

6.28.'02

From the Library of
Professor William Henry Green
Bequeathed by him to
the Library of
Princeton Theological Seminary

al. al.

SCB
7674

BIBLE HISTORY.

GEOGRAPHY OF THE BIBLE.

ARCHÆOLOGY OF THE BIBLE.

BY THE

✓
REV. WM. HENRY GREEN, D.D., LL.D.

BIBLE HISTORY.

LESSON I.

FROM THE CREATION TO THE EXODUS.

BIBLE history divides itself into two principal parts, viz. : the history of the Old Testament, embracing that which precedes and is preparatory to the coming of Christ, and the history of the New Testament, which records that coming itself, and that which results from it and follows after it.

The history of the preparation for Christ's coming begins with the expulsion of our first parents from Eden and the promise then given (Gen. iii. 15) that the seed of the woman shall bruise the head of the serpent. What precedes is preliminary, and was needed to explain the scene in which, and the circumstances under which, this progressive victory or this process of redemption and recovery was to be accomplished. The narrative of the creation of the world (Gen. i. 1-ii. 3) provides the scene ; man's being placed in paradise (ii. 4-25) and his fall (ch. iii.) supply the circumstances. The original promise advances to its accomplishment, first, from Adam to Abraham under a general covenant embracing all mankind (Gen. i.-xi.), and, secondly, from Abraham to Christ under a special covenant temporarily restricted to a single family or nation for the ultimate benefit of all the families of the earth. Gen. xii. 1-3. The history before Abraham is divided into the antediluvian period (Gen. i.-viii.), before the destruction of the world by the Deluge ; and the postdiluvian period, from that time onward to the call of

Abraham. Gen. ix.-xi. The history after Abraham is divided into the patriarchal or pre-mosaic period, preceding the exodus of Israel out of Egypt, during which the chosen seed expanded from a family to a nation (Gen. xii.-l.), and the history subsequent to the exodus or the history of Israel as the people of God. The history of the chosen people is again divisible into three principal periods, viz. : First, from the exodus to the death of David, or from the organization of Israel as the people of God to the complete establishment of the kingdom. Second, from the death of David to the Babylonish exile, which continues the history of the kingdom until its downfall. Third, from the Babylonish exile to the advent of Christ, during which Israel was subject to foreign domination.

During the three periods from Adam to Moses, God's revelation was given to man only in an oral form, and each period was distinguished by a divine covenant peculiar to itself and by a specific promise of its own of increasing definiteness. To the antediluvian period belong God's covenant with Adam and the promise respecting the seed of the woman; to the postdiluvian period belong God's covenant with Noah and the promise to Shem; to the patriarchal period belong God's covenant with Abraham and its promises, which were successively renewed with Isaac and with Jacob, and the signal promise to Judah. Gen. xlix. 8, ff.

During the three periods from Moses to Christ, God's revelation was given not only in an oral, but also in a written, form. At the beginning of the first period the five books of Moses, commonly called the Pentateuch, were written. The rest of the history of this period, from the death of Moses to the death of David, is contained in what might be called a second Pentateuch, or the five books of Joshua, Judges, Ruth, 1st and 2d Samuel. To the close of the first and the beginning of the second period—that is to say, to the reigns of David and Solomon—belongs the greater

part of what may be called the third Pentateuch, or the five books of Job, Psalms, Proverbs, Ecclesiastes and the Song of Solomon. The book of Lamentations, though poetical, belongs to a later time, and may be regarded as a supplement or appendix to the prophecies of Jeremiah. The remainder of the inspired history of the former dispensation, extending from the death of David to the end of the Old Testament, is recorded in what may be called a fourth Pentateuch, viz.: 1st and 2d Kings, Ezra, Nehemiah and Esther; the two books of Chronicles, which cover the same period as Samuel and Kings, being supernumerary and not counted in the estimate here made. The further history, to the time of Christ, is contained in uninspired though authentic writings. Near the close of the second period after Moses, and in the earlier portion of the third—that is to say, as the kingdoms were approaching their downfall as well as in and after the Babylonish exile—we find what may be called a fifth Pentateuch, completing the inspired writings of the Old Testament, viz.: the four books of the major prophets, Isaiah, Jeremiah, Ezekiel and Daniel, together with the collection of the minor prophets, which, on account of the smallness of the individual books, may be reckoned one, as was usual, in fact, in all the early catalogues or lists of books of Scripture.

The history of the New Testament may be divided into two principal portions or periods, in which we find a like repetition as before of the two successive methods of divine revelation. First, the life of our Lord Jesus Christ, during which the word of God was made known orally and by his own manifestation of himself in the person of his only-begotten Son. Secondly, the history of the apostles and of the Church which they founded, from the time of our Lord's ascension, when divine revelation was continued by means of inspired writings. The New Testament completes itself in what may be called two Pentateuchs; the first

group covers the history and embraces the four Gospels and the Acts of the Apostles; the second group includes the didactic or prophetic writings of five apostles, viz.: Paul, James, Peter, John and Jude.

FROM THE CREATION TO THE FLOOD.

In the beginning God created the heaven and the earth in six days. The work of the first day was light; of the second, the firmament; of the third, the dry land with its products; of the fourth, the sun, moon and stars; of the fifth, fishes and birds; of the sixth, land animals and man, who was created in the image of God. All was made very good; and on the seventh day God rested from his work and instituted the Sabbath in commemoration of this fact.

Man was placed in the garden of Eden and forbidden to eat of the tree of knowledge of good and evil upon pain of death. The woman, formed to be his helper, was deceived by the serpent and ate of the forbidden fruit; she gave also unto her husband with her, and he did eat. They were in consequence sentenced to return to the ground from which they were taken, and were driven forth from the garden lest they should eat of the tree of life and live for ever. And a curse was pronounced upon the tempter which involved a promise to the fallen race of man: "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." Gen. iii. 15. This predicted struggle began in the family of Adam when Cain, his first-born, "who was of that wicked one" (John iii. 12), slew his brother Abel, because Abel's offering of the firstlings of his flock was accepted and Cain's offering of the first fruits of the ground was not. It came to its climax when Christ, the seed of the woman, by way of eminence, conquered Satan by his death. It shall be ended when Satan shall have been bruised under the feet of all of Christ's people. Rom. xvi. 20.

Cain was driven forth from the presence of the Lord a fugitive for his crime. Among his descendants we find criminal excesses and worldly culture—the first city, representative of secular power (Gen. iv. 17), the polygamy of Lamech (ver. 19), and his bloodthirsty threats of vengeance (vs. 23, 24), tents and cattle, musical instruments and working brass and iron. vs. 20–22. Seth, who was appointed instead of Abel, was the head of a pious race. In the days of his son Enos men began to call upon the name of the Lord. Enoch, the seventh from Adam, walked with God, and was not, for God took him. Lamech piously looked for a blessing in his son Noah. v. 29. Noah, the tenth from Adam, was a just man, perfect in his generations, and he walked with God. vi. 9.

But the sons of God, or the pious race, intermarried with the daughters of men, the ungodly descendants of Cain; and wickedness so increased that God at length, in the 600th year of Noah, and according to the common computation 1656 years after the creation of man, destroyed the world by a flood. Only Noah and his family were saved in an ark which he had been directed to build, and into which he took some of all kinds of beasts and fowl and creeping things. The waters prevailed for five months, at the end of which time the ark rested on the mountains of Ararat. At the end of one year and ten days the waters had disappeared and the ground was dried.

FROM THE FLOOD TO THE CALL OF ABRAHAM.

After this violent interruption the history again proceeds with Noah, the second head of the human race, in whose line a fresh experiment is instituted, with many points of resemblance to the preceding. As there had been a covenant with Adam, so there is one with Noah pledging that all flesh should never again be destroyed by a flood. ix. 11. The blessing is renewed, Be fruitful and multiply, and re

plenish the earth, and dominion is again granted over the creatures. ix. 12. Mention is made as before of the offering of sacrifice; and that of Noah as he came out of the ark is accepted, as Abel's had been. viii. 20. The prohibition of murder plainly looks back to the crime of Cain. ix. 6. Noah transgressed also (ix. 21), as Adam had done, and his son Ham is guilty of an offence which severs him from the promise and leads to a fresh limitation of it to the line of Shem, whose God the Lord would be and in whose tents he would dwell. ix. 26, 27. The progress of mankind in this period, as in the preceding, was once more away from God. As that had ended with the segregation of Noah and his three sons, so this with the call of Abraham, one of Terah's three sons and the tenth in descent from Shem, to found a new race which might be guarded from surrounding contamination, and amongst whom the way might be prepared for the advent of the great Redeemer. The rest of mankind were not in this instance destroyed, as by the flood, but temporarily passed by, with a view, however, to their future reception into the kingdom of God. Hence the origin of the various nations of the world is here recorded (ch. x.) as springing from the three sons of Noah, Shem, Ham and Japheth, of whom the whole earth was overspread. ix. 19. This was done with a double design: first, that of gradually eliminating the divergent branches, in order afterward to pursue uninterruptedly the line of the promise (xi. 10-26); and, secondly, that of declaring their affiliation with the chosen seed, to whom by no right of their own, but by God's special favor, the covenant of his grace was temporarily, and yet only temporarily, restricted. Mention is also made of the rise of the great empires of Babylon and Assyria (x. 10, 11), which, aspiring to universal dominion, were doomed to fall with all their successors before that empire which alone shall ever be truly universal. Dan. ii. 44. The confusion of tongues at Babel in the

days of Peleg (x. 25), the fifth from Shem (xi. 16), is a part of the process of dispersion and separation which belongs to the temporary rejection of the Gentiles. The removal of this restriction was symbolized at the beginning of the new dispensation by the gift of tongues on the day of Pentecost, when men from many lands were brought together to hear the gospel and the variety of their languages offered no obstruction.

This period, according to the common computation, covers 292 years.

FROM THE CALL OF ABRAHAM TO THE EXODUS.

Abram, afterward named Abraham (Gen. xvii. 5), chosen to be the progenitor of the peculiar people of God, was severed from the idolatry of his father's house (Josh. xxiv. 2) and his faith subjected to the severest tests. He was bidden to leave his country and his kindred and go into a land that God would show him (Gen. xii. 1), which he did in the seventy-fifth year of his age, accompanied by Sarai, afterward named Sarah, his wife, and Lot, his brother's son. The promise was given him, and several times repeated, of the possession of Canaan, of a numerous seed, and that all nations should be blessed in him. But the land was then occupied by Canaanites; and though Abraham sojourned unmolested and erected altars at various points, as Shechem (xii. 6, 7), Bethel (ver. 8) and Hebron (xiii. 18); and digged wells, as at Beersheba (xxi. 30, 31); and chastised the invaders who had carried off Lot (xiv. 13); and received a blessing, as well as the gift of bread and wine, from Melchizedek, king of Salem and priest of the most high God, whose sacred character he recognized by paying him tithes of his booty (vs. 19, 20); and Lot, who had chosen the valley of Jordan as his own (xiii. 10, 11), abandoned it after the destruction of Sodom (xix. 30); yet he never owned a foot of land (Acts vii. 5) except the burying-place which

he purchased from the sons of Heth for himself and Sarah. xxiii. 13, ff.

Though he had the promise of posterity, he was long kept waiting for its accomplishment. He was twice in danger of losing his wife (xii. 11, ff.; xx. 2, ff.); the steward of his house was looked upon as his future heir (xv. 2, 3); Ishmael was born to him of Hagar, but this was not the promised seed (xvii. 18, 19); at length, after Isaac had been born, in his one hundredth year (xxi. 5), he was directed to offer him up in sacrifice (ch. xxii.), but at the critical moment the Lord interfered, and substituted a ram for Isaac, approved Abraham's faith and spared him further trials.

Rebekah was obtained from the land of his kindred as a wife for Isaac. Her elder son, Esau, was excluded from the line of the covenant and the promise restricted to Jacob, who fled from his brother's displeasure to Padan-aram, where he served Laban twenty years and married his daughters Leah and Rachel, by whom he had twelve sons. After Jacob's return to Canaan his favorite son Joseph was sold into Egypt, and subsequently raised to be chief in authority, next to Pharaoh. This prepared the way for the removal of Jacob, also called Israel (xxxii. 28), with his family, seventy in all (xlvi. 27), into Egypt, 215 years after Abraham had entered Canaan. Here they were located in the fertile district of Goshen, that they might be converted from a nomadic life into one of settled habitation and developed into a numerous people under the shelter of the most famous empire then existing in the world, and in which the science of government, the useful arts and all that pertains to refinement and civilization had been carried to the highest measure of perfection then attained.

As the predicted time of their return out of Egypt drew nigh (xv. 13-16) providential measures were taken to effect it. The multiplication of Israel exciting jealous apprehen-

sions (Ex. i. 10), they were subjected to hard bondage and an ordinance passed that their male children should be put to death as soon as born. In these straits a deliverer was born in the person of Moses, who was hid by his parents for three months and then exposed on the brink of the river, where he was taken charge of by Pharaoh's daughter, who had him trained in all the wisdom of the Egyptians. Acts vii. 22. When forty years old, he was obliged to flee into Midian, and there familiarized with the desert for forty years. God then appeared to him in the burning bush, and sent him, with his brother Aaron, to demand of Pharaoh that he should let the Lord's people go. Upon his refusal ten successive plagues were sent—water changed to blood, frogs, lice, swarms of flies, murrain, boils, hail, locusts, darkness, the slaying of the first-born. The passover was instituted, and Israel led forth 600,000 men, besides children and a mixed multitude (Ex. xii. 37, 38), precisely 430 years after the entry into Egypt. xii. 40, 41. Pharaoh pursued them with his army, but a passage was miraculously opened for Israel through the Red Sea, and their pursuers were drowned.

LESSON II.

FROM THE EXODUS TO THE DEATH OF DAVID.

THE chosen seed were now sufficiently multiplied; they were next to be organized as the people of God and established in Canaan. This was accomplished in four successive steps: 1. By the covenant at Sinai and the legislation of Moses they were constituted the people of God and placed under his laws. 2. They were put in possession of the promised land by Joshua. 3. They were made to feel their lack of unity and of a vigorous government in the time of the Judges. 4. Their civil organization was com-

pleted and the conquest of the land perfected under Samuel, Saul and David.

The people, brought safely through the Red Sea and fed on manna, were first led to Sinai, where the ten commandments were proclaimed by God himself amidst awful pomp (Ex. xx.), and the covenant was formally ratified between him and the people through their representatives, Moses, Aaron and his sons and seventy elders of Israel. xxiv. 1-11. Moses then went into the mount for forty days and nights to receive the law of God. The people, impatient at his long delay, made the golden calf and worshiped it, whereupon the Lord would have destroyed them but for Moses' urgent intercession. ch. xxxii. They remained at Sinai one year (Num. x. 11, 12), during which the tabernacle was built, the ritual was instituted and Aaron and his sons were ordained to the priesthood. Removing thence, they were led by a pillar of cloud and fire. Transgression was severely punished in repeated instances, as the fire at Taberah (xi. 1), the plague following the sending of the quails (xi. 33) and Miriam's leprosy for contending with Moses. xii. 10. On their arrival at Kadesh, in the wilderness of Paran, they sent twelve spies to view the land, at whose report the people refused to proceed, threatening to stone Moses and to go back again to Egypt. They were in consequence condemned to wander forty years in the desert, till that entire generation had perished, with the sole exception of Joshua and Caleb (xiv. 30), who had brought a good report of the land.

During this term of their banishment they were guilty of gross transgression (Ezek. xx. 13) and open idolatry. Amos v. 25, 26; Acts vii. 42, 43. Korah and a company of 250 of the tribe of Levi rebelled against the exclusive priesthood of Aaron, claiming an equal right to minister at the altar, and were supported in their rebellion by Dathan, Abiram and others of the tribe of Reuben; but the earth opened and swallowed up the latter, with all that ap-

pertained to them, while a fire blazed forth from the Lord which burned up the former with their censers in their hands, and a plague broke out among the people, destroying upward of fourteen thousand Num. xvi. The divine choice of Aaron was shown when twelve rods were laid up before the Lord, one to represent each tribe, and Aaron's rod budded and brought forth almonds. ch. xvii.

In the first month of the fortieth year the whole congregation were again gathered at Kadesh. xx. 1. Here Miriam died, and Moses and Aaron, failing to honor God before the rebellious people in bringing water out of the rock, were prohibited from entering the promised land. ver. 12. The king of Edom refusing to suffer Israel to pass through his land, a circuit was made around it, requiring them to retrace their steps from the southern border of Canaan to the shores of the eastern arm of the Red Sea. vs. 14, ff.

Aaron died at Mount Hor. xx. 28; xxxiii. 38. The murmurs of the people, who were discouraged because of the way, were punished by fiery serpents, and a brazen serpent erected upon a pole that they who looked upon it might be healed. xxi. 19. Sihon, king of the Amorites, and Og, king of Bashan, were subdued (xxi. 21, ff.), and their territory, which lay east of the Jordan, was assigned to Reuben, Gad and half the tribe of Manasseh (xxxii. 33) on condition of their assisting their brethren in the conquest of the remainder of the land. Balak, king of Moab, hired Balaam the soothsayer to come from Pethor in Mesopotamia and curse Israel, but his curse was changed to a blessing; and though the Moabites and Midianites through his counsel enticed the people into idolatry and crime at Baal-peor, it was severely avenged by a battle in which Balaam and five kings of Midian were slain. xxxi. 8. Israel now encamped in the plains of Moab. Here Moses rehearsed to them the whole law in the last month of the fortieth year (Deut. i. 13), including the promise (Deut. xviii. 18), "The

Lord thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me." Comp. Acts iii. 22. He then gave a charge to Joshua as his successor (xxx. 23), delivered the book of the law to the Levites to be kept in the side of the ark of the covenant (vs. 24, ff.), pronounced a blessing upon the several tribes (ch. xxxiii.), and went up the mountain of Nebo to the top of Pisgah, where the Lord showed him all the promised land, and he died there, one hundred and twenty years old.

2. To Joshua was committed the task of conducting Israel into Canaan, subduing the land, and apportioning it among the several tribes. He first sent two spies to view Jericho, where they were protected by the harlot Rahab. The people were then led through the Jordan on dry land, and twelve stones taken from its bed were laid up at Gilgal, their first encampment in Canaan, in commemoration of the miracle. Here the covenant with God was renewed by circumcision, which had been neglected in the wilderness (Josh. v. 5), and by the celebration of the passover, the manna thenceforth ceasing, as no longer needed. The walls of Jericho were miraculously thrown down, and the place pronounced accursed; its silver and gold and vessels of brass and iron were devoted unto the treasury of the Lord, and all that were in the city were devoted to destruction, except Rahab and those who were in her house. At Ai the people were repulsed in consequence of Achan's trespass in the accursed thing. He had coveted and taken from the spoils of Jericho, but his crime was detected and punished, whereupon Ai was again assaulted and taken. An altar was then erected in Mount Ebal, and the blessings and curses of the law formally pronounced in the presence of all the people. The inhabitants of Gibeah, by a successful stratagem, made peace with Joshua. A combination formed of five kings in the southern portion of the country, headed by the king of Jerusalem, was defeated, Joshua

bidding the sun stand still and prolong the day that he might complete the victory. A similar combination in the north was likewise utterly routed at the waters of Merom. In about six years the conquest of the entire land was effected. Josh. xi. 18; comp. xiv. 7-10.

The territory west of the Jordan was then divided by lot among nine tribes and a half, and the two tribes and a half which had a portion assigned them by Moses east of the Jordan returned to their inheritance. Joshua died one hundred and ten years old, and, according to Josephus, twenty-five years after the crossing of the Jordan, having first assembled the tribes at Shechem and solemnly bound them to the service of the Lord.

3. The people were now organized under the laws given them by Moses, and put in possession of the land conquered by Joshua. But their civil organization had not yet attained its complete and final form, and the conquest of the land was not thoroughly perfected. Much was left to be done by each of the tribes in its own domain, in the further subjugation or extermination of their foes; and this in their divided state it was difficult, if not impossible, to accomplish, particularly as in their repeated relapses from God they were deprived of his aid and given over to the power of their enemies. In their times of distress, however, they repented, and God raised up special leaders or judges for their deliverance.

They were thus oppressed eight years by Chushan-rishathaim, king of Mesopotamia, and rescued by Othniel; then eighteen years by Eglon, king of Moab, who was slain, and Israel delivered by Ehud; again, twenty years by Jabin, king of Hazor, the captain of whose host, Sisera, was defeated by Deborah and Barak, and slain by Jael, the wife of Heber the Kenite; again, seven years by Midian, whose immense host was discomfited by Gideon with three hundred men. Gideon's son, Abimelech, slew his brothers and

had himself made king of Shechem, but was himself slain in the disturbances that arose at the end of his brief reign of three years. The children of Israel east of the Jordan were oppressed by the Ammonites eighteen years (Judg. x. 8), but were delivered by Jephthah the Gileadite, who vowed that if the Lord would give him the victory, whatsoever came forth from the doors of his house to meet him on his return should surely be the Lord's, and he would offer it up for a burnt-offering. As he came back victorious, his daughter, who was his only child, met him with timbrels and dances, and he did with her according to his vow. The Philistines in the west oppressed Israel forty years. A champion was raised up from the tribe of Dan in the person of Samson to begin the work of deliverance. His birth was foretold by the angel of the Lord, who directed that he should be a perpetual Nazarite, and that no razor should ever come upon his head. Num. vi. 5. As long as he was faithful to the sacred obligation thus enjoined God endowed him with superhuman strength, which he employed in molesting or destroying the Philistines. He judged Israel twenty years. Other judges whose names are mentioned, but of whom little is known, are Tola (x. 1), Jair (x. 3), Ibzan (xii. 10), Elon (xii. 11) and Abdon (xii. 13), making, with Eli (1 Sam. iv. 18), the entire number of judges to be twelve.

The terms of these twelve judges, together with the periods of oppression and rest mentioned in the book of Judges, amount to 450 years, as stated Acts xiii. 20. But as the entire interval from the exodus to the building of Solomon's temple was but 480 years, all of these periods cannot have been successive. Different judges may have ruled or different oppressors may have held sway in different parts of the land at the same time. The opposite phases of this period are pictured in the turbulent lawlessness of the Danite band (ch. xviii.) and of the men of Gibeah (xix. 22), on

the one hand, and the charming piety and peaceful domestic life of Naomi, Ruth and Boaz, the ancestors of David, on the other.

4. The times of the judges had been marked by three great evils, viz., declension in religion, want of unity among the tribes and weakness before their foes. There was pressing need of a religious reformation, a strong central government and victory over their enemies. To accomplish these ends three remarkable men were raised up, Samuel, Saul and David. Samuel, the son of Hannah and Elkanah, was the child of prayer (1 Sam. i. 27, 28), and was consecrated from his childhood to minister before Eli, the priest of the sanctuary, in Shiloh (ii. 11), where God early revealed himself to him. ch. iii. The Philistines gained a great victory over Israel, slew the degenerate sons of Eli, Hophni and Phinehas, and captured the ark of God. But their idol Dagon fell and was broken before it, and plagues were sent upon their cities, so that at the end of seven months they were forced to send it back to the land of Israel, where it remained in obscurity at Kirjath-jearim until the reign of David. Samuel now induced the people to put away their strange gods; and gathering them to Mizpeh for penitent humiliation before the Lord and return to his service, he there discomfited the Philistines, breaking their power completely for a time. vii. 13. Samuel was not only himself a distinguished prophet of the Lord, but the founder of a company of prophets (x. 5; xix. 20) or community of inspired men, associated under his superintendence to oppose the prevailing corruption; and though occasional messages had been sent by men of God before (1 Sam. ii. 27; iii. 1), he may be said to have been the first of that continuous line of prophets which, varying greatly in numbers from time to time, never entirely ceased until the close of the Old Testament (Acts iii. 24), and in which we see the preliminary fulfillment of the promise made through

Moses. Deut. xviii. 15. As the special messenger of God he also assumed the right both to supersede the degenerate priesthood for the time, offering sacrifices himself, though not one of the family of Aaron, and to exercise the highest civil authority by acting as judge.

His sons not walking in his ways, the elders of Israel solicited the appointment of a king. 1 Sam. viii. 5. Samuel rightly saw in this request that they might be "like all the nations" a want of confidence in the Lord who was their King. x. 19; xii. 12. Although it was the divine intention that Israel should have a kingly government, and express provision had been made for it in the law of Moses (Deut. xvii. 14), nevertheless, in the form in which the request was made and in the disposition of those making it, it was a virtual rejection of the Lord from reigning over them. 1 Sam. viii. 7. The Lord accedes to their request, but suffers them in the first instance to experience in Saul what it is to have a king without him, before he bestows upon them in David a king after his own heart. Saul was first anointed privately by Samuel (x. 1) and then chosen by lot at Mizpeh. x. 21. His assumption of royalty was signaled by a victory over the Ammonites, which at once gained him the hearts of the people. In his second year Saul renewed the war against the Philistines, who assembled an immense host. The men of Israel were scattering from Saul, some hiding, some fleeing, and the few that followed him were trembling. As Samuel failed to reach Gilgal at the appointed time, Saul offered the sacrifice himself, and for his presumption in so doing was rebuked by Samuel and threatened with the forfeiture of his kingdom. Saul's men were now reduced to six hundred. His son, Jonathan, and his armor-bearer, adventuring upon the garrison of the Philistines alone, created a panic, which finally grew into an utter rout. Saul was likewise victorious over Moab, Ammon, Edom and other foes, and was sent against the Amalekites with the

charge that he should utterly destroy them. But he spared their king and the chief of the spoil, for which fresh act of disobedience Samuel plainly told him that the kingdom should be rent from him and given to another.

Samuel accordingly anointed David, the youngest son of Jesse the Bethlehemite, and the Spirit of the Lord came upon David and departed from Saul, and an evil spirit from the Lord troubled him. David, being a skillful player on the harp, was sent for to relieve his gloom, but his slaying Goliath and the popular rejoicing over that event awakened Saul's jealousy, so that he sought his life. He threw his javelin at him to kill him; he gave him a position in the army, hoping that he might fall in battle, but this only gave David an opportunity to distinguish himself still more. Saul married his daughter to him that he might more easily ensnare him; he sent assassins to his house to kill him; he massacred the priests because one of their number had furnished him supplies; he pursued him with an armed force into the wilderness and mountain fastnesses, where David was repeatedly in imminent danger of being captured, but escaped by providential interposition. Twice he had Saul in his power and magnanimously spared his life, but the softening effect upon the king was only temporary. At length David was obliged to flee to the Philistines and put himself under the protection of Achish, king of Gath, where he was when Saul perished with his three sons in the disastrous battle with the Philistines at Mount Gilboa.

David was now made king over Judah in Hebron, where he reigned seven years and six months. The remaining tribes attached themselves to Ishbosbeth, the son of Saul, who was king in Mahanaim, and reigned there two years. After his murder all the tribes submitted to David, who captured Jerusalem from the Jebusites and established his capital there, and had the ark of the Lord brought thither from Kirjath-jearim with great pomp. It was his purpose

to have built a temple, but this was reserved for his son, Solomon. He, however, gathered abundant materials and resources for the work in his numerous wars, in which he was everywhere successful against foreign foes. He also prepared its plan (1 Chron. xxviii. 11, 12) and designated its site (1 Chron. xxii. 1), which he purchased from Araunah the Jebusite, and where he offered an accepted sacrifice in time of pestilence. His care for the sanctuary was further shown by his division of the priests into regular courses (1 Chron. xxiv. 3, ff.), by his arrangements for musical performance (1 Chron. xxv.), and by his composition of those Psalms which earned him the name of the "sweet Psalmist of Israel." 2 Sam. xxiii. 1.

The great stain upon David's life is the affair of Bathsheba, whom he took for his own wife, having procured the death of her husband, Uriah, in battle. 2 Sam. xi. 14, 15. From this time he was visited by the most serious domestic calamities—the death of his infant child (xii. 16, ff.), the disgrace of his daughter Tamar (xiii. 19), the murder of his son Amnon by Absalom (xiii. 28, 29), and the rebellion of Absalom (xv. 10), during which he was forced to flee from Jerusalem and seek refuge beyond Jordan. In the battle that ensued Absalom was slain; but a quarrel arising between Judah and the other tribes respecting the restoration of the king to his capital, a fresh revolt followed under Sheba, son of Bichri, which was speedily quelled and Sheba slain. In his later years his son Adonijah sought to seize upon the kingdom (1 Kings i. 5, ff.), but by David's direction Solomon was anointed king and established upon his throne.

David died in the fortieth year of his reign (1 Kings ii. 11), leaving the kingdom at the summit of its prosperity and power.

LESSON III.

FROM THE DEATH OF DAVID TO THE BIRTH OF CHRIST.

THE reign of Solomon was one of peaceful splendor, and contrasts strongly with the numerous wars of his father. It presents a type of the kingdom of Christ in its extensive sway and prosperous abundance (Ps. lxxii.), as the reign of David does of its victories and of its triumphing over all opposition. Ps. ii. When offered by the Lord his choice of blessings, at the beginning of his reign, Solomon chose an understanding heart; and the Lord gave him the wisdom for which he asked, and added to it riches and honor. His most noted enterprise was the building of the temple, which was begun in his fourth year, and finished in seven years. At its dedication, which was celebrated with much pomp, the cloud of the divine glory filled the house so that the priests could not stand to minister because of it. He also built a palace for himself, which he was thirteen years in erecting, and numerous other structures, upon a scale of lavish magnificence. 1 Kings vii. 2, ff.; ix. 17, ff. This vast expenditure was provided for in part by the treasures accumulated by his father and by his lucrative foreign trade (ix. 26; x. 21-27), but it likewise imposed oppressive burdens upon the people. He also contracted numerous marriages with foreign princesses (xi. 1), who led him into idolatry in his later years.

After a reign of forty years, Solomon was succeeded by his son Rehoboam, whose insane refusal to lighten the exactions imposed by his father led to the permanent division of the kingdom. Ten tribes rebelled against the house of David and chose Jeroboam king, so that from this time forward there were the two rival, and commonly hostile, kingdoms of Israel and Judah.

The kingdom of Israel, or of the ten tribes, continued

two hundred and fifty-four years from the schism of Jeroboam, B. C. 975, to its overthrow by Shalmaneser, king of Assyria, B. C. 721. Twenty persons in all sat upon the throne, or were aspirants to it.

1. Jeroboam I., the son of Nebat, who reigned twenty-two years; 2. his son, Nadab, two years; 3. conspired against by Baasha, twenty-four years; 4. his son, Elah, two years; 5. conspired against by Zimri, seven days; rival aspirants, 6. Tibni, who was defeated, and 7. Omri, the choice of the army, who was successful, twelve years; 8. his son, Ahab, twenty-two years; 9. his sons, Ahaziah, two years, and 10. Jehoram, twelve years; 11. Jehu, anointed by divine command, twenty years; 12. his son, Jehoahaz, seventeen years; 13. his son, Joash, sixteen years; 14. his son, Jeroboam II., forty-one years; 15. his son, Zachariah, six months; 16. conspired against by Shallum, one month; 17. conspired against by Menahem, ten years; 18. his son, Pekahiah, two years; 19. conspired against by Pekah, twenty years; 20. conspired against by Hoshea, nine years. There seems also to have been an interregnum or period of anarchy after Jeroboam II., and another after Pekah. Eight kings reached the throne by successful conspiracy and slaying their predecessors. The crown was in but two instances transmitted from father to son beyond a single generation, viz., by Omri to the second generation, and by Jehu to the fourth, as had been particularly predicted. 2 Kings x. 30. All these kings were wicked, following as they did in the track of Jeroboam, the son of Nebat, who made Israel to sin by establishing the worship of the golden calves at Bethel and at Dan to prevent the people from going up to Jerusalem to worship and so coming again under the dominion of the house of David. This was not an open renunciation of the worship of Jehovah, but the calves were set up professedly as symbols of the God who had brought them out of the land of Egypt. 1 Kings xii. 28.

The allusions in the prophets show that the annual feasts, new moons, Sabbaths, legal sacrifices and other Mosaic regulations (Hos. ii. 11) remained in full force; only the time of the feast of tabernacles was changed from the seventh to the eighth month, and priests were ordained, not from the tribe of Levi, but from the lowest of the people. vs. 31, 32.

The worst of all the kings was Ahab, the son of Omri, the builder of Samaria, who with his wife Jezebel, the daughter of the king of the Zidonians, introduced the open and avowed worship of heathen divinities, Baal and Ashtaroth, put to death the prophets of the Lord and perpetrated other deeds of violence and oppression, as the murder of Naboth in order that they might seize upon his vineyard, though even in this time of the grossest apostasy there was a pious Obadiah in the very palace (1 Kings xviii. 3), and there were seven thousand who had not bowed the knee unto Baal. xix. 18. Elijah was sent repeatedly to confront Ahab, and by the predicted drought, and the miracle at Carmel of fire from heaven consuming the sacrifice, began a reaction. Ahab was slain in battle at Ramoth-gilead. His son Jehoram (2 Kings iii. 2) removed the image of Baal; and Baal-worship was entirely extirpated by Jehu (x. 18, ff.), though the worship of the calves remained. Elisha succeeded Elijah after his translation with a like ministry of power. Communities of sons or pupils of the prophets were established at such seats of idolatry as Bethel, Jericho and Gilgal. The prophets Hosea, Amos and Jonah were raised up in the reign of Jeroboam II., under whom the ten tribes reached their highest prosperity and power, but they were unable to turn back the tide of corruption or to effect a genuine reformation, and the kingdom hastened to its downfall.

Israel had been repeatedly and sorely pressed by the Syrians, particularly in the reigns of Ahab (1 Kings, ch. xx.), Jehoram (2 Kings vi. 24, ff.) and Jehoahaz. 2 Kings

xiii. 3. In the reign of Menahem we first read of the advance of the Assyrians under Pul (2 Kings xv. 19); in the reign of Pekah, Tiglath-pileser carried captive the northern portion of the kingdom and all that lay east of the Jordan. 2 Kings xv. 29; 1 Chron. v. 26. Shalmaneser, after besieging Samaria three years, put an end to the kingdom entirely in the ninth year of Hoshea, and the people were carried into Assyria; and the finishing stroke was put to its desolation by the subsequent introduction of heathen colonists (2 Kings xvii. 24), from whom the Samaritans of a later period were descended.

The kingdom of Judah lasted three hundred and eighty-seven years from the schism to its overthrow by Nebuchadnezzar, B. C. 588. The number of monarchs in this as in the other kingdom was twenty, viz.: 1. Rehoboam, who reigned seventeen years; 2. Abijah, three years; 3. Asa, forty-one years; 4. Jehoshaphat, twenty-five years; 5. Jehoram, eight years; 6. Ahaziah, one year; 7. Athaliah, six years; 8. Joash, forty years; 9. Amaziah, twenty-nine years; 10. Azariah, also called Uzziah, fifty-two years; 11. Jotham, sixteen years; 12. Ahaz, sixteen years; 13. Hezekiah, twenty-nine years; 14. Manasseh, fifty-five years; 15. Amon, two years; 16. Josiah, thirty-one years; 17. Jehoahaz, three months; 18. Jehoiakim, eleven years; 19. Jehoiachin, three months and ten days; 20. Zedekiah, eleven years.

The crown descended regularly throughout the whole line from father to son with the exception, first, of the usurpation of Queen Athaliah, the daughter of Ahab, who seized the throne upon the death of her son Ahaziah and sought to destroy all the blood royal. Joash was saved from the massacre, however, and after being concealed for six years in the house of the Lord by the high priest Jehoiada was made king, and Athaliah slain. The other exception is that of the last four kings; three—viz., Jehoahaz, Jehoiakim and Zedekiah—were brothers, the sons of Josiah. Of the

kings of Judah, three fell victims to conspiracies among their own subjects, viz., Joash, Amaziah and Amon; three died in captivity, Jehoahaz in Egypt, Jehoiakim and Zedekiah in Babylon. Ahaziah was slain by Jehu, king of Israel, and Josiah fell in the battle of Megiddo, fighting against Pharaoh-necho, king of Egypt.

In point of character the kings of Judah are divided into three classes; first, four who are commended as having done that which was right in the eyes of the Lord, as did David their father, viz., Asa, Jehoshaphat, Hezekiah and Josiah; secondly, four who did that which was right in the sight of the Lord, yet not like David their father, viz., Joash, Amaziah, Uzziah and Jotham; thirdly, all the rest did evil in the sight of the Lord, practicing idolatry and the abominations of the heathen. Remarkable instances of change for the better and the worse are afforded by the case of Manasseh, who, after practicing the grossest idolatry and the most revolting cruelty, repented in captivity and at his restoration began to act the part of a reformer; and by that of Joash, who did that which was right in the sight of the Lord while Jehoiada, the high priest, lived, but afterward fell into the practice of idolatry. In point of political wisdom and prosperity, the best reigns were not uniformly those of the best kings. This double honor belongs, it is true, to Asa and his son Jehoshaphat, but the reign of the pious Hezekiah was marred by great defects and errors of a worldly nature, and in this respect was greatly inferior to those of his grandfather Jotham and his great-grandfather Uzziah, who were morally far below him. The reign of Ahaz was at once the weakest and the worst, if we except the four with which the history concludes, and during which the power was really exercised by foreign states.

Apostasy was inherent in the very existence of the kingdom of Israel, but it was not so in Judah. Though idolatry

was encouraged in all the ungodly reigns, and Ahaz (2 Kings xvi. 10, ff.) and Manasseh (2 Kings xxi. 4, ff.) especially profaned the temple of God itself by setting up heathen altars or objects of worship within its sacred precincts, yet upon every return of pious princes to the throne a reformation was wrought more or less thorough and effective, and the temple was cleansed, repaired and restored to its legitimate use. Thus by Asa (2 Chron. xiv. 8, 16), Joash (2 Chron. xxiii. 17; xxiv. 4), Hezekiah (2 Chron. xxix. 3) and Josiah (2 Chron. xxxiv. 3, 8), under the last of whom mention is made of finding in the temple, after long neglect, "the book of the law" (verse 15), probably the identical copy in the handwriting of Moses which had been delivered by him to the Levites for safekeeping, and had from that time forward been preserved in the sanctuary. And though the servility of the priesthood to wicked rulers is shown in the case of Urijah (2 Kings xiv. 16), and the transgressions of the priests (2 Chron. xxxvi. 14) contributed to the downfall of the kingdom, there are noble instances in which their power for good was shown, as in Jehoiada during the usurpation of Athaliah and the former part of the reign of Joash (2 Chron. xxiii. 16; xxiv. 2), and in Azariah and his associates, who withstood Uzziah in his profane intrusion into the temple to burn incense. 2 Chron xxvi. 16, ff.

There was a continuous line of prophets, also, not so remarkably endowed as Elijah and Elisha with miraculous power, for which there was not so imperative a call, yet ever appearing at important crises and exerting a constant influence for good, as Shemaiah under Rehoboam (2 Chron xii. 5); Azariah under Asa (xiv. 1); Jehu (xix. 2), Jahaziel (xx. 14) and Eliezer (verse 37) under Jehoshaphat; Isaiah (Isa. i. 1) under Uzziah and his successors. Yet their messages were frequently neglected (2 Chron. xxiv. 9), and the prophets themselves were sometimes subjected to personal ill-treatment, as Hanani was imprisoned by Asa (2 Chron. xvi.

10) ; Zechariah was stoned in the court of the temple (xxiv. 20) ; Urijah was put to death by order of Jehoiakim (Jer. xxvi. 20-24), and Jeremiah was beaten and put in the stocks (Jer. xx. 2), thrust into a filthy dungeon (Jer. xxxviii. 6), his life repeatedly threatened (Jer. xxvi. 8 ; xxxvi. 26), and he was in prison at the time of the capture of Jerusalem by Nebuchadnezzar. Jer. xxxix. 14.

Shishak, king of Egypt, invaded Judah in the reign of Rehoboam, and plundered the temple as well as the palace of the king. 1 Kings xiv. 25. Under Asa, Zerah the Ethiopian, with his immense host, was defeated (2 Chron. xiv. 9, ff.), as was the formidable combination of Moab, Ammon and others, under Jehoshaphat. 2 Chron. xx. Up to the time of Jehoshaphat there had been constant war between Judah and Israel. 1 Kings xxii. 44. His ill-judged and disastrous alliance with Ahab resulted in the marriage of his son Jehoram with Ahab's daughter (2 Chron. xxi. 6) and all the consequences of that vicious association. Under Amaziah we again find a state of hostility existing and Judah worsted before Israel. 2 Kings xiv. 12. Asa had hired Benhadad, king of Syria, to attack Israel in the interest of Judah (2 Chron. xvi. 2), and Joash had purchased peace from Hazael of Syria at great cost. 2 Kings xii. 17, 18. But in the reign of Ahaz, Rezin of Syria and Pekah of Israel united their forces against Judah, and created such alarm (2 Kings xvi. 5 ; Isa. vii. 2) that, in spite of the remonstrances of Isaiah, the weak-minded monarch besought the aid of Tiglath-pileser, king of Assyria. That ambitious power, having accomplished the overthrow of the kingdom of Israel, directed its designs against Judah, and Sennacherib came up with an immense host against Hezekiah, but was miraculously overthrown. 2 Kings xix. 35. Hezekiah, being congratulated by the king of Babylon on his recovery from sickness, was guilty of the vanity and imprudence of exhibiting all his treasures, whereupon he was warned by

the prophet Isaiah that they should all be carried captive to Babylon. 2 Kings xx. 12, ff. Palestine, lying, as it did, between Babylon and Egypt, was alternately the prey of each of these great powers, who were contesting the empire of the world. Josiah was slain in a battle with Pharaoh-necho. 2 Kings xxiii. 29. His son Jehoahaz was carried captive into Egypt. In the third year of Jehoiakim, Nebuchadnezzar, king of Babylon, marched against Jerusalem, taking it in his fourth year, and carrying away many captives, Daniel among the rest. Dan. i. 1. It is from this first deportation, B. C. 606, that the seventy years of captivity predicted by Jeremiah (Jer. xxv. 1, 11) are to be computed. The second deportation put an end to the reign of King Jehoiachin, who was carried into captivity, together with many of the better portion of the people. 2 Kings xxiv. 12. Jerusalem was destroyed by Nebuchadnezzar in the eleventh year of Zedekiah, and the mass of its inhabitants were led away into exile. The wretched remnant that stayed behind in the land of Judah were placed under the government of Gedaliah, and after his murder they removed into Egypt.

Cyrus, king of Persia, the conqueror of Babylon, issued an edict in the first year of his reign, B. C. 536, permitting the Jewish exiles to return to their own land. Accordingly, 42,000 of them returned under Zerubbabel, a prince of the house of David, and Joshua, the high priest. After many hindrances, they completed the building of the temple in the sixth year of Darius, B. C. 516. Jerusalem still lay in ruins, however, and its walls were not rebuilt until Ezra, and after him Nehemiah, came up with fresh colonists in the reign of Artaxerxes Longimanus. The incidents recorded in the book of Esther took place in the reign of Ahasuerus (Esth. i. 1), otherwise known as Xerxes, the son of Darius.

The Persian monarchy was overthrown by Alexander the Great, who was personally favorable to the Jews. On the

partition of his empire Palestine fell under the control of the Ptolemies of Egypt, who granted the Jews many privileges and protected them in the exercise of their religion. After many fluctuations, it was finally subjected to the king of Syria, who treated the Jews with great severity. Antiochus Epiphanes, in particular, plundered and polluted the temple, and endeavored by the most cruel atrocities to compel the Jews to adopt heathen customs and to engage in heathen rites. Mattathias raised the standard of revolt, and under his leadership and that of his noble sons Judas Maccabeus, Jonathan and Simon, the Jews contended successfully against the armies of Antiochus.

After cleansing the sanctuary and building a new altar, the first sacrifice was offered on the twenty-fifth day of the ninth month, Chisleu, B. C. 165, just three years after its profanation. In memory of that event the feast of dedication (John x. 22) was observed upon the anniversary of this day and the seven following days.

Simon was succeeded by his son John Hyrcanus, and he by his son Aristobulus, B. C. 106. Dissensions arising among his descendants relative to the succession, the Romans, under Pompey, entered Jerusalem, B. C. 63, and established Hyrcanus II., the grandson of Aristobulus, in supreme authority. Under his weak government the Idumean Antipater rose to power, and was by Julius Cæsar advanced to the dignity of procurator of Judea, B. C. 47. His son Herod the Great was made king of Judea by the order of the Roman senate, B. C. 40. Under his reign Christ was born.

LESSON IV.

THE LIFE OF CHRIST.

THE prophet Isaiah announces (xl. 3), a voice crying in the wilderness, Prepare ye the way of the Lord. And Malachi (iii. 1; iv. 5) predicts the mission of Elijah the prophet as a messenger to prepare the way before the Lord at his coming. This forerunner was the son of a priest named Zacharias, who lived in the days of Herod the king, and whose wife's name was Elizabeth. As he was burning incense in the temple an angel appeared to him and said, "Thy wife Elizabeth shall bear thee a son, and thou shalt call his name John; and he shall be filled with the Holy Ghost, and many of the children of Israel shall he turn to the Lord their God, and he shall go before him in the spirit and power of Elias (or Elijah) to make ready a people prepared for the Lord."

Six months later the angel Gabriel was sent to Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. And the angel said unto her "Fear not, Mary; for thou hast found favor with God. And, behold, thou shalt conceive and bring forth a son, and shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David, and of his kingdom there shall be no end."

A decree from Cæsar Augustus that all the world should be taxed required Joseph to go with Mary to Bethlehem, his ancestral city. There Jesus was born, and was laid in a manger, because there was no room for them in the inn. His birth was announced by an angel to the shepherds, when suddenly a multitude of the heavenly host were heard praising God and saying, "Glory to God in the highest, and on earth peace, good-will to ward men." When

presented in the temple in his infancy, he was recognized as the Lord's Christ by the aged Simeon and the prophetess Anna. Wise men from the east also came seeking him who was born King of the Jews. Herod, startled by their inquiry, sent them to Bethlehem, the predicted place of the Saviour's birth (Mic. v. 2), charging them to return when they had found the infant king, and tell him, that he might come and worship him also. But being warned of God in a dream, they departed into their own country another way. Joseph was likewise warned to take the young child and his mother and flee into Egypt. Herod, finding that he was mocked of the wise men, sent forth and slew all the children in Bethlehem from two years old and under. After the death of Herod the parents of Jesus brought him to Nazareth. When he was twelve years old, he was taken to Jerusalem, to the passover; and lingering behind when his parents returned, he was found in the temple, sitting in the midst of the doctors, both hearing them and asking them questions. And all that heard him were astonished at his understanding and answers.

In the fifteenth year of Tiberius Cæsar, the successor of Augustus, Pontius Pilate being governor of Judea, Herod Antipas, son of Herod the Great, being tetrarch of Galilee, and Annas and Caiaphas being the high priests, John the Baptist came preaching in the wilderness of Judea, Repent ye, for the kingdom of heaven is at hand. Great multitudes from all quarters flocked to hear him, and were baptized of him in Jordan, confessing their sins. Jesus also, being now thirty years of age, came from Nazareth, and was baptized, whereupon the heavens opened and the Spirit of God descended upon him like a dove, and there came a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.

He was then led up by the Spirit into the wilderness, where he fasted forty days and forty nights, and was tempted

of the devil. Soon after, his first disciples attached themselves to him, John the Baptist pointing him out as the Lamb of God to two of his own disciples, one of whom was Andrew and the other probably the apostle John; they both followed Jesus. Andrew brought his brother Simon Peter to Jesus, and the next day Philip and Nathanael were added. On the day following he wrought his first miracle at a marriage in Cana of Galilee, changing water into wine. As the passover was at hand, he went up to Jerusalem, and with a scourge of small cords drove out of the temple those that sold oxen and sheep and doves, and the changers of money. And many believed in his name when they saw the miracles that he did. Nicodemus, a ruler of the Jews, came to him by night, convinced that he was a teacher sent from God. As he taught in Judea, and his disciples baptized, such crowds resorted to him as to awaken the jealousy of John's disciples. But John replied, I am not the Christ, but one sent before him; he must increase, but I must decrease.

John the Baptist being seized by Herod and cast into prison, Jesus departed into Galilee, passing through Samaria on the way. Here he conversed with the Samaritan woman as he sat wearied by the well of Jacob, convincing both her and many who lived in Sychar that he was indeed the Christ, the Saviour of the world. Arriving at Cana of Galilee, he healed the son of a nobleman who lay sick at Capernaum. In the synagogue at Nazareth he announced himself as the Saviour predicted by Isaiah, but was so violently treated that he fixed his residence at Capernaum. He now formally called Simon Peter and Andrew, James and John, who were engaged in their occupation as fishermen, to permanent discipleship, promising them that they should be fishers of men, and by a miraculous draught of fishes assuring them of the abundant success which would be divinely granted to them in their new vocation. Matthew was

also called from the receipt of custom. He now proceeded to exhibit himself as the healer of all human disorders and the conqueror of Satan in Capernaum and throughout all Galilee, over which he made a complete tour, teaching and preaching, curing the sick and casting out devils. This first year of his ministry was one of unbounded popularity, great multitudes even from remote parts attending him wherever he went, so that on one occasion those who sought his healing could only reach him by uncovering the roof where he was and letting down the sick man in his bed. At length, to escape the crowds, he was forced to remain outside the city in desert places, but even then they came to him from every quarter. There were, however, some who cherished thoughts which they did not venture to express, as though he were guilty of blasphemy in claiming the power to forgive sins. *Matt. ix. 3.*

At the next passover Jesus was again in Jerusalem, and healed the impotent man at the pool of Bethesda, bidding him take up his bed and walk, though it was the Sabbath. This profanation, as it was regarded, of this sacred day, occurring in the very centre of pharisaic influence and authority, gave occasion for an outburst of hostility against a teacher whose extraordinary popularity excited their jealousy, and whose spiritual instructions were at variance with their most cherished ideas. Therefore did the Jews persecute Jesus and sought to slay him. The opposition which had taken such a malignant form at the capital did not fail to show itself likewise in Galilee, and opportunities were soon afforded by his disciples plucking ears of corn on the Sabbath, and his healing a man with a withered hand in one of the synagogues, by his withering exposures of their hypocrisy and wickedness (*Luke xi. 39*), by his suffering a sinner to wash and kiss his feet and anoint them (*Luke vii. 38*), and even sitting at meat with publicans and sinners in Matthew's house (*Matt. ix. 11*), so that the Pharisees took

counsel with the Herodians how they might destroy him. Mark iii. 6. They applied opprobrious epithets to him (Matt. xi. 19); they attributed his miracles to satanic influence (Matt. xii. 24); they tempted him by demanding signs from heaven (Matt. xii. 38); they pressed him with ensnaring questions. Luke xi. 53, 54. He was not, however, deterred from continuing his ministry. He organized his disciples by selecting the twelve apostles, and in the sermon on the mount made explicit announcement of the laws of his kingdom. He went twice with his apostles through all the towns and villages of Galilee (Luke viii. 1; Matt. ix. 35), and then clothed the apostles with miraculous powers, and sent them forth to preach that the kingdom of heaven was at hand. Matt. x. 5; xi. 1. His miracles were now more striking than before. He cured a man who had had an infirmity thirty and eight years (John v. 5), and a woman sick for twelve years, whom the physicians could not heal (Mark v. 25, 26), and fierce demoniacs whom no man could tame (Mark v. 2, ff.), and the blind and the dumb (Matt. ix. 27, ff.), and raised from the dead the daughter of Jairus (Mark v. 42) and the son of the widow at Nain (Luke vii. 15), and stilled the storm (Luke viii. 24), and walked on the sea (Matt. xiv. 25), and fed five thousand men with five loaves and two fishes. Matt. xiv. 20.

Our Lord's instructions bear, to some extent, the impress of the opposition that he now encounters. In healing the centurion's servant at Capernaum, he contrasts the faith of this Gentile with the want of it in Israel, and intimates the calling of the Gentiles and the rejection of the Jews. That generation refused both John the Baptist's instructions and his own. Matt. xi. 16, ff. He upbraids Chorazin, Bethsaida and Capernaum because they repented not. He warns his hearers that Nineveh and the queen of the South shall condemn them in the judgment, and that the blood of all the prophets shall be required of that generation.

He tells his disciples of the persecutions they must expect, but bids them not to fear them who can only kill the body. The parables of the barren fig tree (Luke xiii. 6), the sower (Matt. xiii. 3, ff.), the tares (v. 24, ff.) and the net (v. 47) show the different reception of the gospel by different classes of hearers, while those of the mustard seed (v. 31) and the leaven (v. 33) declare the certainty of its progress and ultimate triumph. That his popularity with the masses had not abated, appears from the frequent references to the crowds that still gathered to hear him (Matt. v. 1; xiii. 2; xiv. 13; Luke xii. 1), and the disposition of the people to make him a king (John vi. 15), even though the inhabitants of Nazareth were offended at his humble origin. Matt. xiii. 57. His true followers believed, and were sure that he was Christ, the Son of the living God, though many of his disciples went back and walked no more with him. John vi. 66, ff. The murderous disposition of the Jews at Jerusalem was such, however, that he did not go up to the next passover. John vi. 4; vii. 1.

The next year, which is the last of our Lord's ministry, extending to the passover at which he suffered, is divided by the feast of tabernacles, when he again visited Jerusalem. The six months preceding this feast were spent in Galilee, which he then leaves, and does not again revisit. During this time he gives further offence to the Pharisees by exposing the variance between their traditions and the law of God (Matt. xv. 3), but continues his teaching and miracles, healing great numbers (Matt. xv. 30), feeding the four thousand (v. 38), and especially suggesting again the extension of the gospel beyond the limits of the chosen people by curing the daughter of the Syrophenician woman in the coasts of Tyre and Sidon (Matt. xv. 21, ff.), and the ten lepers, of whom the only one who returned to give thanks to God was a Samaritan. Luke xvii. 18. The disciples, through Peter, having again solemnly professed their faith

in him as the Christ (Matt. xvi. 16), he began from that time forth to show unto them how that he must go to Jerusalem and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day. Matt. xvi. 21. He had made enigmatical allusions to this before, at the very beginning of his ministry, speaking to the Jews at his first passover in Jerusalem of the temple of his body, which they would destroy and he would raise up in three days (John ii. 19), and to Nicodemus of the Son of man being lifted up like the serpent in the wilderness (John iii. 14), and in the synagogue at Capernaum two years later of his giving his flesh for the life of the world. John vi. 51. But he now speaks of this subject plainly and more than once (Matt. xvii. 22, 23), and tells his disciples that they too must take up their cross and follow after him, expectant of the reward which they shall have when the Son of man shall come in the glory of his Father. Matt. xvi. 24, 27. He further confirms them by the vision of his transfiguration (Matt. xvii. 1, ff.), and of Moses and Elias speaking of his decease which he should accomplish at Jerusalem (Luke ix. 31,) teaching them their need of stronger faith by healing a demoniac whom they could not cure (Matt. xvii. 19), and of the humility of a little child (Matt. xviii. 3), and of tender (v. 14) and forgiving love (v. 22), and rebuking the zeal which would forbid others casting out devils in his name (Luke ix. 50), or would call down fire from heaven upon those who refused to receive him. v. 55. Then sending forth seventy before his face to heal and preach in every place whither he himself would come, he left Galilee finally, and went up to Jerusalem to the feast of tabernacles. John vii. 2-10.

He remained at the capital or in its vicinity for two months, until the feast of dedication, teaching publicly in the temple and elsewhere, and performing at least one signal miracle—that of healing a man born blind. John ix.

His foes sought on various occasions to take him, but no man laid hands on him, because his hour was not yet come. John vii. 30; viii. 20; x. 39. Officers were sent expressly to apprehend him, but returned without him, saying, Never man spake like this man. John vii. 47. They brought cases to him as of the woman taken in adultery, tempting him that they might have to accuse him. viii. 6. They charged him with being a Samaritan, having a devil (vii. 20; viii. 48) and being mad. x. 20. They agreed that if any man did confess that he was Christ he should be put out of the synagogue. ix. 22. And they twice actually took up stones to cast at him. viii. 59; x. 31.

There was, however, a division among them about him, for some said, This is the Christ (vii. 41); others, How can a man that is a sinner do such miracles? ix. 16; x. 19. But none of the rulers or Pharisees believed on him (vii. 48); the only friendly voice among them was that of Nicodemus, who claimed that he should not be condemned unheard. v. 51.

After the feast of dedication Jesus retired before the increasing hostility of his enemies beyond the Jordan (John x. 40), only returning as far as Bethany to raise Lazarus from his grave, ch. xi. This new evidence of his Messiahship so exasperated the chief priests and Pharisees that the Sanhedrim was called together, and a formal resolution taken that he must be put to death. xi. 53. He continued to teach beyond the Jordan, reciting among others the parables of the great supper (Luke xiv. 16, ff.), the prodigal son (xv. 11, ff.) and the rich man and Lazarus. xvi. 19, ff. When the Pharisees represented to him that his life was in peril from Herod, he replied that he could not perish out of Jerusalem. Luke xiii. 31. As he went to the city he told his disciples once more of what should befall him there. xviii. 31, ff. Nevertheless, the impression that he was now on the point of setting up his kingdom led James and John to ask for conspicuous positions (Mark x. 35, ff.),

and gave occasion to the parable of the ten pounds (Luke xix. 11, ff.), and after he had reached Bethany, six days before the passover (John xii. 1), incited the multitude to come forth to meet him and escort him into the city in jubilant procession. xii. 13. As he came near the city he wept over it in its impenitence and coming doom (Luke xix. 41), which were also represented in the miracle wrought upon the barren fig tree on the following day and the parables of the wicked husbandmen (Luke xx. 9, ff.), the marriage of the king's son (Matt. xxii. 1, ff.), the ten virgins (Matt. xxv. 1, ff.) and the five talents (v. 14, ff.), his casting out them that sold and bought in the temple (Luke xix. 45), and his prediction of the destruction of the temple and of Jerusalem. Two days before the passover he was at a supper at Bethany, where Mary anointed him with costly ointment, which he said was for his burial. Matt. xxvi. 8, ff. Judas Iscariot bargained with the chief priests to betray him for thirty pieces of silver. Then followed the passover, the institution of the Lord's Supper, the last address of Jesus to his disciples (John xiv. and xvi.) and his prayer (xvii.), his agony in Gethsemane and his seizure in the night by the band of soldiers led by the traitor Judas. He was taken to the high priest's house, where Peter thrice denied him. Early in the morning the Sanhedrim was summoned, who pronounced him guilty of death. He was then carried to the judgment-hall of Pilate, who finally gave sentence that he should be crucified. His body was laid in a new tomb belonging to Joseph of Arimathea, and a watch set to guard the sepulchre. On the morning of the third day he rose from the dead; and when Mary Magdalene and the other Mary visited the sepulchre, they found not the body of Jesus, but saw two angels, who told them that he was alive; and as they went to tell the disciples, Jesus himself met them. He further appeared to Mary Magdalene at the sepulchre (John xx. 14), to Peter (1 Cor. xv. 5), to two

disciples on their way to Emmaus (Luke xxiv. 15, ff.), to the apostles when Thomas was absent and again when he was present (John xx 19, ff.), to seven apostles at the Sea of Tiberias (John xxi 1, ff.), and to above five hundred brethren at once. 1 Cor xv. 6. Finally, after being seen of his disciples forty days (Acts i. 3), he ascended in their sight to heaven.

LESSON V.

THE LABORS OF THE APOSTLES.

OUR Lord, having satisfied the apostles of the reality of his resurrection by many infallible proofs, commanded them not to depart from Jerusalem till the Holy Spirit, promised by the Father, should come upon them. They would thus be fitted and empowered to be witnesses unto him in Jerusalem and in all Judea and in Samaria and unto the uttermost part of the earth. Having given them this charge, he was taken up, and a cloud received him out of their sight. The eleven, accordingly, returned from the Mount of Olives, the scene of the ascension, and with the rest of the disciples, amounting in all to about a hundred and twenty, continued with one accord in prayer and supplication, awaiting the fulfillment of the promise. Meanwhile, they filled up the number of the apostles, which had been reduced by the apostasy and suicide of Judas Iscariot. Two were named, who had been with the Lord Jesus from the very beginning of his ministry until the day of his ascension to heaven, and who therefore were competent witnesses to his resurrection; of these Matthias was chosen by lot, which was cast under divine direction.

The time for the organization of the Church of the new dispensation had now arrived. It was the day of Pentecost,

the annual commemoration of the organization of Israel as the people of God under the former dispensation, when God came down with solemn pomp on Sinai and proclaimed his law. The Spirit of God now came down from heaven with the sound of a rushing mighty wind, which filled the house where the disciples were assembled. And there appeared unto them cloven tongues as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues as the Spirit gave them utterance. Representatives of various lands then present in Jerusalem in attendance upon the feast flocked in, and were amazed that, though the speakers were Galileans, every man heard them speak in his own language. Thus the gospel of the crucified and risen Saviour was at the very outset proclaimed to those who had been gathered from distant parts of the world, symbolic of its being ultimately preached in all the world and to every creature. And the same day there were added unto them about three thousand souls. And all that believed were together and had all things common, and sold their possessions and goods and parted them to all men as every man had need; and the Lord added to the Church daily such as should be saved.

The infant Church, thus divinely established, was now subjected to successive trials from without and from within, which, however, instead of destroying, or even weakening it, were overruled for its enlargement and purification and more complete equipment. Peter and John healed a lame man at the temple and again preached Jesus and the resurrection to the wondering crowds, five thousand of whom believed. For thus speaking to the people they were arrested and brought before the Sanhedrim, where, unabashed, they repeated their testimony, that "by the name of Jesus of Nazareth, whom ye crucified, whom God raised from the dead, doth this man stand here before you whole." To the command of the council that they should not speak at all,

nor teach in the name of Jesus, they firmly and decidedly refused compliance. So, when they had further threatened them, they let them go, finding nothing how they might punish them, because of the people; for all men glorified God for that which was done. But in this popularity and rapid increase and enthusiasm of the early converts there lay a fresh danger to the Church, arising within its own bosom; unworthy adherents might be attracted to it and gain admission, whose hypocrisy might cast suspicion on the body and endanger its purity. Ananias and Sapphira sought a reputation for piety by a false pretence, but their sudden and startling fate created a widespread and salutary awe which deterred others from following their pernicious example.

Miracles of healing continued to be wrought in great numbers. The sick were placed on beds and couches in the streets that at the least the shadow of Peter passing by might overshadow some of them, and the diseased were brought from surrounding cities into Jerusalem to be cured, and believers were added to the Lord, multitudes both of men and women. Alarmed at the rapidity with which the new faith was spreading, the high priest and his associates undertook to stop it by still more summary measures than before. They seized the whole body of the apostles and put them in the common prison. When the Sanhedrim assembled in the morning to deliberate upon the case, to their dismay the prisoners had disappeared. They had been miraculously released, and had returned to the temple to teach the people. Learning this, they had them brought before them; and exasperated by their intrepid boldness, they took counsel to slay them. Dissuaded from this extreme measure by the judicious advice of Gamaliel, they beat the apostles and commanded them not to speak in the name of Jesus, and let them go. And they departed rejoicing that they were counted worthy to suffer shame for his name; an' daily in the temple and in every

house they ceased not to teach and to preach Jesus Christ. A fresh trouble arose within the Church consequent upon its rapid enlargement. It is not now corruption, threatening to mar the purity of the Church, but strife between parties, impairing its unity. The Grecian Jews murmured against the Hebrews because their widows were neglected in the daily ministrations. The dissension was allayed, and the inadequate distribution of the benefactions of the Church to the needy poor was corrected by creating the office of deacon with reference to this special work. Seven deacons were appointed. Among them was Stephen, whose great fidelity and ability proved the occasion of a renewed outbreak of hostility more virulent than before. Stephen himself was its first victim. He was carried before the Sanhedrim, and false witnesses brought forward who charged him with blasphemous words against the temple and the law. He stated and defended his real position by reciting briefly the history of the chosen people and showing that the unfaithfulness of which they had been guilty in every age had now culminated in the murder of Him who was predicted by the prophets, and that the temple could not be God's true and permanent abode. These unwelcome truths filled them with rage, and they stoned him to death. It is in connection with this first Christian martyrdom that the earliest mention is made of one who is afterward to appear in a very different character and play a very prominent part in the apostolic Church. The witnesses laid down their clothes at a young man's feet whose name was Saul, and Saul was consenting unto his death.

This martyrdom was the signal for the first act in a great and bloody persecution, which, however, instead of crushing the Church, served but to open the way for a new stage in its development and growth. Hitherto it had been confined to Jerusalem, which was its appointed place of beginning. The time had now come for its diffusion, and the

violence of this persecution was the providential means of bringing this about. The disciples were scattered abroad, and went everywhere preaching the word. Philip, one of the seven deacons, went northward to Samaria, which may be said to have occupied a position intermediate between Jews and Gentiles, and preached the gospel with such success that he was followed by the apostles Peter and John, who labored both there and in other cities of the Samaritans. Philip was then directed to the opposite quarter, southward from Jerusalem, where he met an Ethiopian eunuch of great authority under Queen Candace, and preached to him Jesus; he believed, was baptized, and went on his way rejoicing. But it was not only by dispersed disciples that the gospel was thus carried into various parts. An instrument of God's grace was preparing in one of the persecutors themselves. Saul, who started to Damascus breathing out threatenings and slaughter against the disciples of the Lord, was converted on the way, and began himself to preach Jesus, first at Damascus, then at Jerusalem, whence also he found it prudent to retire to his native city of Tarsus. But the Church did not itself understand that the restrictions of the old dispensation were no longer operative, and that the barriers of the ceremonial law, which had proved so serviceable in guarding God's ancient people from contamination, were not now to be permitted to obstruct the free diffusion of the gospel. Peter had preached on the day of Pentecost that the promise was to all that are afar off (Acts ii. 39), and that all the kindreds of the earth were to be blessed in the seed of Abraham. iii. 25. But that this involved the abolition of Mosaic institutions he had not suspected. The first lesson on this subject was now given to the apostle of the circumcision. Gal. ii. 8. Peter had been providentially led to Lydda and then to Joppa, to which latter place Cornelius, a devout Roman centurion of Cæsarea, had been directed to send to him for

further instruction. A special vision, teaching him not to call that unclean which God had cleansed, prepared him for the coming of the messengers, with whom the Spirit bid him go. As he was preaching to Cornelius and his assembled friends the Holy Ghost fell on them with his miraculous influences, and he could not refuse to baptize them. On his return to Jerusalem he was charged with having broken the law by eating with men uncircumcised; but on his rehearsing the whole matter, the confession was made, "Then hath God also to the Gentiles granted repentance unto life." A further step was taken in the same direction when those scattered by the persecution came to Antioch and preached to Greeks with remarkable success. This was followed up by Barnabas and Saul, who labored there for a whole year; and the disciples were first called Christians in Antioch. It was thus recognized for the first time that they were not a mere section of the Jews, but formed a distinct body. The new name implied the admission that the Church had attained to a separate and independent existence. Antioch was preparing to be a new centre of Christian radiation, but meanwhile recognized its dependence on the mother-church at Jerusalem by sending supplies to the needy brethren in Judea by the hands of Barnabas and Saul. A fresh persecution under Herod Agrippa showed how impossible it was thus to check the gospel. James, the brother of John, was killed. But Peter, though imprisoned, was miraculously released; the persecutor died a miserable death, and the word of God grew and multiplied.

The time had now come for an entirely new movement in the work of spreading the gospel. Hitherto apostolic and Christian labor had been confined almost exclusively to the territory of Palestine. Now, by the express direction of the Holy Spirit, Barnabas and Saul, or Paul, were set apart, and sent forth by the church at Antioch upon a mission in foreign lands. They passed through Seleucia, Salamis and

Paphos in Cyprus, Perga in Pamphylia, Antioch in Pisidia, Iconium, Lystra and Derbe, and then returned by the same route to Perga, and thence to Attalia and Antioch, planting and organizing churches everywhere. The chief opposition that they encountered was from the Jews, and their principal converts were from the Gentiles. But were these Gentile converts to be required to observe the law of Moses? This was affirmed by some who came down from Judea, and denied by Paul and Barnabas. The question was referred to the apostles and elders at Jerusalem for decision, and they enjoined no ceremonial observances whatever, but simply required them, from prudential considerations, to abstain from meats offered to idols, and from things strangled, and from blood, as well as to keep aloof from that licentiousness which prevailed to such a shocking extent among the heathen. Paul and Barnabas now separated, each going in a different direction. Barnabas, with Mark, sailed unto his native island of Cyprus. Paul, with Silas and Timothy, took a much more extensive tour than before. After passing through Galatia and other parts of Asia Minor, he was led by express divine direction into Europe. Entering Macedonia, he visited Philippi and Thessalonica, founding the churches to which he subsequently addressed three of his Epistles. Driven onward by Jewish opposition, he went to Berea, Athens and Corinth, where he remained a year and six months, and the results of his labors are apparent in his two Epistles to the church in that city. Having thus gained a permanent lodgment for the gospel in Greece, he hastened back to Jerusalem and Antioch by way of Ephesus, promising shortly to return to this important city. Accordingly, after a brief delay, he directed his third missionary journey mainly to Ephesus, where he remained for three years, preaching in the synagogues, disputing in the schools, teaching from house to house, and working miracles with such effect that all they which dwelt in Asia heard the word

of the Lord Jesus, both Jews and Greeks. Great numbers believed, and many abandoned the practice of magic arts, and the makers of silver shrines for Diana began to fear that they should lose their occupation, so mightily grew the word of God, and prevailed. Having occupied this populous and influential metropolis of Western Asia, Paul next turned his thoughts to Rome, the capital and heart of the civilized world (Acts xix. 21), where, however, he was to be taken in a very different way from that he then imagined. A short time was spent in revisiting the churches in Greece and Macedonia, after which he returned to Miletus, where he took a last affecting farewell of the elders of the Ephesian church, and then persistently, in the face of entreaties and prophetic warning, went bound in the spirit unto Jerusalem.

Thus far the gospel had been spread by the active efforts of the apostles and disciples, either impelled by their own voluntary purpose or driven by the persecution of foes. The preacher of the gospel is now to be carried to the capital of the Roman empire by the authorities of the empire itself. Paul had scarcely been a week in Jerusalem when he was seized in the temple by a Jewish mob, who would have put him to death if he had not been rescued by the chief captain of the Roman garrison, by whose permission he made his defence to the populace from the stairs of the castle. On the following day he made another defence before the assembled Jewish council. As a plot had been formed against his life, he was sent under guard to Cæsarea, the residence of the governor Felix, before whom he defended himself again, and then once more before his successor, Festus. As the latter proposed to send him back to Jerusalem, he was obliged to appeal unto Cæsar. Accordingly, after a fifth defence, in the presence of King Agrippa, he was embarked as a prisoner for Rome. The vessel in which he sailed was wrecked upon the island of Malta; but

all escaping with their lives, he was forwarded to the imperial city. Here, being suffered to dwell by himself with a soldier that kept him, he first, as had been his invariable custom, endeavored to win the Jews to the acceptance of the gospel. So, calling their chief men together in three days after his arrival, a day was named for a conference, at which he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses and out of the prophets, from morning till evening. And some believed the things which were spoken, and some believed not. And when they agreed not among themselves they departed, after Paul had faithfully set before them the consequences of this obstinate blindness: Be it known, therefore, unto you that the salvation of God is sent unto the Gentiles, and that they will hear it. And Paul dwelt two whole years in his own hired house, and received all that came in unto him, preaching the kingdom of God and teaching those things which concern the Lord Jesus Christ with all confidence, no man forbidding him.

The Church, thus gradually freed from the trammels of Judaism, and planted in the chief seats of population and influence, and attended by the mighty power of God, was fairly equipped for its great struggle for the mastery of the world.

GEOGRAPHY OF THE BIBLE.

LESSON I.

PALESTINE.

THE land which was the residence of the chosen people, where our blessed Saviour dwelt and where the principal events recorded in the Bible took place, is known by various names. On account of its sacred associations it is called the Holy Land (Zech. ii. 12), the pleasant land (Dan. viii. 9), the glorious land (Dan. xi. 16), the LORD'S land (Hos. ix. 3), the land which the LORD swore to Abraham, to Isaac and to Jacob (Gen. 1. 24), and the land of promise. Heb. xi. 9. From its inhabitants at different periods it is called the land of Canaan (Gen. xi. 31), the land of the Hebrews (Gen. xl. 15), the land of Israel (1 Sam. xiii. 19), and Palestine, which is now familiarly applied to the whole country; though when used in the Old Testament (Ex. xv. 14; Isa. xiv. 29; Joel iii. 4), it has its original and narrower sense of Philistia (Ps. lx. 8), or the territory of the Philistines along the south-western coast.

This land was admirably adapted by its location for the purpose for which God in his providence designed it. It was shut in by great natural barriers, the Mediterranean on the west, the mountain range of Lebanon on the north and the desert on the south and east, and the people were thus secluded from the heathen states around them. Its proximity to the seats of early civilization and to the great empires of the old world both gave them the advantage of the highest existing forms of worldly culture and provided

instruments for their chastisement when they transgressed. And its central position in relation to the three great continents of the eastern hemisphere, lying as it did upon or adjacent to the main routes of trade and travel from west to east, eminently fitted it to be the centre of diffusion for the true religion when the time had come for the gospel to be preached to every creature.

As defined in the promise to Abraham (Gen. xv. 18) and to Moses (Ex. xxiii. 31), the land extended to the Euphrates on the east and to the Red Sea on the south. These limits were reached in the prosperous reigns of David and Solomon (1 Kings iv. 21; ix. 26), but were only maintained for a brief period. The territory actually assigned by Moses to the tribes east of the Jordan is minutely described Num. xxxii. 33-42, and the boundaries of the territory west of the Jordan are given in Num. xxxiv. 2-12. This cannot now be traced with perfect accuracy, since several of the places named in the description can no longer be identified. It may be stated in the general that it lay between $33\frac{3}{4}^{\circ}$ and $35\frac{3}{4}^{\circ}$ east longitude, as reckoned from Greenwich, and between $30\frac{1}{2}^{\circ}$ and $33\frac{1}{2}^{\circ}$ north latitude, being thus about midway between the equator and the arctic circle. Kitto estimates its extreme length from north to south at about 180 miles, and its extreme breadth from west to east at about 100 miles, its average breadth being perhaps 65 miles and its area about 11,000 square miles. This would make it about the size of the State of Maryland, or equal to one-fourth of Pennsylvania, or one-fifth of England and Wales, or two-thirds of Switzerland. But as in the case of Greece, its influence upon the world has been immense, notwithstanding its small extent.

In studying the geography of Palestine, we shall first consider its physical features and then proceed to its civil divisions and its cities. As the most important of the physical features of a country are its elevations, we shall in the

first instance examine the mountains and highlands. These condition the existence and determine the amount of its depressions, viz., the valleys and plains, which will next claim attention. And these again fix its water system in location, extent and the direction of its flow, which brings before us its seas and lakes, rivers, streams and fountains.

MOUNTAINS.

In general, Palestine may be described as a mountain land, or, as it is called by Moses (Deut. xi. 11), "a land of hills and valleys." It is an elevated, undulating region, stretching from the mountains of Lebanon on the north to the Arabian desert and the mountains of Sin, an extension of the Sinaitic range, on the south. This lofty plateau is divided through all its extent from north to south by the deep and precipitous valley of the Jordan, called by the modern inhabitants El Ghor, and which, under the name El Arabah, is continued all the way to the Dead Sea. Parallel to this is a broader depression along the Mediterranean coast, which also reaches, with but a single interruption, from the northern to the southern limit of the country. There are thus two elevated plateaus extending north and south, one on the east and the other on the west of the Jordan, and two resulting depressions, viz., the valley of the river Jordan and the plain upon the sea-coast.

Reviewing the mountains more in detail, Lebanon demands the first place, as most remarkable in itself and most frequently referred to in Scripture. Moses calls it (Deut. iii. 26) "that goodly mountain." The name Lebanon means strictly the "white" mountain, and is given to it either on account of the chalky whiteness of the limestone rock of which it is chiefly composed, or because of the snow which rests upon some of its summits during the greater part of the year. The southern extremity of Lebanon constitutes

the northern boundary of Palestine. It consists of two parallel ranges of mountains, commonly called Libanus and anti-Libanus, though this distinction is never made in the Bible, both being there included under the common name of Lebanon. They run through about one degree of latitude, from south-west to north-east, parallel to the sea-coast and enclosing the rich and fertile valley of Cœle-Syria, or, as it called (Josh. xi. 17; xii. 7), "the valley of Lebanon." The mountains attain an elevation of about 9000 feet; their sides are terraced and extremely productive. The sacred writers celebrate its perennial streams (Sol. Song iv. 15); the perfume of its plants (Sol. Song iv. 11; Hos. xiv. 6); its wine (Hos. xiv. 7); and especially its cedars, which the Tyrians used for masts of vessels and boxes of merchandise (Ezek. xxv. 5, 24), David for his palace on Mount Zion (2 Sam. v. 11), Solomon in the erection of the temple, floating them by sea to Joppa (2 Chron. ii. 8, 16), and the Jews after the captivity in building the second temple. Ezra iii. 7.

The southern portion of the anti-Libanus range was known as Mount Hermon, which, according to Deut. iii. 9, the Sidonians called "Sirion" and the Amorites "Shenir," and also bore the name of "Sion" (Deut. iv. 45), a different word in Hebrew from "Zion," the mountain in Jerusalem, though this is also spelled "Sion" in the New Testament. Hermon is the highest point in the range, rising to an altitude of perhaps 10,000 feet, and covered with perpetual snow. The hoary whiteness of its summit has given rise to its modern name of *Jebel-es-Sheikh*, *old man mountain*, or *Jebel-el-telj*, *snow mountain*.

Passing southward upon the west of the Jordan, we first meet Mount Naphtali, mentioned once (Josh. xx. 7) as the site of Kedesh, one of the cities of refuge. It is a spur running south-west from Hermon, and is named from the tribe within whose territory it lay. This falls off into the

high table-land of Zebulun, or of Galilee, which slopes gradually into the plain on the seacoast, but with a steeper descent into the valley of Jezreel on the south, and more abruptly still toward the Lake of Gennesaret and the valley of the Jordan. From this elevated base arises the so-called Mount of Beatitudes, nearly due west from the middle of the lake, and Mount Tabor farther south, almost on a line with the extremity of the same base. The former, which derives its name from the doubtful tradition that the Sermon on the Mount was delivered on its summit, is a low ridge thirty or forty feet high and scarcely half a mile long. Mount Tabor is in appearance a truncated cone, rising to a considerable elevation and having a level plot of more than a mile in circumference upon its summit, which commands a view of rare extent and beauty. It is spoken of (Josh. xix. 22) as one point in the boundary of the tribe of Issachar; at this mountain Barak assembled his army before his victory over Sisera (Judg. iv. 6), here Gideon's brethren were slain by the Midianites (Judg. viii. 18), and tradition has fixed upon it as the scene of our Lord's transfiguration.

South of the table-land of Nazareth runs the broad and fertile valley of Jezreel, separating it from the high land beyond, which extends southward to the limits of Palestine. This, though forming an uninterrupted hill country, is distinguished (Josh. xx. 7) into the mountain of Ephraim and the mountain of Judah, the former embracing the northern and the latter the southern portion of it, the names being derived from the tribes in whose territories it lay. At the north-eastern extremity of this mountain land of Ephraim we find Mount Gilboa, overlooking the valley of Jezreel and the plain of the Jordan; here Saul and his sons were slain in battle with the Philistines. 1 Sam. xxxi. North of this mountain, and separated from it by a branch of the valley of Jezreel, lies a high ridge to which tradition has improperly given the name of Hermon, and which is in con-

sequence often called Little Hermon, in distinction from the true Hermon already spoken of.

At its north-western extremity the mountain of Ephraim sends out a long spur reaching to the sea, the extremity of which is known as the promontory of Mount Carmel. This name, which signifies "a garden," was bestowed upon it on account of its fertility. Hence, Isaiah, describing the glorious changes of the future under the emblem of the desert being made to bloom, says (xxxv. 2), "The glory of Lebanon and the excellency of Carmel shall be given unto it." This marked the southern boundary of the tribe of Asher (Josh. xix. 26); here Elijah encountered the prophets of Baal and his sacrifice was consumed by fire from heaven (1 Kings xviii. 19, ff.); from its summit his servant saw the little cloud arising out of the sea (ver. 44); and here we subsequently find Elisha. 2 Kings iv. 25. Its modern name is *Jebel mar Elias*, or the mountain of St. Elijah. The order of Carmelite monks takes its name from this mountain, on which convents have been erected at different periods. The snowy peak of Hermon is visible from its summit, though perhaps fifty miles distant. The immense number of caves and grottoes, natural or artificial, which here exist and afford remarkable facilities for concealment, is perhaps alluded to in Amos ix. 3: "Though they hide themselves in the top of Carmel."

To the mountains of Ephraim further belong Ebal and Gerizim, which rise in steep, rocky precipices from opposite sides of the narrow valley of Shechem. The children of Israel were directed (Deut. xxvii.), on their entrance into Canaan, to erect an altar on Ebal, and six tribes were to stand on Ebal to pronounce the curses of the law, and six on Gerizim to pronounce blessings. The Samaritans built a temple on Gerizim in the time of Alexander the Great, and substituted "Gerizim" for "Ebal" in their copies of the law in the passage above referred to. To this temple

the woman of Samaria alluded when she said (John iv. 20), "Our fathers worshiped in this mountain," and to this day the Samaritans turn their faces toward Mount Gerizim when they pray. It was from the top of Gerizim that Jotham propounded his parable to the men of Shechem. Judg. ix. 7.

To the mountain land of Ephraim also belong the hill of Samaria (1 Kings xvi. 24), on which the city of that name was built; Mount Zalmon, which must have been somewhere in the vicinity of Shechem; the hill Gaash, where Joshua was buried (Josh. xx. 30); and Mount Zemaraim, the scene of a victory by King Abijah over Jeroboam (2 Chron. xiii. 3), whose localities cannot now be identified.

The southern part of this elevated region, or the mountain of Judah, includes the mountains of Jerusalem, viz: Zion, which David selected for his own residence (2 Sam. v. 7), and on which he erected a temporary tabernacle for the ark (2 Sam. vi. 12, ff.); Mount Moriah, on which Solomon built the temple (2 Chron. iii. 1), and where Abraham had been directed to offer Isaac (Gen. xxii. 2); and the Mount of Olives on the east side of the city. On the eastern border of this mountain district of Judah, near Jericho, is Mount Quarantania, so called as the reputed scene of our Lord's temptation and fasting for forty days. At the foot of this mountain is a spring, said to be the one which Elisha healed by casting into it a cruse of salt. 2 Kings ii. 21.

The south-eastern portion of this high table-land was the wilderness of Judah (Judg. i. 16), different portions of which went by different names derived from places in the vicinity, as the wilderness of Tekoah (2 Chron. xx. 20), and the following, which occur in the history of David: the wilderness of Engedi (1 Sam. xxiv. 1), of Maon (1 Sam. xxiii. 25), of Ziph. 1 Sam. xxiii. 14. Carmel, also, where Nabal resided (1 Sam. xxv.), is in this region, and must not be confounded with the promontory of Mount Carmel, be-

fore described. The southern extremity of the mountain of Judah, where it abuts upon the wilderness, is called the mountain of the Amorites. Deut. i. 7. The children of Israel presumptuously undertook to enter the land by this route after they had been condemned to retrace their steps in the wilderness, and were in consequence smitten before the Amorites. Deut. i. 43, 44.

The elevated district east of the Jordan was called in its northern portion the hill of Bashan (Ps. lxxviii. 15), celebrated for its oaks (Isa. ii. 13) and for its cattle (Deut. xxxii. 14; Ps. xxii. 12), which there found abundant pasturage. Farther south it was known as Mount Gilead (Deut. iii. 12), and opposite the Dead Sea the range took the name of the mountain Abarim (Deut. xxxii. 49), to which belong Mount Nebo, a particular summit, and Mount Pisgah, a portion of the range (Deut. xxxiv. 1) from which Moses saw the promised land, and where he died; also Mount Peor, to which, as well as to Pisgah, Balak brought Balaam when he wished him to curse Israel.

The mountains of Palestine are mostly composed of limestone, in which are numerous caves, such as those in which the Israelites hid from fear of the Midianites (Judg. vi. 2), or of the Philistines. 1 Sam. xiii. 6. Five kings of the Canaanites concealed themselves in the cave at Makkedah (Josh. x. 16); six hundred Benjamites abode in the rock Rimmon four months (Judg. xx. 47); David and his men took refuge from the pursuit of Saul in the cave Adullam (1 Sam. xxii. 1) and in another in the wilderness of Engedi. 1 Sam. xxiv. 3. The cave in Machpelah was purchased by Abraham for a burial-place (Gen. xxiii. 17), and our Lord's body was laid in a tomb hewn out of the rock. Matt. xxvii. 60.

The mountains of Bashan consist of a black basalt, which contains no caves and is too hard to be hollowed out. This explains the circumstance mentioned (Deut. iii. 4, 5) as

peculiar to Bashan, that the cities were fenced with high walls, gates and bars. In the regions traversed by the children of Israel previously the people dwelt largely in habitations excavated from the rock, as in the Edomite city of Petra. Obad., ver. 3. But in Bashan this was impossible. The only way in which they could there provide for mutual defence was by living together in walled cities.

LESSON II.

PLAINS AND VALLEYS.

THE valley of Jezreel has already been spoken of as intersecting the highlands west of the Jordan. It lies between the mountains of Galilee on the north, the mountains of Ephraim on the south, Mount Carmel on the west and Mount Gilboa on the east, and is perhaps twenty miles long by ten broad. It derives its name from the city of Jezreel, and is occasionally called the valley of Megiddo from another town included within its limits. 2 Chron. xxxv. 22. This has been the great battle-ground of Palestine. Here Gideon gained his victory over the Midianites (Judg. vi. 32; vii. 22); here the Israelites encamped prior to Saul's last battle with the Philistines (1 Sam. xxix. 1); here the Syrians were beaten by Ahab when they said the LORD was the God of the hills, but not of the valleys (1 Kings xx. 26); here King Josiah was slain in battle with the king of Egypt. 2 Kings xxiii. 29. It was, according to Josephus, the scene of a battle between the Jews and the Romans under Vespasian, and in modern times the French under Napoleon here gained a victory over the Turks.

The plain along the sea-coast is divided by Mount Carmel. That portion which extends northward to the promontory known as the Ladder of Tyre is not particularly

mentioned in Scripture. The other portion, extending from Mount Carmel to the southern boundary of Palestine, is about one hundred miles in length and from twelve to twenty miles in breadth. From Carmel to Joppa or Jamnia it was called the plain of Sharon, whose fertility and beauty are frequently celebrated in the Bible. South of this it was called the vale (Josh. x. 48); its Hebrew name, Sephela, is retained in 1 Macc. xii. 38. The valley of Sorek (Judg. xvi. 4), where Samson found Delilah, was probably somewhere in this Philistine vale.

The plain of the Jordan (Gen. xiii. 10; called, Matt. iii. 5, the region round about Jordan) is the valley through which the Jordan flows. It is of varying width and mostly bounded on each side by steep ascents. In the vicinity of Jericho it was called the plain of the valley of Jericho (Deut. xxxiv. 3), and on the east of Jordan, opposite Jericho, it was called the plains of Moab. Num. xx. 1. As this depression continues southward from the Dead Sea to the Ælanitic gulf, it was formerly thought that the Jordan flowed by this channel into the Red Sea prior to the destruction of Sodom and Gomorrah. But this opinion has been abandoned since the discovery of the fact that this valley for a considerable distance descends northward toward the Dead Sea, and that the level of the Dead Sea itself is so far below that of neighboring seas. The Valley of Salt, where David smote the Syrians (2 Sam. xiii. 13), and where Amaziah gained a victory over Edom (2 Kings xiv. 7), was south of the Dead Sea in this extension of the valley of the Jordan.

SEAS, LAKES AND RIVERS.

The Mediterranean is called the sea (Num. xxxiv. 5), the great sea (vs. 6, 7), the uttermost sea (Deut. xi. 24)—*i. e.*, the hindmost sea, which is equivalent to the western sea, since the face was turned to the east in naming the points

of the compass; it is also entitled the sea of the Philistines (Ex. xxiii. 31), because the Philistines occupied a portion of its coast. The shores of this sea from the Ladder of Tyre northward are rocky and precipitous. But the greater portion of the coast of Palestine is low and sandy. The only good harbor is that lying north of Carmel, though voyages were made to and from Joppa (Jon. i. 3) and vessels landed at Cæsarea. Acts xviii. 22.

The Jordan forms the eastern boundary of Canaan, properly so called, or the dividing line between Eastern and Western Palestine. This river is formed by the confluence of three or four small streams which descend from the region of Mount Hermon. It flows first into the Lake of Merom, on the banks of which Joshua discomfited Jabin, king of Hazor, and the kings that were with him. Josh. xi. 7. A few miles below this it flows through the Lake of Gennesaret, the Sea of Galilee, or the Sea of Tiberias, as it is variously called in the New Testament, where it is repeatedly mentioned in connection with events in the life of our Lord; its name in the Old Testament is the Sea of Cinne-roth (Josh. xii. 3), or, with a slightly different orthography, Chinnereth. Num. xxxiv. 11. This lake is about twelve miles long and five broad, and is encased among beautiful and verdant hills, having on the west the table-land of Galilee and on the east the still steeper and loftier region of Bashan. The waters of the lake are clear and sweet, and at its northern extremity abound in fish.

Leaving this lake, the Jordan continues to flow due south until it reaches the Dead Sea, called also the sea of the plain, the salt sea (Deut. iii. 7) and the east sea (Ezek. xlvi. 18), which occupies the site of Sodom and Gomorrah and the other cities of the plain, which were destroyed by fire from heaven, whence its modern name among the natives of that region is the Sea of Lot. It is about forty miles long and ten broad, and receives its current designa-

tion, "the Dead Sea," from the fact that there is no verdure on its shores and no life in its waters, which are acrid and strongly impregnated with mineral salts.

It is a remarkable fact that the Jordan lies throughout its whole extent below the level of the Mediterranean. The Lake of Gennesaret is 700 feet below the level of the sea, and the Dead Sea 1300 feet below the same level. There is thus a fall of 600 feet between them, while the distance is but sixty miles in a direct line, though trebled by the tortuous course of the river. The depth of the valley of the Jordan, bordered as it is by high mountains, which shelter it from cooling winds and concentrate the rays of the sun, makes its climate almost tropical and its harvest a fortnight earlier than in the highlands to the east of it; and the great heat in the basin of the Dead Sea produces an evaporation which balances the influx of the Jordan.

All the streams of the land west of the Jordan flow either east into this river or west into the Mediterranean, and the watershed, or dividing line between those which run in one direction or in the other, lies near the main route, which traverses the land from south to north, and passes through its principal places, Hebron, Bethlehem, Jerusalem, and so on to Nazareth. The line which separates the eastern from the western declivity accordingly runs not through the centre of the land, but considerably nearer its eastern border, making the western slope twice as long as the eastern, the latter being in the same proportion more precipitous. The streams which fall into the Jordan are consequently smaller than those which empty into the Mediterranean, and partake more of the character of mountain torrents.

The Shihor-libnath (Josh. xix. 26) mentioned in the statement of the boundaries of Asher has been plausibly conjectured to be the Belus of classic writers, emptying

near the town of Accho. Upon its banks, according to Pliny and Tacitus, glass was accidentally discovered by the melting of its sands. According to some eminent authorities, its Hebrew name denotes "the glass river."

The Kishon drains the valley of Jezreel and empties near the foot of Mount Carmel. This is called by Deborah "that ancient river, the river Kishon," and she speaks of its sweeping away the dead bodies of Sisera's host. Judg. v. 21. It was by this stream that Elijah put to death the prophets of Baal. 1 Kings xviii. 40.

The streams south of Carmel are more insignificant and of less note. The river Kanah (Josh. xvi. 8), or "brook of reeds," is only mentioned as the border line of Ephraim. The brook Besor, which runs south of Gaza, was crossed by David (1 Sam. xxx. 9) in his pursuit of the Amalekites who had burned Ziklag. The river of Egypt (Gen. xv. 18) is the last of these streams, and marks the southern border of Palestine. Its modern name is the wady el-Arish.

Of the trifling streams which find their way to the Jordan, the only ones mentioned in Scripture are the brook Cherith (1 Kings xvii. 3, 5), where Elijah was fed by ravens, and which Robinson identifies with the wady Kelt, near Jericho; the waters healed by Elisha (2 Kings ii. 21), also in the vicinity of Jericho; and the Kedron (John xviii. 1), which rises near Jerusalem and empties into the Dead Sea.

On the east of the Jordan we find three principal streams. The Jarmuk or Hieromax is nowhere referred to in the Bible. The Jabbok separated the land of the Amorites from Bashan, and subsequently the territory of Gad from that of the half tribe of Manasseh; it is first mentioned in the account of Jacob's return from Mesopotamia, and it was on its banks that he wrestled with the angel and prevailed. Gen. xxxii. 12. And finally we have the Arnon,

which empties into the Dead Sea and separated Moab on the south from Ammon on the north.

CLIMATE.

The year is divided into two seasons, the winter, or more properly the cold season, extending from October to March, and the summer, or warm season, from April to September. During the latter no rain falls, but the dews are very copious. Hence, "rain in harvest" is spoken of (Prov. xxvi. 1) as something quite out of place, and "thunder and rain in wheat harvest" were sent by miracle at the prayer of Samuel. 1 Sam. xii. 17. The first rain, commonly styled the early rain, fell in October, after which the winter crops, principally wheat and barley, were sown. Rain was thenceforward liable to occur at intervals until March and the beginning of April, which was the end of the rainfall for the year, and was accordingly known as the period of the latter rain. Snow is not infrequent from December to February, though in Jerusalem it rarely lies longer than a single day.

The winds from the west and south-west, coming from the Mediterranean, were charged with moisture, and brought showers and rain (Luke xii. 54); the east wind, in consequence of the desert region over which it passed, was dry and withering in its effect. Hos. xiii. 15. The south wind, proceeding from the warm countries of that quarter, brought heat. Luke xii. 55. The hot simoom of the desert appears to be alluded to (Ps. xi. 6), where "an horrible tempest" is literally "a burning wind." This never blows in Palestine, though it does in the neighboring desert of Arabia.

The extraordinary fertility of Palestine is celebrated not only in the Bible (Deut. viii. 7-9), where it is repeatedly called a land flowing with milk and honey (Ex. iii. 8), but also by the classic writers of antiquity; and this is confirmed by the population which it once supported. In the

days of David this must have amounted to 400 to the square mile; and according to Josephus, the population was still more dense in his time. Its present condition is in lamentable contrast with its former state. The land has been desolated by the curse of centuries. Property has been rendered so insecure by the wars which have raged there, by the exactions of oppressive rulers and by the incursions of predatory tribes, that large portions are left waste and uncultivated. And by the neglect of ages the soil has been allowed to be washed from the hillsides and other exposed situations, until the fruitful land has actually been converted into barrenness. Ps. cvii. 34.

INHABITANTS AND CIVIL DIVISIONS.

When Israel entered Canaan, it was held by seven nations, the Hittites, Girgashites, Amorites, Canaanites, Perizzites, Hivites and Jebusites. Deut. vii. 1. In Gen. xv. 19-21 ten nations are spoken of, but the Kenites, Kenizites and Kadmonites may have been subdivisions of one or other of the seven already mentioned. These various tribes, which were descended from Canaan, the youngest son of Ham (Gen. x. 15, ff.), were not, however, the original occupants of the land. We find occasional allusions to an antecedent population, which from their powerful frames and great stature were called Rephaim or giants. Gen. xiv. 5. To these belonged the Anakim (Num. xiii. 33), the Emims (Deut. ii. 10), who are described as "a people great and many, and tall as the Anakims," the Horims (ver. 12), the Zamzummims (ver. 20) and the Avims. ver. 23.

The Philistines, who resided in the south-western portion of the land, belonged to a different stratum of population from either of the preceding. The name properly means "emigrants" or "aliens." They were descended, not from Canaan, but from Mizraim, another son of Ham. Gen. x. 14. According to Amos ix. 7, they came from Caphtor,

(which has been variously identified with Cappadocia, with the island of Crete and with a portion of Egypt), and seized upon the territory previously possessed by the Avims (Deut. ii. 23) in the region of Azza—that is, Gaza. The Philistines are spoken of as early as the time of Abraham (Gen. xxi. 34) and Isaac (Gen. xxvi. 1) in the region of Beer-sheba and Gerar; also at the time of the Exodus as holding the direct route from Egypt to Palestine. They were not conquered by Joshua, and he does not even seem to have come into collision with them, as they are not mentioned in any of his battles. They are but once referred to in the book of Joshua (xiii. 2, 3), and that simply as a people to be subdued. In the period of the Judges they for a time gained the ascendancy over Israel, until their power was broken by Samuel (1 Sam. vii. 13), and they were still further humbled by Saul and by David. They were not exterminated, however, and we hear of them in the reigns of the later kings as sometimes tributary and sometimes making incursions and predatory forays. They are once spoken of by Zechariah (ix. 6) after the return from the Babylonish exile, but from that time they vanish out of history.

When Israel took possession of Canaan, two tribes and a half were settled east of the Jordan, viz., Reuben on the south, Gad in the middle and the half tribe of Manasseh on the north. The other nine and a half tribes were located west of the Jordan; Judah, Simeon, Dan and Benjamin were in the south; Ephraim, Issachar and the other half of Manasseh were in the middle or central portion of the land; Zebulun, Asher and Naphtali were in the north. The tribe of Levi had no separate inheritance in the land, but forty-eight cities, with their suburbs, were assigned to them in the territory of the other tribes. Josh. xxi.

This partition among the tribes was, at the time of the schism of Jeroboam, superseded by another, or rather a

fresh division of yet greater political importance was superinduced upon it, viz., that into two rival and often hostile kingdoms. Ten tribes adhered to the northern section, which was called the kingdom of Israel, and sometimes the kingdom of Ephraim, from the preponderance of that powerful tribe. Judah and Benjamin adhered to the southern, which was called the kingdom of Judah.

Under the Romans and in the times of the New Testament the current division was into Judea, Samaria and Galilee on the west of Jordan, and Perea on the east of Jordan. The name Perea does not occur in the New Testament, but it is referred to as the region beyond Jordan. Matt. iv. 25.

LESSON III.

CITIES.

THE cities, towns and villages of Palestine may be conveniently grouped in four lines from north to south, corresponding to the main physical features of the country as already described. Omitting those which are rarely mentioned in the Bible, or which are of little consequence, we shall give a cursory view of the principal places situated—

1. On the plain along the sea-coast;
2. On the central highlands west of the Jordan;
3. In the plain of the Jordan;
4. On the highlands east of the Jordan.

CITIES NEAR THE SEA-COAST.

Proceeding from the north southward, we first come to three cities commonly reckoned as belonging to Phenicia rather than to Palestine, viz.:

Zidon or Sidon, which was assigned to Asher, though never conquered and occupied by that tribe. Judg. i. 31.

Zarephath or Sarepta, the village where Elijah was nourished by the widow. 1 Kings xvii. 9; Luke iv. 26.

Tyre was founded by a colony from Zidon, which in the time of Joshua still maintained its original superiority, and is hence called "great Zion" (Josh. xi. 8; xix. 29); but by the days of David and Solomon, Tyre had outstripped the mother city, and had become the capital of Phenicia. 1 Kings v. 1, 6. Tyre was famous in antiquity not only for its extensive trade, but for the sieges which it sustained. Shalmaneser, king of Assyria, besieged it for five years without being able to reduce it. Nebuchadnezzar, king of Babylon, besieged it for thirteen years. Alexander the Great reduced it after a siege of seven months. The city has long since ceased to exist, and is, as was predicted, a place for the spreading of nets. Ezek. xxvi. 5.

Accho lay across the bay from Mount Carmel. It belonged to the tribe of Asher, though it was not conquered by them. Judg. i. 31. In the New Testament it is called Ptolemais, and is mentioned in the travels of the apostle Paul. Acts xxi. 7. Under its modern name, Acre, it was famous in the history of the Crusaders, and was held by them for some time after the rest of Palestine had been abandoned.

South of the promontory of Carmel we find Cæsarea, so called by Herod in honor of Augustus Cæsar, and commonly known as Cæsarea Palæstina, to distinguish it from Cæsarea Philippi, which lay at the foot of Mount Hermon, near the sources of the Jordan, and was so called from Philip, the tetrarch of that region (Luke iii. 1), who named it Cæsarea in honor of Tiberias Cæsar. Cæsarea Philippi is mentioned in our Lord's history (Matt. xvi. 13; Mark viii. 27), as he was once in its vicinity. Cæsarea of Palestine is spoken of repeatedly in the Acts of the Apostles. The evangelist Philip, one of the seven original deacons, resided there (Acts viii. 40; xxi. 8), so did Cornelius the

centurion (Acts x. 1); here Herod Agrippa came to his miserable end (Acts xii. 13, ff.), and it is several times mentioned in the narrative both of Paul's travels and of his imprisonment, being the residence of the Roman governors of Judea.

Antipatris is the place to which Paul was sent by the chief captain of Jerusalem on his way to Cæsarea after his arrest. Acts xxiii. 31.

Joppa or Japho (Josh. xix. 46) lay in the border of the territory assigned to Dan. The cedars of Lebanon were conveyed by sea to this place for building Solomon's temple (2 Chron. ii. 16), and again after the exile for building the second temple. Ezra iii. 7. Jonah took ship from Joppa when fleeing from the presence of the Lord. Jon. i. 3. Peter here restored Tabitha to life (Acts ix. 36, ff.), and he saw here the vision of the sheet let down from heaven. Acts x.

Lydda or Lod (Neh. xi. 35) lay in the vicinity of Joppa, on the road to Jerusalem; here Peter restored Eneas. Acts ix. 32, ff.

The neighboring Ramleh is by many regarded as the Arimathea of the New Testament (Matt. xxvii. 57) and the Ramathaim-Zophim of 1 Sam. i. 19, also often called Ramah, where the prophet Samuel was born, lived and died, though their identity is disputed.

Then follow the five cities of the Philistines (1 Sam. vi. 17), which may be traced in a circuit in alphabetical order: Ashkelon, Ashdod, Ekron, Gath, Gaza.

CITIES OF THE WESTERN HIGHLAND.

These are mostly situated on the crest which divides the eastern from the western declivity, or the waters flowing east from those flowing west, the summits having been built upon because they were the most impregnable and easily defensible positions. This too is the main traveled route

from south to north. Beginning at the south and proceeding northward, we come first to—

Ziklag, in the southern boundary of Judah, according to the original apportionment (Josh. xv. 31), afterward transferred to Simeon (Josh. xix. 5), presented to David by Achish, king of Gath (1 Sam. xxvii. 6), and sacked by the Amalekites, whom David chastised in consequence. 1 Sam. xxx. David was in Ziklag at the time of Saul's death. 2 Sam. i. 1.

Beersheba received its name from Abraham (Gen. xxi. 31), and is repeatedly mentioned in the sojournings of the patriarchs; from the sacredness thus attached to it, it became one of the chief seats of idolatry, and is so spoken of by the prophet Amos. v. 5; viii. 4. It lay near the southern border of Palestine, as did Dan near the northern; whence the phrase "from Dan to Beersheba" (Judg. xx. 1) denoted the entire land.

Hebron, called by the Canaanites Kirjath-arba or city of Arba (Josh. iv. 15), was for some time the abode of Abraham. Gen. xiii. 18. Here, in the cave of Machpelah, Abraham and Sarah were buried, as well as Isaac and Rebekah, Jacob and Leah. Gen. xlix. 31. In the division of the land it was given to Caleb as his possession (Josh. xiv. 14), and was one of the cities of refuge west of the Jordan (Josh. xx. 7), the other two being Shechem, in the centre of the land, and Kedesh, in the north. David reigned here over Judah seven years and six months (2 Sam. ii. 11), and was here anointed king over all Israel (2 Sam. v. 3), after which he transferred his capital to Jerusalem. It was at Hebron that Absalom began his rebellion. 2 Sam. xv. 10.

Bethlehem, also called Ephrath and Bethlehem-judah, to distinguish it from another Bethlehem of little note in the tribe of Zebulun. Near this place Rachel was buried. Gen. xxxv. 19. Here Elimelech and Naomi lived (Ruth i. 1), and hither Naomi returned with Ruth after a temporary sojourn in the land of Moab (Ruth i. 22), and here

David was born. 1 Sam. xvii. 12. But Bethlehem is chiefly distinguished as the birthplace of our Lord Jesus Christ (Matt. ii. 1), agreeably to the prophecy of Micah. v. 2.

Jerusalem, originally called Salem (Gen. xiv. 18), and during the Jebusite occupation Jebus (Judg. xix. 10), was made by David the capital of his kingdom and the religious centre of the nation after the expulsion of the Jebusites. 2 Sam. v. 6-9.

In the neighborhood of Jerusalem, toward the east, lay Bethany, the residence of Lazarus and his sisters (John xi. 18); Nob, where Ahimelech the priest gave David the shew-bread and the sword of Goliath (1 Sam. 21), in consequence of which all the inhabitants of the place were put to death by Saul; and Anathoth, a city of the priests within the limits of Benjamin (Josh. xxi. 18), to which Abiathar was banished by King Solomon (1 Kings ii. 26), and where the prophet Jeremiah was born. Jer. i. 1.

To the west of Jerusalem lay Mizpeh, where the children of Israel assembled themselves before the Lord, when they went up to war against Benjamin (Judg. xx. 1; xxi. 1), where Samuel gained his great victory over the Philistines (1 Sam. vii. 10), and where Saul was chosen king (1 Sam. ii. 17, ff.); Emmaus, whither our Lord walked with two disciples after his resurrection (Luke xxiv. 13), and which should not be confounded with another Emmaus, also called Nicopolis, on the road to Lydda and Joppa, which is nowhere mentioned in the Old or New Testament, though it is in the Apocrypha and by Josephus; and Gibeon, whose inhabitants made peace with Joshua by a stratagem (Josh. ix. 3), and which was subsequently a city of the priests (Josh. xxi. 17), and where the tabernacle of Moses was temporarily located. 2 Chron. i. 3.

Again proceeding northward from Jerusalem by the main route, we come to—

Gibeah, called also Gibeah of Benjamin and Gibeah of Saul, to distinguish it from other places of this name in different parts of the land. Here the crime was committed in the period of the judges which led to the almost total extinction of the tribe of Benjamin. Judg. ch. xix, xx. Here King Saul resided (1 Sam. x. 26), and here seven of Saul's descendants were executed to appease the Gibeonites. 2 Sam. xxi. 6.

Ramah was near Gibeah (Judg. xix. 13), and was fortified by Baasha, king of Israel, as a border city between the two kingdoms. 1 Kings xv. 17. This is not to be confounded with the Ramah where the prophet Samuel lived, which has not been certainly identified, though it may have been the same with the modern Ramleh.

Beeroth, in the Canaanitish period subject to Gibeon (Josh. ix. 17); the murderers of Ishbosheth, the son of Saul, were natives of this place. 2 Sam. iv. 2.

Bethel, originally called Luz, where God appeared twice to Jacob (Gen. xxviii. 11, ff.; xxxv. 15), and where the ark was kept temporarily. Judg. xx. 26, 27. ["The house of God" (ver. 26) is properly "Bethel."] It was one of the places where the prophet Samuel judged. 1 Sam. vii. 16. The worship of the golden calves was set up here and at Dan, in the north of the land, by Jeroboam (1 Kings xii. 28, 29); the idolatry of Bethel was finally abolished by Josiah. 2 Kings xxiii. 15.

Shiloh, where the ark and the tabernacle remained from the time of Joshua (Josh. xviii. 1) to that of Samuel. 1 Sam. iv. 4.

Shechem, spoken of several times in the history of the patriarchs, a Levitical city and a city of refuge. Josh. xxi. 21. Here Joshua delivered his last address to the people. Josh. xxiv. 1. Jeroboam made it his residence after the schism. 1 Kings xii. 25. In John (iv. 5) it is called Sychar; it was there that our Lord conversed with the woman of

Samaria beside Jacob's well. It was subsequently called Neapolis, and in modern times this has been corrupted to Nablus.

Samaria, built by Omri, king of Israel (1 Kings xvi. 24), from which time it was the capital of the ten tribes, until the kingdom was finally overthrown by Shalmaneser, king of Assyria. 2 Kings xviii. 9, 10.

Jezreel, which gives name to the valley on the edge of which it lies. Here Ahab had a palace, here was the vineyard of Naboth which Ahab coveted (1 Kings xxi. 1), and here King Joram, Jezebel and the whole house of Ahab were slain by Jehu. 2 Kings ch. ix., x.

A short distance westward in the valley is Megiddo, where King Josiah was slain in battle with Pharaoh-necho, king of Egypt. 2 Kings xxiii. 29.

Shunem, where the Philistines encamped against Saul prior to his last battle (1 Sam. xxviii. 4), and where the woman lived who entertained Elisha, and whose son he raised from the dead. 2 Kings iv. 8.

Nain, where our Lord restored the widow's son. Luke vii. 11.

Endor, where Saul consulted the woman with a familiar spirit. 1 Sam. xxviii. 7.

Nazareth, where our Lord's childhood was passed. Luke iv. 16.

Gath-hepher, the residence of the prophet Jonah. 2 Kings xiv. 25.

Cana, where our Lord's first miracle was wrought. John ii. 1.

Kedesh, a Levitical city and a city of refuge (Josh. xxi. 32), and the residence of Barak. Judg. iv. 6.

CITIES IN THE PLAIN OF THE JORDAN.

Beginning in the north and proceeding southward we find—
Dan, also called Laish or Leshem, first mentioned in the

life of Abraham (Gen. xiv. 14), taken possession of by a party of Danites, though the proper territory of their tribe lay in the south of the land. Josh. xix. 47; Judg. xviii. 29. It was one of the chief seats of the worship of the golden calves established by Jeroboam. 1 Kings xii. 29.

Cæsareà Philippi, already spoken of as distinguished from Cæsarea Palæstina on the coast.

Then follow several places on the shores of the Lake of Gennesaret familiar from the history of our Lord's ministry—Chorazin, Bethsaida, Capernaum (Matt. xi. 21, 23), Magdala (Matt. xv. 39), Dalmanutha (Mark viii. 10), Tiberias (John vi. 23), and, on the other side of the lake, Gadara. Luke viii. 26.

Beth-shan, where Saul's body was fastened to the wall of the town, and thus publicly exposed by the Philistines. 1 Sam. xxxi. 10. Its later name, Scythopolis, has been thought to confirm the statement of Herodotus that the Scythians once made an irruption into this region.

Bethabara, where John baptized (John i. 28), probably the same as Beth-barah (Judg. vii. 24), where Gideon checked the Midianites at the crossing of the Jordan.

Jericho, also called the city of palm trees (Deut. xxxiv. 3), was the first city taken by Joshua. Josh. ch. vi. The curse pronounced on him who should rebuild the walls miraculously thrown down (Josh. vi. 26) was fulfilled upon Hiel the Bethelite. 1 Kings xvi. 34. Sons or pupils of the prophets were residing in Jericho in the time of Elijah and Elisha (2 Kings ii. 5); here Elisha healed the fountain by casting in salt (2 Kings ii. 21); here King Zedekiah was overtaken when attempting to flee from the Chaldeans (2 Kings xxv. 5); here our Lord was the guest of Zaccheus (Luke xix. 1-5) and cured the blindness of Bartimeus. Luke xviii. 35.

Gilgal was the first encampment of Israel in the promised land. Josh. iv. 19. Sacrifices were offered here by Samuel (1 Sam. x. 8; xi. 15) and by Saul. 1 Sam. xiii. 7-9. This

was one of the places of Samuel's judgment. 1 Sam. vii. 16. Agag, king of the Amalekites, was here hewed to death by Samuel before the Lord. 1 Sam. xv. 33. Judah came to Gilgal to meet King David returning after the death of Absalom. 2 Sam. xix. 16. It is also mentioned in the life of Elijah (2 Kings ii. 1), and was the scene of one of Elisha's miracles. 2 Kings iv. 38. There was another Gilgal in the vicinity of Antipatris, to which it has been supposed by several scholars that some of these events are to be referred.

En-gedi lay on the western shore of the Dead Sea. David concealed himself in the adjacent wilderness when pursued by Saul. 1 Sam. xxiv. 1. Here Ammon, Moab and Edom combined against Jehoshaphat when he gained his signal victory over them. 2 Chron. xx. 2.

The Dead Sea covers the sites of the cities of the plain which God overthrew by fire from heaven—Sodom and Gomorrah, Admah and Zeboim. Deut. xxix. 23. Zoar was spared at Lot's intercession when the rest were consumed. Gen. xix. 21, 22.

Kadesh-barnea was on the southern border of Palestine. Num. xxxiv. 4. It was from this place the spies were sent who brought back an evil report of the land. Num. xiii. 26. Here Miriam died (Num. xx. 1) and Moses and Aaron committed the trespass which excluded them from the promised land. Num. xx. 12.

CITIES EAST OF THE JORDAN.

Beginning in the south and proceeding northward—Machærus was a strong fortress east of the Dead Sea which is not named in the Bible, but where, according to Josephus, John the Baptist was imprisoned and executed.

Ramoth-gilead, a Levitical city (Josh. xxi. 38), and one of the three cities of refuge east of the Jordan (Josh. xx. 8), the other two being Bezer in the south and Golan in the north. Here Ahab was slain in battle by the Syrians (1 Kings xxii. 29-34), Joram, the son of Ahab, was

wounded (2 Kings viii. 28), and Jehu was anointed king over Israel by Elisha's direction. 2 Kings ix. 1, 2.

Mahanaim, where Jacob was met by the angels of God as he was returning to Canaan from Padan-aram (Gen. xxxii. 2), where Ishbosheth, Saul's son, was made king in opposition to David (2 Sam. ii. 8), and whither David fled when pursued by Absalom. 2 Sam. xvii. 24.

Jabesh-gilead, from which wives were taken for the remnant of Benjamin in the general massacre of the tribe. Judg. xxi. 14. It was threatened by the Ammonites and relieved by Saul. 1 Sam. xi. 1-11. Its inhabitants took the bodies of Saul and his sons from the scene of their shameful exposure by the Philistines, and buried them. 1 Sam. xxxi. 11-13.

LESSON IV.

OTHER BIBLE LANDS.

ANTEDILUVIAN geography embraces the garden of Eden (Gen. ii. 8, ff.), with its four rivers, the Pison, which compassed the land of Havilah, the Gihon, which compassed the land of Cush,* the Hiddekel and the Euphrates; also the land of Nod (Gen. iv. 19), to which Cain was banished, and the city of Enoch (ver. 17), built by him. None of these can be certainly identified at the present time, except the two rivers the Euphrates and the Hiddekel, which is the Hebrew name for the Tigris. Dan. x. 4.

After the flood the ark rested upon the mountains of Ararat (Gen. viii. 4), which is not in the Bible the name of a single peak, but of the high table-land of Armenia

*See the margin of the English version. It is not the Ethiopia known to later history which is intended, but some region now unknown, which was occupied by Cush (Gen. x. 7), or a portion of his descendants.

(2 Kings xix. 37; Jer. li. 27), which contains the sources of the Euphrates and Tigris. On the banks of the former, in the lower portion of its course, lay the land of Shinar (Gen. xi. 2), where the tower of Babel was built, whose site was subsequently enclosed in the great city of Babylon. In the days of Abraham the king of Shinar, with others, invaded Canaan. Gen. xiv. 1. A goodly Babylonish garment is mentioned among the spoils of the city of Jericho when it was taken by Joshua. Josh. vii. 21. Babylon reached its greatest splendor and the height of its power under Nebuchadnezzar (Dan. iv. 30), by whom Jerusalem was destroyed and Judah carried into captivity. Its superb palaces and other structures, and the vast compass and height of its walls, made it the wonder of the world. After its capture by Cyrus (Isa. xlv. 1) it gradually declined until it became an utter desolation. Isa. xliii. 19, ff. The cities of Erech, Accad and Calneh (or Calno, Isa. x. 9), which, with Babel, formed the beginning of Nimrod's kingdom, were also in the land of Shinar. Gen. x. 10. So was the plain of Dura (Dan. iii. 1), where Nebuchadnezzar set up his golden image.

Nineveh, the capital of Assyria, an exceeding great city of three days' journey (Jon. iii. 3), lay on the eastern bank of the Tigris. Rehoboth, Calah and Resen (Gen. x. 11, 12) were in the same vicinity. Cuthah, Ava (or Ivah), Sepharvaim (2 Kings xvii. 24) and Hena (xix. 13) were on or near the Euphrates, and subject to the king of Assyria.

Media is in the Bible commonly associated with Persia, to which it was united under Cyrus and his successors. Dan. v. 28; Esth. i. 3. The captive Israelites were located by the king of Assyria in the cities of the Medes, and by Habor, the river of Gozan. 2 Kings xvii. 6. Whether this is the same as the river Chebar (Ezek. iii. 15), where the captives of Judah were subsequently settled, is disputed.

The capital of Media was Achmetha (Ezra vi. 2), or Ecbatana; this was the royal residence of Cyrus, where, accordingly, the official records of his reign were preserved. Elam was at first an independent kingdom (Gen. xiv. 1), but was afterward incorporated in the Persian empire. Its chief city, Shushan, near the river Ulai (Dan. viii. 2), was the residence of Darius and the later Persian kings. Parthians are mentioned (Acts ii. 9), along with Medes and Elamites, as present in Jerusalem on the day of Pentecost. India is once mentioned in the Bible (Esth. i. 1), and it has even been conjectured that China is referred to under the name of Sinim. Isa. xlix. 12.

The district between the Tigris and Euphrates, north of Babylonia, is known as Mesopotamia (Gen. xi. 10), or Padan-aram. Gen. xxv. 20. Here was Haran (Gen. xi. 31), to which Terah, the father of Abraham, removed from Ur of the Chaldees, which some likewise place in this same region, though others, with greater probability, seek for it further south, in Chaldea proper or Babylonia. Pethor, the native place of Balaam, was in Mesopotamia. Deut. xxxiii. 4. So was Carchemish on the Euphrates, where Nebuchadnezzar gained a victory over Pharaoh-necho. 2 Chron. xxxv. 20; Jer. xlvi. 2.

Padan-aram, literally, the plain of Aram, is a part of the territory called Aram (Num. xxiii. 7), or Syria, in the Old Testament, where this term is used in its widest sense as extending from Lebanon to the Tigris. Hence Bethuel and Laban are called Syrians because they resided in Padan-aram. Gen. xxv. 20. More commonly the term is restricted to the territory west of the Euphrates; and so understood, it was in the time of Saul and David divided into several minor states or kingdoms, as Bethrehab, Zobah, Maacah (2 Sam. x. 6), Geshur (2 Sam. xiii. 37; xv. 8) and Damascus. 2 Sam. viii. 6. Tiphseh, on the Euphrates, is spoken of (1 Kings iv. 24) as marking the eastern limit

of Solomon's dominions. Tadmor, built by Solomon in the wilderness, is known in later times as Palmyra. Damascus, in a fertile plain watered by the Abana and Pharpar (2 Kings v. 12), is at least as old as the time of Abraham. Gen. xv. 2. It was subdued by David (2 Sam. viii. 6), but recovered its independence under Solomon (1 Kings xi. 24), and was subsequently the capital of a formidable power. To this city Paul was going at the time of his conversion (Acts ix. 3), and he lodged there in the street which was called Straight. It was at this time subject to Aretas, an Arabian king. 2 Cor. xii. 32. Antioch, on the river Orontes, was the city where the disciples were first called Christians (Acts xi. 26), and from which the apostle Paul set forth on his missionary journeys. Its seaport was Seleucia, at the mouth of the river, whence Paul and Barnabas sailed for Cyprus. Hamath, called by the prophet Amos (vi. 2) Hamath the Great, was situated on the Orontes, about midway between Antioch and the source of the river. The entrance of Hamath, repeatedly mentioned as the limit of the promised land (Num. xxxiv. 8; 1 Kings viii. 65), is either a stream or depression by which Hamath was readily reached from the sea-coast. Still higher on the Orontes was Riblah, in the land of Hamath, where Jehoahaz was put in chains by the king of Egypt (2 Kings xxiii. 33), and the eyes of Zedekiah were put out by Nebuchadnezzar. 2 Kings xxv. 7.

We shall now pass from countries east of Palestine to those which lay south of it. South of the territory of Israel, east of the Jordan, and separated from it by the Arnon, lay the land of Moab, with its cities Kir of Moab and Ar of Moab (Isa. xv. 1); the former was also called Kir-hareseth. Isa. xvi. 7. The southern limit of Moab was the brook or valley of Jared. Num. xxi. 12. Next follows the mountainous district of Edom or Idumea, also called Mount Seir, which extends to the northern extremity of the Red Sea.

Mount Hor, where Aaron died (Num. xx. 23), is one of its most conspicuous summits. Its ports, Ezion-geber and Elath, are first mentioned at the time of the Exodus. Deut. ii. 8. In the former Solomon built his navy of ships for foreign trade. 1 Kings ix. 26. The latter, having been in the possession of Judah from the conquest of Edom by David (2 Sam. viii. 14) till its revolt in the reign of Joram (2 Kings viii. 22), was again restored to Judah and fortified by Uzziah (2 Kings xix. 22), though it at a later period fell into the hands of the Syrians. 2 Kings xvi. 6. Bozrah, near its northern border (Gen. xxxvi. 33; Isa. xxxiv. 6), and Sela (Isa. xxxiv. 6) were its principal cities. Sela was taken by King Amaziah, and called by him Joktheel (2 Kings xiv. 7); at a later time it was the residence of the Nabathean king Aretas. 2 Cor. xi. 32. It is the same as the Roman Petra, from which this portion of Arabia received the name of Arabia Petræa. Teman was either a town or a district in the south of Edom; the precise location of Dedan is uncertain. Jer. xlix. 7, 8. Mount Seir is skirted on the west by the valley which extends southward from the Dead Sea to the eastern arm of the Red Sea. Between this and the Mediterranean lies the desolate region known as the wilderness of Paran (Gen. xxi. 21); its western portion, adjacent to the land of Egypt, was also called the wilderness of Shur (Ex. xv. 22), or of Etham. Num. xxxiii. 8. This was occupied by roving tribes of Amalekites and others (1 Sam. xxvii. 8), and was drained by the river of Egypt (1 Kings viii. 65), which was not the Nile, but the modern wady el-Arish, and marked the boundary between Egypt and Palestine.

Between the two projecting arms of the Red Sea lies the peninsula of Sinai, so named from Mount Sinai, near its southern extremity, where the law of God was given to Israel (Ex. xix. 18), and which was an individual summit in the mass of mountains collectively called Horeb. Ex. iii. 1. The adjacent portion of the desert was known as

the wilderness or desert of Sinai (Ex. xix. 1, 2), between which and Etham lay the wilderness of Sin. Ex. xvi. 1; Num. xxxiii. 11.

Sheba, whose queen was attracted by the fame of Solomon (1 Kings x. 1), was in Southern Arabia. It has been disputed whether Ophir, which was so famous for its gold (Job xxviii. 16), and which was visited by Solomon's vessels (1 Kings ix. 28), was in Arabia, Africa or India.

If we except Mesopotamia, from which Abraham removed to Canaan, no Gentile land is more intimately associated with the early history of the chosen race than Egypt. Abraham went down thither when there was a famine in Canaan (Gen. xii. 10); so did Jacob and his family, who were settled in the land of Goshen, in that part of Egypt which was nearest Palestine. On, where Joseph's father-in-law was priest (Gen. xli. 45), was a city of Lower Egypt near the head of the delta of the Nile. It was called Bethshemesh (house of the sun) by Jeremiah (xliii. 13), and by the Greeks Heliopolis (city of the sun). Pithom and Raamses were treasure-cities built by the Israelites for Pharaoh. Ex. i. 11. Pi-hahiroth, Migdol and Baal-zephon (Ex. xiv. 2) are mentioned in the march of Israel out of Egypt, and lay near the eastern frontier. Sin (Ezek. xxx. 15), or Pelusium, which is called by Ezekiel the strength of Egypt, lay near the eastern or Pelusiatic mouth of the Nile, and gave name to the adjacent wilderness of Sin. Ex. xvi. 1. Tahpanhes, to which the wretched remnant of Jews fled after the destruction of Jerusalem and the murder of Gedaliah (Jer. xliii. 7), was upon the same branch of the Nile. Pi-beseth (Ezek. xxx. 17) and Zoan, which is said in Num. xiii. 22 to have been built seven years after Hebron, were on a canal connecting the Pelusiatic arm of the Nile with the sea. Alexandria, the birthplace of Apollon (Acts xviii. 24), was the capital of Egypt under the Ptolemies, and was founded by Alexander the Great, whose name

it bears. Both the ship in which Paul was wrecked (Acts xxvii. 6) and that in which he sailed from Malta to Italy (xxviii. 11) were from Alexandria. Memphis, also called Noph (Isa. xix. 13), the capital of Lower Egypt, was in the vicinity of the pyramids and ancient tombs. Hos. ix. 6. Hanes (Isa. xxx. 4) is by some placed a short distance south of Memphis, and by others identified with Tahpanhes, already mentioned. Pathros (Ezek. xxix. 14) probably denotes Upper Egypt, and No (Jer. xlvi. 25), or No-amon (English version, populous No, Nah. iii. 8), was its celebrated capital, known to the Greeks as Thebes. Syene was on the southern border of Egypt, whence "from Migdol to Syene" designated the land throughout its entire extent. Ezek. xxix. 10; xxx. 6 (in the margin of the English version). Beyond Syene lay Ethiopia, which was often united with Egypt under the same king. This was the case under Zerah, who invaded Judah in the time of King Asa (2 Chron. xiv. 9), and Tirhakah, the antagonist of Sennacherib. 2 Kings xix. 9. Seba, though sometimes distinguished from Ethiopia (Isa. xliii. 3; xlv. 14), was more commonly included under it; it denotes the so-called island of Meroe, beyond the rivers of Ethiopia (Isa. xviii. 1)—that is to say, the tongue of land included between the two main branches of the Nile. Philip baptized a eunuch of Candace, queen of the Ethiopians (Acts viii. 27, ff.), as an earnest and first fruits of the promise, "Ethiopia shall soon stretch out her hands unto God." Ps. lxxviii. 31.

The entire north of Africa, west of Egypt, went by the general name of Libya. Libyan troops are spoken of in the armies of Egypt. Jer. xlvi. 9. One of its principal cities was Cyrene, from which Simon came, who bare the cross of Jesus. Mark xv. 21. There was a synagogue in Jerusalem composed wholly or in part of Cyrenians. Acts vi. 9. Men from this city and its neighborhood were present on the day of Pentecost (Acts

ii. 10), and were subsequently active in spreading the gospel. xi. 20.

North and west from Palestine lay Asia Minor, Europe and the islands of the Mediterranean and Ægean Seas.

There are twelve divisions of Asia Minor commonly recognized. Three were on its southern coast, Cilicia, Pamphylia, Lycia; three on its western, Caria, Lydia, Mysia; three on its northern, Bithynia, Paphlagonia, Pontus; and three in the interior, Cappadocia, Galatia, Phrygia. The apostle Paul was born in Cilicia, in the city of Tarsus. Acts xxi. 39. Perga, in Pamphylia, was the first city in Asia Minor visited by Paul and Barnabas on their first missionary journey (Acts xiii. 13); Attalia, six miles distant on the coast, is the port at which they embarked on their return. Acts xiv. 25. From Patara, in Lycia, Paul sailed for Phœnicia on his way to Jerusalem. Acts xxi. 1. At Myra, as a prisoner, he entered an Alexandrian ship bound for Italy. Acts xxvii. 5. Caria, Lydia and Mysia constituted the Roman province of Asia, and it is in this limited sense that the word Asia is used in the New Testament—*e. g.*, Acts ii. 9; xvi. 6, 7. The seven churches in Asia (Rev. i. 4) accordingly were in this region, viz. : Ephesus, Smyrna, Pergamos, Thyatira, Sardis, Philadelphia and Laodicea, though the last named was in Phrygia, and therefore farther inland than the rest. Trogyllium, mentioned in Paul's last missionary journey (Acts xx. 15), and Miletus, where he took final leave of the Ephesian elders (v. 17), were on the coast of Lydia. Troas, from which Paul first sailed into Macedonia (Acts xvi. 8), and where he restored Eutychus to life (xx. 19), was the capital of Mysia. When Paul proposed to go into Bithynia on his second missionary journey, the Spirit suffered him not (Acts xvi. 7), it being the will of God that he should pass on into Europe. The apostle Peter addressed his first Epistle to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia and Bithy-

nia. 1 Pet. i. 1. Dwellers in Cappadocia, Pontus and Asia, Phrygia and Pamphylia were in Jerusalem on the day of Pentecost. Acts ii. 9. Aquila, with whom Paul abode at Corinth and engaged in his occupation as a tent-maker, was born in Pontus. Acts xviii. 2. Galatia, to which the apostle Paul directed one of his Epistles, in its widest sense included Lycaonia and Pisidia, and consequently the cities of Antioch in Pisidia (Acts xiii. 14)—so called in distinction from Antioch in Syria—Iconium (xiv. 1), Lystra and Derbe (v. 6), visited by Paul and Barnabas in their first missionary journey. Colosse, to which one of Paul's Epistles was written, and Hierapolis (Col. iv. 13) were in Phrygia.

Macedonia was the first country in Europe in which the gospel was preached by the apostle Paul (Acts xvi. 10), he having been directed thither by a special vision. He landed at Neapolis and proceeded at once to Philippi, so named from the father of Alexander the Great. Here he met Lydia of Thyatira, and his imprisonment led to the conversion of the jailer and his household. Acts xvi. 12, ff. He likewise visited Amphipolis, Apollonia, Thessalonica and Berea. From Berea he hastened to Greece, where he visited Athens and made his defence before the court of the Areopagus (Acts xvii. 15); also Corinth (xviii. 1), the chief city of Achaia, where he was brought before the judgment-seat of Gallio, and its seaport Cenchrea (v. 18), the residence of Phebe. Rom. xvi. 1. He also preached the gospel as far as Illyricum (Rom. xv. 19), which was west of Macedonia and bordered on the Adriatic Sea. Paul speaks (Titus iii. 12) of having resolved to spend a winter in Nicopolis, probably the city of that name in Epirus, south of Illyricum, though the subscription to the Epistle (which is, however, of little authority) refers it to a Nicopolis in Macedonia.

Between Illyricum, on the one side, and Italy, on the other, lay the Adriatic Sea; this name was sometimes

extended to that portion of the Mediterranean bounded by Italy and Sicily on the west, Africa on the south, and Greece and Crete on the east. It is in this wide sense of the term that Paul and his fellow-passengers are said to have been driven up and down in *Adria*. Acts xxvii. 27.

In Italy mention is made not only of Rome, but of the places through which Paul passed in journeying toward it, viz.: *Rhegium*, in the extreme south of the peninsula; *Puteoli*, near Naples, where he landed; *Appii Forum*, which was thirty-five miles from Rome; and *The Three Taverns*, which was five miles nearer the imperial city.

The westernmost country spoken of in the Bible is Spain, which Paul proposed to visit, though it does not appear that his intention was ever carried into effect. Rom. xv. 24, 28. The *Tarshish* of the Old Testament for which *Jonah* set sail (Jon. i. 3), and to which *Solomon* traded, was probably a Phœnician colony in the south of Spain.

The islands named in the Bible are *Cyprus*, the native country of *Barnabas* (Acts iv. 36), and over which *Barnabas* and *Paul* passed from *Salamis*, on its eastern coast, to *Paphos*, on its western; *Crete*, with which many have identified the *Caphtor* of the Old Testament, from which the *Philistines* originally came. Amos ix. 7. Here *Paul* left *Titus* to labor. Tit. i. 3. In *Paul's* last voyage mention is made (Acts xxvii. 7, 8) of the promontory of *Salmone*, at the north-eastern extremity of the island, and of *Lasea*, *The Fair Havens* and *Phenice* (v. 12), on its southern side. The island *Clauda* (v. 16), a short distance south of *Crete*, *Rhodes*, *Coos* (Acts xxi. 1), *Patmos*, to which the apostle *John* was banished (Rev. i. 9), *Samos*, *Chios* (Acts xx. 15), *Lesbos*, the capital of which was *Mitylene* (v. 14), and *Samothracia* (Acts xvi. 11) were in the Grecian Archipelago. *Paul* was shipwrecked on *Melita* or *Malta* (Acts xxviii. 1), and after leaving this island stopped at *Syracuse* on the eastern coast of *Sicily*. v. 12.

ARCHÆOLOGY OF THE BIBLE.

LESSON I.

FOOD.

THE archæology of the Bible is an account of the customs and usages described or referred to in the sacred volume. So far as these are different from those which prevail at the present day or amongst ourselves, a knowledge of them is important for the illustration of the passages in which these references occur, being sometimes essential to a right apprehension of their meaning and at others adding greatly to their force or beauty. Archæology may be conveniently divided into three parts, corresponding to three several spheres in which human life may be regarded as moving. We may consider man in a threefold aspect, as he is a member of the family or of the community or of the nation. The family has its domestic and social usages, which may therefore be held to constitute the first branch of archæology; the second relates to the various trades and occupations practiced in the community; and the third embraces the civil and political regulations belonging to the nation.

The full and satisfactory discussion of these several themes would require a volume. We find ourselves unable to compress even the most meagre account of them into the few pages that are allotted to this subject in the plan of the present treatise. It will only be possible to present a few

topics as specimens and representatives of the whole. We shall accordingly make a selection from the first branch of the general subject, or domestic and social archæology. This has its two divisions, viz., internal and external. The former relates to the constitution of the family itself, and concerns—1. The bond of marriage, upon which the family is based. 2. The relationship which it creates of parents and children, masters and servants. 3. Its varied experiences of joy or sorrow, as connected with social intercourse, with sickness or with death. The remaining division, which in contrast with the preceding has been called external—and it is to this that our attention shall be exclusively directed—is occupied with the provision made in the family for the supply of the outward physical necessities of its members, viz.: 1. Food; 2. Clothing; 3. Dwellings.

As to the articles of food in ordinary use among the Hebrews, and the mode of their preparation, there is much that is obvious and common to them with ourselves. They subsisted partly, of course, upon the products of the soil, and partly upon such animal food as was accessible. Bread was with them, as with us, the staff of life (Isa. iii. 1), as is shown by the current phrase to “eat bread” for partaking of food. Gen. iii. 19; xxxi. 54. It was prepared from the various cereals, particularly wheat (Ps. lxxxix. 16), which was preferred, and which is accordingly commonly meant when “corn” is spoken of in the Bible, as Gen. xlii. 1; though barley was also used (Judg. vii. 13; 2 Kings iv. 42), and in case of necessity poorer and coarser grains (Ezek. iv. 9) might be employed which in ordinary times were only fed to cattle. Grain might be eaten in the ear in its natural state, as by the disciples of Jesus, who plucked it as they walked through the field (Luke vi. 1), or when newly ripe it might be parched or roasted, as by the reapers of Boaz. Ruth ii. 14. It was mostly, however, made into cakes or bread, and for this purpose was first beaten fine in mortars

(Prov. xxvii. 22) or ground into flour (Ex. xxix. 2) in the mill. Num. xi. 8. This latter was an article of ordinary domestic use, and consisted of two millstones, the nether, which was fixed (Job xli. 24), and the upper, which was movable, and was turned by women (Matt. xxiv. 41) or by slaves. Judg. xvi. 21; Lam. v. 13. Two sat facing each other, one of whom grasped the handle and impelled it halfway round; then the other completed the revolution. In consequence of the menial character of this occupation the extremes of society are indicated in Ex. xi. 5 by saying "From Pharaoh that sitteth upon his throne unto the maid-servant that is behind the mill." And the prophet Isaiah expressed the utmost degradation of the daughter of Babylon by bidding her to take the millstones and grind meal. Isa. xlvi. 2. The sound of the mill was daily heard in every house, so that its ceasing betokened desolation (Jer. xxv. 10; Rev. xviii. 22), and from its indispensable character it was forbidden to take a millstone in pledge for debt. Deut. xxiv. 6. Larger mills were turned by asses; and when Jesus speaks of a millstone being hanged about a man's neck and his being drowned in the sea (Matt. xviii. 6; Luke xvii. 2), the term used in the original Greek shows that it was one of this larger sort which was intended.

The flour thus prepared was baked, either leavened or unleavened (Gen. xix. 3; Ex. xii. 39), in the hot ashes or on heated stone (1 Kings xix. 6) or iron plates (Lev. vii. 9) or in a sort of ovens. Hos. vii. 4-6. These last were stone or earthen cylinders about three feet high, in which fire was made, and the dough was spread upon their heated exterior, or holes dug in the ground, in which bread or cakes, or, thinner still, wafers (Lev. xxix. 23), were baked on the tilting of the bottom or sides, after the fire had been drawn out and the ashes swept away. What are called loaves of bread were thin circular disks, which were not cut but broken. Lam. iv. 4; Matt. xiv. 19; xxvi. 26. Professional

bakers are not only spoken of in royal households, as that of Pharaoh (Gen. xl. 1) and Saul (1 Sam. viii. 13), but there were likewise public ovens (Hos. vii. 4, 6), at least in the later portions of the Old Testament history; and from the mention (Jer. xxxvii. 21) of the bakers' street, it would appear that the usage then prevailed which is still maintained in Oriental cities of appropriating whole bazaars or rows of shops to certain trades or kinds of business.

Various vegetables are mentioned, as lentiles, of which Jacob made pottage (Gen. xxv. 34), cucumbers, melons, leeks, onions and garlic, which the children of Israel had eaten in Egypt, and for which they longed in the desert (Num. xi. 5), beans (2 Sam. xvii. 8), garden plants (1 Kings xxi. 2), and plants growing wild which were gathered for food (2 Kings iv. 39; Prov. xv. 17); likewise fruit of different kinds (2 Sam. xvi. 1; Amos viii. 2), particularly apples (Sol. Song ii. 5), pomegranates (Num. xx. 5), grapes and figs (Matt. vii. 16), which were not only eaten fresh, but dried as raisins, or compacted into a solid mass as cakes of pressed grapes or figs. 1 Sam. xxv. 18. Grape cakes were esteemed very refreshing (Cant. ii. 5), and were distributed with other provisions among the people assembled at the removal of the ark to Zion (2 Sam. vi. 19); they are also mentioned among the delicacies associated with idolatry (Hos. iii. 1); in each of these passages the English version incorrectly has "bottles" or "flagons of wine." The word "dates" occurs (2 Chron. xxxi. 5) in the margin of the English Bible, though it is not the proper rendering of the original term; the palm tree, which is repeatedly spoken of in Scripture (Deut. xxxiv. 3; Ps. xcii. 12), however, is the date-palm, and the use of its fruit, though not expressly mentioned, is implied. Cant. vii. 8. Sycamore fruit was gathered and eaten only by the humbler classes. Amos vii. 14. Mention is also made of almonds and other species of nuts. Gen. xliii. 11; Cant. vi. 11.

It has been made a question whether animal food was in use before the flood, inasmuch as it was not explicitly contained in the grant made to Adam (Gen. i. 29), while it was in that made to Noah and his descendants (Gen. ix. 3); though the keeping of sheep and cattle (Gen. iv. 2, 20), clothing made from skins (Gen. iii. 21) and the distinction between clean and unclean animals which was recognized prior to the flood (Gen. vii. 2, 8) seem to imply that it was made use of from the earliest periods. In so warm a climate as that of Palestine it was less necessary than in colder regions. And the fact that meat could be kept but a short time, and the whole animal had consequently to be eaten soon after being killed, added to the expense and led to its being but sparingly used, except upon the tables of the rich and great, as of King Solomon (1 Kings iv. 22, 23) or Nehemiah, the Persian viceroy (Neh. v. 18), or on special occasions of hospitality (Gen. xviii. 7), festivity (Luke xv. 23) or religious observance. Ex. xii. 8; Deut. xiv. 26; xv. 19, 20. The Jewish law forbade the eating of any but clean animals. Lev. xi. 2, ff; Deut. xiv. 4, ff. These are among quadrupeds those which part the hoof and chew the cud, as oxen, sheep and goats, together with deer and some other kinds of game; among fish—of which they had already learned to be fond in Egypt (Num. xi. 5), and which were supplied by the Sea of Galilee (Matt. iv. 18), as well as brought by Tyrians to the markets of Jerusalem (Neh. xiii. 16)—such only as have fins and scales; among birds all but certain prohibited species, which were mostly birds of prey, or such as fed in marshes, or on worms, carcasses or other impurities. Quails, doves, partridges, sparrows and fatted fowl (1 Kings iv. 23), by which were probably meant geese or ducks, are mentioned in the Old Testament; chickens only in the New. Luke xiii. 34; xxii. 60. That eggs were eaten appears from Job vi. 6; Isa. x. 14; Luke xi. 12. Among insects, the esculent locust (Lev. xi. 22; Matt. iii. 4) was allowed to be eaten, as it still

is by the poorer classes in Arabia and the East, by whom it is salted and cooked, or ground into flour and baked. The sacrificial system further made it unlawful to eat blood (Lev. vii. 26, 27; xvii. 10-14) or flesh in which the blood remained (1 Sam. xiv. 32), and by consequence animals strangled or killed by wild beasts (Ex. xxii. 31; Lev. xvii. 15); also those fat pieces which were customarily burned upon the altar. Lev. iii. 17; vii. 23-25. The sinew was also extracted from the thigh for a special reason. Gen. xxxii. 32.

The care of cattle is associated with the products of the dairy. The milk of cows, goats and sheep (Deut. xxxii. 15; Prov. xxvii. 27) was used in its natural state or made into cheese (1 Sam. xvii. 18; Job x. 10) or butter, the latter denoting not merely butter in the modern sense (Prov. xxx. 33), but more commonly curds, of which the Orientals are very fond. Judg. v. 25. Honey is often joined with milk in describing the fertility and abundance of Canaan (Ex. iii. 8), or, as in Isa. vii. 22, those natural means of subsistence which still remained when the country was ravaged and agriculture suspended. Besides the honey made by bees, which was often found wild (Deut. xxxii. 13; 1 Sam. xiv. 25; Matt. iii. 4), there was also a honey artificially prepared; at least it is the opinion of many scholars that this name was also applied, as by the modern Arabs, to a sweet syrup made from grape juice or from dates. Gen. xliii. 11; 2 Chron. xxxi. 5; Ezek. xxvii. 17.

Oil and salt, though not themselves articles of food, were used in preparing and seasoning it. Lev. ii. 4; Job vi. 6. With allusion to its preserving quality, a "covenant of salt" (Num. xviii. 19; 2 Chron. xiii. 5) is a perpetual covenant, and the disciples of Christ are called the "salt of the earth." Matt. v. 13. As it is the opposite of both insipidity and corruption, the apostle directs that our speech should be always "seasoned with salt." Col. iv. 6.

The drinks spoken of in addition to water and milk are

wine, strong drink (Lev. x. 9, prepared from barley, honey or dates, and so called from its intoxicating properties), and vinegar, which was a sour wine. Num. vi. 3; Ruth ii. 14. Wine when drunk was sometimes weakened with water (Isa. i. 22) in the proportion, as the Rabbins say, of three parts of water to one of wine; sometimes it was rendered more exciting by the infusion of spices. Prov. ix. 2, 5; Cant. viii. 2. Hence an ambiguity in the expression "mixed wine." Thus the wrath of God is compared to wine "full of mixture" (Ps. lxxv. 8)—*i. e.*, with its strength increased by intensifying ingredients; and it is said to be "poured out without mixture" (Rev. xiv. 10)—*i. e.*, undiluted. Wine also became stronger by being left upon its lees, when it required to be strained to free it from dregs or insects. Isa. xxv. 6; Matt. xxiii. 24. Sour wine mingled with myrrh or other bitter ingredients was sometimes given to those who were executed to stupefy them and render them insensible to suffering. Prov. xxxi. 6; Matt. xxvii. 34, 48.

The chief meal of the ancient Egyptians was at noon, and accordingly Joseph dined at this hour (Gen. xliiii. 16); so was the principal repast throughout the Old Testament, Ruth ii. 14; 1 Kings xx. 16. But in the New Testament the Greek and Roman custom prevailed of having the chief meal at night, and entertainments were generally suppers. Mark vi. 21; Luke xiv. 12, 16; John xii. 2. The primitive posture of the Hebrews, as of the Egyptians, at table was sitting. Thus Joseph's brethren sat when they ate with him (Gen. xliiii. 33); Jacob invited his father to "sit and eat" (Gen. xxvii. 19); the Levite and his father-in-law in Bethlehem-judah "sat down and did eat and drink." Judg. xix. 6. David sat at meat with Saul, and when absent left his seat empty (1 Sam. xx. 5, 18, 24); the man of God out of Judah "sat at the table" in Bethel. 1 Kings xiii. 20. At a later period luxurious livers adopted the fashion of reclining; thus Amos (vi. 4) says that they "lie upon beds of

ivory and stretch themselves upon their couches"—not for sleep, as appears from what follows in the very same sentence—"and eat the lambs out of the flock and calves out of the stall." And the Persian origin of this new fashion is distinctly intimated in the book of Esther (i. 6), where the banquet-hall of Ahasuerus is described as containing "beds" or couches. In our Saviour's day the universal custom was to recline on couches, called in Greek *triclinia* because they usually held three persons. The knowledge of this usage is absolutely necessary to explain how John could "lean on Jesus' bosom" at the table (John xiii. 23; xxi. 20); for as each person supported himself on his left arm, he was brought into this relation to the one who lay next to him. It also shows how the woman who anointed him had access to his feet. Luke vii. 38. Modern Orientals sit on their heels or with their legs crossed before a waiter placed upon a wooden stool about a foot high, or before a round piece of leather spread upon the floor and provided with rings in its outer edge, so that it can be drawn together like a bag and hung up after eating. It has been suggested that such a table might easily be likened to a snare. Ps. lxxix. 22; Rom. xi. 9. In the absence of knives and forks, the food was taken with the fingers, which explains our Lord's expression, "He that dippeth his hand with me in the dish" (Matt. xxvi. 23), as well as his act of dipping the sop. John xiii. 26. Hence the hands were washed before and after each meal, which the Pharisees erected into an obligatory religious ceremony. Matt. xv. 2; Mark vii. 2, ff; Luke xi. 38. Allusions to the usual practice of asking a blessing or giving thanks before eating occur in the case of Samuel (1 Sam. ix. 13), and repeatedly in the history of our Lord. Matt. xiv. 19.

When entertainments were given, invited guests were notified by servants at the proper hour (Prov. ix. 3; Matt. xxii. 3, 4); they were welcomed with a kiss upon their arrival (Luke vii. 45), their feet were washed (Gen. xviii. 4; Luke vii. 44),

their hair and beard anointed (Ps. xxiii. 5; Amos vi. 6; Luke vii. 46), and places were assigned them at the table according to their rank. Gen. xliii. 33; 1 Sam. ix. 22; Luke xiv. 8, ff. As a mark of special honor choice pieces were sent them by the host (1 Sam. ix. 24), sometimes double the ordinary quantity (1 Sam. i. 5), or even more. Gen. xliii. 34. As an illustration of the modes of diversion sometimes resorted to on such occasions may be mentioned the riddle propounded at Samson's wedding. Judg. xiv. 12. Excess of revelry and riotous festivity were rebuked by the prophets. Isa. v. 11, 12; Amos vi. 4-6. In the Greek and Roman period the appliances of luxury had greatly increased, and musicians and dancing-women were introduced to amuse or charm the guests. Matt. xiv. 6; Luke xv. 25. Christians are repeatedly warned against all improper indulgence. Rom. xiii. 13; Gal. v. 21; 1 Pet. iv. 3. Women and children were present at social entertainments (1 Sam. i. 4; John xii. 3), and at sacrificial meals men-servants and maid-servants, Levites, strangers, the fatherless and widows were invited. Deut. xvi. 11, 14. Eating together was a pledge of friendship, and established a claim to protection. Josh. ix. 14; Ps. xli. 9; John xiii. 18.

LESSON II.

CLOTHING.

OUR first parents sewed fig leaves for their covering (Gen. iii. 7), and the Lord made them coats of skins. ver. 21. The materials for clothing subsequently mentioned in the Bible are wool, linen, cotton, silk and the hair of goats and camels. The use of wool for this purpose even in the most ancient times is implied in Abel's keeping sheep

(Gen. iv. 2), which was no doubt for the sake of their fleece as well as of their flesh, and especially in the shearing of sheep, which is expressly mentioned in the case of Laban (Gen. xxxi. 19), and of Judah. Gen. xxxviii. 12. Job clothed the poor with the fleece of his sheep (Job xxxi. 20), and Moses speaks of woollen garments as in common use. Lev. xiii. 47. The cultivation of flax is first alluded to during the sojourn in Egypt (Ex. ix. 31), where it was a staple article of trade and manufacture from a very early period. Its use among the Hebrews is shown in the direction that the priests' garments should be of linen. Lev. xvi. 4. The "fine linen" of the Bible, such as that with which Joseph was arrayed (Gen. xli. 42), and which was used in the construction of the tabernacle (Ex. xxv. 4; xxvi. 1), and which the rich man in the parable is represented as wearing (Luke xvi. 19), was the ancient byssus, which has been supposed to have been in most cases a cotton fabric, though recent microscopic investigations of mummy wrappings have shown that they at least exhibit the cylindrical fibre of flax, and not the flat fibre of cotton. This byssus is improperly translated "silk" in Prov. xxxi. 22, and in the margin in a couple of other passages. Silk does occur, however, at a later period (Ezek. xvi. 10, 13; Rev. xviii. 12), as an elegant and costly material. Goats' hair was spun for the sanctuary (Ex. xxvi. 7; xxxv. 26), as well as made into sackcloth (Rev. vi. 12); and John the Baptist had his raiment of camels' hair. Matt. iii. 4. The mingling of different materials, as of linen and woollen, in the same piece was prohibited (Lev. xix. 19; Deut. xxii. 11), like all other heterogeneous mixtures, from a religious point of view, as a confusing of what God had made distinct. Clothes were commonly made by the women, as by Hannah (1 Sam. ii. 19) and Dorcas (Acts ix. 39), and even, as in classic lands, by ladies of rank and wealth. Prov. xxxi. 22.

There were two striking points of difference between the

Oriental dress and that which is in use among ourselves. The first is its loose and flowing character as distinguished from our tightly-fitting dress, so that the same suit of clothes would answer for one person as well as another. The second is the permanence and uniformity of Eastern fashions as compared with ours, so that the best illustration of the apparel in use in the days of Abraham is in some respects furnished by that worn by the Arabs at the present time. It hence resulted that clothing became an important element of wealth, as its value was not impaired by frequent changes nor by want of adaptation to any who might wish to wear it. The accumulation of clothing is accordingly spoken of along with that of the precious metals as indicating riches. Ex. xii. 35; Josh. xxii. 8; 2 Chron. ix. 24; Zech. xiv. 14; Acts xx. 33. Thus Job (xxvii. 16) combines heaping up silver as dust and preparing raiment as the clay. A man of property in a time of general impoverishment is described as one who has clothing. Isa. iii. 6. The apostle James (v. 2) denounces woe upon the rich by saying, "Your riches are corrupted and your garments are moth-eaten." And our Lord exhorts his disciples (Matt. vi. 19), "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt." Comp. Josh. vii. 21; 2 Kings vii. 8. Hence we find a "keeper of the wardrobe" among the officials of the royal household (2 Chron. xxxiv. 22); and the house of Baal contained vestments enough for all his worshipers. 2 Kings x. 22. Guests at a royal festival were supplied with garments for the occasion, which accounts for the displeasure of the king at seeing one present at the marriage of his son who had not on a wedding-garment. Matt. xxii. 12. On the return of the prodigal the servants were directed to bring forth the best robe and put it on him. Luke xv. 22. This explains also the frequent mention of changes of raiment or presents of clothing as of peculiar value. Thus the thirty changes of garments paid by Sam-

son to the Philistines (Judg. xiv. 12), the ten changes of raiment sent by the king of Syria to the king of Israel (2 Kings v. 5), the presents of clothing given by Joseph to his brethren (Gen. xlv. 22), by Jonathan to David (1 Sam. xviii. 4), by Esther to Mordecai. Esth. iv. 4.

The essential articles of dress, as in ancient Greece and in the modern East, were two, viz.: the undergarment, which was put on and worn next the body, and the upper or outer garment, which was loosely thrown over it. These belonged alike to both sexes, though with such a discrimination in style or in the quality of the material, and with such additional articles belonging exclusively to one sex or to the other, that the dress of men was readily distinguishable from that of women, as is implied in the prohibition in the law that neither sex should wear the garments of the other (Deut. xxii. 5), a prohibition based not only on decorum, but possibly also, as has been conjectured, on opposition to certain practices in heathen worship in which such interchange was customary.

The undergarment (commonly called "coat"* in the English version) was a narrow tunic or gown, mostly woolen, though those of the priests were linen (Lev. xvi. 4), and worn alike by young and old (Gen. xxxvii. 3; 2 Sam. xv. 32), and by persons of either sex. Cant. v. 3. It commonly had short sleeves, reached nearly to the knees, and was confined at the waist by a belt or girdle. As worn by persons of superior rank, and particularly ladies, it sometimes had long sleeves and extended to the ankles; such was probably the coat with which Joseph was honored (Gen. xxxvii. 3), and the garment of King David's daughter Tamar (2 Sam. xiii. 18), improperly rendered by our

* But "garment" in 2 Sam. xiii. 18, 19; Ezra ii. 69; Neh. vii. 70, 72; Jude ver. 23, "robe" in Isa. xxii. 21, and "clothes" in Mark xiv. 63; "coat" in 1 Sam. ii. 19 represents a different word, and in Dan. iii. 21, 27, another still.

translators "of many" or "divers colors." A person who had nothing on but this undergarment unbelted was called naked; so Saul among the prophets, when he had thrown off his upper garment (Eng. Ver. clothes) (1 Sam. xix. 24), and Isaiah when he had loosened or thrown off his dress of sackcloth (Isa. xx. 2), and Peter when his fisher's coat was ungirt. John xxi. 7. While that which has now been described was the only undergarment considered indispensable and universally worn, two others are also spoken of that were finer and more costly, and belonged chiefly to the rich. A shirt was sometimes worn under the tunic (Judg. xiv. 12, marg.), which is in Isa. iii. 23; Prov. xxxi. 24 rendered "fine linen," this being the material of which it was made. There was also a "robe" or "mantle,"* as it is usually translated in our version, which was without sleeves and larger than the tunic over which it was worn. This formed part of the official dress of the high priest (Lev. viii. 7), and was worn by Samuel in his childhood (1 Sam. ii. 9) as the attendant upon Eli, as well as in his later years when he was invested with high authority in both civil and religious matters. 1 Sam. xv. 27; xxviii. 14. So, too, by Ezra the priest. Ezra ix. 3, 5. It was also worn by kings (Ezek. xxvi. 16), as by Saul (1 Sam. xxiv. 4) and David (1 Chron. xv. 27), and by members of the royal family, as Jonathan (1 Sam. xviii. 4), and king's daughters (2 Sam. xiii. 18), and by nobles or men of distinction, as by Job (i. 20; xxix. 14) and his three friends. ii. 12. Hence the high-priest (Mark xiv. 63) is said to have rent his tunics—*i. e.*, both his robe and his tunic proper. To this custom of the wealthy of wearing two undergarments John the Baptist has been supposed to allude as to a needless extravagance in saying to the people (Luke iii. 11): "He that hath two coats, let him impart to him that hath none," and our Lord in directing his disci-

* But "coat" (1 Sam. ii. 19), and "cloak." Isa. lix. 17.

ples when he sent them forth not to put on two coats. Mark vi. 9.

The upper garment (in the English Version commonly "garment," "raiment" or "clothes"*) was a sort of shawl, or a large square piece of cloth, which was wrapped round the person. It was thrown over the left shoulder and brought round over or under the right arm, and fastened either in front or at the right side, the pendent ends being called "skirts." Hag. ii. 12; Zech. viii. 23. A fringe or tassels were attached to the four corners by a blue cord (Num. xv. 38, 39; Deut. xxii. 12) to remind the wearer of the law and its heavenly origin. These are the "borders of their garments" which were enlarged by the Pharisees (Matt. xxiii. 5), and possibly also the hem or border of Christ's garment touched by the woman who was healed. Matt. ix. 20; Luke viii. 44. These upper garments were used as a spread upon their couches at night, in consequence of which they were not to be taken in pledge for debt. Ex. xxii. 26, 27; Deut. xxiv. 12, 13; Amos ii. 8. To this our Lord alludes (Matt. v. 40): "If any man will sue thee at the law, and take away thy coat," or undergarment, which he might legally do, "let him have thy cloak also," the upper garment, to which he was not entitled. The inactive found in the ample folds of this dress a convenient resting-place for the hands. Hence the Psalmist, entreating God's active interposition, beseeches him to pluck his right hand out of his bosom. Ps. lxxiv. 11.† They might also be used as a

* Also "robe" (2 Chron. xviii. 9, 29; Mic. ii. 8; Jon. iii. 6; John xix. 2, 5), and "cloak." Matt. v. 40; Luke vi. 29.

† In Prov. xix. 24; xxvi. 15, the word rendered "bosom" properly means "dish," as it is correctly translated 2 Kings xxi. 13. The man is too lazy to lift his hand to his mouth from the common dish, out of which each took his portion with his fingers, according to Oriental usage.

pocket.* Thus Haggai speaks (ii. 12) of carrying holy flesh in the skirt of the garment, and our Lord of good measure being given into one's bosom. Luke vi. 38; compare Ps. lxxix. 12. Or the garment might be taken off and spread out to receive whatever might be wrapped in it, and then carried like a bag on the shoulders, as the kneading-troughs at the exodus (Ex. xii. 34), the earrings taken from the Ishmaelites (Judg. viii. 25), the barley given to Ruth (iii. 15), where "veil" should be "upper garment," the wild gourds gathered for pottage. 2 Kings iv. 39; compare Prov. xxx. 4. It was the upper garment that Ahijah snatched from Jeroboam and rent into twelve pieces (1 Kings xi. 30), that the adherents of Jehu laid beneath him on the stairs (2 Kings ix. 13), that were put upon the ass on which Jesus rode and spread in the way before him. Matt. xxi. 8. The looseness of the upper garment impeded action; hence Bartimeus cast it away in his haste to go to Jesus (Mark x. 50), the workman going to the field left it behind him (Matt. xxiv. 18), Jesus laid it aside to wash his disciples' feet (John xiii. 4), resuming it when he had finished (ver. 12), the witnesses who took part in stoning Stephen laid it down at the feet of Saul (Acts vii. 58), and the mob incensed at Paul cast it off as they threw dust into the air. Acts xxii. 23.

The upper and under garment are sometimes spoken of together in the same passage. Thus at the crucifixion of Jesus the soldiers divided his upper garment into four parts and parcelled it among them, but cast lots for the coat, or undergarment, which was without seam, woven from the top throughout. John xix. 23, 24. Peter was shown the coats (or tunics) and (upper) garments which Dorcas had made

* In Prov. xvii. 23, "A gift out of the bosom," and xxi. 14, "a reward in the bosom," may be one taken from or received into the pocket of the dress; or "bosom" may denote the privacy of a man's thoughts, and the expression mean a secret bribe.

(Acts ix. 39); Ezra (ix. 3, 5) rent his (upper) garment and his mantle, or the undergarment worn over the tunic as his robe of office.

A peculiar sort of upper garment to which the Hebrews gave a special name is in our version rendered four times garment (Gen. xxv. 25; Josh. vii. 21, 24; Zech. xiii. 4), five times mantle (1 Kings xix. 13, 19; 2 Kings ii. 8, 13, 14) and twice robe. Jon. iii. 6; Mic. ii. 8. It appears to have been made of skin, with the hair or fur retained. Gen. xxv. 25; compare Heb. xi. 37. Such was the garment of the prophets (Zech. xiii. 4), the mantle of Elijah (1 Kings xix. 13), and the robe of ordinary people (Mic. ii. 8), which doubtless were plain and unpretending. Sometimes, however, they were elegant and costly, as that imported from Babylon and coveted by Achan (Josh. vii. 21), and that worn by the king of Nineveh. Jon. iii. 6.

Breeches or drawers were worn by the priests (Ex. xxviii. 42), but not generally by others. Some authorities explain the word rendered "coats" in the dress of the three men cast into the fiery furnace (Dan. iii. 21) as meaning trowsers. Others, with greater probability, think it to denote mantles, as it is in the margin.

The girdle was an important part of the Eastern dress. It was used to confine the loose undergarment, which would otherwise impede motion. Hence Elijah girded up his loins when he ran before Ahab (1 Kings xviii. 46), and David when he danced before the Lord (2 Sam. vi. 14), Gehazi (2 Kings iv. 29) and the son of the prophets (2 Kings ix. 1), when sent upon an errand by Elisha, and our Lord when he washed his disciples' feet. John xiii. 4. To have the loins girded is a figure consequently for vigor (Ps. xviii. 32) and readiness for action. Luke xii. 35. The soldier wore his dagger (Judg. iii. 16) or sword (1 Sam. xxv. 13; 2 Sam. xx. 8; Ps. xlv. 13) in his girdle or belt, which was accordingly a necessary part of his equipment (Isa. v. 27; Eph. vi. 14), and

to gird himself was to prepare for battle. 1 Kings xx. 11; Isa. viii. 9. Money was also carried in the belt (Matt. x. 9; Mark vi. 8), where the word translated purse is properly girdle. The girdle was made of leather (2 Kings i. 8; Matt. iii. 4), of linen (Jer. xiii. 1), and fine linen or byssus. Ezek. xvi. 10. It was sometimes very elaborately wrought or richly decorated with gold and precious stones (compare Dan. x. 5; Rev. i. 13), and was highly prized as an article of female adornment (Isa. iii. 24; xlix. 18; Jer. ii. 32, where the word rendered "attire" means properly "girdle"), and given as a present (1 Sam. xviii. 4; 2 Sam. xviii. 11) or made an article of trade. Prov. xxxi. 24. It was also reckoned among the insignia of office. Isa. xxii. 21.

It remains to consider what was worn on the feet and on the head. Their shoes were simply sandals of wood or leather fastened on by straps or thongs (Gen. xiv. 23; Isa. v. 27), and put off on entering a room or going into a sacred place (Ex. iii. 5; Josh. v. 15), though worn at the passover (Ex. xii. 11), which was eaten as if in readiness for a journey. Shoes were commonly of a paltry price (Amos ii. 6; viii. 6), but those of ladies were often elegant (Cant. vii. 1) and of costly material. Ezek. xvi. 10. In business transactions drawing off the shoe and giving it to another was the sign of the transfer of property upon which it had trodden. Deut. xxv. 9, 10; Ruth iv. 7; compare Josh. i. 3. The sandals of the wealthy were put on, taken off and carried by slaves. This is hence spoken of as a menial service. Matt. iii. 11; Mark i. 7.

Turbans were worn by both sexes (Job xxix. 14; Isa. iii. 20; Ezek. xxiii. 15), especially by the rich and noble, and on festive occasions (Ezek. xxiv. 17; Isa. lxi. 3, where "beauty," and ver. 10, where "ornaments," properly denote a head-dress). But it seems likely that people commonly went without any covering on their heads other than perhaps a simple band to confine the hair. When the angel

summoned Peter to leave the prison (Acts xii. 8), he bade him gird himself, bind on his sandals and cast his upper garment about him, but said nothing about putting anything on his head. Mourners went barefoot, and with their head covered by their dress. 2 Sam. xv. 30.

The veil was regarded as indispensable to well-bred ladies (Gen. xxiv. 65; Cant. v. 7), though in patriarchal times there seems to have been more freedom in this respect than subsequently. Gen. xii. 14; xxiv. 15; xxvi. 8. Of female ornaments a list is given (Isa. iii. 18-24), some particulars of which are now obscure. The principal of them are necklaces, bracelets, rings—not only on the fingers and in the ears, but in the nose—mirrors of polished metal worn upon the person, and gold or silver chains connecting the metallic plates upon the ankles, so as to regulate the step and at the same time to produce a tinkling sound. Men carried a cane or staff, and a seal-ring either upon the finger or on a cord suspended from the neck (Gen. xxxviii. 18); and both Joseph in Egypt (Gen. xli. 42) and Daniel in Babylon (Dan. v. 29) were honored by putting a gold chain about their necks.

Two foreign articles of dress are mentioned in the New Testament. The scarlet robe put on the Saviour in mockery (Matt. xxvii. 28) was the mantle worn by Roman generals and officers, and even by emperors at a later time. The cloak of Paul (2 Tim. iv. 13) was worn by both sexes over the tunic. It had no sleeves, merely an opening for the head, and a hood which could be drawn over the head in cold or wet weather.

LESSON III.

DWELLINGS.

It has been conjectured that in the earliest ages men contented themselves with the rudest possible habitations, seeking shelter in natural caverns, which they afterward improved by art, or in booths and sheds slightly constructed from boughs of trees, until they gradually learned to provide themselves with better and more suitable abodes. Whatever may be thought of this theory, it derives no support from the facts recorded in the Bible, which speaks of a city as already built by Cain (Gen. iv. 7), implying, of course, houses and permanent dwellings. A more rational and better accredited opinion regards the different styles of habitation as contemporaneous rather than successive, and seeks the ground of their diversity in the various grades of civilization in which men are found, the nature of their occupation and the materials within their reach.

The Horites, or primitive inhabitants of Mount Seir (Gen. xiv. 6 ; Deut. ii. 12), are thought to have derived their name from their living in the caves with which that region abounds, and which, in later times, were fashioned into the elegant rock-hewn structures of the city of Petra. And Job (xxx. 6) speaks of miserable vagabonds dwelling in caves. The numerous and spacious caverns of Palestine are often spoken of as affording concealment and refuge. Thus Lot and his daughters took up their abode in a cave after the destruction of Sodom. Gen. xix. 30. Five kings of the Amorites, fleeing before Joshua, hid themselves in the cave at Makkedah. Josh. x. 16. Israel, oppressed by Midian (Judg. vi. 2) and by the Philistines (1 Sam. xiii. 6), Samson, beset by foes (Judg. xv. 8), David, pursued by Saul (1 Sam. xxii. 1 ; xxiv. 3), prophets persecuted by Ahab (1

Kings xviii. 4), and godly men in other periods of persecution (Heb. xi. 38), sought concealment in caves. They were also resorted to by lawless or distressed classes (1 Sam. xxii. 2) to escape the restraints or burdens of society; but they were not used as places of permanent abode until they were occupied for this purpose by the hermits of a later period. Tradition indicates certain grottoes as the scene of our Lord's nativity (Luke ii. 7), and of various other events of the sacred history, but, so far as appears, without any good foundation.

Booths are only spoken of as constructed for cattle (Gen. xxxiii. 17), or to afford temporary shelter in case of need, as in the case of Jonah before Nineveh (Jon. iv. 5), of gardeners and husbandmen (Job xxvii. 18; Isa. i. 8), and of the entire people at the feast of tabernacles. Lev. xxiii. 42.

Nomad tribes dwelt in tents, which could easily be transported from place to place. Judg. vi. 5; Isa. xiii. 20; Hab. iii. 7. So did soldiers under arms (2 Kings vii. 7) and shepherds whose care of flocks obliged them to lead a roving life. Isa. xxxviii. 12. Jabal, the son of Lamech (Gen. iv. 20), is said to have been the "father of such as dwell in tents and have cattle." The patriarchs Abraham, Isaac and Jacob lived in tents in Canaan as pilgrims and shepherds (Gen. xviii. 1; xxvi. 17; xxxiii. 18), though their ancestors and relatives in Mesopotamia had houses and settled abodes. Gen. xxiv. 10, 23. Tents were sometimes covered with skins or mats, but mostly with cloths, or, as they are called, curtains, woven from wool or from goats' hair. Ex. xxvi. 7, 14. Those of goats' hair were black. Cant. i. 5; iv. 1. These cloths were stretched over one or more upright poles and fastened to the ground by cords and pins. Ex. xxxv. 18; Judg. iv. 21; Jer. x. 20. Tents, whether round or oblong, were divided by hangings into two, or those of the better class into three, apartments, one for the women and children, one for the men and one for ser-

vants or cattle. Wealthy families had separate tents for women. Gen. xxiv. 67; xxxi. 33. The towns and castles of the sons of Ishmael (Gen. xxv. 16) and the villages of Kedar (Isa. xlii. 11) were collections of tents or nomadic encampments.

Houses were sometimes built of brick, either burned, as at Babel (Gen. xi. 4), or simply dried in the sun, as those made by the children of Israel in Egypt, in which straw was mingled with the clay. Ex. v. 7. The use of the latter explains the fact that it was possible to dig through a wall (Ezek. xii. 5, 7), and that a house neglected and exposed to the vicissitudes of the weather would be reduced to a heap of dirt. Dan. iii. 29. Stone was, however, regarded as the nobler and better material (Isa. ix. 10), the use of which is presupposed in the narrative of the tower of Babel (Gen. xi. 3), as well as in the law of leprosy. Lev. xiv. 40, 42. The temple (1 Kings v. 17) and palace of Solomon (1 Kings vii. 9) and the residences of the rich (Amos v. 11) were of hewn stone, which were often very costly, so that the term "precious stones" is used both of those employed in building (2 Chron. iii. 6; Isa. xxviii. 16; 1 Pet. ii. 4) and of gems. 1 Kings x. 2; 1 Chron. xx. 2. We read of marble among the materials of the temple (1 Chron. xxix. 2) and in the palace of Ahasuerus. Esth. i. 6. The festivity connected with laying the corner-stone of public edifices is alluded to. Ezra. iii. 10; Zech. iv. 7; Job xxxviii. 6, 7. The cement used at Babel was slime, Gen. xi. 3—*i. e.*, bitumen or asphaltum. Isaiah (xxx. 12) speaks of lime, and the same word is rendered plaster. Deut. xxvii. 4. Mud was also used for mortar (Lev. xiv. 42, 45, where the word so translated means properly "dust" or "earth"). The acquaintance of the ancient Hebrews with the structure and use of the arch is directly vouched for, if this is intended, as able scholars suppose, by the words improperly translated "eminent place" (Ezek. xvi. 24) and "troop." Amos ix. 6. The

wood-work was commonly of sycamore (Isa. ix. 10), though in more elegant and costly structures olive, fir (or cypress), cedar and almug trees (or sandal-wood) were employed. 1 Kings vi. 15, 31; x. 12, 27.

Houses of the better class were built in a quadrangle around a central court, which was paved (Esth. i. 6) and often very spacious (Neh. viii. 16), with trees and flowers and a well or fountain (2 Sam. xvii. 18), and was surrounded by a covered colonnade or portico (whence the figures Ps. lxxv. 3; Prov. ix. 1; Gal. ii. 9), which was often surmounted by a gallery protected by a balustrade. 2 Kings i. 2. The court was the favorite resort of the family, as well as frequented for social purposes and on festive occasions. Esth. i. 5; v. 1. The innermost apartments were assigned to the women, or separate houses built for them. 1 Kings vii. 8; Esth. ii. 3.

The roofs were flat and covered with a compact mass of pebbles, plaster and other materials, or sometimes simply with earth; hence the mention of "grass upon the housetops." 2 Kings xix. 26; Ps. cxxix. 6. Such roofs, of course, were not always impervious to rain. Prov. xxvii. 15. They were required by the law to be protected by a low wall or parapet. Deut. xxii. 18. The roof was used for a great variety of purposes. There Rahab had the stalks of flax under which she hid the spies (Josh. ii. 6); on it David slept and walked in the cool of the evening (2 Sam. xi. 2); to it Samuel took Saul for private conversation (1 Sam. ix. 25); Peter went thither for prayer (Acts x. 9); altars were erected there for idolatrous purposes (2 Kings xxiii. 12); incense was burned there, and drink-offerings poured out (Jer. xix. 13; xxxii. 29; Zeph. i. 5); three thousand men and women were on the roof of the temple of Dagon to behold while Samson made sport. Judg. xvi. 27. We read of proclaiming on the housetops (Luke xii. 3), of lamentation on the housetops (Isa. xv. 3; Jer. xlviii. 38), of

going to the roof to fight (Judg. ix. 51), of booths erected there during the feast of tabernacles (Neh. viii. 16); and a general excitement or commotion in a city is represented by saying that the whole population had gone up to the housetops. Isa. xxii. 1. The friends of a paralytic in bringing him to Jesus uncovered the roof where he was, and after breaking it up let the sick man down through the tiling. Mark ii. 4; Luke v. 19. Some have sought to accommodate these expressions to the removal of an awning stretched over the court, but their proper force implies that they dug through the earth or plaster of the roof and let him down into the room beneath where Jesus was with the crowd. They were able to reach the roof by steps leading to it from the street without passing through the house, which likewise explains our Lord's direction (Mark xiii. 15): "Let him that is on the housetop not go down into the house."

Frequent mention is made of the "upper chamber," a large and important room in the second story, sometimes itself constituting all there was of a second story, being built above the general level of the roof. It was in this King Eglon was found when Ehud came to him. Judg. iii. 20. It was often appropriated to the use of guests, as the chamber occupied by Elijah (1 Kings xvii. 19), the chamber on the wall assigned to Elisha (2 Kings iv. 10), and the guest-chamber where our Lord and his apostles partook of the Last Supper. Mark xiv. 15. It was in an upper chamber that David mourned for Absalom (2 Sam. xviii. 33), that Daniel thrice a day offered prayer (Dan. vi. 10), and that the early disciples assembled after the ascension of the Saviour. Acts i. 13. It was in an upper chamber too that the body of Tabitha was prepared for interment. Acts ix. 37. The house in Troas where Paul preached (Acts. xx. 9) had a "third loft" or third story. The only other buildings mentioned in Scripture of which this is expressly

stated are Noah's ark (Gen. vi. 16), the structures adjacent to the temple (1 Kings vi. 6, 8) and the house of the forest of Lebanon. 1 Kings vii. 4, 5.

The house was entered by an outer gate, on the side-posts and lintels of which passages were often inscribed from the law (Deut. vi. 9; xi. 20), and which was opened by a porter or maid (John xviii. 16; Acts xii. 13), and led into a vestibule (called a porch Matt. xxvi. 71; Mark xiv. 68) that served as an ante-room from which one could either ascend by steps or winding stairs (1 Kings vi. 8) to the roof or upper chamber, or pass on through a door into the court, whence access was gained to the several rooms of the house. The doors were commonly low (Prov. xvii. 19), though in stately edifices high folding-doors were used. 1 Kings vi. 34; Ezek. xli. 24. Tenons inserted in the top and bottom of the door, and moving in sockets in the lintel and sill, answered for hinges. 1 Kings vii. 50; Prov. xxvi. 14. The doors were fastened by bars or wooden bolts, which, when pushed into place, were secured by pins dropping into holes to which they were severally fitted. These pins could be raised and the bolt withdrawn by a key from the outside. Judg. iii. 25; Cant. v. 5. The windows were unglazed lattices, extending nearly to the floor, and opening not merely upon the court, as is almost exclusively the case in modern Oriental houses, but likewise upon the street, so that the mother of Sisera could watch for his coming (Judg. v. 28), Jezebel be thrown into the street on the demand of Jehu (2 Kings ix. 30-33), a bride could see her beloved's approach (Cant. ii. 9), one within the house have a full view of what was passing without (Prov. vii. 6), and Daniel could have his windows opened toward Jerusalem. Dan. vi. 10. The blank walls which Oriental houses now present on their exterior are the result of long oppression, and have been resorted to as a defence against espionage and unwelcome intrusion. The passages above cited also show that the

women were not restricted, as now, to apartments looking out upon the garden at the back of the house.

Walls were mostly whitewashed. Matt. xxiii. 27. The word rendered "untempered mortar" (Ezek. xiii. 10) properly means "whitewash," which the prophet declares cannot hide the defects of the badly-constructed wall. In palaces the interior walls were painted with more showy colors and wainscoted. Jer. xxii. 14; 1 Kings vii. 7. The "ceiled houses" spoken of in Hag. i. 4 are properly houses thus wainscoted. For still greater elegance they were sometimes inlaid with ivory, as the ivory house of Ahab (1 Kings xxii. 39), those spoken of in Amos iii. 15 and the ivory palaces of Ps. xlv. 8. The floors were of plaster or mosaic. In cold weather fire was kindled in the court (Luke xxii. 55), or in a vessel set in the centre of the apartment, for which there was sometimes a cavity sunk in the floor. Isa. xlvii. 14. The hearth before which King Jehoiakim sat (Jer. xxxvi. 22) was such a pot or pan of coals. In Eastern houses at the present day, when the fire has burnt down, a frame like a table is placed over the pot, and the whole is then covered with a carpet; and those who wish to warm themselves sit upon the floor and thrust their feet and legs, and even the lower part of their bodies, under the carpet. There were no chimneys, but the smoke escaped through the windows. The word translated "chimney" (Hos. xiii. 3) means a "lattice." In the houses of the rich there were sometimes distinct apartments for summer and for winter. Judg. iii. 20; Amos iii. 15. The "boiling-places" spoken of (Ezek. xlvi. 23, 24) were probably kitchens.

The furniture of dwellings varied then, as now, of course, with the wealth and taste of the owner. In the room provided for Elisha (2 Kings iv. 10) there was a bed, table, stool or chair, and candlestick or lamp-stand. A raised platform at the end or on the sides of the room with cush-

ions and pillows (Ezek. xiii. 18),* or a low bedstead (Ps. vi 6; Amos iii. 12), which in the houses of the rich was often inlaid with ivory (Amos vi. 4) and supplied with costly coverings (Prov. vii. 16), answered the double purpose of a seat by day and of a bed at night. Chairs were more usual among the ancient Israelites (Prov. ix. 14) and Egyptians than in the East at present.

The population dwelt both in walled cities, which were often strongly fortified, like those of Bashan, which were "fenced with high walls, gates and bars" (Deut. iii. 5), and in unwalled towns and villages. Lev. xxv. 29, 31; 1 Sam. vi. 18; Ezek. xxxviii. 11. The streets, as in Eastern towns in modern times, were doubtless for the most part narrow and crooked, though the principal avenues were broader (Nah. ii. 4; Cant. iii. 2); and one street in Damascus bore the name of "Straight." Acts ix. 11. The vast size of Babylon and Nineveh, which is called a city of three days' journey (Jon. iii. 3), is accounted for by the existence of gardens and large open spaces within the city limits. The mire of the streets (Isa. x. 6; Zech. ix. 3) implies that they were commonly unpaved, though, if Josephus is to be credited, Solomon paved the roads leading to Jerusalem with black stone—a process which would probably be extended to the principal streets of the city itself. He further states that Jerusalem was paved with white stone by direction of Herod Agrippa. Open spaces near the gates were used for markets (2 Kings vii. 1), for tribunals of justice (2 Sam. xv. 2; Job v. 4; xxix. 7), for the transaction of business (Gen. xxiii. 10; Ruth iv. 1, 11; Prov. xxxi. 23) and for public assemblies. 2 Chron. xxxii. 6; Neh. viii. 1.

* Literally, "Woe to the women that sew pillows to all hand-joints," the soft appliances by which false prophets lull the people to an easy security being represented by an over-refinement of luxury which would place pillows not only under the arms and elbows of those who recline or lean upon them, but under the very wrists and knuckles.