longer.” The prophecy of the high-priest, Caiphaz, in the time of our Saviour, would seem to be a remnant of this oracle. It is related in the gospel of St. John, eleventh chapter:—“But one of them (the council of the Pharisees) named Caiphaz, being the high-priest that year, said to them: you know nothing. Neither do you consider that it is expedient for you that one man should die for the people, and that the whole nation perish not. And this he spoke not of himself: but being the high-priest of that year, he prophesied that Jesus should die for the nation. And not only for the nation, but to gather together in one the children of God, that were dispersed,” (49. v.)

Having mentioned the general concurrence of opinion

among authors, that the Urim and Thummim was an oracle operating through the ornaments or precious stones inserted in the breast plate of the high-priest; and also the opinion of Josephus that this oracle was manifested by the superior splendor of the stones at the time of its operation; I shall now advert briefly to the points of difference between authors upon this subject. Some think that the oracle did not consist in the mere splendor of the stones as indicating God's presence; but that this was also accompanied by a voice from the Mercy seat between the Cherubim, declaring the will of the Lord. Again, there are some who say that it was not the stones on the breast plate that indicated the oracle, but the name of Jehovah in the fold of the breast plate. The Commentators on the Douay Version of the Bible say that the words Urim and Thummim, or Doctrine and Truth, were written on the breast plate; and that one of the reasons why this breast plate was called the *rational*, was that it gave answers or oracles as if it were rational, or endowed with reason. (Vide note in Exod. 28 c.) So that the difficulty connected with this subject consists in ascertaining whether a voice declared the prophecy; or whether the event sought was merely indicated by the unusual splendor of one or more of the stones on the breast plate; or whether both conditions were necessary to the same result. On these points the ancient writers afford us no sufficient light.

The Talmudists say no one had a right to consult this oracle except the King, or the Father of the Consistory; and that the high-priest alone had the privilege of being consulted, and of answering; also that the matter proposed to the high-priest should be of great importance and difficulty. They further say that the Holy Writing, termed Urim and

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Thummim, consisted of the names of the tribes, and of those of Abraham, Isaac and Jacob; whereby all the letters in the alphabet were embraced in the Writing. As to the manner of answering, some say that certain letters out of all the names engraven on the stones of the breast plates rose above the rest, and gave the required answer: in this manner they would represent the oracle, as conveyed to David; —“And after these things David consulted the Lord, saying: Shall I go up into one of the cities of Juda? And the Lord said to him: Go up, (2 K. 2. 1). Here the word *Gnaleh*, go up, is composed of three letters, taken respectively from the names of *Simoon*, *Levi*, and *Juda*. There are various other opinions of a similar character upon this subject; but as they afford matter rather for idle curiosity than instruction, it would be a waste of time to refer to them.

We now come to the fourth degree of prophecy, called the *Daughter of a Voice* (*filia vocis*), or *Echo*. This form of prophecy consists, as the name indicates, in a *voice* from heaven declaring the will of God. After the other three modes of divine revelation had ceased, which event may be said to have happened in the time of the Second Temple, or after the captivity, this fourth form took place. It was according to this that our Saviour was announced as the Son of God: — “And behold a voice from heaven, saying: This is my beloved Son in whom I am well pleased,” (Mat. 3. 17). Such then was the fourfold means adopted by God for the revelation of his will to man, considered apart from His written law: these four modes of prophetic revelation may be called the extraordinary means by which God declared His will: while the written Law may be termed the ordinary means for the same purpose. But besides these, there were the Traditions, that is, the Instructions communicated

by God to Moses at the time of the delivery of the Law on Mount Sinai; and which traditions the Hebrews called the unwritten law (*Thora begnal pe*); and sometimes *Kabbala*, from the word *Kibbel*, to receive. These Traditions were regarded by the Hebrews as illustrations of the written Law; and they were handed down through Moses and Josue to the Elders of Israel, and from the Elders to the Prophets, and thence to the great Synagogue, and so on, to after ages. At length they were digested into a Book, as a guide for those Israelites who dwelt in the Holy Land; and this Book is called *Talmud Hierosolymitanum*, the Talmud of Jerusalem. This event happened in the two hundred and thirtieth year of our era. This Talmud contained, however, but a portion of the Traditions; and may be regarded as merely a selection from them. But about two hundred and seventy years after it was compiled, that is, in the five hundredth year of our era, a full and perfect collection of the Traditions was made for the use of the Jews who dwelt in Babylon, and other places out of Judea; and this is called *Talmud Babylonicum*, the Babylonian Talmud. This collection of precepts and directions is esteemed by authors as of great value, containing as it does the body of the Jewish *Civil and Canon Law*. This code of traditional laws was regarded by the Jews as being of equal authenticity with the written law itself, and as being of equal necessity in the government of God's Church; for if it were not so Moses would not have received it from the mouth of God himself, nor have been enjoined to inculcate it together with the Decalogue, or Written Law. With respect to the term *Kabbala*, applied to these Traditions, it is necessary to note that the word Cabbalists, derived from it, and applied to persons conversant with the traditions, is not to be regarded

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as synonymous with the term Talmudists, which is applied to those Jewish doctors who digested the traditions into a *Code*. The Cabbalists were those who deduced mystical interpretations from certain portions of the Scriptures, by means of a certain arrangement, or transposition of the letters of a word; or by observing the different formation of the letters; or by forming the letters of a word into a symbolical kind of Arithmetic. For instance; in the twenty-third chapter of Genesis, and second verse, we have the sentence, "Abraham came to mourn and weep for her," that is, for his wife Sarah, who had died: now, because one of the letters (caph) in the Hebrew word to *weep* is smaller than the rest, the Cabbalists deduced from the sentence this mystical meaning, that Abraham *wept* but *little* for his wife: and the reason of this they conclude to be, because she was old when she died. Again, with reference to the first verse of Genesis, "In the beginning God created heaven and earth;" the letter *Aleph* occurs six times in the Hebrew words which constitute this verse: the Cabbalists conclude, therefore, that the duration of the world is limited to six thousand years, because the letter *Aleph*, in the Hebrew computation, stands for one thousand. To give another curious instance of the mystical reading of the Cabbalists through the medium of the transposition of letters: the Hebrew word *Cherem* signifies excommunication; but this word, by changing the position of its letters, becomes *Rachem*, a word which signifies *Mercy*; and by a further alteration of the letters, it becomes *Ramach*, which word consists of three letters, representing, in the Hebrew computation, the number two hundred and forty-eight: now, according to the Anatomy of the Hebrews, the number of members in a man's body is exactly two hundred and forty-eight. From

all this the Cabbalists deduce the following conclusion,— That if a person who is excommunicated should truly repent, then his *Cherem* is turned into *Rachem*; that is, his excommunication or curse, is turned into mercy or forgiveness; but, if he should not repent, then his *Cherem* enters into *Ramach*, that is, his excommunication or curse enters into all his members, and thus destroys the whole man. One example more, and I shall have done with the absurdities of the Cabbalists. *Isch* is the Hebrew name for man, and *Escha* for woman; each of these names consists of three letters, two of which are the same in both; in the name for man is the letter *Jod*, which is not in that for woman; and in the name for woman is the letter *He* which is not in that for man: these two letters, when joined, make the word *Jah*, which is one of the names for God; but when both are removed from their places in the names for man and woman, the two remaining letters of each name make the word *Esch*, which signifies *fire*. Now, the conclusion of the Cabbalists is this: that while man and wife agree with one another *God is with them*; but as soon as they disagree from each other *fire* is between them. So much for the Cabbalists.

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CHAPTER XVI.

TERAPHIM; OR HOUSEHOLD GODS OF THE HEBREWS—THE DIFFERENT KINDS OF UNLAWFUL DIVINATION.

THE ancient idolators worshipped a kind of household gods, called by the Hebrews *Teraphim*, from *Taraph*, which signifies an image of a man. From this name the Greeks probably borrowed the word *therapeuein*, to worship;—*oud' athanatos therapeuein ethelon*, they would not worship the immortals, says Hesiod. These were the Roman *Penates*, or *Lares*; and among the idolatrous Hebrews the images thus worshipped consisted either of the full image of a man, or the head of a real man. It was probably one of these images which Michal, David's wife, laid in the bed in order to deceive the officers of Saul when in search of David:—"And Michal took an image and laid it on the bed, and put the goat skin with the hair at the head of it, and covered it with clothes," (1 K. 19. 13). These were the gods which Jacob took with him from the house of Laban, his father-in-law,—“Suppose,” says Laban, addressing Jacob after he had overtaken him, “thou didst desire to go to thy friends, and hadst a longing for thy father's house; why hast thou stolen away my Gods?” (Gen. 31. 30). Michas, the “man of Mount Ephraim,” had his *theraphim*, or idols, as well as his “graven and molten god;” “And he separated also therein a little temple for the god, and made an ephod and theraphim, that is to say, a priestly garment and idols,” (Jud. 17. 5). Some

of these images consisted of the real head of a man; and were formed according to the Jewish Rabbis, in this manner: A man who was a first born son was killed; and his head being taken off, it was seasoned with salt and spices, and hung upon the wall, having under it a plate of gold inscribed with the name of an unclean spirit. Candles were lighted before the head thus placed; and in this position it was worshipped. These were consulted as oracles upon all domestic occasions. Astrologers used them for a similar oracular purpose, having prepared them under particular constellations, by whose influence they were supposed to be gifted with the power of speech. To these the prophet Zacharias alludes where he says, "For the idols have spoken what was unprofitable, and the diviners have seen a lie, and the dreamers have spoken vanity." (Zac. 10. 2). It is thought that one of the reasons why Rachel stole away the images from her father Laban, was that he might not discover the road which she and Jacob took in their flight; which he was supposed to be able to do, if the images remained to be consulted.

Among the ancient Hebrews, as well as the nations of antiquity in general, there were various modes of ascertaining future events; and these, though contrary to true religion and reason, became powerful agents in shaping the popular will. Some of them have come down to our own time, and still maintain, in some degree, their hold upon the popular credulity. The principal modes of this false prophetic revelation, we find arranged under nine heads in the Sacred Writings. Of these there is mention made of *seven*, in the Book of Deuteronomy, eighteenth chapter; namely, that of the *Sooth-sayer*, of the *Observer of dreams and omens*, of the *wizard*, of the *charmer*, of the *consulter of pythonic spirits*, of

the *fortuneteller*, and of the *necromancer*, or the *seeker of truth from the dead*. In the fourth chapter of the prophecy of Hosea we have mention made of another kind of divination, that of the *Staff*; and in the twenty first chapter of Ezechiel we are informed of the mode of divination by *entrails*; and also by arrows, which may be included in that by the *Staff*. The *Sooth-sayer*, or *Menachesch*, as he is called in the Hebrew, was he who by observing certain signs, as the flight and voices of birds, pretended to foretell good or evil fortune. The Jewish Rabbis describe him in these terms: "He is a sooth-sayer, who will say, that because a morsel of bread has fallen out of his mouth, or his staff out of his hand; or because his son called him back, or a crow cawed, or a goat passed by him, or a serpent was on his right hand, or a fox on his left,—who will, therefore, say, 'Do not this or that to-day.'" This was a mode of divination founded, as it was deemed, on *experience*; and to this Laban alludes when, addressing his son-in-law, Jacob, he says, "Let me find favour in thy sight: I have learned by experience that God hath blessed me for thy sake." (Gen. 30. 27). And again, allusion is made to the same practice in the words addressed by Joseph, through his steward, to his brothers;—"The cup which you have stolen is that in which my lord drinketh, and in which he is wont to divine." (Gen. 44. 5).

This mode of prognosticating events was very much practised by the people of antiquity, and carried to such an extent that there were certain days of the year distinguished as absolutely *unlucky*, and, therefore, called *black days* (*atri*); as there were others which were denominated *lucky*, and thence called *white days* (*albi*). There were also unlucky months in the year, when it would be deemed imprudent and unwise to do certain things; for instance, the month of

May was deemed an unlucky month in which to get married, or, as Ovid expresses it, *mense malum Maio nubere vulgus est*, the common people say that it is a bad thing to marry in the month of May. In some cases there were particular courses to be adopted in averting evil omens; for instance, if any unlucky object, as a crow, a fox, or such like, crossed a man's path, it was considered necessary, in order to prevent the ill-omen, that he should throw stones at it; and in some cases, to address the ill-omened object in these words, "may the evil fall upon thy own head," would be a preventive of the mischief that would otherwise ensue. In modern times the carding of a witch has been considered a cure for witchcraft.

The *Observer of Dreams and Omens* was he who drew future events from the visions of sleep, or the appearances of the planets and the clouds; he might be designated a *dreamer*, or a *Stargazer*. In deriving prognostications from the planets and the clouds it was indispensable that the observer should have his face turned towards the East; he then foretold from the motion and colour of the clouds what sort of weather was to follow, and what hours, days, weeks and months were to be lucky or unlucky, favorable or unfavorable, for such and such a business.

The *Wizard*, called by the Greeks *Gnostes*, or cunning man, was a diviner who was either possessed, or supposed by the common people to be possessed of great knowledge. The Hebrew doctors say that the name of this description of false prophet, in their language, is derived from that of a certain beast called by them *Jadua*, which resembled a man in shape; because when they uttered their prophecies they were wont to hold a bone of this beast between their teeth. A similar mode of proceeding in the exercise of the art of

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divination was practised by the *Magicians*, whose custom it was to eat the principal members and parts of those beasts which they esteemed endowed with the gift of prophecy, under the impression that by a sort of transmutation of spirit, or, as the Greeks call it, *metempsychosis*, the soul of the prophetic beast would thereby pass into their own bodies and thus communicate to them the gift of prophecy.

The *Charmer* was one who by certain muttered words without meaning, or by reading particular verses out of the Bible, or some such mystical procedure, made believe that he could produce certain effects. Maimonides describes a charmer to be a person "who speaketh words of a strange language, and without a sense, and who in his foolishness thinketh that these words are profitable; that if one say so, or so, unto a serpent or scorpion, it cannot hurt a man; or if he say so, or so unto a man he cannot be hurt." Also, "he that whispereth over a wound, or readeth a verse out of the Bible, likewise he that readeth over an infant, that it may not be frightened; or that layeth the book of the Law, or the phylacteries upon a child, that it may sleep; such are not only among enchanters or charmers, but those that generally deny the law of God, because they make the words of the Scripture a medicine for the body, whereas they are not but medicine for the soul." (Tract. Idol. c. 11.) Bodinus includes under this head that instance of enchantment by which a child, by reciting a certain verse out of the psalms hindered a woman from making her butter; but by reciting the same verse backwards he caused the butter to come immediately. This form of divination or enchantment, as it may more properly be called, has been common enough in our own day; and more particularly in Ireland, where, up to a recent period, it was very commonly believed that witches

had the power of making cows run dry, or refuse their milk ; of preventing the butter from coming at churning ; of bringing a blight upon children ; and of producing other evils of a similar character. This superstitious belief is but the remnant of the ancient heathen system which had been imported into the British Isles at a very early date, and especially into Ireland, where it flourished in great vigor until the time of St. Patrick in the fifth century, after which it began to decline ; though its seeds have continued to throw up sickly sprouts even to the present day.

The *Consulter of Pythonic Spirits* was he who was enabled, as it was thought, to divine future events by consulting with certain evil spirits. Such a person was called by the Hebrews *Scheel ob*, that is, the *Consulter of Ob*. This latter word signifies, a *bottle*, and was applied to Magicians on account of the hollow sound of their voices while delivering their prophetic announcements, which resembled a sound issuing from a bottle. From this peculiarity of their voice the Greeks called them *Egyostrimutai*, that is, *ventriloquists*. Of this class of diviners was the girl mentioned in the Acts of the Apostles, according to the opinion of St. Augustine, as well as of the Latin Annotators of the New Testament: "And it came to pass as we went to prayer, a certain girl, having a pythical spirit, met us, who brought to her masters much gain by divining." (Acts 16, 16). The Annotators on this passage observe that this was a "spirit pretending to divine, and tell fortunes." The Necromancer, commonly known as the Witch of Endor was also one of these ; and is by the Latin Expositors called *Pythonissa*, or one possessed by the spirit of Python ; and by the Hebrews she is said to have consulted with *Ob*. The magicians, or sorcerers of Egypt whom Pharaoh employed against Moses,

were different from these consulters of evil spirits; those were enchanters, that is, persons who bewitched the senses and confounded men's minds; the Greeks called them *Pharmakoi*, that is, compounders of medicine; because they so bewildered the senses that, like those pharmacopœists, who by their unguents change the human complexion, they made objects appear entirely different from what they really were. The chief of these Egyptian socerers were called Jannes, and Jambres, or Mambres,—“ Now, as Jannes and Mambres resisted Moses, so these also resist the truth, men corrupted in mind, reprobate concerning the faith.” (2 Tim. 3, 8.)

The *Necromancer*, or *Enquirer of the Dead*, was he who consulted with Satan in the appearance of a dead man; of this description of diviners was the Witch of Endor. When Saul was refused an answer by God either by dreams, or Urim and Thummim, or prophets, he consulted this woman of Endor; whereupon she pretended to have brought up the prophet Samuel from the dead, and to have consulted with him. The *Consulter of the Staff* was he who pretended to prophesy future events by means of staves or arrows. The mode of this operation is represented in different lights. St. Jerome says it was thus:—Suppose a doubt existed as to which of two or three particular cities was to be first assaulted; the names of these cities were written on certain staves or arrows, and put into a quiver, where they were shaken together; then the first that was drawn indicated the city that was first to be assaulted. This mode of divination the Greeks called *rabdomanteia*, or *belomanteia*, divination by rods or arrows. The *Diviner by Entrails* was he who from the appearance of the entrails, particularly the liver, of beasts, pretended to foretell things to happen. Nebuchadonozor being about to make war upon the Jews and the

Ammonites at the same time, doubted as to which of them he should first attack; he, accordingly consulted the staves or arrows, in the manner just described, but did not feel satisfied with the answer given to him; whereupon he had recourse to the divination by entrails. This we read of in the prophecy of Ezekiel:—"For the King of Babylon stood in the highway, at the head of two ways, seeking divination shuffling arrows; he inquired of the idols, and consulted entrails." (21, 21.) As in this form of divination the liver was the chief object of inspection, the Greeks called the system by the name of *epatoskopia*, that is, divination by the liver. The examination was confined to three objects of inquiry, namely, first, the color of the entrails, that is, whether they were of a deep or pale color; second, their position, that is whether or not they were in their proper places; and third, their number, that is, whether there was any deficiency in this respect; and if either the liver or heart, which were considered the principal parts, was wanting, it was regarded as a peculiarly evil omen. It is said that on the day on which Julius Cæsar was murdered by the conspirators, the heart was found to be wanting in two oxen which had been offered in sacrifice.

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CHAPTER XVII.

COURTS, CIVIL AND ECCLESIASTICAL—TWO KINDS OF CIVIL COURTS.

AMONG the Hebrews there were two distinct kinds of Courts or Consistories, the one for civil and the other for ecclesiastical affairs. This distinction we first meet with in the Book of Deuteronomy:—"But he that will be proud, and refuse to obey the commandment of the priest, who ministereth at that time to the Lord thy God, and the decree of the judge, that man shall die, and thou shalt take away the evil from Israel." (17, 12.) In the nineteenth chapter of the second book of Chronicles, we have this distinction insisted on more at large. There we find that civil judges were established in all the "fenced cities of Juda," while in Jerusalem were appointed "Levites and priests, and chiefs of the families of Israel, to judge the judgment and the cause of the Lord for the inhabitants thereof." And over the spiritual court was placed Amarias, the high-priest; while Zabadias was appointed to preside over the King's Court. We find that the prophet Jeremias was condemned in one of these courts, but acquitted in the other:—"And when Jeremias had made an end of speaking all that the Lord had commanded him to speak to all the people, the priests, and the prophets, and all the people laid hold on him, saying, let him be put to death." (26, 8.) . . .

"Then the princes and all the people said to the priests, and

to the prophets : There is no judgment of death for this man for he hath spoken to us in the name of the Lord our God." (16 v.) Before the time of our Saviour these courts became in a great measure confounded, or suspended, in consequence of the confusion and disorder introduced into the government of the Jews by Antiochus, and his followers ; but, notwithstanding this, we learn from the New Testament that the distinction between the civil and ecclesiastical courts was observed even at that time. In the gospel of St. Matthew we have the distinction pointed out in the persons of the judges, as being *priests* and *elders* :—" And when he was come into the temple, there came to him as he was teaching, the chief priests and ancients of the people." And again : " Then were gathered together the chief priests and ancients of the people into the court of the high-priest, who was called Caiaphas." (26, 2.) The civil Court is termed in the Greek *Sunedrion*, a council ; and the spiritual Court, *Synagoge*, a *synagogue* :—" For they will deliver you up in their Councils, and they will scourge you in their Synagogues." (Mat. 10, 17.) The Convention of prophets and holy men brought together by Esra after the captivity, for the purpose of consulting on the affairs of the Church was called the *great Synogogue*. The business of the ecclesiastical Court was to teach the people the difference between things " holy and unholy, clean and unclean," according to the book of Leviticus (10, 10) ; and to determine appeals on matters of controversy. In short the ecclesiastical Court was a representative Church, whose functions and authority are illustrated by that direction of our Saviour in the gospel of St. Matthew :—" And if he will not hear them ; tell the Church. And if he will not hear the Church, let him be to thee as the heathen and publican." (18, 17.)

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The civil consistory, which was the Supreme Court, consisted of seventy judges, of whom two sat as chief, namely the *Nasi*, or chief justice, and the *Abbeth Din*, or Father of the Senate. In the Ecclesiastical Court also there were two presiding priests, namely the high priest, and his *Sagan*, or assistant priest. It sometimes happened that the two Courts, or Consistories met together for the discussion and settlement of questions of importance; but these questions were such as related both to spiritual and civil matters, that is, to such matters as were at once of a civil and an ecclesiastical nature. This kind of amalgamated meeting is referred to in the Gospel by such expressions as "*the Chief priests and the elders were assembled together.*"

To the Ecclesiastical Court belonged the power of excommunication; which was exercised in a threefold manner according to the nature of the offence. Hence there were said to be three degrees of excommunication. The first was called *Niddui*, that is, a separation, or putting away. In the New testament it is called a *casting out of the Synagogue*, "For the Jews had already agreed among themselves, that if any man should confess him to be Christ, he should be put out of the Synagogue." (John 7-22). By this excommunication the offending party was forbidden all intercourse with his kind, within the distance of four cubits; nor was he or she permitted to eat or drink with any one, to associate with husband or wife, or to hold any communication whatsoever with man or woman; and this, for the space of thirty days. But the time of separation might be shortened at the discretion of the judge, by the repentance of the guilty party. But notwithstanding this separation, the person so circumstanced could attend at divine service, to teach others, or learn from others; and could hire persons

or be hired by others; but always under the restraints referred to. If he or she continued impenitent, the punishment might be extended to double or treble the prescribed time, according to the pleasure of the judge. It might be even prolonged during the life of the person; and if he or she died without repentance, then, according to the sentence of the judge, a stone was cast upon the coffin, or bier, to signify that the deceased was deserving of being stoned; the corpse was refused the ordinary rites of burial; was unattended to the grave; and buried without lamentation.

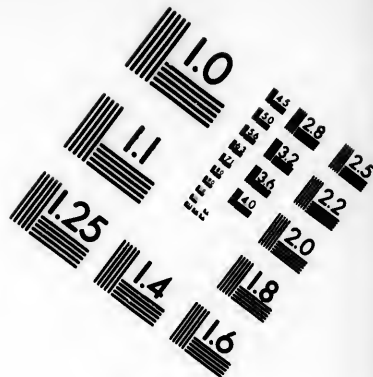
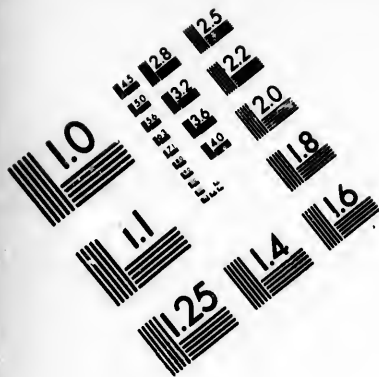
The second degree of excommunication was called *Cherem* that is, a devoting of one to the power of death; in the New Testament it is called *a giving one over to Satan*, "To deliver such a one to Satan for the destruction of the flesh, that the spirit may be saved in the day of our Lord Jesus Christ. (1 Cor. 5.5). A person so devoted was termed by the Greeks *anathema*. This word differs in signification from *anathema*, which applies to any thing that is devoted to God; that is, taken from its ordinary use, and appropriated to the divine service. This excommunication took place, not in a private Court, as the former, but in the presence of the whole church; and maledictions and curses were pronounced out of the law of Moses at the same time. After the curses were pronounced, the candles which had been lighted for the occasion were put out, to signify that the excommunicated person was deprived of the light of heaven.

The third degree of excommunication is called *Maranatha* a Syriac word, signifying *the Lord cometh*: "If there be any man that love not our Lord Jesus Christ, let him be *anathema, maranatha*" (1 Cor, 16-22). St Jerome and St Chrysostom think that the meaning here is, that the *Lord is come* already; and that therefore it is to be taken as

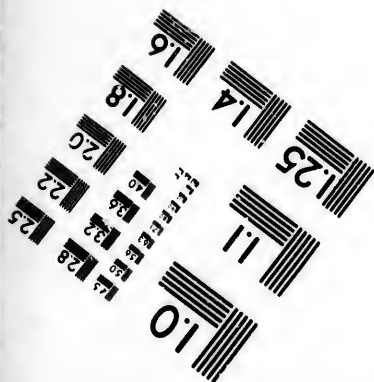
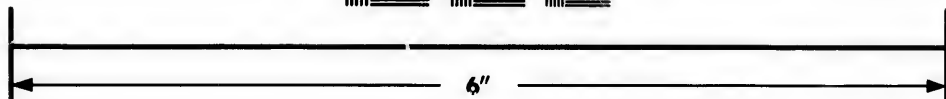
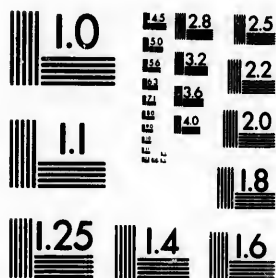
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an admonition to those who doubted of the resurrection; and that it was intended to remind them that Christ, the judge of the living and the dead was already come. Others take *maranatha* to mean, *may our Lord come*; that is, to judge and punish those with exemplary judgments and punishments, that do not love the Lord Jesus Christ. These remarks I take from the Annotators on the New Testament. The Jews called this excommunication, *Schammata*, that is, *the Lord cometh*; but it may also signify, *there is death*, from *Schem*, there, and *Mitha*, death. Therefore as expressing a mode of excommunication, it may be rendered *excommunication to death*. To this, it is thought, St John the Apostle alludes where he says, "He that knoweth his brother to sin a sin, which is not to death, let him ask, and life shall be given to him, who sinneth not to death. There is a sin unto death: for that I say not that any man ask". (1 John 5-16.) The form of this excommunication was the same as that used by Esra and Nehemiah, as the Jews say, against the Samaritans which was called *excommunicatio in secreto nominis tetragrammatis*, the excommunication in the mystery of the four-lettered name, that is *Jehovah*. It was this: "They assembled the whole congregation into the temple of the Lord, and they brought three hundred priests, and three hundred trumpets, and three hundred books of the law, and as many boys, and they sounded their trumpets, and the Levites singing, cursed the Samaritans by all the sorts of excommunication in the mystery of the name Jehovah, and in the Decalogue, and with the curse of the superior house of Judgment, and likewise with the curse of the inferior house of Judgment, that no Israelite should eat the bread of a Samaritan, (whence they say he who eateth of a Samaritan's bread is as he who eateth of swine's flesh); and let no Samaritan be a proselyte





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in Israel, and that they should have no part in the resurrection of the dead." (Drus. de trib. sec. Lib. 3.) R. Gerson forbade the breaking open of letters under the penalty of this excommunication.

Such then were the three degrees of excommunication practised in the Jewish Church, which were similar to those observed in the three camps with respect to the three sorts of *uncleanness*; of which the first, namely, that of contact with the dead, excluded the defiled from the *camp* of God only, and the last, that of leprosy, from the *camp* of God, the camp of Levi, and the camp of Israel. In the Greek Church, however, there were four degrees of excommunication, or rather of *censure*, for none were altogether excluded from a participation in the prayers of the Church. These were called, first, *Sustasis*, which means standing, because those who were visited with this censure were obliged to remain standing by, while others were receiving the Sacrament of the Lord's Table, which they were forbidden to approach. This was the only restraint imposed upon them. The second degree of censure was called *Upoptosis*, a lying down; because such persons as were subjected to it, though permitted to be present in a part of the Church appropriated to them and to prostrate themselves in prayer, were yet forbidden not only to approach the Lord's Table, but ever to be present at the celebration of the Communion. Their place in the Church was behind the choir, with the Catechumens, that is, those pagans who had been converted to the Christian faith, but who had not as yet received baptism. These Catechumens always left the Church, or that part of it behind the choir, called from them, *Catechumenum*, as soon as the celebration of the Communion commenced. It was to them the words, *Ite, missa est*, go, mass is over, were principally addressed in the Latin Church,

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The third degree of censure was called *akroasis*, which means *hearing*, because persons under this kind of censure were obliged to remain at the church porch, and thus, though they were not allowed to enter, they were enabled to hear the Scriptures read. They were, like the others, debarred from the Lord's Table, and from a communion of prayer with the congregation.

The fourth and last degree of censure was that called *proklausis*, a weeping. Those who were undergoing this form of censure were not allowed to approach the Church at all, but had to remain at a distance from it imploring with tears those who entered, to entreat the Lord for mercy in their behalf; hence they were called weepers.

The business of the Civil Courts among the Hebrews was conducted pretty much in the manner which prevails among ourselves in the present day, with the exception that the great bulwark of modern freedom, the trial by jury, formed no part of their judicatorial system. The organization of their Courts consisted of judges, officers, advocates, or pleaders, notaries and witnesses. In their Supreme Courts there was, as I have before observed, one judge who presided over the rest, and whom we may designate by the name of the Lord Chief Justice; in the Hebrew he was called *Nasi*, and in the Greek, *Archon*. His consent was always sought in bringing an action for trial. The officers who were called *schoterim* in the Hebrew text, and *grammateis* in the Septuagint, corresponded, in their functions, with our sheriffs. To these was committed the execution of the sentences pronounced by the judges; and for this purpose they always carried about with them *staves* and *whips*, in the manner of the Roman lictors who carried about *rods* and *axes* before the Consul, as the insignia of their office. St. Luke doubtless

refers to these under the name of *praktores*, exactors, or executioners, where he says:—"And when thou goest with thy adversary to the prince, whilst thou art in the way endeavor to be delivered from him, lest perhaps he draw thee to the judge, and the judge deliver thee to the exactor, and the exactor cast thee into prison." [12, 58.]

The pleader, or advocate, who is called *Baal rib* in the Hebrew, performed the same office for or against the accused as with us; but it was a point of invariable observance in the Hebrew Courts, that he should stand on the right hand of the accused whether pleading for or against him; hence these words of the Psalmist: "The Lord hath stood at the right hand of the poor to save his soul from persecutors." [108, 31.] And in the prophecy of Zacharias we have a similar illustration of the practice: "And the Lord shewed me Jesus the high-priest standing before the angel of the Lord; and Satan stood on his right hand to be his adversary." [3, 1.] St. John the Apostle also alludes to this, where he says: "But if any man sin we have an advocate with the Father, Jesus Christ, the Just." [1 John, 2, 1.]

The Notaries were two in number, one of whom stood on the right hand to take down the sentence of acquittal, as well as all that was said in behalf of the accused; and the other on the left to enter the sentence of condemnation, and the charges brought forward against him. Drusius, the Commentator, on Matthew, twenty-fifth chapter, is of opinion that Christ, in speaking of the last judgment, had reference to this relative position of the Notaries in the Jewish Courts:—"And he shall set the sheep on his right hand, but the goats on his left." (Mat. 25. 33.)

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ment. To this we find reference made in the Book of Deuteronomy:—"One witness shall not rise up against any man, whatsoever the sin or wickedness be; but in the mouth of two or three witnesses every word shall stand." (19. 15.) If those witnesses gave false evidence, then were they punished according to the law of *Talio*, that is, the same punishment which the accused, if proved guilty, should have to suffer, would be inflicted upon them:—"They shall render to him as he meant to do to his brother, and thou shalt take away the evil out of the midst of thee." (Deut. 19. 19.)

The judges acted in the double capacity of judges and jurymen; they heard the evidence, and determined the guilt or innocence of the accused. They pronounced sentence in a few brief words such as, "Thou A, art just;" or, "Thou B, art guilty." If the sentence of guilty was pronounced, the prisoner was immediately dragged to the place of execution. In allusion to which immediate execution are the words of the Psalmist: "When he is judged may he go out condemned." (108. 7.) The manner of delivering judgment in courts of justice was different in the different countries of antiquity, among the Jews it was pronounced *viva voce*, and briefly, as I have shown; among the Romans it was delivered by *billets* cast into an urn, and prepared for that purpose, being inscribed with the letter A or C, the former, the initial of *Absolvo*, was for the acquittal of the prisoner, and the latter, the initial of *Condemno*, was for his condemnation. If the matter was difficult of determination other billets were thrown in, marked with the letters N L, the initials of *non liquet*, it does not appear. In like manner, among the Greeks, there were three billets, or tablets, marked with letters expressive of acquittal, or condemnation, or enlargement, that

is, indecision. The letter *Theta* signified condemnation; the letter *Tau* implied acquittal, and the letter *Alpha* stood for enlargement. Among other nations, condemnation and acquittal were signified by a black and a white stone; to which probably St. John the Apostle refers when he says:—"To him that overcometh I will give the hidden manna, and will give him a white counter, or stone, and in the counter a new name written, which no man knoweth, but he that receiveth it." (Apoc. 2. 17.)

There is a striking similarity between some of the phrases employed by the Greeks and Hebrews in connection with Courts of Justice, for instance, when the judge begins to give sentence, he is said by the Greeks *anastenai eis krisin*, that is, to rise up to judgment; we have the same form of expression in the Scripture, where the Psalmist says, "When God rose up to judgment." (75. 10.) Again, when an accused party is acquitted, he is said by the Greeks *anastenai en krisi*, that is, to rise up in judgment. We have precisely the same form of expression in the New Testament when St. Matthew says, "The men of Nineve shall rise in judgment with this generation, and shall condemn it." (12. 41.) One other instance; when a prisoner is condemned he is said by the Greeks *exelthein katadedikasmenos*, to depart condemned or guilty; the same form of expression is used by the Psalmist: "When he is judged may he go out condemned." (108. 7.) In all this it would seem that the Greeks followed the Hebrew forms of expression.

There were two kinds of Civil Courts among the Hebrews, that is the Superior, or Supreme Court, and the Inferior Courts. The Supreme Court was called *Sanhedrim gedola*, the Great Consistory; and the Inferior Courts, *Sanhedrim Katanna*. Our Saviour distinguishes them by the respective

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names of *Sunedrion*, a Council, and *Krisin*, Judgment, according to the Septuagint, "But I say to you, that whosoever is angry with his brother, shall be in danger of the *Judgment*. And whoever shall say to his brother *Raca*, shall be in danger of the *Council*. And whosoever shall say, *Thou fool*, shall deserve to be cast into the Gehenna of fire." (Mat. 5. 22.) We find here a gradation of punishment as of offence; he who was angry with his brother was punished by the lesser court; he who called his brother *Raca*, which was a term expressing contempt, such as *tush*, phaw, bah, and the like, was punished by the Superior Court; but he who called another *fool*, which was deemed a very great offence, was to be punished with the fire of hell, indicated by the *Gehenna of fire*. Gehenna was a valley lying outside Jerusalem, and characterized by two kinds of fire; namely, the fire of Baal, or Moloch, where children were burnt in sacrifice to the Sun; and a fire which was kept constantly burning there for the purpose of consuming carrion, or dead carcasses, and other filth carried out of the city of Jerusalem; hence this valley of Gehenna was altogether a most horrible and abominable place, and a fit type of the infernal region. This name *Sanhedrim*, given to the Superior Court, is derived from the Greek word, *Suneairion*, a place of judgment. Its Hebrew name was *Beth Din*, the house of judgment. The number of Judges in this Court was, as I have already stated, seventy, exclusive of the presiding judge, who was called *Nasi*. This was the number which God instructed Moses to bring together at the time of its first institution: "And the Lord said to Moses: Gather unto me seventy men of the ancients of Israel, whom thou knowest to be ancients and masters of the people; and thou shalt bring them to the door of the tabernacle of the Covenant, and shalt make them stand there

with thee." (Num. 11. 16.) Here we find there were seventy besides Moses; and after the death of Moses there was always a Chief Judge selected to preside over the seventy elders. The mode of their selection is thought by some Commentators to be this: Six were chosen from each of the twelve tribes, except that of Levi, from which only four were selected, thus making seventy in all. Others, however, are of opinion that the selection was made by six out of each tribe having their names inscribed on tablets, or scrolls of paper, with the addition of the word *Zaken*, or elder, inscribed on seventy of them, and *Chelek*, or apart, on each of the remaining two; these scrolls were then put into an urn, and the names drawn without the word *Chelek*, or a part, constituted the Council, the other two being rejected. There appears to be an allusion to this mode of selection in the Scriptures; for Moses having selected the seventy according to God's direction, "there remained in the camp two of the men, of whom one was called Eldad and the other Medad, upon whom the spirit rested; for they had also been enrolled but were not gone forth to the tabernacle." (Num. 11. 26.) It was the senior of these seventy who was called *Abbeth Din*, the *Father of the Senate*, or *Judgment Hall*. They sat in the form of a semicircle, the *Nasi*, or Lord Chief Justice, occupying an elevated seat in the middle, and the *Abbeth Din*, or Father of the Senate, sitting next him on the right hand.

The Inferior Court consisted of twenty-three judges, or elders; and of this kind there were two in the city of Jerusalem; one at the "door of the Court before the temple," and the other at the "door of the Mountain of the Temple."

In every city throughout Israel, where there were as many as six score householders, there was one of these courts or

Consistories; and where the number of householders was less than six score there was another sort of inferior Court consisting of only three judges. The Sanhedrim, or Court of Seventy, sat in Jerusalem only, outside of the Court of the Temple, in a house or apartment called the *paved Chamber*, or, as the Greeks designate it, *Lithostroton*, the Pavement. It was so called on account of the curious stones with which it was paved. It was here that Pilate sat in judgment, according to St. John: "Now when Pilate had heard these words, he brought Jesus forth; and sat down in the judgment seat, in the place that is called *Lithostrotos*, and in the Hebrew *Gabbatha*." (19. 13.) All the other courts or consistories sat in the gates of the cities; which circumstance illustrates the language of the Scripture with reference to the Church, "the gates of hell shall not prevail against it." (Mat. 16. 18.) The gates of a city were the strongest parts of it; and this fact taken in connection with the circumstance of the courts being held in those places, affords clear evidence that by the "gates of hell" is here meant the strength as well as the skill and wily policy of Satan.

The Sanhedrim, or Court of Seventy, differed of course in its powers and extent of jurisdiction from the inferior courts; from this Court there lay no appeal, while it was competent for parties to appeal to it from other courts. Again, its jurisdiction embraced matters of the highest concern—the trial of false prophets, of the high-priest, and even of a whole tribe; while the Inferior Court of twenty-three, though it had the power of life and death, could not sit in judgment on these last mentioned subjects. But the small Court of three could not try capital offences at all; its jurisdiction was limited to petty offences, such as trifling assaults, small debts, and the like. The power of the High Court to sit in

judgment on the prophets, and high-priest, and other subjects of the highest interest, illustrates that exclamation of our Saviour in reference to Jerusalem:—"Oh Jerusalem, Jerusalem, that killest the prophets, and stonest them that are sent to thee, how often would I have gathered thy children as the bird doth her brood under her wings, and thou wouldst not." (Luke 13. 34.)

Their manner of judging a prophet was this: They marked his prophecies, and if they found that his prediction of evil was not fulfilled, they did not set him down for a false prophet, because they then took it that God exercised His attribute of mercy, and withheld the evil; but if he prophesied that which was good, and such prophecy was not fulfilled at the time specified, then he was declared a false prophet, and condemned accordingly. This mode of judging in such cases they derived from the words of the prophet Jeremias: "The prophet that prophesied peace; when his word shall come to pass, the prophet shall be known whom the Lord hath sent in truth." (Jer. 28. 9.)

This Court of Seventy exercised its functions not only under judges and kings, but also during *interregna*, when there was no Chief Magistrate of State; and so they continued until the time of Herod, who suppressed them in order to secure to himself the sole sovereignty and jurisdiction over the kingdom. It is well to observe here that it was not unusual with the judges and kings of Israel to go about occasionally on Judicial Circuits; but this they did without any infringement of the power or functions of the regular established courts. We learn from the first Book of Kings that the prophet Samuel was wont to do this:—"And Samuel judged Israel all the days of his life; and he went every year about to Bethel, and to Galgal, and to Mas-

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phath, and he judged Israel in the aforesaid places." (7. 15.)
The same practice was sometimes followed by the Roman
Emperors, who went on circuit dispensing justice to their
subjects; but this did not interfere with the power of the
Senate or of the other established Courts.

CHAPTER XVIII.

ELECTION OF JUDGES—MODE OF PROCEDURE IN CAPITAL SENTENCES—THE DIFFERENT KINDS OF CAPITAL PUNISHMENT.



THE qualifications for judges among the Jews were various; according to a writer of established authority on the laws and antiquities of the Jews, they were as follows:—"They should be free from all bodily defect; they should be skilled in the seventy languages, so that they might judge all causes between party and party without the intervention of interpreters; they should not be very far advanced in years; they should not be eunuchs, who were generally considered to be of a cruel disposition; they should be fathers of children, as such were deemed to be inclined to mercy; and they should be skilled in magic, in order that they might be able to judge of the practices and offences of magicians." The law of God, however, required very different qualifications from this: and such as we look for in judges in our own time, though we have not always the happiness of finding them. According to the instructions communicated by God through his prophets, the following qualifications were indispensable in judges: They should have *wisdom, understanding, integrity, courage, the fear of God, love of truth, a hatred of covetousness, and no respect of persons*. On this subject we have the following in the Book of Exodus:—"And provide out of all the people able men, such as fear God, in

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whom there is truth, and that hate avarice. . . . Who may judge the people at all times." (18, 21.) In the book of Deuteronomy we have the following:—"Let me have from among you wise men, and men of understanding, and such whose conversation is approved among your tribes, that I may appoint them your rulers (judges)." (Deut. 1. 13.) And again:—"There shall be no difference of persons, you shall hear the little as well as the great; neither shall you respect any man's person, because it is the judgment of God." (Deut. 1. 17.) In order that a regular succession of judges, duly qualified for their office, might be kept up, it was an established practice among the Jews that besides the regular judges, there should be three benches of legal students, who sat beneath the judges, and from whom a selection was made to the seat of justice upon every occurrence of a vacancy; these were called *Talmidi Chacumim*, that is, scholars of the Wisemen. On all occasions of execution it was usual for two of these to accompany the condemned to the place of death.

The inauguration of judges was performed in either of two ways; that is, at first, by the imposition of hands in the presence of five, or at least three judges; and afterwards, by the recital of a certain verse expressive of the association of the Elect with the bench of judges. Galantinus, citing the Talmud, expresses this twofold mode of inauguration in these words:—"Institutio Judicum aut manu fiebat, aut nomine tantum;" that is, the inauguration of judges was made either by hands or by word only.

In all causes tried in the Jewish Courts it was an established maxim among the judges that no hasty judgment should be given, but that they should exercise all proper deliberation. This they derived from the practice of Moses

in the trial of the four different causes which had been brought before him; of which two were of a minor character; and two of a grave nature, being of life and death. Of the former was that cause relating to the lawfulness of persons defiled by contact with the dead to celebrate the Passover. On this occasion Moses deliberated before he decided the question as to the lawfulness of the Act; the manner and cause of which deliberation appear from these words of the Sacred Witness:—"And Moses answered them; Stay that I may consult the Lord what he will ordain concerning you." (Num. 9. 8.) The other minor cause brought before Moses was that concerning the daughters of Salphaad, as to whether it was lawful for them to marry out of their own tribe; in this case Moses deliberated as before for the purpose of consulting the Lord, and then gave judgment, that it was unlawful for women to marry out of their own tribe. In the two causes of life and death which were tried by Moses, he, of course, observed the same deliberation, that is, he declined pronouncing judgment until he sought the counsel of the Lord. One of these latter causes was that of the blasphemer mentioned in the book of Leviticus; in this case, "the Lord spoke to Moses, saying: Bring forth the blasphemer without the camp, and let them that heard him, put their hands upon his head, and let all the people stone him." (Levit. 24. 14.) The other cause of a capital nature brought before Moses was that of the person who gathered sticks on the Sabbath; upon this occasion "the Lord said to Moses: Let that man die, let all the multitude stone him without the camp." (Num. 15. 35.)

Such then were the instances of just deliberation from which the Jews derived the judicial maxim, that in all trials the judges should practice deliberation. But we know that

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the practice of deliberation may be strained to the injury of litigant parties; of which we have innumerable instances in our own day; and we learn from the parable of the unjust judge and the widow, that this evil arose among the Jews: "There was a judge in a certain city, who feared not God, nor regarded man. And there was a certain widow in that city, and she came to him saying: Avenge me of my adversary. And he would not for a long time. But afterwards he said within himself: Although I fear not God, nor regard man, yet because this widow is troublesome to me, I will avenge her, lest continually coming she weary me." (Luke 18. 2.)

Procrastination or unnecessary delay was the only fault of which we find this unjust judge to have been guilty; in fact it was for this our Saviour designated him an *unjust* judge, who "feared not God nor regarded man."

It was usual in the Jewish Court to place the accused in an elevated position during his trial, in order that he might be open to the view of the Court, and all present: and after sentence of condemnation was pronounced, in capital cases, the judges and witnesses laid their hands upon the head of the condemned, and said, "Thy blood be upon thine own head." To this practice, and form of expression, the language of the Jews with respect to our Saviour had reference, when they said, "His blood be upon us, and upon our children," (Mat. 27. 25.)

The place of execution was outside the city gates; and the condemned was accompanied thither by his executioners, called in the Gospel of St. Mark *spekaloutores*, that is, spectators, because they attended in court during the trial, as mere spectators, until the condemned was ordered to execution. He was also attended by two of the judicial students,

called the *scholars of the Wisemen*, of whom I have already made mention. As he was being led to execution a public crier preceded him, saying aloud, "Such an one is going to be punished with such a death, because he hath committed such an offence, at such a time, in such a place; and such and such an one are witnesses thereof: If any therefore knoweth anything which may do him good, let him come, and make it known." In the meantime there was a person stationed at the door of the Consistory or Court holding a handkerchief or linen cloth in his hand; so that if any one came forward to speak in favor of the condemned, the person at the door began to wave the handkerchief as a signal to another person on horseback, and purposely stationed at some distance off, to hasten after the condemned and bring him back. In fact the condemned might himself return several times, if anything occurred to him which he thought might be of service to him to plead before his judges; unless it was of so frivolous a nature that it would not be attended to; and of this the *two scholars of the Wisemen*, who accompanied him for that purpose, were to be the arbiters.

Before execution the condemned was exhorted to confess his crime, in order that he might receive his portion in the future world. Thus we find that Josue exhorted Achan,— "And Josue said to Achan: My son give glory to the Lord God of Israel, and confess, and tell me what thou hast done, hide it not," (7.19.) And Achan answered, "Indeed I have sinned against the Lord the God of Israel, and thus and thus have I done." (20v.) At the time of the execution it was the custom to give the condemned a cup of wine, with a grain of frankincense in it, for the purpose of creating a giddiness in his head, that he might thereby be rendered less sensitive to his punishment. In the gospel of St. Mark this

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cup is called *ekmurmismenos oinos*, that is, wine mingled with myrrh, which was the draught offered by the Jews to our Saviour at his crucifixion (15. 23); and which in the gospel of St. Matthew is called "wine mingled with gall" (27. 35); and in the same Gospel we find that they offered him another drink, when they took a "sponge, and filled it with vinegar, and put it on a reed," (27. 48). This, however, was, in the case of our Saviour, done with derision, as the common custom, in the case of dying malefactors, was that recorded in the Gospel of St. Mark, namely, to give a draught of wine mingled with myrrh. The custom was adopted from that direction given in the book of Proverbs;—"Give strong drink to them that are sad: and wine to them that are grieved in mind: Let them drink, and forget their want, and remember their sorrow no more, (Prov. 31. 6.) The cup was often taken for death itself; as when our Saviour, in his agony in the garden, exclaimed, "Father, if it may be, let the cup pass from me." After the execution of a malefactor it was usual to bury all the memorials of the execution, such as the cross, the stone with which he was stoned, the sword that was used in beheading him, and the napkin with which he was strangled, in order that the memory of the transaction might pass away.

Among the Jews there were four modes of execution, namely, stoning to death, beheading, burning, and strangling. Of these four, stoning to death was the most severe; and strangling the most gentle. It was an invariable rule observed amongst them that in whatsoever instances the Scriptures make mention of the punishment of death, without naming the particular mode of execution, they should be understood as implying strangulation, which was esteemed the easiest kind of death. This rule, however, was

not based upon the truth of the Scriptures, for we find in the case of the adulterer mentioned in Leviticus, (20.10), that the mode of death is not mentioned; yet in Ezekiel (16. 40) stoning is pointed out as the mode of punishment to be inflicted on such offenders. And again, in the eighth chapter of St. John, the Scribes and Pharisees point to the law of Moses in confirmation of the punishment of stoning which they would inflict on the woman taken in adultery. There were eighteen kinds of crimes punishable by stoning; these were, Blasphemy, Worshipping of Idols, Sacrificing one's Child to the Idol Moloch, Consulting with a familiar, or Evil Spirit, Acting the Wizard, or the Witch, Seducing another to Idolatry, the publicly becoming an Idolator, Profaning the Sabbath, Cursing Father and Mother, the Rebellion of a Son, and seven varieties of Lewdness. The manner in which the mode of punishment was carried into effect was this: the convicted offender was brought to a place outside the city gates, and was placed upon a mound of two cubits in elevation, with his hands tied behind his back; one of the witnesses against him then struck him a blow on the loins, and thus tumbled him from the mound: if this did not kill, the other witnesses lifted up a stone of the weight of two men, and threw it down upon him; and if he still remained alive; every person present commenced casting stones at him until he was dead. This was according to the law as laid down in the book of Deuteronomy,—“The hands of the witnesses shall be first upon him to kill him, and afterwards the hands of the rest of the people: that thou mayst take away the evil out of the midst of thee,” (17.7). The offender being thus dead was taken, and, by way of greater infamy, suspended to a tree, until near sunset, when he was taken down, and the tree buried.

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The punishment of *burning* was reserved for ten classes of offenders, all ranging within the precincts of lewdness. There were two ways in which this kind of punishment was inflicted; namely, first, by burning the body with wood and faggots, which was called *combustio corporis*, or the burning of the body; and second, by pouring burning hot lead into the mouth of the malefactor, which passing into his bowels destroyed life without consuming the body. This was termed *combustio animæ*, or the burning of the soul, and was that which was in general use.

The punishment of *beheading* was confined to two kinds of criminals, namely, murderers and citizens drawn into idolatry.

Those who were reserved for the fourth and last species of punishment by death, that is, *strangulation*, were, he who struck his father or mother; he who stole a soul of the Israelites, that is, seduced him from the law of God; an elder who contradicted the Consistory, or Court of ecclesiastical jurisdiction; a false prophet, and he who prophesied in the name of an idol; and one or two others. It was carried out in this manner: the offender was put into a heap of soft earth or dung, down to his loins, with a towel around his neck, which was drawn tight by two executioners, one on each side, till he expired.

CHAPTER XIX.

OTHER PUNISHMENTS BESIDES THOSE OF DEATH — THESE
DIVIDED INTO FOUR KINDS.

THE punishments not capital, were of four kinds, namely, Imprisonment, Restitution, Talio and Scourging. The punishment by imprisonment, embracing the stocks, the pillory, fetters, and the like, was pretty much the same as that which exists at the present time, and therefore requires no illustration. It is only necessary to observe that if a prisoner escaped from confinement his keeper was liable to the same punishment as should have been inflicted on the condemned party who had escaped. Of this we have an illustration in the third book of Kings:—"Keep this man; and if he shall slip away, thy life shall be for his life, or thou shalt pay a talent of silver." (20. 39.)

Restitution was to be made in cases where goods were unjustly taken, or fraudently retained. We have an example of the mode of restitution in the book of Exodus:—"If any many take an ox, or a sheep, and kill or sell it, he shall restore five oxen for one ox, and four sheep for one sheep." Again, "If that which he stole be found with him alive, either ox, or ass, or sheep, he shall restore double." (22. 1.) There were three kinds of restitution among the Jews, namely, first, when the thing stolen or retained was returned, which by the Latin writers is called *secundum idem*; second, when like for like was restored, that is, when the

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thing taken or retained had been sold, and a similar thing, in due proportion, was returned in its place; this is called *secundum æquale*, and third, when satisfaction was made according to the ability of the offender, who happened not to be able to restore either the thing taken, or to make adequate compensation for it, and this is called *secundum possibile*. We have seen by the text cited from the book of Exodus, that it was deemed indispensable that the identical thing taken or retained should be restored if possible; and such was the exactitude with which this law was enforced, and such the authority it possessed in the religious feelings of the Jews, that if a man had put a piece of timber fraudulently obtained into a new edifice, he would, upon discovery of the fact, pull down the house if necessary, in order to get out this piece of wood, and restore it to its owner. In the spirit of this essential law, and the practice springing from it the prophet Habakuk says:—"For the stone shall cry out of the wall; and the timber that is between the joints of the building shall answer." (2. 11.) But the most striking phase of the law of restitution was, that if a party had not the means of compensating for the thing taken, he should be sold; this we learn from the book of Exodus:—"If he have not wherewith to make restitution for the theft, he shall be sold." (22. 3.) And St. Augustin attaches nearly equal importance to this principle of restitution when he states that a person who does not make restitution according to his ability, has never repented; and further that the sin shall not be forgiven unless restitution is made, "*Non remittetur peccatum nisi restitatur ablatum.*"

The law of *Talio*, or *lex talionis*, as the Romans called it, was that by which the punishment consisted of like for like; as, an eye for an eye, and a tooth for a tooth, as we find it

laid down in the book of Deuteronomy: "Thou shalt not pity him, but shalt require life for life, eye for eye, tooth for tooth, hand for hand, and foot for foot." (19. 21) There were two kinds of Talio, namely, first, *talio identatis*, or *Pythagorica* as the Roman writers phrase it, which was according to the letter of the law, as just cited; and second, *talio similitudinis*, or *analogica*, which provided for an adequate compensation for the injury done; as, if a man deprived another of an eye, he was obliged to pay a reasonable sum of money in compensation for the injury thus inflicted. In some cases this mode of satisfaction was the only one that could be resorted to; in the instance, for example, of a blind man depriving his neighbour of an eye, in this case, satisfaction in kind could not be made; and consequently the talio similitudinis, or compensation in money or goods became the only mode of redress. The Hebrew doctors say that the party who deprived another of any member was bound to a five-fold compensation; that is to say, the amount of compensation should be regulated by five distinct considerations namely, the permanent injury which the loss of the particular member occasioned, the loss of labour occasioned by it, the pain and suffering arising from the wound, the expenses incurred in healing it, and the personal deformity occasioned by it. These are denominated by Munstor, in his commentaries, as follows: *damnum, læsis, dolor, medicina, and confusio*.

The Romans also had a *lex talionis*; but with them it was in all cases, competent for the offender to make compensation in money: if he refused this, he was obliged to submit to a letter of the law, and give "an eye for an eye, and a tooth for a tooth." The punishment by *scourging* was, in ancient times, of two kinds, that is, with rods, and with

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stripes, the latter being considered the more severe and painful. Among the Romans the two kinds prevailed; while the punishment by stripes was chiefly in use among the Hebrews. In the book of Deuteronomy we find the following allusion to this punishment, "And if they see that the offender be worthy of stripes; they shall lay him down and shall cause him to be beaten before them. According to the measure of the sin shall the measure also of the stripes be: Yet so that they exceed not the number of forty; lest thy brother depart shamefully before thy eyes." (25. 2.) We here find that according to the law laid down by the Lord, the number of stripes in any case should not exceed *forty*; the Jews, however, who pretended to holiness beyond the law, limited their extreme punishment to thirty-nine stripes, that is, one less than the law allowed: thus, in the case of St Paul, we learn that he was punished according to the utmost limit recognised by the Jews: "Of the Jews five times did I receive forty stripes save one." (3 Cor. 11.24.)

The scourge used on such occasions consisted of three thongs, thirteen blows of which constituted the extreme punishment prescribed: thus making the number of stripes thirty-nine. Those thongs were made, as some say, one of a bull's hide, and two of an ass' hide; but according to others, the whole three were made of a calf's hide. In the execution of the punishment, the culprit was tied by the hands to a stake of a cubit and a half in height, so that his body assumed a bending posture; his clothes being then torn off, the executioner commenced the application of the whip. It was usual for one or more of the judges to be present at the infliction of this punishment, in order that the sentence of the law might be fully carried out; and it was the duty of the presiding judge to read for the benefit of the culprit,

during the time of his punishment, the following verses from the book of Deuteronomy:—If thou wilt not keep, and fulfil all the words of this law, that are written in this volume, and fear his glorious and terrible name; that is, the Lord thy God; the Lord shall increase thy plagues, and the plagues of thy seed, plagues great and lasting, infirmities grievous and perpetual." (28. 58.) A second judge counted the stripes as they were inflicted; and a third directed the executioner in the discharge of his duty. At the conclusion the presiding judge recited from the Psalmist the following words of mercy: "But he is merciful, and will forgive their sins, and will not destroy them." (Psal. 77. 28.) In some cases of severity it was usual to attach to the end of the thongs certain huckle bones and pieces of lead for the purpose of increasing the torture: these are designated in the Scriptures by the name of Scorpions; and the Greek writers call them *astragalatai mastigia*, that is, scourges intertwined with bones.

The Jews, not content with the mode of punishment peculiar to themselves, or which they had received from their great law-giver, had recourse to those in practice among other nations. The punishment of the cross was one of these, and was borrowed from the Romans; as was also the exposing of malefactors to wild beasts; cutting criminals in two with a saw was another mode of punishment borrowed from the Romans, though not, perhaps of Roman origin. The infliction of the wheel, or *Trochos*, as it is called, was a Greek mode of punishment; as was also the cudgelling of malefactors to death; both of these the Jews borrowed from the Greeks. The drowning of criminals in the sea was common to the Hebrews, Greeks, and Romans; though the manner of inflicting this punishment was not the same among the three nations.

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Any tree or stake on which a person was tortured to death was called a cross; but the name was more properly applied to a frame of wood composed of two pieces of timber, one crossing the other. This latter is termed by the Roman writers *Cruce compacta*, that is, a made cross; as the former is styled *Cruce simplex*, that is, an unartificial cross. There were three different sorts of made or artificial crosses, the distinction consisting in the position of the cross piece of wood; thus one sort was formed by two equal pieces of timber crossing each other obliquely in the middle, like the letter X; this is called *Cruce decussata*, that is, a cross joined in the middle. This was the description of cross on which it is generally believed that St. Andrew died; and hence the common people among the Romans used to call it *Cruce Andraæana*, St. Andrew's Cross. Another form of cross resembled the letter T; and this was called *Cruce Antoniana*, that is, St. Anthony's Cross, from a belief that St. Anthony suffered on a cross of this description, as he is often painted with such a cross. The third description of cross was in form somewhat between the former two, that is, the cross piece of timber passed neither at the middle nor the top of the upright piece, but between the two points, nearer, however, to the top, and in rather an oblique direction. This is thought to be the form of the cross on which our Saviour died.

Persons condemned to the death of the cross were first tied to a pillar, and scourged. The ancient Fathers of the Church say that our Saviour was thus treated; though the Scriptures do not speak of his being tied to a pillar:—Then he released to them Barabbas, and having scourged Jesus delivered him unto them to be crucified." (Matt. 27. 26.) They were also obliged to carry their cross to the place

appointed for the execution, as our Saviour bore his cross to the Mount of Calvary,—“And bearing his own cross he went forth to that place which is called Calvary, but in Hebrew Golgotha.” (John 19. 17.) The cause of their punishment was inscribed on a tablet, and either carried before them on their way to execution, or proclaimed by a public crier, in order that the justice of their sentence might appear to all. This inscription was called by the Romans *Titulus*, and sometimes *elogium*, both words signifying as much as the *cause* which justified the sentence of execution. The inscription written by Pilate at the time of the execution of our Saviour was, “Jesus of Nazareth, the King of the Jews,” in *Hebrew*, *Greek* and *Latin*; which brief inscription conveyed to the multitude the *cause* of his being put to death, namely, that he *proclaimed himself* KING OF THE JEWS. When they came to the place of execution they were stripped of their clothes; and then fastened to the cross.

The punishment of death by *sawing* the malefactor in two was, as I have just observed, common to the Hebrews and Romans; the former having borrowed it probably from the latter. The manner of executing this execrable torture was by sawing from the head downwards. It is thought that this was the kind of death which Manasses inflicted upon the prophet Isaias; and that it is to this that St. Paul alludes where he describes the variety of sufferings to which the faithful had been formerly subjected:—“They were stoned, they were cut asunder, they were tempted; they were put to death by the sword, they wandered about in sheep skins, in goat skins, being in want, distressed, afflicted.” (Heb. 11. 37.) The exposing of criminals to be devoured by wild beasts was a mode of capital punishment

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borrowed by the Hebrews from the Romans. This was a common mode of punishment in the early periods of Christianity; and Tertullian informs us that the Heathens were wont to attribute every calamity which befel them to the Christians; and that on such occasions it was a common exclamation among them, *Christiani ad Leones*, the Christians to the lions. Some are of opinion that St. Paul was exposed in this manner at Ephesus, from his observations addressed to the Corinthians:—"If (according to man) I fought with beasts at Ephesus, what doth it profit me, if the dead rise not again." (1 Cor. 15. 32.) Saints Chrysostome and Ambrose, however, differ from this opinion, and think that the expression is merely metaphorical, signifying merely the opposition which the Apostle met with at Ephesus from Demetrius and others; though the literal sense would be more in accordance with the whole context, and more forcibly illustrative of the predominant feeling of the Apostle—"what doth it profit me, if the dead rise not again."

The *Trochos*, or wheel, was in use among the Greeks; but whether the Hebrews ever adopted it, is uncertain. The allusion to the *wheel* in the book of Proverbs can scarcely justify the supposition that the Hebrews used it as an instrument of torture: the words are these,—“A wise king scattereth the wicked, and bringeth over them the wheel.” (Prov. 20. 16.) The obvious meaning of these words, as it appears to me, is that a wise king turns the evil acts of bad men against themselves; and this brought about in the revolution of time, which, like a revolving wheel, forces downward that which was uppermost but a moment before. The Greeks used the wheel not, properly speaking, as an instrument of torture, but as a part of the machinery connected with the flogging

of culprits; these were tied to a wheel, while a confession was extorted from them through the medium of flagellation.

Drowning "in the sea" was a mode of capital punishment common to many heathen nations; but they differed as to the manner of its execution. The Romans punished parricides in this way by tying the culprit up in a leathern sack, with a serpent, a cock, and an ape; and thus casting him into the sea. The Greeks effected this punishment by wrapping up the offender in lead. But the Hebrews tied a millstone around his neck.

Cudgelling to death was in use among the Greeks as well as Hebrews; but among the Romans we have no mention of anything resembling it, except it be that of the *Equuleus*, which, however, was not the same. It was by the infliction of this kind of punishment that Eleazer met his martyrdom, of which we read in the second book of Maccabees: "But he choosing rather a most glorious death than a hateful life, went forward voluntarily to the torment." (6. 19.) This *torment* is rendered in the Septuagint *tumpanon*,—"he went forward voluntarily *epi to tumpanon*," that is to the *drum*, because the condemned was beaten with sticks like a drum; hence this torture was called the drum punishment. These are all the modes of punishment that we read of as being in use among the Hebrews; some of which are familiar enough to ourselves at the present day, such as suffocating and beheading; and many of which, though happily now in disuse, had been practised in modern times with a degree of savage barbarity unparalleled in the worst times of Heathen ferocity.

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CHAPTER XX.

CIRCUMCISION—ITS MEANING AND APPLICATION—FIRST FRUITS —THEIR DIFFERENT KINDS.

THE Hebrews had two Sacraments, or Ordinances, appointed as signs of God's Covenant with them. These were the Passover and Circumcision. I have already treated at length of the Passover; I shall now explain the practice and ceremonies of Circumcision. At its first institution by our Lord, He calls it a *sign* of the covenant established between Him and Abraham:—"And you shall circumcise the flesh of your foreskin, that it may be for a sign of the covenant between me and you." (Gen. 17. 11.) St. Paul calls this sacrament a *seal*, as well as a sign, when referring to the covenant of the Lord with Abraham:—"And he received the sign of circumcision, a seal of the justice of the faith which he had being uncircumcised." (Rom. 4. 11.)

The Hebrews, however, were not the only people that practised circumcision; several heathen nations practised it, though not as a sacrament; such as the Colchians, the Egyptians, the Ethiopians, and the Tragloditæ. The term *circumcision* is sometimes employed in the Scriptures in a metaphorical sense, to indicate the spirit of purity and holiness; as, the *circumcision of the heart*, the *circumcision of the lips*, and the *circumcision of the ears*.

The sacrament of the circumcision of the flesh, which we may call infant baptism, was performed on the eighth day after the birth. This was a rule of undeviating observance, so much so, that if the eighth day fell on the Sabbath, even

on that day, so strictly kept holy by the Jews, the rite of circumcision was to be performed. Hence arose the common saying among the Jews, "Circumcision driveth away the Sabbath, because the strict observance of the Sabbath was made to give way to circumcision." To this our Saviour refers when reproving the Jews for their accusation against him as to his violating the Sabbath: "Therefore Moses gave you circumcision (not because it is of Moses, but of the fathers); and on the Sabbath day you circumcise a man. If a man receive circumcision on the Sabbath day, that the law of Moses may not be broken, are you angry with me because I have healed the whole man on the Sabbath day." (John 7. 22.) The reason assigned by the Jews for the eighth day being appointed that of circumcision is, that the perfection of every creature depended upon at least one Sabbath passing over him; and that, therefore, no one should be admitted to the participation of a sacrament until a Sabbath had passed over him, and he had thus become a perfect being. This reason is, to say the least of it, without solid foundation; for the perfection or sanctification of human creatures was then, as it is now, wholly independent of the Sabbath. The fact is simply this, that all creatures were, according to the law, in a state of uncleanness for seven days after coming into life; and that on the eighth day God thought proper to remove it. We find that this law affected other creatures than man; in the book of Leviticus we read:—"And the Lord spoke to Moses, saying: When a bullock, or a sheep, or a goat is brought forth, they shall be seven days under the udder of their dam; but the eighth day, and thenceforth they may be offered to the Lord." (Levit. 22. 6.) In the performance of the ceremony of circumcision it was usual to the foreskin (*præputium*) into a vessel filled with dust,

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which was provided for that purpose. There was also provided in the apartment where the ceremony took place a certain seat or chair for the prophet Elias, on whose advent they relied for the fulfilment and perfection of the law, and whom they believed to be always present with them in spirit. They believed that when he came all things would be made clear to them; and hence arose that saying, common among them on all occasions of difficulty, as, for instance, in the exposition of an abstruse passage of Scripture, "We know that Elias will come, and that he will tell us all things." It is to be noted, however, that these ceremonies relating to Elias were peculiar only to the latter Jews, and that before our Saviour's time, it was the Messiah, and not Elias, whose advent was expected; of this we have an illustration in the speech of the Samaritan woman to our Saviour: "The woman saith to him: I know that the Messiah cometh (who is called Christ); therefore, when he is come he will tell us all things." (John 4. 25.) The witness, or, as we call him, godfather, at the circumcision, held the child in his arms during the ceremony. This witness, or godfather, was called *Bual Berith*, and also *Sandak*, that is, *Master of the Covenant*. In the prophecy of Isaias we find mention made of two witnesses at the naming of a child, the naming being a part of the ceremony of circumcision: "And I took unto me faithful witnesses, Urias the priest, and Zacharias the son of Barachias. . . . And the Lord said to me: Call his name, hasten to take away the spoils; make haste to take away the prey." (Is. 8. 2.) From this circumstance it is thought that the custom of having godfathers in baptism has taken its rise. In naming the infant it was usual then, as at the present time, to adopt that of one of its ancestors. Of this we find an instance in the gospel of Luke; "And it came to

pass on the eighth day they came to circumcise the child, and they called him by his father's name Zachary. And his mother answering said: Not so, but he shall be called John. And they said to her: There is none of thy kindred that is called by this name." (Luke 1. 59.)

The time of giving names to children differed among different nations: the Romans performed this ceremony on the ninth day after the birth for male children, and the eighth for female; the Athenians performed it on the tenth day from the birth for both; while others did it on the seventh. Tertullian calls these days by the names of *Nominalia*, or, Naming Days. The Greeks were wont to hold certain natal observances on the fifth day after the birth, that is, five days before the naming day, which was the tenth: these observances consisted chiefly of an act of purification on the part of the midwives, who, with the child in their arms, ran several times round a fire made for that purpose; (this was supposed to be attended with a purification of both the midwives and the child;)—and of natal gifts sent in by the neighbours on that day. From this latter observance it is supposed that the modern custom of godfathers and godmothers sending gifts to their godchildren has arisen. But, with reference to the Jews: as soon as the child was circumcised, its father offered a thanksgiving: "Blessed be our Lord God, who hath sanctified us with his precepts, and hath commanded us, that we should cause this child to enter into the Covenant of Abraham;" after which those present replied: "As thou hast made him to enter into the Covenant, so make him also to enter into the Law, into Matrimony, and into good works."

The Sacrament of Circumcision was rendered imperative upon all under the Law; and the penalty prescribed for its

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non-observance is declared in Genesis (17. 14) to be either excommunication, or death, according to the sense in which the words are taken; which are as follows: "The male whose flesh of his foreskin shall not be circumcised, that soul shall be destroyed out of his people; because he hath broken my covenant." Judging these words, "that soul shall be destroyed out of his people," by the parallel phraseology in the book of Exodus, touching the punishment of death to be visited on those who violated the Sabbath, there can be no hesitation in concluding that *death* was the punishment designated against those who wilfully neglected circumcision. The words in Exodus are these: "Keep you my Sabbath: for it is holy unto you: he that shall profane it, shall be put to death; he that shall do any work in it, his soul shall perish out of the midst of his people." However, some are of opinion that the punishment indicated in reference to the non-observance of the sacrament of circumcision is excommunication, or expulsion from the Synagogue. Of course, it must be here understood that the infant was not made liable to the punishment prescribed in this case; and it was not until he came to the years of discretion that he became amenable to the law; before that time the parents or guardians of the child were alone accountable for the violation of the law. Moses Kotsen, in his Treatise on this subject, delivers the opinion of the Jewish doctors with respect to this point, as follows: "If the father circumcise him not, then the judges are commanded to circumcise him: and if it be unknown to the judges, and they circumcise him not, when he is grown big he is bound to circumcise himself; and every day that he passeth over him, after he is waxen great, and he circumciseth not himself, lo, he breaketh the commandment."

In the time of Antiochus, some Jews, in order to conciliate that king, circumcised themselves; as did others, upon their becoming Christians. With respect to the former we read,—“And they made themselves præpuces, and departed from the holy covenant, and joined themselves to the heathens, and were sold to do evil.” (1 Mac. 1. 16.) And touching the latter,—“Is any man called being circumcised? let him not procure uncircumcision. Is any man called in uncircumcision? let him not be circumcised.” (1 Cor. 7. 18.) Esau is supposed to have been the first who performed the operation of uncircumcision.

I shall now direct attention to the law and custom of the Hebrews with respect to offerings of First Fruits to the Lord. It was an established law among this people to offer to God the first fruits of all their produce. There were different kinds of first fruits; but the object of all was to sanctify, or bring a blessing upon the after-fruits. The first fruits of trees were not given until the fourth year after the tree had been planted; because the fruits of the three first years were accounted uncircumcised or unclean, and it was therefore unlawful to eat, sell, or in any way make use of them. On the fourth year, however, it was lawful to use them; and they were then either given to the priest, or eaten by the owner before the Lord at Jerusalem, in the same manner as the second tithe. After the fourth year they fell to the use of the owner. The law touching this subject is laid down in the book of Leviticus (19. 23), and also in that of Numbers (18. 23.) But the regular annual *first fruits* were paid out of all the productions which the earth yielded in various proportions according to an established classification. There were *the first fruits in the sheaf*, which were offered in the beginning of harvest, on the fifteenth

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of the month Nisan; and the *first fruits in two wave loaves*, which were offered at the end of harvest, on the day of Pentecost. Both of these are called in the Hebrew *Thenuphoth*, that is, shake offerings. An account of their institution is contained in the book of Leviticus, twenty-third chapter:—"Speak to the children of Israel, and thou shalt say to them: When you shall have entered into the land which I will give you; and shall reap your corn, you shall bring sheaves of ears, the first fruits of your harvest to the priest." Again,—“after the seventh week be expired, that is to say, fifty days, and so you shall offer a new sacrifice to the Lord. Out of all your dwellings two loaves of the first fruits, of two tenths of flour leavened, which you shall bake for the first fruits of the Lord. There were besides these *first fruits of the dough*, in the proportion of the twenty-fourth part, which were given to the priests, (Num. 15. 20.) This species of oblation was observed even after the return from captivity, (Nehem. 9. 37). These with the *first fruits of the threshing floor*, (Num. 15. 20) were called *Therumoth*, that is, heave offerings. The offerings at the commencement and end of harvest were called, as we have seen, *Thenuphoth*, or shake offerings; and those of the dough and threshing floor *Therumoth*, or heave offerings. The meaning of these terms, as well as the distinction between them, is this, that in the ceremony of oblation the thing offered was moved backward and forward, or up and down to indicate the Lord's sovereignty over the earth, and the universe. In the case of the *Thenuphoth*, or shake offerings, the oblation was shaken or moved from one side to another, that is, from the right to the left, from the east to the west, and from the north to the south; and this to imply that God was the Sovereign of

the world; in the other case, that of *Therumoth*, or heave offerings, the oblation was lifted upwards and downwards to indicate that God, was Lord of heaven and earth. The *first fruits of the threshing floor*, which are included under the designation *Therumoth*, are by the Jewish Rabbis, or doctors, distinguished into two classes: the first and principal of these comprises wheat, barley, figs, pomegranates, olives, and dates; all seven being called in the Talmud or Jewish Code of Civil and Canonical law, *Biccurim*. These, say the Talmudists, are the *first fruits* which the people are so frequently commanded in the law to bring up to the Sanctuary at the Feast of Pentecost. The Holy Land was celebrated for these productions, "A land," as we read in the book of Deuteronomy, "of wheat, and barley, and vineyards, wherein fig-trees and pomegranates, and olive yards grow: land of oil and honey," (8. 8). The second class of *first fruits of the threshing floor* comprised corn, wine, oil, the fleece; in short, every thing else that the earth produced for man's sustenance (Deuter. 18. 4 and Num. 18. 12). This second class was called *Theruma*, and sometimes *Theruma gedola*, or, great heave offering, to distinguish it from the offering of tithe made by the Levites to the priests, called *Theruma Magnasher*, or, heave offering of the tithe. (Num. 18. 26.) This was a tenth of the tenth which the Levites received from the husbandmen. The Hebrews say that the people were not obliged to bring this second class of offerings up to Jerusalem; as was the case with respect to the first. The proportion which the people ought to pay out of those productions of the earth and of their industry was not prescribed by the Law; but they were instructed by their priests to pay at least the sixtieth part. It is a question with some modern writers whether

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there did exist in reality any distinction between *the first fruits* of the threshing floor, called *Biccurim* by the Talmudists, and those offerings, also of the threshing floor, called *Theruma*. The point of distinction is represented by the Hebrews to have been, that the former were to be carried to Jerusalem, while the latter were to be offered at home. Now, this distinction does not appear from the Scriptures: on the contrary, the articles, or objects ranged under each head are indiscriminately spoken of as the *first offerings* of the threshing floor. Besides the Talmudists evidently contradict themselves when they name *wheat* and *barley* under one head, and *corn* under another; as if wheat and barley were not included under the general name of corn. The only solution of the difficulty appears to me be this; that under the names of *Biccurim* were included the principal offerings of the first fruits, such as wheat, barley, &c., while under that of *Theruma* were included all other offerings of first fruits, namely, every species of corn besides wheat and barley, together with wine, oil, the fleece, and every other article not included in the seven offerings constituting the *Biccurim*.

However, to return to the proportion paid as first fruits: we find that the prophet Ezekiel mentions the sixtieth part as the proportion prescribed: these are the words of the prophet: "And these are the first fruits, which you shall take: the sixth part of an ephi of a core of wheat, and the sixth part of an ephi of a core of barley." (45. 13.) Now the core contained ten ephi; so that the sixth part of an ephi was the sixtieth part of a core. But though the sixtieth part was the proportion prescribed, yet we find that some used to give a larger proportion; for instance, a fortieth; and this was called the *Therum*, or *oblation of a fair*

eye. Some gave a fiftieth; and this, from the liberality which it manifested, though inferior to that shewn in the former instance, was called the *oblation of a middle eye*. But those who displayed no liberality, and, keeping to the letter of the law, gave only the prescribed sixtieth part, were regarded as mean and sordid; and their offering was called the *oblation of an evil eye*. Thus the proportion of the first offerings of the barn, or the threshing floor, oscillated, according to the tradition of the elders, between the fortieth and the sixtieth part. But the Pharisees, in the exercise of their spirit of supersanctity, limited the range to between the thirtieth and fiftieth part; thus making the latter proportion the *oblation of the evil eye*. In the twenty-sixth chapter of Deuteronomy are recorded the instructions given by Moses as to the manner in which the first fruits were to be offered. They were to be brought in a basket to the place chosen by the Lord for that purpose, and where his name was to be invoked: there the basket was to be given to the priest, who was to place it before the Altar of God. The offerer was then to recite a certain formula of words relating to the persecution endured by his ancestors, and the delivery of his race from the bondage of Egypt by the divine interposition; and to conclude by offering the first fruits to the Lord according as he had commanded. In the time of the prophets, however, there were other ceremonies introduced on these occasions, of which the Hebrew doctors give us the following account:—"When they carried up their first fruits, all the cities that were in a country gathered together to the chief city of the country, to the end that they might not go up alone; for it is said, "In the multitude of people is the king's honour." (Prov. 14. 28.) And they came and lodged all night in the streets of the city, and went not into

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houses, for fear of pollution: and in the morning the Governor said: Arise, and let us go up to Sion, the city of the Lord our God: And before them went a bull with his horns covered with gold, and an olive garland on his head, to signify the first fruits of the seven kinds of fruits. There was likewise a pipe struck up before them, until they came near to Jerusalem; and all the way, as they went, they sang—"I rejoiced in them that said unto me, we will go into the house of the Lord," &c. (Psalm 121.) The prophet Isaias refers to this, and to similar occasions of solemn rejoicings, where he says:—"You shall have a song as in the night of the sanctified solemnity, and joy of heart, as when one goeth with a pipe, to come into the mountain of the Lord, to the mighty One of Israel." (30. 29.)

But besides all these first fruits of the produce of the land, God also ordered the first-born of man and beast to be sanctified to him:—"Sanctify unto me every first-born that openeth the womb among the children of Israel, as well of men as of beasts; for they are all mine." (Exod. 13. 2.) This law was based on the mercy shewn by God to the Hebrews in Egypt, when he smote there the first-born of men and beasts among the Egyptians, but spared those of the Hebrews. It was, however, competent for every man to redeem his first-born by the payment of five silver shekels of the sanctuary to the priests. Unclean beasts were redeemed under the same condition. This condition we find recorded in the book of Numbers, eighteenth chapter: "Whatsoever is born of all flesh, which they offer to the Lord, whether it be of men or of beasts, shall belong to thee: only for the first-born of men thou shalt take a price, and every beast that is unclean thou shalt cause to be redeemed. And the redemption of it

shall be after one month, for five* sicles of silver, by the weight of the sanctuary." St. Peter makes allusion to this custom of redemption when he says:—"Knowing that you were not redeemed with corruptible things as gold or silver, from your vain conversation of the tradition of your father." (1 Pet. 1. 18.) It was likewise a law among the Hebrews, with respect to first fruits, that all the firstlings of *clean beasts* should be sacrificed, and their blood sprinkled upon the altar; the fat being used for a burnt offering, and the flesh given to the priests.

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CHAPTER XXI.

TITHES, OR TENTHS—THE TIME AND MANNER OF PAYING
THEM—THE DIFFICULTY OF COLLECTING PREVIOUS TO
THE BIRTH OF OUR SAVIOUR.

HAVING now reviewed the laws of the Hebrews with reference to first fruits, and seen how the Lord challenged to Himself all these, as if to give to mankind a manifestation of His will that their early youth, and first thoughts and aspirations should be directed to Him as the source and fountain, as well as ultimate end and repose of all human existence, we shall turn to the consideration of another description of holy offerings, denominated Tithes, or Tenths.

Besides the first fruits just mentioned, the Hebrews contributed as holy offerings to the Lord, a tenth part of everything which their land supported or produced, that is, of cattle, of the fruits of trees, and of the fruits of the land. There was nothing which sprung from the soil on which a tithe was not imposed, even, as the gospel tells us, to "mint, anise and cummin." (Mat. 23. 23.) The time and manner of paying tithes of the fruits of the trees, and of the land were as follows: Upon the completion of the harvest, and when all was gathered into the barns, the first thing which the farmer did was to set aside his "great Theruma," or "first fruits of the threshing floor," as I have already described. After that he measured out a tenth of what remained which he gave to the Levites, or inferior priests who attended to the altar; this was called the *first tithe* (magnasher

rischon), (Tobi. 1. 7), and was delivered to the Levites in every city throughout the agricultural districts. (Neh. 10. 37.) Out of this the Levites paid a tenth part to the priests, which was called the *Tithe of the Tithes* (Neh. 10. 38), and, according to the second book of Chronicles, the *Tithe of holy things* (31. 6); and the remainder they kept for the use of themselves and their families. (Num. 18. 31.) But the farmer's barn was still liable to another tithe, which was called the *second tithe*; and this might be paid either in kind or in money, the *first tithe* being paid in kind alone; in money then instead of a *tenth*, it was the custom to pay a *twelfth*, that is a fifth more than the tithe in kind. This was not given to the Levites, but brought up to Jerusalem, and devoted to the purposes of a Love Feast, to which the priests and Levites were invited. Every third year, however, (which was counted from the Sabbatical year, or seventh year in which the land rested), this second tithe instead of being brought to Jerusalem, was spent by the farmer in his own house on an entertainment which he gave to the Levites, to widows, to orphans, and to the poor. (Deut. 14. 18.) Hence it was called the poor man's tithe, and the third tithe. In the years in which it was brought up to Jerusalem the feast to which it was devoted was held within the Court of the Temple. (Deut. 14. 26.)

Such then were the tithes paid out of the fruits of the trees and of the land.

The tithes of the cattle consisted of the tenth of their bullocks, and their sheep, and their goats. They are thus referred to in the book of Leviticus: "Of all the tithes of oxen, and sheep, and goats, that pass under the shepherd's rod, every tenth that cometh shall be sanctified to the Lord." (27. 32.) The allusion here to the "shepherd's rod" has,

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according to the Hebrews, reference to the manner in which the tithe was set aside; which is represented to have been as follows: "He who has lambs or bullocks, thus separates his tenth: he gathers all his lambs and all his bullocks into a fold, to which is a door so small that two cannot go out together; their dams are placed outside the door, so that the lambs hearing them bleating might come out one after another in order. Then a shepherd, stationed for the purpose, began to number them with his rod, counting one, two, three, &c., until the tenth came, which was taken and marked with a red mark. In this way every tenth sheep of the flock was set aside for the tithe." It is not unusual, I believe, with some of the Jews at the present day, that is, with such of them as are of a religious disposition, to distribute the tenth of their annual increase among the poor, in pursuance of the ancient law; being impressed with the belief that God would thereby give them greater abundance; and they have a proverb bearing upon this subject,—*Pay tithes that you may be rich.*

The tithe year, or the period of time within which tithes were to be paid, varied according to the particular description of tithe; thus, the tithe of beasts embraced the period from Elul to Elul, that is from August to August; that of grain, pulse, and herbs from Tisri to Tisri, that is from September to September; and that of the fruit of trees from Shebat to Shebat, or January to January. The whole amount of corn contributed by the husbandmen to the priests and Levites throughout the year, was, as we have seen, composed of three separate proportions of the annual produce of their farms, namely, the first fruits of the threshing floor, and the two tithes of the remainder. These, it is to be observed, were exclusive of the offerings of benediction and

thanksgiving made at the commencement and end of harvest. In order to ascertain the proportion of these three contributions to the whole annual produce, I shall adopt the mode of calculation given by Scaliger, which is as follows : Suppose the whole produce of a farm to be six thousand bushels ; out of these were paid, as the first fruits of the threshing floor, one hundred bushels, being the sixtieth part as prescribed by the law ; out of the remainder, which was five thousand nine hundred bushels, was paid the first tithe to the Levites, which amounted to five hundred and ninety bushels, being the one-tenth of the five thousand nine hundred bushels ; and out of the remainder, which was five thousand three hundred and ten bushels, was paid the second tithe, which came to five hundred and thirty-one bushels ; thus leaving a remainder of four thousand seven hundred and seventy-nine bushels for the farmer's own use ; the whole quantity paid in first fruits and tithes, being one thousand two hundred and twenty-one bushels, or about one-fifth of the whole produce, or, in other words, twenty per cent. But it must be observed here that this calculation is founded upon the lowest estimate of the quantity paid in first fruits, which was that prescribed by the law, or one sixtieth of the whole, whereas the real proportion paid in this branch varied from the sixtieth to the fortieth part of the whole ; so that the proportion really paid in those three contributions might be fairly set down at between one fourth and one fifth of the whole produce, or about twenty-two per cent. Thus we find that a farmer whose family consisted of four persons appropriated about the same proportion of his year's increase to the priests as to each member of his family ; and twice as much if the family consisted of eight persons. But we need not be surprised at this when we

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remember that the priests constituted about one tenth of the entire population, and that they formed the nobility of the State. About the time of the reign of Ezechias, tithes ceased in a great measure to be collected; and accordingly overseers were appointed for this purpose, as we read in the second book of Chronicles: "Then Ezechias commenced to prepare storehouses in the house of the Lord. And when they had done so, they brought in faithfully both the first fruits, and the tithes, and all they had vowed. And the overseer of them was Chonenias the Levite, and Somei his brother was the second." (31.11.) In the process of time, however, the overseers became negligent of their duty, and the people careless of the law, until a little more than a century before the birth of our Saviour, the spread of corruption and irreligion became so great that the people almost entirely gave up the payment of tithes, the great heave offering, *Theruma Gedola*, being the only contribution which they made to the altar. Owing to this state of things the Sanhedrin issued a decree, in the time of John the priest (Hyrcanus), the successor of Simeon the Just, directing the appointment of more faithful overseers for the collection of tithes. A question arose at this time as to whether or not certain things were titheable; whereupon the Court of Sanhedrin decreed that out of such doubtful things there should merely be paid a *second tithe*, and a small heave offering, amounting to *one per cent*. *Mint, anise, cummin* are supposed to have been included in those things doubtful. Notwithstanding, however, the decree of the Sanhedrin, which limited the payment out of those questionable things to *one per cent*. the Pharisees in their assumption of superior sanctity paid a full *one tenth*, as in all other cases. And hence their boast that they gave tithes of all they possessed:—"I fast twice in a week: I give tithes of all that I possess." (Luke 18.12

CHAPTER XXII.

MARRIAGES.— TWO KINDS OF WIVES.—MODES OF BETROTHAL.
THREE KINDS OF ENGAGEMENT.—THE MARRIAGE FEAST
DOWRY AND DIVORCE.

AMONG the Hebrews of old there were two descriptions of wives, both of whom were lawful. The children, too, of these two classes of wives were legitimate, though, like the wives themselves, they were not entitled to equal rights and privileges. The first, or primary wife, as she was called (*Naschim*), was married according to certain prescribed rites and ceremonies; and on her devolved the management and control of the household. The second sort of wives were called *secondary* wives (*Pillagshim*), and these, in point of position in the household, were merely handmaids or servants to the primary wives. The only ground of equality between the two consisted in the *jus thori*, in all other respects the primary or first wife was the mistress and head of the household. The Hebrews called this principal wife *Naschim*, from *forgetfulness*, because when a woman once became a wife, her father's family was *forgotten*, or became extinct, so far as she was concerned, she becoming merged in the family of her husband; and on this account the Hebrews had a common saying among them, to the effect that *the family of a mother is not called a family*; which means simply that a family is known by the father's name, and not by the mother's. Again, a male child is called in the Hebrew, *Zacar*, from *memory*, because the memory of the

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father is preserved in the son. Absalom erected a pillar in the king's valley in order to perpetuate his memory, as we read in the second book of Samuel (Kings,) because he had no son: "I have no son," said he, "and this shall be the monument of my name," (18. 18).

In the betrothing of the two kinds of wives there is observed a striking difference; in the one case, that is, of the primary wife, there were gifts and presents sent to her by the husband elect, as also matrimonial writings or letters setting forth the terms of the engagement; whereas in the case of the secondary wife there was nothing of this kind. The messenger of Abraham made such presents to Rebecca, the affianced bride of Isaac, as we find in Genesis (24. 53), "And bringing forth vessels of silver and gold, and garments, he gave them to Rebecca for a present. He offered gifts also to her brothers and to her mother." A similar custom of giving gifts to the bride elect, was in use among the Greeks; by them they were called *Edna*. With respect to the children of the two kinds of wives; the inheritance of the father descended only to the children of the primary wife, while on the others were bestowed gifts and legacies. Such, we read in Genesis, was the disposition which Abraham made of his possessions and goods: "And Abraham gave all his possessions to Isaac. And to the children of the handmaids he gave gifts, and separated them from Isaac his son, while he yet lived, to the East country." (25.5). The handmaids here referred to were Agar and Cetura, who were his lawful wives, but inferior in position and rights to his primary wife, Sarah. The eldest son, or first born, as he is called in the Sacred Writings, had a double portion of the property of the father. The law on this point is laid down in the book of Deuteronomy, where we find that even in the

case of a wife who was hated by her husband, the eldest son was not on that account to be deprived of his prescribed rights: "But he shall acknowledge the son of the hated for the first born, and shall give him a double portion of all he hath; for this is the first born of his children, and to him are due the first birth rights," (21. 17). To this custom is that allusion of Eliseus, who asked Elias for a *double portion of his spirit* (4 K. 2. 9). Thus we see that the right of primogeniture existed among the ancient Hebrews.

Between the betrothal and the consummation of the nuptials it is thought that the custom prevailed of allowing a sufficient time to intervene, although no precise period was prescribed by the law. Of this custom, however, we have no evidence in the Sacred Writings; for that request of Rebecca's mother made to Abraham's messenger does not appear to have any reference to such a custom, but to arise from the natural affection of the mother and brother for the daughter and sister, being unwilling to part with her so soon after her matrimonial engagement:—"And her brother and mother answered: Let the maid stay at least ten days with us, and afterwards she shall depart." (Gen. 24. 55.) Some commentators are of opinion that by the *ten days* here mentioned are to be understood ten months, accounting them days of months by a comparison of *days of years*, elsewhere spoken of in the Sacred Record, and hence they conclude that the distance of time between the betrothal and the confirmation of the marriage was at least ten months. All this, however, must be regarded as mere conjecture, and not at all warranted by any specific declaration as to a specific intervening period between the two ceremonies of betrothal and final marriage.

The mode of forming an engagement of marriage among

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the Hebrews was of three kinds; namely, by a *piece of money*, by *writing*, and by *copulation*. By a *piece of money*, when the bridegroom elect put a coin, no matter how small—it might be only of the value of a farthing—into the hands of the intended bride, saying at the same time, *Lo! thou art betrothed to me*, or words of the like import. This was to be done in the presence of witnesses. By *writing*, when the intended bridegroom wrote the words just cited, or words of similar import, and gave them to the bride elect, her name being also written on the same scroll; this was also to be done in the presence of witnesses. By *copulation*, when the same form of words was to be used as in the preceding instances; and they became thus united in the presence of witnesses. The last mentioned mode of betrothal, however, was in the course of time forbidden by the Hebrew doctors under a penalty; and such as formed this mode of engagement, though the betrothal remained valid, were punished by whipping (with rods.) The most ordinary mode of forming matrimonial contracts was by a *piece of money*, in the manner already mentioned; though it was optional with parties to adopt that of writing. In any case the ceremony was performed in a tent, or under a canopy constructed for that purpose, and which was called *Chuppa*, or tabernacle. To this custom the Psalmist alludes when he says: "He had set his tabernacle in the sun; and he as a bridegroom coming out of his chamber, hath rejoiced as a giant to ruu the way." (18. 6.) The marriage rites and ceremonies were performed in the presence of a company of ten men at least, when blessings and thanksgivings were made to God; and from this circumstance the house where the marriage took place was called *Bethhillula*, the house of praise; and the marriage song *Hillulim*, or Praises. The friends of the

bridegroom who attended him, and sung the marriage song (epithalamium), were styled the *children of the bridegroom, or bridechamber* (uioi tou numphonos), according to St. Matthew (9. 15): "Can the children of the bridegroom mourn, as long as the bridegroom is with them?" We read in the book of Judges that Sampson had thirty companions or friends at his bridal: "And when the citizens of that place saw him, they brought him thirty companions to be with him." (14. 11.) A writer upon this subject describes the manner of the praises and blessings which were pronounced at the bridal solemnity: The principal companion or friend took a cup, and blessing it, said: "Blessed art thou, O Lord our God, the King of the World, who createst the fruit of the vine." After which he again said: "Blessed be the Lord our God, the King of the World, who hath created man after his own image, according to the image of his own likeness, and hath thereby prepared unto himself an everlasting building, blessed be thou, O Lord, who hast created him." Again he resumed: "Blessed art thou, O Lord our God, who has created joy and gladness, the bridegroom and the bride, charity and brotherly love, rejoicing and pleasure, peace and society; I beseech thee, O Lord, let there suddenly be heard in the cities of Judah, and the streets of Jerusalem, the voice of joy and gladness, the voice of the bridegroom and the bride; the voice of exultation in the bridechamber is sweeter than any feast; and children sweeter than the sweetness of a song." At the conclusion he drank to the health and happiness of the married couple.

It was a common saying among the Hebrews that the Lord of the Universe held *four keys* in his hand, which he committed neither to Angels nor Seraphim; that is, the *key of rain*, the *key of food*, the *key of sepulchres* to raise the

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bodies of the dead, and the *key of sterility* to cause the procreation of children. All these are referred to in Deuteronomy, twenty-eighth chapter; in the book of Psalms, one hundred and forty-fourth Psalm; in Ezekiel, thirty-seventh chapter; and in Genesis, thirtieth chapter.

The time occupied in the celebration of the marriage feast is generally understood to be *seven* days. This was the period of time devoted to the celebration of Sampson's marriage feast. (Jud. 14. 12.) The speech of Laban addressed to Jacob concerning Lia, is supposed by commentators to have reference to this custom of devoting *seven* days to the celebration of the nuptial solemnities. Laban answered: "It is not the custom in this place to give the younger in marriage first. Make up the week of days of the match: and I will give thee her also." (Gen. 29. 26.)

The person whom Jacob desired to marry was Rachel; but she being the younger, her father Laban gave him Lia; and when he complained of this, the father addressed him in the terms stated. Seven days was also the period of time devoted to mourning for the dead: "And they came to the threshing floor of Atad, which is situated beyond the Jordan; where celebrating the *Exequies* with a great and vehement lamentation, they spent full seven days." (Gen. 50. 10.) From this circumstance it was a common saying among the Hebrews, *seven for feasting*, and *seven for weeping*.

The person who presided over the nuptial feast was called the *Chief Steward*, or *Ruler of the Feast*—in the Greek, *architriklinos*. "And when the chief steward had tasted the water made wine, and knew not whence it was, but the waiters knew who had drawn the water; the chief steward calleth the bridegroom," &c. (John 2. 9.) When any persons were invited to a wedding it was usual for them to use the words

Mazal tob, in reply; which is as much as to say, *May their planet be favorable*, or, *May it take place under a good planet*. The planet Jupiter was called by the Hebrews, *Mazal*; but the term may be taken in a general sense to signify any planet: and *tob* means good. Even the Jews at the present day, in Europe, are said to make use of the same expression under similar circumstances.

It was also usual with the bridegroom, at the time of the marriage, to give the bride a bill for two hundred deniers, that is, fifty shekels, if she was a virgin; but only for one half that sum if she was one who had been married before. This was called the *root of the dowry*, that is, the lowest amount that it was proper to give on such an occasion; while any amount beyond that might be given. In the book of Tobias we have an account of the ceremony of marriage performed between Tobias and Sara the daughter of Raguel. After Raguel had expressed his acknowledgments to God for having heard his prayers, and for thus sending one of his own kindred to marry his daughter, according to the law of Moses, he took the right hand of his daughter, and put it into the right hand of Tobias, saying: "The God of Abraham, and the God of Isaac, and the God of Jacob, be with you, and may he join you together, and fulfill his blessing in you. And taking paper they made a writing of the marriage. And afterwards they made merry, blessing God." (7. 15.) A copy of the writing, or bill, given by the bridegroom to the bride at the time of the marriage, is given by Bertram, out of the Babylonian Talmud, and runs as follows: "Upon the sixth day of the week, the fourth of the month Sivan, in the year five thousand two hundred and fifty-four of the creation of the world, according to the computation which we use here at Massilia, a city which is

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situate near the sea shore, the bridegroom Rabbi Moses, the son of Rabbi Jehuda, said unto the bridewife Clarona, the daughter of Rabbi David, a citizen of Lisbon: Be unto me a wife, according to the law of Moses and Israel, and I, according to the word of God, will worship, honour, maintain, and govern thee, according to the manner of the husband among the Jews, which do worship, honour, maintain, and govern their wives faithfully. I also do bestow upon thee the dowry of thy virginity, two hundred deniers in silver, which belong unto thee by the law: and moreover thy food, thy apparel, and sufficient necessaries; as likewise the knowledge of thee, according to the custom of all the earth." At the conclusion of the nuptial ceremony it was the right of the wife to demand three things as a legitimate debt from her husband, namely, *Food, Apparel, and Cohabitation*. (Exod. 21. 10.) and (1 Corin. 7. 3.)

When the wife first presented herself to her husband after the marriage, it was necessary, according to the established custom, that she should be covered with a veil. Thus we read in Genesis (24. 65), that when Rebecca was about being presented to her husband Isaac, she took a veil and covered herself. This was done in token of subjection, because the wife becomes by the act of marriage, subject to her husband. St. Paul calls this veil by the name of *power*, "Therefore ought the woman to have a power over her head," (1 Cor. 11. 10); which signifies that the husband has a power over his wife, or that the wife comes under the power of her husband. The Hebrew word *Radid*, which signifies a veil, is derived from *Radad*, to rule; and hence the application of the term.

If the husband became jealous of his wife, she was obliged to appear with this veil off, when brought to be examined

with respect to her conduct, as a sign that she was no longer under the power and protection of her husband.

A separation, or divorce, was not unusual among the ancient Hebrews; and in such cases certain conditions were necessary in order to render the divorce valid. These conditions were, that the husband should proceed in the case by his own free will, and not by any compulsion, or influence; that the divorce should be in writing; that the subject matter of the divorce should be kept between him and her; that her name should be inscribed in the bill of divorce; that he himself, or a person appointed by him for that purpose, should deliver the bill into her hands; and that this should be done in the presence of witnesses. The form of this bill is given by a Hebrew writer, thus: "Upon such a day of the week, and such a day of such a month, in such a year of the creation of the world, according to the computation which we use here in such a city, situate near such a river; I, of such a country, the son of Rabbi, such an one of such a country, but, I, now dwelling in such a place, near such a river, have desired of my own free will, without any coercion, and have divorced, dismissed, and cast thee out, thee, I say, my wife, such an one of such a country, the daughter of Rabbi such an one, dwelling in such a country and dwelling now in such a place, situate near such a river, who hast been my wife heretofore; but now I do divorce thee, dismiss thee, and cast thee out, that thou mayst be free, and have the rule to thyself, and to depart, and to marry with any other man whom thou wilt; and let no man be refused by thee, for me, from this day forward forever. Thus be thou lawful for any man, and this shall be to thee from me a bill of separation, a bill of divorce, and a letter of dismissal, according to the law of Moses, and

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Israel." This bill, which should be written by a scrivener or public notary, was then signed by two witnesses, and handed to the divorced wife in the manner already stated. After the divorce it was not competent for the woman to marry again within the term of ninety days exclusive of the day on which the divorce was effected. This was also the case with respect to widows. The object of this restriction was to fix the parentage of children. The same power of separation was possessed by the wife, for it was competent for her to put away her husband by a bill of divorce in the same manner as it was for the husband to put away his wife.

The Evangelist, St. Mark, reproves this practice, "And if the wife shall put away her husband, and be married to another, she committeth adultery," (10. 13).

St. Paul likewise condemns it, especially in the ministers of religion. "It behoveth therefore a bishop to be blameless, the husband of one wife, sober, prudent, of good behaviour, chaste, &c.," (1 Tim. 3. 2). And as the Apostle enjoins it upon the man to be only *mias gunaikos aner*, that is, the *husband of one wife*; so he enjoins it upon the woman to be only *enos andros gune*, the *wife of one husband* (5. 9.) These injunctions of course have no reference to second marriages in cases where the husband or wife was dead. The same practices with respect to divorce existed among the heathen nations of antiquity as well as among the Jews; and husbands dismissed their wives, and wives their husbands with extraordinary ease among those people. The poet Juvenal tells us of a fair lady who had no less than eight husbands in the space of five years, *sic fiunt octo mariti quinque per autumnos*; and the poet Martial celebrates the fair Thelesina who sips the sweets of matrimonial bliss with her tenth husband. *Et nubet decimo jam Thelesina viro*. Seneca in-

forms us that the women of ancient Rome computed their age not by the names of the consuls, but by the number of their husbands, *non consulum, sed maritorum numero, annos suos computant*. Happy fair ones! Life must have been a blooming garden to them; and bright and pleasant must have passed the easy hours as they reposed on their variegated matrimonial flower bank, and smiled, and laughed, and toyed old time away. But then the chequered life of light and smiles was not sanctified by the moral code of even that day of unbridled fancy; for there were men, and among them poets of glowing fancy, who thought, and said, that a woman should be content with the quiet and blissful prose of one husband, "*Unico gaudens mulier marito.*"

With respect to the nuptial affairs of the Hebrews it is only necessary further to observe that the custom of wives bringing a dowry to their husbands was prevalent among the Hebrews. It is called *Nedunia* by the Rabbis. Raguel gave with his daughter Sara half his goods as a dowry; "He delivered Sara unto him (Tobias), and half of all his substance in men servants, and women servants, in cattle, in camels, and in kine, and in much money." (Tobi. 10. 10).

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CHAPTER XXIII.

BURIALS—ABLUTION OF THE DEAD—THREE KINDS OF ABLUTION AMONG THE ANCIENTS—EMBALMING THE BODIES OF THE DEAD—BURIAL PLACES ; AND MOURNING.

THE burial of the dead was attended with many solemn, and in some respects, curious ceremonies among the nations of antiquity. It was a very general practice among them to assign to the nearest of kin the ceremony of closing the eyes of the deceased. This practice was observed by the Hebrews. Jacob was informed in a vision at night, as he was on his way to Egypt, that his son Joseph should "close his eyes." "Joseph shall also put his hands upon thy eyes." (Gen. 46. 4). In the classic authors of Greece and Rome we have abundant evidences of the prevalence of this among them. And among the Irish peasantry, even at the present day, the closing of the eyes of the dead, and that by the nearest of kin is a ceremony which is never overlooked.

The washing of the corpse was another ceremony common to the Hebrews, Greeks and Romans, as well as to the Irish ; and among the last named people it is practised even at the present day. We learn from the Acts of the Apostles, that the woman Tabitha being dead, was "washed and laid in an upper chamber." (9. 37.) There were three kinds of ablu-tion observed among the ancients, as connected with the dead ; by the Greeks they were called *baptismos apo nekron* ; *baptismos ton nekron* ; and *baptismos uper ton nekron*. The first, which means literally *an ablu-tion from the dead*, was

performed on those who by contact with a corpse were supposed to be thereby polluted; the second, which means *an ablution of the dead*, was performed on the corpse itself, as in the case of Tabitha just mentioned; and this was the species of ablution which was common to the Greeks and Romans, and other nations, both heathen and Christian; the third, or *ablution for the dead*, was a sacramental ablution conferred on a living person in the name of one who had died unbaptised; this was done in the belief that the person who had died without the sacramental ablution of baptism was benefited by its being conferred on a living person in his name, so much so that he obtained all the advantages which the sacrament was intended to confer. To this practice is probably that allusion of St. Paul in his first Epistle to the Corinthians, where, talking of the resurrection of the dead, he says: "Otherwise what shall they do that are baptised for the dead, if the dead rise not again at all? Why are they then baptised for them?" (15. 29.) Some commentators on this passage, however, think this baptism for the dead means the prayers and penitential labours performed by the primitive Christians for the relief of departed souls. I must say for myself, that I incline to that interpretation of the passage which bases its meaning upon the practice of ablution or baptism by proxy for the dead; the other interpretation appears to me to be far-fetched. St. Ambrose regards the passage in the sense of the common practice, that is, as a sacramental ablution performed in the name of another. Tertullian calls this kind of ablution *vicarium baptismi*, that is, baptism by proxy. The manner in which it was performed was this:—When any Catechumen died, a person was placed under the bed in which he lay: the person appointed to confer the ablution then approached the bed-

side, and baptised him, performing the ablution of the

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side, and addressing the corpse asked whether he would be baptised: the person under the bed answered for him, saying that he would be baptized: and then the ceremony was performed, the person under the bed being baptised in behalf of the dead person.

The first kind of ablution, that is, *ablution from the dead*, was peculiar to the Jews, as it does not appear that it was used among the heathen nations of antiquity. The washing of the dead body itself was the only kind of mortuary ablution that was practised in common by Jews and Heathens, as well as by Christians; and which, as I have already said, is still in use among the peasantry of Ireland.

The embalming of the corpse was a practice among the Hebrews which they borrowed from the Egyptians, Joseph being the first who introduced the custom among them:—
“And he commanded his servants, the physicians, to embalm his father.” (Gen. 50. 2.) Herodotus describes the Egyptian manner of embalming dead bodies; which is as follows:—They took out the bowels of the dead body, which they cleansed and washed with the wine of dates; and after that with odours: they then filled the bowels with pure myrrh pounded, and with cassia, and other odours,—with the exception of frankincense, which was never used,—and sewed them up. The corpse was then covered with nitre for the space of seventy days, no longer: and after the expiration of this period they took out the corpse from the nitre, and washed it, and wrapped it in fine linen, which was gummed in order to make it adhere closely to the corpse, and thus exclude the air. This was the most elaborate and perfect mode of embalming: but there was another mode, which consisted merely in an external application of spices and odours, without disembowelling. This simple form was

resorted to when the funeral obsequies were to be performed without delay. It was in this way that our Saviour's body was embalmed:—"They took therefore the body of Jesus, and bound it in linen cloths with the spices, as the manner of the Jews is to bury." (John 19. 40.) It was not unusual with the Hebrews to burn the corpse in the manner of some of the heathen people of antiquity; and in such cases the bones only were preserved in an urn. We find allusion made to this practice in the prophecy of Amos:—"And a man's kinsman shall take him up, and shall burn him, that he may carry the bones out of the house." (6. 10.) The common practice, however, was to bury the body in the earth. The Jews did not bury their dead promiscuously; they had several family burying places, which they either inherited from their ancestors, or purchased with their own money. The form of the family burial place was that of a vault scooped out of a rock, and measuring six cubits long by four broad, or about eleven feet by seven. In this vault were from eight to thirteen cells for the dead bodies. The entrance to it was low and narrow, and the door or opening was filled up with a large stone, which was rolled away whenever a corpse was to be deposited there, and then back again after the burial. This cave or vault was called *Keber* in the Hebrew, which merely signifies a burial place: it was sometimes also called *Magnara*, which signifies simply a cave. The stone at the entrance or mouth was called *Golel*, which means a rolling stone. The description given in the Gospel of St. Matthew of the burial place of our Saviour affords a fair idea of the form of those burial places among the Jews:—"And Joseph taking the body, wrapped it up in a clean linen cloth. And laid it in his own new monument, which he had hewed out in a rock. And he rolled a great stone to the door of the

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monument, and went his way." (27. 59.) The entrance of the cave was sometimes painted and ornamented by the wealthier classes; and hence the expression of "painted sepulchre," which we meet in the Gospels. Whenever the Jews mentioned the name of a deceased friend, they were wont to accompany it with the expression, "the memory of the just is blessed," as we find it in the book of Proverbs: and the Rabbis speaking of a deceased person of literary worth and distinction, were in the habit of using the words, "of blessed memory," as, such an one "of blessed memory."

The usual inscription upon the tombs of the ancient Jews was, "Let this soul be bound up in the garden of Eden, or in the bundle of the living. Amen, Amen, Amen."

There has existed a strange notion among the latter Jews, that if their bodies were buried in a strange land, that is, anywhere out of the land of Canaan, or the promised land, they would have no participation in the resurrection of the dead, unless the Almighty vouchsafed to open passages for them under ground, through which their bodies might pass by rolling into the land of Canaan.

This notion was founded on the injunction of Jacob to his son Joseph to deposit his body in the Holy Land, and not in the land of Egypt. The reasons assigned by the Rabbi commentators for this injunction of Jacob was that the patriarch saw by prophetic inspiration that the land of Egypt would be converted into creeping insects, and that those who were buried in Egypt would not rise at the general resurrection except by a painful volition and tumbling through hollow passages of the earth; and also that the Egyptians might not in the spirit of idolatry pay him divine worship.

Feasting at the burials of the dead was also a custom pre-

valent among the ancient Jews. These feasts they called the "meat of mourners," and the "cup of consolation." (Ezec. 24. 17.) (Jer. 16. 7.) A similar practice prevailed among the Romans, and was called *Silicernium*. The Greeks also practised it. And among the Irish, even to the present day, the custom has been universal.

The signs of mourning among the Jews were of different kinds, some of which were borrowed from the neighbouring Heathens, and some were peculiar to themselves. Those which they practised in common with the heathen nations were, first, cutting their bodies with sharp instruments, a practice which was, of course, forbidden by the law:—"Be ye the children of the Lord your God: you shall not cut yourselves, nor make any baldness for the dead." (Deut. 14. 1.); and second, shaving off the hair of the head, or making it fall off by the application of certain plasters; even the cheeks and eyelids were thus made bare. The forms of mourning peculiar to themselves, and which were not forbidden by the law, were, going bareheaded, and barefooted, in order to show the intensity of their grief by the excess of their humiliation; and also covering their lips, to indicate the depth of their sorrow by the imposition of absolute silence:—"And they shall all cover their faces, because there is no answer of God." (Mich. 3. 7). This was done by casting the skirts of their cloaks or other garments over their faces and lips. Rending their clothes, and putting sackcloth about their loins were other modes of expressing sorrow among them:—"And tearing his garments, he put on sackcloth, mourning for his son a long time." (Gen. 37. 34.)

Such were the usual manifestations of sorrow and mourning among the ancient Jews. In addition to these, however,

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they employed at their funerals musicians and singers, for the purpose of augmenting their sorrow. The musicians, or minstrels were of two kinds according to the rank and age of the deceased; at the funerals of noblemen and of old men trumpets were the instruments used; but at those of the common people generally pipes were employed. To this practice is that reference in the Gospel of St. Matthew, where our Saviour cast out the minstrels when he raised the daughter of Jairus:—"And when Jesus was come into the house of the ruler, and saw the minstrels, and the multitude making a rout, &c." (Mat. 9. 23.) The singing women were employed for the purpose of giving greater keenness and flow to the grief of the mourners by recalling vividly to their memory the virtues and amiable qualities of the deceased, and by the employment of external motions and signs of grief:—"Call for the mourning women, and let them come: and send to them that are wise women, and let them make haste: Let them hasten and take up a lamentation for us: let our eyes shed tears, and our eyelids run down with waters."—(Jer. 9. 17).

The Greeks and Romans had also hired mourning women, or singers at the funerals: and all who are acquainted with the customs of the Irish know that up to a very recent period the practice of hiring women to sing the *caoine*, or death song, at wakes and funerals, was of universal prevalence throughout Ireland; and even at the present day the custom has not gone out in some parts of the country.

CHAPTER XXIV.

OATHS—THREE MODES OF TAKING OATHS.

THE manner of taking an oath among the ancient Jews was threefold : first, by lifting up the hands towards heaven, as we find in the instance of Abraham recorded in Genesis (14. 22),—"I lift up my hand to the Lord God, the most high, the possessor of heaven and earth. That from the very woof thread unto the shoe latchet, I will not take of any things that are thine, lest thou say I have enriched Abraham." The Psalmist alludes to this manner of taking an oath where he says,—“And he lifted up his hand over them,” (105. 26). Secondly, it was customary for the person who swore to place his hands beneath the thigh of him who administered the oath, as in the instance of Abraham recorded in the twenty-fourth chapter of Genesis, second verse,—“And he said to the elder servant of his house, who was ruler over all he had : Put thy hand under my thigh.” This form was also employed by Joseph in swearing to his father Jacob that he would not bury him in Egypt.—“And when (Jacob) saw that the day of his death drew nigh, he called his son Joseph, and said to him : If I have found favor in thy sight put thy hand under my thigh ; and thou shalt show me this kindness and truth, not to bury me in Egypt,” (Gen. 47. 29).

Thirdly, the person who swore stood before the altar,—“And if any man trespass against his neighbour, and have an oath upon him, wherewith he is bound : and come be-

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cause of his oath before thy altar to thy house, &c." (3 K. 8. 31]. This was also the manner in which the Greeks, Romans, and Carthaginians made an oath.

The form of administering an oath among the ancient Jews consisted in these words,—“Give glory to God:” as when Josue said to Achan,—“My son, give glory to the Lord God of Israel, and confess and tell me what thou hast done, hide it not,” [Jos. 7. 10]. And in the case of the blind man whom our Saviour had restored to sight, we find the same form of words employed,—“They therefore called the man again that had been blind, and said to him, give glory to God. We know that this man is a sinner, &c.” [Joh. 9. 24]. The meaning of this form of administering an oath is manifest: it implied an acknowledgment of God’s presence everywhere, of His knowledge of all things, of His love of truth, justice, and equity, and of His power to punish such as violated these divino and eternal principles. An oath was therefore only to be taken under solemn circumstances, and by no means to be resorted to on trivial occasions. In the course of time, however, after moral corruption had crept into the social manners, the object of the oath became changed from the Creator to the creature; and then the Jews began to swear by Jerusalem, by the Temple, and the gold of the Temple, by the Altar, and by the gifts on the latter. This last-named oath was the only one which the Scribes and Pharisees looked upon as obligatory in the time of our Saviour. He who then swore by the Altar was not bound to fulfil his oath; but he who swore by the gift upon the Altar, which in Hebrew was called *Corban*, he was held bound to perform his oath. This distinction we find alluded to in the Gospel of St. Matthew,—“And whosoever shall swear by the Altar, it is nothing: but who-

soever shall swear by the gift upon it, is a debtor." (23. 18.) So far had the Pharisees carried this distinction that even in matters opposed to the law of God they held themselves bound by the oath *Corban*. For instance, they maintained that if a son or daughter swore by this oath that they would not afford assistance to their parents, the oath was binding; hence, according to their *Talmud*, "Every one ought to honour his father and mother, except he had vowed the contrary." The Jews are represented as frequently making a solemn vow that they would never do good to particular persons against whom they entertained feelings of enmity. They were also wont to annex a curse to their oaths; that is, to wish themselves a certain evil if they did not fulfil the oaths they had made. This sort of swearing is common enough in our own day; for we frequently hear swearers using such language as this: "May such or such an evil befall me if I do such or such a thing," or, "if I do not do such or such a thing." In the first book of Kings we find similar words used by Saul in denouncing death against Jonathan:—"And Saul said: May God do so and so to me, and add still more: for dying, thou shalt die O Jonathan." (1 K. 14. 44). And again in the third book of Kings we find this form of expression:—"Such and such things may the gods do to me, and more may they add, if the dust of Samaria shall suffice for handfuls for all the people that follow me," (3 K. 20. 10). The words of execration were sometimes understood, and not expressed, and thus the expressed words of the oath had a negative signification; in Genesis, fourteenth chapter and twenty-second verse, "And he answered him: I lift up my hand to the Lord God the most high, the possessor of heaven and earth. That from the very woof thread unto the shoe-latchet, I will not take

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of any things that are thine, lest thou say I have enriched Abraham." The same appears from the words of the ninety-fourth Psalm, "And these men have not known my ways; so I swore in my wrath that they shall not enter into my rest." This serves to elucidate that difficult expression in the Gospel of St. Matthew, "Whoever shall say to father or mother, The gift whatsoever proceedeth from me, shall profit thee" [15. 5]; of which the meaning, according to the oath *Corban*, is, *Thou shalt receive no profit from me*. This signification accords with the nature of the oath *Corban*, and also with the spirit of our Saviour's observation in the text, where he commands the Jews to "honor their father and mother," and not to follow the false doctrine, in that respect, of the Scribes and Pharisees, who taught that by the oath *Corban* children were exempt from all filial reverence and duty.

CHAPTER XXV.

THE WRITING OF THE JEWS—VARIOUS OPINIONS AS TO THE ORIGIN OF LETTERS—THE INSTRUMENTS AND MATERIALS USED IN WRITING—THE MASORITES AND THEIR WORKS.

OF the origin of writing various opinions are held by ancient authors; therefore the difficulty of arriving, by the aid of reasoning, at a perfectly satisfactory conclusion on this subject may be considered as insurmountable. Pliny, Diodorus, Siculus, Servius, Eusebius, and others, differ in this respect not only with one another, but also with themselves individually in different portions of their works. Some say that it was Cadmus who first brought letters into Greece; others, that it was Palamedes. Again, there are those who assert that the Assyrians were the first cultivators of literature, and that Rhadamanthus was the person who introduced letters among them. Hercules is represented to have imported letters into Phrygia; and Memnon to have introduced them into Egypt; and Carmenta to have brought them into ancient Latium. The Ethiopians too come in for a share of this vagrant honour; while the Phœnicians are declared to be the first who had the knowledge and use of letters. Between such a variety of claimants it would seem impossible to establish an indisputable verdict. Eusebius, however, sets forth a most plausible theory as regards Jewish literature, and one indeed, which it is impossible to dispute, by making Moses its author. F^a

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represents this divinely inspired legislator and heaven-appointed ruler of the Hebrew people as being the first who taught the use of letters to the Jews; and from these he would have the Phœnicians to have obtained the knowledge of them; and the Greeks from the Phœnicians. However plausible this theory may be in other respects, we may reasonably doubt whether the Egyptians, from whom Moses had derived his knowledge of letters, had anticipated the Phœnicians in that respect. Be that, however, as it may, for we cannot, in accordance with our present purpose, enter into so vast a field of enquiry—there can at least be no doubt that the Phœnicians were the first people who extended the knowledge of letters, as well as of navigation and commerce, to the different parts of the ancient world. But our more immediate business is with the materials on which the Jews and other people of Antiquity were wont to inscribe their thoughts. Lucan informs us that the Phœnicians were the first who ventured to substitute rude figures for articulate sounds: Phœnici primi (famae si credimus) ausi mansuram rudibus vocem signare figuris. This they did probably on the rind or bark of trees, or on tile-stones, using a pointed instrument of steel, or of bone for that purpose. Stone tablets were also employed for the purposes of writing and these generally among the Jews. We know that the decalogue was written on two *tables of stone*. But we also learn that wooden tablets or boards were used in the same way; for the prophet Isaias thus alludes to the practice, "Now therefore go in and write for them upon box, and note it diligently in a book, and it shall be in the latter days for a testimony for ever." (Isai. 30. 8). The instrument used for writing in those early times was made, as I have said, of steel, or bone, but principally of the

former material; it was pointed at one end, and broad at the other, so that whenever a mistake occurred in the writing it might be obliterated by the application of the broad end. The Roman name of this instrument was *stylus*; and from this word comes our English term, style, as applied to the particular character of a literary composition. In like manner the Roman expression *invertere stylum*, to turn the style, as applied to the blotting out of letters written according to this early usage in the art of writing, was afterwards used to signify a retraction of anything either written or spoken, as *inverti stylum*, retract your words. The rind of trees was used, as I have said, at a very early period, as a material for writing upon; and hence the Romans used the word *liber*, which means literally the bark of a tree, to signify a book, after the practice of writing on bark had ceased. The first great improvement in the material for writing upon, consisted in the adoption of parchment instead of bark, stone, and wood; and also in the adoption of the plant, papyrus, by the Egyptians. The form in which the Jews, and the ancients generally employed parchment was not that of a book as in present use but of oblong sheets, which were rolled up in the manner of charts; and hence they were called in the Hebrew *Megilla*, from *Galal*, to roll, and in the Latin *volumina*, from *volvo*, signifying the same thing. And from this Latin term is derived our English word *volume*, as applied to a book. The size of the sheet among the Jews was sometimes as much as twenty cubits long by ten cubits broad, their *cubit* being twenty-one inches; thus making the size of the sheet in feet, thirty-five by seventeen and a half. In the prophecy of Zacharias we find mention made of a sheet of this size. "And he said to me: What seest thou? And I said: I see a volume flying; the length

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thereof is twenty cubits, and the breadth thereof ten cubits," (5. 2). In the gospel of St. Luke, we have an illustration of the manner in which the sheet was made up: "And the book of Isaias the prophet was delivered unto him. And as he unfolded the book, he found the place where it was written, &c." (4. 17). Again, "And when he had unfolded the book, he restored it to the minister, &c." (4. 20). In the Septuagint the words used to express the opening and closing of the book are *unaptuxas*, and *ptuxas*, which signify literally *unrolling*, and *rolling*. The manner of writing in these sheets was not in continuous lines from one side to another, commencing at the top, and so covering the whole surface to the end; but the sheet was divided into separate spaces or columns, and those filled up as the necessities of the matter to be written required. These separate spaces stood for pages, and were arranged with a regard to connexion and consecutive order. Thus we read in the prophecy of Jeremias, "And when Judi had read three or four pages, he cut it with the penknife, and he cast it into the fire, that was upon the hearth, till all the volume was consumed with the fire that was upon the hearth," (36. 23). It is in such rolls as these that the Jews have preserved their laws, and even at the present day they retain them in their synagogues. It has been a subject of controversy among the learned whether the Jews wrote originally with vowels and accents; but there appears to be no tangible ground for supposing that the contrary was at any time the case. In fact, those celebrated emendators and commentators of the books of the Old Testament, who are known to us by the name of Masorites, and to whom some have ascribed the introduction of vowels and accents into the Hebrew writings, did only correct the irregularity which they found in the vowels and

accents; but did not introduce them for the first time. As a matter of curiosity I shall here give a brief account of those learned men, called Masorites. The name itself is derived from the Hebrew word *Mazar*, which signifies to *deliver*, and means literally *deliverers*, or transmitters, in allusion to the handing down of tradition. Among the Jews, as well as the Heathens, certain unwritten laws and rules of moral and civil conduct were delivered down from hand to hand for the instruction of posterity; and in this regard the Masorites among the Jews resembled the Pythagoreans and Druids among the Heathens. But those learned men whom we, by way of distinctive excellence, call Masorites, were particular writers of the oral tradition, certain learned individuals who wrote explanatory marginal notes to the books of the Old Testament. Some writers think that they were inhabitants of the city of Tiberias, and were thence called the "wise men of Tiberias;" and that they wrote the *Scholia*, or critical original notes of the Bible, after the Babylonian Talmud had been completed, which was about the year five hundred and six of our era. This supposition is, however, rendered groundless by the fact that there existed no society of learned men in Tiberias so late as that period; on the contrary, the distinctions of learning had ceased within the fourth century after the birth of our Saviour. And besides, both in the Talmud of Jerusalem and that of Babylon mention is made of the *Masora*, or work of the Masorites, and the things it contained; so that it must have been composed before either of the Talmuds. The most probable opinion as to the identity of the Masorites is, that they were an ecclesiastical Senate held by the prophets Esra, Zachary, Malachi, Haggai and others, after the return from the captivity of Babylon,

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for the purpose of reforming and regulating the concerns of the Church. They were called the "Men of the great Synagogue." This Senate, or Council, is said to have continued in existence for at least forty years; and Simeon the Just was the last member of it. He came out in his sacerdotal robes to meet Alexander the Great, at the time when that celebrated conqueror was marching against Jerusalem, which was more than three hundred years before the birth of our Saviour. The president of this Council was the prophet Esra, who was held in the highest esteem among the Jews for his superior wisdom and sanctity. They compared him to Moses; and, according to the Talmud, they believed that "the law would have been given to Israel through his hands if Moses had not preceded him." The labours of this Council, or of the *Masorites*, as we shall call them, are given upon the authority of Buxtorfus, Tertullian, Chrysostom, Irenæus, Augustine, and Genebardus; and were as follows:—They separated the canonical from the spurious and apocryphal writings of the Sacred penmen. The canonical books they divested of such errors as had crept into the text during the time of the captivity; and they digested the whole of the Old Testament into twenty-two books, this being the number of the Hebrew letters. They then divided each book into sections and verses; and added critical notes on the arrangement and orthography of different words, particularly as regarded the vowels and accents. They also numbered not only the verses, but even the words and letters of each book in order to prevent the possibility of the text being corrupted in all future time. And, lastly, they explained in marginal notes the various modes of writing and of reading the several texts: for it must be observed that in the Hebrew text of the Old Testament there are many words written

with fewer letters than are pronounced, and many with more; and there are even many words written that are not pronounced at all. These and other peculiarities of the language they noted in the margin, and called it *Keri*, or reading; because the text was to be read according to the words in the margin. The difference made by the correction of the text they called *Cethib*, or writing. But it is not to be inferred from this, that the Masorites made any essential change in the original meaning of any parts of the Old Testament; for this would be to destroy its inspiration. The writers themselves, of the Bible, were cognisant of the secret meaning by which the text was to be explained, for many mysteries and specific points of knowledge were in the possession of Moses and the prophets, by which their writings were to be illustrated; and the Masorites only made use of these illustrative traditions in order to secure the changeless sense of the text to posterity. This is made manifest by the fact that the prophets Malachy, Zachary, Haggai, and Esra, and the others who constituted this celebrated Council of the Masorites wrote their own books in the usual way, and added illustrative marginal notes to them in the same manner as they did to the writings of the other prophets and sacred penmen.

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CHAPTER XXVI.

THE CAMPS OF ISRAEL—THE TABERNACLE—THE TENTS OF THE PRIESTS AND LEVITES—AND THE TENTS OF THE TWELVE TRIBES.

FOR the purpose of bringing before the mind the general position and proceedings of the Israelites, both during their progress through the wilderness from Egypt to the Promised Land, and after their settlement in Canaan, I deem it necessary to take a brief review of the mode which they adopted in the arrangement of their camps and the order of their journey, and in their final establishment in Jerusalem. Their camp consisted of three parts or divisions, namely, the *Tabernacle*, which we may compare to a great cathedral church with its courts; the *Tents of the Priests and Levites*, which may bear an analogy to the colleges and habitations of clergy around a cathedral church; and the *Tents of the Twelve Tribes*, which may be compared to the great body of a city. The *Tabernacle*, which was called the *Camp of the Divine Majesty*, was placed in the centre of the whole; next to this were the habitations of the priests and Levites, which were called the *Camp of Levi*; and outside and around these were the tents of the people, called the *Camp of Israel*. It is thought, with probability, that the whole presented the form of a square, measuring twelve miles in the side, and consequently consisting of one hundred and forty-four square miles. The ground consisted of four divisions, separated by squares, or large open spaces, each division being appro-

priated to three tribes. On the northern side were the tribes of Dan, Asher, and Naphthali; on the southern those of Reuben, Simeon and Gad; on the eastern those of Judah, Issachar and Zabulon, and on the western those of Ephraim, Manasses and Benjamin. The squares, or open spaces between the several divisions were used as market places for the buying and selling of all articles of use and consumption for the people, and as places of residence for the various tradesmen who furnished those articles. The distance of this body of the camp from the Tabernacle is supposed to have been half a Jewish mile, or three quarters English on every side, that is, what is called a "Sabbath day's journey:" "And let there be between you and the ark the space of two thousand cubits; that you may see it afar off, and know which way you must go." (Jos. 3. 4.) The habitations of the priests and Levites, or, as it was called, the *Camp of Levi*, was also divided into four parts: on the northern side were the Merarites; on the southern the Cohathites; on the eastern Moses, Aaron, and the priests; and on the western the Gershonites. In the centre of the whole, as I have said, was the Tabernacle, or *Camp of the Divine Majesty*.

After the Israelites had established themselves in Jerusalem the same arrangement and relative position of locality was preserved as that which had been adopted in the journey through the wilderness. The Temple, which represented the Tabernacle, was separated from the habitations of the priests and Levites, or Camp of Levi; and the city proper, or Camp of Israel, was separated from that of the priests and Levites: "From the gate of Jerusalem to the mountain on which the Temple stood was the *Camp of Israel*; from the gate of the mountain of the Temple to the gate of the Court, called Nicanor's gate, was the *Camp of Levi*; and

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from the gate of the Court up to the Temple was the *Camp of the Divine Majesty*." The Twelve Tribes were arranged under four banners or standards, each banner being composed, as it is thought, of three colours, making in all twelve colours; which corresponded to the number of precious stones in the breast-plate of the high-priest, on which were inscribed the names of their twelve patriarchs. On each of the banners was inscribed a motto; that on the first being: "Arise, O Lord, and let thy enemies be scattered, and let them that hate thee, flee from before thy face." (Num. 10. 35.) The Hebrew writers say that a device or figure was also engraven on each of the banners; they represent Reuben's banner to have contained the image of a man; that of Judah the image of a lion; that of Ephraim the image of an ox; and that of Dan the image of an eagle. By the prophet Ezechiel the angels are represented under these four figures; each angel, or cherubim, is represented as having four faces, namely, the face of a man, as an indication of intelligence; that of a lion, as an indication of power; that of an ox, as an indication of the ministerial office; and that of an eagle, as an indication of swiftness in the execution of God's will. (1. 10.) A similar representation of angels is given in the Apocalypse of St. John. (4. 6.)

According to the opinion of some of the Fathers of the Church, such as St. Jerome and St. Augustine, the four Evangelists are shadowed forth under the representation of these animals; thus, St. Matthew is represented by the figure of a man, because he begins his Gospel with an account of the generation of our Saviour according to his humanity; St. Mark by the figure of a lion, because in the beginning of his Gospel he recites the words of Isaias the prophet, "A voice of one crying in the desert," which is a metaphor

taker from the roaring of a lion in the desert; St. Luke by the figure of an ox, because he commences his Gospel with an account of the priest Zachary in the performance of his sacerdotal functions; and St. John, by the figure of an eagle, because he sets out in his Gospel with an account of the Divinity of Christ, and thus soars into the higher regions of thought, like an eagle in the face of the sun.

In the Septuagint the Hebrew word for banner is translated by the Greek word *taxis*, which signifies order; and St. Paul adopting this word says, on the subject of death and resurrection, "But every one in his own order." [1 Cor. 15. 23.]

The order of marching observed by the Israelites in the desert was this:—When God lifted up the cloud, according to the movement and position of which they regulated their march, Moses offered prayers, and the Priests sounded the trumpets; whereupon the first standard—that of Judah—was put in motion, under which marched, together with the tribe of Judah, those of Issachar and Zebulon. These were followed immediately by the Gershonites and Merarites, bearing the boards and coverings of the Tabernacle in wagons. Then the trumpets sounded a second alarm, when the three tribes of Reuben, Simeon, and Gad marched under their banner after the Tabernacle. Then followed the Kohathites occupying the centre of the twelve tribes, and bearing on their shoulders the Ark, Candlestick, Table, Altar and other holy things. At the third sound of the trumpets the tribes of Ephraim, Manasses, and Benjamin rose up, and marched forward under their standard. And by the fourth and last alarm the tribes of Dan, Asher, and Naphthali were put in motion; these had the charge of look-

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In marching to battle the Priests sounded an alarm upon the trumpets, and one of them, selected for the purpose, addressed the people in order to excite their enthusiasm, and inspire them with ardour for the conflict; this priest was called the *anointed of the battle*. They then marched on, five and five, in battle array. We find a full account of these arrangements in the book of Numbers (10. 9), the book of Deuteronomy (20. 2), and that of Exodus, (13. 8). Whenever the Israelites invaded any nation it was their custom to offer peace before they commenced the assault, according to Deuteronomy;—"If at any time thou come to fight against a city, thou shalt first offer it peace." (20. 10.) The only nation whom we find to have accepted peace from them was that of the Hevites, the inhabitants of Gideon; all the rest were subdued in battle. There were two nations, however, who were excepted from the general custom, namely, the Moabites and Ammonites, to whom it was forbidden to offer peace;—"Thou shalt not make peace with them, neither shalt thou seek their prosperity all the day, of thy life for ever," (Deuter. 23. 6). In like manner the Israelites were forbidden to make a covenant with any of the seven Nations;—"When the Lord thy God shall have brought thee into the land which thou art going in to possess, and shall have destroyed many nations before thee, the Hethite, and the Gergezite, and the Amorrhite, and the Canaanite, and the Pherezite, and the Hevite, and the Jebusite, seven nations much more numerous than thou art, and stronger than thou; And the Lord thy God shall have delivered them to thee, thou shalt utterly destroy them." (Deut. 7. 2.)

With foreigners, however, it was permitted them to make a covenant (Jos. 9. 7). There was a distinction between making a peace, and entering into a covenant; which consisted in this, that whereas the making of peace was nothing more than a bare engagement or promise to lay aside hostilities in order to prevent the shedding of blood, with the condition that the people who thus made peace were to become tributary to the Israelites; the entering into a covenant, on the other hand, was attended with solemn and imposing ceremonies, which consisted in cutting a beast in two halves, and making the parties to the league pass between the parts thus separated. This would seem to imply that if any of the parties to the covenant should afterwards violate it their bodies should be cut in two like that of the beast. Of this ceremony we read in the prophet Jeremias,—“And I will give the men that have transgressed my covenant, and have not performed the words of the covenant which they agreed to in my presence, when they cut the calf in two and passed between the parts thereof;—I will give them into the hands of their enemies, and into the hands of them that seek their life; and their dead bodies shall be for meat to the fowls of the air, and to the beasts of the earth,” (34. 18). There was no condition of tribute or service imposed on either party on entering into a covenant; they stood on equal terms; and both parties were equally subject to the punishment provided for its violation.

This distinction between a peace and a covenant is shewn in the transaction of Josue with the Gibeonites, who although living in the midst of the enemies of Israel represented themselves as strangers coming from a far country, and thus obtained from Josue the advantage of a covenant which secured them against tribute; but upon their fraudulent

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representation being discovered, although they could not be subjected to a tribute in consequence of the terms of the covenant, yet they were made hewers of wood and drawers of water to the people of Israel, as a punishment for the imposition they had practised upon them.

CHAPTER XXVII.

MEASURES IN USE AMONG THE HEBREWS—THE TWO KINDS OF MEASURES—THE HEBREW COINS—THEIR DIFFERENT MATERIALS AND VALUES.

THE Hebrews, like all other nations, had two different kinds of measures, that is, measures of application, and measures of capacity. By measures of application are to be understood longitudinal measures, or measures of length, such as an inch, a span, a cubit, a yard, and the like. Measures of capacity are those which contain certain quantities of matter, dry, or liquid, such as pints, quarts, gallons, pecks, bushels, and the like. The measures of length were adjusted according to the space occupied by so many barley corns of the middle size placed side by side at the thickest part; thus, an inch, or *etsbang*, as the Hebrews called it, was the space occupied by six barley corns placed in a row in the manner stated. This measured more than a finger's breadth, for three inches were equal to four fingers. (Jer. 52. 21). The palm was of two kinds, the lesser and the greater, the lesser measuring four inches, and the greater, which was usually called a *span*, measuring from the thumb to the little finger, the hand being stretched out. The lesser was called *Top-hach* by the Hebrews, and *Palaisté* by the Greeks; and the greater, *Zereth*, by the Hebrews, and *Spithame* by the Greeks. The foot contained twelve inches, as with us. The cubit called *Amma* by the Hebrews, was of four different kinds; that is, the *common cubit*, which was the length from

the elbow to the top of the middle finger, and was counted a foot and a half, or half a yard: the *holy cubit*, so called from its being used in the measurement of things connected with sacred purposes, was equal to two common cubits, and was consequently of a yard in length. (See 3 K. 7. 15, and 2 Chron. 3. 15): the *king's cubit*, which was three inches longer than the common cubit, which was called the *man's cubit* (Deut. 3. 11): and the *geometrical cubit*, which was the length of six common cubits. It is supposed that the measurements of Noah's Ark was made according to these last mentioned cubits. (See Origen, Hom. 2 in Gen., and Augustine, De Civ. Dei. Lib. 16. c. 27).

The *line*, or *rope*, or *cheleb* as it was called by the Hebrews, was used for the purpose of measuring ground, but the length of which is not ascertained: this term is sometimes used by the sacred penmen to signify an inheritance, as when the Psalmist says, "The lines are fallen to me in goodly places; for my inheritance is goodly to me." (Ps. 15. 6.) The *reed*, or *kanch* in the Hebrew, was used in measuring buildings, its length was six cubits and a hand—these being *king's cubits*. (Eze. 40. 5.) The reed was considered a more accurate instrument of measurement than the line, or rope; and hence it is used in a mystical sense in the prophetic enunciations relative to the Church of God. (Eze. 40. and Rev. 21. 15.) Of the way, or road measures the smallest was the *pace*, called *tsagad* by the Hebrews; of these one hundred and twenty-five went to a *furlong*, a measure which we find mentioned only in the New Testament, not in the Old. The *mile* consisted of one thousand paces; but the pace was much longer with the Hebrews than with us. Their mile was regarded as half a day's journey, that is, the distance that might be conveniently walked over

between two meals: the Hebrew word *Barath* used to signify a mile, means properly a *dinner* or meal.

The Hebrew measures of capacity were, like our own, of two kinds; that is, some for measuring dry things, and some for measuring liquids. They were both regulated by the same standard, which consisted of the quantity of either dry or liquid things which a certain number of hen egg shells, of a middle size, contained: thus their *Rab* or *Cab*, which was about equal to our quart, contained the same quantity as twenty-four egg shells. The smallest measure of this kind of which we find mention made in Scripture is the *fourth part of a Cab*. (4 K. 6. 25.)

During the famine in Samaria the fourth part of a cab of dove's dung sold for five pieces of silver. There was a proverb among the Jewish Rabbis to the effect, that *ten Cabs of speech descended into the world, and the woman took away nine of them*. The next measure in size was the *Omer*, which contained a cab and a half and a fifth part of a cab, that is about three pints and a half. (See Exod. 16. 36).

The *Seah*, called *Saton* in Greek, and *Modius* in Latin, contained six cabs, that is, about a gallon and a half. In our translations of this word *Seah*, it is generally called a *measure*. The *Ephah* contained three *Sata*, that is, a half bushel and a half gallon. The *Lethec* contained fifteen *Sata* or *Modii*, that is, two bushels six gallons and a half gallon. The *Homer*, so called from *Chamor*, an ass, because it was supposed to contain as much as an ass could well carry, contained ten ephahs, or forty-five gallons, or five bushels five gallons. The *Cor*, or *Borus*, was of the same capacity as the homer. The *Log* was a measure for liquids only, and had the capacity of six egg shells; it was equal to our half pint, that is, the fourth part of a *Cab*. The *Hin* was another

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liquid measure, and was equal in capacity to seventy-two egg shells, that is, to three quarts of our measure. The *Bath*, in Greek *Batos*, was of equal capacity with the ephah, that is, the tenth part of an homer. The Latin interpreters call this by the name of *Cadus*; but St. Jerome calls it *Vadus*, from the word *Bados*, by which it is sometimes translated in Greek: its capacity was four gallons and a half. Such were the measures principally in use among the Hebrews; there were other measures which they sometimes used, though not peculiar to them, but which they borrowed from other nations; these we find mentioned in the New Testament. There was the Greek *Sestos*, or Roman *Sextarius*, which was of equal capacity with the *Log*, that is, of the measure of half a pint according to the Roman *Sextarius*; but according to the Attic measure of the same name, it was of larger capacity, eleven Attic Sextarii being equal to twelve Roman. The *Choinix* was another Greek measure, and contained the quantity of corn allowed for a servant's sustenance in a day; it was equal to four sextarii, or a quart of our measure. The *Metretes* was also a Greek measure, and contained the same quantity as the Hebrew *Bath*, or *Cadus*, that is, four gallons and a half.

The coins of the ancient Hebrew people, like those of our own, consisted of brass, silver, and gold; the weight of which was regulated by barley corns. Of brazen coins the smallest was that which by the Greeks was called *depton*, and which we translate *mite*: it weighed half a barley corn, and was in value about equal to one-fourth of our halfpenny, or half a farthing. In the Gospel of St. Mark we thus read of it:—"And there came a certain poor widow, and she cast in two mites, which make a farthing." (12. 42.) The farthing itself was a coin in use among the Hebrews, and was

by the Greeks called *Kodrantēs*, and by the Romans *Quadrans*; its weight was a grain of barley. The coin called *assarion* by the Greeks, and *assarius* or *assarium* by the Romans was, according to the Hebrew Rabbis, of the value of eight mites, that is about one penny of our money. This is the coin mentioned in the Gospel of St. Matthew, where we read:—"Are not two sparrows sold for an *assarion*"—(we translate it a *farthing*.) (10. 29.)

Of the silver coins the smallest was that called by the Hebrews *Gerah*; it was a twentieth part of a *Shekel of the Sanctuary*; its value was something more than one penny of our money. The shekel of the Sanctuary, which contained twenty of these, was of about the value of two and sixpence of our money, and it weighed half an ounce. (See Exod. 30. 13.) The silver coin called *Agorath* by the Hebrews, and which we translate a *piece of silver*, was of the same value as the *gerah*, that is, something more than a penny, or about three halfpence English. Both this and the *gerah* are designated by the term *obolos* in the Greek. (1 K. 2. 36.) There was another silver coin called by the Hebrews *Keshitah*, which was of the same value as the *gerah* and the *agorath*. We translate it a *piece of money*: it is of this we find mention made in Genesis (33. 19), where Jacob bought "that part of the field in which he pitched his tents, of the children of Hemor, the father of Sechem, for a *hundred lambs*," these hundred lambs being the pieces of money I have here mentioned, having the image of a lamb stamped on the side of them. The Hebrews kept their account in shekels, that is, they counted their money by shekels, as the Greeks did by *drachmai*, and the Romans by *sestertii*; and as the Americans do by dollars, and the English by pounds. Hence when we meet in the Bible with the term *piece of*

money, or pieces of money, that is, *argurion* in Greek, or *argentus* in Latin, we are to understand it in two different senses according as it relates to Hebrew, or to Greek money. If it refers to Hebrew coin it means a shekel, that is, a common shekel of the value of one shilling and three pence, or a shekel of the Sanctuary which was of the value of two and six pence; but if it has reference to Greek money, it means the *drachme*, whose value was about seven pence halfpenny, or a quarter of the shekel of the Sanctuary. (Acts 19. 19.) The *didrachmon*, or *tribute money*, consisted of two of these, that is one shilling and three pence, being the sum that each person was to pay as tribute, at first to the Sanctuary, and afterwards to the State. The silver coin called *stater* in Greek was the same in value as the shekel, that is, two and six pence of our money. (See Matth. 17. 24.)

The coin used for tribute was called *denarion* in the Greek; it had a twofold value; that is, if it was a common piece, or penny, its value was about seven pence halfpenny, the same as the *drachme*; but if it was a *penny of the Sanctuary* its value was double of that, that is, one and three pence, which was equal to the Roman denarius. This sum, or, as it was called, the *didrachmon*, was paid annually by every Israelite after he had attained the age of twenty years, for the purposes of the Temple. (Exod. 13. 13.) But Cesar afterwards converted this tribute to his own uses, and thus took from God the things which were God's. We learn from Josephus that this tribute was, in the time of Vespasian, and by a decree of that emperor, paid by the Jews for the benefit of the Roman capitol.

The shekel of the Sanctuary had a stamp on each side of it, accompanied with an inscription. On one side was a vessel or cup, supposed by some to represent the *pot of manna*

and by others, *Aaron's Incense Cup*; the inscription on the side was *Shekel Israel*. On the other, or reverse side was represented *Aaron's Rod budding*, with the inscription *Jerusalem hakeduscha*. In the time of our Saviour those Jews who had become Christians changed the stamps and inscriptions of their shekels, stamping on the one side the image of Christ, and the Hebrew letters forming the word *Jesu*, placed two at the mouth, and one at the poll of the image; on the reverse side they placed no stamp, but filled the rundle with this inscription, of course in Hebrew: *The Messiah the King comes with peace, and the light from man is made life*; or, in some, *The Messiah the King comes with peace and God is made man*. On the common or King's shekel, as it was called, was, on one side, the representation of a tower, with the inscription, *Jerusalem City of Holiness*; and on the other or reverse side there was no stamp, but there was an inscription filling up the rundle; the inscription being *King David, and King Solomon his son*.

There were smaller coins answering to divisions and subdivisions of the Shekel, such as the *half shekel* (Exod. 30. 13), the *third part of a shekel* (Nehem. 10. 32), and the *quarter shekel* (1 K. 9. 8.) The gold coins were: the *Zahab*, which in the English translation of the Bible is termed *a piece of gold*, or shekel of gold; it was about equal in value to the Greek *stater*, or fifteen shillings sterling, its weight being two Attic drams (4 K. 5. 5), (1 Chron. 21. 25), and (Jud. 8. 26.) The *Adarchon*, or *Drachmon* was of the same value as the *Zahab*. This coin is called *drachme* in the Greek translation of the Bible; and we call it dram; its weight was two Attic drams. It is supposed to have been derived from the Persian coin called *daricon*, which had the head of King Darius stamped on one side of it, from which fact it derived

its name. The sum called in the Hebrew *Maneh*, that is, pound, consisted of one hundred shekels weight of gold; as we learn by comparing 3 K. 10. 17, and 2 Chron. 9. 16; three pounds of gold being made to represent three hundred shekels of gold. The value of the *Maneh*, therefore, was seventy-five pounds sterling, the golden shekel being about fifteen shillings sterling. Whenever we find the word gold with a numeral, mentioned in the Scriptures, we are to understand it as meaning so many shekels of gold; and the word silver, with a numeral, so many shekels of silver.

The weight of the silver *Maneh* was sixty shekels, while that of the gold *Maneh* was one hundred shekels; so that the *Maneh* of gold was worth seventy-five pounds sterling, and that of silver seven pounds ten shillings sterling. (Eze. 45. 12.)

The *Cicar*, or *Talent*, was another sum used in computation among the Hebrews; its weight was three thousand shekels; its value in silver was three hundred and seventy-five pounds sterling, and in gold two thousand two hundred and fifty pounds sterling. The ancient Hebrews, like the ancient Romans, at first weighed their money, that is, they used unstamped bullion, which they weighed out in their payments; and from this circumstance arose the name *Shekel*, given to a particular weight of silver, or gold, from the word *shakal*, to weigh. Thus we find that Abraham "weighed out the money that Ephron had asked, in the hearing of the children of Heth, four hundred sicles of silver of common current money." (Gen. 23. 16.)

The shekel of the Sanctuary weighed half an ounce Troy; and the common shekel a quarter of an ounce. Goliath's spear weighed six hundred shekels of the Sanctuary, that is

twenty-five pounds, or one stone eleven pounds (1 K. 17. 7); and Absalom's hair weighed two hundred shekels of the King's weight or common kind, that is, four pounds two ounces, (2 K. 14. 16).

They used smaller coins, called in Greek *hermata*, for the purposes of change. The money changers who had their tables in the Temple, that is, in the outward Court of the Temple, where the people stood, made profit on these small coins by supplying the purchasers of oxen, sheep, and doves, for the sacrificial offerings, with change according as they required it; these were the people whom our Saviour drove out of the Temple, and whose tables He upset.

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