

B. C.	IS. JACOB	B. C.	JA. JOSEPH
1804		1704	
3		42	5 th y. of the famine
2		43	6 th " " "
1		44	7 th " " "
0		45	
9		46	
8		47	
7		48	
6		49	
5		50	
4		51	
3		52	
2		53	
1		54	
0		55	
9		56	
8		57	
7		58	
6		59	
5		60	
4		61	
3		62	
2		63	
1		64	
0		65	
9		66	
8		67	
7		68	
6		69	
5		70	
4		71	
3		72	
2		73	
1		74	
0		75	
9		76	
8		77	
7		78	
6		79	
5		80	
4		81	
3		82	
2		83	
1		84	
0		85	
9		86	
8		87	
7		88	
6		89	
5		90	
4		91	
3		92	
2		93	
1		94	
0		95	
9		96	
8		97	
7		98	
6		99	
5		100	
4		101	
3		102	
2		103	
1		104	
0		105	
9		106	
8		107	
7		108	
6		109	
5		110	
4		111	
3		112	
2		113	
1		114	
0		115	
9		116	
8		117	
7		118	
6		119	
5		120	
4		121	
3		122	
2		123	
1		124	
0		125	
9		126	
8		127	
7		128	
6		129	
5		130	
4		131	
3		132	
2		133	
1		134	
0		135	
9		136	
8		137	
7		138	
6		139	
5		140	
4		141	
3		142	
2		143	
1		144	
0		145	
9		146	
8		147	
7		148	
6		149	
5		150	
4		151	
3		152	
2		153	
1		154	
0		155	
9		156	
8		157	
7		158	
6		159	
5		160	
4		161	
3		162	
2		163	
1		164	
0		165	
9		166	
8		167	
7		168	
6		169	
5		170	
4		171	
3		172	
2		173	
1		174	
0		175	
9		176	
8		177	
7		178	
6		179	
5		180	
4		181	
3		182	
2		183	
1		184	
0		185	
9		186	
8		187	
7		188	
6		189	
5		190	
4		191	
3		192	
2		193	
1		194	
0		195	
9		196	
8		197	
7		198	
6		199	
5		200	

NOTE on Gen. 17.5., (See note on Gen.17.5. p.23 & Ap.10) as to the addition of the letter \aleph to Abram's name;

Esau m. Hittite wives at 40.

\aleph = H = 5, the number of grace, and this number appears in Abraham's subsequent history, remarkably. The years of his life are given in Gen. 25.7 as 175. When he left Haran he was 75. At Isaac's birth 100. When Isaac became "The Seed" (21.12.) Abraham was 105. When Isaac married he was 140. At Shem's d. 150, (at which age he married Reburah.) At Jacob's b. 160. Seven times 25 ($7 \times 5 \times 5$) = 175. As there are so many 25 year periods in his life, probably his 1st call was at 50.

Ishmael d. 137. Jacob 63

The use of the pluperfect tense in Gen. 12.1. by the A.V. is misleading. The verb אָמַר (amar - to say) is used in the KAL Future some 3000 times, but only twice or thrice is it translated by the pluperfect. It is simply, "Now Jehovah said," as the verb is used in Gen. 1.3. &c

77 - Jacob gets the Blessing and flees to Padan-Aram. His "servitude" commences

- 1754 - Jacob's marriages: Reuben b., Simeon b., Levi and Dan b., Judah and Naphtali b., Gad b., Asher and Issachar b., Zebulun and Dinah b. (twins?) Joseph b.

Jacob's bargain re the Cattle

- 1759 - Jacob flees from Padan-Aram
- " meets Esau.
- " at Succoth.
- " comes to Shechem.

1754 - Dinah raped Jacob at Bethel. The 6 years of "Jacob's trouble" in the Land. Joseph sold 17 years old. Rachel d. Benjamin b. Reuben fortifies birth. Jacob joins Isaac at Hebron after a separation of 33 years.

1716 - Joseph in Egypt interprets the butler's dream. Isaac d. 180. Jacob 120. and Joseph 110. Joseph interprets Pharaoh's dream.

1704 - First year of the Famine. Jacob goes to Egypt. The 215 y. of the sojourning in Egypt begin. Midway between Gen. 12.4 & Ex. 12.40 (215+215=430)

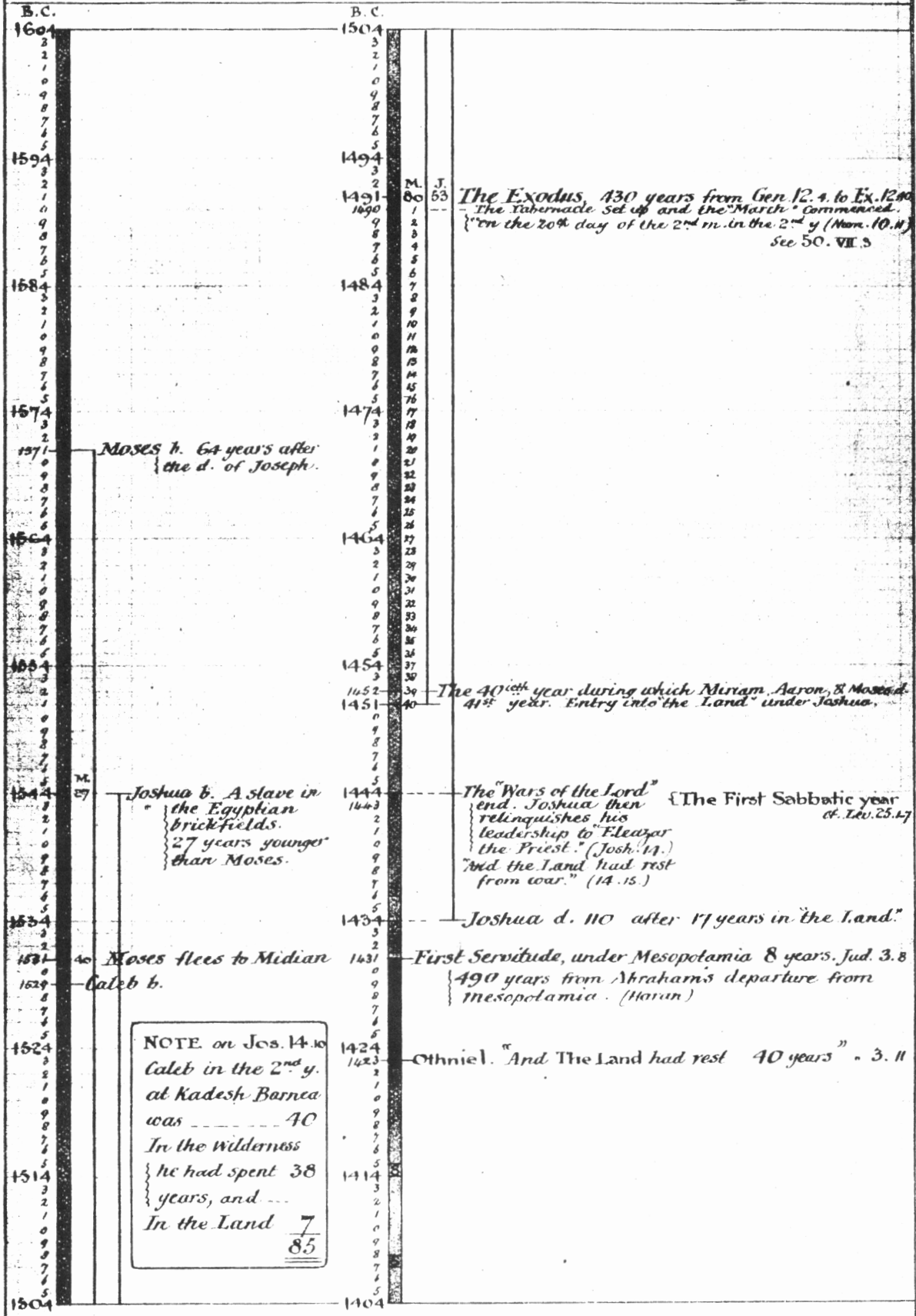
Jacob d. 147. Joseph 56. Benjam. 39

110 - Joseph d. 110. The command concerning his bones fulfilled 144 years later. Note, the rest of Jacob's sons were also embalmed and carried into Canaan for burial. cf. Acts 7.15.16.

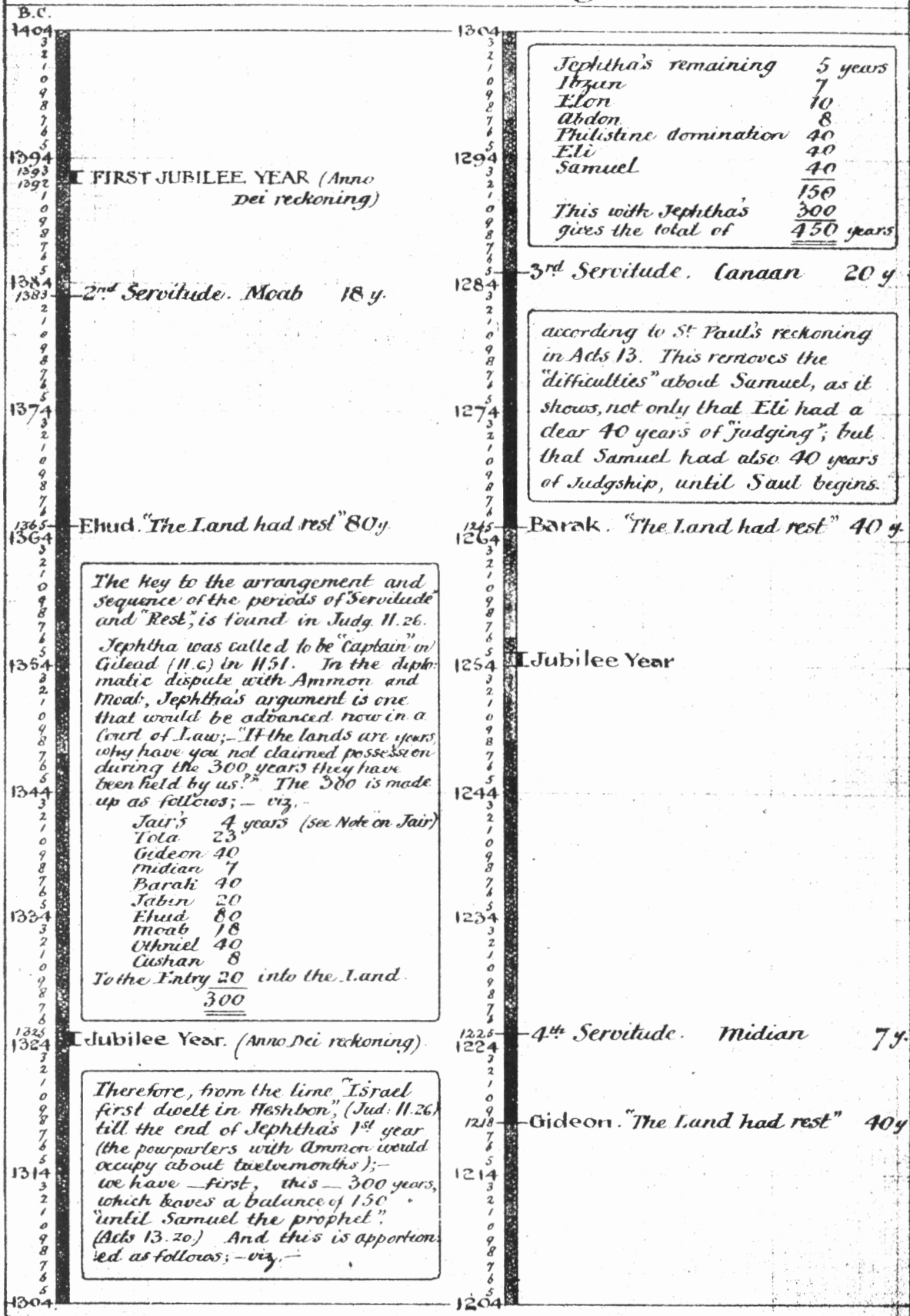
a "gap" of 64 y. intervenes between the d. of Joseph & the b. of Moses.

Levi d. 137. outlives Joseph 23 y.

50. III Abraham to the Exodus. Exodus to the Kingdom 50. IV



50.IV. From the Exodus to the Kingdom 1491-1000 50.IV.



50.IV. From the Exodus to the Kingdom 1491-1000 50.IV.

1204		1104	
3		3	
2		2	
1		1	
0		0	
9		9	
8		8	
7	Jubilee Year	7	
6		6	
5		5	
1194		1094	
3		3	
2		2	
1		1	
0		0	
9		9	
8		8	
7		7	
6		6	
5		5	
1184		1084	
3		3	
2		2	
1		1	
0		0	
9		9	
8		8	
7		7	
6		6	
5		5	
1178	Tola judged Israel 23 y (Jud. 10. 2.)	1080	Eli judged Israel 40 y (1 Sam. 4. 18.)
7		7	
6		6	
5		5	
1174		1074	
3		3	
2		2	
1		1	
0		0	
9		9	
8		8	
7		7	
6		6	
5		5	
1164		1064	
3		3	
2		2	
1		1	
0		0	
9		9	
8		8	
7		7	
6		6	
5		5	
1155	Jair judged Israel 4 y (Judg. 10. 2. 8. & see Note.)	1054	
3		3	
2		2	
1		1	
0		0	
9		9	
8		8	
7		7	
6		6	
5		5	
1151	Jephtha judged Israel 6 y (12. 7. and see Note under "Ehud.")	1051	
0		0	
9		9	
8		8	
7		7	
6		6	
5		5	
1146	Jubilee Year	1046	
3		3	
2		2	
1		1	
0		0	
9		9	
8		8	
7		7	
6		6	
5		5	
1145	ELI born	1045	
3		3	
2		2	
1		1	
0		0	
9		9	
8		8	
7		7	
6		6	
5		5	
1144	Ibzan judged Israel 7 y (12. 9.)	1044	
3		3	
2		2	
1		1	
0		0	
9		9	
8		8	
7		7	
6		6	
5		5	
1134		1034	
3		3	
2		2	
1		1	
0		0	
9		9	
8		8	
7		7	
6		6	
5		5	
1128	Elon judged Israel 10 y (12. 11.)	1028	Samuel "judged Israel all the days of his life" (1 Sam. 7. 15.) 40 y (see Note, and cf. Acts 13. 20.)
7		7	
6		6	
5		5	
1124		1024	
3		3	
2		2	
1		1	
0		0	
9		9	
8		8	
7		7	
6		6	
5		5	
1120	5 th Servitude Philistine. 40 y	1020	The Reformation (1 Sam. 7.) Recovery of the Ark and its Contents. (130 years after the Entry into the Land.)
0		0	
9		9	
8		8	
7		7	
6		6	
5		5	
1114		1014	
3		3	
2		2	
1		1	
0		0	
9		9	
8		8	
7		7	
6		6	
5		5	
1104		1004	
			Jubilee Year

Note That the "Servitudes" ^{the} are marked by number of grace, 5. And these periods of grace shown by punishment, are only 93 out of 450 years in the times of the Judges. The "servitudes" being only about 1/5th of the "Rest" periods.

Note. As the Philistines & Ammon "vexed" and "oppressed" the Children of Israel "on the other side Jordan" (Judg. 10. 8.) for 18 years out of Jair's 22, this obviously leaves him only 4 clear y. of "Judging."

Periods of the 5 Servitudes, from the Entry into the Land, until Samuel the prophet;—

Mesopotamia	8 years
Moab	18
Canaan	20
Midian	7
Philistine	40
	<u>93</u>

(cf. the NOTE under "Saul", and Table 50. VI. II.)

50.V. From the Kingdom to the Captivities 1000-426 50.V.

B.C.
 1000
 999
 998
 997
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 905
 904

Saul. 40 years. The Kingdom begins. With the anointing of Saul the 450 years of Acts 13. 20. end, completing the time of Samuel the prophet. (see NOTE below.)
 Saul's accession took place 490 years after the Tabernacle was "set up" for Jehovah to dwell among, and reign over the children of Israel. cf. Exod. 25. 8 & 1 Sam. 8. 7

David b.

NOTE. The chronology in Acts 13. 18. 23. gives us the following:-
 "Forty years.... in the Wilderness,"
 (then follows verse 19 in parenthesis and the record continues with v. 20)-
 "After that He gave (unto them) Judges about the space of 450 years until (ἐως - heōs = completing the time of) Samuel the prophet."
 The wilderness years 40
 The Judges period 450
 Saul 40
 David 40
 Solomon's first three 3
 (see Table 50 VII. II.) 573

David's first "anointing" 1 Sam. 16
 1000 years before the anointing of the "Man after God's own heart" at his baptism in Jordan.
 (cf. 1 Sam. 16. 12. "This is he," and Matthew. 3. 17. "This is my Beloved Son")

David 40 years 1 K. 2. 11
 (Second anointing)

I Jubilee

David's reign "over all Israel and Judah" begins. (2 Sam. 5. 5)
 (Third anointing.)

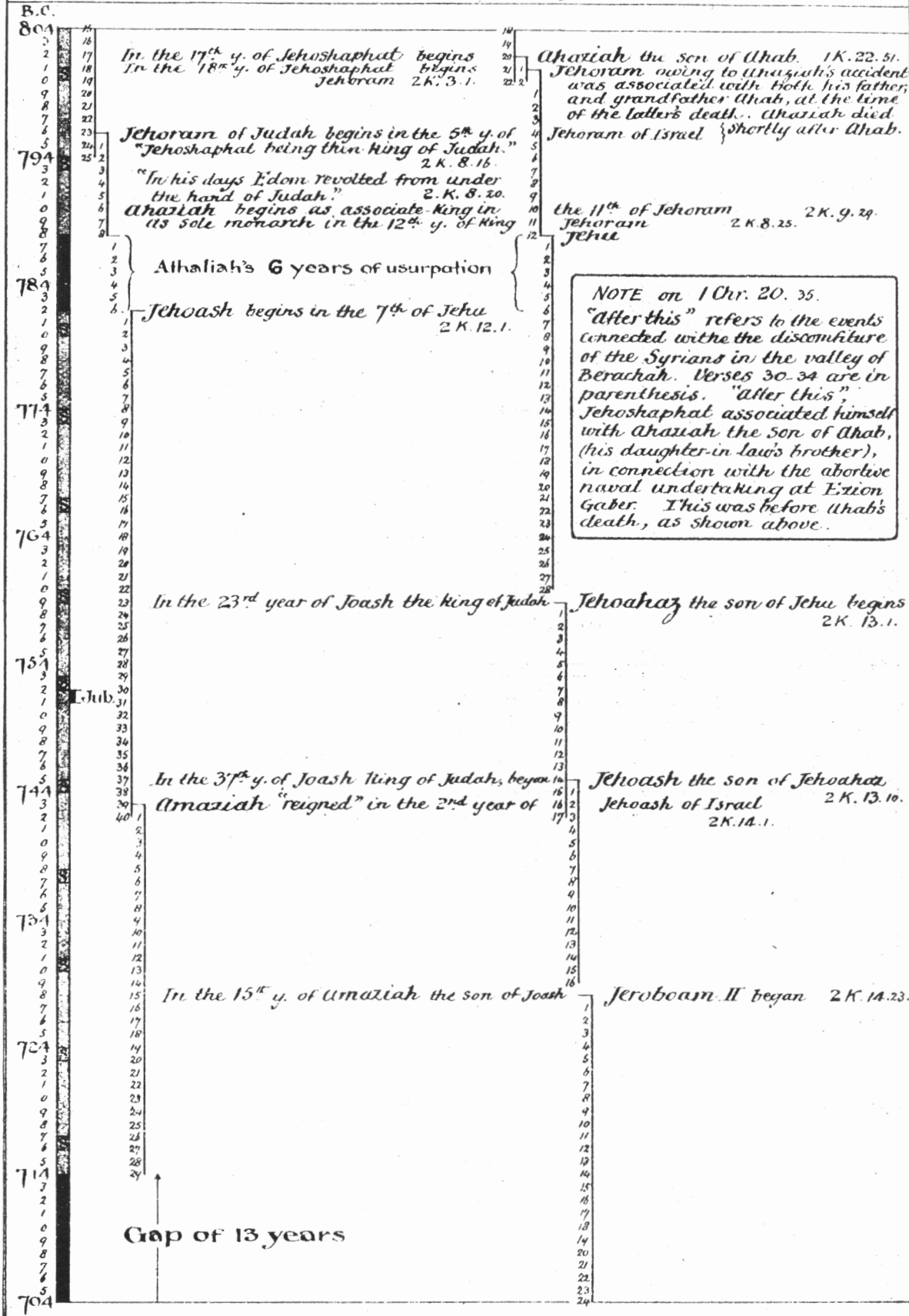
Solomon 40 years 1 K. 4. 1

The Temple was begun in the 2nd m. of Solomon's 4th y. (1 K. 6. 1) according to Anno Mundi reckoning this was 573 y. from the Exodus, but on Anno Dei reckoning, the Temple was begun in the 480th year. (see Table 50. VII. II.)

The Temple "finished" in Solomon's 11th year (1 K. 6. 38) 433 years before its destruction in the 19th year of Nebuchadnezzar; and 505 years before the dedication of the Second Temple.

I Jubilee

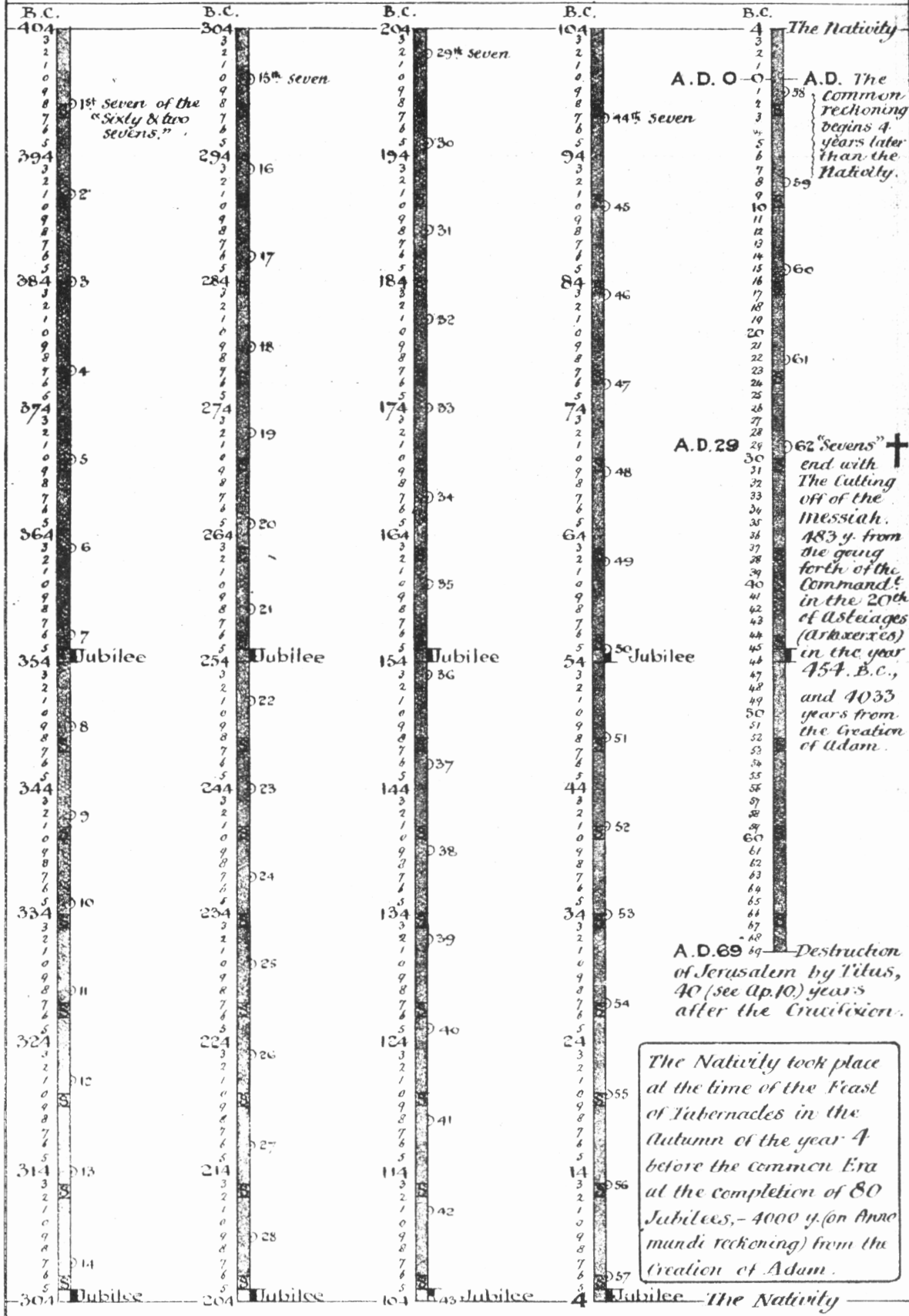
50.V From the Kingdom to the Captivities 1000-426 50.V.



50.V. From the Kingdom to the Captivities 1000-426 50.VI.

B.C.	JUDAH	B.C.	JUDAH	BABYLON
604	Sennacherib's Invasion. 2K. 18.13	504		commencing with the "First year" of NEBUCHADNEZZAR
594		494	Jehoiachin 3 months Jehoiakim 11 years	His first Siege. The Babylonian Servitude begins Jer. 25.
588	Manasseh 2K. 21.1	488		
584	Isaiah ends Cf. 7. 8. (and see Table 50.VII. 6)	484		
574		474	Nebuchadnezzar's Second Siege. Jehoiachin's Captivity begins in the 8 th y. of Nebuchad. 2K. 24.18	Jer. 25. 1-7
564		464	100 years after Isaiah's death Ezeiel's prophecies commence in the 5 th y. of Jehoiachin's Captivity (see Table 50.VI. 6)	
554		454	Third Siege of Jerusalem begun by Jerusalem taken & Temple burned in Zedekiah taken to Babylon. Jer. 52. 11. The "Desolations" begin.	Nebuchadnezzar's 19 th y.
544		444	Nebuchadnezzar inflicts punishment	for the murder of Gedaliah Jer. 52. 30.
534	Amon 2K. 21.19	434		
531	Josiah 2K. 22.1	424		
524		424		
518	Jeremiah begins I. 1. 2.	414		
514	The Book "found" 2K. 22. 8 and the great Passover 2K. 23. 21	405		
504		404	Jubilee	The "Seven Sevens" end. marked by the completion and dedication of the Second Temple. EZ. 6. 15.
				Nebuchadnezzar's conquest of Egypt.
				Nebuchadnezzar's 7 years of "madness"
				The 20 th year of Astesiges (Artaxerxes) - "Darius the Median", the "Xerxes" of the Book of Esther, and the husband of Esther. Astesiges issues the "Commandment to Nehemiah" to restore and to build Jerusalem" in the 20 th year of his reign, acting on behalf of his brother-in-law Nebuchadnezzar who was still incapacitated by illness. Nehemiah pays his first visit to Jerusalem. (NEH. 2. 9)
				The "Seven Sevens" of Dan. 9. 25. begin with this 20 th y. of Astesiges, 454 B.C. and end with the dedication of the Temple in 405 B.C. (Ezra 6. 15.)
				The "Sixty two Sevens" begin in 405 B.C. and end in 29 A.D. with the "Cutting-off of the Messiah."
				Death of Belshazzar. Darius the Median took the kingdom (being) about 62 years old. Dan. 5. 31. 490 years from commencement of Solomon's Temple. (see Tables 50.VII 5. 12.)
				"Seven Sevens" = 49 y. (454-405) "Sixty two Sevens" = 434 y. (405-29 A.D.)
				Therefore it was 483 years from the going forth of the commandment to restore and to build Jerusalem - according to Dan. 9. 25 - till the cutting off of the Messiah.
				The 70 years of the Babylonian Servitude and the Babylonian dynasty end together. Cyrus issues his decree to rebuild the Temple. Ezr 1. 1. 2. (Tables 50.VI. 5. 12)

50.VI From Ezra-Nehemiah to the destruction of Jerusalem 50.VI



50.VII.(1) Details of the Exodus Week in 1491 B.C. 50.VII.(1)

ABIB 1491	ABIB 1491	ABIB 1491	ABIB 1491
Day of Month Month & Week	Day of Month & Week	Day of Month & Week	Day of Month & Week
<p>Midnight 0</p> <p>14th PASSOVER DAY</p> <p>Noon 12</p> <p>Midnight 24</p>	<p>Midnight 12</p> <p>18th</p> <p>Noon 24</p> <p>1st day of the week</p> <p>Midnight 36</p> <p>19th</p> <p>Noon 48</p> <p>5th day of the week</p> <p>Midnight 60</p> <p>20th</p> <p>Noon 72</p> <p>6th day of the week</p> <p>Midnight 84</p> <p>21st</p> <p>Noon 96</p> <p>7th day of the week</p> <p>An Holy Convoca- tion</p> <p>Midnight 108</p>	<p>Midnight 12</p> <p>22nd</p> <p>Noon 24</p> <p>1st day of the week</p> <p>Midnight 36</p> <p>23rd</p> <p>Noon 48</p> <p>2nd day of the week</p> <p>Midnight 60</p> <p>24th</p> <p>Noon 72</p> <p>3rd day of the week</p> <p>Midnight 84</p> <p>25th</p> <p>Noon 96</p> <p>4th day of the week</p> <p>Midnight 108</p>	<p>Midnight 12</p> <p>26th</p> <p>Noon 24</p> <p>5th day of the week</p> <p>Midnight 36</p> <p>27th</p> <p>Noon 48</p> <p>6th day of the week</p> <p>Midnight 60</p> <p>28th</p> <p>Noon 72</p> <p>7th day of the week</p> <p>Midnight 84</p> <p>29th</p> <p>Noon 96</p> <p>8th day of the week</p> <p>Midnight 108</p>
<p>End of the 3 days Darkness Pharaoh's permission to go given & withdrawn. 10. 29-27</p> <p>Moses receives message of the last Plague in Pharaoh's presence; delivers it & goes out in a great anger. 11. 1-9</p> <p>(Moses gives command re the Passover lamb during the morning.) 12. 6.</p> <p>Passover lamb killed in the evening." 12. 28.</p> <p>"And they shall eat the flesh in that night."</p> <p>"At midnight there was a great cry." 12. 29, 30</p> <p>On the morning after the Passover they went out with an high hand in the sight of all the Egypt- ians, and while the Egyptians were burying their firstborn." Num. 33. 4</p> <p>They removed from Rameses and pitched in Succoth." Num. 33. 5</p> <p>"They took their Journey from Succoth." Ex. 13. 20.</p> <p>on the way to Etham</p>	<p>and "encamp- ed in Etham in the edge of the Wilder- ness?" Ex. 13. 20. (Pursuit begun)</p> <p>They remove from Etham and turn again into "and he pursued" 14. 8.</p> <p>"Rahab: roth, between Migdol & the Sea." 14. 9</p> <p>Speaks unto the Child- of Isr- that they encamp before Rha- surah." 14. 2. They pitched before Migdol." Num. 33. 7.</p> <p>till after the close of the next day of An Holy Con- vocation." No work so no travelling.</p> <p>Last day of unleavened bread. An Holy Convocation. Pharaoh overtakes Israel encamped beside the Sea at Ethakivth 14. 9.</p> <p>Israel sees Phar: drawing nigh, & cries unto Jehovah.</p> <p>The Pillar of Cloud goes behind Israel "and stood behind them." 14. 9-20</p> <p>The Exodus takes place in the "First" & "Middle" Watches 9. p.m. of the 21st till 3 a.m. of the 22nd</p> <p>First Watch [14. 21, 22</p>	<p>Middle Watch The Exodus ends.</p> <p>"In the Morning Watch Jehovah troubled the Egyptians" 14. 24.</p> <p>When the morning appeared, the Lord overthrew the Egyptians in the midst of the sea." 14. 27.</p> <p>And Israel saw the Egyptians dead upon the sea shore." 14. 30.</p> <p>Moses' & the Children's Song of Praise</p> <div style="border: 1px solid black; padding: 5px; margin: 10px auto; width: fit-content;"> <p style="text-align: center;">"The Watches", see Ap. 51. iv.</p> </div>	

1491		1490	
Month		Month	
1 st	Abib, 30 d. (Exod. 13.4.) (called Nisan in Esther 3.7.)	8	
2		9	
3		10	
4		11	
5		12	
6		13	
7		14	
8		15	
9		16	
10	The Lamb "taken".	17	S
11		18	
12		19	
13		20	
14		21	
15	The Passover instituted.	22	
16	The Exodus begins; 430 y. from Genesis	23	
17	12.4. cf. Exod: 12.40.	24	S
18		25	
19		26	
20		27	
21	They pass through the Red Sea. Bondage ends	28	5 th
22	and Resurrection life begins. Ex. 14 & 15.	29	
23		30	S
24		1	
25	Marah, cf. Num. 33. 8.	2	
26	Elim, where they dug 12 wells 15. 27.	3	
27	(and see note in loc.)	4	
28		5	
29		6	
30	Zif - 29 d. (1K. 6.1.)	7	
1 st		8	
2		9	
3		10	
4		11	
5		12	
6		13	
7		14	S
8		15	
9		16	
10		17	
11		18	
12		19	
13		20	
14		21	
15	Wilderness of Sin. Quails at even } 16. 1.	22	8
16	The manna in the morning after } 16. 13.	23	
17		24	
18		25	
19		26	
20	On the 6 th day they gathered double. 16. 22.	27	
21	So the People rested on the 7 th d. 16. 30.	28	
22	And they took their journey out of	29	6 th
23	the wilderness of Sin & encamped	30	
24	in Dophkah. Num. 33. 12.	1	
25	and they departed from Dophkah	2	
26	and encamped in Alush. 33. 13.	3	
27		4	
28	And they departed from Alush &	5	
29	Sivan. 30 d. (Est. 8. 9.) pitched in	6	
1 st	Raphidim, where was no water	7	
2	for the People to drink. 33. 14.	8	
3	Water given in Horeb. Ex. 17. 6.	9	
4	Then came Amalek & fought	10	
5	with Israel. 17. 8.	11	
6	And they	12	
7	departed	13	
8	from Raphidim	14	
9	and pitched in the Wilderness	15	
10	of Sinai. Ex. 19. 1. Num. 33. 15.	16	
11	Moses begins his 6 th ascents Ex. 19. 3.	17	
12	Sanctifies the People 19. 14.	18	
13		19	
14	On the 3 rd day the LAW given 20. 1-7.	20	
15		21	
16	"Six days" and the "Seventh," the	22	
17	"Glory of the Lord abode upon	23	
18	Mount Sinai." 24. 16.	24	
19		25	
20	Moses' First "40 days in the Mount"	26	
21	begins (ends on 6 th AB.) 24. 18.	27	
22		28	
23		29	
24		30	
25		1	
26		2	
27		3	
28		4	
29		5	
30	Thammuz - 29 d. (Ezekiel 8. 14.)	6	
1 st		7	
2		8	
3		9	
4		10	
5		11	
6		12	
7		13	
8		14	
		15	
		16	
		17	

"S" shows the Sabbaths

Ab. 30 d.

Moses first "40 days in the Mount" ends 32. 15.
 The "Calf" 32. 1-28.
 Moses "returned unto the Lord" 32. 31.
 Comes down again and pitches "The Tent" without the Camp. 33. 7.
 The "cloudy Pillar" at the door of The Tent" 33. 7-34. 3.
 Moses "went up" and the Second "40 days in the Mount" begins 34. 4.
 (ends on 25th Elul.)

Elul. 29 d. (Neh: 6. 15.)

The Second "40 days in the Mount" ends 34. 29.

Ethanim. 30 d. (1K. 8. 2.)
 The Tabernacle commenced. Then wrought Bezaleel. 36. 1.
 The Tabernacle was setup on the 1st of Abib in the 2nd year. 177 days, exactly 6 months, from its commencement. Deducting the 25 Sabbaths, the time actually spent on the construction until the day it was "reared up" on 1st Abib, 1490 B. C., was 152 days.

50.VII.(4) Details of the Fortieth & Forty-first years 50.VII.(4)

Month 1453	Month 1452	Month 1452	Month 1452	Month 1451
13 th 1 st V th Adar - 33 d.	5	13	22	1
2	6	14	23	2
3	7	15	24	3
4	8	16	25	4
5	9	17	26	5
6	10	18	27	6
7	11	19	28	7
8	12	20	29	8
9	13	21	30	9
10	14	22	1 st 10 th 3 rd Tebeth 29 d.	10
11	15	23	2	11
12	16	24	3	12
13	17	25	4	13
14	18	26	5	14
15	19	27	6	15
16	20	28	7	16
17	21	29	8	17
18	22	30	9	18
19	23	1 st 7 th 30 th Ethanim 30 d.	10	19
20	24	2	11	20
21	25	3	12	21
22	26	4	13	22
23	27	5	14	23
24	28	6	15	24
25	29	7	16	25
26	30	8	17	26
27	1 st 4 th 30 th Thammuz 29	9	18	27
28	2	10	19	28
29	3	11	20	29
30	4	12	21	30
31	5	13	22	1 st 2 nd 30 th Zif
1 st 1 st Abib 1452 - 40 th Year	6	14	23	2
2	7	15	24	3
3	8	16	25	4
4	9	17	26	5
5	10	18	27	6
6	11	19	28	7
7	12	20	29	8
8	13	21	30	9
9	14	22	1 st 11 th 30 th Sebat 30 d.	10
10	15	23	2	11
11	16	24	3	12
12	17	25	4	13
13	18	26	5	14
14	19	27	6	15
15	20	28	7	16
16	21	29	8	17
17	22	30	9	18
18	23	1 st 8 th 29 d. Bul 29 d.	10	19
19	24	2	11	20
20	25	3	12	21
21	26	4	13	22
22	27	5	14	23
23	28	6	15	24
24	29	7	16	25
25	30	8	17	26
26	1 st 5 th 30 th Ab 30 d. Aaron dies 123 Num 33.8.	9	18	27
27	2	10	19	28
28	3	11	20	29
29	4	12	21	30
30	5	13	22	1 st 12 th 30 th Adar
31	6	14	23	2
1 st 1 st Zif 20.2.13	7	15	24	3
2	8	16	25	4
3	9	17	26	5
4	10	18	27	6
5	11	19	28	7
6	12	20	29	8
7	13	21	30	9
8	14	22	1 st 9 th 30 th Chisleu 30 d.	10
9	15	23	2	11
10	16	24	3	12
11	17	25	4	13
12	18	26	5	14
13	19	27	6	15
14	20	28	7	16
15	21	29	8	17
16	22	30	9	18
17	23	1 st 6 th 29 d. Elul 29 d.	10	19
18	24	2	11	20
19	25	3	12	21
20	26	4	13	22
21	27	5	14	23
22	28	6	15	24
23	29	7	16	25
24	30	8	17	26
25	1 st 3 rd 30 th Sivan 30 d.	9	18	27
26	2	10	19	28
27	3	11	20	29
28	4	12	21	30
29	5	13	22	1 st 1 st Abib 1451 - the 41 st year
30	6	14	23	2
31	7	15	24	3
1 st 1 st Sivan 30 d.	8	16	25	4
2	9	17	26	5
3	10	18	27	6
4	11	19	28	7
5	12	20	29	8
6	13	21	30	9
7	14	22	1 st 1 st Abib 1451 - the 41 st year	10
8	15	23	2	11
9	16	24	3	12
10	17	25	4	13
11	18	26	5	14
12	19	27	6	15
13	20	28	7	16
14	21	29	8	17
15	22	30	9	18
16	23	1 st 1 st Abib 1451 - the 41 st year	10	19
17	24	2	11	20
18	25	3	12	21
19	26	4	13	22
20	27	5	14	23
21	28	6	15	24
22	29	7	16	25
23	30	8	17	26
24	1 st 1 st Abib 1451 - the 41 st year	9	18	27
25	2	10	19	28
26	3	11	20	29
27	4	12	21	30
28	5	13	22	1 st 1 st Abib 1451 - the 41 st year
29	6	14	23	2
30	7	15	24	3
31	8	16	25	4

"S" shows the Sabbaths

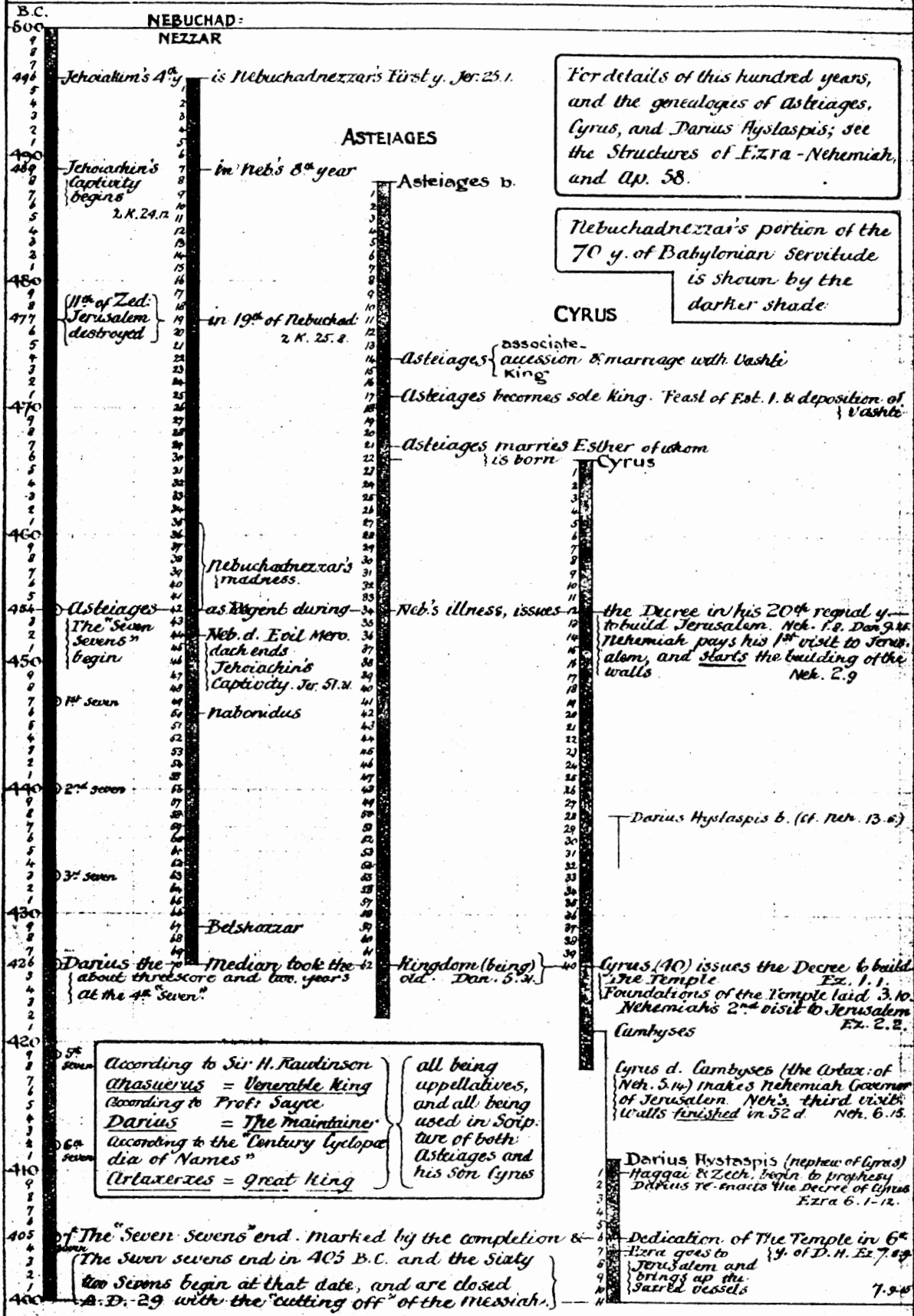
Joshua's preparation 1. 11.
They came up out of Jordan 4. 19
Passover - Eat "old corn" - Manna ceased

From 15th Abib 1491 to the 15th Abib 1451 is 40 years

The whole of the 11th month occupied by "giving" of the "second law" (see the Note on the Title of Deut.) at the end Moses goes up to the top of Pisgah and dies.

Moses d. 120 Adar
The 30 days mourning for Moses start on the last day (30th) of Sebat, and end on the 29th of Adar 40 years from the 1st of Abib 1491

50.VII. (5) Details of the Ezra-Nehemiah Period. 50.VII.(5)



KINGS	B.C.	PROPHETS	KINGS	B.C.	PROPHETS
Uzziah d.	650	Isaiah's vision — Isa. 6.1		550	
Jotham — 2 K. 15.2	647	Hosia covers a longer period than any other prophet, viz. 73-77 years. He begins in the days of Jeroboam II. in 688 or 687 and continues till at least the 2 nd or 3 rd y. of Hezekiah. The language of Hos. 14 suggests the date of		540	
	640		Amon — 2 K. 21.19	539	
	637	Micah begins?	Josiah — 2 K. 22.1	530	Zephaniah
Ahaz — 2 K. 16.1	630	the Northern Kingdom (611.)		520	
	620		Passover in Josiah's 18 th year.	510	Jeremiah begins in 13 th of Josiah and covers a period of 41 years ending with Zedekiah's 11 th year.
Hezekiah — 2 K. 18.1	617	Hosea — ends?		500	The Book "found" by Jeremiah's father Mithiah { 2 K. 22.8 and Jer. 15.16.
Israel ends — 2 K. 18.8	610		Jehoaikim	499	
	603	Micah ends? After 30 years as contemporary of Isaiah and 18 with Hosea?	Jehoiakim burns the Roll	497	Nebuchadnezzar takes Jerusalem & Daniel is taken to Babylon. Daniel begins. Nebuchadnezzar's dream of the Great Image. 2.1.
Sennacherib invades Judah in Hezekiah's 14 th year — 2 K. 18.12	600		Jehoiachin Zedekiah	490	Jeremiah had been proph. esying for 23 years before Daniel was taken to Babylon.
Manasseh — 2 K. 21.1	588	Isaiah killed in the Manassean persecution (according to Jewish tradition) 65 years after the date of the vision. Or the year that King Uzziah died? — of Isa. 7.8.		480	Ezekiel begins. 100 years after Isaiah's d. and 30 years from Josiah's Passover, in which y. he was born.
	570	(A gap of 66 years intervenes between Isaiah and Jeremiah's commencement in 518 B.C., in the 13 th of Josiah: a period that is broken only one dated prophet — Zephaniah, who comes in the early years of Josiah's reign.)		477	Jeremiah's prophecies end with the destruction of Jerusalem in the 11 th y. of Zedekiah & the 19 th of Nebuchadnezzar
	560		Astrages 20 th year Nubi d.	464	Ezekiel's vision of the Millennial Temple. Ezekiel's last date "the twenty-seventh year" of the captivity. 29-17.
	550			454	Ezekiel's prophecies cover 22 years, of which the first seven were contemporaneous with Jeremiah in Jerusalem, and Daniel in Babylon.

KINGS	B.C.	PROPHETS
Nebonides	460 9 8 7 6 5 4 3 2	<p>Daniel's prophecies commence with the interpretation of Nebuchadnezzar's dream "in the 2nd y. of his reign" (in 495 B.C.) His last vision (Hiddehel) is dated, "in the 3rd y. of Cyrus," (i.e. in 424 B.C.) He therefore "continued" for 71 years, or 72 years from his deportation to Babylon.</p>
Belshazzar	430 429	<p>Daniel's vision of the Four beasts.</p>
Darius the Median Dan. 5.31	426 425	<p>"In the 3rd of Belshazzar" the Ullai vision; & "In the 1st of Darius" (i.e. Cyrus see 50.VII.(5)) Daniel "understood" by books "the 70 years of the Desolations, & receives the revelation of the "Seventy Sevens." Dan. 9. 1-27.</p>
Cambyses	424 423 422 421 420	<p>"In the 3rd of Cyrus" the Hiddehel vision. Daniel's last date. 10.1.</p>
Darius Hystaspis	411 410 9 8 7 6 5 4 3 2 1	<p>Haggai (1.1.) & Zechariah (1.1.) begin their prophecies. Darius Hyst. re-enacts the Decree of Cyrus Ezr. 6.1-2. Zechariah's last date. (7.1)</p>
	406 405 404 403 402 401 400	<p>The Temple finished & dedicated in the 6th of Darius Hystaspis. Ez. 6.15. The Seven Sevens end 409. Ezra goes up to Jerusalem with the Sacred vessels & handed over to Nehemiah by Cyrus in 426. B.C. And the Sixty & two Sevens begin, & end A.D. 29. Ez. 1.7-8.</p>

The Undated prophets are not shown on the charts.
Joel probably belongs to the close of Zedekiah's reign, & not to the period to which he is usually assigned, viz. Manasseh's time.
Amos is fixed by the earthquake which took place in Uzziah's reign.
Obadiah 11-14 suggests the destruction of Jerusalem. of B. 137.
Jonah & Nahum concern the Gentiles.
Habakkuk, just before the captivity.
Malachi after the Restoration (cf. Neh. 12)

50.VII. (7. 8. 9. 10) Examples of the Important Periods of 430, 450, 490, & 1000 years. (On Anno Mundi reckoning)

(7) 430 years	<ol style="list-style-type: none"> From Abraham's Call to the Exodus, 430 From the 1st y. after the Entry into the Land till the Reformation (Sam) 430 From the 1st Servitude till the Kingdom (under Saul), 430 	<ol style="list-style-type: none"> From Solomon's accession to the last year of Jehoiakim, 430 From the dedication of the Second Temple till the beginning of "the Ministry" of CHRIST, 430
(8) 450 years	<ol style="list-style-type: none"> From the 1st y. after the Entry into the Land till the close of the time of Samuel the prophet, and beginning of the kingdom, 450 From the Decree of Astiages (454) appointing Nehemiah "Tirshatha" (Ruler or Governor) till he came "Who is to be Ruler in Israel" (Mic. 5.2.) 450 	
(9) 490 years	<ol style="list-style-type: none"> From Abraham's leaving Mesopotamia till the 1st Servitude (Mesopotamia), 490 From the Tabernacle to the Kingdom, 490 From the Kingdom to the beginning of Jehoiachin's captivity year, 490 	<ol style="list-style-type: none"> From Solomon's 4th year to the end of the Babylonian Servitude, 490 From the going forth of the Command^o in the 20th of Astiages till the end of the "70 Sevens", 490
(10) 1000 years	<ol style="list-style-type: none"> From Abraham's 2nd Call (in Haran) to Solomon's accession, 1000 From the y. the People should have entered the Land, until they went out of it in Jehoiachin's Captivity, 1000 From David's 1st anointing to the "Anointing" (at Baptism) of CHRIST, 1000 	

"Call his name I.O-AMMI, for ye are not MY People." Hosea. 1.9.

When Israel was regarded by Jehovah as "I.O-Ammi," i.e. Not My People (cf. Hos. 1.8, 2.) then, Jehovah dealt with them on a different principle in recording time. During these periods their national history years are omitted from the years of the world's lifetime. When they were I.O-Ammi, the events recorded in the Scriptures, were recorded according to

a reckoning we have termed Anno Dei (in GOD'S year) and not according to Anno mundi (in the year of the world) reckoning. Herein is the key to a right understanding of Biblical Chronology; and it will be found, when rightly applied, to unlock many "difficulties" and to remove many supposed "discrepancies" between certain passages in Scrip-
ture

- 1) Between the year of the Entry into the Land, (1451. B.C.) & the end of Samuel's Judgeship - and the beginning of the Kingdom, - there are 5 I.O-Ammi periods, during which Jehovah "sold" His People into the hand of their enemies. These periods are as follows, (see also 50.V) Mesopotamia 8 years, Moab 18, Canaan 20, Midian 7, Philistine 40 = 93 years.
 - 2) In the Kingdom time, from Saul (1000 B.C.) to Jehoiakim's 4th (496) (when the Kingdom had been "given" to Nebuchadnezzar in the beginning of Jehoiakim's reign, cf. Jer. 27. 1-6.) there are 3 I.O-Ammi periods viz: -

Althaliah's 6 years of usurpation.	}	20 years
The "gap" of 13 y. between Amaziah & Uzziah, and the "gap" of 1 year, shown by the "interlocking" regnal years		
 - 3) The I.O-Ammi Babylonian Servitude Period. [between Uzziah and Sotham] 113 "
 This is from the 4th of Jehoiakim = 1st of Neb^l, till the decree of Cyrus (426) = 70. "
 To this must be added the years between the decree of Cyrus, and the dedication of the Temple, (405 B.C.) and the the restoration of the Temple worship at the Passover in the 7th y. of Darius Hyst. in 404. (Ezr 6.15-19), viz: 21 "

204 years	}	But-note Ezekiel 11.16.
21 "		
- Through taking the 480th y. of 1K.G.1., as an Anno Mundi date, instead of - as it is - on Anno Dei reckoning, - confusion has resulted all down the line, and many interesting and important facts escape notice in consequence. For instance, David's First anointing took place c. 1067 B.C., on supposed Anno Mundi reckoning; but the real Anno Mundi date is given in Chart 50 V. viz: 974. B.C., when David was 16 y. old, 917 years after Isaac became "The Seed" of Abraham, through whom Isaac to come "THE SEED," and 1000 years from the "anointing" of Christ at the Jordan. A.D. 26. By noting the "LO-AMMI" periods, many other important details will come to light.

50 VII (12) "The going forth of the Commandment" Dan. 9.25. 50.VII.(12)

On "received" dates this Commandment is generally assumed to be the decree of Cyrus, & its date 536. B.C. The date in Charts 50 VI. & VII. 5., is 454. B.C., for the following reasons: -

- 1) It falls in the last year of Nebuchadnezzar's "madness". (Astiages, his brother-in-law, (see Ap. 58) acting on his behalf; at the instance of Nehemiah, (Chaps 1&2) issues the decree to build JERUSALEM. (Astiages = the Ahasuerus of Esther = the Artaxerxes of Neh. 1. = Darius the Median of Dan. 5.31 = the Ahasuerus of Dan 9.1. (See the Note on 50 VII. 5.)
- 2) The year 454 marks the close of 42 (7x6) years of the 70 of the Babylonian Servitude leaving 28 (7x4) years still to run. The Babylonian dynasty and the "Servitude" end together in 426. B.C., & the date is marked by the decree of Cyrus, the son of Astiages & Esther, to rebuild the TEMPLE, in the same year that Darius the Median (his father Astiages) took the Kingdom (being) about threescore & two years old. (Dan. 5.31)
- 3) The "Seven Sevens," it will be seen (Charts 50. VI. & VII. 5.), begin with the "going forth of the Commandment" of Astiages (to Nehemiah) in 454. B.C., and end with the dedication of the Second Temple in 405 B.C., in the 6th y. of Darius Hystaspis. The "Sixty two Sevens" then commence & close with the "cutting off of the Messiah" in A.D. 29. It will be noted that the Babylonian "Servitude" ends at the 4th "Seven."

50. VIII.

SUMMARY OF PRINCIPAL EVENTS.

B. C. ¹		B. C.	
4004	Adam created.	1836	Jacob b. (Isaac 60).
3874	Seth b. "Adam begat a son in his own likeness" (Gen. 5. 3).	1821	Abraham d. (Isaac 75. Jacob 15).
3769	Enos b.	1817	Eber d. (464), outlives Abraham by four years.
3679	Cainan b.	1812?	The famine of Gen. 26. 1. The cause of sale of the birthright?
3609	Mahalaleel b.	1796	Esau (40) marries Hittite wives.
3544	Jared b.	1773	Ishmael d. (137. Jacob 63).
3382	Enoch b. "seventh from Adam" (Jude 14).	1759	Jacob (77) gets the Blessing, and flees to Padan-aram.
3317	Methuselah b.	1758	His "servitude" begins.
3194	Adam's "day of grace" begins when he is 810 (Gen. 6. 3).	1752	His marriages.
3130	Lamech b.	1751	Reuben b.
3074	Adam d. (930).	1750	Simeon b.
3017	Enoch translated, fifty-seven years after Adam's d.	1749	Levi and Dan b.
2962	Seth d. (912).	1748	Judah and Naphtali b.
2948	Noah b.	1747	Gad b.
2864	Enos d. (905).	1746	Asher and Issachar b.
2769	Cainan d. (910).	1745	Zebulun and Dinah (twins?) and Joseph b.
2714	Mahalaleel d. (895).	1742	Jacob's bargain about the cattle.
2582	Jared d. (962).	1739	Jacob flees from Padan-aram.
2448	Japheth b.	1738	" meets Esau.
2447	Ham b.	1737	" at Succoth.
2446	Shem b. (Noah 502).	1736	" comes to Shechem.
2353	Lamech d. (777).	1732	Dinah raped. Another attempt to destroy the "Seed", by raising the country against the "tribe". (Cp. Gen. 34. 30; 35. 5; and see Ap. 23.)
2348	Methuselah d. (969) in the first month of the Flood year.	1731	Jacob at Beth-el.
2348 } 2347 }	The Flood year. (Noah's 600th year. Gen. 7. 6, 11.)	1728	Rachel d. Benjamin b. Reuben forfeits the birthright to Joseph (17), to whom it rightly belonged. (Cp. 1 Chron. 5. 1, 2.)
2346	Arphaxad b. "two years after the Flood".	1727	Joseph sold (18).
2311	Salah b.	1726	Jacob (110) joins his father Isaac (170) at Hebron (after a separation of thirty-three years).
2281	Eber b.	1717	Joseph (28) in Egypt. Interprets butler's dream.
2247	Peleg b. "In his days the earth was divided" (Gen. 10. 25). See note on 50. II.	1716	Isaac d. (180. Jacob 120. Joseph 29).
2217	Reu b.	1715	Joseph (30) interprets Pharaoh's dream.
2185	Serug b.	1707	First year of the famine.
2155	Nahor b.	1706	Second year of the famine. Jacob (130) goes down into Egypt. The 215 years of the sojourning in Egypt begin. (Half of the 430 years from Gen. 12. 4.)
2126	Terah b.	1705	Third year of the famine.
2056	Terah's "generations" begin with the b. of Haran.	1704	Fourth year of the famine.
2008	Peleg d. (239).	1703	Fifth year of the famine.
2007	Nahor d. (148).	1702	Sixth year of the famine.
1998	Noah d. (950).	1701	Seventh year of the famine.
1996	Abraham b. (1,992 years from the Nativity).	1689	Jacob d. (147), after seventeen years in Egypt. (Joseph 56. Benjamin 39.)
1978	Reu d. (239).	1635	Joseph d. (110).
1955	Serug d. (230).	1612	Levi d. (137).
1946?	Abraham's First "Call", in Ur of the Chaldees (Acts 7. 2-4).	1635 }	Gap of sixty-four years from d. of Joseph to b. of Moses.
1921	Terah d. (205). Abraham's Second "Call" (Haran). The 430 years of the sojourning begin. (See note on Gen. 12. 1, and Ap. 50. III).	1571 }	Moses b.
1920 } to } 1912 }	Abraham goes down into Egypt. Attempted destruction of the Seed (see note on Gen. 12. 10, and Ap. 23).	1571 }	Moses b.
1911	Abraham returns from Egypt.	1544	Joshua b. (Moses 27).
1911	Abraham (85) marries Hagar (Gen. 16. 3).	1529	Caleb b.
1910	Ishmael b. (Abraham 86).	1491	The Exodus. 430 years from Gen. 12. 4, and 400 years from Gen. 21. 10.
1897	Covenant of Circumcision. (Abraham 99).	1490	The Tabernacle set up. This year the people <i>should</i> have entered the Land.
1896	Isaac b. (Abraham 100).	1452	Miriam, Aaron, and Moses d.
1891	Isaac becomes "the Seed" (Gen. 21, 10; 12. 7). Ishmael "cast out". The 400 years of Acts 7. 6 begin.	1451	Entry into the Land.
1878	Salah d. (433).	1444	The "Wars of the Lord" end (Josh. 14. 15). Caleb 85. Joshua hands over the leadership to Eleazar.
1863?	Isaac (33) offered up.	1444 }	First Sabbath year.
1859	Sarah d. (127). The only woman whose age is given in Scripture. For significance of this, cp. Gal. 4. In Sarah's age we have, allegorically, the period of duration of the Old Covenant.	1443 }	
1856	Isaac (40) marries Rebekah.	1434	Joshua d. (110).
1846	Shem (Melchizedek?) d. (600). Abraham (150) marries Keturah?		

¹ That is, from the Common Era A. D.

APPENDIX 50. VIII: SUMMARY OF PRINCIPAL EVENTS (*cont.*).

B. C.		Years	Years	B. C.	
1431	First servitude Mesopotamia		8	588	Manasseh, 55 years.
1423	Othniel	40		584	Isaiah killed? (Cp. Isa. 7. 6).
1393	First Jubilee year (<i>Anno Dei</i> reckoning).			533	Amon, 2 years.
1392				531	Josiah, 31 years.
1383	Second servitude Moab		18	530	<i>Zephaniah</i> ?
1365	Ehud	80		518	<i>Jeremiah's</i> prophecies begin in Josiah's thirteenth year.
1285	Third servitude Canaan		20	513	The Book "found" and the Passover in Josiah's eighteenth year.
1265	Barak	40		500	Jehoahaz, 3 months.
1225	Fourth servitude Midian		7	499	Jehoiakim, 11 years.
1218	Gideon	40		497	Nebuchadnezzar's first siege of Jerusalem.
1178	Tola	23		496	Jehoiakim's fourth year, Nebuchadnezzar's first. <i>Daniel</i> taken to Babylon.
1155	Jair	4		495	Jehoiakim burns the roll.
1151	Jephthah	6 ¹		494	Nebuchadnezzar's second year. His dream of the Great Image. <i>Daniel</i> interprets.
1145	Ibzan	7		489	Jehoiachin, 3 months. Captivity begins in Nebuchadnezzar's eighth year (second siege).
1138	Elou	10		488	Zedekiah, 11 years.
1128	Abdon	8		484	<i>Ezekiel's</i> prophecies begin.
1120	Fifth servitude Philistine		40	478	Nebuchadnezzar's third siege of Jerusalem begins. Jerusalem taken and Temple destroyed in Nebuchadnezzar's nineteenth year.
		—	—	477	<i>Jeremiah</i> ends.
		258	93	473	Punishment for the murder of Gedaliah (Jer. 52. 30).
		==	==	462	<i>Ezekiel's</i> last dated prophecy.
1080	Eli, 40 years.			461	Nebuchadnezzar's seven years of "madness".
1040	Samuel, 40 years.			454	
1020	The "Reformation". 1 Sam. 7.			454	Twentieth year of Asteiages (Artaxerxes). The commandment to rebuild Jerusalem. (See 50. VI, VII. 5, 12.) Nehemiah's first visit to Jerusalem.
1000	Ends the 450 years of Acts 13. 20, and 490 years from the year they should have entered into the Land.			452	Nebuchadnezzar d. after forty-four years' reign.
1000	THE KINGDOM. Saul, 40 years.			452	Evil-Merodach. Jehoiachin's captivity ends.
990	David b.			446	Nabonidus.
974	David's first anointing (16).			429	Belshazzar, 3 years.
960	David, 40 years. Second anointing (30).				Belshazzar slain. "Darius the Median" (Asteiages) takes the kingdom. Cyrus (Asteiages' son) issues the Decree to rebuild the Temple.
953	David's third anointing (37).			426	
920	Solomon, 40 years.				<i>Daniel's</i> vision of the "seventy sevens". The "seven sevens" begin. Foundations of the Temple laid. Nehemiah's second visit to Jerusalem.
917	The Temple begun. 573 years after the Exodus. (Cp. Acts 13. 20-23).			421	
910	The Temple finished.			418	Cambyses makes Nehemiah governor. Nehemiah's third visit to Jerusalem.
897	At the end of twenty years, the "two houses" finished (1 Kings 9. 10).			411	Darius Hystaspis re-enacts the decree of Cyrus.
880	The Disruption. Rehoboam, 17 years.			410	<i>Haggai</i> and <i>Zechariah</i> begin. The Temple superstructure commenced and carried on to completion, from the second to the sixth year of Darius.
863	Abijam, 3 years.			408	<i>Zechariah's</i> last date.
860	Asa, 41 years.			405	The Temple finished and dedicated. The "seven sevens" end, and the "sixty-two sevens" commence.
819	Jehoshaphat, 25 years.			404	The Passover.
796	Jehoram's accession.			403	<i>Ezra's</i> last date: 1st of Nisan.
794	Jehoshaphat d.			375?	Darius Hystaspis d. (according to Herodotus, 63 years old).
789	Ahaziah's accession.			4	The Nativity.
788	Ahaziah slain by Jehu.			A. D.	
788	Gap, 6 years. Athaliah's usurpation.			0	The Common Era of A. D.
782				29	The "sixty-nine sevens" end with the "cutting off of the Messiah", 483 years from the "going forth of the commandment to build Jerusalem" in 454 B. C.
782	Jehoash, 41 years.			69	Destruction of Jerusalem by Titus.
743	Amaziah, 29 years.				
714	Amaziah ends.				
714	Gap, 13 years.				
701					
701	Uzziah, 52 years.				
687	<i>Hosea's</i> prophecies begin?				
649	Gap. One year between Uzziah's death and Jotham's accession.				
647		Jotham, 16 years.			
634	<i>Micah's</i> prophecies begin?				
632	Ahaz, 16 years.				
617	Hezekiah's accession.				
616	Ahaz d.				
615	<i>Hosea</i> ends?				
613	Siege of Samaria begun.				
611	Samaria taken and Israel ends.				
603	Sennacherib invades Judah in the fourteenth year of Hezekiah (2 Kings 18. 13).				

¹ (300 years from the entry into the Land. See note on chart 50. IV.)

51

MONEY AND COINS, WEIGHTS AND MEASURES.

I. MONEY AND COINS.

1. **Dram** (Old Testament).
 - (1.) 'Adarkōn (Heb.). (1 Chron. 29. 7. Ezra 8. 27.)
 - (2.) Dark'mōn (the Persian Daric). (Ezra 2. 69. Neh. 7. 70, 71, 72.) A gold coin, value £1 2s. 0d., or \$5.28.
2. **Farthing** (New Testament).
 - (1.) Kodrantes (Matt. 5. 26. Mark 12. 42). A bronze coin, value $\frac{1}{4}$ of a farthing, or $\frac{3}{8}$ of a cent.
 - (2.) Assarion (Matt. 10. 29. Luke 12. 6). A bronze coin, value about 3 farthings, or 1.5 cents.
3. **Mite** (New Testament). (Mark 12. 42. Luke 12. 59; 21. 2.) Lepton, a copper coin, value $\frac{3}{8}$ of a farthing, or $\frac{1}{16}$ of a cent.
4. **Penny** (New Testament), so rendered in fourteen of the sixteen occurrences of *Dēnariion*. A silver coin, value $8\frac{1}{2}d.$, or 17 cents. Generally plural, is twice rendered "pennyworth." (Mark 6. 37. John 6. 7.)
5. **Piece of Money** (Matt. 17. 27). Gr. Stater, a silver coin, value 2s. 8d., or 64 cents.
6. **Piece of Silver**. In Old Testament usually = a shekel of silver (see Weights), or may mean uncoined silver in 1 Sam. 2. 36. Ps. 68. 30. Josh. 24. 32. Job 42. 11.

In New Testament:—

- (1.) Argurion (Matt. 26. 15; 27. 3, 5, 9. Acts 19. 19). Value 2s. 8d., or 64 cents.
 - (2.) Drachmē (Luke 15. 8, 9). Cp. IV, above. Value $8\frac{1}{2}d.$, or 17 cents.
7. **Silver Piece**. Gr. Argurion (Matt. 27. 6). See VI. 1, above.
 8. **Tribute Money**. (New Testament.) (Matt. 17. 24.)
 - (1.) Didrachmon, a double Drachmē, see VI. 2, above. A silver coin, value 1s. 4d., or 32 cents.
 - (2.) Kēnsos (Matt. 22. 19). Latin *census* = a poll-tax.

II. WEIGHTS.

1. **Bekah**. Heb. *beḳ'ā* (Ex. 38. 26) = half a shekel (see V, below). Weight about 5 drams, Avoirdupois.
2. **Gerah**. Heb. *gērāh* (Ex. 30. 13. Lev. 27. 25. Num. 3. 47). Weight $\frac{1}{20}$ of a shekel, or about $\frac{1}{2}$ a dram, Avoirdupois.
3. **Maneh**. Heb. *māneh* (Ezek. 45. 12). See "Pound" (IV, 1), below.
4. **Pound**.
 - (1.) Maneh. Heb. *māneh* (1 Kings 10. 17. Ezra 2. 69. Neh. 7. 71, 72). Weight = 100 shekels (cp. 1 Kings 10. 17 with 2 Chron. 9. 16).
 - (2.) Mnā. Gr. Lat. *mina* (Luke 19. 13, 16, 18, 18, 20, 24, 24, 26). Weight about 16 ozs., Avoirdupois.
 - (3.) Litra. Gr. Lat. *libra* (John 12. 3; 19. 39). Weight about 12 ozs., Avoirdupois.
5. **Shekel**. Heb. *shekel* (Ex. 30. 13, and frequently). Weight about 10 drams, Avoirdupois.
There is the shekel of the sanctuary (Ex. 30. 13), and the shekel of the king (2 Sam. 14. 26). Their precise relative weights unknown.
6. **Talent** (Ex. 25. 39, and frequently).
 - (1.) Heb. *kikkār*. Weight = 3,000 shekels of the sanctuary (Ex. 38. 25, 26).
Talent of the king = 158 lb. Troy.
Talent of gold = 131 lb. Troy. About £6,150; \$290,85.
Talent of silver = 117 lb. Troy.
 - (2.) Gr. *talantos* (in N. T.). About 114 lb. Avoirdupois.

III. MEASURES.

1. **DISTANCE**.
 - (1.) **Day's journey**. About 30 English miles.
 - (2.) **Furlong**. Gr. *stadios* (Luke 24. 13. John. 6. 19; 11. 18. Rev. 14. 20; 21. 16). About 202 English yards.
 - (3.) **Mile**. Gr. *mileon* (Matt. 5. 41). About 1,616 English yards.
 - (4.) **Pace**. Heb. *zā'ad* (2 Sam. 6. 13). Rather more than an English yard.
 - (5.) **Sabbath day's journey**. About 2,000 English yards.
2. **LENGTH**.
 - (1.) **Cubit**. Length still in dispute.
 - (a) Heb. *'ammāh*. Ranging between 21 and 25 inches.
 - (b) Heb. *yomed* (only in Judg. 3. 16).
 - (2.) **Fathom**. Gr. *orguia*. The length of the arms outstretched = about six feet (Acts 27. 28).
 - (3.) **Reed**. Heb. *kāneh* (Ezek. 40 and 41). About 6 cubits, or about $3\frac{1}{2}$ English yards.
 - (4.) **Span**. Heb. *zereḥ* (Ex. 28. 16; 39. 9. 1 Sam. 17. 4. Isa. 40. 12. Ezek. 43. 13). About half a cubit, or about $10\frac{1}{2}$ inches.
3. **CAPACITY**.
 - (1.) **Bath**. Heb. *bāth* (1 Kings 7. 26, 38. 2 Chron. 2. 10; 4. 5. Ezra 7. 22. Isa. 5. 10. Ezek. 45. 10, 11, 14). About 6 English gallons (liquid).
 - (2.) **Bushel**. Gr. *modios* (Matt. 5. 15. Mark 4. 21. Luke 11. 33). About 1 peck, English.
 - (3.) **Cab**. Heb. *ḳab* (2 Kings 6. 25). About 1 quart, English dry measure.
 - (4.) **Cor**. Heb. *kor* (Ezek. 45. 14). About 8 bushels.
 - (5.) **Ephah**. Heb. *'ephāh* (Ex. 16. 36. Lev. 5. 11; 6. 20; 19. 36. Num. 5. 15; 28. 5. Judg. 6. 19. Ruth 2. 17. 1 Sam. 1. 24; 17. 17. Isa. 5. 10. Ezek. 45. 10, 11, 13, 24; 46. 5, 7, 11, 14. Amos 8. 5. Zech. 5. 6, 8). About 3 pecks, English.
 - (6.) **Firkin**. Gr. *metrētēs* (John 2. 6). About 9 gallons, English liquid measure.
 - (7.) **Half homer**. Heb. *letheḥ* (Hos. 3. 2). About 4 bushels.
 - (8.) **Hin**. Heb. *hīn* (Ex. 29. 40; 30. 24. Lev. 19. 36; 23. 13. Num. 15. 4, 5, 6, 7, 9, 10; 28. 5, 7, 14. Ezek. 4. 11; 45. 24; 46. 5, 7, 11, 14). About 1 gallon, liquid measure.
 - (9.) **Homer**. Heb. *chomer* (Lev. 27. 16. Num. 11. 32. Isa. 5. 10. Ezek. 45. 11, 11, 11, 13, 13, 14, 14. Hos. 3. 2) = 10 ephahs. Cp. No. 12. See No. 5, above. About 8 bushels, English.
 - (10.) **Log**. Heb. *log* (Lev. 14. 10, 12, 15, 21, 21). About $\frac{2}{3}$ of a pint, liquid measure.
 - (11.) **Measure**. The rendering of six Hebrew and four Greek words:
 - (1.) *'ēyphāh* (Deut. 25. 14, 15. Prov. 20. 10. Micah 6. 10), measure. See No. 5, above.
 - (2.) *Cor*. Heb. *kor* (1 Kings 4. 22; 5. 11. 2 Chron. 2. 10; 27. 5. Ezra 7. 22). See No. 4, above).
 - (3.) *Mādaḥ*. Used of any hollow measure: of capacity as well as of length = to mete out.
 - (4.) *Misūrah* (Lev. 19. 35. 1 Chron. 23. 29. Ezek. 4. 11, 16). A measure of liquids.
 - (5.) *S'āh* (Gen. 18. 6. 1 Sam. 25. 18. 1 Kings 18. 32. 2 Kings 7. 1, 16, 18. Isa. 27. 8). About 1 peck.
 - (6.) *Shālīsh* (Ps. 80. 5. Isa. 40. 12) = a third. Probably the third part of an ephah. See No. 5, above.
 - (7.) *Batos* (Gr.), same as Heb. *bāth* (Luke 16. 6). About 6 gallons (liquid).

APPENDIX 51: MONEY, COINS, ETC. (cont.).

- (8) *Koros* (Gr.), same as Heb. *cor* (Luke 16. 7). See No. 4, above.
- (9) *Saton* (Gr.), same as Heb. *s'ah*. (Matt. 13. 33. Luke 13. 21.) See No. 7, above.
- (10) *Chœnix* (Gr.) (Rev. 6. 6). An Attic dry measure: the daily allowance of corn for a slave, about 1 quart (dry).
- (12) *Omer*. Heb. *'omer* (Ex. 16. 16, 18, 22, 32, 33, 36). The $\frac{1}{10}$ of ephah. Cp. Ezek. 45. 11.
- (13) *Tenth deal*. Heb. *'isârôn* (Ex. 16. 36; 29. 40. Lev. 14. 10, 21; 23. 13, 17; 24. 5. Num. 15. 4, 6, 9; 28. 9, 13, 20, 28; 29. 3, 4, 9, 10, 14, 16). About $\frac{1}{2}$ a gallon (dry).

4. TIME.

- (1.) **Beginning of the Watches** (Lam. 2. 19).
About 9 p.m.
- (2.) **Cock-crowing** (Mark 13. 35).
There were two: one after midnight, and one before dawn. Both are mentioned in Mark 14. 30. The latter was "THE" cock-crowing.
- (3.) **Cool of the Day** (Gen. 3. 8).
From about 2 to about 6 p.m.
- (4.) **Day**. Reckoned from sunset to sunset.
- (5.) **Eleventh Hour** (Matt. 20. 6, 9).
About 5 p.m.
- (6.) **Fourth Watch** (Matt. 14. 25).
From about 3 a.m. till about 6 a.m.
- (7.) **Heat of the Day** (Gen. 18. 1).
From about 10 a.m. till 2 p.m.
- (8.) **Middle Watch** (Judg. 7. 19).
From about midnight till about 3 a.m.

- (9.) **Morning Watch** (Ex. 14. 24).
From about 3 a.m. till 6 a.m.
- (10.) **Night**. The natural night was from sunset to sunrise.
- (11.) **Ninth hour** (Matt. 20. 5; 27. 45, 46. Mark 15. 33, 34. Luke 23. 44. Acts 3. 1; 10. 3. 30).
About 3 p.m.
- (12.) **Second Watch** (Luke 12. 38).
About 9 to 12 p.m.
- (13.) **Seventh hour** (John 4. 52).
About 1 p.m.
- (14.) **Sixth hour** (Matt. 20. 5; 27. 45. Mark 15. 33. Luke 1. 26, 36; 23. 44. John 4. 6; 19. 14. Acts 10. 9).
About 12 midday.
- (15.) **Tenth hour** (John 1. 39).
About 4 p.m.
- (16.) **Third hour** (Matt. 20. 3. Mark 15. 25. Acts 2. 15; 23. 23).
About 9 a.m.
- (17.) **Third Watch** (Luke 12. 38).
From about midnight till about 3 a.m.
- (18.) **Watch**. Three hours.

Old Testament.

First Watch, 9 p.m. till midnight.
Middle Watch, midnight till 3 a.m.
Morning Watch, 3 a.m. till 6 a.m.

New Testament.

First Watch, 6 p.m. to 9 p.m.
Second Watch, 9 p.m. to midnight.
Third Watch, midnight to 3 a.m.
Fourth Watch, 3 a.m. to 6 a.m.

5. THE JEWISH MONTHS.

N.B. The Civil months are six months later than the Sacred months.

SACRED MONTH.	NAME OF MONTH.	CORRESPONDING ENGLISH MONTH.	FESTIVAL OF MONTH.
I.	Abib, or Nisan.	April.	14th day. The Passover. 16th day. Firstfruits of Barley Harvest presented.
II.	Zif.	May.	14th day. Second Passover, for those who could not keep the first.
III.	Sivan.	June.	6th day. Pentecost, or Feast of Weeks. Firstfruits of Wheat harvest, and Firstfruits of all the ground.
IV.	Thammuz.	July.	
V.	Ab.	August.	
VI.	Elul.	September.	
VII.	Tisri, or Ethanim.	October.	1st day. Feast of Trumpets. 10th day. Day of Atonement. 15th day. Feast of Tabernacles. Firstfruits of Wine and Oil.
VIII.	Bul.	November.	
IX.	Chisleu.	December.	25th day. Feast of Dedication.
X.	Tebeth.	January.	
XI.	Shebat.	February.	
XII.	Adar.	March.	14th and 15th days. Feast of Purim.

A great latitude has to be allowed in any attempt to indicate the correct pronunciation of the Proper Names in the Bible.

Our knowledge of their original pronunciation is imperfect; and names have undergone changes in becoming transliterated from one language into another.

Custom also has in many cases sanctioned a pronunciation which, while incorrect according to the original languages, is yet so universal that any interference with it would be pedantic, not to say intolerable.

Again, we sometimes meet with a varying pronunciation of the same name in different English-speaking countries. Thus, an exhaustive list of Biblical names, with a perfect and final system of syllabification and pronunciation, is not practicable.

There are, however, a certain number of names too uncommon for custom to have fixed their pronunciation, and hence, generally acknowledged to present difficulties to the general reader.

Some 250 of these are here gathered together, and presented in alphabetical order, with such division of syllables and accentuation as approximate to the original tongues, and will serve as a guide to their more or less correct pronunciation.

The hyphen (-) marks the division of syllables, and the accent (') the syllable to be emphasised.

It has been thought better to present them in an Appendix, and in one list, than to burden the text with an innumerable variety of hyphens and accents, which, while attempting to remove one difficulty, would introduce a greater.

A-bed'ne-gó.
A'bel-beth-ma'a-cha.
Ab-i-al'bon.
A-bi-le'ne.
Ab-i-sha'lom.
A-cel'da-ma.
A-chai'a.
A-cha'i-cus.
Ada'dah.
A-da'iah.
Ad-i-tha'im.
A-do'ni-be'zek.
A-do'ni-ze'dek.
Ad'ram-me'lech.
Ad-ra-myt'ti-um.
A-gee'.
A-has-u-e'rus.
A-hi-e'zer.
A-hi-sa'mach.
A-hi-sha'har.
A-hi-tho'phel.
A'holi-ba'mah.
A'iah.
A'lam-me'lech.
Al'mon-dib-la-tha'im.
Am-mi-shad'dai.
Am-mi-za'bad.
A-na'har'ath.
A'nam-me'lech.
An-dro-ni'cus.
A-pel'les.
A-phar'sa-chites.
A-phar-sath'chites.
Ap'phi-a.
Aq'ui-la.
Ar-che-la'us.
Ar'che-vites.
A-re-o-pa'gus.
Ar-is-to-bu'lus.
Ar-tax-er'xes.
A-sar-e'lah.
As-nap'per.
A-syn'cri-tus.

Ba'al-sha-li'sha.
Ba-ase'iah.
Bak'bu-kiab.
Ba'rach-el.
Be-el-ia'da.
Be'er-la-hai'ro'i.
Bel-te-shaz'zar.
Ber-ni'ce.
Be-ro'dach-ba'la-dan.
Be-so'de-iah.
Beth-bi're-i.

Beth-dib-la-tha'im.
Beth-hac-ce'rem.
Be-zal'e-el.
Biz-joth'jah.
Bo'che-ru.

Can-da'ce.
Cap-pa-do'ci-a.
Car'che-mish.
Ca-siph'i-a.
Cas-lu'him.
Cen'chre-a.
Cha-ra'shim.
Char'che-mish.
Che-dor'la-o'mer.
Che-ma'rim.
Che-na'a-nah.
Che-nan'iah.
Che'phar-ha-am-mo'nai.
Chu'shan-rish-a-tha'im.
Col-ho'zeh.
Co-nan'iah.

Dab-ba'sheth.
Dal-ma-nu'tha.
Di-o-nys'i-us.
Di-ot're-phes.

Eb-i-a'saph.
El-ea'leh'.
El-ea'sah'.
Ele-a'zar'.
E-li-e'nai.
El-iho-e-na'i.
E-li-ho'reph.
E-li-o-e'nai.
E-li-pha'let.
E-li'phe-leh'.
E-li-phe'let.
E-li-sha'phat.
En-eg-la'im.
E-pæ'ne-tus.
Ep'a-phras.
E-paph-ro-di'tus.
E-phes-dam'mim.
Eu-bu'lus.
Eu-ni'ce.
Eu-o'di-as.
Eu-roc'ly-don.
Eu'ty-chus.

Ge-de-ro-tha'im.
Ge-mar'iah.
Gen-nes-a-ret.
Ger'ge-senes'.
Gi-la'lai.

Ha-a-hash-ta'ri.
Ham-me-da'tha.
Ham-mo-le'keth.
Ha-nam'e-el.
Ha-nan'e-el.
Ha-ru'maph.
Ha-se-nu'ah.
Hash-ba-da'na.
Has-sen-a'ah.
Ha-ze-lel'-po-ni.
Her-mog'e-nes.
Hi-e-rap'o-lis.
Ho-dav'iah.
Hor-ha-gid'gad.
Ho-ro-na'im.

Ib'ne-iah.
I'ge-al.
I'je-aba'rim.
Il-ly'ri-cum.
Iph'e-de-iah.
Ish'bi-be-nob'.
Ish'bo-sheth.
Ish-ma'iah.
Iz-e-ha'rites.

Ja-a-ko'bah.
Ja'a-re-o're-gim.
Ja-a-zan'iah.
Ja-i'rus.
Ja-sho'be-am.
Ja-shu'bi-le'hem.
Ja'son.
Je-ber-e-chi'ah.
Je-di'a-el.
Jed-i-di'ah.
Je'gar-sa-ha-du'tha.
Je'hal'e-lel.
Je-ho-ia'rib.
Je-hu-di'jah.
Je'rub-be'sheth.
Je-shar-e'lah.
Je-sheb'e-ab.
Je-sho-ha'iah.
Jo-ia'rib.
Jo'nath'e-lem-recho'kim.
Josh-be-ka'shah.
Ju'shab-he'sed.

Kar'ka-a.
Ke-he-la'thah.
Kib-roth'-hat-ta'a-vah'.
Kir-ha-re'seth.
Kir-ia-tha'im.

APPENDIX 52: PROPER NAMES (cont.).

La-hai'roi.	Ner'gal-sha-re'zer.	Sha-ash'gaz.
La-o-di-ce'a.	Nic-o-la'i-tanes.	Sha'ge.
Lyc-a-o'ni-a.		Sha-ha-ra'im.
	Olym'pas.	Sha-ha-zi'mah.
Ma-a-cha'thi.	On-e-siph'o-rus.	She-de'ur.
Ma'a-leh-ac-rab'bim.		She-phu'phan.
Ma-a-se'iah.	Pa-gi'el.	Shu'thal'hites.
Ma-as'i-ai.	Par-shan-da'tha.	So'pa-ter.
Mach-nad'e-bai.	Pat'ro-bas.	So-sip'a-ter.
Ma-hal-al'e-el.	Pe-thah'iah.	Sta'chys.
Ma'her-sha'lal-hash'baz.	Phe-ni'ce.	Steph'a-nas.
Ma-le'le-el.	Phi-lol'o-gus.	Syn'ty-che.
Me-che'ra-thite.	Phle'gon.	
Me-he-tab'e-el.	Pi'ha-hi'roth.	Ta'a-nach.
Me-he-ta'-bel'.	Po-che'reth.	Ta-hap'a-nes.
Mel-chiz'e-dek.	Proch'o-rus.	Tah-pan'hes.
Me-o-no'thai.	Pto-le-ma'is.	Te-haph'ne-hes.
Me-phib'o-sheth.	Pu-te'o-li.	Tah'tim-hod'shi.
Me-she'lem-iah'.		Thim-na'thah.
Me-she-zab'eel.	Rab'sa-ris.	Tig'lath-pil-e'-ser.
Mik-ne'iah.	Rab'sha-keh.	Til'gath-pil-ne'-ser.
Mi-le'tus.	Re-a'ia.	Tir-ha'-kah.
Min-ia'min.	Re-a'iah.	Tir-sha'tha.
Mis're-photh-ma'im.	Re-e-la'iah.	Tych'i-cus.
Mo-re'sheth-gath.		
	Sa-la'thi-el.	Ur'bane.
Na-ha'li-el.	Sa-mo-thra'ci-a.	
Na-ha-ma'ni.	Sar'se-chim.	Va-je-za'tha.
Ne-bu-chad-nez'zar.	Se-ca'cah.	
Ne-bu-chad-rez'zar.	Se'la-ham-mah'le-koth.	
Ne-bu-shas'ban.	Se-na'ah.	
Ne-bu-zar'a-dan.	Sen-na-che'rib.	Zaph'nath-pa-a-ne'ah.
Ne-phi'she-sim.	Seph-ar-va'im.	Ze-lo'phe-had.
Ne'reus.	Sha-a-lab'bim.	Ze-lo'tes.
	Sha-a-ra'im.	Zu'ri-shad'dai.

53

THE SIEGES OF JERUSALEM.

The first occurrence of the name "Jerusalem", as a city¹, is in Judg. 1. 8, and confirms the fact that the first occurrence contains an epitome of its subsequent history.

The history of the city has been a record of its sieges. No fewer than twenty-seven go to complete the list.

This number is striking in the light of Appendix No. 10; being composed of 3×9, the factors being those of Divine completeness (3), and judgment (9) respectively (= 3²).

A cycle of ordinal completeness is marked by the 10th and 20th (2×10) sieges. These were the two characterised by the destruction of the Temple by fire, which is in accord with the number 10, being that of *ordinal perfection*. (See Ap. 10.) Both also were foretold: the former by Jer. and Ezek.; the latter by our Lord.

Seven is the number of spiritual perfection, and it is worthy of note that the 7th, 14th (2×7), and 21st (3×7) sieges were each the subject of *Divine prophecy*. Further, a 28th (4×7) siege, yet future, is foretold in Zech. 14, &c.

While 14 (2×7) of the sieges are recorded in Holy Scripture, 13 are recorded in profane history.

The following is a complete list of the sieges:

1. By the tribe of Judah against the Jebusites, about 1443 B.C. This was some 700 years before Rome was founded. It was only partial, for in David's reign we still find the Jebusites occupying the citadel (the future Zion). The solemn words in Judg. 1. 8, describing this first siege, vividly portray the after history of the city.
2. By David against the Jebusites (2 Sam. 5. 6-10; 1 Chron. 11. 4-7), about 960 B.C.

3. By Shishak king of Egypt, against Rehoboam (1 Kings 14. 25, 26. 2 Chron. 12. 2-12), about 875 B.C. To this there was only a feeble resistance; and the Temple was plundered.
4. By the Philistines, Arabians, and Ethiopians, against Jehoram (2 Chron. 21. 16, 17), about 794 B.C. In this siege the royal palace was sacked, and the Temple again plundered.
5. By Jehoash king of Israel, against Amaziah king of Judah (2 Kings 14. 13, 14), about 739 B.C. The wall was partially broken down, and the city and Temple pillaged.
6. By Rezin king of Syria, and Pekah king of Israel, against Ahaz (2 Chron. 28), about 630 B.C. The city held out, but Ahaz sought the aid of Tiglath-Pileser king of Assyria, for whom he stripped the Temple.
7. By Sennacherib king of Assyria, against Hezekiah (2 Kings 24. 10-16), about 603 B.C. In this case the siege was raised by a Divine interposition, as foretold by Isaiah the prophet.
8. By Nebuchadnezzar king of Babylon, against Jehoiakim (2 Chron. 36. 6, 7), about 496 B.C., when the Temple was partly pillaged.
9. By Nebuchadnezzar again, against Jehoiachin (2 Chron. 36. 10), about 489 B.C., when the pillage of the Temple was carried further, and 10,000 people carried away.
10. By Nebuchadnezzar, against Zedekiah (2 Chron. 36. 17-20), 478-477 B.C. In this case the Temple was burnt with fire, and the city and Temple lay desolate for fifty years.
11. By Ptolemy Soter king of Egypt, against the Jews, 320 B.C. More than 100,000 captives were taken to Egypt.
12. By Antiochus the Great, about 203 B.C.
13. By Scopus, a general of Alexander, about 199 B.C., who left a garrison.

¹ The *king* of Jerusalem had been mentioned in Josh. 10. 1, &c., but not the city as such.

14. By Antiochus IV, surnamed Epiphanes, 168 B.C. This was the worst siege since the 10th. The whole city was pillaged; 10,000 captives taken; the walls destroyed; the altar defiled; ancient manuscripts perished; the finest buildings were burned; and the Jews were forbidden to worship there. Foretold Dan. 11.
15. By Antiochus V, surnamed Eupator, against Judas Maccabæus, about 162 B.C. This time honourable terms were made, and certain privileges were secured.
16. By Antiochus VII, surnamed Sidetes king of Syria, against John Hyrcanus, about 135 B.C.
17. By Hyrcanus (son of Alex. Jannæus) and the priest Aristobulus. The siege was raised by Scaurus, one of Pompey's lieutenants, about 65 B.C.
18. By Pompey against Aristobulus, about 63 B.C. The machines were moved on the Sabbath, when the Jews made no resistance. Only thus was it then reduced; 12,000 Jews were slain. [Antigonus, son of Aristobulus, with a Parthian army, took the city in 40 B.C.; but there was no siege, the city was taken by a sudden surprise.]
19. Herod with a Roman army besieged the city in 39 B.C. for five months.
20. By Titus, A.D. 69 (See Ap. 50. VI, p. 61). The second Temple (Herod's) was burnt, and for fifty years the city disappeared from history, as after the 10th siege (Jer. 20. 5).
21. The Romans had again to besiege the city in A.D. 135 against the false Messiah, Bar-Cochebas, who had acquired possession of the ruins. The city was obliterated, and renamed *Ælia Capitolina*, and a temple was erected to Jupiter. For 200 years the city passed out of history, no Jews being permitted to approach it. This siege was foretold in Luke 19. 43, 44; 21. 20-24.
22. After 400 years of so-called Christian colonization, Chosroes the Persian (about A.D. 559) swept through the country; thousands were massacred, and the Church of the Holy Sepulchre was destroyed. The Emperor Heraclius afterwards defeated him, and restored the city and the church.
23. The Caliph Omar, in A.D. 636-7, besieged the city against Heraclius. It was followed by capitulation on favourable terms, and the city passed into the hands of the Turks, in whose hands it remains to the present day.
24. Afdal, the Vizier of the Caliph of Egypt, besieged the two rival factions of Moslems, and pillaged the city in 1098.
25. In 1099 it was besieged by the army of the first Crusade.
26. In 1187 it was besieged by Saladin for seven weeks.
27. The wild Kharezmian Tartar hordes, in 1244, captured and plundered the city, slaughtering the monks and priests.
- There will be a 28th according to Zech. 14, which will be raised by Messiah, even as the 7th was by Jehovah.

54

THE MOABITE STONE.

This ancient monument was discovered by the Rev. F. Klein in 1868 at *Dibân* (the Dibun of the O.T.) in Moab.

The inscription consists of thirty-four lines (the last two being undecipherable), and was written by Mesha king of Moab to commemorate his successful revolt from the yoke of Israel, recorded in 2 Kings 1. 1 and chapter 3; and to honour his god Chemosh, to whom he ascribed his successes.

The writing is in the ancient Hebrew characters, which continued in use down to quite 140, 139 B.C., but was gradually replaced by the modern square Hebrew characters which are in use to-day.

The inscription is proved to be genuine by the Bible account, the two throwing light on each other. See the notes on 2 Kings 3.

The following translation, by Dr. Neubauer, is taken from *Records of the Past* (New Series), Vol. II, pp. 200, &c.:

1. "I, Mesha son of Chemosh-Melech king of Moab, the Di-
 2. bonite. My father reigned over Moab thirty years and I reign-
 3. ed after my father. I made this monument to Chemosh at Korkhah. A monument of sal-
 4. vation, for he saved me from all invaders, and let me see my desire upon all my enemies. Om-
 5. ri [was] king of Israel, and he oppressed Moab many days, for Chemosh was angry with his
 6. land. His son followed him, and he also said: I will oppress Moab. In my days Che[mosh] said;
 7. I will see my desire on him and his house. And Israel surely perished for ever. Omri took the land of
 8. Medeba¹ and [Israel] dwelt in it during his days and half the days of his son², altogether forty years.
- But there dwelt in it
9. Chemosh in my days. I built Baal-Meon³ and made therein the ditches; I built
 10. Kirjathaim⁴. The men of Gad dwelt in the land of Ataroth⁵ from of old, and built there the king of
 11. Israel Ataroth; and I made war against the town and seized it. And I slew all the [people of]
 12. the town, for the pleasure of Chemosh and Moab: I captured from thence the Arel⁶ of Dodah and tore
 13. him before Chemosh in Kerioth⁷: And I placed therein the men of Sh(a)r(o)n, and the men
 14. of M(e)kh(e)rth. And Chemosh said to me: Go, seize Nebo⁸ upon Israel; and
 15. I went in the night and fought against it from the break of dawn till noon: and I took
 16. it, and slew all, 7,000 men, [boys?], women, [girls?]
 17. and female slaves, for to Ashtar-Chemosh I devoted them. And I took from it the Arels⁶ of Yahveh, and
- tore them before Chemosh. And the king of Israel built
- 18 Jahaz⁹, and dwelt in it, while he waged war against me; Chemosh drove him out before me. And

¹ Num. 21. 30; Isa. 15. 2.

² "son" = successor.

³ Now, *Tell M'aïn*, Num. 32. 38. Josh. 13. 17.

⁴ Num. 32. 37. Josh. 13. 19.

⁵ Num. 32. 3. Josh. 16. 2.

⁶ Arel, two lions, or, lion-like men (?) Cp. 2 Sam. 23. 20.

⁷ Now, *Khan el Kureitin* (?)

Jer. 48. 24. Amos 2. 2.

⁸ Num. 32. 3, 38. Isa. 15. 2.

⁹ Isa. 15. 4.

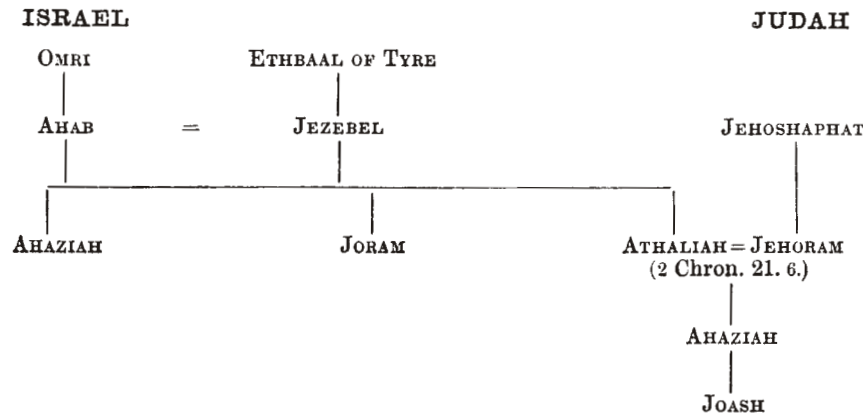
APPENDIXES 54 (cont.), 55, AND 56.

19. I took from Moab 200 men, all chiefs, and transported them to Jahaz, which I took,
20. to add to it Dibon. I built Korkhah, the wall of the forests and the wall
21. of the citadel: I built its gates, and I built its towers. And
22. I built the house of Moloch, and I made sluices of the water-ditches in the middle
23. of the town. And there was no cistern in the middle of the town of Korkhah, and I said to all the people, Make for
24. yourselves every man a cistern in his house. And I dug the canals for Korkhah by means of the prisoners
25. of Israel. I built Aroer¹, and I made the road in [the province of] the Arnon. [And]
26. I built Beth-Bamoth², for it was destroyed. I built Bezer³, for in ruins
27. [it was. And all the chiefs] of Dibon were 50, for all Dibon is subject; and I placed
28. one hundred [chiefs] in the towns which I added to the land: I built
29. Beth-Medeba and Beth-diblathaim⁴ and Beth-Baal-Meon⁵, and transported thereto the [shepherds]? . . .
30. and the pastors] of the flocks of the land. And at Horonaim⁶ dwelt there
31. . . . And Chemosh said to me, Go down, make war upon Horonaim. I went down [and made war]
32. . . . And Chemosh dwelt in it during my days. I went up from thence . . ."

¹ Now, 'Ar'air, Deut. 2. 36; 3, 12; 4. 48. Jer. 48. 22.

² Num. 21. 19. Isa. 15. 2. (A.V. "high places"), cp. Josh. 13. 17.

³ Deut. 4. 48.



Athaliah was thus the granddaughter of Omri, king of Israel (2 Chron. 22. 2), and daughter of Jezebel.

The marriage between Jehoram and Athaliah was part of Satan's design to introduce idolatry into Judah, so that Athaliah might do for Judah what her mother Jezebel had done for Israel, and thus secure the same result.

Jehoshaphat began by strengthening himself against Israel (2 Chron. 17. 1), but married his son to the daughter (an idolatress) of Ahab, the worst of Israel's kings.

The leaven worked, morally and politically; and was then used by Satan for the destruction of the line by which "the seed of the woman" was to come into the world. See Ap. 23 and 25.

Jehoram, king of Judah, began by killing off all his brethren (2 Chron. 21. 4).

The Arabians came and slew all his sons, save the youngest, Ahaziah (2 Chron. 22. 1), called also Joash, Jehoahaz (2 Chron. 21. 17), and Azariah (2 Chron. 22. 6).

Athaliah slew all the sons of Ahaziah on his death (2 Kings 11. 1. 2 Chron. 22. 10), or thought she did; but the infant Joash was rescued.

Joash (called also Jehoash) was hid for six years, while the faithfulness of Jehovah's word hung upon the Divine preservation of that infant's life. Hence Jehoiada's text (2 Chron. 23. 3). See, on the whole subject, Ap. 23. And, note the parallel in the history of England, by James I marrying his son Charles to (an idolatress) Henrietta of France, with similar political results.

56 PARALLEL PASSAGES OF THE HISTORICAL BOOKS.

The following table, showing one hundred and eleven parallel passages between the books of Samuel and Kings on the one hand, and the books of Chronicles on the other, will be useful.

1. It will show the *mutual relation* of the sections, and will enable the reader to find at a glance the corresponding portions, and thus serve the purpose of ordinary and ready reference.

2. It will help to exhibit the special design of the two great principles governing the whole of these books.

In the former (Samuel and Kings) we have the history from the *exoteric* point of view; in the latter (Chronicles) we have, for the most part, the same history, but from the *esoteric* point of view.

In the former we have the events viewed from the human standpoint, as they would be seen by the natural

APPENDIXES 56 (cont.) AND 57.

eye; in the latter we have the same events viewed from the Divine standpoint, and as seen and understood by the spiritual mind.

Consequently, while in the former we have the event in its historical aspect; in the latter we have it in its moral aspect. In the former we have the historic record; in the latter we have the Divine reason for it, or the Divine "words" and judgment on it. (Cp. Saul's death, 1 Sam. 31, 6, and 1 Chron. 10. 13, 14).

It is this principle which determines the amount of literary space accorded to the same historic event. For example: in the former books we have three chapters (or 88 verses) given to the secular events of Hezekiah's reign (2 Kings 18, 19, and 20), and only three verses (2 Kings 18. 4-6) given to his great religious reformation. In Chronicles this is exactly reversed. Three chapters (or 84 verses) are devoted to his reformation (2 Chron. 29-31), while one chapter (or 32 verses) suffices for the secular events of his reign.

In the same way Jehoshaphat's three alliances with Ahab can be spiritually and morally understood only from 2 Chron. 17, of which there is not a word in Kings.

3. This principle determines also the order in which

the events are treated. In the books of Kings the events are recorded in *chronological* order; while in Chronicles this order is sometimes ignored, in order to bring the *moral* causes or consequences of the two events together, for the purposes of comparison or contrast. (Cp. the list of David's mighty men; David's numbering the People, and the account of the plague).

4. The object of these two great principles is further seen in the fact, that the design of the former is to give the whole history of *Israel's* kingdom complete; while the design of the latter is to give only that which pertains to the house of David and the tribe of *Judah*, as being founded on Jehovah's covenant in 2 Sam. 7 and 1 Chron. 17.

5. The conclusion is that the book of Chronicles is entirely independent of the books of Samuel and Kings; and that the differences between them are independent and designed. The critics create their own difficulties by first assuming that the books ought to be alike; and then, because they are not what they are assumed to be, treating the variations as "discrepancies," or "corruptions of the text", instead of as being full of Divine instruction "written for our learning".

The following is the table:

1 Sam. 27	1 Chron. 12. 1-7.	1 Kings 12. 1-19 ...	2 Chron. 10.	2 Kings 15. 38	2 Chron. 27. 9.
29. 1-3	" 12. 19-22.	12. 21-24	" 11. 1-4.	16. 1, 2	" 28. 1, 2.
31	" 10.	12. 25	" 11. 5-12.	16. 3, 4, 6	" 28. 3-8.
2 Sam. 5. 1-5	" 11. 1-3.	12. 26-31	" 11. 13-17.	16. 7	" 28. 16-19.
5. 6-10	" 11. 4-9.	14. 22-24	" 12. 1.	15. 29	" 28. 20.
5. 11-16	" 14. 1-7.	14. 25-28	" 12. 2-12.	16. 8-18	" 28. 21-25.
5. 17-25	" 14. 8-17.	14. 21, 29-31	" 12. 13-16.	16. 19, 20	" 28. 26, 27.
6. 1-11	" 13.	15. 1	" 13. 1, 2.	18. 1-3	" 29. 1, 2.
6. 12-23	" 15 & 16.	15. 6	" 13. 2-21.	18. 13	Isa. 36. 1.
7	" 17.	15. 7, 8	" 13. 22; 14.	18. 14-16	2 Chron. 32. 2-8.
8	" 18.		" 1.	20. 1-11	{ 2 Chron. 32. 24;
10	" 19.	15. 11, 12	" 14. 1-5.	20. 12-19	{ Isa. 38.
11. 1-27	" 20. 1.	15. 13-15	" 15. 16-18.	18. 17-37	{ 2 Chron. 32. 9-19.
12. 29-31	" 20. 1-3.	15. 16-22	" 16. 1-6.	19. 1-5	{ Isa. 36. 2-22.
23. 8-39	" 11. 10-47.	15. 23, 24	" 16. 11-14.	18.	{ 2 Chron. 32. 20.
24. 1-9	" 21. 1-6.	22. 1-40, 44	" 17. 1; 20.	19. 6, 7	{ Isa. 37. 1-4.
"	" 27. 23, 24.	22. 41-43	" 31-32.	19. 8-19	{ 2 Chron. 32. 17.
24. 10-17	" 21. 7-17.	22. 45	" 20. 34.	19. 20-37	{ Isa. 37. 8-20.
24. 18-24	" 21. 18-22.1.	22. 47-49	" 20. 35-37.	20. 20, 21	{ 2 Chron. 32. 21.
1 Kings 2. 1	" 23. 1.	22. 50	" 21. 1.	20. 20, 21	{ Isa. 37. 21-38.
2. 1-4	" 28. 20, 21.	2 Kings 1. 1; 3. 4, 5.	" 20. 1-3.	21. 1-16	2 Chron. 32. 32, 33.
2. 10-12	" 29. 23-30.	8. 16-19	" 21. 2-7.	21. 17, 18	" 33. 1-9.
2. 46	2 Chron. 1. 1.	8. 20-22	" 21. 8-15.	21. 19-26	" 33. 21-25.
3. 4-15	" 1. 2-13.	8. 23, 24	" 21. 18-20.	22. 1, 2	" 34. 1-7.
5	" 2.	8. 25-27	" 22. 1-4.	22. 3-20	" 34. 8-28.
6	" 3. 1-14;	8. 28, 29; 9. 1-28	" 22. 5-7, 9.	23. 1-3	" 34. 29-32.
	" 4. 9.	10. 11-14	" 22. 8.	23. 21-23	" 35. 1-19.
7. 15-21	" 3. 15-17.	11. 1-3	" 22. 10-12.	23. 24-26	" 34. 33.
7. 23-26	" 4. 2-5.	11. 4-20	" 23.	23. 28-30	" 35. 20-27.
7. 38-46	" 4. 6, 10,	11. 21; 12. 1-3	" 24. 1-3.	23. 30-33	" 36. 1-3.
	" 17.	12. 6-16	" 24. 4-14.	23. 34-37	" 36. 4, 5.
7. 47-50	" 4. 18-22.	12. 17, 18	" 24. 23, 24.	24. 8, 9	" 36. 9.
7. 51	" 5. 1.	12. 19-21	" 24. 25-27.	24. 15-17	" 36. 10.
8	" 5. 2-7, 10.	14. 1-6	" 25. 1-4.	24. 18, 19	" 36. 11, 12.
9. 1-9	" 7. 11-22.	14. 7	" 25. 11-16.	24. 20	" 36. 13-16.
9. 10-28	" 8.	14. 8-14	" 25. 17-24.	25. 8-21	" 36. 18-21.
10. 1-13	" 9. 1-12.	14. 17-20	" 25. 25-28.		
10. 14-25	" 9. 13-24.	14. 21, 22; 15. 1-4	" 26. 1-15.		
10. 26-29	" 9. 25-28;	15. 6, 7, 27, 28	" 26. 22, 23.		
	" 1. 14-17.	15. 32-35	" 27. 1-8.		
11. 41-43	" 9. 29-31.				

57

THE GENEALOGY OF THE PERSIAN KINGS.

The main sources of information on this subject are Herodotus, Xenophon, Ctesias, Nicolas of Damascus (all B. C.); and Arriau (cent. 2 A. D.)

The writers of a former generation were occupied in unravelling and piecing together the varying accounts of these ancient historians without the knowledge of

the still more ancient Inscriptions recently discovered, which were caused to be written by the persons concerned in the events recorded.

In 1846 Major (afterward Sir Henry) Rawlinson published a complete translation of the trilingual Persian text on the isolated rock of Behistun, (or more

APPENDIX 57: THE GENEALOGY OF THE PERSIAN KINGS (*cont.*)

correctly *Bahistūn*) which rises 1,700 feet out of the Plain, on the high road from Babylonia to the East; in which DARIUS HYSTASPIS gives his own genealogy.

This famous rock (of which a view is given on page 82 by the kind permission of Messrs. Longmans & Co., the publishers of Canon Rawlinson's *Memoir of Major-General Sir H. C. Rawlinson*) derives its name from the village of *Bisitūn* or *Bisutūn*, near its foot. It is on the high road from Baghdad to Teheran, about sixty-five miles from Hamadan (on the site of the ancient Ecbatana).

On this rock, on a prepared surface about 500 feet from the level of the plain, and most difficult of access, DARIUS HYSTASPIS caused to be carved the principal events of his reign; and he commences with an account of his genealogy.

The following is the translation of the Persian text¹:—

§ I. "I am Darius, the great king, the king of kings, the king of Persia, the king of the provinces, the son of Hystaspes, the grandson of Arsames the Achæmenian.

§ II. (Thus) saith Darius the king: My father is Hystaspes; the father of Hystaspes was Arsames; the father of Arsames was Ariyaramnes; the father of Ariyaramnes was [Teispes]; the father of Teispes was Achæmenes.

§ III. (Thus) saith Darius the king: On that account are we called Achæmenians; from antiquity are we descended; from antiquity hath our race been kings.

§ IV. (Thus) saith Darius the king: Eight of my race were kings before (me); I am the ninth². In two lines³ have we been kings", &c.

It must be noted that the confusion which has hitherto been experienced arises from the fact that appellatives have been mistaken for proper names; to say nothing of the confusion arising from their transliteration or translation into other languages.

These appellatives are, like Pharaoh and Abimelech, the general titles of a line of kings, such as the modern Czar, Sultan, Shah, &c. Hence

AHASUERUS means "the Mighty", and "is the name, or rather the title, of four Median and Persian monarchs" (Kitto, *Bib. Encycl.* I, p. 91). "In every case the identification of the person named is a matter of controversy". See *The Encycl. Brit.*, 11th (Cambridge) edn., vol. i, p. 429.

ARTAXERXES means *Great King*, or *Kingdom*, and is synonymous with *Artachshast* (*Arta*=Great, and *Kshatza*=Kingdom, preserved in the modern "Shah"). According to Prideaux he is identified with the Ahasuerus of Est. 1. 1 (vol. i, p. 306).

DARIUS means *the Restrainer* (Her. VI. 98); or, according to Professor Sayce, *the Maintainer*. DARIUS "appears to be originally an appellative meaning 'king', 'ruler'", (Herbelot, *Biblioth. Orient.*, Article 'Dara'); Herodotus (VI. 98) renders it *Erceiēs* = Coercer. "It was assumed as his throne-name by Ochus (=Darius Nothus), son and successor of Artaxerxes Longimanus (Ctesias, *de Reb. Pers.*, 48, 57, Müller)". See Kitto, *Bib. Cycl.*, vol. i, p. 625. XERXES, in his inscription at Persepolis, actually calls himself "DARIUS"; one paragraph beginning "XERXES the great king," and the next beginning "DARIUS the king."

This is why DARIUS HYSTASPIS is thus called, to denote him as DARIUS the son of HYSTASPES; and to distinguish him from "Darius the Mede", who was ASTYAGES his grandfather.

¹ For full particulars see the handsome volume published by the Trustees of the British Museum, *The Sculptures and Inscription of Darius the Great on the Rock of Behistūn, in Persia*. London, 1907. (Price 21s.)

² We have indicated this enumeration by placing the figures against the names on p. 81.

³ The "two lines" are the Lydian and the Medo-Persian, as shown in the Table on p. 81.

ASTYAGES

is the Persian monarch with which this Appendix is concerned. According to Herodotus, ASTYAGES was the son of CYAXARES, who was the son of PHRAORTES (II), who was the son of DEIOKES (Bk. I. 73), who, again, was the son of PHRAORTES (I). (Bk. I. 96.)

In the genealogy given by CYRUS on the Cuneiform Cylinder, he calls his great-grandfather TEISPES (see below).

This TEISPES is to be identified with TEISPES the son of ACHÆMENES in the Behistūn Rock genealogy of DARIUS HYSTASPIS.

The ACHÆMENES of DARIUS, identified with the DEIOKES of Herodotus (I. 96), was the real founder of the Achæmenian dynasty of which Darius speaks, although his father (PHRAORTES I) was the first of the line. Herodotus describes him (DEIOKES) as a man "famous for wisdom", of great ambition, "aiming at the aggrandisement of the Medes and his own absolute power" (I. 96).

PHRAORTES I. would therefore be the first of the *eight* kings before DARIUS HYSTASPIS, who speaks of himself as the *ninth*. See translation given above.

ARSAMES.

As the grandfather of DARIUS HYSTASPIS, he is (according to the *Behistūn* Inscription) to be identified with the ASTYAGES of Herodotus.

At the close of the Lydio-Median War "Syannesis the Cilician and Labynetus (or Nabonmedus) the Babylonian (identified by Prideaux, vol. i, p. 82 note, and pp. 135, 136, 19th edn., with Nebuchadnezzar) persuaded ALYATTES to give his daughter ARYENIS in marriage to ASTYAGES, son of KYAXARES" (Her. I. 74). Of this marriage came HYSTASPES and DARIUS his son.

CYRUS.

In the Cuneiform Cylinder account of the capture of Babylon, CYRUS states:—

"I am CYRUS the king . . . the great king, the mighty king, king of Tintir (Babylon), king of Sumir, and Akkad, king of the regions of the earth, the son of CAMBYSES the great king, king of the city of Anzan, grandson of CYRUS, the great king, king of the city of Anzan, great-grandson of TEISPES, the great king of the city of Anzan, of the ancient seed of royalty, whose dominion (reign, i.e. of Cyrus himself) Bel and Nebo had exalted according to the beneficence of their hearts" (E. Wallis Budge, *Babylonian Life and History*, p. 87).

Here we have the statement of Cyrus that his father was known as CAMBYSES, his grandfather as CYRUS, and his great-grandfather under the name (or title), common to the *Behistūn* Inscription and the Cylinder alike, of TEISPES.

TEISPES.

If TEISPES' grandson was ARSAMES (according to the *Behistūn* Inscription), and this TEISPES and the TEISPES of Cyrus's Cylinder are one and the same,—then, it follows that the CAMBYSES of the Cylinder and the ARSAMES of the Inscription must be one and the same person, well known under different names, titles, or appellatives.¹

Moreover, if the TEISPES of the *Behistūn* Inscription and the one of the Cylinder of Cyrus are to be identified with the PHRAORTES (II) of Herodotus (I. 73), then the grandson of this PHRAORTES (II) must be ASTYAGES.

¹ "Dareios the son of Hystaspēs, who traces his descent through Arsamēs and Ariaramnēs to Teispēs the son of Achæmenēs, probably refers to the same Teispēs" (Sayce, *Ancient Empires of the East*, p. 243).

APPENDIX 57: THE GENEALOGY OF THE PERSIAN KINGS (*cont.*).

Consequently we have, under these three names, titles, or appellatives, from Greek, Median, and Persian sources, *three persons*, called by Herodotus ASTYAGES, by Darius ARSAMES, and by Cyrus CAMBYSES¹, who are in reality one and the same.

But, if the father of CYRUS was CAMBYSES, by Esther (see the Table of the Genealogy, below), then it follows that not only does CAMBYSES = ARSAMES = ASTYAGES, but = also the AHSUERUS of the book of Esther (Prideaux i, p. 306).

¹ "The names *Kyros* and *Kambyses* seem to be of Elamite derivation. Strabo, indeed, says that *Kyros* was originally called *Agradates*, and took the name of *Kyros* or *Kyros* from the river that flows past Pasargadæ" (Sayce, id. p. 243).

Cyrus and *Cambyses* both seem to be territorial titles rather than names.

Therefore in the presence of all these identifications from independent sources and authorities, we have:—

ASTYAGES } = { the AHSUERUS of Est. 1. 1, &c.
 ARSAMES } = { „ ARTAXERXES of Ezra 6. 14; Neh. 2. 1.
 CAMBYSES } = { „ "DARIUS the Median" of Dan. 5. 31.

all one and the same person.

We now give the Genealogy, according to the Inscription of DARIUS HYSTASPIS on the *Behistān* rock, referred to above.

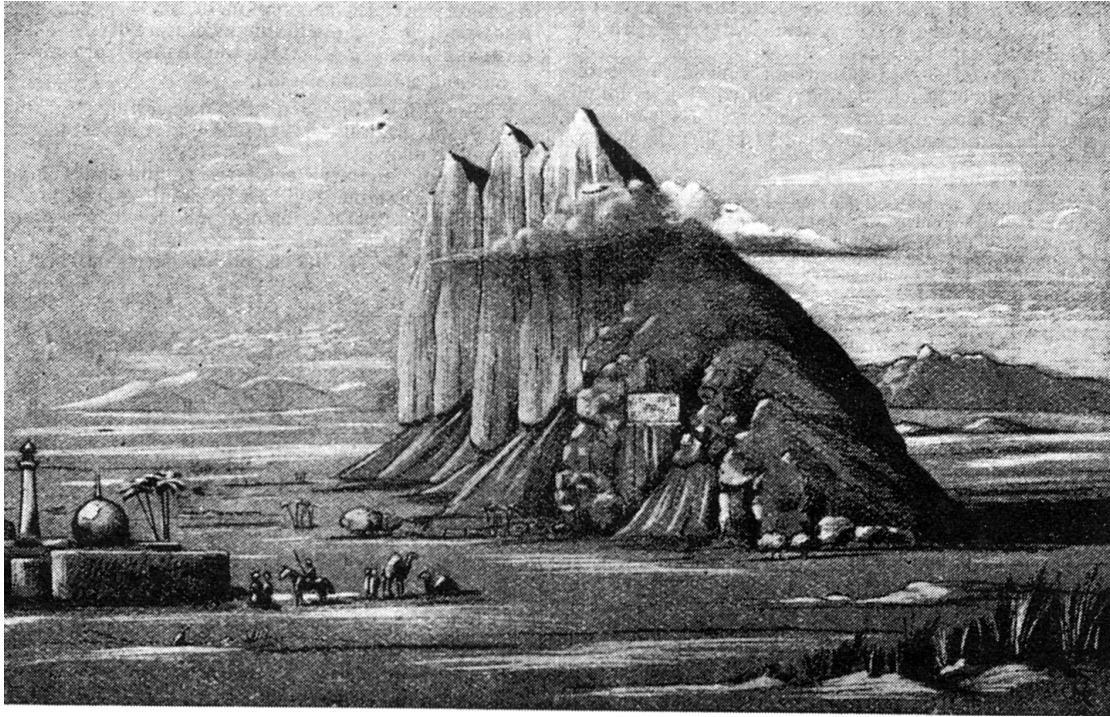
The names in large capitals are the Greek names given by HERODOTUS. Those in small capitals are the corresponding Persian names as given by DARIUS HYSTASPIS on the *Behistān* rock, and by CYRUS on his Cylinder; while the names in ordinary small type are the appellatives.

THE LINE OF THE PERSIAN KINGS

ACCORDING TO

HERODOTUS (Lydian Line).	HERODOTUS, THE <i>BEHISTĀN</i> ROCK, AND THE CYLINDER OF CYRUS (Medo-Persian Line), COMBINED.	INSCRIPTION ON THE <i>BEHISTĀN</i> ROCK.	THE CYLINDER OF CYRUS.
ATYS (I. 7)	(1) PHRAORTES I ¹ (Her. I. 96)		
LYDUS (I. 7)			
CANDAULES (I. 7) ¹	(2) DEIOKES (Her. I. 94)	= (2) ACHĒMENES	
GYGES (I. 8)	(3) PHRAORTES II (Her. I. 73)	= (3) TEISPES	= (3) TEISPES
ARDYS (I. 16)			
SADYATTES (I. 16)	(4) CYAXARES (Her. I. 73)	= (4) ARIYARANNES	= (4) CYRUS I
ALYATTES (I. 74)			
ARYENIS = VASHTI, M. (I. 74) (Est. 1. 9)	(5) ASTYAGES (m. ESTHER) ² = (Her. I. 73) (Est. 2. 17) Ahasuerus (Est. 1. 1) Artaxerxes (Ezra 6. 14. Neh. 2. 1) "Darius the Median" (Dan. 5. 31)	= (5) ARSAMES	= (5) CAMBYSES
	(6) CYRUS ³ "The Persian" (Isa. 45. 1. Ezra 6. 14)		(6) CYRUS II
	(7) CAMBYSES II ³		(7) CAMBYSES II
(8) HYSTASPES	(8) HYSTASPES	(8) HYSTASPES	
(9) DARIUS (HYST.)	(9) DARIUS HYSTASPIS ⁴ Artaxerxes (Ezra 7. 1)	(9) DARIUS (HYST.) ⁴	

¹ Herodotus says the ancestors of Candaules reigned for twenty-two generations, covering a period of 505 years (I. 7).
² This marriage resulted in the birth of Cyrus, in fulfilment of Isa. 44. 28—45. 4. And the part taken by Esther and Mordecai in his training, explains all that we read of Cyrus in Ezra and Nehemiah.
³ Darius, in giving his own *direct* line, omits the *names* of Phraortes I, Cyrus, and Cambyses II, but he *includes* them in the *numbering* of his *eight* predecessors.
 There was a still later "Cyrus" (the Cyrus of Xenophon). See Her. VII. 11.
⁴ When Darius (Hyst.) says "in two lines we have been kings", he must refer to the Lydian and Medo-Persian lines.



THE ROCK OF BEHISTŪN, IN PERSIA, SHOWING THE INSCRIPTION OF DARIUS HYSTASPIS (see pages 79-81).
(By the kind permission of Messrs. Longmans & Co.)

58

A HARMONY OF THE EZRA-NEHEMIAH HISTORY.

REFS.	EZRA.	B. C.	NEHEMIAH.	REFS.
		455	Hanani's report in month of Chisleu leads to the "going forth of the commandment to rebuild Jerusalem" (Dan. 9. 25) by Artaxerxes (i.e. ASTYAGES) in his twentieth year.	1. 1-2. 8.
		454	NEHEMIAH'S JOURNEY. He visits the Governors, and presents Credentials.	2. 9.
			SANBALLAT'S RECEPTION.	2. 10.
			NEHEMIAH'S NIGHT SURVEY OF RUINS.	2. 12-15.
			HIS REPORT TO THE JEWS.	2. 16-18.
			OPPOSITION THREATENED (Moab, Ammon, and Ishmael) on charge of rebellion against the Suzerain King (i.e. of Babylon) Nebuchadnezzar.	2. 19.
			NEHEMIAH'S ANSWER. Foundation work of Wall begun. Wall itself finished to half its height.	2. 20-4. 6.
			ATTEMPTED OPPOSITION BY FORCE.	4. 7, 8.
			NEHEMIAH'S COURSE. PRAYER AND WATCH.	4. 9.
			COMPLAINT OF JUDAH. Used by Adversaries.	4. 10-14.
			RESULT.	4. 15.
			WALL COMPLETED (second half) in fifty-two days.	4. 16.-6.15.

APPENDIX 58: A HARMONY OF THE EZRA-NEHEMIAH HISTORY (cont.).

REFS.	EZRA.	B.C.	NEHEMIAH.	REFS.
			EFFECT ON ENEMIES.	6. 16.
			REFERENCE TO HINDRANCE DURING THE BUILDING.	6. 17-19.
			Condition of the City.	
			WALL BUILT.	7. 1.
			HANANI APPOINTED GOVERNOR.	7. 2, 3.
			CITY OPEN. PEOPLE FEW. HOUSES NOT BUILDED. (Cp. Hag. 1. 4.) (Interval of twenty-eight years.)	7. 4.
1. 1-4.	EMANCIPATION ACT OF CYRUS.	426		
1. 5-2. 2.	RETURN UNDER ZERUBBABEL. [N.B. Cyrus's specification for building the Temple recorded in 6. 3-5, falls into its proper place here between 2. 1 and 2.]			
2. 1-70.	Genealogies of those who Returned. The Seventh Month.		Genealogies of those who Returned. The Seventh Month.	7. 5-73- 7. -73.
3. 1-3.	THE ALTAR OF BURNT OFFERING SET UP.		THE FIRST DAY. THE SECOND DAY. Instruction.	8. 1-12. 8. 13-15.
3. 4-6-.	Feast of Tabernacles Kept.	426	Feast of Tabernacles Kept.	8. 16-18.
3. -6.	"BUT THE FOUNDATION OF TEMPLE NOT YET LAID."			
3. 7.	SIX MONTHS' PREPARATION FOR THE BUILDING.			
3. 8-13.	SECOND YEAR OF RETURN. Second Month. TEMPLE FOUNDATION LAID.	425		
	FIFTEEN YEARS OF OPPOSITION. From second year of RETURN to second year of DARIUS HYSTASPIS. [N.B. Chapters 4. 1-6. 22 are a retrospective reference to the WALL-building of Neh. 2. 20-6. 15.]	419	NEHEMIAH GOES BACK for twelve years (cp. 13. 6).	(5. 14.)
	Second Year of DARIUS HYSTASPIS. Sixth month: "This People say, 'The time is not come, the time that the Lord's house should be built.'" Hag. 1. 2.	410		
	COMMAND: "Is it time for you, O ye, to dwell in your cieled houses, and THIS HOUSE LIE WASTE?" Hag. 1. 4. "GO UP . . . AND BUILD." Hag. 1. 8.			
	SIXTH MONTH. Twenty-fourth Day. The WORK BEGUN. Hag. 1. 14-15.			
	SEVENTH MONTH (7th day of Feast of Tabernacles). The word to Zerubabel (Hag. 2. 1-9).			
	EIGHTH MONTH. The WORD to ZECHARIAH. Zech. 1. 1.			
	NINTH MONTH. Twenty-fourth Day. The WORD to the PRIESTS. Hag. 2. 10-19.			
	NINTH MONTH. Twenty-fourth Day. The FINAL WORD to ZERUBBABEL. Hag. 2. 20-23.			
	ELEVENTH MONTH. Twenty-fourth Day. The WORD to ZECHARIAH. Zech. 1. 7.			
	FOURTH YEAR OF DARIUS HYSTASPIS. Ninth Month. Fourth Day. The WORD to ZECHARIAH. (N.B. His last date.) Zech. 7. 1.			
6. 15.	SIXTH YEAR, Twelfth Month of DARIUS HYSTASPIS. TEMPLE FINISHED.	407	NEHEMIAH OBTAINS LEAVE OF ABSENCE, and RETURNS to be present at	(13. 6.)

APPENDIXES 58 (cont.) AND 59.

REFS.	EZRA.	B.C.	NEHEMIAH.	REFS.
6. 16-18.	The Dedication of the Temple. Twenty years after laying the Foundation, 3. 8-13 (in 425): and five years and six months from beginning the House itself (Hag. 1. 14, 15). Ending the "Seven Sevens" from "the going forth of the commandment" of Dan. 9. 25 in 454 B.C.		The Dedication of the Temple.	
6. 19-22.	THE FIRST PASSOVER.	404		
7. 1-8. 36.	EZRA "WENT UP FROM BABYLON" as TIRSHATHA. Appointed by the Persian Council of State. Four months' journey, from 1st of NISAN, and arrival at Jerusalem 1st of AB.			
9. 1, 2.	Separation of the People. Report of the Princes <i>re</i> the NON-SEPARATION of the Princes, Priests and Levites.	404	Separation of the People.	9. 1, 2.
9. 3, 4.	THE "ASSEMBLY" of all that were troubled at the words of the God of Israel.		THE "ASSEMBLY," and reading of the Law of Jehovah, on the twenty-fourth day of the seventh month. (The second day of the Feast of Tabernacles.)	9. 3.
9. 5-15.	EZRA'S PRAYER.		THE LEVITES' PRAYER.	9. 4-37.
10. 1-17.	"Strange Wives" and the Covenant.		"Strange Wives" and the Covenant.	9. 38-10. 39
10. 18-44.	NAMES OF THE PRIESTS, Levites, and others who had married strange wives.		NAMES OF THOSE WHO "SEALED" THE COVENANT.	10. 1-39.
10. 17.	EZRA'S LATEST DATE: 1st of NISAN, in eighth year of DARIUS HYSTASPIS.	403	RESIDENTS IN JERUSALEM.	11. 1-36.
			LIST OF PRIESTS WHO RETURNED with ZERUBBABEL and EZRA for the Dedication of the WALL.	12. 1-26.
			THE DEDICATION OF THE WALL.	12. 27-47.
			THE REFORMATION OF THE PEOPLE.	13. 1-31.
	The Whole Period covered by EZRA twenty-three years (426-403 B.C.).		The Whole Period covered by NEHEMIAH fifty-two years (455-403 B.C.).	

59

THE TWELVE GATES OF JERUSALEM (Nehemiah, chs. 3 and 12).¹

- | | |
|--|---|
| <p>1. The Valley Gate (2. 13; 3. 13). Cp. 2 Chron. 26. 9.</p> <p>2. The Gate of the Fountain (2. 14; 3. 15; 12. 37), on Ophel at the Gihon spring (that mentioned in 2 Kings 25. 4. Jer. 39. 4).</p> <p>3. The Sheep Gate (3. 1; 12. 39). North of the Temple.</p> <p>4. The Fish Gate (3. 3; 12. 39). Cp. 2 Chron. 33. 14. Zeph. 1. 10.</p> <p>5. The Old Gate (3. 6; 12. 39). Cp. 2 Chron. 33. 14, and 2 Kings 22. 14, "college". Called also the "First Gate" (Zech. 14. 10).</p> <p>6. The Dung Gate (2. 14; 3. 14; 12. 31). Probably same as Harsith Gate (Jer. 19. 2); sometimes rendered the Gate of Potsherds, from <i>heres</i>, a potter's vessel. Leading to Hinnom. N.B. Better = Pottery Gate.</p> <p>7. The Water Gate (3. 25, 26).</p> <p>8. The Horse Gate (3. 28). Cp. 2 Kings 11. 16. 2 Chron.</p> | <p>23. 15. Jer. 31. 40. South-east of the Temple, and close to the city and house of David.</p> <p>9. The East Gate (3. 29). East of the Temple, and connected with it.</p> <p>10. The Gate of Miphkad (3. 31). Probably north-east of Temple. (= The Registry Gate.)</p> <p>11. The Gate of Ephraim (8. 16; 12. 39). Cp. 2 Chron. 25. 23.</p> <p>12. The Prison Gate (12. 39), or Gate of the Guard (2 Kings 11. 6, 19).</p> |
|--|---|

¹ In Neh. 3. the first sixteen verses refer to Jerusalem, and the latter sixteen verses to Zion (or the city of David), south of Moriah. A study of these, and a comparison with ch. 12, will explain most of the difficulties connected with the topography of the city. See also the Plan of Zion, and Solomon's buildings. Ap. 68.

It has been observed by many that no Divine Name or Title is found in the book of Esther.

This is the more remarkable, since, in this short book of only 167 verses, the Median King is mentioned 192 times, his kingdom is referred to 26 times, and his name¹ "Ahasuerus" is given 29 times.

Jehovah had declared (Deut. 31. 16-18)², that if His People forsook Him, He would hide His face from them. Here this threatening was fulfilled. But, though He was hidden from them, He was working for them. Though the book reveals Him as overruling all, His Name is hidden. It is there for His People to see, not for His enemies to see or hear.

Satan was at work, using Haman to blot out the Nation, as once before he had used Pharaoh for the same purpose (see Ap. 23 and 25). Jehovah's counsel must stand. His promise of Messiah, the coming "Seed" of the woman (Gen. 3. 15), must not fail. Therefore He must overrule all for the preservation of His People, and of the line by which that "Seed" was to come into the world.

His working was secret and hidden: hence, the name of "JEHOVAH" is hidden secretly four times in this book, and the name "EHYEH" (I am that I am) once. The *Massōrah* (Ap. 30) has a rubric calling attention to the former fact; and (at least)³ three ancient manuscripts are known in which the Acrostic⁴ letters in all five cases are written *Majuscular* (or, larger than the others) so that they stand out boldly and prominently, showing the four consonant letters of the name J e H o V a H. In Hebrew י, ה, ו, ה, or, as written in Hebrew from right to left, ה, ו, ה, י. In English, L, O, R, D. Also the five letters of the fifth Acrostic, "E H Y E H."

THE FOUR ACROSTICS.

The following phenomena are noticed in examining the four Acrostics which form the name "Jehovah":

1. In each case the four words forming the Acrostic are consecutive.
2. In each case (except the first) they form a sentence complete in itself.
3. There are no other such Acrostics in the whole book, except the fifth Acrostic at the end; though there is one other, forming another Divine Title, in Ps. 96. 11. (See note there.)
4. In their construction there are not two alike, but each one is arranged in a manner quite different from the other three.
5. Each is uttered by a different speaker. The first by Memucan (1. 20); the second by Esther (5. 4); the third by Haman (5. 13); the fourth by the inspired writer (7. 7).
6. The first two Acrostics are a pair, having the name formed by the *Initial* letters of the four words.
7. The last two are a pair, having the name formed by the *Final* letters of the four words.
8. The first and third Acrostics are a pair, having the name spelt *backward*.

9. The second and fourth are a pair, having the name spelt *forward*. They thus form an *alternation*:

- A | Backward.
- B | Forward.
- A | Backward.
- B | Forward.

10. The first and third (in which the name is formed backward) are a pair, being spoken by *Gentiles*.

11. The second and fourth (in which the name is spelt forward) are a pair, being spoken by *Israelites*. They thus form an *Alternation*:-

- C | Spoken by a Gentile (Memucan).
- D | Spoken by an Israelite (Esther).
- C | Spoken by a Gentile (Haman).
- D | Spoken by an Israelite (the inspired writer).

12. The first and second form a pair, being connected with *Queens and Banquets*.

13. The third and fourth are a pair, being connected with *Haman*.

14. The first and fourth are a pair, being spoken concerning the Queen (Vashti) and Haman respectively.

15. The second and third are a pair, being spoken by the Queen (Esther) and Haman respectively. They thus form an *Introversion*:-

- E | Words concerning a Queen.
- F | Words spoken by a Queen.
- F | Words spoken by Haman.
- E | Words concerning Haman.

16. It is remarkable also that, in the two cases where the name is formed by the *initial* letters, the facts recorded are *initial also*, and are spoken of an event in which Jehovah's overruling was initiated; while in the two cases where the name is formed by the *final* letters, the events are *final also*, and lead rapidly up to the end toward which Jehovah was working.

Thus in the two cases where the name is spelt *backward*¹, Jehovah is seen *overruling* the counsels of Gentiles for the accomplishment of His own; and where the name is spelt *forward*¹, He is *ruling* directly in the interests of His own People unknown to themselves.

THE FIRST ACROSTIC (1. 20)

is formed by the *initial* letters, for the event was *initial*; and the name is spelt *backward* because Jehovah was *turning back* and *overruling* the counsels of man. The whole clause reads as follows; the words forming the Acrostic being put in italic type:-

"And when the king's decree which he shall make, shall be published throughout all his empire, (for it is great,) *all the wives shall give to their husbands honour, both to great and small.*" The four words we give, 1st, in the Hebrew type (with the *Majuscular* letters at the beginning of each word); 2nd, with the *Transliteration*; and 3rd, in English paraphrase, reproducing the sentence in the word LORD with the *initial* letters backward:-

4 3 2 1

הוּא יְכַל-הַנְּשִׁים יִתְּנֵנּוּ

1 2 3 4
Hi' Vekāl Hannāshim Yittēnū.

1 2 3 4
it and-all the-wives shall-give

"Due Respect Our Ladies shall give to their husbands, both to great and small."

¹ In the use of these terms, "backward" and "forward" the English reader must bear in mind that Hebrew is read from right to left both in the spelling and wording.

¹ In the note on Est. 1. 1 this Ahasuerus is identified with Astyages, who is the same as Darius the Mede. See notes on p. 618, and Ap. 57.

² The Talmud (*Kelim* 139) says "Where do we get Esther in the Law?" And the answer is "Deut. 31. 18, 'and I will surely hide my face'". So here, the outward form of the revelation takes on the form of its inward and spiritual meaning. For the same reason we have the Divine Title "the God of heaven" as characterising the book Ezra-Nehemiah. See note on 2 Chron. 36. 23.

³ How many more there may be will be ascertained only when all the special scrolls of Esther shall be examined.

⁴ For other examples of Acrostics in the Hebrew text, see Ap. 63. vii.

APPENDIX 60: THE NAME OF JEHOVAH (cont.).

THE SECOND ACROSTIC (5. 4)

is formed, as before, by the *initial* letters, for Jehovah is initiating His action; but the name is spelt *forward* because He is *ruling* and causing Esther to act; and take the first step, which was to lead up to so great an end.

The four words are:

4	3	2	1
בּוֹא	הַמֶּלֶךְ	וְהַמֶּן	הַיּוֹם
1	2	3	4
Yābō'	Hammēlek	V'eHāmān	Hayyōm
1	2	3	4
let-come	the-king	and-Haman	this-day

"Let Our Royal Dinner

this day be graced by the king and Haman."

The name of Jehovah is read in the invitation, intimating that there would be a *fourth* at that banquet."

THE THIRD ACROSTIC (5. 13)

is the beginning of the end; for Haman had gone forth from that banquet "joyful and with a glad heart" (5.9) "that day." Yet it was to be his last. Hence the third Acrostic is formed with the *final* letters, for the *end* was approaching; and the name is spelt *backward*, for Jehovah was *overruling* Haman's gladness, and turning back Haman's counsel.

The four words are:

4	3	2	1
יְהִי	אֵינְנִי	שׁוֹהֵה	לִי
1	2	3	4
zeH-	'ēynennV	shoveH	leY
1	3	2	4
this	availeth	nothing	to-me

The English may be freely rendered "Yet am I

saD; foR, nO avaiL

is all this to me."

THE FOURTH ACROSTIC (7. 7)

is formed, like the third, by the *final* letters, for Haman's end had come. But it is spelt *forward* like the first, for Jehovah was *ruling* and bringing about the end He had determined. Haman saw there was cause for fear. A *fourth* is there—Jehovah Himself! And when Esther pleads for her life (7. 3), the king asks "Who is he and where is he?" which brings in Jehovah's own ineffable name—the Acrostic of the five final letters spelling in Hebrew "I am" (see the fifth Acrostic below). Esther replies: "The adversary and enemy is this wicked Haman." The king, filled with wrath, rises, and goes forth into the palace garden. Haman, filled with fear, rises, "to make request for his life to Esther the queen, for he saw

that evil was determined against him

by the king."

This was the climax, the end had come. Hence the name is spelt by the final letters:

4	3	2	1
כִּי	בְּלִתָּהּ	אֵלָיו	הָרָעָה
1	2	3	4
kY	kālēthāH	'elāyV	hārā'āH
1	4	2	3
that	evil	was-determined	against-him

Translated, as before, the Acrostic appears in English thus: "For he saw that there was

eviL to feaR determineD against him by the king."

THE FIFTH ACROSTIC (7. 5)

in this book does not form the name "Jehovah," but the remarkable name E H Y H which means

"I AM."

It is noted in some manuscripts by Majuscular letters, which have *Massoretic* authority (see Ap. 30).

The Acrostic is formed by the final letters, and the name is spelt backward.

The king asks "Who is he, and where is he, that durst presume in his heart to do so?": i. e. to sell for destruction Queen Esther and her People. In saying this he unconsciously gives the name of Him who came down to deliver His People out of the hand of Pharaoh, and had then come down to deliver them again out of the hand of Haman, "the Jews' enemy", who, like Pharaoh, sought to destroy the whole nation (cp. Exodus 2. 23-25 with 3. 14, 15). The great enemy of the Messiah—the living Word—was seeking to destroy all hope of His promised coming (Gen. 3. 15), and make void the repeated promise of Jehovah.

Ahasuerus only pointed to human agency, but his words point us to the Satanic agency which was behind it. The Acrostic is in the final letters of his question "Who is he, and where is he?" Only the great "I am that I am" could know that, and could answer that question. Esther and Mordecai knew the human instrument, but none could know who was directing him but the One Who sees the end from the beginning.

The words forming the Acrostic are

4	3	2	1
הוּא	יְהִי	וְהוּא	יְהִי
1	2	3	4
hū'E	zeH	v'eY	zeH

[who is] he this [man] and where [is] this [man]

"who durst presume in his heart to do so": i. e. to conspire against the life of the Queen and her People.

We may English it thus:

"WherE dwelletH the-enemY that-dareth presume in his heart to do this thing?"

Thus was the name of the great "I AM" of Exodus 3. 14 presented to the eye, to reveal the fact that He who said of E H Y H "this is My Name for ever, and this is My Memorial unto all generations" (v. 15), was there to remember His People. Here was a "generation" in Persia who experienced the truth and the power of this Name, as a former "generation" had done in Egypt.

The same "I AM" had indeed come down to deliver them from Haman; as He had from Pharaoh, and from the great "enmity" (of Gen. 3. 15) which instigated both to accomplish the Satanic design of exterminating the Nation of Israel.

In these five Acrostics we have something far beyond a mere coincidence; we have design. When we read the denunciation in Deut. 31. 16-18, and see it carried out in Persia, we learn that though God was not *among* His people there, He was *for* them. Though He was not acting as Jehovah, "that dwelleth between the Cherubim," He was "the God of Heaven," ruling and over-ruling all in the Heaven above and in the Earth beneath" for the fulfilment of His purposes, and in the deliverance of His People. Hence, though His name, as well as His presence, is HIDDEN, yet, it is there, in the Word; and so wonderfully interwoven that no enemy will ever know how to put it out.

61

QUOTATIONS FROM THE BOOK OF JOB IN THE OTHER BOOKS OF THE BIBLE.

The quotations from, and references to, the book of Job in the other books of the Bible show that it was well known and read in the days of David and Solomon and the Prophets, and cannot be referred to as late a period as the 7th—4th centuries B.C., as most of the "higher" critics do.

The following table will enable the reader to judge for himself. There are 65 passages referred to: 37 in the Psalms; 18 in Proverbs; 9 in the Prophets; and 1 in the N.T.

JOB.	Quoted or referred to in other books.	JOB.	Quoted or referred to in other books.	JOB.	Quoted or referred to in other books.
3. 3-11	Jer. 20. 14, 15, 18.	9. 34	Ps. 39. 10.	23. 10	Ps. 66. 10.
3. 16	Ps. 58. 8.	10. 3	Ps. 138. 8.	23. 11	Ps. 44. 18.
3. 21	Prov. 2. 4.	10. 8	Ps. 119. 73.	24. 14, 15	Pss. 10. 8, 11; 11. 4.
4. 3, 4	Isa. 35. 3.	10. 10, 11	Ps. 139. 14-16.	24. 23	Prov. 15. 3.
4. 8	Prov. 22. 8. Hos. 10. 13.	10. 20, 21	Ps. 39. 5, 13.	26. 8	Prov. 30. 4.
5. 3	Ps. 37. 35, 36.	11. 17	Ps. 37. 6.	28. 13, &c.	Prov. 3. 13, &c.
5. 10	Ps. 65. 9.	11. 18, 19	Isa. 17. 2.	28. 15	Prov. 3. 14, 15.
5. 13	1 Cor. 3. 19.		Ezek. 34. 28.	28. 28	Prov. 1. 7; 9. 10. Ps. 111. 10.
5. 14	Isa. 59. 10.	Mic. 4. 4. Zeph. 3. 13.	29. 18		
5. 15	Ps. 35. 10.	13. 21, 28	Ps. 39. 10, 11.	30. 9	Ps. 69. 12.
5. 17	Ps. 94. 12. Prov. 3. 11.	14. 1, 2	Ps. 90. 3, 5, 6.	30. 16	Ps. 42. 4.
5. 20	Ps. 33. 19; 37. 19. Heb. 12. 5.	15. 35	Ps. 7. 14. Isa. 59. 4.	31. 7	Ps. 44. 18, 21.
		16. 10	Ps. 22. 13. Mic. 5. 1.	32. 8	Prov. 2. 6.
5. 21	Ps. 31. 20.	17. 7	Pss. 6. 7; 31. 9.	32. 21	Prov. 24. 23.
5. 25	Pss. 72. 16; 112. 2.	18. 5	Prov. 13. 9; 24. 20.	34. 11	Prov. 24. 12.
6. 4	Ps. 38. 2.	19. 5-9, 13	Pss. 38. 16; 88. 8; 89. 44.	35. 12	Prov. 1. 28.
7. 7	Ps. 78. 39.	19. 13, 14	Ps. 88. 8, 18.	36. 19	Prov. 11. 4.
7. 10	Ps. 103. 16.	19. 26	Ps. 17. 15.	36. 26, 27, 32	Pss. 90. 2; 147. 8.
7. 17	Pss. 8. 4; 144. 3.	19. 29	Ps. 58. 10, 11.	40. 4, 5	Ps. 51. 4.
8. 13	Prov. 10. 28.	21. 30	Prov. 16. 4. Zeph. 1. 15-18. 2 Pet. 2. 9.		
8. 22	Pss. 35. 26; 109. 29.				

62

THE SEPTUAGINT ENDING OF THE BOOK OF JOB.

In the Septuagint translation of the Old Testament into Greek, there is a long subscription. A similar subscription is found in the Arabic Version. It professes to be taken out of "the Syriac book"; but there is nothing to be found of it in the Syriac Version as published in Walton's Polyglot.

It was doubtless written B.C. It is interesting, especially when compared with the notes on p. 666, but what authority there is for it is not stated.

The last verse of Job (42. 17), "And Job died, an old man, and full of days," reads on as follows:

"And it is written that he will rise again with those whom the Lord raises up.

"This man is described in the Syriac book as dwelling in the land of Ausis, on the borders of Idumea and Arabia; and his name before was Jobab; and having taken an Arabian wife, he begat a son whose name was

Ennōn. He himself was the son of his father ZARA, a son of the sons of Esau, and of his mother Bosorrha, so that he was the fifth¹ from Abraham. And these were the kings who reigned in Edom, which country he also ruled over. First Balak the son of Beor,² and the name of his city was Dennaba. After Balak, Jobab, who is called Job: and after him, Asōm, who was governor out of the country of Thēman; and after him Adad, the son of Barad, that destroyed Madiam in the plain of Moab; and the name of his city was Gethaim. And the friends that came to him were Eliphaz of the sons of Esau, king of the Thēmanites, Baldad sovereign of the Sauchæans, Sōphar, king of the Minæans".

¹ Fifth. If he was the son of Issachar this corresponds with what is said in the notes on p. 666.

² So the Sinaitic MS. The Alexandrian MS. reads "Sempkor," which is probably the same as "Zippor".

63

THE BOOK OF PSALMS. MISCELLANEOUS PHENOMENA.

I. THE TITLE OF THE BOOK.

The name given to the Book of Psalms as a whole by the Jews is *Tehillim*; but it is not recognised by this name in the Book itself.

Our English name "Psalms" is a transliteration of the Greek Title of the Septuagint, "*Psalmoi*",¹ which means "songs"; while the word "Psalter" is from the Greek *Psaltērion*, a harp, or other stringed instrument.

There is no correspondence between the Greek and the Hebrew in these cases. Only once does a Psalm bear this word in its title, and that is Ps. 145 (sing. *Tehillah*).

Tehillim is invariably rendered "praises". It is a verbal noun from the root *hālal*, to make a jubilant sound.

To make *ellell* means to rejoice. Cp. German *hellen* and English halloo, yell.

¹ The word occurs *seven* times in the N. T. (Luke 20. 42; 24. 44. Acts 1. 20; 13. 33. 1 Cor. 14. 26. Eph. 5. 19. Col. 3. 16), four referring to the Book of Psalms, and the last *three* to Psalms in general.

Tehillim has, therefore, a wide meaning, and includes all that is worthy of praise or celebration; and, especially the works and ways of Jehovah.

Hence, in this book, we have these works and ways set forth as they relate to the Divine counsels of God, (1) as to *Man*, (2) as to *Israel*, (3) as to the *Sanctuary*, (4) as to the *Earth*, and (5) as to the *Word of Jehovah*. See the Structure of the separate Books of the Psalms, p. 720. In those Structures light is thrown upon the "ways" of God. The need for this instruction is seen from the other meaning of *hālal*, which in the Hithpael and Hithpolel means to praise or boast of one's self, hence to be foolish. Cp. 1 Kings 20. 11; Job 12. 17; Isa. 44. 25 (mad); Prov. 20. 14¹. This instruction is given concerning God's ways and works exhibited in the Word of God from the beginning to the end.

¹ As it is foolish to glory in any object except in Jehovah (Jer. 4. 2; 9. 23, 24), so to boast of oneself is to be foolish in this case (Ps. 49. 6. Prov. 27. 1. See Pss. 5. 5; 73. 3; 75. 4; and cp. 44. 8).

APPENDIX 63: THE PSALMS. MISCELLANEOUS PHENOMENA (cont.).

II. THE QUOTATIONS FROM THE PSALMS IN THE NEW TESTAMENT.

(i) THE FORMULAS USED IN DIRECT QUOTATIONS.

<p>"As it is written"; or "It is written": Matt. 4. 6¹ (91. 11). John 2. 17 (69. 9); 6. 31 (78. 24, 25). Acts 13. 33 (2. 7). Rom. 3. 4 (51. 4). 2 Cor. 4. 13 (116. 10). "David", or "in David"²: Matt. 21. 43 (110. 1). Acts 2. 25 (16. 8), 34 (110. 1). Rom. 4. 6 (32. 1, 2); 11. 9, 10 (69. 22, 23). Heb. 4. 7 (95. 7). "He (God) saith", "said", or "spake": Acts 13. 35 (16. 10). Eph. 4. 8 (68. 18). Heb. 1. 10-12 (102. 25-27); 4. 3 (95. 11); 5. 5 (2. 4); 5. 6 (110. 4). "He (God) limiteth": Heb. 4. 7 (95. 7). "He (God) testifieth": Heb. 7. 17 (110. 4). "In the Scriptures": Matt. 21. 42 (118. 2, 3).</p>	<p>"In their law"¹: John 15. 25 (35. 19; 69. 4). "In your law"¹: John 10. 34 (82. 6). "One in a certain place testified": Heb. 2. 6 (8. 4; 144. 3). "Spoken by (or through) the prophet": Matt. 13. 35 (78. 2). "The Book of Psalms": Acts 1. 20 (69. 25). "The mouth of David"²: Acts 1. 16 (41. 9); 4. 25, 26 (2. 1, 2). "The scripture": John 7. 42 (132. 11); 13. 18 (41. 9); 19. 24 (22. 18), 28 (69. 21), 36 (34. 20), 37 (22. 16, 17). "The second Psalm": Acts 13. 33 (2. 7).</p>
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¹ This (with Ps. 91. 13) was Satan's quotation, mutilated by a significant suppression and omission.

² In David. The Fig. *Ellipsis* (Ap. 6), i. e. "in [the Psalm] of David"; or, "in [the person] of David".

¹ "Law" is used by Fig. *Metonymy* (of the Part) for the whole of the O. T.

² David's "mouth", but not David's words.

(ii) THE ADAPTATION OF WORDS OF THE PSALMS, WITHOUT A SPECIFIC QUOTATION, OR REFERENCE TO FULFILMENT.

<p>2. 7 (Heb. 1. 5). 2. 9 (Rev. 2. 27). 4. 4 (Eph. 4. 26). 6. 8 (Matt. 7. 23). 8. 2 (Matt. 21. 16). 8. 6 (1 Cor. 15. 25, 27. Eph. 1. 20, 22). 9. 8 (Acts 17. 31). 19. 4 (Rom. 10. 18). 22. 1 (Matt. 27. 46. Mark 15. 34). 22. 8 (Matt. 27. 43). The chief priests. 22. 21 (2 Tim. 4. 17). 24. 1 (1 Cor. 10. 26, 28). 27. 1 (Heb. 13. 6). See 118. 6, below. 34. 8 (1 Pet. 2. 3).</p>	<p>40. 6-8 (Heb. 10. 5-7). 41. 9 (Mark 14. 18).¹ 48. 2 (Matt. 5. 35). 50. 14 (Heb. 13. 15). 55. 22 (1 Pet. 5. 7). 56. 4, 11 (Heb. 13. 6). 69. 9 (John 2. 17). 69. 21, 27 (Matt. 27. 34, 38. Mark 15. 36). 74. 2 (Acts 20. 28). 78. 24, 25 (John 6. 31). 79. 6 (2 Thess. 1. 8). 89. 27, 37 (Rev. 1. 5; 3. 14). 91. 13 (Luke 10. 19). 102. 25-27 (Heb. 1. 10-12).</p>	<p>106. 20 (Rom. 1. 23). 110. 1 (Mark 16. 19. 1 Cor. 15. 25, 27. Col. 3. 1. Eph. 1. 20, 22). 110. 4 (Heb. 5. 10). 116. 10 (2 Cor. 4. 13). 116. 11 (Rom. 3. 4). 118. 6 (Heb. 13. 6). See 27. 1, above. 118. 22 (Acts 4. 11. Matt. 21. 42. 1 Pet. 2. 4, 7). 118. 26 (Matt. 21. 9). 125. 5 (Gal. 6. 16). 143. 2 (Gal. 2. 16). 146. 6 (Acts 14. 15).</p>
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¹ John (13. 18; 19. 28, 29) uses the formula "that it might be fulfilled" because of the object of his Gospel (20. 31).

III. QUOTATIONS AS BEING THE DIRECT FULFILMENT OF PROPHECIES IN THE PSALMS.

<p>22. 18 (John 19. 23, 24). 34. 20 (John 19. 36). 35. 19 (John 15. 25).</p>	<p>41. 9 (John 13. 18. Acts 1. 16). 69. 4 (John 15. 25). 78. 2 (Matt. 13. 35).</p>	<p>97. 7 (Heb. 1. 6). 109. 3 } (John 15. 25). 119. 161 }</p>
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IV. QUOTATIONS AS BEING THE DIRECT UTTERANCES OF THE FATHER, THE SON, AND THE HOLY SPIRIT, RESPECTIVELY.

<p style="text-align: center;">THE FATHER.</p> <p>2. 7 (Heb. 1. 5, 6. Acts 13. 33). 45. 6, 7 (Heb. 1. 8, 9). 89. 26, 27 (Heb. 1. 5). 97. 7 (Heb. 1. 6). 102. 25-27 (Heb. 1. 10-12).</p>	<p>104. 4 (Heb. 1. 7). 110. 1 (Heb. 1. 13).</p> <p style="text-align: center;">THE SON.</p> <p>18. 2 (Heb. 2. 13). 22. 1 (Matt. 27. 46. Mark 15. 34).</p>	<p>22. 22, 25 (Heb. 2. 12). 40. 6-8 (Heb. 10. 5-7, 8, 9). 45. 6 (Heb. 1. 8).</p> <p style="text-align: center;">THE HOLY SPIRIT.</p> <p>41. 9 (Acts 1. 16). 95. 7-11 (Heb. 3. 7-11).</p>
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V. DIVINE TITLES APPLIED DIRECTLY TO CHRIST IN THE NEW TESTAMENT.

<p>9. 8 } 96. 13 } (Acts 17. 31). 98. 9 } 34. 8 (1 Pet. 2. 3).</p>	<p>45. 6 (Heb. 1. 8). 62. 12 (Matt. 16. 27). 74. 2 (1 Pet. 1. 19).</p>	<p>97. 7 (Heb. 1. 6). 102. 25-27 (Heb. 1. 10-12). 104. 4 (Heb. 1. 7).</p>
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VI. THE BEATITUDES IN THE PSALMS.

The word rendered "blessed" in the "Beatitudes" is not always "bārak," to bless; but 'ashrēy, happinesses. Its first occurrence is Deut. 33. 29. It is the plural of majesty or accumulation, and means "O the happinesses", or, "O the great happiness", or, "O How happy". 'Ashrēy occurs twenty-six times in the book of Psalms. It is translated "blessed" nineteen times, and "happy" seven times. In the list below, these latter are marked with an asterisk (*).

The following is the complete list:

Pss. 1. 1; 2. 12; 32. 1, 2; 33. 12; 34. 8; 40. 4; 41. 1; 65. 4; 84. 4, 5, 12; 89. 15; 94. 12; 106. 3; 112. 1; 119. 1, 2; 127. 5*; 128. 1, 2*; 137. 8*, 9*; 144. 15*, 15*; 146. 5*.

The word is distributed in the five books of the Psalms as follows: Book I, eight times; Book II, once; Book III, four times; Book IV, twice; Book V, eleven times; making twenty-six in all.

VII. THE ACROSTIC PSALMS.

There are nine examples of Acrostics in the Book of Psalms, while eleven other Acrostic Scriptures are found in the Old Testament¹.

i. Psalms 9 and 10 are linked together by an Acrostic which, like "the times of trouble" (the great tribulation), of which the two Psalms treat, is purposely broken, and is irregular and out of joint. This Acrostic tells us that the subject of the two Psalms is one, and that they are to be connected together. See notes there on the many expressions common to both.

ii. Psalm 25. Here, again, the Acrostic is designedly incomplete, a proof of its genuineness instead of its "corruption". No writer would or could omit a letter from carelessness. The Psalm has the same phenomena as Psalm 34, where the same letter ν ($Vau=V$) is omitted, and the same letter ϵ ($Pe=P$) is duplicated, in the word *Pādah*, "redeem". The last verse is thus, in each case, made to stand out prominently by itself.

iii. Psalm 34. See under ii, above.

iv. Psalm 37. In this Psalm the series is perfect and complete. Every letter has two verses of two lines each, except three: *vv.* 7 ($\daleth=D$), 20 ($\zeta, Kaph=K$), and 34 ($\eta, Koph=K$).

v. Psalm 111. In this Psalm the series is complete. The Psalm has twenty-two lines, each line commencing with the successive letters of the alphabet.

vi. Psalm 112 is formed on the model of Psalm 111, the two Psalms forming a pair²; Psalm 111 being occupied with Jehovah, and Psalm 112 with the man that revereth Jehovah. See the notes there.

vii. Psalm 119. This Psalm consists of twenty-two groups, consisting of eight verses each. The eight verses in each group begin with the same letter. For example: the first eight verses begin with \aleph (*Aleph=A*), the eight verses of the second group with \beth (*Beth=B*), and so through the whole Psalm of 176 verses (8×22 . See Ap. 10).

It is impossible to reproduce this (or any of the other alphabetical Acrostics), seeing that the Hebrew and English alphabets do not correspond, either in equivalents, order, or number of the letters.

It so happens that in the group beginning with T (*vv.* 65-72), each verse in the A.V. does begin with T, except *vv.* 67 and 71. These can be readily conformed by changing "Before" to "Till" in *v.* 67; and "It is" to "Tis" in *v.* 71.

¹ There are five in the Book of Esther, each giving the Divine names in the form of an Acrostic. (See Ap. 60.)

One other Divine name in Ps. 96. 11. See note there.

One perfect Acrostic in Prov. 31. 10-31. See note there.

In the Book of Lamentations, each of the first four chapters is characterised by an Acrostic. See notes there.

² With the further peculiarity that the first three verses in each Psalm consist of two portions: the last two, of three portions.

VIII. THE AUTHORS NAMED IN THE PSALMS.

1. The Psalms bearing the name of "DAVID" are seventy-three in all: thirty-seven in Book I (3, 4, 5, 6, 7, 8, 9, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 34, 35, 36, 37, 38, 39, 40, 41); eighteen Psalms in Book II (51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 68, 69, 70); one in Book III (Ps. 86); two in Book IV (101 and 103); and fifteen in Book V (108, 109, 110, 122, 124, 131, 133, 138, 139, 140, 141, 142, 143, 144, 145).

2. By "Asaph", twelve Psalms: one being in Book II (Ps. 50), and eleven in Book III (73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83).

3. By "the sons of Korah", eleven Psalms: seven

The first two letters being the same in both alphabets, can be thus presented:

Ah! the happinesses of the perfect in the way,
Such as walk by the Law of Jehovah.

Ah! the happinesses of the keepers of His testimonies,
Who seek Him with their whole heart.

Assuredly they have not worked iniquity:
In His ways they have ever walked.

As to Thy commandments—Thou hast commanded us,
That we should diligently keep them.

Ah Lord, that my ways were prepared
To keep Thy statutes;

Ashamed, then, should I never be,
While I have respect unto all Thy commandments.

All my heart shall praise Thee in uprightness,
While I learn the judgments of Thy righteousness.

All Thy statutes also I will keep:
Leave me not utterly.

By what means shall a young man cleanse his way?
By taking heed thereto according to Thy word.

By every means my heart hath sought Thee:
Let me not err from Thy commandments.

Besides, I have laid up Thy Word in my heart,
That I might not sin against Thee.

Blessed art Thou, O Jehovah:
Teach me Thy statutes.

By my lips have I recounted
All the judgments of Thy mouth.

By walking in Thy mandates' way,
I found joy beyond all wealth.

By Thy precepts shall I guide my musings,
And shall pore over Thy paths.

By Thy statutes shall I be delighted:
Thy Word I shall not forget.

viii. Psalm 145. In this Psalm the Acrostic is perfect, with the exception of the letter ν (*Nun=N*), which should come between *vv.* 13 and 14. See note there.

Through the infirmity of some transcriber, the verse was probably omitted by him. It must have been in the more ancient manuscripts, because it is preserved in the ancient Versions: viz. the Sept., Syr., Arabic, Ethiopic, and Vulgate. One Heb. Codex is known which contains it, as follows:

"The LORD is faithful in all His words,
And holy in all His works."

Moreover, the Structure of the Psalm shows that it originally had its proper place in the Psalm. See the notes on Ps. 145. 13, 14.

ix. For the other Acrostic in the Psalms, see the note on Ps. 96. 11.

being in Book II (42, 44, 45, 46, 47, 48, 49); and four in Book III (84, 85, 87, 88), as set out in *The Companion Bible*. In Pss. 46 and 88 it is repeated as the *sub*-scription of Pss. 45 and 87, and is not the *super*-scription of 46 and 88 as in all the Versions.

4. For, or of "Solomon", two Psalms: one in Book II (Ps. 72), and one in Book V (Ps. 127).

5. "By Heman the Ezrahite", one in Book III (Ps. 88).

6. By "Ethan the Ezrahite", one in Book III (Ps. 89).

7. By "Moses the man of God", one in Book IV (Ps. 90).

IX. THE DISPENSATIONAL CHARACTER OF THE PSALMS.

In reading the Book of Psalms, we must constantly bear in mind the character of the Dispensation to which they belong. The word "Dispensation" means "administration": and God's principles of administration varied according as man was in a Dispensation of innocence, or mankind was "without Law", or Israel was "under Law", or as we are under grace in this present Dispensation.

God's principles of administration have varied with each of these: and in the future they will vary yet more: in the coming Dispensation of judgment, and in the Dispensation of millennial glory by which it will be followed.

If we read what pertains to one Dispensation into another which is administered on different lines, we shall have only confusion. Unless they be rightly divided, we shall not find "the truth" (2 Tim. 2. 15).

APPENDIX 63: THE PSALMS. MISCELLANEOUS PHENOMENA (*cont.*).

Much of what we read in the Psalms is truth for all time: but, some things are *peculiar* to that Dispensation of Law, and are neither suitable nor appropriate for the present Dispensation of grace. That is why many readers stumble when they judge "the imprecatory Psalms" from the standpoint of grace. Those Psalms were appropriate for the past Dispensation of works, as they will be for the coming Dispensation of judgment; but they are not appropriate for the present Dispensation, in which God's administration is on the principles of grace (according to Matt. 5. 44-48). It was true, in the former Dispensation of Law, that "when the wicked man turneth

away from his wickedness, and doeth that which is lawful and right, he shall save his soul alive" (Ezek. 18. 27). But that is not the way of salvation now. The Scriptures for this present Dispensation are written and contained in the Pauline Epistles (fulfilling the promise of the Lord in John 16. 13); and these declare with one voice that we are not saved by works, but by grace (Rom. 3. 23, 24; 11. 6. Eph. 2. 3-9. Titus 3. 5-8).

Even so with the "imprecatory Psalms", and similar expressions in other Psalms: they were *true* and appropriate for that Dispensation, but are equally inappropriate for this.

X. THE DISTRIBUTION OF THE DIVINE TITLES IN THE FIVE BOOKS.

It may conduce to the completeness of the study of the usage of the Divine Titles, in relation to the Dispensational character of the five Books of the Psalms, if we give a connected list. They are given under the Structure of each Book separately.

A comparison of these numbers will show that they correspond with the subject of each Book as exhibited in the Structure prefixed to each Book. When "God" is used, the thought is of the Creator and His creatures. When "Jehovah" is used, it speaks of a Covenant God, in covenant relation with His own People.

i. THE GENESIS BOOK. (Psalms 1-41), p. 720.

Jehovah occurs 279 times, Elohim only forty-eight (nine of them connected with Jehovah).

ii. THE EXODUS BOOK. (Psalms 42-72), p. 720.

Jehovah occurs only thirty-seven times, Elohim occurs 262 times (twice in connection with Jehovah). El occurs fourteen times, and Jah once.

iii. THE LEVITICUS BOOK. (Psalms 73-89), p. 720.

In the *First* Section (A¹) Jehovah occurs only fifteen times, while Elohim occurs sixty-five times (twice with Jehovah).

In the *Second* Section (A²) Jehovah occurs fifty times, while Elohim occurs only 28 times (four of which are connected with Jehovah). El occurs five times.

iv. THE NUMBERS BOOK. (Psalms 90-106), p. 720.

Jehovah occurs 126 times, and Elohim only thirty-one times (in ten of which it is combined with Jehovah). El occurs six times.

v. THE DEUTERONOMY BOOK. (Psalms 107-150), p. 720.

Jehovah occurs 293 times, while Elohim occurs only forty-one times (in four of which it is combined with Jehovah). Jah occurs thirteen times. El occurs ten times. Eloah twice.

XI. THE PRAYER BOOK VERSION OF THE PSALMS.

The Authorised Version of the Bible of 1611 was preceded by several other Versions made into the English tongue.

1. The earliest was that by John Wycliffe, about A. D. 1380. This existed only in MS. until 1831, when the N.T. was printed for the first time, followed by the O.T. in 1848. The complete Bible was not published till 1850.

2. Tyndale's Version. The N.T. was published in 1525, and the Pentateuch in 1530.

3. Coverdale's Version followed in 1535, and was the first complete printed English Bible.

4. Matthew's Bible (largely based on Tyndale) was published under this assumed name in 1537 by John Rogers.

5. The Great Bible followed in 1539. It was Coverdale's Version revised by himself, and was in large folio, which gave it its name. In 1540 Cranmer wrote a preface; and hence this and subsequent editions¹ became known as "Cranmer's Bible". It was from this Version that the Psalms and other portions of Scripture were taken, and used in the Prayer Book, from the edition of 1552 to the last revision in 1662.

When the A.V. was published in 1611, it was "authorised (or appointed) to be read in churches" (hence its name), instead of the Versions which had preceded it, and which were thenceforth superseded. Extracts from it, such as the opening sentences, and the Epistles and Gospels, were at the same time substituted for those previously in use².

But it was found that, from the use of the Psalms in Public Worship, people had become so accustomed to the older Version (many being able to sing or say them from memory), that when the last revision of the Prayer Book was made in 1662 the Psalter was retained, it being deemed unwise to make a change which would be so revolutionary.

This is why the Prayer Book Version differs from the Bible Version.

This is also the reason why a change in "the names and order" of the Books of the Bible to the order of the Hebrew Canon is likewise now impossible. The translators of the Septuagint arbitrarily adopted a different order, and gave the books different names. This was followed by the Vulgate and all subsequent Versions¹. No change in these respects would now be tolerated.

In comparing the two Versions, regard must be had:

(1) To the NUMBERS OF THE VERSES, as these are not the same in each, and differ sometimes in the numeration. For example, Ps. 19. 14 in A.V. is 19. 14, 15, in the Prayer Book Version; and Ps. 18. 1, 2 in A.V. is 18. 1 in the Prayer Book Version. The reference to the Psalms in *The Companion Bible* and its Appendixes is always to the A.V., not to the Prayer Book Version.

(2) As to OBSOLETE WORDS in the Prayer Book Version, the following is a list of the more important, which will show the extent of the changes made in 1611:

Abjects, worthless persons, 35. 15.
after (*prep.*), according to, 90. 15.
apace, swiftly, 58. 6.
at large, loose, without restraint,
118. 5.
brawn, muscle, boar's flesh, 119. 70.
cast their heads, consult, conspire,
83. 5.

certify, to make certain, 39. 5 (v. 4 in
A.V.); to show knowledge, 19. 2.
comfortable, consoling, 54. 6.
conversation, mode of life, 50. 23.
darling, favourite, A.S. *dear-ling*,
22. 20; 35. 17.
discovereth, strippeth of leaves,
29. 8 (v. 9 in A.V.).

dragons, serpents, 74. 14 (v. 13 in
A.V.).
due, appointed, 9. 9.
ensue, pursue, 34. 14.
eschew, avoid, shun, 34. 14.
fain, glad, 71. 21 (v. 23. in A.V.).
fle, Lat. *phy*, an expression of dis-
gust, 35. 21; 40. 18.

¹ The other Versions published between this and the A. V. were *The Geneva Bible* in 1557-60; and Archbishop Parker's in 1568, known as the *Bishops' Bible*; the *Rhemish N.T.* in 1582; and the *Douai Bible* in 1610, both the latter being of Roman Catholic origin.

² Except the "comfortable words" in the Communion Service, which appear to be original translations and not wholly from any preceding Version, and have never been changed.

fittings, wanderings, 56. 8.	make thou all his bed, nurse, 41. 3.	simple, undesigning, artless, 72. 4, 13.
forward, perverse, 18. 26; 58. 3; 64. 2.	minished, lessened, 12. 1; 107. 39.	simpleness, artlessness, guilelessness, 69. 5.
glory, tongue (which gives glory), 16. 10.	mistake, take wrongly, 56. 5.	still, silent, 62. 1.
graven, dig, digged, 7. 16.	nethermost, lowest, 86. 13.	stomach, pride, 101. 7.
ground, bottom, 68. 26.	noisome, noxious, 91. 3.	stool, seat, 94. 20.
harnessed, armed, root=made of iron, 78. 10.	ordereth, arrangeth, 40. 6.	strange, foreign, 18. 45; 114. 1.
health, salvation, 51. 14; 67. 2; 119. 123.	pate, crown of the head, 7. 17.	tell, count, 22. 17; 56. 8.
hell, grave, 49. 14, 15.	pit, grave, 6. 5; 9. 15; 69. 16.	thereafter, according, 90. 11.
hold of, hold to, 31. 7.	poor, oppressed, 34. 6; 69. 30.	thievish, given to theft, 10. 8.
holpen, helped, 22. 5; 86. 17.	ports, gates, 9. 14.	treadings, footsteps, 73. 2.
horn, head, 75. 5, 6, 12; 89. 18.	potsherd, broken pottery, 22. 15.	tush, an expression of impatience, like pish, or tut, 10. 6, &c.
inditing, dictating, 45. 1.	prevent, precede, anticipate, 18. 18; 21. 3; 119. 148, &c.	unto, in comparison with, 16. 2.
inquisition, search, inquiry, 9. 12.	quick, living, alive, 55. 16.	vengeance, vindication or avengement, 79. 11.
knappeth, snappeth, 46. 9.	quicken, make alive, 119. 25, &c.	water-pipes, cataracts or torrents, 42. 9.
laud (Lat.), praise, 135. 1.	refrain, restrain, 76. 12.	weights (upon the), scales; i.e. when weighed, 62. 9.
lay to, apply, 119. 126.	reins, kidneys, 7. 10, &c.	whet, sharpen, 7. 13.
learn, teach, 25. 4, 8; 119. 66.	require, ask, 27. 4; 38. 16.	wholesome, saving, 20. 6; 28. 9
leasing, falsehood, 4. 2; 5. 6.	room, place, 18. 36; 31. 9.	within, within doors, 45. 14.
lien, lain, 68. 13.	runagates, rebels, 68. 6.	wont, accustomed, 119. 156.
lighten, enlighten, 13. 3; 34. 6.	set by, esteem highly, 15. 4.	worship, worthy of honour, 8. 3.
	set in, put in the way of, 38. 17.	
	shawms, wind instruments, 98. 7.	

64

"TO THE CHIEF MUSICIAN."

The key to the interpretation of these words has been lost for over twenty-two centuries.

Commentators and critics have confessed that they can make only conjectures as to the primitive meaning and use of the word (for it is only one word in Hebrew) *lam^enazzēah*.

The Ancient Versions attempt a rendering. The Sept. has *eis to telos*=unto, for, or, with a view to the end. The Arabic, Ethiopic, and Vulgate render it "at the end". The Chald. renders it (Ps. 45) "to the praise". The Talmudists hold that it related to Him Who is to come; while Aquila (one of the Sept. Revisers, A.D. 130) renders it "*tō Nikopoiō*"=to the giver of victory.

It is clear that a Person was intended by these various renderings; but they appear to be interpretations rather than translations. Regarded as the former, they may be useful in showing us how the Psalms point to Christ; for He is the end. It is He Who giveth victory; it is He Who is the Coming One: and, while the book is called *Sepher Tehillim*, the Book of Praises, it is He Who "inhabith the praises of Israel" (Ps. 22. 3).

All ancient Hebrew manuscripts, with the early and best later printed editions, show no break whatever between the lines of one Psalm and another.

The Septuagint translators had been many years in Babylon, and the oldest among them must have been very young when carried away thither.

There were none who had full knowledge and experience of the ancient usages of the Temple worship.

Consequently, when they came to their task some 197 years after the latest carrying away to Babylon, there was nothing to show them where one Psalm ended and where the next Psalm began.

Hence, when they came to the word *lam^enazzēah*, "To the chief Musician", they took it as being the *first* line of a Psalm, instead of the *last* line of the preceding Psalm which they had just translated. All subsequent Versions, in all languages, have followed them in this mistake. For mistake it was, as we may see from the only two examples of independent Psalms given us in the Scriptures: viz. Isa. 38. 9-20, and Hab. 3.

In each of these isolated Psalms we have the true models on which all other Psalms are based.

In each case we have

1. The *Super*-scription, or Title proper.
2. The body of the Psalm itself.
3. The *Sub*-scription.

In each of these two cases the word *lam^enazzēah* forms the *sub*-scription, and appears at the end of the Psalm.

This is the key thus discovered by Dr. J. W. Thirtle¹ which had been lost for so many centuries; and *The Companion Bible* is the first edition of the Bible in which the Psalms are thus correctly presented in harmony with the two Psalm-models, Isa. 38. 9-20, and Hab. 3.

The unspeakable importance of Dr. Thirtle's discovery is at once seen. For it shows two things:

1. That, whatever the interpretation or application of the words may be, a Psalm which had this word in the *sub*-scription had a use beyond its local, temporary, or original purpose; and, being considered appropriate for public use, or for special occasions, was handed over to the Director of the Temple worship with any instructions which might be necessary for its use.

2. That such word or words of instruction, which today stand in the Septuagint and all subsequent Versions of the Bible as the *super*-scription, belong, not to that Psalm, but to the *sub*-scription of the Psalm preceding it.

This, at one stroke, removes the great difficulty, and solves the heretofore insoluble problem and impossible task which all Commentators have experienced, when they struggled in the attempt to find in one Psalm the explanation of words which belong to another.

Few problems so difficult and baffling have been removed by a solution so simple and self-explanatory.

This one feature, which, by Dr. Thirtle's kind permission, has been taken over into *The Companion Bible*, must greatly enhance its value and usefulness, making it unique among all existing editions of the Bible.

¹ See foot-note on p. 92 (col. 1).

65

THE PSALM-TITLES, AND WORDS EMPLOYED IN THEM.

From what is written in the preceding Appendix (64), it will be seen that, though the words "Psalm-Titles" are used here in this Appendix in their ordinary traditional sense, our understanding of them must be seriously modified; all the words used in them, and explained below, occur in the *sub*-scription of the preceding Psalm, and belong to that Psalm. It is there we have placed them in *The Companion Bible*, and it is in those Psalms that we have to look for their elucidation and find the key to the meaning of the words.¹

Commentators who revered the Word of God have struggled to find some logical, spiritual, or mystical meaning in these "titles"; while modern critics do not seem able to rise beyond musical instruments and terminology, or "catch-words" of popular songs or tunes.

The *Teaching*, which is deep and grand beyond all conception, they fritter down to some commonplace reference; while the *Text*, which is clear, they mystify with their puerile guesses and vain imaginations.

We look for something more worthy of this work of the Holy Spirit of God; something more worthy indeed of the Bible, regarding it merely as a literary production. We look for something more dignified than a "tom-tom" or a "catch-word", and we shall find it.

The words used in these *sub*-scriptions (which no commentator of any repute regards as other than integral parts of Holy Writ, being numbered, and forming as they do the first verse of each Psalm in the Hebrew text, and actually quoted as Scripture in the N.T.) refer to momentous truths, and not to musical terms; to teaching, and not to tunes; to instruction, and not to instruments; to sense, and not to sound. They are for those who have a heart for music, and not merely an ear for music; they are for Enochs who walk with God, and not for Tubal-Cains who handle the harp and the organ. They pertain to the things of the Spirit, and not to "things made with hands".

We shall present these words and expressions in the spelling, and in the order in which the Bible reader will look for them in this Appendix, viz. in alphabetical order.

We may first note here that thirty-four Psalms have no title at all, and are without *super*-scription or *sub*-scription: viz. Psalms 1, 2, 10, 33, 43, 71, 91, 93, 94, 95, 96, 97, 99, 104, 105, 106, 107, 111, 112, 113, 114, 115, 116, 117, 118, 119, 135, 136, 137, 146, 147, 148, 149, 150.

The words in the *super*-scriptions and *sub*-scriptions are as follows, and are given in the spelling of the A.V. to which English readers are accustomed.

I. AIJELETH-SHAHAR (The Day-Dawn).

This title, which in the versions has stood in the *super*-scription of Ps. 22, now finds its proper place and stands (in *The Companion Bible*) as the *sub*-scription to Ps. 21.

The meaning given both in A.V. and R.V. is "the hind of the morning".

The Jewish commentators, Rashi (A.D. 1040-1145, Troyes) and Kimchi (A.D. 1160-1232, Narbonne) render it "a hind fair as the morning". Luther rendered it "the hind early chased". The Targum has it "the morning sacrifice".

The moment we regard it in the light of Psalm 21 instead of Psalm 22, a new field of inquiry presents itself.

The expression is a Figure of speech common in the East, and frequently met with in Arabian poetry.

It is used of the *Day-Dawn*, in which the beams of light from the rising sun are seen shooting up (like horns) above the horizon before the sun actually appears. It is used in Psalm 21 of the rays of Messiah's coming glory, and tells of the dawn of His approaching coronation which is the one great subject of Psalm 21. See the Structure and notes.

¹ These facts have been discovered, and admirably set forth by Dr. J. W. Thirtle, in his two works on this subject, viz. *The Titles of the Psalms: their Nature and Meaning explained* (1904), and *Old Testament Problems* (1907). Both published by Henry Frowde, Oxford Bible Warehouse, London.

It is the same DAY-DAWN that forms the theme of David's "last words". See the notes on 2 Sam. 23. 1-5 and Ps. 72, with the Structures and notes there; and compare 2 Pet. 1. 19.

II. AL ALAMOTH (relating to maidens).

There is no dispute or question as to the meaning of these words: 'Al=relating to, or concerning, or connected with. 'Al has a wide range of meaning, and we may select the one which lends itself best to the context. As to 'Alamoth (fem. pl.), there is a consensus of opinion that it can mean only *damsels* or *maidens*. 'Almah occurs (in sing. and pl.) seven times in the Heb. O.T., and is rendered "virgin" in Gen. 24. 43. Song 1. 3; 6. 8. Isa. 7. 14; "maid" in Ex. 2. 8. Prov. 30. 19; and "damsel" in Ps. 68. 25. The proper word for virgin is *bethulah* (Gen. 24. 16, &c.), while 'almah denotes a young woman of marriageable age, still under the care of others. Every *bethulah* is an 'almah, but not every 'almah is, necessarily, a *bethulah*.¹

In the plural, therefore, 'alamoth can mean only *maidens*. There is no need to think about music, or to restrict the use of the word here to "a maidens' choir", standing, as it now must stand, as the *sub*-scription to Ps. 45, and not as the *super*-scription of Ps. 46. There is no connection between "maidens" and Ps. 46, but there are many points in the subject-matter of Ps. 45 which link it on to that Psalm. There are references to the "king's daughter", and "honourable women" (v. 9). It is a "daughter" that is addressed as the bride (v. 10). There is the "daughter of Tyre" (v. 12); "the king's daughter" (v. 13); and "the virgins her companions" (v. 14).

There are special reasons, therefore, in the subject-matter of Ps. 45, which connect it with that Psalm; and make it very appropriate that, even if the Psalms were intended to be sung by *maidens*, such singing need not be connected with the Temple or its services. There was *processional* singing in the open air. And in 1 Chron. 15 we have just the occasion for the use of the word in this connection. In the procession in which the Ark was carried up from the house of Obededom to Zion three bodies of singers are mentioned: (1) the Levites (vv. 16-19), (2) the *maidens* (v. 20); and (3) the *Sheminith* or men-singers (see No. XIX, p. 95) who brought up the rear of the procession (v. 21). This is the very order which is mentioned in Ps. 68: (1) the singers going before (1 Chron. 15. 16-19); (2) the players on instruments following after (v. 22); in the midst, "the damsels (the 'Alamoth) playing with timbrels" (v. 20). Ps. 68 begins with the words of Num. 10. 35, which prescribes the formula for the setting forth of the Ark. The "goings" of Ps. 68. 24 refer to the great going up of the Ark to Zion. The company of those who published the word of Jehovah (v. 11) is fem. plural, and the reference is not to Ex. 15. 20 or 1 Sam. 18. 6, but to 1 Chron. 15. 20. From all this it is clear that this Psalm (68) must be carried back to as early a date as 951-950 B.C., instead of being assigned to the later dates of 537 B.C. or 167 B.C. as demanded by modern criticism.

III. AL-TASCHITH=Destroy not.

There are four Psalms which have this *sub*-scription, viz. 56, 57, 58, and 74 (not Psalms 57, 58, 59, and 75, which in all the versions have it as the *super*-scription).

The first three are David's, the fourth is by Asaph. Two by David (56 and 57) are each connected with a crisis in his life, while the third belongs to a peculiar time of trouble.

There is no dispute as to the meaning of the word. It is rendered by A.V. and R.V. as "Destroy not". It is a cry of distress, a cry at a crisis. But this cry is found, in the Psalms to which we have placed it, as a

¹ The Greek word *parthenos*, in Matt. 1. 23, shows that the 'almah of Isa. 7. 14 must have been a virgin. The Septuagint also renders 'almah by *parthenos* in Isa. 7. 14.

APPENDIX 65: PSALM-TITLES, AND WORDS EMPLOYED IN THEM (*cont.*)

sub-scription, and not in the others where it has formerly stood as a *super*-scription.

Such a cry had been made by Moses at a great crisis (Ex. 32. 11-14, cp. Deut. 9. 25), and by David (2 Sam. 24. 16, 17) where we have the same Heb. word (*shāhath*). David acted on the injunction of Deut. 4. 30, 31; the reason being "for Jehovah thy God is a MERCIFUL God, He will not forsake thee, neither DESTROY thee". This is why Pss. 56 and 57 begin "Be merciful".

For further references to this *sub*-scription, compare Pss. 56. 1, 9, 10, 11; 57. 1-3, 6, 7; 58. 3, 6, 7, 11, and 74. 1-3, 10, 11, 18-20, 22, 23. Ps. 74 is prophetic of the latter days (spoken of in Deut. 4. 30) when "Destroy not" will be an appeal suited to "the day of Jacob's trouble".

David was a prophet (Acts 2. 30), and spake of things yet future; why should not some Psalms speak prophetically and proleptically of Zion before it was built, and of the Exile before it took place, instead of being styled "post-Exilic" by the modern critics?

IV. GITTITH=Winepresses (relating to the Autumn Feast of Tabernacles).

There are three Psalms which have this word in the *sub*-scription. They are 7, 80, and 83 (not 8, 81, and 84, over which they have hitherto stood as the *super*-scription).

There is no doubt about Gittith meaning *winepresses*; from *Gath* (Judg. 6. 11. Neh. 13. 15. Isa. 63. 2. Lam. 1. 15), not the "vat" which receives the juice from the "press" (which is *yekēb*, Num. 18. 27, 30. Deut. 15. 14, &c.). The word speaks of the autumn, just as *Shoshannim*, No. XX below (lilies), speaks of the spring. Hence *Shoshannim* (flowers) is associated with the *Spring* Festival (the Passover), as *Gittith* (fruit) is associated with the *Autumn* Festival (Tabernacles). The Passover told of Jehovah's goodness in Divine *redemption*; the Feast of Tabernacles told of Jehovah's goodness in Divine *keeping*. A study of the three Gittith Psalms (7, 80, and 83) in this connection will yield instruction and profit, and remove all the perplexity involved in associating the word with the subject-matter of Pss. 8, 81, and 84, with which it has no connection.

There will be no longer need to be troubled with such guesses as "Gittite instruments", or "Gittite guards", or "Levites of Gath-rimmon", which are as meaningless as they are irrelevant. See further under *Shoshannim* (No. XX, below).

V. HIGGAION.

As this word occurs in the Text, see Ap. 66. I (p. 96).

VI. JEDUTHUN.

JEDUTHUN was one of the three directors (or the "chief Musicians") of the Temple worship (1 Chron. 16. 41, 42; 25. 1-6; 2 Chron. 5. 12; 35. 15). The three sons of Aaron were thus represented by the three men whose names occur in this category. JEDUTHUN was a descendant of MERARI (1 Chron. 26. 10); while ASAPH was a descendant of GERSHOM; and HEMAN of KOHATH.

JEDUTHUN seems to have had another name, "ETHAN" (1 Chron. 15. 17, 19, compared with 16. 41, 42; 25. 1, 3, 6, and 2 Chron. 35. 15). That there was an "Ethan", a Merarite, is seen from 1 Chron. 6. 44; 15. 17.

Since he is associated with those two men, it is going out of one's way to create a difficulty by supposing Jeduthun to be "a musical instrument", or the "name of a tune" (R.V. marg.) or of a "measure".

In 2 Chron. 35. 15 he is called "the king's seer"; and in 1 Chron. 25. 1 it was the duty of these three men "to prophesy" and "to confess, and to praise Jehovah" (v. 3). This was according to the king's order (v. 6).

There are three Psalms connected with JEDUTHUN (38, 61, and 76), and they will be found to fulfil these conditions.

By comparing these Psalms as set out in *The Companion Bible*, the confusion, caused by two of these Psalms appearing to have the names of two different authors, vanishes. The *sub*-scription of each Psalm now stands "To the chief Musician—Jeduthun."

VII. JONATH-ELEM-RECHOKIM=The Dove in the distant Terebinths.

There is only one Psalm with this *sub*-scription, i.e. Ps. 55 (not Ps. 56, over which it has hitherto stood in other Bibles and Versions as the *super*-scription or title).

There is a general agreement that this Title means "*Relating to the dove in the distant terebinths (or oaks)*".

David is the "dove". He is far away in the distant woods, moaning over the trouble that has come upon him through the rebellion of Absalom, recorded in 2 Sam. 15-19.

There is no reference to a dove in Ps. 56, but there is in Ps. 55. 6. In v. 2 he says, "I mourn in my complaint, and moan" (R.V.). In Isa. 38. 14, Hezekiah, in trouble equally great, says, "I did moan as a dove" (the same word as in Ps. 55. 17 (R.V.)). Cp. Ezek. 7. 16, where we have it again). David speaks further concerning this moaning in Ps. 55. 4-8; also in vv. 16, 17. The desertion of Ahithophel at this crisis is alluded to in vv. 12-14. All Psalms of, or "relating to David", refer to the true David; so we may compare David's desertion with Christ's betrayal, and the end of Ahithophel (2 Sam. 17. 23) with the end of Judas Iscariot (Matt. 27. 5-8. Acts 1. 18, 19).

VIII. LEANNOTH.

See No. X, below.

IX. MAHALATH (The great Dancing).

This word stands in *The Companion Bible* as the *sub*-scription of Ps. 52, and not in the *super*-scription or title of Ps. 53, as in all other Bibles and Versions.

The Septuagint translators could make nothing of the words (there being no vowel points); so they simply transliterated the word, spelling it *maeleth*, which has no meaning whatever. AQUILA, a reviser of the Sept. (about A.D. 160), supplied different vowels, and read the Hebrew as though it meant *choreia*, dancing. He must have taken the Hebrew *Mecholoth* to mean *dancing* (or, by the plural of majesty, *the great dancing*). SYMMACHUS, another reviser of the Sept. (about A.D. 193-211), follows AQUILA.

This rendering, which takes the Hebrew as being *Mecholoth* (instead of *Mahalath*), at once connects Ps. 52 with 1 Sam. 18. 6, 7, the occasion being celebrated and known afterwards as "the great dancing". Twice, later in David's life, this event is referred to as a landmark in David's history (1 Sam. 21. 11; 29. 5). If we read Ps. 52, we shall note the references to Doeg's mischievous tongue (in vv. 1-4); to David's assertion (1 Sam. 17. 37) in v. 5; to David's words, "all this assembly shall know" (1 Sam. 17. 47); in vv. 6, 7 "the righteous also shall see and fear". The victory is ascribed to God in v. 9, as it is in 1 Sam. 17. 37. When we read these remarkable references, we shall not heed the modern critics' talk about "catchwords of an *older* song", or the "name of a tune called 'Sickness'", or "the name of a choir at Abel-meholah".

X. MAHALATH LEANNOTH (The great Dancing and Shouting).

These words are found as the *sub*-scription to Ps. 87 in *The Companion Bible* (not as the *super*-scription or title to Ps. 88 over which it stands in all other Bibles and Versions).

As *Mecholoth* means dancing (see No. IX above), so all are agreed that *Leannoth* means *shoutings* (and, with the pl. of majesty, *the great shouting*). (Cp. Ex. 15. 20, 21; 32. 17, 18. Num. 21. 17. 1 Sam. 18. 6, 7. Ezra 3. 11). So that the combined words "The Great Shouting and Dancing" give us the subject-matter of Ps. 87.

We have only to read the Psalm in the light of 1 Sam. 6. 14, 15 to see the obvious connection with David's bringing the Ark to Zion. In v. 2 there is a distinct allusion to the other places where the Ark had found a temporary dwelling, Shiloh (1 Sam. 1. 3; 2. 14; 3. 21. Ps. 78. 60); Beth-shemesh (1 Sam. 6. 13); Kirjath-jearim (1 Sam. 7. 1); Gibeah (2 Sam. 6. 3, 4); the

APPENDIX 65: PSALM-TITLES, AND WORDS EMPLOYED IN THEM (*cont.*)

house of Obed-edom (*vr.* 10-12). But none of these was the dwelling-place Jehovah had chosen. Hence, Zion is celebrated as "the Mount Zion which He loved".

XI. MASCHIL. Understanding or Instruction.
(Public.)

This word is found in the *super*-scription proper of thirteen Psalms (32, 42, 44, 45, 52, 53, 54, 55, 74, 78, 88, 89, 142).

Unlike the "Michtam" Psalms (which are all by David, see No. XII below), these are by various authors.

Six are by David (32, 52, 53, 54, 55, and 142).

Three are by the sons of Korah (42, 44, and 45).

Two are by Asaph (74 and 78).

One is by Heman the Ezrahite (88).

One is by Ethan the Ezrahite (89).

Maschil is from *sākal*, to look at, scrutinise, to look well into anything (1 Sam. 18. 30); hence the noun will mean *understanding* arising from deep consideration (Prov. 13. 15. Neh. 8. 8). The Sept. rendering is *suneseōs* = *understanding* and *eis sunesin* = for *understanding*. It is the O.E. verb *to skill*.

The first of these Psalms (32) gives the basis of all true instruction and understanding. In *v.* 8 it is given:

"I will instruct thee

And teach thee in the way thou shouldest go . . .

Be not as the horse, or as the mule, which have no understanding".

Or Ps. 44.1, "We have heard", &c.; or 45.10, "Hearken, O daughter, and incline thine ear", &c.

The idea "to play skilfully" seems trivial in comparison with such "*instruction*" as this.

XII. MIGHTAM (Engraven).

This word is found (in all Versions of the Bible) in the *super*-scription of six Psalms (16, 56, 57, 58, 59, 60). All are by David. The last five form a group by themselves.

See the Structure of "the Exodus Book" (or the Second Book) of the Psalms (p. 759), where, in Group *F¹-F⁵*, God's People speak to Him as Israel's Redeemer; and His work as telling of His death and resurrection.

The word *Michtam* is from *Kātam*, to cut in, or engrave, as in Jer. 2. 22, "thine iniquity is *graven* before me" (not "marked", as in A.V. and R.V.).

The Sept. renders it *stelographia* = a sculptured writing. Hence, *stēlē* = a *sepulchral monument*, on account of the inscription graven on it.

The word, therefore, points to a *graven* and therefore a permanent writing; *graven* on account of its importance (cp. Job 19. 24). What that importance is can be gathered only from the *Michtam* Psalms themselves.

The A.V. and R.V. derive the word from *Kethem* gold, either from its being precious, or hidden away.

This meaning is not far out; but it lacks the *raison d'être* for this importance, which the other derivation gives in connecting it with *death* and *resurrection*.

The *Michtam* Psalms are all pervaded by the common characteristic of being Personal, Direct, and more or less Private.

The reference is to David's Son and David's Lord; and especially to His death and resurrection; or to a deliverance from imminent danger, or death, or even from the grave itself. See Pss. 16. 10, 11; 56. 13; 57. 3; 58. 10, 11; 59. 16; 60. 5, 12. It is David who, "being a prophet" (Acts 2. 25-31), knew that God "would raise up Messiah to sit on his throne". Hence this is the truth *engraven* in the first of these *Michtam* Psalms (16).

XIII. MUTH-LABBEN (The Death of the Champion).

This, in *The Companion Bible*, stands now as the *sub*-scription of Ps. 8, and not as the *super*-scription or title of Ps. 9, as in other Bibles and Versions. All are agreed that *mūth* can mean only *death*. As to the other word *labbēn*, the matter is not so simple. For *bēn* means *son*, but there is nothing about a "son" in either Psalm (8 or 9); and, as it must relate (like the other Titles) to *subject-matter*, and not to the name of a "song",

or a "tune", or a "musical instrument", there must be another explanation of *bēn*. Now *bēn* may be *beyn*, written what is called "defective", i.e. without the full sign for its vowel (which is very often found in Hebrew). In that case it would mean *the separator*; and thus be related to *bayin* = "between" which is the dual form of this word in the designation of Goliath in 1 Sam. 17. 4, 23, "the man between [the two hosts] of Israel and the Philistines", or "the duellist". Hence, *labbēn* ("for the son") may be read *labbēyn*, "for the duellist" or "the champion", or "the one standing between". Indeed, this is exactly how the words are given in the ancient Jewish commentary called the Targum: "To praise; relating to the death of the man who went between the camps". That is to say, the champion, as he is called in 1 Sam. 17. 4, 23.¹

Read in this light, Psalm 8 stands out with quite a new signification, seeing it relates to "the death of the champion", Goliath of Gath.

We may compare with this Ps. 144, which in the Sept. version has this remarkable title, "by David, concerning Goliath": in *v.* 3 of which Psalm we have the very words of Ps. 8. 4. And in *v.* 10 the words, "Who delivereth David His servant from the hateful sword": i.e. of Goliath.

XIV. NEGINAH.

See "Neginoth", No. XV below, of which it is the singular.

XV. NEGINOTH (Smitings).

This word, in *The Companion Bible*, stands in the *sub*-scriptions of eight Psalms, i.e. 3, 5, 53, 54, 60 (sing.), 66, 75, and Hab. 3. (Not in the *super*-scriptions of Pss. 4, 6, 54, 55, 61 (sing. with 'al instead of *Beth*), 67, and 76).

"Neginoth" is from *nāgan*, to strike, or smite. Hence it has hitherto been associated with the striking of the strings of some musical instrument! But why should the striking be connected with strings? Is there no other kind of *smiting* known? Why may it not refer to the *stroke* of affliction, or the *smiting* with words? Indeed, it is so associated in Lam. 3. 63: "I am he whom they smite [with their words]". In all these *Neginoth* Psalms there is the note of deliverance from personal smitings. See 3. 2; 5. 6; 53. 1; 54. 3; 60. 3, 5, 11; 66. 10-12; 75. 4, 5. We have the verb again in 77. 7, "I call to remembrance my song", or my stroke of affliction. So in Isa. 38. 20, "We will sing, or make songs", or, we will make songs concerning my stroke, or afflictions. In Hab. 3. 19 we may, in the same way, understand it as "relating to my smitings", i.e. those referred to in *v.* 16.

XVI. NEHILOTH (Inheritances, or The Great Inheritance).

This word is found in *The Companion Bible* in the *sub*-scription to Ps. 4 (not in the *super*-scription of Ps. 5 as in other Bibles and Versions).

The word is *Nēhilōth*, which has been taken from *hālal*, to bore; but, even then, human imagination does not seem able to rise higher than the *boring* of holes to make a flute!

The Sept. has "concerning her that inherits". AQUILA in his revision (A.D. 160) has "Division of Inheritances". SYMMACHUS (A.D. 193-211) has "Allotments"; while the Latin Versions have similar renderings. This shows that they must have had before them the consonants N, H, L, TH, with the vowel-points *Nēha-LōTH* which gives the intelligible meaning, *inheritances*, or *the great inheritance*. In Ps. 4 this reference is quite clear. Jehovah was the inheritance of His People (Ps. 16. 5; cp. 73. 26; 119. 57; 142. 5. Jer. 10. 16. Lam. 3. 24). Hence, in Ps. 4. 6, the question is asked, "Who will show us [what] good [is]"? And the answer which follows is "Thou". For, joy in Jehovah is greater than joy in harvest.

The same truth is seen in Ps. 144. See notes on *vr.* 11-15-, with the true answer in *v.* -15.

¹ The word "champion" in verse 51 is not the same word, but is *gibbōr*. See Ap. 14. IV.

XVII. PSALM (Heb. *Mizmôr*).

This word is used in the super-scriptions forty-four times in all (Pss. 3, 4, 5, 6, 8, 9, 12, 13, 15, 19, 20, 21, 22, 23, 24, 29, 31, 38, 39, 40, 41, 47, 49, 50, 51, 62, 63, 64, 73, 77, 79, 80, 82, 84, 85, 98, 100, 101, 109, 110, 139, 140, 141, 143. Of these, twenty-one are in Book I, seven in Book II, seven in Book III, three in Book IV, and six in Book V.

Mizmôr means, and is invariably rendered, "a Psalm", and occurs nowhere but in the Psalm-Titles. It differs from *Shûr* (see below), which is "a Song": i. e. for singing, whereas *Mizmôr* may be for meditation, &c.

Mizmôr is joined with *Shûr* in thirteen Psalms (30, 65, 67, 68, 75, 76, 87, 92, preceding it; and 48, 66, 83, 88, 108, following it).

XVIII. SELAH. See Ap. 66. II.

XIX. SHEMINITH. (The Eighth Division.)

This word occurs in the sub-scription of two Psalms (5 and 11 in *The Companion Bible*); not in the super-scription of Psalms 6 and 12, as in other Bibles and Versions.

There is a general agreement that it means "the eighth", and in its thirty-one occurrences it is always so rendered, except in 1 Chron. 15. 21 and in these two sub-scriptions (Pss. 5 and 11), where it is transliterated "Sheminith".

The A.V. puts "the eighth" in the margin in all three cases. The R.V. puts "the eighth" only in the case of the two Psalms.

Though it is agreed that the word means "eighth", it is not agreed as to what "the eighth" refers to. It varies between "the eighth mode", "the eighth (or octave) below" (i. e. the bass), "the eighth day", or year, or "an instrument with eight strings".

The latter is out of the question, because, in 1 Chron. 15. 21, those with harps are set "over the *Sheminith*" (as others are set "over the '*Alamôth*'"), and we cannot speak of certain "instruments" being "set" over others. Moreover, the *Sheminith* are additional to *Neginoth* in the sub-scription to Ps. 5.

1 Chron. 15. 21 helps us to the solution. The '*Alamôth*' being maidens (v. 20), it would seem obvious that the *Sheminith* must be men (v. 21).

But what class of men? The Talmud¹ suggests a class of true Israelites, i. e. those circumcised on the eighth day, and thus distinguished from all other Jews or Gentiles; for other nations who practise circumcision always do so on a later day², never on the eighth day.

As all others in the procession were, in this sense, *Sheminith*, and the *Sheminith* are distinguished from these as well as the '*Alamôth*', Dr. Thirtle concludes that it must refer, as well, to a division in that procession. Everything points to divisional order in such processions (cp. Ex. 25. 14. Num. 4. 15; 7. 9. So also in 1 Chron. 24. 1; 26. 1, 12). The definite article seems conclusive. In 1 Chron. 15. 21 the *Sheminith* were to lead (R.V.), not "to excel" (as in A.V.). This is its general meaning (see 1 Chron. 23. 4. 2 Chron. 34. 12. Ezra 3. 8, 9), where it is rendered "set forward".

An examination of Pss. 5 and 11 show us that there is special emphasis on "righteous worshippers" as distinct from others. Cp. 5. 7, 11 with 11. 1 and 7, and see the Structures of those Psalms.

XX. SHIGGAION (A crying aloud).

This word occurs only in the super-scription of Ps. 7, and in the super-scription of the prayer in Hab. 3. 1, where it is in its right place. The scope of the Psalm guides Dr. Thirtle to the choice of *sha'ag*, to cry aloud,

¹ *Yebamoth* 43b, cp. 53b. *Yebamoth* is the first of seven treatises in the third book (*Nashim*) which treats of the distinctive rights of men and women.

² Josephus, *Ant.* 1. 12.

in trouble, danger, or pain, and to discard *shāgah*, which means to wander, or go astray. There is nothing in the Psalm to agree with the latter, and everything that points to the loud cry of David when he was in danger of being torn in pieces, and to the loud cries (pl.) of Habakkuk: of pain in v. 16 and of praise in v. 18.

XXI. SHOSHANNIM (Lilies, or, The Spring Festival, Passover).

This word is found in the sub-scription of two Pss. i. e. 44 and 68, not in the super-scription of Pss. 45 and 69, as it stands in other Bibles and Versions.

We have already seen under "GITTH" (No. IV above) that, as the spring and autumn were appropriately represented by flowers and fruit respectively, so lilies and winepresses were singled out from each.

The Passover and Feast of Tabernacles divided the year into two fairly equal parts; the former being the spring festival and the latter the autumn.

Israel is symbolized again and again by the vine¹, and Dr. Thirtle refers us to 2 Esdras 5. 23-28 (R.V.) for the use of the lily. It is the prayer of Esdras: "O Lord That bearest rule of all the woods of the earth, and of all the trees thereof, Thou hast chosen Thy ONE VINE; and of all the lands of the world Thou hast chosen the ONE COUNTRY; and of all the flowers of the world, ONE LILY . . .; and among all its peoples Thou hast gotten the ONE PEOPLE . . .: now, O Lord, why hast Thou given this ONE PEOPLE over unto many", &c.

Lilies and pomegranates (spring flowers and autumn fruits) were everywhere seen in the Temple (1 Kings 7. 20-22), and the knops (or knobs) of flowers of Ex. 25. 31-34 were doubtless the same globe-like pomegranates and lilies. The Sept. has "globes" and lilies. Cp. Ex. 28. 33, 34; 39. 25, 26, where the "bell"-like flower is doubtless meant.

In the Jewish Prayer Book, at the Feast of Purim, Israel is spoken of as "the lily of Jacob"; and at the Feast of Dedication (*Chanucha*) God is praised for delivering "the standard of the lilies" (i. e. of Israel).

The Hebrew shekel had, on one side, sometimes a lamb (Passover), and, on the other side, a wine-bowl (Tabernacles).

The half-shekel had a triple lily and a wine-bowl:



SILVER SHEKEL OF SIMON MACCABÆUS.

In old Jewish cemeteries, tombs are seen with the seven-branched candlestick with its knops and flowers, and sometimes with a triple lily and pomegranate.

Interpreters who are guided by tradition see in these lilies only "poppy heads", betokening eternal sleep! and "a round fruit" or husk from which the kernel (or spirit) has fled! Thus Babylonian and Egyptian heathenism is forced to interpret and replace Divine Biblical symbols. But we may ask in this case: "Does not the lily say, 'Here lies one of Jehovah's redeemed'? and the pomegranate, 'Here lies one safe in Jehovah's keeping'?"

Read, now, the two *Shoshannim* Psalms (44 and 68), and the Passover story will be seen in all its fullness and beauty.

¹ Ps. 80. 8. Isa. 5. 1-7; 27. 2-6. Jer. 2. 21; 12. 10. Hos. 10. 1, &c.

XXII. SHUSHAN, AND SHOSHANNIM EDUTH.
(Instruction as to the Spring Festival, or the
Second Passover.)

This title is found in the sub-scripture of Ps. 79 in *The Companion Bible* (not the super-scripture of Ps. 80, as in other Bibles and Versions), while SHUSHAN (sing.) EDUTH is found in the sub-scripture of Ps. 59 in *The Companion Bible* (not the super-scripture of Ps. 60, as in other Bibles and Versions).

The first of these two words refers to the Spring Festival (see under No. XXI above), the latter refers to some testimony concerning it. There is no dispute as to the 'Eduth meaning "testimony". It is one of "the ten words" found twenty-three times in Ps. 119 (see Ap. 73). But what is the "testimony" to which these two Psalms refer? It must be concerning something connected with the Spring Festival (Passover), and Dr. Thirtle sees in it the Law and the "Testimony" respect-

ing the keeping of the Passover in the second month, when, under special circumstances, it could not be kept in the first month (see Num. 9. 10, 11, and cp. 2 Chron. 30. 1-3). Psalms 59 and 79 treat of enemies being then in the land, which might well have created a difficulty in keeping the Passover in the first month.

In any case, this interpretation is more reasonable, and more worthy of the dignity of the Sacred Text than the unsupported guesses as to its being the name of "a popular song", or "the name of a tune", or a choir whose President lived at Shushan.

XXIII. SONG.

Is always the rendering of *Shir*, and denotes words that are to be sung, as distinct from *Mizmôr* (see No. XVII above). It is joined with *Mizmôr* thirteen times (see above). It is used by itself fifteen times (in the Songs of the degrees); and in Pss. 18 (*shirâh*), 45 (with *Maschil*), and 46.

66

HEBREW WORDS IN THE TEXT OF THE PSALMS.

Certain Hebrew words are retained in the body of the text of the Psalms, being transliterated instead of translated. Not forming any part of the title, super-scripture, or sub-scripture, they are considered here in a separate Appendix.

They are two in number, i.e. HIGGAION and SELAH, and we preserve the spelling of the A.V. for the sake of convenience.

I. HIGGAION = SOLILOQUY.

The word is found in three Psalms: viz. 9. 16; 19. 14, and 92. 3.

In 9. 16 it is transliterated "Higgaion".

In 19. 14 it is translated "meditation"; and

In 92. 3 it is rendered "solemn sound".

The word occurs also in Lam. 3. 62, where it is rendered in the A.V. "device", and in the R.V. "imagination".

It is derived from *hâgâh*, and means to *soliloquize*, to *speak to one's self*; hence, to *meditate* (Josh. 1. 8. So Pss. 77. 12 and 143. 5).

As a noun, it would mean a *meditation*, or a speaking in premeditated words; and therefore worthy of memory or repetition.

If the three Psalms be read in the light of this word, we shall note the subjects which are so worthy of our meditation, and not think about music.

In Ps. 9. 16 it is the judgment of Jehovah.

In Ps. 19. 14 it is the words and the work of Jehovah.

In Ps. 92. 2, 3 it is the lovingkindness and faithfulness of Jehovah.

II. SELAH.

This word may be from one of two roots; from *šâlâh*=to pause; or from *šâlâl*=to lift up.

There is no need to descend to the guesses as to musical terms. A reference to Ap. 65 (p. 92, Int. Col. 1) will lead us to connect it with *subject-matter*, not with music; and with *truth*, not with tunes.

Some say it occurs always at the beginning of a strophe; others, always at the end. But this is a question of fact, and not of argument.

The outstanding fact is that in four cases it comes in the middle of a verse, i.e. Ps. 55. 19; 57. 3; and Hab. 3. 3, 9.

This is fatal to both theories, but yet it helps us to, and agrees with, the right conclusion, that both are the two halves of one truth. *Selah* does connect the end of one strophe with the beginning of the next; and, indeed, in four cases it connects the end of one Psalm with the beginning of the next, thus uniting the two Psalms (see Pss. 3 with 4; 9 with 10; 24 with 25, and 46 with 47).

Selah, therefore, neither ends nor begins a passage, but it connects the two passages between which it is placed.

An examination of each occurrence will show what this connection is. It is neither the pausing on one subject; nor the passing on from one subject to another; but it is the connecting of the two subjects together.

Sometimes it is the Structures which are connected. Sometimes it is synthetic, and adds a development of thought by connecting a prayer with that which forms the basis of it.

Sometimes it is antithetic, and adds a contrast.

Or it connects a cause with an effect, or an effect with a cause.

It is a *thought-link*, which bids us look back at what has been said, and mark its connection with what is to follow; or to some additional consequent teaching.

Thus, if it be derived from *šâlâh*, to pause, it is not the instruments of music which are to pause while the voices continue to sing; but it is our hearts which are to pause and to note the connection of precious truths.

If it be derived from *šâlâl*, to lift up, then, it is not the instruments which are to lift up their sound in a louder degree, but our hearts which are to be lifted up to consider more solemnly the two truths which are about to be connected.

These connections, showing the importance and object of each "Selah", are given in the notes on each occurrence of the word.

The phenomena connected with "Selah" may be thus stated:

The word occurs seventy-four times in the Bible, and all are in the Old Testament.

Of these, seventy-one are in the Book of Psalms, and three are in the model Psalm, "the prayer of Habakkuk", ch. 3.

The use of the word is confined to thirty-nine Psalms out of the 150. In sixteen of these thirty-nine it occurs once (7, 20, 21, 44, 47, 48, 50, 54, 60, 61, 75, 81, 82, 83, 85, and 143): of these thirty-nine Psalms, thirty-one are in Psalms handed over to "the chief Musician". (See Ap. 64.)

In fifteen Psalms it occurs twice (4, 9, 24, 39, 49, 52, 55, 57, 59, 62, 67, 76, 84, 87, and 88).

In seven Psalms it occurs thrice (3, 32, 46, 66, 68, 77, and 140).

In one Psalm it occurs four times, viz. Ps. 89.

It is distributed over the five Books of the Psalms (see p. 720) as follows:

- Book I (1-41), seventeen times in nine Psalms.
- Book II (42-72), thirty times in seventeen Psalms.
- Book III (73-89), twenty times in eleven Psalms.
- Book IV (90-150), four times in two Psalms.

THE SONGS OF THE DEGREES.

There is no difference of opinion as to the meaning of the word "degrees". It means "steps", but interpretations of the use of the word in this connection manifest a great difference and discordance.

Some think these Psalms were so called because they were sung on the fifteen steps of the Temple. But there is no evidence that there were fifteen steps. In Ezekiel's Temple (Ezek. 40. 22, 31) there are to be two flights; one of seven steps in the outer court, and another of eight steps in the inner court. But that Temple is the subject of prophecy, and is still future.

Others suggest "a Song of the higher choir", "on the stairs of some high place"; others, "in a higher key". Others interpret them of "the going up of the Ark" to Zion; others, of "the going up of the tribes" to the feasts; others, "a Song of high degree". Others refer them to "a synthetic arrangement of the parallel lines"; others, that they refer to "the going up from Babylon", which makes them all "post-exilic". Others regard them as referring to the yet future return of Israel from their long dispersion; while yet others spiritualize all the expressions, and interpret them of the experiences of the Church of God at all times, and in the present day.

One thing is clear, i.e. that all these interpretations cannot be correct. So we still look for one which shall be worthy of the dignity of the Word of God as "written for our learning"; and one which shall produce and combine intellectual enjoyment with experimental satisfaction.

Dr. Thirtle¹ has called attention to the use of the definite article. The Hebrew reads "A Song of THE Degrees" (*Shir hamma'älôth*). In this simple fact lies the key to the solution of the problem, which is as simple in its nature as it is grand in its results.

Once we note the use of the definite article, "THE Degrees", we naturally ask *what* Degrees? The answer comes from the Word of God itself, and not from the guesses and imaginations of men. The only "degrees" of which we read in the Bible are "the degrees" on the sundial of Ahaz, by which the shadow of the sun went backward in the days of his son Hezekiah, as a sign from Jehovah that he should recover from his sickness, while Jerusalem was surrounded by the armies of the king of Assyria, and Hezekiah was under sentence of death from the King of Terrors (see 2 Kings 20. 8-11, and the Structure of the chapters in Isa. 36-39). Scripture knows of no other steps or "degrees" that can be connected with the shadow of the sun.

On recovery from his sickness, Hezekiah said (Isa. 38. 20):

"Jehovah was ready to save me:
Therefore we will sing MY SONGS² to the stringed instruments
All the days of our life
In the house of Jehovah."³

More than 250 years ago (1602-75) this interpretation was suggested in a passing remark by Dr. John Lightfoot in his work on *Old Testament Chronology*: but so far as Dr. Thirtle is concerned, it was his own independent discovery.

The number of these Psalms (fifteen) adds its testimony to the certainty of this interpretation. It corresponds with the number of the years (fifteen), which were added to Hezekiah's life: while the number written by himself (ten) corresponds with the number of "the degrees" by which "the shadow of the sun went backward".

Hezekiah called them "my songs". There was no need to put his own name to them, but he put the names

to the other five. The one by Solomon is in the centre, with two by David on either side. In each of the seven Psalms (on either side of the central Psalm) the name "Jehovah" occurs twenty-four times, and "Jah" twice (once in the third Psalm of each seven). In the central Psalm, "Jehovah" occurs three times.

There are five groups consisting of three Psalms each. The first of each group has *Distress* for its subject; the second has *Trust in Jehovah*; while the third has *Blessing and peace in Zion*.

In the notes on these Psalms, the passages in the Kings, Chronicles, and Isaiah, to which they refer, are carefully supplied: the passages in the historical books also are referred to in these Psalms.

Here we give, in order, the facts of Hezekiah's history which are referred to in these Psalms. These fifteen points of contact can be used in connection both with the Psalms and the historical books.

We have noted fifteen events in the life of Hezekiah which find their counterpart, and are celebrated, in these fifteen Psalms. Space forbids our giving here more than the bare references. Further details will be found in the notes in the historical books, the prophet Isaiah, and the Psalms in question.

(i) RAB-SHAKEH'S BLASPHEMOUS TONGUE,

Which is mentioned in Isa. 37. 4, and 2 Kings 19. 16, is referred to in Pss. 120. 2, 3, and 123. 3, 4.

(ii) SENNACHERIB'S REPROACHES,

Which we find in 2 Kings 19. 25, 26, and Isa. 37. 26, 27, are repeated and practically quoted in Ps. 129. 5-7.

(iii) SENNACHERIB'S SHAME,

In 2 Chron. 32. 21. This is referred to in Ps. 129. 4, 5.

(iv) HEZEKIAH'S EARNEST PRAYER.

Isa. 38. 3, 10-20. 2 Chron. 32. 20, and 2 Kings 19. 2, 4, 15-19; 20. 2, 3, finds more than its echo in Pss. 120. 1; 123. 1-3; 130. 1, 2.

(v) GOD, "THE MAKER OF HEAVEN AND EARTH",

Was He to Whom Hezekiah addressed his prayer. This was in retort to idolatrous railings of Rab-shakeh in 2 Chron. 32. 19. See notes on Pss. 121. 1, 2, 6; 123. 1 (cp. 2 Kings 19. 15. Isa. 37. 16); 124. 8; 134. 3.

(vi) HEZEKIAH'S DESIRE FOR PEACE

Is seen in Isa. 38. 17; and in Ps. 120. 6, 7 we see the expression of it; for in 2 Chron. 32. 1-3 Sennacherib's "face was for war": hence, when Hezekiah says "I am for peace", who can doubt the reference to 2 Kings 18. 19, &c. and Isa. 36. 5, &c. See further Ps. 122. 6, 7, 125. 5, and 128. 6, and his own last desire for peace in 2 Kings 20. 19.

(vii) JEHOVAH'S PROMISED HELP.

In 2 Kings 19. 32-34; 20. 6, we have Jehovah's own answer to Sennacherib's challenge (2 Chron. 32. 10, 15, 17. Isa. 36. 20; 37. 11). Notice how Hezekiah treasured up this Divine pledge: Ps. 121. 2-8; 124. 1-3, 6; 125. 2; 126. 2, 3; 127. 1.

(viii) "FOR MY SERVANT DAVID'S SAKE".

This was the ground of Jehovah's promise (2 Kings 19. 34) in answer to Hezekiah's prayer in v. 14. See also 2 Kings 20. 5, 6. Observe how these words are taken up in 132. 1-10.

(ix) JEHOVAH'S SIGN TO HEZEKIAH.

In 2 Kings 19. 29, and Isa. 37. 30 this sign is given; and we see it referred to in Ps. 126. 5, 6; 128. 2. The continued perseverance of the sowers under great disappointment gives a picture of peaceful agriculturists at work at home, and not of exiles in a foreign land, or on their way home from Babylon.

(x) HEZEKIAH'S TRUST IN JEHOVAH.

This is the first thing recorded of Hezekiah (2 Kings 18. 5). It was the taunt of Rab-shakeh (2 Kings 18. 28-31), and is mentioned again and again (Isa. 36. 18; 37. 10). Now compare Ps. 121. 2; 125. 1-3; 127. 1; 130. 5-8.

¹ *Old Testament Problems*. London: Henry Frowde, 1907.

² In the Psalms the word is *shir* (see Ap. 65. xxiii), while in Isa. 38. 20 it is *n'gînâh* (see Ap. 65. xiv). But the latter word, by the Fig. *Metonymy* (of the Subject), refers to the words, as *shir* does (Ps. 69. 12; 77. 6. Lam. 3. 14, and in v. 63) to the "music"; and the two words are used synonymously in the super-scriptions and sub-scriptions of Pss. 66 and 75.

³ Note the Fig. *Epanadiplosis* (Ap. 6), by which this statement is marked off, and its completeness emphasised by beginning and ending with the same word, "Jehovah".

APPENDIX 67: THE SONGS OF THE DEGREES (cont.).

(xi) HEZEKIAH LIKE A BIRD IN A CAGE.

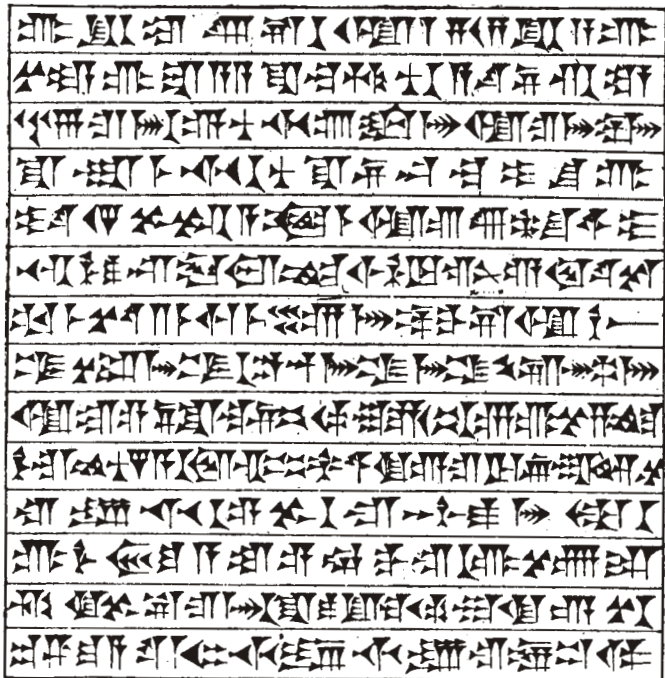
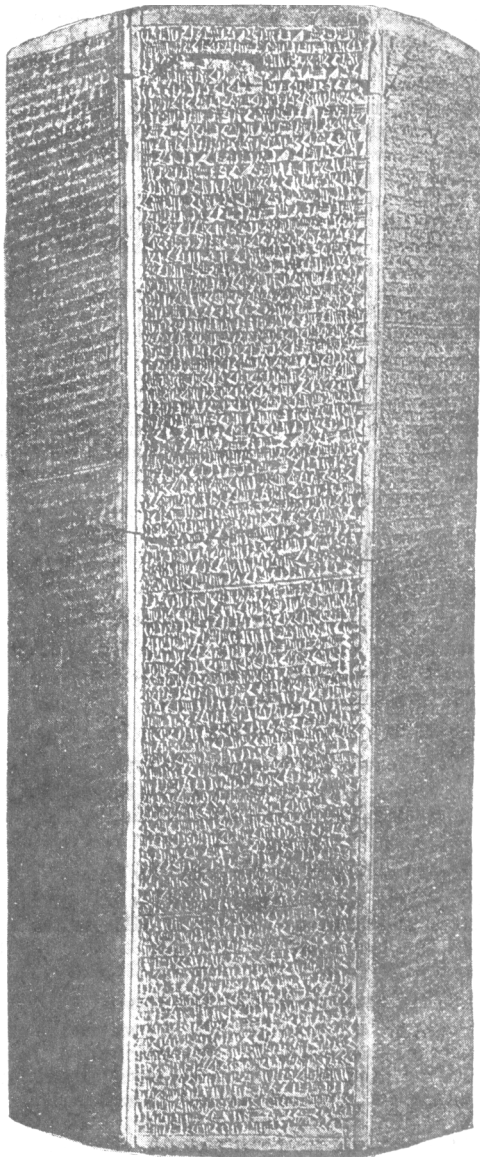
This is not mentioned in Scripture; but Sennacherib has written it down for us, and it may be read to-day in the British Museum in London, on a hexagonal cylinder of this very Sennacherib, King of Assyria (607-583 B.C.).¹

By the kind permission of the Oxford University Press, we are privileged to give a reproduction of a photograph of this cylinder.

It is "one of the finest and most perfect objects of its class and kind ever discovered, and its importance as an historical document can hardly be overrated. It contains four hundred and eighty-seven lines of closely written but legible cuneiform text, inscribed in the Eponymy of Belimuranni, prefect of Karkemish".

The text records eight expeditions of Sennacherib. Among them is his description of this very siege of Jerusalem in the reign of Hezekiah.

By the same kind permission we are enabled to give a photographic facsimile of that portion of the cylinder, beginning with the eleventh line of the central column, which is shown in the illustration below.



SENNACHERIB'S CYLINDER, 607-583¹ B.C. (RECORDING HIS CAMPAIGNS) NOW IN THE BRITISH MUSEUM (55-10-3. 1).

LINES 11-24 OF THE CENTRAL COLUMN OF THE CYLINDER.

The words we wish to refer to are in the eleventh to the twenty-first lines. Sennacherib says:

11. "I fixed upon him. And of Hezekiah [king of the]
12. Jews, who had not submitted to my yoke,
13. forty-six of his fenced cities, and the strongholds, and the smaller cities
14. which were round about them and which were without number,
15. by the battering of rams, and by the attack of engines
16. and by the assaults of foot soldiers, and²
17. I besieged, I captured, 200,150 people, small and great, male and female,
18. horses, and mules, and asses, and camels, and men,
19. and sheep innumerable from their midst I brought out, and
20. I reckoned [them] as spoil. [Hezekiah] himself like a caged bird within Jerusalem,
21. his royal city, I shut in, &c.

¹ According to "received" dating this is usually given as 705-681 B.C. Sennacherib's siege of Jerusalem took place in the 14th year of Hezekiah (603 B.C. Ap. 50. V). According to Professor Sayce, "Bible and Monuments" (*Variorum Aids*, p. 80), this invasion took place four years after his accession; and, as he is supposed to have reigned twenty years afterward (twenty-four years in all), his true regnal period would be, according to *The Companion Bible* dating (Ap. 50. V), 607-583 B.C. and not 705-681 B.C.

² The three words at the end of this line are the proper names of military engines.

Now read the words of Hezekiah in Ps. 124. 7:

**“Our soul is escaped as a bird out of the snare of the fowlers:
The snare is broken, and we are delivered”.**

This takes the Psalm right back to the very days of Hezekiah and Sennacherib.

Indeed, it takes us back beyond the days of Hezekiah and Sennacherib: for it is a Psalm of David.

Some 360 years before Hezekiah (964-603 B.C.), David had found himself in similar trouble. He was hunted like a partridge in the mountains, pursued as a dog, and sought as a flea, by Saul. He had been shut up in his hiding places¹. At such a time it was that David penned this Psalm (124). At such a similar time of Hezekiah's need, when he was shut up in his house by sickness, and besieged in Jerusalem by Sennacherib, he was indeed “like a caged bird”. What Psalm could more suitably express the sense of his need, and his praise for Divine deliverance?

He had no need himself to write another “Song”. Here was one ready to his hand. Indeed, David's reference to his escape “as a bird out of the snare of the fowlers” would be seized on by Hezekiah as exactly suited to express his deliverance from the “snare”, as well as from the siege of Sennacherib.

It makes the history live again before our eyes.

We can see the vain boasting of his enemies; and hear his own praise, as he exclaims:

“Blessed be Jehovah, Who hath not given us as a prey to their teeth” (Ps. 124. 6).

(xii) THE CAPTIVITY OF ZION.

The foregoing statement of Sennacherib (see xi, p. 98), that he had taken away 200,150 captives from all the tribes of Israel, enables us to understand Hezekiah's prayer “for the remnant that are left”. There is no need to forcibly introduce the captivity in Babylon. The “turning of captivity” was an idiomatic expression (by the Fig. *Paronomasia*², Ap. 6), used to emphasise the return of good fortune: not necessarily deliverance from a literal captivity or bondage. Jehovah “turned the captivity of Job” (Job 42. 10) by delivering him out of his troubles and giving him twice as much as he had before.

Ps. 126. 1-3 refers to the deliverance of Hezekiah and Zion, as well as to the captives mentioned on the cylinder of Sennacherib (see p. 98).

(xiii) HEZEKIAH'S ZEAL FOR “THE HOUSE OF JEHOVAH”.

This was one of the most prominent features of Hezekiah's character. It occupied his thoughts and filled his heart. The first act of his reign was to “open the doors of the house of Jehovah” (2 Chron. 29. 3) which Ahaz his father had “shut up” (2 Chron. 28. 24). This

¹ Read 1 Sam. 23. 1-13, 19-24, 12, 14; 26. 1-20.

² *v'shabti, eth-sh'biti*. Cp. 2 Chron. 28. 11. Neh. 8. 17. Job 42. 10. Pss. 14. 7; 53. 6; 85. 1; 126. 1, 4. Jer. 30. 3, 18; 31. 23; 32. 44; 33. 7, 11, 26; 48. 47; 49. 6, 39. Lam. 2. 14. Ezek. 16. 53; 29. 14; 39. 25. Amos 9. 14. Zeph. 2. 7; 3. 20.

was “in the first year of his reign, in the first month”. See also Isa. 37. 1, 14. 2 Kings 20. 8. Isa. 38. 20, 22. Now read Pss. 122. 1, 9 and 134. 1, 2.

(xiv) HEZEKIAH CHILDLESS.

While the king of Assyria was besieging the gates of Zion, and the King of Terrors was besieging Hezekiah who was on his bed of sickness, Hezekiah at that moment had no heir to his throne; and the promise of Jehovah to David (2 Sam. 7. 12) seemed about to fail. Like Abraham when he had “no seed” (Gen. 15), Hezekiah must have been anxious at such a crisis.

He trusted in Jehovah for victory over his enemies; and he trusted in Jehovah for His faithfulness as to His promise to David. This is shown in Ps. 132. 11. In this crisis Jehovah sent Isaiah to Hezekiah with the promise of a son (2 Kings 20. 18. Isa. 39. 7). Not until three of the fifteen added years had passed was the promise fulfilled, in the birth of Manasseh. This it is which accounts for Hezekiah's anxiety.

There is nothing in the return from Babylon that can have any connection whatever with Psalms 127 and 128. Rejoicing in the multiplication of children in those sad days would be quite out of place. But in the case of Hezekiah, they stand out in all their full significance, and furnish an undesigned coincidence of the greatest importance. Read 127. 3-5, and the whole of Ps. 128, the last verse of which reflects Hezekiah's words (Isa. 39. 8).

(xv) THE PASSOVER FOR “ALL ISRAEL”.

The proper time for keeping the Passover was already past, but rather than wait eleven months, Hezekiah resolved to keep it in the *second* month, according to the provision made for such an occasion in Num. 9. 1-11 (2 Chron. 30. 1-3).

Moreover, Hezekiah would have it for “all Israel” (2 Chron. 30. 5, 6). So the tribes from the North came down and united with the tribes of the South (2 Chron. 30. 11, 18). The hand of God was with them to give them “ONE HEART” (2 Chron. 30. 12). Then we read in 2 Chron. 30. 25, 26 of the happiness of it all.

Psalm 133 celebrates this great event of Hezekiah's reign; but it is a Psalm of David. Yes, but it celebrates another occasion precisely similar, when David's message “bowed the heart of all the men of Judah, even as the heart of ONE MAN” (2 Sam. 19. 14; cp. v. 9). It was exactly suited, therefore, to Hezekiah's circumstances. Hezekiah's purpose was to unite the tribes of the Northern Kingdom with the tribes of the South. Hermon's dew was one with the dew on Zion. The same cloud of the *night mist* united Israel and Judah; and we are invited to “Behold how good and pleasant it was for brethren to dwell together AT ONE”.

These fifteen points put these “Songs of THE degrees” back into their historic setting, more than 600 years before Christ; and rescues them from the hands of those who would bring them down to about 150 B.C. and force them to have some connection with times and events for which no historical basis whatever can be found.

68

- I. OPHEL, OR “THE CITY OF DAVID”.
- II. THE JEBUSITE WATER-SUPPLY.
- III. HEZEKIAH'S CONDUIT AND POOL.
- IV. THE “SILOAM INSCRIPTION”

I. OPHEL, OR “THE CITY OF DAVID”.

THAT Zion (Heb.) or Sion (Greek) was “the city of David” is clear from 2 Sam. 5. 7. That Ophel and Zion are equivalent names applied to the highest point or mound of the hill ridge running due south from Mount Moriah is now generally conceded.

That Zion was the name of the original Jebusite fortress on this summit, almost directly above Gihon (now known as “the Virgin's Fount”), is also accepted by the majority of the authorities on the topography of Jerusalem.

It therefore becomes necessary to readjust some of

ZION.

- V. THE TEMPLE OF SOLOMON ON MOUNT MORIAH.
- VI. SOLOMON'S ROYAL BUILDINGS ON MORIAH.
- VII. SOLOMON'S ASCENT.
- VIII. THE “DUNG GATE” OF NEHEMIAH.

the place-names which have been given to a Zion on the west side of Jerusalem on traditional accounts (which, from the time of Josephus onwards, have located Zion on the south-western hill of the city), and to transfer them to a Zion south of Mount Moriah.

This readjustment will transfer the name to the true site and satisfy the requirements of fulfilled prophecy, which declares that “Zion shall be ploughed as a field” (Jer. 26. 18. Micah 3. 12). This is true of the site now claimed for it; but is not wholly true of the traditional

ZION
PART PLAN OF
JERUSALEM showing **MOUNT MORIAH**
ZION-OPHEL = THE CITY OF DAVID

also
Solomons Buildings on Mount Moriah

and the probable positions

of the
GATES IN "NEHEMIAH"

ALSO

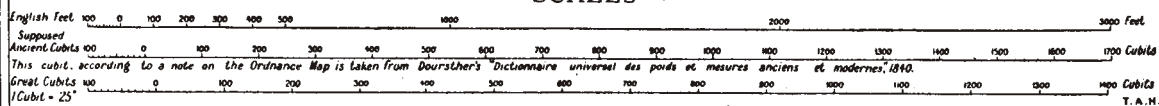
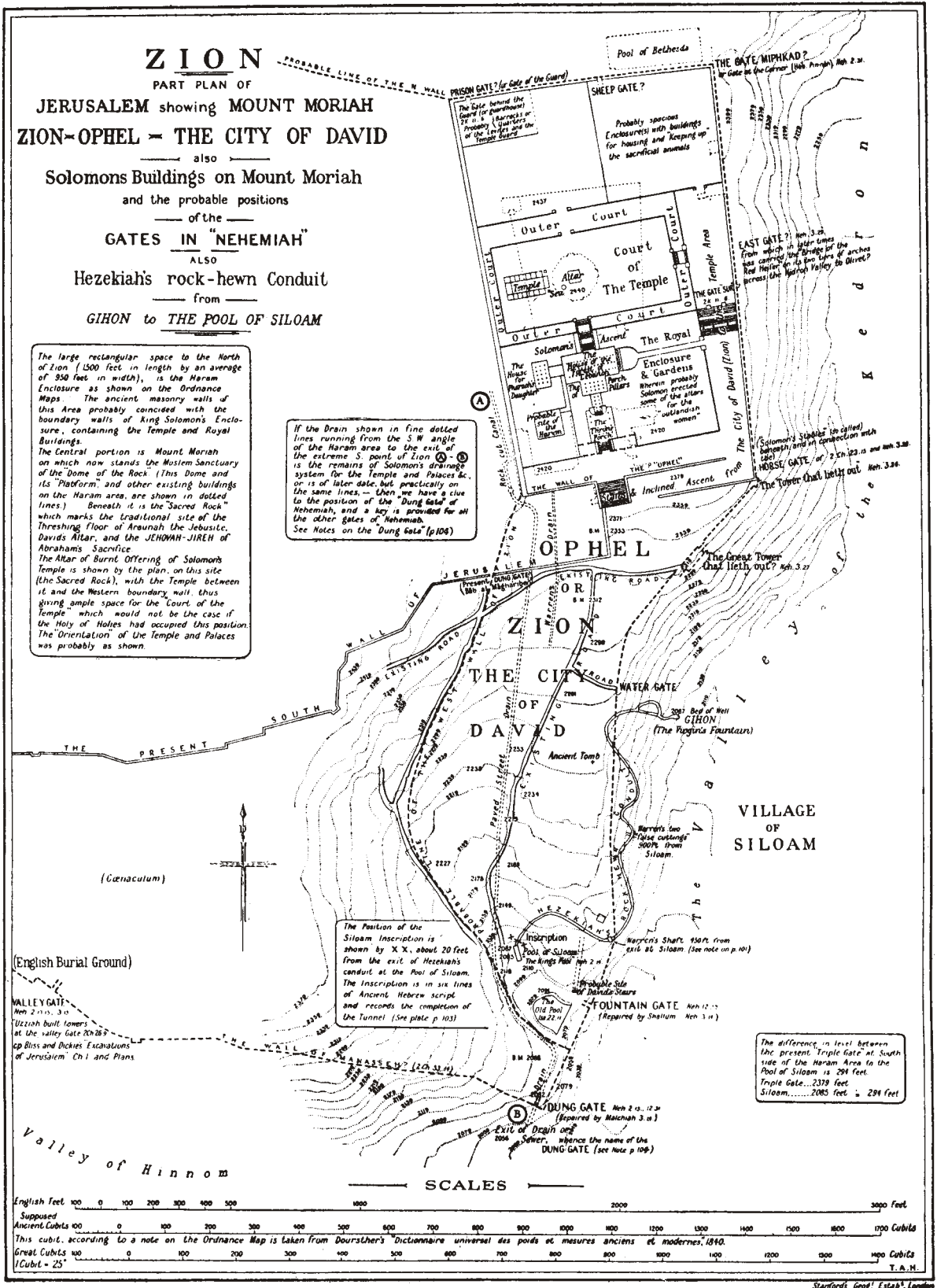
Hezekiah's rock-hewn Conduit

from

GIHON to THE POOL OF SILOAM

The large rectangular space to the North of Zion (1500 feet in length by an average of 350 feet in width), is the Haram Enclosure as shown on the Ordnance Maps. The ancient masonry walls of this area probably coincided with the boundary walls of King Solomon's Enclosure, containing the Temple and Royal Buildings. The central portion is Mount Moriah on which now stands the Muslim Sanctuary of the Dome of the Rock (This Dome and its "Platform" and other existing buildings on the Haram area, are shown in dotted lines.) Beneath it is the "Sacred Rock" which marks the traditional site of the Threshing floor of Araunah the Jebusite, Davids Altar, and the JENOVAH-JIREH of Abrahams Sacrifice. The Altar of Burnt Offering of Solomons Temple is shown by the plan, on this site (the Sacred Rock), with the Temple between it and the Western boundary wall, thus giving ample space for the Court of the Temple which would not be the case if the Holy of Holies had occupied this position. The "Orientation" of the Temple and Palaces was probably as shown.

If the Drain shown in fine dotted lines running from the S.W. angle of the Haram area to the exit of the extreme S. point of Zion (A) is the remains of Solomons drainage system for the Temple and Palaces &c., or is of later date, but practically on the same lines, — then we have a clue to the position of the "Dung Gate" of Nehemiah, and a key is provided for all the other Gates of Nehemiah. See Notes on the "Dung Gate" (p.104)



Stanford's Geog. Estab., London

APPENDIX 68: ZION (*cont.*)

site on the south-west side of Jerusalem, which still has buildings upon it.

The general plan on p. 100 is from the Ordnance Map of Jerusalem, from the survey by Sir Charles Wilson, and shows Moriah now occupied by the *Haram ash Sharif*, i. e. "The noble Sanctuary", which stands on its rectangular "platform" about the centre of what is known as "the Haram area". This and the other more or less ancient and modern buildings on this area are shown in dotted lines on the plans.

Immediately to the south lies the ridged hill on the summit or "swelling" of which stood the Jebusite fortress or citadel of Zion (or Ophel), from which the whole area immediately adjoining took its name, when captured by David, as "the city of David". Both name and title became in later times ascribed to the whole area of the city of Jerusalem.

The key to a right understanding of the whole question concerning the correct location of Zion is undoubtedly the spring known in the O.T. as Gihon (the modern name being "the Virgin's Fount"), with its underground rock-hewn conduit constructed by Hezekiah to convey the waters of the Fount to the Pool of Siloam *within* the enclosing wall of the city (see plan, p. 100).

II. THE JEBUSITE WATER-SUPPLY.

The rock-hewn conduit from Gihon (or the Virgin's Fount) is shown with remarkable accuracy on the Ordnance Survey maps. If, as it is confidently asserted, Gihon (or the well-spring or Fount of the Virgin) is the only *spring* in the immediate vicinity of Jerusalem, then Melchizedek, King of Salem, and, later, the Jebusites, would be in possession of the only unfailing water-supply of the district. That the Jebusites had access to this well or spring from *within* their wall and fortress is clear: but, in the end, it proved their undoing, for David's men obtained possession of Jebus by means of the *tzinnōr* (A.V. "gutter"), i. e. the channel and shaft leading from the well into their citadel. (See notes on 2 Sam. 5. 6-8 and 1 Chron. 11. 6; also the Section on p. 102).¹

The spring is intermittent, overflowing periodically, thus pointing to the existence of either a natural chasm or reservoir, or a *made* reservoir, whose site is at

¹ This Section, by Sir Charles Warren's kind permission, is presented W. to E. (and facing north), like the other plans on pp. 100 and 105, so as not to confuse the reader. In the Section, as shown on p. 102, it must be understood that the opening to the canal running south is thus shown by way of accommodation.

III. HEZEKIAH'S CONDUIT AND POOL.

The rock-hewn tunnel or conduit discovered by SIR CHARLES WARREN in 1867, and first mentioned by him, conveyed the overflow water¹ from this spring to the Pool of Siloam.

That this conduit and pool were made by Hezekiah is now considered certain from the inscription found in the tunnel itself (see the plan on p. 100). Hezekiah, before the Assyrian invasion, in 603 B.C. (see Ap. 50. V, p. 60), constructed this tunnel and brought the water from Gihon to a new pool (*above* "the Old Pool" of Isa. 22. 11) that he had made for the purpose (2 Kings 20. 20). This pool henceforth became known as "the King's Pool" (Neh. 2. 14). When the Assyrian army approached, Hezekiah "stopped the waters of the fountains which were without the city" (2 Chron. 32. 3-5), i. e. he concealed their external approaches and outlets.

THE SILOAM INSCRIPTION, discovered in 1880, on a stone on the right wall of the tunnel about 20 feet

¹ Before Hezekiah's time the overflow water must have escaped from the Virgin's Fount at a lower level than is now possible, and flowed out and down the lower end of the Kidron valley, past the king's garden, probably being the feeder for *Joab's well* (En-rogel?)

Starting from the SE. angle of the "Haram area", this enclosing wall ran southward on the steep slope of the Zion or Ophel Hill, till it reached a point south of "the Old Pool" (Isa. 22. 11). Thence, turning sharply almost due N., the wall was carried round the bottom of the western slope of the Zion Hill, and ran NE. till it reached the south-westerly end of Moriah, at the corner of the present "Haram area"; and thence due E. till it completed the circuit at the SE. corner of the Haram. The line of this wall is indicated on the plan (p. 100) by the thick dotted line¹ thus - - -

¹ On the plan (p. 100) a point is, marked at the south end of the conduit, as "Warren's Shaft". In his "Recovery of Jerusalem", Sir Charles Warren tells us that "at 450 feet from the Siloam end . . . we found a shaft leading upwards apparently to the open air." This is of great importance, as it alters considerably the conjectured line of wall that is shown on the P.E.F. plans as running due N. up the east slope of Ophel, from the great masonry dam below the Old Pool. This shaft *must* have been within the city wall. Therefore, as 450 feet from the exit at Siloam locates it as being beyond the first bend in the serpentine course of the conduit, the city wall must necessarily have been carried up at least 100 feet nearer to the east, and probably in the position it is shown in on the plan on p. 100.

N.B.—All the plans on these pages have been specially made for *The Companion Bible*.

present unknown. Possibly it is under Mount Moriah itself. Tradition has much to say as to a deep well with an unfailing water-supply beneath the Temple area. (Cp. also Ps. 46. 4).¹

The fortress or citadel of Zion was immediately above this well-spring, and its defenders could thus command their water-supply from within, and also the security of the source without.

Before the time of Hezekiah, "the city of David" was dependent upon *this source* for its water-supply in times of danger threatened from without, in the same manner that the Jebusites were, viz. they descended from Ophel by means of rock-hewn passages, with steps and slopes (still in existence) till they reached the top of WARREN'S SHAFT (see Section of David's *tzinnōr* or "gutter", p. 102), and by means of buckets drew their water from the unfailing well-spring some 40 to 50 feet below. At the top of this shaft is still to be seen the iron ring employed for this purpose.

¹ The Heb. word *nāchar* here is used of a constant flow of water in contrast with *nāhal*, which means a *wady* or *summer* stream dependent on rains.

from its exit into the Pool of Siloam, is undoubtedly the work of Hezekiah (see plate, p. 103). An interesting fact with regard to this inscription is that it gives the length of the conduit in *cubits*, which, being compared with modern measurements in English feet, shows that the cubit used was 17.5 inches or thereabouts.

If we knew for certain that the exact points from which Hezekiah measured exactly corresponded with those of the moderns, then we should be able to settle the vexed question as to the length of the cubit used, at all events in secular matters, by King Hezekiah. We do not, of course, know this, but it is of great interest to note the fact that the Inscription's 1,200 cubits, and the latest measurement of (about) 1,750 English feet yield a cubit of 17.5 inches¹.

¹ In a recent letter, Sir Charles Warren writes on this subject: "Stress must not be laid on the exactness of measurements made under conditions so difficult to obtain absolute accuracy." He adds, "it is impossible that any of the plans of the aqueduct can be rigidly correct, because the roof is so low that your head is horizontal in looking at the compass, so that you can only squint at it". It is necessary to remember this warning, coming from such a source. Nevertheless the figures, as above shown, are highly interesting.

E.

ZION

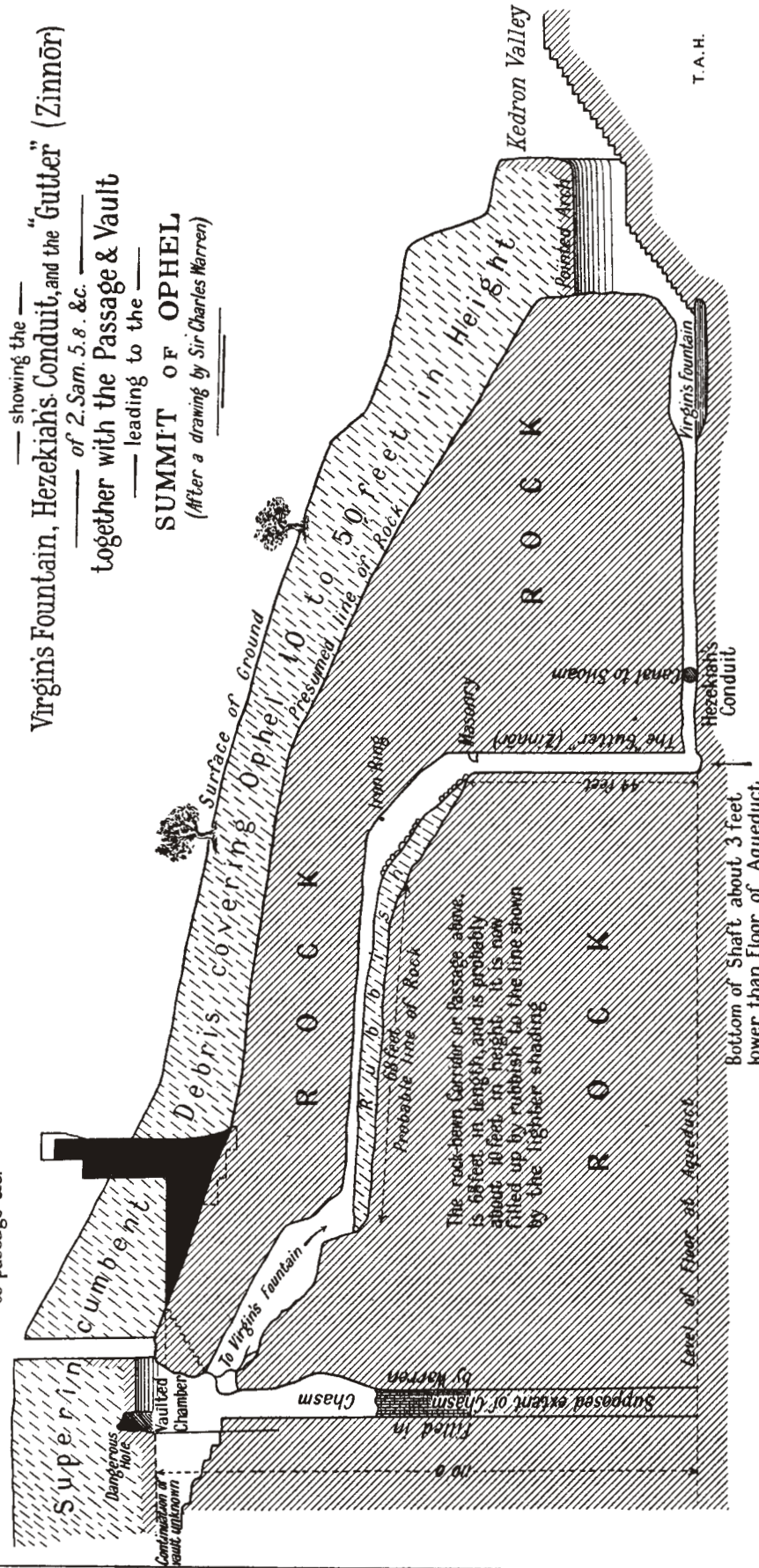
Section West to East through
O P H E L

— showing the —
Virgin's Fountain, Hezekiah's Conduit, and the "Gutter" (Zinnor) (Zinnor)
— of 2 Sam. 5.8. &c. —
together with the Passage & Vault
— leading to the —

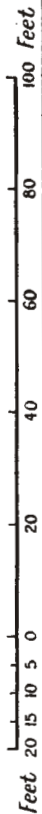
SUMMIT OF OPHEL
(After a drawing by Sir Charles Warren)

The Black shows the
probable position of
the E. wall of Ophel,
and level at entrance
to passage &c.

W.



Scale of Feet



Stanford's Geog! Estab! London

APPENDIX 68: ZION (cont.).

IV. THE SILOAM INSCRIPTION.

According to *The Companion Bible Chronology* (see Ap. 50 and 86) the date of this Inscription (see § III, pp. 101, 102) is given as 608-7 B.C. for the following reasons.

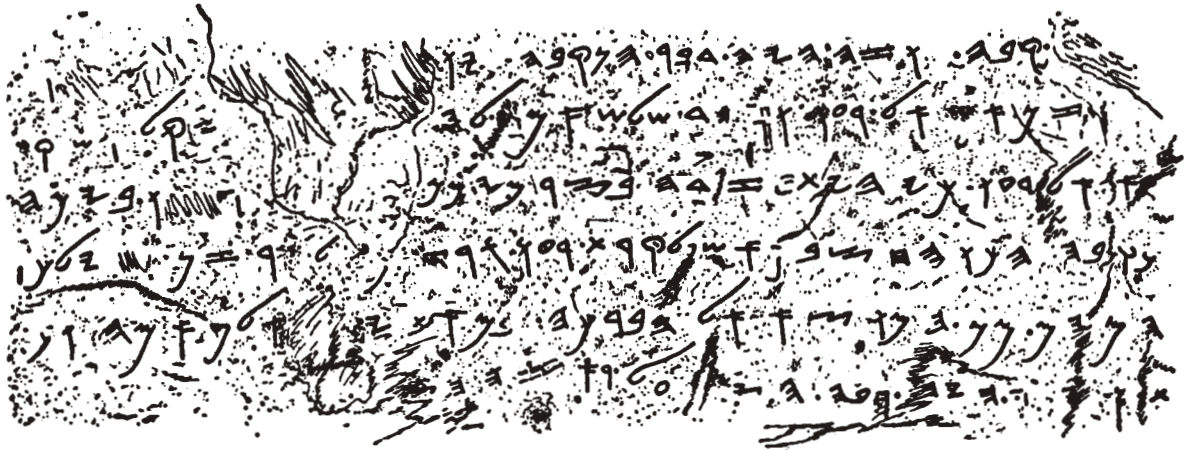
The fall of Samaria was in 611 B.C. Hezekiah, foreseeing that Judah's turn would follow, started the work of making the "Pool" and the "conduit" of 2 Kings 20. 20. This difficult undertaking would probably occupy two or three years.

When the siege of Jerusalem by Sennacherib was begun in Hezekiah's fourteenth year, this water-supply was complete and in working order, as Hezekiah had stopped the extra-mural outlets (2 Chron. 32. 2-4).

Therefore, the rock-hewn conduit from Gihon (now known as "the Virgin's Fountain") to Siloam must have been constructed between Hezekiah's sixth and fourteenth years (611-608 B.C.).

If we assume that it was begun soon after the fall of Samaria and occupied three years in construction, and that the Inscription was made on completion, as the record itself indicates, this gives us the date (above) 608-7 B.C.

It is graven in ancient Hebrew characters, similar to those of the Moabite Stone (see Ap. 54); and occupies six lines; the translation of which is given below.



TRANSLATION OF THE SILOAM INSCRIPTION.

- Line 1. [Behold] the excavation. Now this is the history of the breaking through. While the workmen were still lifting up
 „ 2. The pickaxe, each toward his neighbour, and while three cubits still remained to [cut through, each heard] the voice of the other calling
 „ 3. to his neighbour, for there was an excess (or cleft) in the rock on the right . . . And on the day of the
 „ 4. breaking through, the excavators struck, each to meet the other, pickaxe against pickaxe; and there flowed
 „ 5. the waters from the spring to the pool over [a space of] one thousand and two hundred cubits. And . . .
 „ 6. of a cubit was the height of the rock above the heads of the excavators.

V. THE TEMPLE OF SOLOMON ON MOUNT MORIAH.

The Plan on p. 105 shows the various buildings on the Temple area on the Moriah site to a larger scale. No attempt is made either to "design afresh" or, with the ready and often disastrous zeal of the modern iconoclast, to "restore" Solomon's Temple in this plan. The efforts put forth in the majority of cases by those who, with the best intentions, set forth their "ideas", result in melancholy exhibitions, from the crudely unhappy delineations of the earnest student, who works in entire ignorance of scales of measurement or the simplest requirements of the builder's art, to the redundantly fanciful productions of the professional designer, who, by his very acquaintance with the requirements of architecture, is often led to try and set before us what he imagines the Temple of Solomon, &c., ought to be. Accordingly, we have on the one hand bald representations of a Temple of practical impossibility, or, on the other, the most elaborate architectural confections from all sorts of sources—Phœnician, Egyptian, Grecian, Roman, and even Gothic.

Not content with these "styles" of architecture for Solomon's Temple, it is not unusual for illustrators of this subject to import into their designs all the details they can possibly assimilate from the specification of the *Millennial Temple* given by Ezekiel, and to add these on to the meagre details given of the Temple of Solomon!

One moment's serious attention to David's solemn statement in 1 Chron. 28. 12, 19, that he had received direct instruction from Jehovah for "the pattern of all that he had by the Spirit", and "in writing"—in other words, both *model* and *specification* from on High—ought to preserve us from such mistakes. The Temple was

built from a heavenly plan and specification, and there is an entire absence of every detail that would enable us to "restore" such a building. Just as, in the case of the Tabernacle, the *essential* details are omitted, so that men may not copy the *Mishkân* (or habitation) of Jehovah, so, in the case of Solomon's Temple, we are placed in the same position.

The plan therefore given on p. 105 deals mainly with the figures given in the sacred records in bulk, merely arranging the various buildings in accordance with the position of the altar of burnt offering and the Temple in relation thereto.

The Altar of Burnt Offering is shown on the site of the "Sacred Stone", which is exactly under the centre of the present Moslem Sanctuary over it, known as "the *Dome of the Rock*".¹ This is the traditional site of David's altar on "the threshingfloor of Araunah the Jebusite". The Temple with its porch, the twin pillars *Jachin* and *Boaz*, and the molten sea, are shown to the west of the altar, and the wide open space, the Court of the Temple, is left blank—for the best of all reasons: we have no revelation as to how the space was occupied. Josephus and the Jewish rabbinical writings are alike useless for the purpose of informing us about Solomon's Temple. The simple fact is that we know next to nothing, and beyond the statements of "block" measurements, so to speak, we have no guide as to details. That there was an inner and outer court to the Temple is most probable, although there is no mention of *courts* until a later date.

¹ This and the other main buildings on the Haram area are shown on the plans by dotted lines.

VI. SOLOMON'S ROYAL BUILDINGS ON MOUNT MORIAH.

With regard to these the case is different. We are not told that David or Solomon received a Divine plan and specification for "the house of the forest of Lebanon", &c. Therefore it is permissible to try and arrange these buildings, according to the very slight details given, and according to the dictates of common sense.

It seems to be forgotten by some modern "Restorers" of Solomon's house, and other buildings, that the great king had received specially the gift of "wisdom". He was a man with "a wise and understanding heart", so that there was none like him before and after. Therefore he would not have fallen into the mistakes of palace building with which he is credited by some writers.¹

¹ e.g. Prof. STADE in his *Geschichte des Volkes Israel*, gives an elaborate plan, which has been reproduced in one of the latest and most important works on Jerusalem. It is, however, completely at variance with the Scripture record. This plan makes havoc of the Bible statements as to the royal buildings, for it shows (1) The King's House, (2) The House of the Forest of Lebanon, (3) Hall of Pillars, (4) The Throne Hall, (5) House of Pharaoh's Daughter—whereas the Hebrew text of 1 Kings 7. 1-8 plainly records the fact that Solomon's House and the House of the Forest of Lebanon were one. This house had a "Porch of Pillars", probably to the south, and also, prob-

Solomon's house was built of wood from the "forest of Lebanon", or, as we should say, "of Lebanon wood". It was 100 cubits long, 50 cubits broad, and 30 cubits in height. Although the number of cedar pillars is given, it is impossible to do more than indicate them on the plan by number. No details as to arrangement are given. The same remark applies to the Porch of Pillars, which apparently was a magnificent portico, to the house itself, and also to the statements concerning the *Porch of Judgment*. The gross dimensions are given of "the Porch of Pillars" (50 cubits by 30 cubits) and that is all; and we are told that "the house of Pharaoh's daughter" was like unto this porch. This probably means 50 cubits by 30 cubits, as shown on the plan. Apart from this, all is left unspecified and vague.

ably, south again, lay the *Porch of Judgment*, where Solomon sat to administer justice. This, as shown on p. 105, was situated in a position easy of access from "the city of David"—for the people's sake—and at a sufficient distance from the royal residence for the monarch's own sake. Solomon was a gentleman as well as a king, and it is incredible that he would have allowed the populace admission to the Judgment Hall through his own private grounds. The *House for Pharaoh's daughter* completes the buildings specified, although an extensive Harem must have been added later on.

VII. SOLOMON'S ASCENT.

This ascent, by which Solomon went up to the house of Jehovah, would be between the house and the outer court of the Temple, and would probably comprise two or three flights of steps or "stairs", protected by another covered portico or "porch", with pillars in accordance with the other buildings. The Temple area level would probably be some 15 or 20 feet above that of the king's house, and this difference in level would admit of the construction of an "ascent" that must have possessed features of unusual interest and magnificence from the account given of the visit of the Queen of Sheba (2 Kings 10. 1-10; 2 Chron. 9. 1-12).

To reach the level of the present Haram area at the south side from "the city of David", some means of easy ascent must have been employed. This is shown on the plan, p. 105, as being by a series of steps—forming an important stairway, giving direct means of approach to a spacious plateau on to which opened out the south

end of the Judgment Hall or Porch. This would afford direct access to the people to the Hall for Judgment concerning their disputes, &c.

In addition to this great stairway for the people, there must also have been an easy way of "going up" from "the city of David" to the Temple area. This would probably be by means of an inclined ascent, such as that indicated on the plan (p. 105). It must be remembered that this would also be requisite for a roadway for the king's chariots, &c. The evidence is abundant that Solomon had a number of horses and chariots. These would hardly have been installed on the Haram area level, in juxtaposition with the royal buildings. The fact that beneath the SE. corner of the Haram is still to be seen the great underground series of pillars and arches known as "Solomon's stables", gives strength to the suggestion that the originals of these and the "Horse Gate" were in very close proximity. (See plan, p. 100.)

VIII. THE "DUNG GATE" OF NEHEMIAH.

On the plan (p. 100) is shown in dotted lines a large drain, running round the SW. angle of the Haram, to its exit at the extreme S. point of "the city of David" (Zion). This drain is of very great importance with regard to the question of locating the "Dung Gate" of Nehemiah.

In all probability this drain indicates the position of the "main-drainage system" of the Temple area, and the adjacent royal buildings, from the time of Solomon and onwards. Ample provision must have been made in buildings of the character and extent of the Temple and palace for the disposal of the blood of the sacrificial animals and the water of the ceremonial cleansings, in addition to the sewage from the Levitical quarters, and the huge court entourage of Solomon¹ and possibly some of the later kings. For this purpose a great drain must have been employed to convey all this sewage matter to the lower levels and outside the city.

The fact that the remains of such a large drain or sewer are still in existence in much the position necessitated by the buildings on the Temple area, &c., suggests that this was either the one constructed by

Solomon, or else one laid down on about the same lines at a later date².

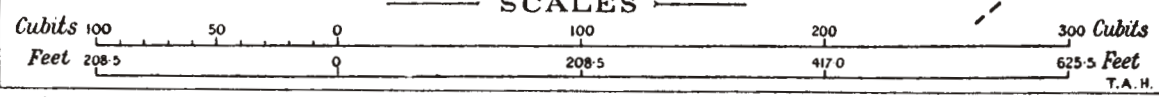
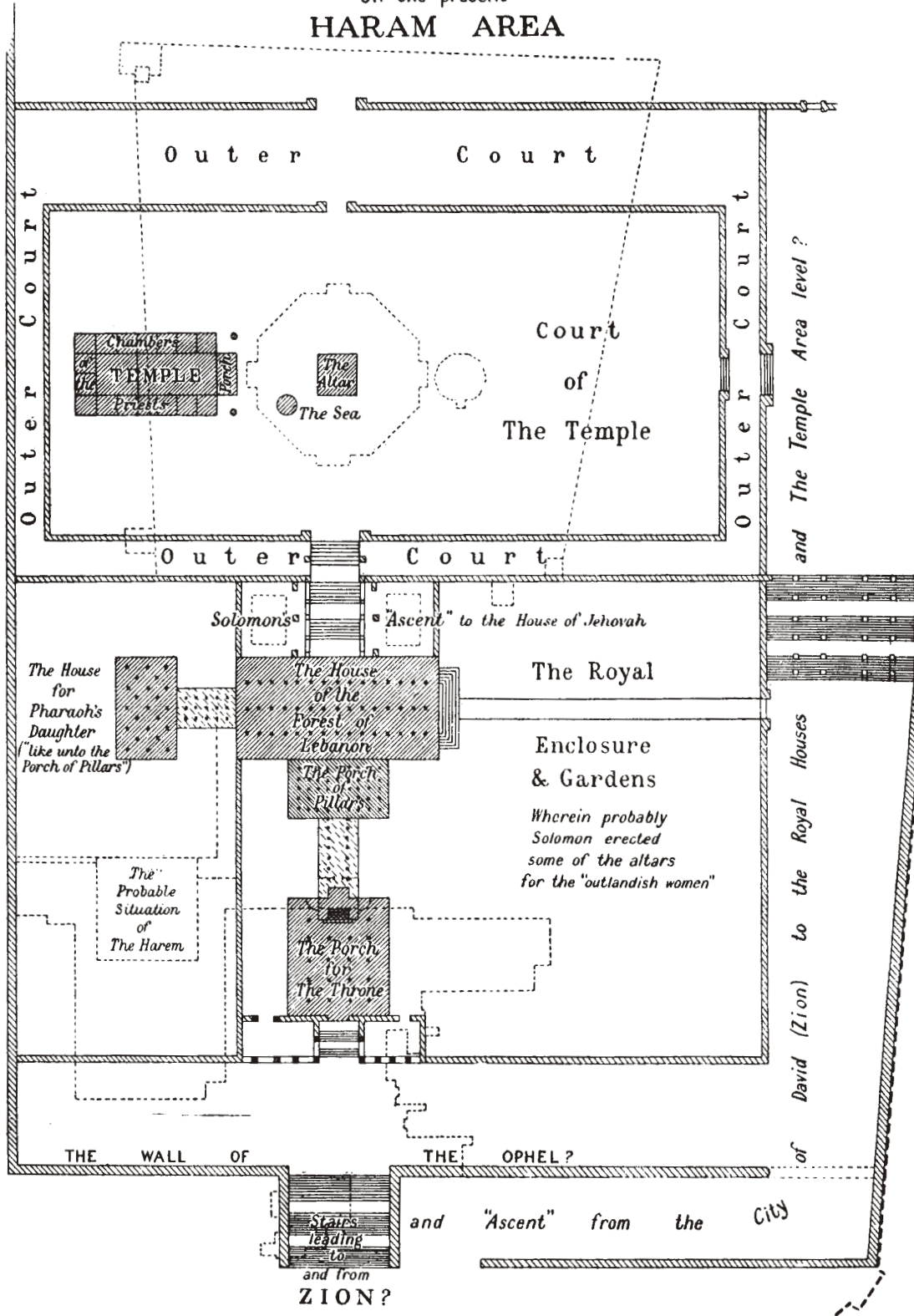
As shown by the latest Palestine Exploration Fund plan of Jerusalem, this drain runs S. down the slope of the Tyropæon valley, past the Pool of Siloam (the King's Pool, Neh. 2. 14), and passes out under an ancient gateway, recently discovered, to the south of "the Old Pool" (Isa. 22. 11).

In all likelihood this gateway marks the position (there or thereabouts) of Nehemiah's "DUNG GATE". It would be so named from its close association with—as we should say now—the sewage outfall, as the drain (still existing here) passed out beneath it, to discharge itself a little lower down into the gully formed by the junction of the Kidron and Hinnom Valleys, and not far distant from the ridge site identified by some as *Aceldama*.

¹ The occupants of the *Harem*, and their attendants alone, would probably number at least 2,000.

² Another large drain is shown on the latest maps in this neighbourhood. This is known as "Warren's Drain". It starts from the Haram area, a little to the left of, and nearly parallel with, the one just referred to. This drain runs due south for some 700 feet, and then ends, apparently, abruptly. (See plan, p. 100.)

THE TEMPLE OF SOLOMON
and the
Royal Buildings on Mount Moriah
on the present
HARAM AREA



Stanford's Geog. Estab^t. London.

APPENDIXES 68 (cont.), 69, AND 70.

That this is the case receives strong confirmation from the fact that this sewer or drain passes under the present south wall of Jerusalem in close proximity to the existing gate there, which still bears the Arabic name of *Bāb al Maghāribē* or the *Dung Gate*.

The difference in present levels from the SW. corner of the Haram to the "Dung Gate" (at the south of Zion), and shown on the plan, p. 100 A—B, is 300 feet. This is a fall admirably suited for the purposes such a drain would have to fulfil.

This being so, it supplies the key to unlock the difficulties relating to the location of the rest of the gates of Nehemiah.

The VALLEY GATE, from whence Nehemiah issued on his night inspection tour (C. 2), and from whence the two processions started E. and N. at the Dedication of the Wall (C. 12), is seen to be on the slope of the SW. hill. Recent explorations have revealed an ancient gateway in the position shown on the plan (p. 100).

The DUNG GATE being thus located at the extreme south of "the city of David", the next, or "Fountain Gate", is shown in close proximity to the site near

which the "Stairs of David", leading up into the higher portion of the city of David, must undoubtedly have existed.

The WATER GATE is shown close to where an existing road now runs to Gihon; and the other gates follow on in orderly sequence till the SHEEP GATE is reached on the north of the Temple area, and close to the pool now identified as the Pool of Bethesda "by the Sheep Gate" (John 5. 2, marg.). This opened out probably into the large enclosure shown on the plan (p. 105) necessary for the reception and feeding of the vast numbers of sacrificial animals.

The PRISON GATE (or Gate of the Guard more probably) would be near the extreme NW. angle of the Temple area, and would be connected with the barracks or quarters of the Temple guard (from whence its name).

It was at this gate, Nehemiah tells us, the procession which started N. from the Valley Gate, at the dedication of the wall, "stood still", either to give the other company time to reach the same point, or else to allow the other, the priestly company under Ezra (Neh. 12. 36), to precede Nehemiah and the other lay "rulers" into the House of God for the general thanksgiving (12. 40).

69

TRUST.

In the Old Testament there are *seven* Hebrew words translated "trust", which itself occurs 155 times. "Trust" is the New Testament word "believe".

i. *bāṭah*=to confide in, so as to be secure and without fear. This is the word rendered "trust" in 107 passages, viz. every passage except those given below.

ii. *ḥāṣāh*=to flee for refuge to, take shelter in. This is the word rendered "trust" in thirty-seven passages, viz. Deut. 32. 37. Judg. 9. 15. Ruth 2. 12. 2 Sam. 22. 3, 31. Pss. 2. 12; 5. 11; 7. 1; 11. 1; 16. 1; 17. 7; 18. 2, 30; 25. 20; 31. 1, 19; 34. 8, 22; 36. 7; 37. 40; 57. 1; 61. 4;

64. 10; 71. 1; 73. 28; 91. 4; 118. 8, 9; 141. 8; 144. 2. Prov. 30. 5. Isa. 14. 32; 30. 2, 3; 57. 13. Nah. 1. 7. Zeph. 3. 12.

iii. *'āman*=to put faith in; hence, to stay or rest on. Rendered "trust" in six passages, viz. Judg. 11. 20. Job 4. 18; 12. 20; 15. 15, 31. Mic. 7. 5.

iv. *ḥāl*=to tarry, or wait for, once: Job 35. 14.

v. *gālal*=to roll on, or devolve, once: Ps. 22. 8.

vi. *yahal*=to wait on, or for, with confidence, twice: Job 13. 15. Isa. 51. 5.

vii. *rēḥaz*=to rely on, once. Dan. 3. 28.

70

PSALM 15 AND "THE SERMON ON THE MOUNT".

The place of Ps. 15 is seen in the Structure of the first book of the Psalms (p. 721), in which the perfect man of Ps. 15 is set in contrast with "the man of the earth" and other men in Pss. 9-14. It sets forth the character and conditions of a true citizen of Zion.

Hence, the Lord Jesus, in proclaiming the kingdom, Matt. 4. 17-7. 29 (see the Structure of the whole Gospel), lays down the characters of the true subjects of the kingdom. The kingdom has nothing to do with the present Dispensation, which is one of Grace. The kingdom proclaimed by the King was rejected, and the King was crucified. Hence, "now we see NOT YET all things put under Him" (Heb. 2. 8). The kingdom is therefore now in abeyance. But when it shall be set up, then Ps. 15 and "The Sermon on the Mount" will find and receive their full and proper interpretation. See Ap. 63. ix; 71; and 72.

We note below the correspondence of the subjects treated, in the same order as they are set forth in the Psalm, which is so complete that it evidently formed the text on which the Sermon on the Mount was based. See the Structure of Matt. 5. 1-7. 27.

PSALM 15.

The Citizen of Zion.

ver. 1. The Introduction.
 ver. 2. "He that walketh uprightly"
 "and worketh righteousness".
 "And speaketh the truth from his heart".
 ver. 3. "He that backbiteth not with his tongue. . .
 nor taketh up a reproach against his neighbour".
 "Nor doeth evil to his neighbour".
 ver. 4. "In whose eyes a vile person is contemned; but
 he honoureth them that fear the LORD".

MATT. 5. 1-7. 29

The Subjects of the Kingdom.

5. 3-12. The Introduction.
 5. 13-16. Walking in the light.
 5. 17-20. "Your righteousness to exceed the righteousness of the scribes and Pharisees".
 5. 21-6. 34. Truth in the heart.
 Heart hatred. 5. 21-26.
 Heart adultery. 5. 27-32.
 Heart alms-giving. 6. 1-4.
 Heart prayer. 6. 5-15.
 Heart fasting. 6. 16-18.
 Heart treasure. 6. 19-21.
 Heart service. 6. 22-24.
 Heart rest. 6. 25-34.
 7. 1-5. "Why beholdest thou the mote that is in thy brother's eye?"
 5. 43-48. "Love your enemies".
 7. 15-23. "Beware of false prophets". "Ye shall know them by their fruits".

The Citizen of Zion (cont.).

“He that sweareth to his own hurt, and changeth not”.

ver. 5. “He that putteth not out his money to usury, nor taketh reward against the innocent”.

“He that doeth these things shall never be moved”.

The Subjects of the Kingdom (cont.).

5. 33-37. “Let your communication be, Yea, yea; Nay, nay”.

5. 38-42. “Give to him that asketh thee, and from him that would borrow of thee, turn not thou away”.

7. 24-27. “Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock. . . it fell not”.

71

“THE SUFFERINGS, AND THE GLORY”.

We are told, in 1 Peter 1. 10-12, that the prophets of old searched “what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you . . . with the Holy Ghost sent down from heaven”.

They wrote of the sufferings, and they wrote of the glory that should follow; but there was nothing to tell them about the times or seasons. Whether the glory was to follow immediately on the sufferings, or whether there was to be an interval, and whether that interval was to be short or long, no hint was given. Hence, they searched as to “what manner of time was signified”.

This “time” refers to the “unsearchable riches of Christ”. They could not then be traced. Even angels desire to look into these things (1 Pet. 1. 12).

“Now,” all is revealed. It is ministered unto us, in the Scriptures of truth, on earth; and God is making known, by means of the Church, something of His manifold wisdom to the principalities and powers in the heavenly places (Eph. 3. 9, 10).

Angels and prophets saw the “sufferings” like the tops of a distant mountain range—while beyond it a farther range was seen in a distant haze of glory. But what lay between they could neither see nor know. But now it is revealed. The sufferings are past, and we are in the valley between these two mountain ranges. The glory is beyond. The secret “hid in God” has been made known; and we can understand, a little, the answer to the question of Christ to the two disciples: “Ought not Christ to have suffered these things, and to enter into His glory?” (Luke 24. 26).

They are linked together inseparably, especially in the first epistle of Peter. See 1 Pet. 1. 11; 3. 18; 4. 13; 5. 1.

In the Old Testament they are each frequently dwelt upon together: but, we find that, while the *glory* is often mentioned and enlarged upon by itself, without any reference to the sufferings, we never find the sufferings mentioned without the glory being referred to immediately after. Sometimes the change is quite sudden. In Ps. 22, note the change from *v. 21* to *vv. 22-end*. In Ps. 102, note the change from *v. 11* to *vv. 12-end*. In Isa. 53 note the change in the middle of *v. 10*. (See Ap. 72.)

It seems that when the sufferings are mentioned, we are not left to think that all is to end there. The glory may be mentioned alone, because there is to be no end to it. But to the sufferings there was to be an end, and that end was to be revealed in glory.

That is why, when the Lord makes the first mention of His sufferings, in Matt. 16. 21, He at once proceeded to speak of the time when He “shall come in the glory of His Father” (*v. 27*), and to add that some of those who were standing there should see it. And then, after six days, three of them saw the *power and coming* of our Lord Jesus Christ, and were eye-witnesses of His majesty, when they were with Him in the holy mount (2 Pet. 1. 16-18. Cp. John 1. 14).

Having heard of the sufferings, the disciples were not left to conclude that all was to end there: hence they were at once given the most wonderful exhibition of the glory which was to follow.

This is why the Transfiguration scene occurs in the third part of the Lord’s ministry, which had to do with His sufferings. See notes on the Scriptures referred to above, and compare Ap. 72.

72

THE PARENTHESIS OF THE PRESENT DISPENSATION.

From what has been said in Ap. 63. ix and Ap. 71, it will be seen that there are different Dispensations, or different characters of Divine administration, suited to the different times in which such administrations are exercised.

The object of this appendix is to show that, in the Old Testament, while this present Dispensation was kept secret (cp. Matt. 13. 34, 35. Rom. 11. 25. Eph. 3. 5, 9, &c), there are remarkable breaks which can be explained only after we have the key put into our hands.

There are certain scriptures which we cannot understand unless we use this key. Like the angels and prophets (1 Pet. 1. 11, 12) we may search in vain, while others may refuse to search and “look into” these things, and profanely speak of it as the “gap theory”.

Whether it be a “theory”, let Scripture decide, and the Saviour Himself teach.

In the synagogue at Nazareth “He found the place where it was written:

The Spirit of the Lord is upon Me,
Because He hath anointed Me to preach the gospel to the poor;
He hath sent Me to heal the brokenhearted,
To preach deliverance to the captives,
And recovering of sight to the blind,
To set at liberty them that are bruised,
To preach the acceptable year of the Lord.

And He CLOSED THE BOOK, and He gave it again to the minister, and sat down” (Luke 4. 18-20). Why this mysterious action? Why not continue the reading? Because He could not; for the words which immediately follow refer to the end of this present Dispensation of Grace, and speak of the coming Dispensation of Judgment. Had he continued to read Isa. 61. 1, 2, the next line would have been

“And the day of vengeance of our God”.

But this part of the prophecy was not then to be fulfilled

As far as He had read, He could truly say, "This day is this Scripture fulfilled in your ears." But He could not have said "This day is this Scripture fulfilled", had He not "closed the book", but gone on to read the next line.

And yet, in the A.V. and all other versions, there is only a comma between the two lines, while there is a period of nearly 2,000 years between the two statements. (In the MSS. there is no mark of punctuation at all.)

This will show the importance of "searching" and "looking into" the "manner of time" of which the prophets wrote.

Other examples may be found in

- Gen. 1, between verses 1 and 2.
- Ps. 22, between verses 21 and 22.
- Ps. 118, in the middle of verse 22.
- Isa. 9. 6, after the first clause.
- Isa. 53, in the middle of verse 10.

- Isa. 61, in the middle of verse 2 (see above).
- Lam. 4, between verses 21 and 22.
- Dan. 9, between verses 26 and 27.
- Dan. 11, between verses 20 and 21.
- Hos. 2, between verses 13 and 14.
- Hos. 3, between verses 4 and 5.
- Amos 9, between verses 10 and 11.
- Micah 5, between verses 2 and 3.
- Hab. 2, between verses 13 and 14.
- Zeph. 3, between verses 7 and 8.
- Zech. 9, between verses 9 and 10.
- Matt. 10, in the middle of verse 23.
- Matt. 12, in the middle of verse 20.
- Luke 1, between verses 31 and 32.
- Luke 21, in the middle of verse 24.
- John 1, between verses 5 and 6.
- 1 Pet. 1, in the middle of verse 11.
- Rev. 12, between verses 5 and 6.

73

THE TEN WORDS OF PSALM 119.

The number of the words which are frequently repeated in Ps. 119 has been variously given and enumerated by expositors and commentators. It will be better to give them here on the authority of the *Massōrah* (Ap. 30).

The rubric on verse 122 is as follows: "Throughout the whole of the Great Alphabet [i. e. the Alphabetic Psalm, 119] there is in every verse one of the following ten expressions: DEREK (=Way), 'ĒDŪTH (=Testimony), PIKKŪDĪM (=Precepts), MIZVĀH (=Commandment), 'IMRĀH (=Saying), TŌRĀH (=Law), MISHPĀT (=Judgment), ZĒDEK, ZĒDĀKĀH, and ZADDĪK (=Righteousness), HOḲ, and HŪKKĀH (=Statutes), DĀBĀR (=Word), which correspond to the Ten Commandments; except one verse, in which there is none of these: viz. verse 122." (*Massōrah*, Ginsburg's Edition, Vol. II.)

The following list includes all the "Ten Words" given above, with every occurrence in the Psalm, together with the first occurrence of each word.

(i) WAY (*derek*) is from *dārak*, to tread with the feet, and denotes the act of walking. Hence it is used of a going, or way, or journeying. The first occurrence is Gen. 3. 24. It occurs in this Psalm thirteen times: vv. 1, 3, 5, 14, 26, 27, 29, 30, 32, 33, 37, 59, 168.

(ii) TESTIMONIES (*'ēdūth*) is from 'ūd, to turn back again, to go over again, to reiterate, hence, to testify. The first occurrence is Gen. 21. 30 (*'ēdah*). It occurs in this Psalm twenty-three times; nine times (*'ēdūth*), vv. 14, 31, 36, 88, 99, 111, 123, 144, 157; fourteen times (*'ēdah*, fem. sing.), vv. 2, 22, 24, 46, 59, 79, 95, 119, 125, 138, 146, 152, 167, 168.

(iii) PRECEPTS (*pikkūdim*) is from *pākad*, to take oversight or charge: hence, mandates enjoined on others. It occurs only in the Book of Psalms (see 19. 8; 103. 18; 111. 7). In Ps. 119 twenty-one times: vv. 4, 15, 27, 40, 45, 56, 63, 69, 78, 87, 93, 94, 100, 104, 110, 128, 134, 141, 159, 168, 173.

(iv) COMMANDMENTS (*mizvāh*) is from *zāvāh*, to set up, constitute. Hence, constitutional commands. First occurrence Gen. 26. 5. In Ps. 119 it occurs twenty-two times: vv. 6, 10, 19, 21, 32, 35, 47, 48, 60, 66, 73, 86, 96 (sing.), 98, 115, 127, 131, 143, 151, 166, 172, 176.

(v) WORD (*'imrāh*) is from 'amar, to bring forth to light; hence, to say. The verb is very regularly followed by the words used; hence 'imrah means an utterance and the purport of it. Not the same as *dibār* (No. x below), which refers to the articulate utterance of it. The first occurrence is in Gen. 4. 23, and is rendered "speech". In plural only once, Ps. 12. 6 (the

only place where the plural is found). In Ps. 119 it occurs nineteen times: viz. 11, 38, 41, 50, 58, 67, 76, 82, 103, 116, 123, 133, 140, 148, 154, 158, 162, 170, 172. With *dābār* the two occur forty-two times.

(vi) LAW (*tōrah*) is from *yārāh*, to project, issue: hence, to point out, to show (Prov. 6. 13). Then, to instruct, teach. The Tōrah contains Jehovah's Instructions to His People, pointing out to them His will. First occurrence is in Gen. 26. 5 (pl.). In Ps. 119 it occurs twenty-five times: always in the singular: viz. vv. 1, 18, 21, 34, 44, 51, 53, 55, 61, 70, 72, 77, 85, 92, 97, 109, 113, 126, 136, 142, 150, 153, 163, 165, 174.

(vii) JUDGMENT (*mishpāt*) is from *shāphat*, to set upright, erect (cp. Eng. right, and German richten and recht); hence, to judge. *Mishpāt* means judgment. Its first occurrence is in Gen. 18. 19 (in Jehovah's mouth). In Ps. 119 it occurs twenty-three times (always in plural, except four times), viz.: vv. 7, 13, 20, 30, 39, 43, 52, 62, 75, 84, 91 (ordinances), 102, 106, 108, 120, 121, 132 (as thou usest to do, see note), 137, 149, 156, 160, 164, 175.

(viii) RIGHTEOUSNESS, RIGHT, &c. (*zedeḳ*, masc.), is from *zādak*, to be right, upright, just, righteous. Hence the noun means rightness. By comparing the first occurrence (Lev. 19. 15) with the second (Lev. 19. 36) we get the idea that the word has special reference to equal balancing. *Zedeḳ* (masc.) occurs twelve times, and is rendered "righteousness": vv. 123, 142 (second), 144, 172; "right", v. 75 (marg. righteousness); "righteous", vv. 7, 62, 106, 138, 160, 164; "justice", v. 121. *Zēdākāh* (fem.), first occurrence, Gen. 15. 6. In Ps. 119, "righteousness", vv. 40, 142 (first). *Zaddīk* (adj.), spoken of a king (2 Sam. 23. 3), once, in v. 137. The three words fifteen times in all.

(ix) STATUTE (*hoḳ* and *hūkkā*) is from *hāḳak*, to hew, cut in, engrave, inscribe; hence, to decree, or ordain. The noun = a decree or ordinance. First occurrence, Gen. 26. 5 (*hūkkāh* fem.). In Ps. 119 it occurs twenty-two times: viz.: vv. 5, 8, 12, 16 (*hūkkāh*, fem.), 23, 26, 33, 48, 54, 64, 68, 71, 80, 83, 112, 117, 118, 124, 135, 145, 155, 171.

(x) WORD, WORDS (*dābār*), is from *dābar*, to arrange in a row; hence, to set forth in speech. It refers to the articulate form of what is said, whether spoken or written (cp. v above); to the mode or manner by which the *ipsissima verba* are imparted. The first occurrence is in Gen. 11. 1 ("speech"). In Ps. 119 it occurs twenty-four times, three of them in pl., viz.: vv. 9, 16, 17, 25, 28, 42 (twice), 43, 49, 57 (pl.), 65, 74, 81, 89, 101, 105, 107, 114, 130 (pl.), 139 (pl.), 147, 160, 161, 169.

The Book of Proverbs is generally described as belonging to a branch of Hebrew literature which has for its subject Wisdom, or, as we should say, Philosophy. This view has some truth in it; but it does not express the whole truth, as will appear from an analysis of the book, and a careful examination of its constituent parts.

The book makes no claim to unity of authorship; it is avowedly a collection, and includes the work of others besides Solomon the king. Hence, though in some sections there may be wisdom of a general order, in others one may find cautious and counsels which were intended for a particular individual, and not for "all sorts and conditions of men"; and which, therefore, are not abstract Wisdom in the sense implied by most expositors of the book.

The conviction that this is the case will grow upon those who discriminate the material of which the book is composed, noting the varying motives of the writers, and the outstanding characteristics of their proverbs, or sayings.

On the surface one distinguishes four divisions—The Proverbs of Solomon, the Words of the Wise, the Words of Agur, and the Words of Lemuel. As these several writings may be easily distinguished, there is no reason why we should summarily conclude that all the sections are of the "Wisdom" order.

Taken as a whole, the material rightly answers to the description of "Proverbs" (ch. 1, v. 1), or sententious sayings, generally completed in the distich, or verse of two lines; but, as the authorship is complex, so also there may be diversity of motive and object in the writings.

The present contention is that, while the Proverbs of Solomon may consist of teaching for all and sundry—dealing with prudence, discretion, and the conduct of life—the sections which contain "the Words of the Wise" were intended as instruction for a prince, and therefore designed to teach elementary lessons in policy and statecraft, even to show a young ruler how he might "cleans his way", as the representative of Jehovah upon the throne of Israel. These parts of the book have hitherto been treated as if designed to emphasize certain commands of the Decalogue: whereas, in reality, they demand closer attention, as dealing with dangers and temptations such as would inevitably beset a king on the throne of Israel.

Hence, in a word, we find in the first twenty-nine chapters of the book several series of Proverbs which were for Solomon, and again several series which were by Solomon.² Between the two classes there is a wide difference. Of those that were for the king, being, in fact, "Words of the Wise" (men, or teachers), given for the instruction of the young man, it may be said that, having a relation to the principles which were fundamental in the Divinely ordained constitution of Israel, they stand apart from the class of Proverbs which, enunciated by Solomon himself, were more or less generally concerned with the life and behaviour of the individual Israelite of the time.

The following is an analysis of the book from the point of view thus propounded:—

A. GENERAL INTRODUCTION—TITLE (ch. 1. vv. 1-6).

Misapprehension on the part of the Massorites or their predecessors in the editing of the text, led to inclusion in the title of the line which, as heading, opens Section I. "The Words of the Wise and their dark sayings", or sententious utterances.

1. "Words of the Wise" (men, or teachers)—addresses by a father to a son, or rather by a teacher to a pupil,

the distinctive terms being the same (v. 6-). The addresses are fifteen in number, and all of them introduced by the formula "My son" (1. 7-7. 27). The general subject of this section is embodied in the words "The fear of the Lord is the beginning of knowledge; but fools despise wisdom and instruction" (v. 7). The "son" is addressed directly, "thou" and "thee", "thy" being also used; and again and again he is warned, in the most solemn terms, against "the strange woman," i. e. the foreign or alien woman—such women having from time to time led astray any Israelites that consorted with them. Recall the allurements of the daughters of Moab; and the cases of Samson and Ahab. In other sections "my son" is warned against "sinners" and "the wicked",—that is, the heathen who knew not the true God, but who were haters of righteousness, lovers of war, and given to oppression. He is, in particular, counselled not to "strike hands" with such—i. e. not to enter into alliance or covenant with any such.

2. Two addresses, in the former of which (ch. 8, E^b) Wisdom makes her claim upon the devotion of one who is urged to esteem her as better than gold or silver, and is reminded that by Wisdom alone can kings reign and princes decree justice; while in the latter (ch. 9), Wisdom and Folly are contrasted, the fear of Jehovah (or piety, as we know it to have been esteemed in Israel) is magnified, and a warning is uttered against the foolish woman, already introduced as "the strange woman", with whom no Israelite should have any association—assuredly no king in Israel should seek her company. In this section the address is sometimes to "ye", "them", "they" (that is, in the plural); at other times to "thee", "thou" (i. e. in the singular number). So far, after the title of the book, we have met with no mention of Solomon; and none of his work. Hitherto, we have had proverbs which Solomon *was taught*.

3. A collection of Proverbs by Solomon, being so described in the opening verse (10. 1, C). If the contents of sections 1 and 2 (A. 1. 6-9. 18, p. 864), already described, had been by Solomon, there would have been no need in this place for the introductory line "The Proverbs of Solomon." The mode of address is quite unlike that of section 1, with its *second person* of the pronoun; the proverbs are not spoken to "my son", but they mention "he" and "him", using generally the *third person* of the pronoun. Apparently, they continue to ch. 19. 26, or thereabouts. They were for *men* in general to learn, and not for a prince or distinguished individual (as "my son").

4. Another section of addresses to "my son" begins with 19. 20 (D, p. 864) or thereabouts; and continues to the end of ch. 24. Here we have further lessons upon the ways of a king—like those of the earlier sections of the book, but quite unmatched by anything in "The Proverbs of Solomon" (see 19. 27, "My son"; and "the king" 20. 2, 8, 26, 28; 21. 1; 22. 11). These are "Words of the Wise" (men, or teachers): this is twice affirmed (22. 17; 24. 23 R.V.); and the occurrences of the formula "my son" are six in number (19. 27; 23. 15, 19, 26; 24. 13, 21). The counsels, like those of sections 1 and 2, are such as would eminently befit a prince in Israel: "my son" is instructed to regard the fear of the Lord as more desirable than riches (22. 1, 4). Apparently the words are addressed to one who is to sit among rulers (23. 1); one whose duty it is, for the present, to fear the king as well as God (24. 21); but one who is learning the duties of judicial administration (20. 8, 26, 28; 21. 3; 22. 11). There is nothing commonplace in warnings against "having respect of persons" in judgment: such counsel is for a ruler (24. 23, 24). In this section again the foreign woman is denounced (22. 14; 23. 27, 33); and riches are shown to be of no account in comparison with wisdom and righteousness (20. 15; 21. 6; 23. 4). In the earlier portion of this division the pronouns are mostly in the third person, "he" and "him"; afterwards in the second person, "thou", "thy", and "thee". The

¹ Contributed by Dr. J. W. Thirtle.

² See the Structure on p. 864, which corresponds with this analysis.

counsels are manifestly such as King Solomon should have taken to heart.

5. A second collection of Proverbs by Solomon—chapters 25 and 26 (see opening verse of chapter 25, C, p. 864). The book having been brought into its present shape in the reign of King Hezekiah, this section was "copied out" by the scribes of that time. They would find in the royal library at Jerusalem many writings for the good of the nation, and among them some of the best utterances of Solomon, as well as of his father David, who was likewise a great patron of literature. The things said about kings are what might well be expected from one who was himself the occupant of a throne (25. 2-7).

6. Without special introduction, ch. 27 (D) begins another series of "Words of the Wise". The indication is found in the substance of the proverbs, which are so obviously designed as instruction for a prince, and also in the occurrence of the formula "my son" (27. 11). The general applicability of these words to the case of a ruler in Israel is obvious (see 28. 2, 6-8, 16; 29. 4, 12, 14, 26).

7. The words of Agur, the son of Jakeh (ch. 30, A, p. 864).

8. The words of King Lemuel, the prophecy that his mother taught him (31. 1-9), leading to the poem on

9. The virtuous woman (31. 10-31).

In order to a proper understanding of "the Words of the Wise", it is needful to bear in mind the following facts:—

(1) The word "father" is used for a teacher—2 Kings 2. 12; 6. 21; 13. 14 (cp. Judg. 17. 10; 18. 19); and thus came to be the common designation of the Jewish Rabbins.

(2) The word "son" is used for a pupil—1 Sam. 3. 6, 16; 1 Kings 20. 35; 2 Kings 2. 3, 5, 7, 15, and elsewhere; for the Israelitish prophets, in some cases, conducted schools for young men, and received from them the obedience which was due to parents, in whose place they stood for the time being. In this connection, note the words of remorse, suggested as used by "my son" in the event of disobedience: I "have not obeyed the voice of MY TEACHERS, nor inclined mine ear to THEM THAT INSTRUCTED ME" (ch. 5. 13).

Again (3): The expressions "sinners", "wicked", "fools", and "hypocrites" were applied in Israel to the heathen, and those who followed their ways (Isa. 13. 11; 14. 5; cp. Ps. 9. 5; 26. 5; Prov. 3. 33; 28. 4, 28; 29. 2). Though, as suggested, dealing with politics, the "Words of the Wise" are in the language of the school; and the prince to whom the wise men address themselves is led to view the surrounding nations and their ways from the standpoint of those who find the beginning and end of knowledge in "the fear of the LORD".

(4) The "strange woman", whether answering to the Hebrew word *zarah* or *nokriah*, was not an erring Israelite, but an ALIEN woman, to traffic with whom would inevitably lead to declension from the Lord. Both Hebrew words are found in ch. 5. 20; and in ch. 6 (22 ff.) the subject is extended, and associated with adultery, in order that personal purity may be properly emphasized. As the Divine intention was that Israel should be separate from the nations of the earth (Deut. 7. 6, and refs.: cp. Ezek. 20. 32 ff.), it follows that the consorting with "strange women" implied contempt of the covenant purpose of God in regard to the elect family of Abraham. There were, moreover, other consequences. In the event of the transgressor being of the seed royal, such acts would bring confusion, and would imperil the dynasty of David, the king of Jehovah's choice; while all such offenders in Israel were thereby liable to be led into idolatry (Ex. 34. 16).

Through misinterpretation of ch. 2. 17, some have held that the "strange woman" was an adulteress of the house of Israel, and this has excluded from view the aspect which has thus far been presented. Careful examination of the passage, however, finds in the word "god", as here employed, no reference to Jehovah, but rather to the national "god", or gods, of the "alien woman". In this verse the teacher would emphasize the audacity of the flatterer: "she forsaketh the guide

of her youth, and forgetteth the covenant of her god". That is, leaving her own people in Philistia, Edom, Moab, or Egypt, she has assumed the part of an adventuress, and come among a community of whose God she knows nothing.

It was quite in order, on the one hand, to speak of nations as the people of their god (Num. 21. 29; cp. 2 Kings 11. 17; Ps. 47. 9); and likewise, on the other hand, to speak of gods as the gods of distinctive peoples. (Judg. 11. 24; Jer. 43. 12; 48. 7; cp. Josh. 7. 13; Judg. 5. 3, 5; Isa. 8. 19; 40. 1). The usage thus indicated was sanctified in relation to the faithful in many passages of Holy Scripture: see the divergent courses of Orpah and Ruth (Ruth 1. 15, 16), and compare the gracious words of Jehovah: "I will be your God, and ye shall be my People" (Lev. 26. 12; cp. Ex. 6. 7; Jer. 7. 23; 11. 4; 24. 7; 30. 22; Ezek. 11. 20; 14. 11; 36. 28; 37. 27; Zech. 13. 9).

Another ground for the contention that the "strange woman" merely means an Israelite of evil reputation has been found by some in ch. 7. 19, 20—"the goodman is not at home, he is gone a long journey", &c. This, however, proves nothing against the position taken up in the analysis now presented. In fact, it may be assumed that, in the days of Solomon (as ever since) female corrupters of men, alien or otherwise, included some who had the protection of husbands, or men who sustained such a relation.

Thus we find "the Words of the Wise" to have been addressed by teachers to Solomon the prince, teachers whose desire it was to instruct him in the ways of his father's God: in fact, both parents are mentioned (1. 8; 6. 20). Accordingly, these sections of the book deal with the domestic politics of Israel. After the opening verse there is no mention of the nation in specific terms; but the fear of the Lord, the pious service of Jehovah, is inculcated as fundamental. The "Words" or "Sayings", as the title of the book intimates, treat of "discretion" and "wise dealing", as these are shown to relate to "the fear of the LORD". Moreover, the "Words" range themselves in classes that were distinctly anticipated in the Pentateuch as proper subjects for the consideration of rulers in Israel. This fact has an important bearing upon the age of the book, and also upon the age of other portions of the Old Testament.

For instance: in Deut. 17. 14-20 it is stipulated that, if, on settlement in the Land of Canaan, the People should desire a king, then in such matter they should have regard to the Divine choice, which would be, not to put responsibility upon a foreigner, but upon "one from among thy brethren". The stipulations are continued thus: (1) He shall not multiply horses, after the manner of the Egyptians; (2) he shall not multiply wives, who might "turn away his heart" from God; (3) he shall not greatly multiply to himself silver and gold; (4) he shall make a copy of the Law, and read therein daily, that he may learn to fear the Lord; (5) all this is to be to the end that he may prolong his days in his kingdom, and never lack successors on the throne. Moreover, in Deut. 7. 2-5 (cp. Ex. 34. 12 ff., and Josh. 23. 12, 13) it is laid down that the Israelites should destroy the Canaanites and their symbols of worship; should make no covenant with them, and should guard against intermarriage with them; the last-named prohibition being supported by the warning that it would lead to apostasy from Jehovah: "They will turn away thy son from following Me, that they may serve other gods."

To the thoughtful reader of the Book of Proverbs it is clear that the sanctions and prohibitions of these passages of the Pentateuch form the warp and woof of the teaching of the wise men to whose care the son of David was committed. The Proverbs of Solomon, strictly so called, as found in sections 3 and 5 of the book, are quite distinct from "The Words of the Wise", as given in sections 1, 2, 4 and 6, and addressed to "my son". The prince was, in these latter, diligently fortified against practices that would bring about religious apostasy, and eventuate in dynastic disaster. Hence,

in these divisions of the book, we find instruction which answers with precision to the stipulations given in the Pentateuch, thus:—(1) Horses are treated as of no account, for "victory is of the Lord" (21. 31). (2) The taking of foreign wives is condemned with unceasing energy (2. 16 ff.; 6. 24 ff.; 7. 5 ff.). (3) Gold and silver, riches, are declared to be inferior to the fear of the Lord; in fact, to be at the disposal of wisdom, and therefore not to be desired apart therefrom (3. 16; 8. 18, 19; 22. 1-4; 23. 4, 5; 27. 24; 28. 6-8). (4) The majesty of the Law is affirmed, and to keep it is a mark of wisdom; while the man who turns away from hearing (and heeding) the Law cannot offer acceptable worship to God (6. 20-23; 28. 4-9; 29. 18). (5) Obedience is commended, and shown to bring prolongation of life (3. 2, 16; 4. 10; 9. 11; cp. 10. 27).

These several points agree with the stipulations of Deut. 17, as we have indicated them in the light of Deut. 7. Further, as the ruler was not to make covenant with the nations, so also we find denunciations of alliance with "sinners" and "strangers", as distinct from women (1. 10-15), "come with us . . . one purse" (6. 1; cp. 20. 26); also counsels against following the ways of the nations in regard to war (1. 10-18; 3. 30, 31; 4. 14-17). The lessons were of the utmost gravity; but, as we know, they were not, in their entirety, taken to heart by the young prince.

When, at length, Solomon was called upon to make his life-choice, he rightly prayed for wisdom rather than wealth; and, as we know, was given "a wise and understanding heart", also, in addition, that which he did not request, "both riches and honour" (1 Kings 3. 9-13). Hence, in his own Proverbs, Solomon spoke in praise of wisdom (13. 1; 14. 1), and accorded a secondary place to riches (11. 28; 13. 7, 8; 14. 24; 15. 6, 16; 16. 16; 18. 11). That teaching, however, which was of the greatest moment, he did not receive and hold fast. Accordingly, we peruse his Proverbs in vain for any warnings against the "strange woman". Clearly this lesson was not learnt. Hence, in the record of his life (1 Kings 11) we read:—

King Solomon loved many strange women (the plural of the word *nokriah*), together with the daughter of Pharaoh, women of the Moabites, Ammonites, Edomites, Zidonians, and Hittites; of the nations concerning which the LORD said unto the children of Israel, Ye shall not go in to them, neither shall they come in unto you: for surely they will turn away your heart after their gods: Solomon clave unto these in love (1, 2).

The words "concerning which the LORD said unto the children of Israel" take us back to Ex. 34. 16, and Deut. 7. 3, 4. The thing that was apprehended took place. We further read:—

It came to pass, when Solomon was old, that his wives turned away his heart after other gods: and his heart was not perfect with the LORD his God, as was the heart of David his father. For Solomon went after Ashtoreth the goddess of the Zidonians, and after Milcom the abomination of the Ammonites. And Solomon did evil in the sight of the LORD, and went not fully after the LORD, as did David his father. Then did Solomon build an high place for

Chemosh, the abomination of Moab, in the hill that is before Jerusalem, and for Molech, the abomination of the children of Ammon. And likewise did he for all his strange wives, which burnt incense and sacrificed unto their gods (4-8).

In further contempt of the will of the Lord for his kingdom, Solomon introduced horses from Egypt (1 Kings 10. 26-29; cp. ch. 9. 19). The result was terrible. The kingdom was divided, in execution of the purpose set forth in 1 Kings 11. 11-13, and the ten tribes taken from under Rehoboam, the son of Solomon, of whom we read the significant (and repeated) words: "His mother's name was Naamah the Ammonitess" (1 Kings 14. 21, 31). And primarily this evil came from the folly of the king in consorting with foreign women, in defiance of the instructions of teachers whose words have come down to us in "the Words of the Wise". Such conduct was a breach of the Divine covenant. The serious view which was taken of all such proceedings by the pious Israelite may be gathered from the words and deeds of Ezra the Scribe, at the time of the Return (Ezra 9, 10 *passim*; cp. Neh. 13. 23 ff. See also Josephus *Antiq.* viii. vii. 5).

Having thus discriminated the Proverbs, and seen that, while some were written by Solomon, others were written for him, we suggest that the instruction which was given to the young prince shows an intimate acquaintance with Israelitish policy, as Divinely ordained, and set out in the Book of Deuteronomy. That is to say, in the tenth century B.C., the cautions and warnings given in Deut. 7 and 17 were developed in detail by those who were charged with the education of him who was to succeed King David on the throne of Israel.

Yet the theory has been advanced, and is by many maintained, that the Book of Deuteronomy had no existence in the age of Solomon! Indeed, it has been boldly declared that Deuteronomy was written in the reign of Manasseh, some time near 650 B.C. And, naturally, scholars, who have not been able to distinguish allusions to the book in the early Prophets, have not been careful to look for any reflection of its teaching in the Book of Proverbs, which, so readily, has been placed in its entirety in the class of Wisdom Literature. Now, however, with due place and significance given to "the Words of the Wise", we see that the Fifth Book of the Pentateuch is demanded in the history of Israel over three hundred years before the time of its presumed "discovery" in the days of Manasseh, and still longer before its suggested fabrication in the days of Josiah.

If that is so, then the facts before us furnish another reason for profound distrust in regard to a system of criticism which exhibits tendency to hurry conclusions, while as yet the essential facts are not gathered, much less understood with thoroughness.

Thus we find that a study of the Book of Proverbs, with due attention to the divisions (most of them expressly indicated in the text), not only reflects light upon a great chapter of Israelitish history, but also has an important bearing upon critical questions, with which, hitherto, it has not been thought to have any intimate connection.

75 SPECIAL PASSAGES IN THE BOOK OF PROVERBS ACQUIRING NEW LIGHT.

In the Companion notes to the Book of Proverbs, it will be observed that certain words are carefully discriminated: such as the words for "fool", "poor"; the singular and plural of the wicked, the righteous, &c., are noted. But certain proverbs also are presented in a new light altogether. Among these are the following:

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| 1. 7. "The fear of the LORD". | 5. 14. "Almost in all evil". |
| 1. 17. "In vain the net is spread in the sight of any bird". | 16. 1. "The preparations of the heart in man . . . is from the LORD". |
| 2. 7. "He layeth up sound wisdom for the righteous". | 21. 1. "The king's heart is in the hand of the LORD as the rivers of water". |
| 3. 2, 16. "Length of days" supposed to be given by "wisdom". See also 4. 10; 9. 11; 10. 27. | 21. 4. "An high look, and a proud heart . . . is sin". |
| 5. 2. "That thy lips may keep knowledge". | |

76 SUPPOSED "LATER" HEBREW WORDS IN ECCLESIASTES.

It is alleged by some modern critics that the Book of Ecclesiastes belongs to a much later date, and was written by a later hand, because certain words are alleged to belong to a later period of Hebrew literature. Several of these words are noted in the margin, but it may be useful to the student to find them together in one list.

- i. *kānaš*, "gathered", ch. 2. 8. But it occurs in Pss. 33. 7; 147. 2. Ezek. 22. 21; 39. 28.
- ii. *m'dinah*, "provinces", ch. 2. 8; 5. 8. But it is found in 1 Kings 20. 14, 15, 17, 19. Lam. 1. 1. Ezek. 19. 8.
- iii. *mikreh*, "event", or happening, ch. 2. 14, 15; 3. 19 (that which befalleth), and 9. 2, 3. But it is found in Ruth 2. 3; and 1 Sam. 6. 9; 20. 26.
- iv. *shalat*, "have rule", ch. 2. 19. But the word is found in Ps. 119. 133, and a derivative of it even in Gen. 42. 6.
- v. *hēphēz*, "purpose", ch. 3. 1, 17; 5. 4, 8; 8. 6; 12. 1, 10. But it is found in 1 Sam. 15. 22, where it is rendered "delight"; also 18. 25. 2 Sam. 22. 20 (the verb). 1 Kings 5. 8, 9, 10; 9. 11; 10. 13; where it is rendered "desire". Even in Job 21. 21; 22. 3; where it is rendered "pleasure". In Isa. 53. 10 "pleasure" evidently means what Jehovah has been pleased to purpose. Cp. Isa. 44. 28; 46. 10.
- vi. *sōph*, "the end", ch. 3. 11; 7. 2; 12. 13 (conclusion). This is found in 2 Chron. 20. 16. Joel 2. 20, where it is rendered "hinder part". The verb is found in Num. 22. 30, 30, and repeatedly in Job.
- vii. *takaph*, "prevail", ch. 4. 12; but the only two other places where it occurs are Job 14. 20 and 15. 24.
- viii. *miskēn*, "poor", ch. 4. 13; 9. 15, 15, 16; but the derivative of it is found in Deut. 8. 9.
- ix. *nēkāšim*, "wealth", ch. 5. 19; 6. 2. This is found as early as Josh. 22. 8. 2 Chron. 1. 11, 12.
- x. *amad*, "stand", "appear", ch. 8. 3. This occurs in Gen. 18. 8, 22; 19. 27; 24. 30; 41. 1, 17; 43. 15. Ex. 9. 10; 14. 19; 18. 13; 20. 18, 21, &c.; Lev. 19. 16.
- xi. *kāshēr*, "prosper", ch. 10. 10 (profitable); 11. 6 (prosper). But it is found in Ps. 68. 6, where "with chains" should perhaps be rendered "into prosperity".
- xii. *zūā'*, "tremble", ch. 12. 3. But we find it in Hab. 2. 7 ("vex"), and its derivative *z'va'āh*, Isa. 28. 19. Jer. 15. 4; 24. 9.

These examples will be sufficient to show how slender is the argument on which an objection so grave, and a conclusion so premature, is based. Some of the references given above may be later, of course, than the true date of Ecclesiastes; nevertheless, they are all much earlier than the alleged date, which is about 200 B. C. or less.

77 THE CHRONOLOGICAL ORDER OF THE PROPHETS.

1. That the *Canonical* order of the books of the prophets is not their *Chronological* order is well known.

But the dates usually to be found at the head or in the margin of our Bibles—as well as in many of the "Tables" supplied in "Aids" to students—involve the subject in hopeless confusion.

The four prophets commonly styled "Greater" (or Longer), viz. ISAIAH, JEREMIAH, EZEKIEL, and DANIEL, are all dated.

Of the other twelve, called "Minor" (or Shorter), *six* are dated and *six* are undated. (See the Structure on p. 1206.)

The dated books are HOSEA, AMOS, MICAH, ZEPHANIAH, HAGGAI, and ZECHARIAH.

The undated books are JOEL, OBADIAH, JONAH, NAHUM, HABAKKUK, and MALACHI.

Of the whole sixteen, therefore, we have *ten* dated and *six* undated. (See Ap. 10.)

From the particulars given in the dated books themselves, we are enabled to lay down with precision the years and periods covered by the respective prophecies.

With regard to the undated books the case is different; and we have to rely upon the guidance of their internal evidence. But this in almost every case is so clear, that there is no great difficulty in assigning each of the prophetic books to its respective chronological position (*Obadiah* being perhaps the only exception).

The Chart on p. 113 has been prepared accordingly.

It must be premised that the periods indicated by the thick black lines are the duration of the periods in which the Divine Message continued to "come" to and through the particular prophet named: e.g. ISAIAH is shown on the Chart as 649–588 B. C., thus comprising a period of *sixty-one* years. This does not represent the years of the prophet's *life*, which in all probability extended to some 81 or 83 years. (See notes on p. 930.)

2. It is a Jewish belief that JEREMIAH and ZECHARIAH were contemporaries. This is quite possible. We are not told when, or how, or where Jeremiah died. When

Jerusalem was destroyed finally by Nebuchadnezzar (477 B. C.) Jeremiah would be about 57 years old. He may easily have lived another thirty or forty, or even more, years after that event.¹

If we suppose he outlived the destruction of Jerusalem by *forty* years, then the year of his death would be 437 B. C., eleven years before the end of the Babylonian Captivity, in 426 B. C.

ZECHARIAH began his *seven* years of prophetic ministry twenty-seven years later, in 410 B. C.

But we are not told anything about him in Scripture, save that his *grandfather* was a prophet; neither have we any clue to his age, as we have e.g. in the cases of JEREMIAH and DANIEL. ZECHARIAH may very well have been at least thirty or forty years of age in 410 B. C., when he gives us his first date (1. 1). Consequently, he would have been contemporary with the great Benjamite priest for from *three* to *thirteen* years!

3. It is further necessary to state, and important to be observed, that the dates given in the Chart on p. 113 have been charted down from the dating given (or suggested by internal evidence) in the prophetic books themselves, and NOT *vice versa*. So the student may understand that the remarkable and significant groupings of the prophets as therein depicted are in no wise "manipulated" or "fitted in" to suit any preconceived ideas or theories. They are charted down simply from the dates and the data afforded by the sacred records themselves, and tell clearly their own story.

4. Turning now to the Chart itself (p. 113), it must be further premised that "section-paper" has been used, as in Ap. 50. This is highly important; as only thus can the exact *relative proportions* of the length of each prophetic ministry be presented accurately to the eye. The thick black lines represent the period

¹ The belief of some that Heb. 11. 37 refers to Jeremiah is based on the Jewish tradition that the prophet was "stoned" to death in Egypt. But of this we have no proof.