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THE
TEMPLE OF EZEKIEL:

VIZ.

AN ELUCIDATION OF THE 40TH, 41ST, 42ND, &c. CHAPTERS OF EZEKIEL,

CONSISTENTLY WITH

THE HEBREW ORIGINAL;

AND

A MINUTE DESCRIPTION OF THE EDIFICE, ON SCIENTIFIC PRINCIPLES.

ILLUSTRATED BY

A GROUND-PLAN AND BIRD'S-EYE VIEW.

WITH AN APPENDIX,

CONTAINING CRITICAL REMARKS ON THE

AUTHENTICITY OF THE BOOK OF DANIEL;

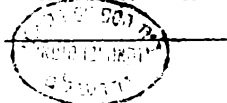
AND

AN INQUIRY INTO THE DISCREPANCY BETWEEN THE JEWISH
AND THE CHRISTIAN UNIVERSAL CHRONOLOGY.

BY SOLOMON BENNETT, R. A. OF BERLIN;

AUTHOR OF "THE CONSTANCY OF ISRAEL;" "THE MOLTEN SEA;"

&c. &c. &c.



LONDON:

PRINTED BY A. J. VALPY, RED LION COURT, FLEET STREET.

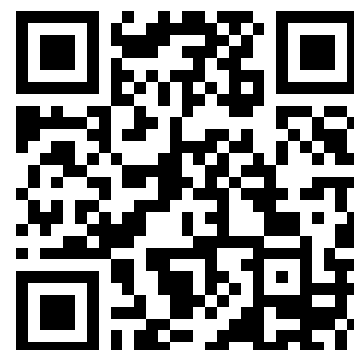
PUBLISHED BY THE AUTHOR, 14, PANTON STREET, HAYMARKET; R. HUNTER,
72, ST. PAUL'S CHURCH-YARD; AND M. SOLOMON, 119, PALL MALL.

1824.

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Bennett, Solomon,
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וְהַמִּזְבֵּחַ הַגָּדוֹל

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DEDICATION.

TO

MRS. HOUSMAN,

OF SIDNEY PLACE, BATH;

AND FORMERLY OF SPRINGFIELD, NEAR LIVERPOOL.

MADAM,

OUR sacred writings assure us, among other encouragements to the pursuit of wisdom and learning, that

עץ חיים היא למחזיקים בה, ותומכיה מאושר:

“ She is a tree of life to those who fortify her, and they that support her are happy,” (Prov. iii. 18.): of which passage the Rabbinical exposition is, that The text does not say ללומדיה, to those that *study and learn* her, but למחזיקים בה, to those who *fortify and support* her ;

implying, that both those who study and those who support her, shall equally reap the fruit of the tree of life.

Impressed with the feelings and truth of the mentioned Rabbinical laudable theme, and grateful for the assistance I have received from you, who, out of pure zeal for ancient literature and the sacred writings, spontaneously patronised this work, and enabled me to bring it before the public, I have requested permission to dedicate it to you ; and assure you, that a sense of your kindness and encouragement will remain indelibly fixed in the heart of,

MADAM,

your much obliged,

and very humble servant,

S. BENNETT.

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THE HISTORY OF THE
CITY OF GLASGOW

The city of Glasgow, situated on the banks of the River Clyde, is one of the most important and ancient cities in Scotland. It was founded by King David I in the year 1124, and has since that time been a centre of commerce and industry. The city is bounded by the Clyde to the west and south, and by the hills of Glasgow to the east. It is divided into several wards, each of which has its own distinctive character and history. The city is famous for its many churches, including the Glasgow Cathedral and the Glasgow Necropolis. It is also known for its many universities, including the University of Glasgow and the Glasgow School of Art. The city is a major centre of trade and industry, and is home to many of the largest manufacturing firms in Scotland. The city has a rich and varied history, and is one of the most interesting and important cities in the British Isles.

P R E F A C E.

THAT part of the book of Ezekiel, which contains the Prophet's description of the Temple, as seen by him in his Vision, presents greater difficulties, and is less accurately understood, either by the Christian world, or by the Hebrews themselves, than any other portion of the holy Scriptures. If, indeed, we believe the learned among both, by whom the subject has been discussed, and who have pronounced the Vision to be altogether allegorical, we are to consider the time as wasted, and the labor fruitless, which we bestow upon its investigation; for who is able to expound, what is beyond the reach of human comprehension? כי מי עמד בסוד ייחה, "Who," says the prophet, "hath stood in the council of God?" (Jer. xxiii. 18.)

Prejudice, which is ever as ready to condemn as it is unable to confute, and which is doubly virulent on subjects of a literary nature, has not failed to assail the present attempt—and the child has been stigmatised before its birth. For this reason it is incumbent on me to notice the premature objections to this comment; and in so doing I hope satisfactorily to refute them.

Temple.

▲

I have met with individuals who were of opinion, that an attempt to explain the text on scientific principles, was heretical, and an attack on Revelation: that it should therefore be explained figuratively, as signifying the temple of Christ, &c. According to this opinion, we should be obliged to reject all the minute details and the accurate admeasurements, recorded by Ezekiel, accounting them merely as mystical symbols.

Two objections are urged against the reception of the vision according to its simple meaning. The first, that the temple built by Zerubabel and the Great Synagogue who re-established the commonwealth of Judea, was inferior in *splendor* to that which Ezekiel here describes, and consequently could not be the temple so revealed to him. And the second, on the ground of its *instability*—Jerusalem and this temple having been destroyed by the Romans. For these reasons many of the Rabbinical commentators concluded that the temple of the Prophet must mean a *third* temple, viz. for the time to come; which opinion has been almost universally adopted. The opponents of Judaism have not failed to turn this to their own advantage, and adduce it as a proof that the whole is a mere emblematical representation of the *Temple of Christ*. I can only characterise this view of the subject, as an attempt to explain one mystery by another, and a greater one! But we are to recollect that the object of Ezekiel

in almost all his prophecies and exhortations to the Jews during the Babylonish captivity, was, to encourage them under their sufferings, and to stimulate their exertions for the re-establishment of the commonwealth ; that therefore most of those prophecies had direct reference to such an event, which had been severally foretold by Jeremiah, by Haggai, by Zachariah, and by Malachi ; and which duly came to pass. Now where would have been the use of telling the dispersed and captive Jews of a *third* temple, when they were actually suffering under afflictions, from which they could only look forward to a *second* as a signal of their release ? what consolation were they to derive from the prospect of an imaginary temple,—a temple as it were *in the air*,—when they stood in immediate want of a real and material one ? Yet such has become the opinion, and such is the (miscalled) reasoning, of modern scholars. What reasonable being would thus pervert the clear, and simple meaning of the Sacred writings, into mysteries little less absurd than the fictions of romance !

We read in Exodus the description of a tabernacle, erected after a plan given by Moses, with all its dimensions, ornaments, vessels, &c. ; and which continued until the Israelites settled in Palestine. *Shiloh* then became the place of residence for the tabernacle, and this place was the metropolis of Israel, during a period of more than 450 years ; until King David transferred the seat of government, and with it the

tabernacle, to Jerusalem. David gave order to his son Solomon, to erect a temple in Jerusalem, for the performance of divine worship, according to a plan and a model which he had in his possession; and this temple was erected by king Solomon, as described in 1st Kings, ch. 6.

This temple also lasted above 400 years, and until the Babylonian captivity. During this period, which extended to 70 years, there were among the Israelites many learned men,—prophets, poets, and teachers; one of the most eminent of whom was the priest and prophet Ezekiel. Among the visions imparted to him was one, of a magnificent temple, which he minutely describes in the chapters I am about to discuss, and which was to be built upon the restoration of the Israelites from their captivity. What then could induce enthusiasts to pervert the plain expressions and meaning of the text, so as to make a mystery of it? and to fabricate temples which had no existence but in their own imaginations? היתפאר הנרוז על החצב בו? —אם יתגדל המשורר על מניפו heweth therewith? or shall the saw magnify itself against him that shaketh it?" (Is. x. 15.) Shall the school-boy, then, instruct his preceptor; or the apprentice teach his master? shall the Christian better understand the Hebrew literature, and know its history from its primitive to its present state, than the Hebrews themselves?

Other prejudices, of a still lower order, which my work has to combat, have arisen out of the following circumstances. The public are too easily prejudiced in favor of any production, whose author is dubbed with a title of rank, or even bears the ambiguous designation of Rabbi, Rev., or Esq. ; but the prejudice is reversed, when the author is, not only, an untitled layman, but one who lives by the produce of his industry, and above all, bears the name of *a Jew* ! Of this I may speak confidently, having experimentally suffered from it. I had received some encouragement, and had partly made an agreement with a bookseller, respecting this present work ; but when it came to the execution, he declined engaging in it, assigning the following *notable reason* for his refusal :—“ It is our duty,” said he, “ to suppress every thing relating to Hebrew literature !” He some time afterwards informed me, that it might be advantageous to publish it *anonymously*. Another bookseller, encumbered with no superfluous stock of wisdom, told me, that he paid no regard to any work that was not of a *religious* nature ! (*videlicet* : according to his own religious notions.) And another gentleman, a member of the committee of the London Society for the conversion of the Jews, expressed his disapprobation of the undertaking, saying : “ Is it not vanity and presumption in a mortal being, to *imagine* that he can explain visions, which were the revelation of God himself ?” This charge of vanity and presumption was certainly too heavy for my single shoulders, and I therefore craved to have it shared with me by the numberless com-

mentators, both Hebrew and Christian, who had equally with myself *presumed* to explain, and, as they term it, elucidate, the Bible ; and who, I submitted, were of the same mortal mould with myself, and had no better claim, either by *private character*, or otherwise, to supernatural assistance. This same famous gentleman, once meeting me in the council-chamber of the Institution, in presence of other persons asked me, in *his* sarcastic style, “ Well, Mr. Bennett, how do you get on with the temple of Ezekiel? have you already raised its walls, or do you dream of it? &c.” I replied, in his own tone, “ *Imaginary* temples are certainly more expeditiously reared than real ones ; and when there are so many Christian builders of *temples in the air*, why may not the Israelite be permitted to dream of a material one? He, whose liberality has provided us with *three real* temples, can surely not object to our *imagining* a fourth? הוּדֵי יְהוָה קֶצֶר, “ Is the Lord’s hand waxed short?” (Numb. xi, 23.) What has been, may be again.

From these facts I shall content myself with drawing the undeniable inference : that prejudice is the greatest impediment to truth—the only conqueror of reason.¹ I might relate many more instances

¹ While upon the subject of religious and literary prejudices, I have another anecdote for the amusement of the candid reader. Some years ago, when I was about to publish my work on the Molten Sea, I happened to be at the house of a literary friend who put a prospectus of the work into the hand of one of the company, with the view of inducing him to become a subscriber. But the gentleman, with a *philosophical* spirit, returned it,

of similar ignorance and illiberality, but shall confine myself to this specimen. Commiserating the first; and leaving the latter to continue in the road which it finds its *interest* in pursuing; I shall prosecute my design regarding the intelligible part of the text of Ezekiel, aiming at the explanation of the passages which relate to the construction, proportions, &c. of the temple

vomiting with a sneer—"Of what concern to us is king Solomon's washing-tub for the temple?" I could not hear such an unhallowed sentiment with indifference, but replied—"I see whole societies bestow their labor on subjects of an importance far inferior to this; sending dilettanti to distant countries, and at great expense, to dig in the ruins of Greece, of Egypt, &c. to search for relics which they esteem as fit subjects for antiquarian research; and when sundry broken earthen pots, mutilated bas-reliefs, fragments of images, &c. &c. are happily discovered, they are carefully sent home. Then begin the literati to deliberate on these inestimable relics; and the results of these *interesting* deliberations are forthwith given to the world, with all the aid of typography and embellishment, and are devoured with literary eagerness. Yet I never heard any one exclaim in this philosophical language—"What is it to us, whether these broken pots of ancient superstition were chamber-pots, washing-pots, or vessels of drunkards? if those fragments once represented kings, or tyrants, or idols?" But I *may* ask if it becomes us thus to revive the superstitions of the ancients, and the absurdities and obscenities of heathen fable, and yet reject investigations which, independently of their claims on our regard in a religious point of view, embrace objects of a purer character, and a higher antiquity. Yet such are the fruits of malignant prejudice, when Judaism is its object.

I have introduced this story here with a view to anticipate the Philosopher. Aware of his constitution, I wish to provide against a similar evomition at the present work.

there described, so as to make them coincide with each other ; and illustrating the whole by a clear and intelligible *plan*.

This essential part has been handled by many of the learned, both Hebrew and Christian ; but the discrepancy of the various commentaries, the differences of opinion respecting the dimensions and arrangement, and above all the want of a *correct plan*, as a key to both text and comment, have only served to perpetuate the difficulty.

I have given due attention to the several draughts of the temple of Ezekiel, proposed by different authors ; particularly, those of Calmet, Stackhouse, &c. ; but am quite unable to discover upon what authorities they are founded—they are altogether unsupported by the text. Dr. Gill has, in his Exposition of the Bible, taken more pains than any subsequent critic ; he has however only aimed at collecting the opinions of the various Hebrew commentators, such as Rab. Solomon Jarchi, David Kimchi, Rab. Lippman, and others, Rabbinical and Christian. But the confusion arising from these multifarious and conflicting opinions, would embarrass the clearest understanding ; so that the reader, after a laborious but vain attempt to grapple with them, is compelled to relinquish the attempt ; and for want of a positive exposition, and a well-arranged design as a key to it, again relapses into uncertainty or error.

In order to facilitate the reading of these chapters, I have taken upon me the task of presenting the reader with such comments on Ezekiel's vision of the temple as are contained in the works of the most celebrated doctors and commentators among the Hebrews, particularly Rab. Solomon Jarchi, and Rab. Lipmann; and in some places, where they fall short, or are contradictory in their explanations, I have given my own opinion by way of reason and demonstration. To this I have adapted a *ground-plan*, accurately constructed upon the measurements, dimensions, and calculations, described in the above-mentioned passages; and a *bird's-eye view* in its full perspective and elevations. By these helps it is hoped that the reader will find his path cleared of the difficulties by which it has been hitherto impeded.

I also think it proper to observe, that though the visions of Ezekiel were in part relating to a time to come, yet we all agree in the opinion that the greater part of them were temporary, and were fulfilled at the restoration from the Babylonish captivity.

The temple of Ezekiel, then, was a *temporary one*, as well as for the *time to come*; for which reason I shall not omit to remark, that the construction of the second temple, which was effected by Zerubabel, his cotemporary prophets, and colleagues, viz. the *בגדת הגדולה* "Great Congress" in general, was, in its essential parts, an *imitation of*
Temple.

B

that of Ezekiel, particularly those parts of it which constituted the separate place, i. e. the holy of holiness; and all the buildings adjoining to this latter place were an imitation of the description given by the prophet, of those correspondent parts of the western side. This I shall notice in the course of the comment, as authenticated by the doctors of the Mishnah (Massecheth Midoth), who have given us a full description of the second temple, and whose authority, being that of eye-witnesses, should be considered as unquestionable, for they were most of them cotemporary with the second temple; and it is from this source that all the commentators have derived their assistance. It is also worthy of notice, that the later prophets, viz. Ezra, Nehemiah, Haggai, Zachariah, and Malachi; and Zerubabel, and Joshua the high priest, with his colleagues of the priesthood, and also the great synagogue of the Judeans of that period, who were the constructors and promoters of that great undertaking, had some of them known the prophet Ezekiel personally, and most probably had received *verbal* instructions relating to their future political state, and to the above-mentioned work, exclusively of what he gave in writing.

But taking into our view the restoration, the rebuilding of the temple, the economical and political state of their newly-established reformed *democratical* or rather *theocratical* government, according with the principles of the Patriarchal one, and with the

Mosaic dispensation (as I have demonstrated in the second part of my book, entitled, *The Constancy, Dispersion, and Progress of Israel*; and of which I shall speak further in the sequel, when commenting on the 43rd Chap. of Ezekiel,) the question will then follow—Why did not the *בְּנֵי הַגְּדוּלָה*, great Synagogue, of the Judeans execute *completely* the plan of the temple as laid down by the Prophet Ezekiel? This question I shall undertake to answer in a way consonant with reason, history, and the sacred records themselves; and I doubt not, but that when I shall have acquainted the reader with the peculiar circumstances in which the Judeans were at that time, as authenticated by the Prophets of the period, who were leaders of the restoration, I shall in some measure assist in *eradicating the prejudices* and illusions which have prevailed in consequence of the errors of modern theologians: of whose speculations upon this subject it may safely be said, that whatever be the obscurity of the original, they have not failed to rival it.

I hope I shall not be considered as arguing in a way derogatory to the Omnipotent Being, when I assert that his peculiar providence in conducting and preserving the house of Israel, from first to last, has (with the exception of the exit from Egypt, and other miraculous interferences under the conduct of Moses) been in a natural course. And this I am authorised to assert, by observing the gradual procedure of the divine economy, exemplified in the sacred records of the

Bible, where we see the progress of events conducted in a natural order, though in a manner above the reach of human speculation. The only proofs or evidence of his providence are to be gathered by the investigation of the facts transmitted to us by sacred history.

The destruction of the first temple, as well as the Babylonish captivity, was not an entire desolation, or extirpation of the Hebrew nation, but was, by the operation of the divine economy, a mere interruption, or *interregnum*, in the religious and political affairs of the House of Israel, (see my work before mentioned, page 151, &c.) In proof of which assertion we may observe, that Nebuchadnosor set up in Jerusalem, Gedaliah, son of Ahikom, as Governor, and Shophon the Scribe, to take care of the country, and to attend to its cultivation. The captives at Babylon were also treated, not only with humanity, but with liberality, as may be seen by the contents of the letter which Jeremiah wrote to the Hebrew captives in Babylon (see Jeremiah, chap. 29); which proves that the Hebrews enjoyed their liberty in so great a degree as to be allowed the possession of freehold landed property in that country,—a privilege which, in our *enlightened age*, is in *some boasted liberal countries* denied, not only to captives of war, but to foreigners in general, especially if non-conformists with the established church. In fact, the divine vengeance fell upon the kings of Israel, those of the house of David in parti-

cular, and upon the chiefs, most of whom were idolators and seducers of the people, (as I shall notice in the comment on ch. 43,) until the destruction of their impious government, and not upon the nation at large, who enjoyed comparative freedom throughout the captivity.

It is further remarkable, that the prophets, priests, doctors, and leaders of the captive Hebrews were allowed to retain the public distinctions and honors appertaining to their several functions, rank, and abilities. This is exemplified in the interference of Jeremiah with the great court of Babylon; also, in the visions, reprehensions, orders and regulations which Ezekiel, in the 25th year of the captivity, gave for the time to come, at the expiration of the seventy years; and also, the liberation of King Jehoiakim in the thirty-first year of the captivity. We may also observe that, during this period, Daniel, Hananiah, Mishael, and Ezariah, acted as ministers and conductors of the affairs of the Jews at the court of Babylon, and came to be considered there as superior even to the Magi themselves. It is also very reasonable to suppose that, besides the last-mentioned great and well-known characters in sacred history, there were among the priests, Levites, and nobles of the Jerusalemites, many other eminent men, who were also zealous for their country and their religion, and who waited with confident expectation

for the restoration of its government, and the revival of its independence.

We now come to the re-established and *reformed* government of the Judeans. Cyrus, king of Persia, having by permission of divine providence become ruler over all the east, issued a proclamation, purporting, that the Judeans should be set at liberty, and be allowed to re-establish their government, on a reformed system, congenial to patriarchal principles, and the Mosaic code. This decree, in all probability, ordained, that the new republic should be, in some measure, dependent upon, and protected by the court of Persia, which indeed was *requisite* at the time of its first re-establishment. We read in Ezra (chap. 1.) the proclamation of Cyrus, which ran as follows: "Thus said Cyrus, king of Persia. The Lord, God of heaven, hath given me all the kingdoms of the earth, and hath charged me to build him a House at Jerusalem, which is in Judah, &c. &c." Cyrus also restored the gold and silver vessels belonging to the temple, which Nebuchadnosor had carried away to Babylon, and which amounted to 5400 in number (Ezra, chap. 1. v. 11.) As to the number of the Hebrew congregation, who returned to re-establish the Judean government, it does not appear that it amounted to more than 40,360, exclusive of those whom they found inhabitants of Jerusalem, the posterity of those who had not been carried into

captivity. The leading men in the early part of the restoration of the Judeans, were, Ezra, and Zerubabel, with their adherents, and Joshua the high priest, with his suite of priests, Levites, &c.

But while the restored government was yet in its infancy, and the number of the people comparatively small, their prosperity drew upon them the jealousy of their neighbors, who hired counsellors, and wrote accusations against them (Ezra, chap. 4.). These enemies of the Hebrews succeeded in their designs, and the rebuilding of the temple was interrupted during the time of Artaxerxes, or Ahasuerus, until the second year of Darius, who was the third successor of Cyrus (Ezra, iv, 24). From the proclamation of Cyrus, until the second year of the reign of Darius, there elapsed a period of eighteen years.

Notwithstanding difficulties, Haggai, and Zechariah the prophet, together with Joshua the high priest, and many other conspicuous characters among the Judeans, still encouraged them to persevere in the re-establishment of Jerusalem, and of the temple. They also endeavored to counteract the designs of their enemies by sending copies of the Treaty made with Cyrus, and documents relating thereto, regarding the rebuilding of the city and temple; and at the same time represented the liberality of Cyrus in defraying the expense of rebuilding the temple from his own treasury, as well as in

restoring its gold and silver vessels. These representations had their desired effect, and Darius, having searched the depositories for these documents, and found the *roll*, as executed by Cyrus, renewed the treaty, and passed a decree, that no one should venture to disturb the future progress of the work. He granted, that the future expenses of the building, and of the sacrifices, should be defrayed from the royal treasury. The decree concluded as follows :
 “ Whosoever shall alter this decree, let timber be pulled down from his house, and let him be hanged thereupon, and let his house be made a dunghill, for I Darius made the decree, and let it be executed, &c.” (Ezra vii. 11, 12.)

The new *Democratic* Judean government was conducted by the before-mentioned prophets and chief-members, under the denomination of the *בגסט הגדולה*, Great Congress ; who were the later prophets, Ezra, Nehemiah, &c. Zerubabel, &c. Joshua the high priest, &c. consisting of 120 members chosen from among the most learned and pious men among the Jews. This body received the countenance and support of the succeeding Persian monarchs.

Let us now resume the most essential part of our subject, viz. The rebuilding of the Temple. I stated, above, that during the 70 years of the captivity, the civil and religious ordinances of the Hebrews were continued by their prophets, and great men ; who, as they

doubtless had personal intercourse with each other, transmitted verbally, or in writing, to their successors, all the particulars relating to the present subject, as well as what related to the reorganisation of the civil government.

I have already mentioned the great difficulties which the Judeans had to encounter, from the jealousy of their surrounding neighbours, who endeavoured to excite the distrust and enmity of Cyrus's successors; and in particular of Ahasuerus, during whose reign the famous, or rather notorious, Haman, spoken of in the Book of Esther, endeavoured his utmost to prejudice them in the mind of his sovereign. But all those obstacles were finally surmounted in the second year of the reign of Darius, as before mentioned; and the re-establishment of the Judean government went progressively on, during the reign of the last-mentioned monarch and the succeeding kings of Persia.

When we contemplate the conduct of the leading men among the Judeans, and particularly of the prophets, during the term of their captivity, we cannot but be struck with admiration at their zeal, perseverance, and wisdom, and the dignity with which they filled their important stations, until the restoration of their government in its original patriarchal form.

The new establishment was under the direction of the Great Con-
Temple.

C

gress already mentioned ; who, there is every reason to suppose, acted with equal justice, prudence, and piety ; and who thought it a duty *not to impose on the liberality* of the Persian monarchs in the restoring of the city, and building of the Temple. So that, notwithstanding the liberal decree of Darius, they resolved to *deviate* in part from the original grandeur of the plan proposed and described by Ezekiel. Another subject of consideration with them, was, that they could not expect much assistance from the bulk of the Hebrew congregation who returned from the captivity. These amounted to little more than 40,000, and were chiefly of the poorer class, such as husbandmen and mechanics, who could do little more than subsist themselves and their families. Therefore, having justly considered all the circumstances, they determined to adopt the plan of Ezekiel in its *principal parts* only, viz. The actual Temple, and the Sanctuary, with its adjoining buildings, which formed the western side of the proposed fabric, as we find testified in Mishnah Midoth. The remaining and less essential parts, such as the halls, porches, courts, &c., they judiciously determined to defer, until a more favourable opportunity ; when the increase of the population, and the prosperous state of the commonwealth, should justify the completion of the plan in its full extent, agreeably to the scriptural direction given to Ezekiel. They accordingly contented themselves for the present with a smaller and a simpler building, or with the remnants of the first temple, as we are told from the same authority.

Notwithstanding that, at the period of the restoration of the second Temple, the House of Israel was rich in the possession of men skilled in divinity and jurisprudence, and eminent for heroism, yet it was far from distinguished for pecuniary wealth. As the population increased, and the territory improved, there arose a necessity for many public works, such as, aqueducts ; fortresses, to secure them from the annoyance of their jealous neighbours ; and arsenals, with magazines of war-like stores. These were supplied at considerable expense, consisting principally of body-armour, of which we are told they possessed great abundance. These burdens necessarily increased with their increasing population and prosperity ; and extended defensive warfare became necessary in proportion as their growing importance drew upon them the envy and the fears of their neighbours. Abundant proof of this may be seen in the Books of the Maccabees, in Josephus, Philo, and others ; from whom we learn, that from the time of the re-establishment of the Second Temple, the Hebrews were engaged in continual hostilities with the neighbouring Greeks and Arabians ; and, finally, in the long and uninterrupted war with the Romans, which ended in the destruction of Jerusalem by Titus Vespasian.

These reasons will be considered, I hope, as a sufficient explanation, why the Temple was not completed according to original intention ; which the Judeans had neither the means, nor the opportunity, of effecting. But although the House of Israel did not experience, during

the period of the second Temple, the blessings promised to them by their Prophets, it does not follow that those promises are not yet to be fulfilled : “ The hand of God is not shortened that it cannot save ;” (Isai. lix. 1.) and Samuel says, “ God will not forsake his people, for his great name’s sake.” (B. i. xii. 22.) And as it pleased God to establish them when he brought them out of the Egyptian and the Babylonian captivities, and to preserve them during so many calamities, from the earliest until the present time, so it may yet please him to raise up the House of Israel, as foretold by his prophets : when “ God will turn to the people a pure language, that they may all call upon the name of the Lord with one consent,” (Zeph. iii. 9.) “ And all nations will flow into it, and will say ; Come ye, let us go up into the Mountain of God, &c.” Then will there be a general unanimity among all people ; and then also, not only will the Temple for God’s service be completed in its proposed magnitude and grandeur, but there shall be no future restrictions or impediments in discharging the duties due to the House of God. Amen.

It remains to observe, that each verse or passage is prefixed to the comment of which it forms the subject ; and in those places where the text has been corrupted, and misconceived, or the version is obscure, I have introduced the original Hebrew text, at the same time endeavouring to rectify the errors of former translations by

giving the true sense. The dimensions and calculations belonging to the context I have marked in alphabetical order, referring to the ground-plan; by which method the reader may continue to read without interruption. And, finally, to render the elucidation complete, a second plate is added, exhibiting a bird's-eye view of that perfect and magnificent structure, with an explanatory appendix, and references to the Scripture text. This will be found, in many instances, as essential to the text as the ground-plan itself; and without such aid, the Vision of the prophet Ezekiel will ever remain obscure, even to the most acute and intelligent inquirer.

London, February, 1811.

THE TEMPLE OF EZEKIEL.

CHAPTER XL.

VERSE 1.—“ In the twenty-fifth year of our captivity”—

THIS captivity began with the reign of Jehoiachin, king of Judah, who is sometimes called Jechoniah. He was placed on the throne by Nebuchadonosor, in the room of his father Jehoiakim, whom Nebuchadonosor had carried away captive to Babylon, with the spoil of the Temple. He however reigned but three months, when Nebuchadonosor carried him away also, with 10,000 of the chief of his people, and all the remaining treasures and utensils belonging to the Temple; appointing Zedekiah king in his stead. (See 2 Kings, xxiv.)

“ In the beginning of the year, in the tenth day of the
“ month ;”—

The month *Thisry*, which answers, in part, to that of *September*. This month was the beginning of the year, among the Hebrews; and was so fixed by the ancient doctors, to correspond with the period of the creation; which they pronounce to have taken place at the autumnal equinox.

“ In the fourteenth year after that the city was smitten ;”—

Which happened in the eleventh year of the reign of Zedekiah ; at which time Nebuchadonosor carried him away captive to Babylon, with the rest of the people, and all the remaining treasure ; and destroyed the Temple, and the palaces and public edifices of Jerusalem. (2 Kings, xxv.)

“ In the same day, the hand of God was upon me, and
“ brought me hither.”

Thus it was on the tenth day of the first month of the year, that this vision was shown to the prophet ; and it appeared to him, as if he had actually been brought back from his captivity in Babylon, to the land of Israel, and to the ruined city of Jerusalem. He defines the date of his vision by two different periods ; and this is a circumstance which it is material to keep in view, in order to reconcile the apparent contradictions of the text. The first of these periods commences from the captivity of Jehoiakim, and his son Jechoniah ; and the second, from the destruction of Jerusalem and the Temple, which happened in the eleventh year of the reign of Zedekiah. It was therefore the 25th year from the one event, and the 14th from the other.

VERSE 2.—“ In the vision of God, I was brought into the
“ land of Israel ; and I was set upon a very high
“ mountain ;”—

The Temple, hereafter described, appeared to him as situated on the south side of a high mountain : meaning Palestine. The term *mountain* may here be used metaphorically, as indicating the spiritual superiority of the spot so designated. And it is applicable in another sense : for as the centre of any portion of the globe’s

surface may be considered as its highest point, so Palestine, which was the centre of the then known world, would be higher than any other part of it; and might therefore without impropriety be called a mountain. But it is not necessary to understand the words of the text as wholly figurative, since it will appear that the building was really situated on an eminence.

“ Upon which was the frame of a city, on the south.”

That is: relatively to Jerusalem, as it was situated in the tribe of Judah, which was on the south side of Palestine.—This vision coincides with that of Isaiah (ii. 2.), and of Haggai (ii. 9.): “ The glory of this latter house shall be greater than that of the former, &c.” The Rabbis of the Talmud, and all historians likewise, agree, that the glory of the second Temple and the splendor of the revived government, far exceeded those of the former period. Indeed, many commentators refer this vision to an universal developement of the glory of God, throughout all the world. Of such an event Isaiah speaks (ch. xlii.); as also the Prophet Zephaniah, (iii. 9.) “ For then I will turn to the people a pure language, that they may all call upon the name of God, and serve him with one consent.” The description of the text may doubtless equally apply to an universal City and Temple, for the worship of all nations.

VERSE 3.—“ And I was brought thither; and behold, a
“ man whose appearance was like copper, with a line of
“ flax in his hand, and a measuring reed;”

The first of these architectural implements, which is what we call a plumb-line, was for measuring large dimensions, such as the height

Temple.

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of the walls, &c. ; and the latter, the reed, for those of inferior magnitude.

“ And he stood in the gate.”

That is, the gate of the Temple, at which he intended to commence his admeasurements.

VERSE 4.—“ And the man said unto me : Son of man, behold
 “ with thine eyes, and hear with thy ears, and set thy heart
 “ upon all that I shall show thee : for the intent to show
 “ unto thee, art thou brought hither ; declare all that thou
 “ seest, to the house of Israel.”

The angel of God is styled *איש Ish, eminent*, by which term the angels were originally designated ; and it was extended to mortals, on account of their spiritual essence. Ezekiel, to denote his inferiority, is called *בן אדם*, (from *אדמה Adamah, earth*,) *Son of Man* ; an appellation given to mortals only.

VERSE 5.—“ And I beheld a wall on the outside of the house,
 “ round about it ;”

This wall (A) was to separate the sanctuary from the common public-place ; it was 500 reeds (or 2,000 yards) in length, on each side, forming a regular square ; (see ch. xlii. 15—20.)

“ And in the man’s hand was a measuring reed, of six cubits
 “ long, by the cubit and a hand-breadth ;”

It is to be remembered, that there was a difference between the common and the sacred cubit ; the common one measured five hands’ breadth, but the sacred, six—which is expressed in the text by, “ The

cubit and a hand-breadth." The reed contained six of the large, or sacred cubits, equal to four yards English measure.

" So, he measured the breadth of the building, one reed ; and
" the height one reed."

" The building" here means *the wall*, of which the thickness was one reed, and the height also one reed. This outer wall was the lowest of all the building. Such was precisely the description of the wall which enclosed the second Temple, according to the Midoth.

VERSE 6.—" Then came he unto the gate, which looketh
" towards the east ;"

They now enter the space within this wall, and advance to the eastern gate of the outer court (B).

" And went up the stairs thereof,—"

The text nowhere mentions the number of the steps at the eastern entrance. Some commentators conjecture that there were twelve, from observing that number at the eastern gate of the second Temple ; but there is greater reason to suppose, that they amounted to seven only, since that was the number at the northern and southern gates (v. 22.), and the construction of the three gates themselves was uniform. The actual proportion of the space between the exterior wall and the gate of the outer court could not conveniently be preserved in the plan, on account of its great extent, (see v. 5. *supra*) ; but the omission is not of material importance. This great edifice, from its situation upon a hill (generally called *הר הבית*, the hill of the house), required the use of stairs : and it may be desirable to explain at once, that the pavements of the several courts were elevated one above the other in the following order. After an ascent of *seven* steps, was the

outer court, elevated and levelled round about. In the centre of this court, at a distance of one hundred cubits from each of its sides, a second ascent, of *eight* steps, led to the inner court; the surface of which was also elevated and levelled. On the western side of the inner court stood the Temple, the base of which was further elevated *twelve* steps above the level of that court. And thus the whole building was progressively elevated, in proportion to the sanctity of its several gradations. This will be plainly demonstrated in the sequel.

“ And measured the threshold of the gate, one reed broad ;
“ and the other threshold, one reed broad.”

This indicates the thickness of the *wall* in the gate-way (B); here called threshold. It was covered with boards, a reed in width.

VERSE 7.—“ And the little chambers were one reed long, and
“ one reed broad ;”

These chambers (C) were situated on the outside of the wall of the outer court, three on either side of its three gates.

“ And between the chambers, were five cubits ;”

Referring to the thickness of the walls: agreeably to Targum Jonathan, *ובין תאומיא כותלא חמש אמה*—“And between the chambers were the walls, five cubits in thickness.” We also read in Midoth, sec. iv. 7. (the Dimensions of the Temple): “The spaces of the chambers were six cubits, and their walls were five cubits thick.” This will be further proved in v. 13. of this chapter.

The reader will probably be surprised at the great disproportion between the size of these chambers, and that of their walls—the former being but six cubits square, and the latter five cubits thick. To explain this circumstance it is necessary to observe, that these cham-

bers were solely designed as repositories : the first series (C) for the dresses, musical instruments, utensils, &c. ; and the inner (T), surrounding the Temple itself, for the gold and silver vessels used in its service, and its other treasures. And I am of opinion, that the convenience of deep closets and recesses was more an object of regard, than the spaciousness of the apartments themselves.

“ And the threshold of the gate by the porch of the gate within, was one reed.”

Standing at the east gate, he saw that it had a porch or vestibule (D) inwards : its threshold, which covered the thickness of the walls of the porch within, was one reed.

VERSE 8.—“ He measured also the porch of the gate within,
“ one reed.”

That is, the walls of the porch, right and left ; their thickness within was also one reed.

VERSE 9.—“ Then he measured the porch of the gate,
“ eight cubits ;”

The length of the walls of the porch, on both sides, was eight cubits (from east to west.)

“ And the posts thereof, two cubits ;”

These were attached to the walls of the porch inwards, and were elliptic or oval pillars (E), the smallest diameter of which was two cubits, as mentioned in the text ; and the largest, one reed, or six cubits—equal to the thickness of the walls of the porch. Although we do not find the larger of these dimensions specified in the text, yet, we

may conclude, that the object was, to beautify the entrance, and to cover the thickness of the walls of the porch.

“ And the porch of the gate was inward.”

That is to say, the porch (D) attached to the gate was on the *interior* of the outer court; so that, the porch of the inner court being on the *exterior* of that court, as hereafter explained, the two porches would be both turned to the outer court, and symmetrically face each other.

VERSE 10.—“ And the little chambers of the gate, on the
“ east, were three on one side, and three on the other
“ side;—”

The chambers adjoining the eastern gate, *without*, were six in number; three on its northern, and three on its southern side (C).

“ The three were of one measure; and the posts had
“ one measure on that side, and the same on the
“ other side.”

All these chambers, both as respects their interior, and the thickness of their walls, were of uniform dimensions; as were the pillars belonging to the porch.

VERSE 11.—“ And he measured the breadth of the entry
“ of the gate, ten cubits; and the length of that gate,
“ thirteen cubits.”

This and the following verses present us with the exact dimensions of the entrance to the outer court. “ The breadth of the entry of the gate (B) ten cubits; and the length of the gate, meaning the width and extent of the porch (D), thirteen cubits:” giving us to

understand, that the width of the porch was greater than that of the gate, by one cubit and a half, on each side. Accordingly, the space of the porch (D) was thirteen cubits from north to south; and eight cubits from east to west; viz., eight cubits the length of the walls, which form the porch, besides the two pillars, with which it makes ten cubits from east to west, as above stated.

VERSE 12.—“The space also before the little chambers
 “ was, one cubit on this side, and a space of one cubit
 “ on the other side.”

Here we are to understand, that the two sets of chambers (C) which were situated on each side of the gate, were wider apart by one cubit on each side, than the walls of the porch (D); and accordingly stood two cubits and a half on each side (that is five cubits) wider than the gateway, forming a space (F) before the entry, between the chambers (C) from north to south, fifteen cubits wide. Though this general dimension is not specified in the text, it may be inferred from this, and the verse following, that such is the meaning of the words—“ a space *also* before the chambers of one cubit;” that is, they were distant from the outside of the entry, one cubit and a half, like the walls of the porch within; making with the “ *space also* of one cubit” more, before the entry to the chambers, fifteen cubits in all. This space before the chambers, which was eleven cubits long, corresponding to the extent of the wall of the chambers, formed a little terrace in front of them, distinguishing their entrance from that of the gate.

“And the little chambers were six cubits on this side,
 “ and six cubits on that side.”

This is merely a repetition of the 7th verse.

VERSE 13.—“ He then measured the gate, from the roof of
 “ one little chamber, to the roof of the other ; and the
 “ breadth was twenty-five cubits ;—”

Agreeably to the preceding admeasurements : by which we have seen, that the chamber-walls on either side of the open space (F) were each five cubits thick ; and the space itself, as shown in the last verse, was fifteen cubits wide—making together, twenty-five. The walls of the chambers were therefore to be built in a line parallel with the porch (D). The whole extent of the range of chambers, from their northern (c) to their southern (c) extremity, amounts to ninety-one cubits : thus,—the six chambers, each 6 cubits square = 36 cubits : the eight walls, each 5 cubits thick = 40×76 : the space between the chambers, fronting the entry $15 = 91$ cubits. The reader will find it advantageous to him to give due attention to this detail.

“ Door against door.”

Referring to the chambers ; the doors of which opened to the space (F), and also opened into each other through the partition-walls ; so that they were opposite to each other, “ door against door,” through the whole length.

VERSE 14.—“ And he made the posts of threescore
 “ cubits ;”—

That is, the pillars (E) mentioned in v. 9., which were attached to the walls on both sides of the porch ; and which, he tells us, were sixty cubits in *height*.*

* The rule of architecture, which fixes the proportions of pillars of the Ionic order, viz., nine diameters to the shaft, exclusive of the capital, or ten diameters for the whole, appears to me to owe its origin to this source. We observe in the text before us, that the pillars were, in general, sixty cubits high ; and their largest diameter six cubits.

“ Even unto the posts of the court round about the gate.”

Meaning, that the posts of all the other gates around the court were of the same form and dimensions ; as will appear in the sequel.

VERSE 15.—“ And from the face of the gate of the entrance,
“ *even* unto the face of the porch of the inner gate,
“ were fifty cubits.”

The Hebrew text reads thus : ועל פני שער היארתו, “ And at the front gate of the entrance, which is”—על לפני אלם השער—“ at the front of the porch-gate” (D),—הפנימי “ looking in the inner side, was fifty cubits.” Here we obtain the information, that there were two gates ; one at the entrance (B), which was ten cubits wide, and the other at the end of the porch (D), which was thirteen cubits wide (see v. 11.) ; that the front of the gate of the porch within was fifty cubits high, and probably that the roof in the inside of the porch was of the same height as the pillars affixed to the porch within the court, viz. sixty cubits—ten cubits above the gate. The reader will here receive considerable assistance from the Bird’s-eye view (plate II.)

VERSE 16.—“ And there were narrow windows to the little
“ chambers, and to their posts within the gate round
“ about.”

I find it necessary here to quote the Hebrew text, believing that it will afford us a better conception of the sense, than is to be obtained from any of the present translations. It runs thus : וחלונות, “ And there were windows”—אשמות אל התאים—“ narrow to the inside of the chambers;”—ואל אליהמה לפנימה לשער—“ and to the porch, to the inside of

Temple.

E

the gate"—סביב סביב, "round about:" referring to both sides of the chambers, and the entrance. We here learn that the chambers (C), which were situated on both sides of the entrance, had windows, opening wide to the outside and *narrow to the inside*; a formation best calculated for the admission of light. There was the same description of windows in the walls on both sides of the porch (D); as exhibited in the annexed design (plate I.) at the entrance of the eastern gate (B).

"And likewise to the arches; and windows were round about
"inward;"

The Hebrew is—וכן לאלמות חלונות, "And the same was to the porches, and to the windows"—סביב סביב לפנימה, "which were round about, to the inside:" meaning, that all the porches and the windows, which were round about, viz. to the north and south sides of the outer, or inner courts, were of uniform construction and dimensions.

"And upon each post were palm-trees."

וואל איל תמרים intimating that the capitals were carved in the resemblance of palm-branches—similar to those in the temple of Solomon. The effect of these *elliptic* pillars, formed of a plain shaft fifty-four cubits high, and six cubits in diameter, with a carved capital of six cubits in height more, must have been strikingly beautiful.

VERSE 17.—"Then brought he me into the outward court:"

This verse further proves, that the little chambers (C) already described were situated next to the wall, on the outside of the outer court. Ezekiel is now brought to take a view of that court (G) from its interior. Many of the commentators, both Jewish and Christian, place the chambers (C) *within* the walls of the outer court; but I

know not on what authority. The text expressly says, “*then* he brought me *into* the outer court”—which implies that all the previous descriptions have reference to its outside. Being now come within the wall, the angel proceeds to describe the pavement and the chambers thereon. Much difference of opinion exists respecting the structure of the chambers themselves; but as these speculations are unsupported by any authority, it has not been thought requisite to notice them further.

“And lo! there were chambers; and a pavement made for the court round about; thirty chambers were upon the pavement.”

On entering the outer court, there were seen chambers corresponding to the two large eastern chambers (W), the particulars of which will be given under V. 1. Ch. xlii. Next was seen round the court, a pavement, like a piazza, close to the wall; upon which were thirty chambers (H). Some commentators are of opinion, that there were thirty chambers on each side of the court. But the plain meaning of the text warrants no such opinion: and the number of the chambers amounted but to thirty in the whole. From the construction and situation of these apartments, I am inclined to think that they were appropriated to the use of the guards. I have been guided in the distribution of the chambers by the dimensions of the pavement: on the north pavement I have placed six; on the south, six; on the east, eight; and on the west, ten: in all, thirty chambers.

VERSE 18.—“And the pavement by the side of the gates:”

This means, that though the pavement ran generally all round the court, yet it was intersected by the gate-ways, on its three sides;

and was continued again "at the sides of these gates." It was further interrupted by the little courts at the corners (AA), as will be seen hereafter.

"Over against the length of the gates was the lower pavement."

We are here informed ; that the pavement was only ten cubits wide, similar to the length of the gate walls and the pillars of the porch (D), which were ten cubits long (v. 9). Some commentators contend, from the words הרצפה התחתונה, "the lower pavement," that there were three different pavements one above the other, the lower of which was parallel to the walls of the gate ; but no such fact appears from the text, nor is the number of pavements mentioned. The words are : "Over against the length of the gates"—הרצפה, "is the pavement"—התחתונה, "at the *lower* part ;" which expression is to be understood as implying the *inferiority* of that part. It was also at the bottom of the ascent of the whole building. The same expression and meaning occur again in the next verse.

VERSE 19.—"Then he measured the breadth, from the fore front of the lower gate, unto the fore front of the inner court without ; an hundred cubits eastward, and northward."

After the description of the pavement, which surrounded the inside of the outer court (G), we have now the dimensions of that court, which, from the front of the eastern gate (B), (also called the "*lower gate*" on account of its inferior situation) to the exterior front of the gate of the inner court (K), amounted to "an hundred cubits." Such was also the extent of the outer court on the north side, which he now proceeds to describe.

VERSE 20.—“ And the gate of the outward court, that looked
‘ toward the north, he measured the length thereof, and the
“ breadth thereof.”

Having now reached the northern space of the outward court, we have the description of all the buildings belonging to that side, and their dimensions, beginning with the gate at the entrance ; of which, as no measurement is specified, we may infer that it corresponded with the eastern gate (B).

VERSE 21.—“ And the little chambers thereof were three
“ on this side, and three on that side ;”

The chambers (C) at the northern gate, situated on the outside of the wall, three on each side, were all uniform with those at the eastern.

“ And the posts thereof, and the arches thereof, were after
“ the measure of the first gate ; the length thereof was
“ fifty cubits ; and the breadth was twenty-five cubits.”

The Hebrew reads : ואיליו, “ And its posts”—ואילמיו, “ and its porches :” that is, its pillars (E), which were attached to the porches (D) within the outer court on the north, were also fifty cubits in length. This refers to the height of their arch (see v. 15). “ And the breadth five-and-twenty cubits ;” refers to the width from one roof of the chambers (C) to the opposite roof (see v. 13).

VERSE 22.—“ And their windows, and their arches, and their
“ palm-trees, were after the measure of the gate that
“ looketh toward the east ;”

See the description of the eastern gate (v. 16.), to which this exactly corresponds.

“ And they went up into it by seven steps :”

The mention of seven steps here, though omitted in the description of the eastern gate, would seem to warrant the conclusion, that that gate was approached by the same number of steps, since both gates were uniform in all other particulars.

“ And the arches thereof were before them.”

The Hebrew text is : וַאִלְמִן לַפְּנִיּוֹת, “ And its porches were before them ;”—that is, that the seven stairs were in front of the arched porches without.

VERSE 23.—“ And the gate of the inner court, was over
“ against the gate toward the north, and toward the
“ east ;”

To make this plain, we must refer to the Hebrew text, of which the literal rendering is : “ And a gate of the inner court was opposite to the(outer) gate”—לְצַפּוֹן, “ of the north ;”—וּלְקֵדִים, “ as well as that of the east was opposite to the outer gate of the east.” (See vv. 9 & 31.)

“ And he measured from gate to gate, an hundred cubits.”

The space of the outer court was one hundred cubits here also, as stated at v. 19.

VERSE 24.—“ And after that, he brought me toward the
“ south, and behold, a gate, toward the south.
“ And he measured the posts thereof, and the arches
“ thereof, according to these measurements.”

VERSE 25.—“ And there were windows in it, and in the
“ arches thereof, round about, like those windows ;
“ the length was fifty cubits ; and the breadth
“ twenty-five.”

Arriving now at the southern side, we find that the measurements and proportions exactly coincide with those already described.

VERSE 26.—“ And there were seven steps to go up to it,
“ and the arches thereof were before them ; and it
“ had palm-trees on this side and on that side, on the
“ posts thereof.”

Here again we observe the ascent of seven steps, noticed at v. 22.

VERSE 27.—“ And there was a gate in the inner court,
“ toward the south ; and he measured from gate to
“ gate toward the south, an hundred cubits.”

The dimensions of the outer court, as already specified at north and east.

VERSE 28.—“ And he brought me to the inner court, by the
“ south gate ; and he measured the south gate, by
“ these measurements.”

The description of the outward court having now terminated, at the south, we commence with the inner court, at the south gate also ; which is found to be of the same dimensions as those of the gates of the outward court.

VERSE 29.—“ And the little chambers thereof, and the posts
“ thereof, and the arches thereof, according to these
“ measures ; and there were windows in it, and in
“ the arches thereof round about ; it was fifty cubits
“ long, and twenty-five cubits broad.”

The chambers (C), the pillars (E), and the arched porches (D), with all the other details, accord exactly with those already described, at the gates of the outward court.

VERSE 30.—“ And the arches round about were five-and-twenty cubits long, and five cubits broad.”

Thus there were arches in the inside of the inner court, in the wall (L)—a sort of recesses, five-and-twenty cubits wide, and five cubits deep, “ round about ;” that is, on either side of all the three entrances.

VERSE 31.—“ And the arches thereof were toward the outer court ;”

Meaning, that the porch (D) attached to the inner court (K), differs from those of the outer court, inasmuch as the latter looked inward, and these outward—so that the porches of the two courts faced each other (see v. 9. and plate I.)

Some commentators propose to place the arched porches close to the outside entrance of the inner court (K), like those at the entrance of the outward court ; that they might thus preserve greater uniformity. It was for the same reason that they also thought proper to place the chambers (C) on the inside of the walls of the inner court. But the error of such an arrangement becomes apparent, by observing, that the whole space of the inner court was one hundred cubits square (v. 47) ; and the whole extent of the chambers, including the 15 cubits before the entrance, amounted to 91 cubits, (v. 13.) ; accordingly they occupy the whole length to within four cubits and a half from the wall at each end. And further, the chambers being eleven cubits in

depth, if we place them *within* the inner court, they will then lose the general dimension at the corners of that court, within, as the chambers cross each other at the corners. For these reasons it must be proper, as before stated, to place both chambers and porches *without* the court. And it may be stated as an additional reason for this arrangement, that as the inner court was appropriated to the use of the Priests, Levites, and others connected with the sacrifices, &c., it would have been inconvenient to have devoted to those buildings that portion of the court which they must necessarily have occupied, and which would have so materially diminished the space of one hundred cubits square, destined for the above operations.

“ And palm-trees were upon the posts thereof;”

That is; the capitals of the pillars : see v. 16.

“ And the going up to it has eight steps.”

That is; the ascent before the porch, and the entrance-gate of the inner court, was by eight steps; whereas that of the outer court was by seven only. This signified, that the sanctuary of the inner court was a degree superior to that of the outer; inasmuch as in it were performed all the duties of the Priests and Levites.

VERSE 32.—“ And he brought me to the inner court, toward the east, and he measured the gate according to these measurements.”

At the conclusion of the admeasurements on the southern side, we proceed to the eastern, and northern, of which all the particulars correspond with those we have seen above.

VERSE 33.—“ And the little chambers thereof, and the posts
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“ thereof, and the arches thereof, were according to
 “ these measurements; and there were windows
 “ therein, and in the arches thereof, round about; it
 “ was fifty cubits long, and twenty-five cubits broad.”

VERSE 34.—“ And the arches thereof were toward the outer
 “ court; and palm-trees were upon the posts thereof,
 “ on this side and on that side; and the going up to
 “ it had eight steps.”

VERSE 35.—“ And he brought me to the North gate, and
 “ he measured it according to these measurements;”

VERSE 36.—“ The little chambers thereof, the posts thereof,
 “ the arches thereof, and the windows round about;
 “ the length was fifty cubits; and the breadth, twen-
 “ ty-five.”

VERSE 37.—“ And the posts thereof were toward the outer
 “ court, and palm-trees were upon the posts thereof,
 “ on this side, and on that side; and the going up
 “ was by eight steps.”

The whole of these particulars will be seen to be a recapitulation of those detailed on the southern side.

VERSE 38.—“ And the chambers, and the entries thereof, were
 “ by the posts of the gates, where they washed the
 “ burnt-offerings.”

To explain this, it is necessary to turn to the Hebrew text, of which I shall give a close translation. Having completed the admeasurements of the inner court on its exterior, we are now conducted to the interior of this court, the description of which commences, where the former concluded, at its northern side. *ולשכה*, “ And he observed

there a chamber" (M) (it is in the singular)—**וּפְתוּחָהּ**, "and her entrance"—**בְּאַיִלִים הַשְּׁעָרִים**, "was turned towards the posts of the gates in which they washed the burnt-offerings." It is to be observed, that the altar (P) stood in the centre of the inner court; and that all the offices allotted to its use, and the various duties of its service, were confined to the western and north-western quarters; (see Lev. i. 11). This chamber or cell (M) was the first which attracted his observation.

VERSE 39.—"And in the porch of the gate were two tables, "on this side, and on that side, to slay thereon the "burnt-offerings, and the sin-offerings and the trespass-offerings."

These four tables stood in the porch of the north gate (D): two on its eastern, and two on its western side. Although this porch was in the outer court, yet its place was holy equally with that of the inner, on account of these services of the temple, and of the altar.

VERSE 40.—"And at the side, without, as one goeth up to "the entrance of the north gate, were two tables; "and on the other side, which was at the porch of "the gate, were two tables."

VERSE 41.—"Four tables were on this side, and four tables "were on that side of the gate; eight tables, whereon "they slew the sacrifices."

Advancing farther, to the northern entrance, four other tables were placed: two at the east, and two at the west (F), in the space between the chambers (C) at the entrance at the north gate. The whole number is eight, devoted to the purpose specified in the text.

VERSE 42.—“ And the four tables were of hewn stone, for
“ the burnt-offerings,”—

I cannot imagine what could induce the translators to translate the word לעלה “ for the burnt-offerings;” instead of “ as one goeth up,” as at v. 40. This error quite obscures the meaning of the verse. The reading should be—“ And there were four tables of hewn stone, לעלה, as one goeth up;” which implies, that the eight tables mentioned before, for slaying the sacrifices, were all placed מחוצה לעלה without, “ as one goeth up to the entrance” (v. 40): but these latter four stood לעלה, “ as one goeth up” to the entrance within the inner court. They therefore stood between the chamber (M), mentioned in v. 38. and the northern entrance of the inner court.

“ Of a cubit and a half long, and a cubit and a half broad,
“ and one cubit high; whereupon they laid the instru-
“ ments wherewith they slew the burnt-offerings and the
“ sacrifices.”

They were appropriated to the use of those who prepared the sacrifices, and served to receive the sacrificing knives, the basin for the blood, for sprinkling on the altar, and other implements belonging to that service: for all these duties were performed at the north side of the inner court, between the northern entrance and the altar (P), as mentioned before.

VERSE 43.—“ And within, were hooks, an hand broad, fast-
“ ened round about.”

That is; fastened to the walls within the chamber (M). There were also posts erected, with hooks upon which to hang the victims for flaying, cleaning, &c. (See code Pesachim.)

“ And upon the tables was the flesh of the offering.”

Besides the tables mentioned before, there were others, of which the number is not specified, placed within the chamber (M), to receive the flesh and the entrails of the offerings, before they were placed on the altar to be consumed. (See code Midoth.)

VERSE 44.—“ And without the inner gate were the chambers
“ for the singers in the inner court, which was at the
“ side of the north gate, and their aspect was to the
“ south ;”

Beside the chamber (M), already mentioned, were two others (N) nearer to the north-east corner of the inner court, appropriated to the singers and musicians belonging to the service of the inner court. The opening of these chambers was to the south.

“ One at the side of the east gate, having its aspect towards
“ the north.”

This was another chamber (O) still nearer to the north-east corner, and a little to the right of the eastern gate ; its aspect was the reverse of the former, as it opened to the north. Its use will be hereafter described.

VERSE 45.—“ And he said unto me, This chamber, whose
“ aspect is toward the south, is for the priests, and
“ those who have the charge of the house.”

The chambers (N) whose fronts were towards the south, were for the priests, and those who had charge of the house ; or, priests being appointed to guard the house, as guard-houses for that purpose ; the word שמר signifies *guard*.

VERSE 46.—“ And the chambers whose aspect is toward the
 “ north are for the priests, the keepers of what be-
 “ longeth to the altar ; these are the sons of Zadoc,
 “ among the sons of Levi, which come near unto the
 “ Lord, to minister unto him.”

The chamber (O) was the guard-house, for the priests of the altar-service : those were “ the sons of Zadoc,” alluding to Joshua, son of Johzadock the high priest, &c. (Haggai i. 14.—ii. 4. and Zachariah iii. 1.) who, in conjunction with Zerubabel, were the first and principal zealous promoters of the restoration of Jerusalem, and of the second Temple (see the above mentioned prophets).—In this passage we have additional evidence that the visionary Temple of Ezekiel was equally a temporary one ; as it distinguished the posterity of Zadoc to possess extraordinary authority, above the rest of the priests and Levites ; and as we are told in Mishnah (Midoth) that the second Temple was to a certain degree an imitation of that of Ezekiel, particularly in its principal parts, such as the porch before the Temple, the holy of holies, and the adjoining cells, which exactly resembled those before us.

VERSE 47.—“ So he measured the court an hundred cubits
 “ long, and an hundred cubits broad, four square ;
 “ and the altar was before the house.”

The inner court (K), as before stated, was an hundred cubits square : and the altar (P) was “ before the house,” that is, in the centre of the court, and in front of the Temple, and of the Holy of Holies.

VERSE 48.—“ And he brought me to the porch of the
 “ house,”—

Viz. The Temple (R), in front of which and of the most holy place (S), there was also a porch, or fore-hall (Q), the dimensions of which were as follow.

“ And measured each post of the porch, five cubits on this
 “ side, and five cubits on that side ; and the breadth of the
 “ gate was three cubits on this side, and three cubits on
 “ that side.”

Meaning, that the eastern wall of this porch (Q) was five cubits long, on either side of the gate. Accordingly there remained for its gateway the space of ten cubits ; commensurate to the other gates of the edifice. The depth of this gateway was only three cubits, according with the thickness of the eastern wall of the porch (q), which was only three cubits thick, as I shall subsequently prove (ch. xli. 13). as the whole extent of the Temple, from the eastern extremity (q), to the western extremity (r), was an hundred cubits.—The commentators Rab. Solomon Isaak, and Rab. Lipman, explain the text differently ; but I cannot agree with them, as they are not corroborated by the text. Indeed, Rab. Isaak himself acknowledges the doubtfulness in his comment, saying, “ I could not make out the meaning thereof, but,” &c.

VERSE 49.—“ The length of the porch was twenty cubits,
 “ and the breadth eleven cubits ;”

That is ; twenty cubits from north to south, corresponding to the interior of the Temple (R) ; and eleven cubits from east to west.

“ And he brought me by the steps whereby they went up to
 “ it ;”

These were in front of the porch (Q), and formed the ascent to it.

The text does not specify the number of the steps : some have fixed them at *seven*, from the number at the outer court (v. 22.); others, *eight*, agreeably to the number of the inner (v. 31.); and others again have contended for *twelve*, because that was the amount of those before the porch of the second Temple: (see Midoth, iii, 6.) This latter statement we are warranted in adopting.

“ And there were pillars by the posts, one on this side and
“ another on that side.”

Of these pillars, at the entrance of the porch, the text furnishes no description. Some have conferred on them the appellation of *Jachin* and *Boaz*, for which I am ignorant of any authority ; though there certainly were such in the first Temple.

CHAPTER XLI.

VERSE 1.—“ Afterwards, he brought me to the Temple, and
 “ measured the posts, six cubits broad on the one
 “ side, and six cubits broad on the other side, which
 “ was the breadth of the tabernacle.”

HAVING now concluded his description of the exterior portion of the building, the angel proceeds to describe to the prophet, its more important feature, the Temple itself (R). The first measurement is that of the door-posts (r r), formed by the section of the eastern wall, which is thus seen to have been six cubits in thickness. The appellation of *Tabernacle* is borrowed from that of Moses, being designed for similar services. It contained the little, or golden altar, the candle-stick, and the golden table made by Moses. (See Exod. ch. xxv.)

VERSE 2.—“ And the breadth of the door was ten cubits ;
 “ and the sides of the door were five cubits on the
 “ one side, and five cubits on the other ;”

This is the entrance (B); which, being ten cubits wide, and the walls (r r), extending five cubits on each side, make together twenty cubits, the breadth of the Temple.

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“ And he measured the length thereof, forty cubits ; and the
“ breadth, twenty cubits.”

Meaning the Temple (R); measuring forty cubits from east to west, and twenty cubits from north to south.

VERSE 3.—“ Then went he inward, and measured the posts of
“ the door, two cubits ; and the door, six cubits ; and
“ the breadth of the door, seven cubits.”

We now advance to the most holy place (S), and learn the dimensions of the separation-wall, and of the entrance, and its posts. There are different opinions regarding the measurements specified in this verse: Rab. Solomon Isaak, and Rab. Lipman, explain it thus: —“ First, he measured the *posts* of the door, i.e. the separation-wall, between the Temple and most holy place, and he found it to be two cubits thick. Secondly: and the *door* six cubits ; which (he says) I can only apply to the *height* of that *door*. Thirdly: and the breadth of the door, seven cubits, referring to the width at the opening.” But this is open to the following objections: 1st. They make the word *posts* to signify the separation *wall*; whereas the signification of *posts* is obviously different. 2ndly. The application of the measure of “ six cubits” to the *height* of the door is made without any authority from the text. 3rdly. It violates all symmetry and proportion, to imagine a gate seven cubits wide, and only six cubits high, since the height generally exceeds the width. Such an object would be altogether inconsistent with a building which in all its other parts exhibited just proportions and perfect symmetry ; and would least of all have been tolerated in its interior and most sacred part. Dr. Gill, who, I must first observe, also changes *posts* into *walls*, in his exposition on that pas-

sage—"And the door, six cubits, and the breadth of the door, seven cubits," says: "This door was a two-leaved one; each leaf of which consisted of three cubits broad, and the post on which they shut was one cubit broad, which made seven." He continues thus, with another opinion: "Though, some think that the side *walls* are meant, as in v. 2., which were each seven cubits; and the breadth of the door, six cubits, makes twenty cubits; which was the breadth of the most holy, &c." But the Doctor's idea of making the door *two-leaved*, and of putting a post, one cubit broad, in the middle, so as to make up the seven, is an invention purely his own. The improbability that a noble gateway like this, would be disfigured by the obstruction of a post a cubit wide in its centre, must be obvious. And as to the second opinion, which he quotes, the rendering of פתח *opening*, by the word "*walls*," by the side of the opening, is certainly a wrong translation; for the radical פתח does not convey any other meaning than that of an *opening* or *door*. Having thus noticed the opinions of others upon this passage, I shall venture to claim the privilege assumed by most commentators, of adding my own. The angel, having approached the entrance to the holy place (S), "measured the posts of the door." It is to be observed, that at this entrance, as well as at the others, there were two posts, or *pillars* (t t), standing one on each side. And he found them to be "two cubits" in diameter; "and the door, six cubits:" that is, its depth, or extent from east to west (t, s); the separating wall being also four cubits thick; "and the breadth of the door, (literally) seven cubits;" that is, from north to south (s s).—The expression "and the door, six cubits," authorises me to allot four cubits to the wall; to which if the two pillars be added, we have in all, six cubits from east to west. This opinion will be substantiated at v. 13.

where we have the full dimensions of the house: viz. a hundred cubits from east to west; as will be there explained.

VERSE 4.—“ So he measured the length thereof, twenty cubits; and the breadth, twenty cubits, before the Temple.”

Thus the most holy place (S) appears to be twenty cubits square; its breadth equal to that of the Temple.

“ And he said unto me;—This is the most holy place.”

Which was the repository of the holy ark; and which no one was permitted to enter, excepting the high priest, and he but once in the year, on the atonement day (see Lev. xvi.).

VERSE 5.—“ Afterward, he measured the wall of the house, six cubits.”

Viz. the western wall of the sanctuary, which separated it from the adjacent cabins, or cells (T).

“ And the breadth of every side chamber, was four cubits round about the house, on every side.”

That is to say, the cells (T) just mentioned, which were on the northern, western, and southern sides, were four cubits broad.

VERSE 6.—“ And the side chambers were three, one over the other, and thirty in order;”

The translation of this passage is so defective, that we must turn to the Hebrew text to understand its real meaning—*והצלעות*, “ And these chambers were”—*צלע אל צלע*, “ Chamber upon, and annexed to, chamber”—*שלוש ושלשים פעמים*, “ thirty-three times;” that is,

thirty-three in number. And accordingly, as we see in Midoth, they were arranged five chambers upon five, and other five upon them; in all fifteen at the north, and the same number at the south side: at the west side were three chambers, one above another—in all, thirty-three in number. They were in fact built in three stories: which Targum Jonathan confirms by the words: **וְחָדָשׁ עֶשְׂרֵי בַמִּזְבֵּיחַ**, “Eleven in each row.” The text specifies the *breadth* of these chambers, viz. four cubits (v. 5.), but their length is not mentioned. Their dimensions, however, may be ascertained to have been as follows: The western chambers (T) were twenty cubits in *length*, equal to the width of the Temple and the sanctuary; and the northern and southern chambers (T) we may state to have been eleven cubits, wanting $\frac{1}{3}$ of a cubit; all which will be proved in the comment on v. 12.

“And they entered into the wall which was of the house, for
 “the side chambers round about, that they might have hold,
 “but they had not hold in the wall of the house.”

He now fixes the fundamental situation of these cells: **וּבְמִצְדָּתָא בְּקִיר**, “And they went on with a wall”—**אֲשֶׁר לְבֵית לְצִלְעוֹתָא**, “which forms the house of these chambers”—**סְבִיב סְבִיב לְחֵזֶק אַחֲזִימֵם**, “to be joined round about”—**וְלֹא יִהְיוּ אַחֲזִימֵם בְּקִיר הַבַּיִת**, “but that they might not be joined to the wall of the house,” viz. the Temple. He further informs us that the north and south walls of the Temple differed from those of the cells (T), and that the cells had a separate wall for their spaces; and accordingly, a place (U) was left between the Temple, and the chambers (T); which will be described at vv. 9 and 11.

VERSE 7.—“And there was an enlarging, and winding
 “about, still upward to the side chambers; for the
 “winding about the house went still upward, round

“ about the house ; therefore the breadth of the house
 “ was still upward ; and so increased from the lowest
 “ chamber, to the highest, by the midst.”

A recourse to the Hebrew text is again necessary, to make the passage intelligible. ורחבה, “ And its enlargement”—למעלה למעלה, “ also its winding steps”—למעלה לצלעת, “ were upward to the chambers ;”—כי מוסב הבית, “ for the surrounding of the house”—למעלה למעלה, “ is higher up”—סביב סביב לבית, “ round about the house ;”—על כן, “ therefore,”—רוחב לבית למעלה, “ the house became more extensive upward ;”—וכן, “ and the same”—התחתונה, “ the lowest”—עלה על העליונה, “ leadeth to the highest”—לתיכונה, “ by way of the midst.”

From this it appears, that the walls of these chambers (T), which were built in three stories, (v. 6.) had *rebatelements*, to lay upon the beams for the floors, for the upper part ; and accordingly they increase in width as follows : the lowest story was four cubits wide (v. 5.) ; the second story, on account of its rebatement, was five cubits wide ; and the third story, on account also of its second rebatement, was six cubits wide. And the same was the case with the winding steps, leading from the lower to the middle, and from that to the highest story, all as mentioned in the text. The construction of these cells corresponds to those mentioned in I. Kings, vi. 5—9., though differing in dimensions.

VERSE 8.—“ I saw also the height of the house round about ;
 “ the foundation of the side chambers was a full
 “ reed, of six great cubits.”

Relating to the Temple (R) and the sanctuary (S). We obtain no information in the text of its height ; but we learn from Mishnah Midoth (iv. 6). that the second Temple was a hundred cubits high.

The weight of this authority has already been established, by the fact that the doctors of the Mishnah were cotemporary with the second Temple, and eye-witnesses of its dimensions and grandeur. It has also been observed, that the second Temple was in most parts an imitation of the plan laid down by Ezekiel ; and was constructed under the superintendence of Haggai, Zachariah, Malachi, Zerubabel, Marduchai, Belshon, &c. &c. and the great congress, the cotemporaries of Ezekiel ; from whom, as before observed, they doubtless received verbal directions as to measurements, &c., in addition to those mentioned in Scripture. These additional particulars are communicated to us by the doctors of the Mishnah : who connected with them the appropriate words of the prophet Haggai (ii. 9.) : “ The glory of *this latter* house shall be *greater* than that of the former, said the Lord of hosts.” The prophet’s expression, *this latter*, taking it literally, cannot be understood ; but it may be explained as indicative, first, of the essential superiority in the grandeur of its construction, since king Solomon’s Temple was only 30 cubits in height, but that of Ezekiel was a hundred ; secondly, with respect to the advancement of divinity, and knowledge in general, in which the period of the second Temple was superior to that of the first. This will be further discussed in the sequel—Ch. XLIII.

VERSE 9.—“ The thickness of the wall which was for the
“ side chambers without, was five cubits.”

The foundation of the western wall of the back cell : שש אמות, “ six cubits”—אצילה, “ its substance.” By which we must understand, that though the foundation of the western wall of the back cell measured six cubits, yet the wall above was only five cubits thick.

“ And that which was left, was the place of the side chambers,
“ that were within.”

Read : ואשר מנה, “ And a place was left”—בית צלעות, “ a passage to the chambers”—אשר לבית, “ which are annexed to the house.” Denoting that there was a space (U) as a passage between the Temple and the chambers, to which all the doors of the latter were opened. (See Plate I.)

VERSE 10.—“ And between the chambers was the width of
“ twenty cubits, round about the house on every
“ side.”

On both sides of the Temple there were large buildings (W); and the space (V) between these buildings and the Temple was twenty cubits on each side; (see the particulars in ch. xlii.)

VERSE 11.—“ And the doors of the side chambers were to-
“ ward the place which was left; one door toward the
“ north, and another toward the south;”

So that the doors of the chambers (T) which were situated north and south of the Temple, opened to the space or passage (U), which was left between the Temple and the chambers, on both sides. The southern chambers therefore opened their doors toward the north, and the northern chambers theirs toward the south.

“ And the breadth of the place which was left, was five cubits
“ round about.”

Which means, that the width of the passage (U), either on its northern, southern, or eastern side, was five cubits wide, all along.

VERSE 12.—“ Now the building that was before the separate
 “ place, at the end toward the west, was seventy
 “ cubits broad;”

The word גִּזְרָה *gizrah*, here, is a noun relating to the Temple and sanctuary, or separating place, as translators term it, on account of its pre-eminent holiness. We learn here the full length of the western wall of that part of the Temple, from north to south, including the spaces (U) and the chambers (T); or from (a) to (b): of which the several parts are—The Temple (R) 20 cubits; its two walls on both sides, 12 cubits; the two passages (U) on both sides, 10 cubits; the walls, 10 cubits; the breadth of the cells (T) on both sides, 8 cubits; the outward walls of those cells on both sides, 10 cubits: amounting in the whole to seventy cubits, from north to south.

“ And the wall of the building was five cubits thick, round
 “ about;”

That is, the exterior walls of the building, on the north, west, and south, were five cubits thick. The Reader must here be reminded of the explanation at vv. 8, 9., that the western exterior wall was six cubits thick at the foundation, but was only five cubits thick above ground; having consequently a reserve of one cubit.

“ And the length thereof ninety cubits.”

That is, the length of the building from east to west, or from (b b) to (a a,) was ninety cubits, thus: the eastern passage (U) five cubits; the six walls of the five cells (T) thirty-one cubits, (including the one cubit of reserve, in the western wall); the five spaces of the cells in length, fifty-four cubits—in all, ninety cubits, from east to west, or from בית החליפות, “ the chambers of the *depository of the knives*” for slaying the sacrifices (Y), to the western extremity. This

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calculation will also agree with the account given in the next verse. These chambers (Y) were extended on both sides of the porch before the Temple, all along the western wall of the inner court. The same appears in Mishnah Middoth, iv. 7.

VERSE 13.—“ So he measured the house, an hundred cubits
“ long ;”

This is the entire length of the building (i. e. the Temple itself), from the exterior of the walls east and west ; or the central line (q r), including the front porch (Q), and the depository (Y) for the sacrificing implements.

“ And the separate place, and the building with the walls
“ thereof, an hundred cubits long ;”

This is merely a repetition of the last verse, explaining that, in this length of a hundred cubits, are included all the divisions of the building, from east to west. The several parts are as follows :—the eastern wall of the porch (Q) 3 cubits (see ch. xl. 48.) ; the porch (Q) 11 cubits (ibid.) ; the eastern wall of the Temple 6 cubits (xli. 1.) ; the Temple (R) 40 cubits (xli. 2.) ; the wall before the sanctuary 4 cubits (xli. 3. comment.) ; the sanctuary (S) 20 cubits (xli. 4.) ; the western wall of the sanctuary 6 cubits (xli. 5.) ; the chamber (T) behind the sanctuary 4 cubits (ibid.) ; and lastly, the western wall of the building 6 cubits, including the one cubit of reserve (xli. 48.) : in all, a hundred cubits the extreme length from east to west.

VERSE 14.—“ Also the breadth of the face of the house, and
“ the separate place toward the east, an hundred
“ cubits.”

That is, the front of the building, forming the western side of the

inner court, and the eastern side of the Temple, including the porch (Q), and the depository (Y), from north to south, was also an hundred cubits. Although these particulars of the depository were not mentioned plainly in the text, yet they might have been orally communicated by the prophet. In Midoth iv. 7. they are found to agree with the dimensions here given in the text.

VERSE 15.—“ And he measured the length of the building,
 “ over against the separate place, which was behind
 “ it, and the galleries thereof on one side, and on the
 “ other side, an hundred cubits, with the inner Tem-
 “ ple and the porches of the court.”

Here we perceive another construction ; the term *וַתְּקַיֵּן* *waathi-koho* is rendered by Rab. Solomon Isaak, “ its posts, on one side, and the other side ;” which he thus explains : That, the extent of the buildings and the Temple, together, being a hundred cubits high, there were on both sides of it, on the north and south, arched posts and projections to support the height of the walls, as we still observe to have been the case in ancient Gothic buildings. These arched posts or projections (X) extended to fifteen cubits in width on each side of the building. Dr. Gill, in his exposition of this place, having before him the translation “ And the galleries thereof, &c.” (*וַתְּקַיֵּן*), explains it : that these were galleries annexed to the building, on both sides (X) all along, and which extended north and south, fifteen cubits. Both writers, however, agree in one opinion, that these annexed arches or posts were for ornament, as well as for support to the building. This induces me to assign a space of fifteen cubits on each side of the building, like a piazza, surrounded with pillars, and a gallery above it, for the purposes mentioned ; which is plainly represented in

the Bird's-eye View, (Pl. II.) We are now able to comprehend the dimensions specified in that verse; we are informed in v. 12, that the building, at its western end, measured 70 cubits from north to south (a b); but here we are informed, that the whole extent of the building, "which was behind it," viz. the western side (c d), including the galleries, or projections, as before explained, was in all a hundred cubits from the northern to the southern extremity. This reconciles the various dimensions given in this chapter; and also agrees with the construction of the second Temple according to Midoth, which says (iv. 6). that "the Temple was 100 cubits long, 100 wide, and 100 high, &c."

Thus conclude the dimensions of the great building of the Temple, with its adjoining chambers, porches, &c. &c. As to any space between the western wall of the Temple, and the western wall of the outer court, we have no mention in the text, since no sort of service was performed in that part, which was behind the sanctuary. Neither was there a free passage permitted to any one, except as a walk for the guards of the Temple. Yet, as we are informed that there was a pavement, with thirty chambers (H) upon it, round about the walls of the outer court within (see ch. xl. 18.), the breadth of which was ten cubits, equal to the length of the porches (D) (ibid. v. 18.), we are warranted in assigning to it in addition, behind the sanctuary, for the walk of the guards, eleven cubits. This was the space allotted for the same purpose in the second Temple: (see Midoth v. 1.)

VERSE 16.—"The door-posts, and the narrow windows, and
 "the galleries round about, on their stories, over
 "against the door, ceiled with wood round about;"

The Hebrew text is : חספס, "The door-posts"—חולונות, "and the narrow windows"—חולונות, "and the galleries or projections"—סביב לשלשתם, "round about these three,"—נגד חספס, "over against the posts"—שחוף עץ, "were cased with wood, &c." Signifying that the door-posts, windows and galleries, were all covered with wooden boards, as is the practice in modern large buildings, where the walls are thus lined for several feet from the ground.

"And from the ground, up to the windows, and the windows
"were covered."

The walls, from the ground to the windows, were similarly covered with cedar wood ; and, according to the Targum, "the windows were covered." It is to be presumed that the windows had shutters, blinds, or curtains before them, to exclude the heat of the sun, the rain, wind, &c.

VERSE 17.—"To that above the door, even unto the inner
"house, and without and by all the wall round about,
"within, and without, by measure."

Meaning, that over the door also, or above common reach, either from the Temple within, or within the sanctuary, and also without, all was covered with כרות, "large, or stout boards" of cedar wood ; that it might bear gilding, carving, or other embellishment, as will be mentioned hereafter.

VERSE 18.—"And it was made with cherubims, and palm-
"trees ; so that a palm-tree was between a cherubim
"and a cherub ; and every cherub had two faces."

The interior of the Temple was ornamented all round with palm-

trees, and cherubims, in alternate order; each of these cherubims had two faces, as will appear hereafter.

VERSE 19.—“ So that the face of a man was toward the palm-tree, on the one side, and the face of a young lion toward the palm-tree on the other side; it was made through all the house round about.”

These cherubims are described as having two faces; the one representing that of a *man*, turned toward one palm-tree; and the other that of a young *lion*, turned to the next palm-tree. The intermixture of cherubs with the faces of men and lions, may not be thought an ornament adequate to the beauty and propriety observed in a place so sacred; nor would such a combination be at all symmetrical between two palm-trees. But they might have been intended as a particular symbolical representation, to impress the beholder at the first view with the wonderful combination of the two *extreme* qualities of the human essence, viz. the extreme ferocity of the *animal* quality, or *nature*, and the mildness of its divine intellect, which, from being naturally in opposition to each other, and scarcely compatible, evince the more forcibly in their union the *divine and supernatural power or essence* by which they are combined; as well as that nature itself is also *sacred*, when preserved in its bounds; and both are thought worthy the attention of their creator. The palm-trees annexed to them may represent the success of the just and righteous, in this world and in the world to come; as is expressed by the royal poet: “The righteous shall flourish like the palm-tree; he shall grow like the cedar on Lebanon. Those that be planted in the house of God shall flourish in the courts of our God.” Psalm xcii. 12, 13.

VERSE 20.—“ From the ground unto above the door, were
 “ cherubims and palm-trees made ; and on the wall
 • “ of the Temple.”

We are here informed, that the palm-trees, as well as the cherubims, reached from the ground up as high as the door of the sanctuary ; and the same was on the walls of the Temple, as before mentioned.

VERSE 21.—“ The posts of the Temple were squared, and
 “ the face of the sanctuary ; the appearance of one,
 “ as the appearance of the other.”

These were not the pillars previously described, which were elliptic, but were wooden posts on each side of the door, as its frame ; and they were squared.—*תפני הקדש*, “ And the front of the sanctuary”—*המראה*, “ its aspect was”—*כמראה*, “ like the aspect of THOSE !” referring to what the Prophet saw at the River *Chebar* (ch. i. 26—28.) ; for, as he had not access to the interior of the sanctuary, he attempts no description of it.

VERSE 22.—“ The altar of wood was three cubits high, and
 “ the length thereof two cubits ; and the corners
 “ thereof, and the length thereof, and the walls
 “ thereof, were of wood.”

This description is thought by some to apply to the golden altar, which was appropriated to the burning of incense in the Temple, and similar to that in the tabernacle of Moses. Jonathan supposes it to refer to the wooden table for the reception of the sacred bread, also similar to that of Moses. Its dimensions were three cubits high,

and its surface two cubits square ; it was of wood, but entirely covered with gold ; corresponding exactly to that of Moses, though not mentioned here in the text.

“ And he said unto me ; This is the table that is before the
“ Lord.”

The Talmudical doctors (Code Hagigah, at the end) thus express themselves : “ The text began with the altar, and finished with the table ;” implying, that during the existence of the Temple, the sacrifices of the altar atoned for sins ; but that, since the Temple ceased to exist, this atonement depends upon the table of man ; meaning, the exercise of benevolence to the poor and needy ; see Isaiah, lviii. 7. &c.

VERSE 23.—“ And the Temple, and the sanctuary, had two
“ doors.”

That is, there were double doors to the entrance, one at its eastern, and one at its western end ; which entrance, from the thickness of the wall, was six cubits deep : so that, when both doors were shut, there was a space of six cubits between them.

VERSE 24.—“ And the doors had two leaves apiece, two
“ turning leaves, two leaves for the one door, and
“ two for the other.”

So that they were not only folding doors, one fixed on the northern, and one on the southern side, but had each a division in themselves, folding up like modern window-shutters. Thus, when opened, they folded up to the sides, and covered the thickness of either wall of the entrance.

VERSE 25.—“ And there were made on them, on the doors
 “ of the Temple, cherubims, and palm-trees, like as
 “ were made on the walls ;”

These doors were also ornamented with basso-relievo carvings, of cherubims and palm-trees, like those on the walls of the Temple mentioned at v. 18—19.

“ And there were thick planks upon the face of the porch
 “ without.”

The wall of the porch, which was before the Temple, was also covered with “ thick planks,” close to each other ; that it might also bear carvings, as is explained in the next verse, “ without :” that is, on the outside of the porch ; the porch being also ornamented like the Temple.

VERSE 26.—“ And there were narrow windows and palm-
 “ trees on the one side, and on the other side, on the
 “ sides of the porch, and upon the side chambers of
 “ the house, and thick planks.”

According to the Hebrew we read : “ And there were narrow windows and palm-trees on one side, and on the other side, at the sides of the porch”—*ועל עת הבית*, “ and at the sides of the house”—*והעבים*, “ and on the thick planks :” from which it is to be understood that the windows were on the north and south sides of the porch : but the ornaments, which were carved palm-trees *only*, were all over the inside of the walls of the porch, and on the sides of the house, as well as on its roof.

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I

CHAPTER XLII.

HAVING finished all his observations on the sanctuary, the Temple, and its porch, the chambers, and the galleries annexed to the north and south sides, which, from the four extreme corners, formed a square building of a hundred cubits ; the prophet is again brought to the outward court, to take further observations on the rest of the building.

VERSE 1.—“ Then he brought me forth into the outer court,
 “ the way toward the north ; and he brought me into
 “ the chamber that was over-against the separate
 “ place, and which was before the building toward
 “ the north.”

His return to the outward court was through the northern gate of the inner, and accordingly he met with the large chamber (W), which stood opposite and parallel to the whole building, and the *Gizrah*, or the separate place, as it is here styled. The length was a hundred cubits from east to west ; and such also were the dimensions of the other great chambers (W), which were situated at the corners of the inner court, without as will be described hereafter. The Prophet

speaks here in the singular number, instead of the plural, because, as he then stood, he looked only at the northern chamber.

VERSE 2.—“ Before the length of a hundred cubits was the
“ north door, and the breadth was fifty cubits.”

In this verse we are told, that the distance from the chamber (W), to the north wall of the outer court, was fifty cubits in width; and accordingly was a hundred cubits long, equal to the length of the chambers; agreeably to the statement, “ that he was brought to the north door of that chamber,” which had in its front a space of a hundred cubits in length, and fifty cubits in breadth (Z) of the outer court. Accordingly the breadth of the chamber took in also fifty cubits, which completes the whole space of a hundred cubits for the outer court.

VERSE 3.—“ Over-against the twenty cubits which were for
“ the inner court, and over-against the pavement
“ which was for the outer court;”

Here it is again stated, that these chambers were situated, first, “ against the space of twenty cubits which the inner court exceeds that of the *Gizrah*.” It is the space (V) which is between the building (i. e. the Temple) and the chamber, as well as 20 cubits before the west side of the inner court. (See ch. xli. 10. “ and over-against the pavement, &c.” ch. xl. 17.)

“ Was, gallery against gallery, in three stories.”

This, and the 4th, 5th, and 6th verses, appear very confused in all the translations. The commentators have accordingly had recourse to such explanations of them as agree with their own particular opinions,

though almost wholly unsupported by the authority of the original. Dr. Gill, Starkius, Calmet, &c. all make two rows of chambers at the north and south sides (W) of the building; and a passage of ten cubits as a walk between them, (v. 9.) "a way of one cubit," (ibid.) The truth is, that we have no authority from the text for reckoning either one, two, or three rows of chambers; nor for fixing the total number of these chambers, as we had in ch. xl. 10., and at the similar gates, v. 17. Nor can we understand, "that there was a walk of ten cubits broad inward, a way of one cubit," (v. 4.), which is all unauthorised by the text. The 4th and 5th verses convey to us no specific idea upon what they assert; and I shall therefore not particularise the various defects of the version.

In order to facilitate the explanation of the following verses, I shall first give a description of the לשכות "large chambers," and will then proceed to explain the text as it stands before us.—The prophet describes to us four large chambers (W), on the four corners of the inner court, without; constructed in three stories, as mentioned in the text, and all of uniform dimensions (see vv. 9, 10, 11.) He speaks here in the singular number, and, giving a full account of the chamber at the north-west of the inner court (v. 1.), makes that description serve for those at the other corners. The north-west chamber (W) was a hundred cubits long, commensurate with, and parallel to the fabric of the Temple itself; it has the space (V) between the building and the chamber, twenty cubits wide (ch. xli. 10. and xlii. 3.) The length of this space was ninety cubits, equal to the length of the building (ch. xli. 12.) The second space (Z), between the chamber and the pavement (H), was a hundred cubits long, and fifty broad (vv. 2, 3.) Now, according to these details, these chambers (W) were parallel with

the Temple (R), with the porch (Q), or the *בית החלפות*, "the depository for the knives," &c. (Y), and extended from east to west an hundred cubits in length, and were fifty-one cubits in breadth between north and south (Pl. I.) They therefore filled up the fifty cubits of the outer court, and joined within one cubit of the wall of the inner court; accordingly, there remained no space, or entrance from the outward, or the inner court, to the space (V), and the chambers (W); which spaces and chambers were set apart for sacred services, and the accommodation of the priests (see verses 13 and 14.) For which reason, he gives us to understand, that there was a small vaulted passage (w) on the western corners of the outer and inner courts, which led into the space (V); and this passage was ten cubits long, equal to the breadth of the *בית החלפות*, "the house for the knives;" and only one cubit wide (see Pl. I.)

As these chambers were a hundred cubits in length, and fifty-one in breadth, and were also *three stories* high, as already stated, the walls require, for such an extent and height, to have projections or rebatements at the outsides, round about the chambers, at the first and second story. These rebatements were surrounded with balconies (see Plate II.); they are here called *אתיק* *athick*, projections, and were raised to the height of two-thirds of the wall. On the inside of these chambers, though not mentioned in the text, were placed two rows of pillars round about; they would be indispensable, as bases to the walls of the second and third story, as well as for a support to the ceilings within.

I shall now proceed to the explanation of the text before us. We have already been told, that this northern chamber was situated "over-against the twenty cubits for the inner court, and over-against

the pavement, &c."—אתיק אל פני אתיק, "projections against projection,"—בשלישים, "to the three stories." These pillars, within, and the projections or rebatements without the chambers, were for the support of the ceilings, and the chamber walls, as just mentioned.

VERSE 4.—"And before the chambers was a walk of ten
"cubits breadth inward, a way of one cubit;"

These chambers, being a hundred cubits in length, and fifty in breadth, went accordingly close up to the wall of the inner court; there was therefore a passage, or "a space of ten cubits long, inward," that is, between the depository for the knives (Y), and this chamber (W), as mentioned, and one cubit wide, to the inside of the space (V); that is, the passage (w) which is between the corners of the inner court, and the chambers; as explained before.

"And their doors toward the north."

Relating to the *entrance* of the inner and outer court of that *passage* (w), which leads to the north side, or space (V), between the Temple and the north chamber; these places being for the accommodation of the priests, when officiating: v. 13—14.

VERSE 5.—"Now the upper chambers were shorter; for the
"galleries were higher than these, than the lower, and
"than the middlemost of the building."

והלשכות העליונות קצרות, "Now the upper chambers were narrower; for"—כי יאכלו האתיקים מהנה—, "the projections (or balconies) occupied the space of these"—מהתחתנות ומהתיכנות בנח—, "from the bottom, and the midst of the building;" by which we must understand, that these large chambers of three stories were of unequal dimensions; for their

outside appearance is represented to be narrower in the upper part than in the lower, on account of the projections or rebatements which were raised from the ground to the height of two-thirds of these chambers ; as before explained.

VERSE 6.—“ For they were in three stories, but had not pillars, as pillars of the court ; therefore, the building was straitened more than the lowest, and the middlemost of the ground.”

Here we receive a fuller explanation : these chambers were three stories high ; they also had not pillars to support the walls without : they were like spacious halls ; and accordingly, the support of the walls must have been by projections (or rebatements) without the chambers ; על כן נאצל, “ Therefore the building was more contracted”—מהתחתנות ומחתיכותן מהארץ, “ from these of the lowest, and the middlemost above the ground.”

To the best of my conception, this is the true meaning of the above verses. (Consult Pl. II.)

VERSE 7.—“ And the wall that was without, over-against the chambers, toward the outer court, on the fore part of the chambers, the length thereof was fifty cubits.”

That is, the eastern front of the chambers, looking to the outward court, was fifty cubits, from north to south ; though on investigation we find the space to be fifty-one cubits ; as described at verse 4.

VERSE 8.—“ For the length of the chambers that were in

“ the outer court, was fifty cubits ; and lo ! before the
 “ Temple were a hundred cubits.”

Here we are again told the dimensions of the chambers (W) ; and that their extent at the outer court was fifty cubits from north to south, and a hundred cubits long from east to west, parallel with the Temple.

VERSE 9.—“ And from under these chambers was the entry
 “ of the east side, as one goeth into them from the
 “ outer court.”—V. 10. “ The chambers were in the
 “ thickness of the walls of the court toward the
 “ east, over-against the separate place, and over-
 “ against the building.”

These two verses, which refer to one object, inform us, that there were in the outer court, at the east, also, two large chambers (W) at the lower part of the court ; they were uniform in every respect with those on the western side, as already described. For a proper understanding we must apply to the Hebrew text of the passages in question :—ומתחת הלשכות האלה, “ and at the lower part of these chambers”—המביא מהקדים, “ which lead from the east”—בבוא להנה, “ as one goeth to them”—מהחצר החיצונה, “ from the outer court”—ברחב גדר החצר, “ in the breadth of the space of the court”—דרך הקדים, “ at the east way ;”—אל פני הגורדה, “ fronting those of the separate place” (or the Temple)—ואל פני הבנין, “ and opposite to the front of the fabric”—לשכות, “ were also chambers.” The eastern chambers were of equal dimensions, and in symmetrical position with the western, as before mentioned.

VERSE 11.—“ And the way before them was like the appearance of the chambers which were toward the north ;”

That is ; the spaces before them at the outer court, were of the same dimensions as those described on the northern side (v. 1.); viz. a hundred cubits long, and fifty broad, at the north, and the same at the south side of the eastern part of the court. Of the space between them and the eastern wall of the outer court we have no account in the text ; but as we see that throughout the fabric there prevails the most perfect symmetry, and correspondence of parts, we are warranted from analogy to assume a space of eleven cubits also between the eastern wall of the outer court, and these, the eastern walls of the large chambers (W), equal to the space of the western side, viz. behind the sanctuary ; (see comment on ch. xli. 15.)

“ As long as they, and as broad as they ;”

The Hebrew is : בארְכֵן, “ like those lengths”—בְּרוֹחְבֵן, “ like those breadths :” that is ; that the length and breadth of the eastern chambers were equal to those of the western.

“ And all their goings-out were both according to their fashions, and according to their doors.”

Heb. וְכַמִּשְׁפָּטֵיהֶן, “ and like all their visible forms”—וְכַמִּצְאֵיהֶן, “ and like their fashion”—וְכַפְתוֹרֵיהֶן, “ also, like their doors.” Relating to the western chambers before described.

VERSE 12.—“ And according to the doors of the chambers that were toward the south,”

That is ; that the doors of the eastern chamber, at the south-east, were of similar fashion to that of the south-west.

“ was a door in the head of the way, even the way directly

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K

“before the wall toward the east as one entereth into
“them.”

The translation here is imperfect, and requires alteration.—The Hebrew text runs thus: פתח בראש דרך, “There was a door at the beginning of the way”—דרך בפני הנדרת הגינה, “the way which was before the balcony of the singers, (or musicians).” Jonathan renders it: דוכן ליואי, “the service of the Levites”—דרך הקדים בבואם, “at the east way of their coming into them.” It describes that at the eastern side of the inner court, between the eastern wall and the great altar (P), there was a balcony¹ or low gallery for the musicians,—the Levites, who kept chorus of psalms and hymns during the service of the Temple. This balcony was near to the east gate, and extended from north to south (k k); as we also observe in 2 Chron. v. 12, and Mishnah Midoth ii. 9., all which agrees with the interpretation before us. Now these two large chambers (W) of the outward court, being withdrawn from the eastern wall of the outer court, eleven cubits, as explained at v. 11. and being a hundred cubits long from east to west, accordingly joined and finished at eleven cubits from the wall of the inner court, without; close to the chambers (C) north and south. In this space of eleven cubits of the inner court, there was a door at the beginning of the way (w), before “the balcony for the musicians, at

¹ From the root נגן *nogan*, “singer, or musician,” with the abstracted מעל . נ. Some commentators and translators derive it from the root גנן *gonan*, “covering, or protecting, or separating,” and with the abstracted מעל . ל'. According to the latter, this balcony was to exclude the people from approaching near to the altar, to hinder the priests in the performance of the Temple service. And so we observe in Midoth, that from the east wall to the balcony was eleven cubits, for the people in general; and from the balcony to the altar was eleven cubits, for the operations of the priests, and the performance of their several functions in the service of the Temple. However, that of Jonathan is preferable.

the east thereof." that is ; in the corners north-east and south-east of the inner court."

VERSE 13.—"Then he said unto me, The north chambers, and the south chambers, which are before the separate place, they be holy chambers ; where the priests who approach unto the Lord shall eat the most holy things ; there shall they lay the most holy things, and the meat-offerings, and the sin-offerings, and the trespass-offerings, for the place is holy."

Here the particular uses of the four great chambers (W) are explained. They were situated at the corners of the inner court, without, but had communication with its interior by means of the doors or passages (w) in the corners of that court. They were employed, in addition to the purposes mentioned in the text, as depositories for the holy vessels, utensils, &c. belonging to the Temple service ; which would have been considered as profaned by even entering the outer places.

VERSE 14.—"When the priests enter therein, then shall they not go out of the holy place into the outer court ;"

That is ; they are forbidden, whilst employed in their services, or when eating the holy offerings, to interrupt their functions by going into the outer court.

"But there shall they lay their garments wherein they minister, for they are holy ; and shall put on other garments, and shall approach to those things which are for the people."

But when the sacred duties are finished, they are required to change their dress, and to lay aside the consecrated garments. Then, when habited like the people in general, they may employ themselves in any secular affairs.

VERSE 15.—“ Now, when he had made an end of measuring
“ the inner house, he brought him forth toward the
“ east, and measured it round about.”

Having thus concluded all that was to be observed within the walls of the outer court, the prophet is brought forth through the eastern gate (B) of that court, into the great space, viz. the area (A) which surrounds it: as described at ch. xl. 5. This space he measured, and the dimensions of the length of each wall are found to be as follows.

VERSE 16.—“ He measured the east side with the mea-
“ suring reed, five hundred reeds, with the measur-
“ ing reed round about. V. 17. He measured the
“ north side five hundred cubits, with the measuring
“ reed also round about. V. 18. He measured the
“ south side five hundred reeds. V. 19. He turned
“ about to the west side, and measured five hundred
“ reeds. V. 20. He measured it by the four sides; it
“ had a wall round about, five hundred reeds long,
“ and five hundred broad, to make a separation be-
“ tween the sanctuary and the profane place.”

Viz. The square of the Area was 500 reeds=3,000 cubits.

CHAPTER XLIII.

ALTHOUGH this chapter, excepting the description of the great altar, does not relate to the subject of the Temple, yet observing that it treats of many interesting particulars relating to the house of Israel, during the period of the second Temple, I have considered it as entitled to our examination. Nor can I conceive why this chapter should have been passed over unnoticed by some commentators; nor why those who have noticed it, should have given but a slight explanation of the text: while others have considered the whole period of the second Temple to have been uninteresting, and unworthy of notice. What motive they could have for considering it in this light, I shall not pretend to decide, but leave it to the reader to form his own judgment. I myself hold a quite contrary opinion; and believe, that every one who is well acquainted with ancient history will think with me, that the period of the second Temple, so far from being less illustrious than that of the first, was superior to, and possessed many advantages over it, as well in permanency as in splendor.

The glory and reputation of Israel in civil, political, and military relations during this period, was exalted to a high pitch, and generally

spread over Asia, Africa, and Europe. But in religion and in sacred literature, they were pre-eminent; and from that source have issued streams of living waters, which have enriched the surface of the whole earth. It was the spring from which, to the present time, mankind has amply drawn, and been abundantly benefited: as is most sublimely expressed in the 47th chap. v. 12.—**כי מימיו מן המקדש—** חמה יוצאים והיו פרוץ למאכל ועליו לתרופה “For their waters issued from the sanctuary, and the fruits thereof will become nourishment, and its leaves for medicine.” It was from these considerations that I have thought it a duty to examine and to explain the chapter before us, theologically, biographically, and historically; and to attempt to show that as the object of the prophet Ezekiel’s mission was to enlighten the people of Israel at their restoration, he, after having given the full description of the Temple, proceeds to relate the further purport of his vision; and to declare its more essential points, as to what should follow on the restoration.

VERSE 1.—“Afterwards he brought me to the gate, over
“the gate that looketh towards the east.”

Having made an end of measuring the great space which surrounded the outer court, as specified in the foregoing chapter, the Prophet returns again to the gate of the outer court, at the east.

VERSE 2.—“And, behold! the glory of the God of Israel
“came from the way of the east.”

Alluding to the restoration of the people of Israel from the Babylonian captivity; Babylon lying to the eastward from Palestine.

“And his voice was like the voice of many waters.”

Meaning, that the actions of God might in some measure be assimilated to the effects of a great rushing of waters, which reduces, elevates, and levels the surface of the earth, with resistless force : so does the omnipotent power of God reduce and raise kingdoms and states according to the dictates of his will and pleasure.

“ And the earth shined with his glory.”

More properly *אֶרֶץ*,—“ and the *land* shined from his glory,” alluding to Palestine, which was to become more glorious at the period of the second Temple than at the first. The same was expressed, as before remarked, by Haggai, (ii. 9.) “ The glory of this latter house shall be greater than that of the former, saith the Lord of Hosts, &c.” And we are authorised by history to assert, that the glory of the second Temple, and with it that of the Hebrew nation, was spread, during that period, over the east and west ; which cannot be asserted of the period of the first Temple.

VERSE 3.—“ And it was according to the appearance of the
 “ vision which I saw, even according to the vision
 “ which I saw when I came (to announce) the *de-*
 “ *struction* of the city ; and the visions were like the
 “ visions that I saw on the river *Chebar* ; and I fell
 “ on my face.”

Three appearances are here mentioned ; the two first, viz. that of the river *Chebar*, (in the beginning of the book of Ezekiel,) and that of announcing the destruction of the city, (ibid. ch. 9.) were both predictions of calamity and destruction ; but this latter vision was one of comfort and salvation ; a restoration of their country, and a glorious dispensation of Providence, to the house of Israel. The

prophet combines the three visions in order to show, that as the *two* first, which regarded the calamities of the Hebrew nation, were fulfilled, so there should be no doubt that the latter, which prophesied comfort, should come to pass also. And also to exemplify, that though these visions were of an opposite nature, yet they emanated from the same omnipotent Power, who smiteth and restoreth, who reduceth and who raiseth up—" he will avenge the blood of his servants, and will render vengeance to his adversaries, and will be merciful unto his land, and to his people," (Deut. xxxii. 43.) Inspired with these exalted ideas, he then fell on his face מראת הרוממות, overpowered with the sublimity of the vision.

VERSE 4.—" And the glory of God came into the house by
" the way of the gate whose prospect is towards the
" east."

See verse 2.

VERSE 5.—" So the spirit took me up and brought me into
" the inner court, and behold, the glory of God filled
" the house."

Having fallen on his face at the eastern gate of the outer court, deprived of corporeal sensation, the spirit, i. e. the angel, his guide, took him up and brought him into the inner court before the house, which he saw was filled with the divine glory. All this was to convince him of the restoration of the Temple, and of the superior splendor which was to characterise its revival.

VERSE 6.—" And I heard speaking unto me out of the house ;
" and the man stood by me."

He then heard the voice of God coming out of the sanctuary.

The vision which the Prophet is about to relate, does not refer to the Temple itself, but to the state of the people of Israel at their restoration.

VERSE 7.—“ And he said unto me, Son of Man, the place
“ of my throne, and the place of the soles of my feet
“ where I will dwell in the midst of the children of
“ Israel for ever ;”

I have explained in the preface, and other places, that during the period of the first Temple, a space of about 430 years, the house of Israel was led by its kings and princes into vices of almost every description, either as regarded matters of religion, or moral and civil duties. This the doctors of the Talmud have emphatically noticed, declaring that “ The destruction of the first Temple was on account of עבודה זרה, גלוע ריות, ושפיכות דמים, i. e. idolatry, incest, and the shedding of blood.” That such were the causes of the dispersion of the people, and of the attendant calamities, is sufficiently established by the prophetic books. But here, God announced, and promised, that from that period, (viz. of the second Temple,) he would dwell in the midst of Israel for ever. The promise was not—“ I will dwell in this house ;” but, “ in the midst of the children of Israel.” And from this period the house of Israel became more pure in every respect, and exhibited an example to posterity, as I shall show in the sequel.

“ And my holy name shall the house of Israel no longer
“ defile ; neither they, nor their kings by their whoredom,
“ nor by the carcasses of their kings in their high places.”

It is well known that the Israelites, during the period of the com-
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monwealth, which began at the departure from Egypt, and continued until the establishment of monarchy, a space of about 440 years, were distinguished above all the surrounding nations, for religion, and for moral and civil legislation. They at the same time lived in the peaceful pursuits of husbandry, which accorded with the patriarchal system; and when it happened that they were oppressed, or molested by their neighbours, God always provided them with a redeemer (or leader) who effected their deliverance. The prevailing simplicity of manners of the people of Israel at that period, was entirely owing to the nature of their government, which was democratic, or rather theocratic; its civil and religious polity was under the direction of the judges, and the heroes who conducted them in war, whose whole object was the good of the commonwealth, and the general welfare of the people.

This system of government was traditionally transferred to them, by the patriarchal generation, a space of about 500 years until the exit from Egypt.

Moses, the divine legislator, who no doubt was well acquainted with the systems of royalty and despotic governments from having been at the Egyptian court, when establishing his code for the regulation of the people of Israel, was divinely inspired to follow and to establish the patriarchal system, and held that of royalty in abhorrence, as I shall prove in the sequel. The prophets, judges, chiefs, &c. who succeeded each other after Moses, during a space of 440 years, persevered in the same aversion to royalty; nor would they consent to have any other sovereign, than the universal and eternal king of the world, their God. This striking feature in the Israelitish constitution of government, is strongly exempli-

fied in the character of the hero Gideon, the son of Joash, who lived about 310 years after the exit from Egypt. When, in return for his having subdued the enemies of Israel and delivered the people from their oppressors, they would have made him their king, saying, "Rule thou over us, both thou and thy son, &c." he, instead of accepting the offer, or showing satisfaction at the intended compliment, reproved them with indignation, and signified his refusal in the following terms: "I will not rule over you, neither shall my son rule over you; God shall rule over you!" (Judges, viii. 22, 23.) Reader! search ancient and modern history, and see if you can find a parallel to this character; who, having heroically delivered his country from oppression, and being courted to receive as a reward the royal dignity, refuses it—not from motives of politic consideration, but from a religious and moral conviction that such a dignity was unbecoming a mortal—"God shall rule over you!" was his reply. Samuel also, in his latter days, when he *could* not have been influenced by *selfishness*, (as the enemies of scripture have suggested,) on the people applying to him to establish a king to rule over them, was greatly displeased at their application, and rebuked them severely; and God said to him, "For they have not rejected thee, but they have rejected me, that I should not reign over them." I refer the reader to this interesting incident in the text itself, 1 Sam. viii. and repeat my assertion, that the Hebrews, from the early period of the patriarchs, and the manifestation of a revealed religion, were characterised by peculiarities in religion, and in moral and civil economy, which distinguished them from every other nation.

We shall now enter into an investigation of the Second period, which may be dated from the introduction of monarchy in Israel,

and also begins the period of the first Temple ; which period comprises a space of about 450 years, ending with the destruction of the first Temple. During this interval the primitive simplicity and purity of the nation totally expired, and gave place to a degree of pomp and magnificence in religious ceremonies which equalled those of the heathen. All the kings of Israel, with the exception of David, Hezekiah, and Josiah, were idolators, and men of debauched and depraved character, resembling the despotic rulers of the then Asiatic monarchies ; they deluded their people by the erection of temples and altars to the heathen deities, and incited them to all manner of corruption, by their bad example. “ In swearing, lying, stealing, killing, and committing adultery, they break out, and blood toucheth blood :” (Hosea, iv. 2.) “ for which reason the land did mourn and became desolate, &c.” until the measure of their iniquities was filled up, and they were punished by the destruction of their principal city, and their Temple, and an end was put to their illegal government by the hands of the Babylonians.

Let us now enquire into the proceedings that took place during the *third period*, which began with the restoration of the city of Jerusalem, and the Temple, after the Babylonian captivity. We shall find that the government of the people of Israel, during this latter period, was a pure commonwealth, agreeable to the original essence of their government ; and that, generally speaking, it was exempt from the evils and abominations of the former.

It was at this time that the Hebrew literature began to flourish, and to illumine the less enlightened generations of the world, in matters of religion and morality, as well as science. All these advantages were obtained by the re-establishment of their democratic go-

vernment in Jerusalem, under the administration of the *בְּרַסְתָּה הַגְּדוֹלָה*, great congress, already particularized (see preface). It was at this time also, that the number of learned men was greatly increased in Israel; and in the time of Simon the just, who was High Priest, the Doctors of the Mishnah, i. e. the Oral laws, were first established, most of whom flourished during the period of the second Temple. In the various Israelite establishments, also, throughout Asia, Africa, and Greece, there were many eminent scholars who corresponded with the doctors of the Sanhedrim, composing the legislative body in Jerusalem, and who had their seats in Lishchath Hagozith, i. e. a particular Hall in the Temple. To them was consigned the charge of executing all matters relating to religion, juridical and criminal laws, &c. &c.

Although, in the course of 250 years, according to Josephus,¹ after the Maccabeans subdued the Greeks, royalty was again introduced, and invested in the persons of the High Priests of the house of Hashmonaim, yet this dignity was merely a title conferred on the priesthood for their courage and heroism in defending the cause of Israel and the Temple in the reign of Antiochus Epiphanes until the Greeks were subdued. But their authority was by no means sovereign, being but a conjoint power, which precluded the king from executing any public or private affair of consequence, without consent of the Sanhedrim. Thus a king of Israel had no authority whatever to make, alter, or abolish any law whether juridical or criminal; because it was held that

¹ His testimony must be considered as of greater weight than that of any other historian, as he was a chief, and high priest, and was in possession of the public records, and those of the Temple, in which the succession of the high priests was recorded from the time of the restoration. (See my Book, entitled "the Constancy of Israel," page 14, 15.)

the king himself is subject to, and bound by the divine law given by Moses as a *perpetual, standing, and unalterable code*; as well as to the oral laws, as expounded by the prophets, doctors and judges, in common with every individual of the house of Israel. This is authorised in the command, "According to the sentence of the law which they shall teach thee, and according to the judgment which they shall tell thee, thou shalt do; thou shalt not decline from their sentence which they shall show thee, to the right nor to the left," (Deut. xvii. 2.) The King of Israel, therefore, possessed no power or authority by right of *himself*, and was accordingly fallible like any other individual; and we may without hesitation assert, that every matter relating to civil, political, or any business whatever which may concern the general welfare of the commonwealth, and must require its aid for its execution, was included in the meaning of the above command: viz. the deliberation and sentence of the judges, and expounders of the law. In short the divine Mosaical code was the *absolute king*, and the permanent depository of those fundamental laws, by which the whole government was regulated; so that the authority of the king was only equal to that of the president in a council, or the general in warfare.

To such as are biassed by hypothesis, it will no doubt appear arrogant in me to differ from the great Maimonides, and his followers, who observed the saying *שם תשים עליך מלך*, "Thou mayest set a king over thee, &c." (Deut. xvii. 15.) as an *absolute command*. What their motive might be, I shall not here inquire, having discussed the subject in another work ("Theological Essays"). Yet from what I have before stated, and taking into consideration the beginning of that text which says: "*When* thou art come unto the land, &c., and *shalt* say, *I will* set a king over me, like

all the nations, &c., thou *mayest* set a king over thee, &c." (see *ib.* at large,) I think myself supported in the conclusion, that royal authority in Israel was merely *conditional*; and in consequence was an improper constitution—see the passage in Deuteronomy, which will be found to be expressed in *conditional* language throughout. Moreover, if we proceed in the examination of our sacred code, we shall not find in any part of the Pentateuch any law prescribing the relative duties of the people of Israel towards their kings, nor any punishments provided for those who should oppose or rebel against them. Neither shall we find any law which invests them with the sovereign prerogative; the king himself being bound to follow the laws of the divine code, as well as the oral laws of those who expounded it; as I have mentioned before.

We are also to observe, that laws were enacted for the *conditional* kings, even in regard to their private and domestic affairs. We read: "But he shall not multiply horses unto himself, &c. Neither shall he multiply wives to himself, that his heart turn not away; neither shall he greatly multiply to himself silver and gold, &c. He shall write him a copy of this law, &c. *that his heart be not lifted up above his brethren, &c. &c.*" (Deut. xvii. 16—20.)

From all that has been stated we may conclude, that the adoption of royalty in Israel was a deviation from its original constitution, and was both against the will of God, and the dictates of the sacred records. And since there was no established law in favor of royalty, the delegates of the people, when upon the death of king Solomon the Israelites applied to Rehoboam his successor to lessen the national burdens, and he insolently replied, "My father chastised you with whips, but I will chastise you with scorpions, &c.," were fully justi-

fied in shaking off the yoke of monarchy, and in exclaiming, "We have no portion in David, neither have we inheritance in the son of Jesse; to your tents, O Israel!" (I. Kings, xii. 10—17.) The Samaritans then established a kingdom in opposition to that of Judea; which was sanctioned by the Prophet Ahiah Hashilonny.

It is true, that we shall find in the Mishnah and Talmud (Code Sanhedrim, ii. 2., and also in the works of the *Geonim*, or Great Rabbies, that numerous laws have been enacted regarding the reciprocal duties of kings and subjects among the people of Israel; but I will boldly assert, in contradiction to any Rabbinical commentary whatever on that point, that the laws of the Mishnah, Talmud, and the *Geonim*, respecting the reciprocal duties, were not a קבלה מאבותינו, tradition received from the patriarchs, nor קבלה מסיני, a tradition transmitted from Mount Sinai, nor was it קבלה מנביאים הראשונים, a tradition from the first Prophets; meaning, the authority of the Prophets during the first period of 440 years, till the building of the first Temple; nor yet with the authority of the latter Prophets, and the great Synagogue at the re-establishment of the second Temple, which evidently proves that royalty was inconsistent with the essential government of the house of Israel.—But it is clear that those doctors of the Mishnah and Talmud, in establishing such laws, only set up their own opinions as coinciding with the civil and political notions of their times; and this will appear still clearer when it is considered that most of the Mishnic doctors lived in the period of the second Temple, during the Pontifical reigns of the house of the Hashmonim, and of the Herodians; and also taking into consideration, that at that period the Israelites were already dispersed, and most of them settled in the several kingdoms of Asia, and of the north and south of

the Mediterranean sea. Those doctors had, therefore, their political views, no doubt, in enacting laws for the reciprocal duties of sovereign and subject. As to the doctors of the Talmud, and the great Rabbies, it is well known that they all lived, four, five, and more centuries after the destruction of the second Temple, when the dispersion of the people of Israel had reached its present state ; therefore, they produced no new laws, being themselves but mere expounders of the Mishnic doctrines, and consequently echoes of those we have already mentioned.

But it will appear evident, that when the people of Israel existed as an independent nation, royalty was neither congenial with their political constitution, nor with the will of God ; and that the sacred records, in regulating the actions of mankind, and leading them, *לתכלית השלמות*, to a *perfect salvation*, were the only standard : for “ her ways are ways of pleasantness, and all her paths are peace.” (Prov. iii. 17.) And according to the divine law, all men are equal, for “ Have we not all one father? Has not one God created us? Why do we deal treacherously with one another, every man against his brother, to profane the covenant of our fathers?” (Malachi, ii. 12.)

I must again repeat, that the opinions of the former Rabbies and commentators are of no weight with me, *when regarding* the kings of Israel, and in particular those of the house of David, which they have exerted their ingenuity to make appear conspicuously eminent, and represented as the chief object in Judaism, and the only one in the creation.¹ For, the authority of the clear and simple text of the

¹ It has not been my intention here to enter the labyrinth of a discussion on the foundation and the consequences of this hypothetical doctrine, so zealously promulgated and cherished

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Bible, and the historical circumstances of that period, as proved before, do not coincide with the sophisms and the versatilities of those posthumous Rabbies. Nevertheless, had they preserved a total silence on *that* head, it would have given me a higher opinion of their wisdom, than all they have written upon it; for to me, one word of Biblical and historical truth is more acceptable than volumes of sophistry and cavil.

The substance of the foregoing arguments will convince any *unprejudiced* reader, that the introduction of royalty among the people of Israel, from the earliest period of the patriarchs, was contrary to the will of God; and the united evidence of the Prophets will show, that during the whole term of the first Temple, which was the *second* period from the time of the exit from Egypt, a space of about 450 years, (as under the government of the kings of Israel, those of the house of David in particular,) their kings were for the most part debauchees and idolaters, who led astray the people of Israel until the destruction of Solomon's Temple took place, and the captivity of Babylon, when, as has been mentioned in the preface, there was an interregnum of 70 years. At the expiration of this term, God instructed and inspired the prophets and leaders of the Judeans, as well as the Persian monarchs, to make a glorious restoration of the Temple, and a re-organization of the Hebrew Government. The *בגדת הגדולה*, Great Synagogue, having taken into consideration all the calamities brought by the kings upon the house of Israel, concluded, with the instructions of their latter

by the doctors of religion; as I have treated it at large in a MS. work, intitled "Theological Essays."

prophets, that their future government should be conducted by a *congress* elected from the most eminent and pious men of the nation, agreeably to the Mosaic law, and the principles of the patriarchs. And that, although for the space of about 250 years from the time of the restoration, royalty was again restored in Israel, in the line of the house of the Hashmonaim, yet that it was done merely out of consideration for the zeal and courage which the priesthood had displayed for the public welfare ; and their authority at the same time was extremely limited, as the Sanhedrin, who composed the legislative body, had the principal direction in the government.

Although the destruction of the second Temple was no doubt accomplished by the will of God, to answer some latent designs of his providence, yet it was brought about by a natural train of circumstances ; for it is well known by those conversant with history, that towards the end of the period of the second Temple, the Romans became masters of nearly all Europe, of the countries on the Mediterranean coast of Africa, and of a great portion of Asia. No nation under the sun could at that time cope with them ; and it accordingly militated against their pride, to suffer an independent nation in Palestine. They exerted all their means, both of power and of stratagem, to bring it under their authority. There exists no doubt with me, that if the Hebrew nation would have conciliated the Roman pride, they might on certain conditions have remained a separate people, and have preserved their government and their Temple in Palestine ; at least the house of Israel would have been in a very different state from the present. But it must be considered, that the

Hebrews had, from above eight centuries prior to that period, been dispersed all over Asia and Africa, and that in the latter part of that period many of them quitted Palestine, and established themselves in the neighbouring countries, where, in order to maintain themselves peaceably, they conformed to the Roman authority; whilst in Palestine a part only of them submitted, and others opposed it by force. Thus circumstanced, dissension and civil war became unavoidable; the Jerusalemites could obtain no assistance from their neighbours, who were already subjugated, nor could they receive any help from their brethren dispersed in the east and west, who were restrained from affording it, by the fear of being considered as conspirators against those kings and governments who afforded them protection, and who were themselves subject to the Roman power. The resources of Jerusalem alone were obviously unequal to a resistance of the force brought against it, and after an unexampled struggle it fell a victim to the ambition and pride of all-conquering Rome.

Still there were attempts made for the restoration of the Temple under the later Roman emperors: the first during the reign of Trajan, when the heroic *Bar Chuchbah*, esteemed a *Messiah*, ventured to rebel against the Roman power, and to assume the regal dignity; but he was overpowered by Adrian. The emperor Julian, surnamed the apostate, also granted permission and assistance for the rebuilding of the Temple (as is testified by Bunting and Casius); but as none of these efforts had the support of the divine will, they were unavailing and fruitless, and the house of Israel continued to exist as a nation under a *peculiar mode*, different from the former, yet evidently protected by divine providence; and thus it continues to the present day.

We now come to this general conclusion ; that during the period of the first Temple, as under the kings of the house of David, the state of Israel was calamitous, in consequence of the crimes of the sovereigns, until the destruction of the Temple, and the captivity under the Babylonian Monarchy. But the case was widely different during the period of the second Temple, in which the Great Congress, and the latter prophets flourished, and were the leaders in matters of government, &c. The doctors of the Mishnah, or of the Oral laws, lived also during the period of the second Temple ; and there was, besides these, a great number of men eminent both in literature and philosophy, as well as versed in various branches of the sciences, which is evidently proved by the seventy, who were sent to Ptolemy Philadelphus and the learned men of his court, not only on account of their famous translation, but respecting political transactions between Jerusalem and the court of Alexandria.—See Aristias, Josephus, and Philo. Nor should we omit the numerous artificers in various branches, the skilful agriculturists, and those eminent for courage and conduct in the art of war ; and I hope it will be acknowledged by all who are acquainted with history, that these acquirements were as eminently conspicuous among the Judeans, during the period of the second Temple, and from them transmitted to other nations, as they were deficient in that of the first.

The reader, by being reminded of these incontrovertible historical truths, will the better understand the text in this place ; wherein the prophet promises the people of Israel, in the name of God, that in that period of the second Temple, “The house of Israel shall no more defile the name of God, nor they, nor their kings, with their whoredoms, &c.” The term *בנותם*, “with their whoredoms,” includes

idolatry, incest, and the shedding of blood; none of which evils afflicted the house of Israel during that period, as has been shown.

VERSE 8.—“ By setting of their threshold by my threshold,
 “ and their posts by my posts, and the wall between
 “ me and them ;”

Following the former text—“ The house of Israel shall no more defile the name of God by setting their threshold and posts of profanation next, &c.” The consequence—“ a wall was drawn between me and them,” implies metaphorically, that the usual divine patronage of the house of Israel was withdrawn.

“ They have even defiled my name by their abominations that
 “ they have committed, wherefore I have consumed them
 “ in my anger.”

Alluding to the destruction of the first Temple, and the Babylonian captivity; but this consumption was only of their kings and princes, together with their corrupt ministers, who were the seducers of the people; for the people themselves were providentially preserved during their captivity, and reserved for a happier and more glorious period, which was that of the second Temple with the reformed mode of government then adopted.

VERSE 9.—“ Now they shall put away their whoredoms
 “ and the carcasses of their kings far from me; and I
 “ will dwell in the midst of them for ever.”

This promise was accomplished, inasmuch as I have shown that during the period of the second Temple the house of Israel was not subject to the fore-mentioned evils, nor had royalty any influence,

until the reign of Herod, who was supported by the Roman power. It was in this period that the Israelites attained to the celebrity above related.

Now let the intelligent reader remove the veil of prejudice from before his intellectual vision, and he will pay a tribute of justice and of gratitude to this period of the restoration of the second Temple; for it was from hence that the world at large has derived a true knowledge of religion, and all the benefits of literature and of science. In this period was effected the aim of the divine legislator, Moses, during the forty years in which he directed the house of Israel; this was also the era of revelation, and of the scriptural laws of the Mosaic dispensation; of the Oral laws also, produced by the Mishnic doctors and the Sanhedrin, who were successively the expounders of the scriptural laws. They are divided into six classes: the 1st, *ורעים*, *agricultural*; the 2nd, *מועד*, *festival*; the 3rd, *נשים*, *feminine*, including the laws of marriage, divorce, inheritance, &c.; the 4th, *נזיקין*, *damages*, including all jurisprudence and pecuniary contracts, &c.; the 5th, *דיני דנרב*, *casualties*, and all criminal laws; the 6th, *קדשים*, *holiness*, laws peculiar to the service of the Temple, the priests and Levites, and the sacrifices; the 6th, *טהרות*, *purifications*. At this time also the Bible was completed by the Prophets Ezra, Nehemiah, Haggai, Zachariah, and Malachi; and its numerous translations into various languages, with the many formularies of prayer, hymns and sacred poems, were also the production of the doctors, priests and Levites of the same age. Works on astronomy in general, and observations of the planets, with calculations on their motions and revolution in support of the Hebrew calendar, as well as the formation of the latter, which in succeeding times was named

תקופת רבי אדא ורבי שמעון, *the periodical calendar of Rabi Adah and Samael*, generally used in Jerusalem, were the production originally of the Mishnic doctors and the Sanhedrin; besides many works relating to every other branch of human knowledge, also produced during this period of the second Temple. Many learned Hebrews also wrote at this time in the Greek and Syriac languages, among whom we may instance Philo, Josephus, the Septuagint, &c. And who is there, acquainted with ancient history, who has not read that towards the decline of the second Temple, there were established the colleges of Rabon Hylell the Weliard, of Shamay, of Rabon Gamaliel the Weliard, Rabon Johanna Ben Zakay, and many other literary establishments among the Judeans; notwithstanding the critical circumstances of the times, and the oppression they suffered from the Romans. In spite of this, the body of the nation at large was by no means in so corrupt a state as our adversaries have represented to their *unlearned* followers.

We are also informed by profane history, as well as by Hebrew writers, that after the destruction of Jerusalem by Titus, the Judeans still followed their accustomed pursuits in literature and science; and even after the great massacre by the Romans under Adrian, on account of the resistance of Bar Chuchbah, already mentioned, who expelled them from Alexandria, Cyprus, and Palestine, but who at length fell under the enormous force brought against him by that emperor. This happened about fifty years after the fall of Jerusalem. Yet after a peace was concluded between the Romans and the remaining Hebrews, the latter were still cherished and protected by them throughout their dominions, and liberty was granted them to continue their religious and literary pursuits unrestrained and unmolested. We even

find that some of the Roman emperors conferred dignities upon the Great Rabbies, and empowered them to dispense their laws within certain jurisdictions; this was particularly the case with Rabbi Jehudah Hanashie, who was distinguished in an especial manner by the Emperors Antoninus Pius, Marcus Antoninus and Commodus, about a hundred years after the destruction of Jerusalem.

From these historical facts it is clear, that literary knowledge was originally in the possession of the Israelites during the period of the second Temple; and from them was communicated to other nations. That the moderns are indebted to them for it, will only be denied by those who are but superficially acquainted with history; or by the inveterate adversaries of the Jewish nation, who think it commendable to employ all the power of sophistry and cavil to prejudice the mind, and to pervert the truth—(מי תבן את רוח יהוה, ואיש עצמו ידענו)—“And who hath dived into the spirit of God? or being his counsellor hath taught him?” (Isai. xl. 13.) I hope I have shown that during the existence of the second Temple, the Hebrew nation arrived at a high degree of cultivation, and that from them flowed the wisdom which has enlightened all nations who believe in the sacred records—the true divine light, which, like that of the sun, begins with an imperfect dawn, but gradually spreads his rays over the surface of the earth. In like manner was revealed religion, and a knowledge of the Divine Being, and of his providence with regard to the universal system, gradually diffused over mankind, beginning with the time of the Patriarchs, and proceeding with the dispersion of their posterity over all the earth until the present day.

We have incontestable historical testimony to show that all the nations of antiquity have vanished like passing clouds, and have left no
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other evidence of their having been, but their names on the records of history. Even the nations which were in being at the time of the second Temple, have not only changed their very names, but their religion, morals and language, and are still perpetually changing them further; while on the contrary the people of Israel, from their primitive till the present time, and notwithstanding their repeated dispersions, and the oppressions they have endured, have preserved their national integrity with regard to religion, laws, and language; and the nations among which they have been scattered, have borrowed even from their oral as well as written laws, and from their inspired Scriptures. All which considered, who will say that "there is not a peculiar intervention of Divine Providence in regard to the house of Israel, and evidence of its having ever been a particular object of its care, לתכלית הנעלם מעין כל דו mortals cannot dive?"

The various promises made to the people of Israel through the medium of their prophets, were fulfilled during the period of the second Temple. Yet all was brought about in a natural course, in the peculiar manner in which the ways of Providence attain their end, almost without human observation, עין לא ראתה, אלהים וולתך יעשה למחכה לו, for "No eye did perceive, God himself prepared the way for those who waited for him:" (Isai. lxiv. 4.) God, in his revelation to Ezekiel, made an *absolute* promise that from that period, viz. of the restoration of the second Temple, the people of Israel should be reclaimed from their former evil ways, and enter into the primitive covenant of Divine Providence; and their conduct in general has evidently been different from that of former periods. The words ושכנתי בעמם, "I will dwell in the midst of them for ever," certainly

imply no particular limit of time, nor any change of personal or local circumstances, but mean, that from that period, their religion and their existence as a people should continue: which our own observation shows us has hitherto been realised.

VERSE 10.—“Thou son of man, show the house to the house
“ of Israel, that they may be ashamed of their iniqui-
“ ties.”

I think that the Hebrew text *הגד את בית ישראל את חבית*, is more properly translated “instruct the house of Israel the particulars of that house,” relating to the Temple;—*ויכלמו מעונותיהם*, “that they shall put an end to their iniquities,”¹ meaning, that for their endeavours for a restoration and rebuilding of the Temple for divine service, their iniquities should cease.

“And let them measure the pattern.”

The Hebrew is—*ומדדו את חבית*,² “let them measure the *interior*,” relating to the measure of the great altar, which is in the centre of the inner court; the measurement of which will be given in the following verses.

VERSE 11.—“And if they be ashamed of all they have done,
“ show them the form of the house, and the fashion
“ thereof, and the going out thereof and the coming

¹ From the root *כלה*, *an end*, or annihilation; diminutive *ל פעל*, and the *מו*, *m w*, are serviles for the pronoun plural.

² From the root *תוך*, *within*, or middle.

“ in thereof, and all the forms thereof, and all the
 “ ordinances thereof, and all the forms thereof, and
 “ all the laws thereof; and write it in their sight, that
 “ they may keep the whole form thereof and all the
 “ ordinances thereof, and do them.”

The translation as given in the text is so loaded with repetitions, and full of transpositions, that it becomes nearly unintelligible; we must therefore present the Hebrew text, and translate it as it runs—
 מכל אשר עשו צורת הבית—“ and when it will be at an end”¹—
 “ of all that they have done, the form of the house” (relating to the
 courts, chambers, and porches.)—והכותרו, “ and its dimensions”²—
 מוצאו, “ its going out” (meaning the gates)—ומובאו, “ its passages”³—
 וכל צורתו, “ and all the sculpture thereof”³ (relating to the cherubims,
 palm trees, pillars, &c.); “ then”—ואת כל הקתיו, “ all the ordinances there-
 of”—וכל צורתו, “ all its forms”—וכל תורתו, “ all its laws”—
 “ instruct them”—וכתב לעיניהם, “ and write it in their sight:” meaning,
 that after his instructions regarding the Temple in all its architectu-
 ral forms, the prophet was charged to instruct them in the divine
 service (as will be described): ושמורו, “ and that they shall pre-
 serve the whole form, and all the ordinances thereof, and shall do
 them”—meaning, when the restoration should take place.

VERSE 12.—“ This is the law of the house; upon the top of
 “ the mountain, the whole limit thereof, round about,

¹ See anteà in the root בלה, *an end*, as described.

² From the root חכן, relating to numbers, dimensions, &c.

³ From the root יצר, *forming, carving, &c.* (or, צור.)

“shall be most holy; behold, this is the law of the
“house.”

This concludes the substance of the foregoing, relating the dimensions of the Temple, and its laws; after which he proceeds with the description of the great altar, its form and dimensions.

VERSE 13.—“And these are the measures of the altar, after
“the cubits; the cubit is, a cubit and a hand in
“breadth;”

This is the description of the great altar, standing in the centre of the inner court; it was measured by the great or sacred cubit, already defined.

“Even the bottom shall be a cubit, and the breadth a cubit,
“and the border thereof, by the edge thereof round about,
“shall be a span;”

The Hebrew is—חוק חומה, “and the fosse¹ shall be one cubit’s depth”—ואמה רחב, “and one cubit’s breadth.” There shall be also a border, “or rail, to it, of a span high round about the fosse,” close to the edge thereof, that none might approach the altar, or fall into the fosse or trench.

“And this shall be the higher place of the altar.”

וזה גב המזבח, “And thus begins the height of the altar:”² that is, that the elevation of the altar commences its measurement from the depth of the fosse.

VERSE 14.—“And from the bottom upon the ground, even

¹ From the root חיק *heek*, a fosse, or small trench.

² Its root is גבה *govah*, height, with the deficiency of the ל מעל.

“ to the 'lower' settle, shall be two cubits, and the
“ breadth of one cubit.”

וּמִזְכָּק הַחֲדָרִי, “ And from the fosse of the ground to the lower settle, &c. ;” that is, having been raised two cubits high from its ground, or base, there was then a *rebatement* of one cubit in breadth. (See Plates I. II.)

“ And from the lesser settle even to the greater settle, shall
“ be four cubits, and the breadth one cubit.”

That is, from the first rebatement was the elevation of four cubits, and then again, another rebatement of one cubit for the second settle. (See the Plates.)

VERSE 15.—“ So the altar shall be four cubits, and from the
“ altar and upwards there shall be four horns.”

That is, that from the rebatement of the second settle there was again the elevation of four cubits, up to the surface of the altar, and on the corners of its surface were raised four little square pillars, which were one cubit square ; and this is what is meant in the text, by four *horns*, which should rather be corners, according to the Hebrew.

VERSE 16.—“ And the altar shall be twelve cubits long, and
“ twelve broad, square at the four corners thereof :”

The Hebrew reads thus ; “ twelve cubits long, and twelve cubits broad”—רַבְעִי, “ quartered”—אֵל אַרְבַּעַת רַבְעֵי, “ at its four quarters ;” that is, that when its surface was divided across, in length, and in breadth, it then formed four squares or quarters ; so that we must observe that the surface of the altar, being twelve cubits from its *centre* to each side, made the whole surface a square of twenty-

four cubits, which is called elsewhere מקום המערכה, "the place for setting out the sacrifices." (See Plates I. II.)

VERSE 17.—"And the settle shall be fourteen cubits long,
"and fourteen broad, in the squares thereof."

That is, that the measure of its whole surface, viz. from the centre to each side, shall be fourteen cubits; forming altogether a square of twenty-eight cubits. These additional *two cubits* on each side, give one cubit round about for the breadth of the corners (mentioned before); and within the corners was a small fosse of one cubit wide, for the sacrificers to walk round about the place for the setting out the sacrifices, as will be mentioned in the next. (See Plates I. II.) The whole *surface* of the altar will then amount to 28 cubits square.

"And the borders about it shall be half a cubit;"

That is, that a border, or kind of railing, shall be made at the edge of the surface, half a cubit in height, to prevent any accident to the sacrificers who have to walk occasionally round the altar during their operations.

"And the bottom thereof shall be a cubit about;"

Meaning, that about the place for the setting out the sacrifices was a kind of fosse, or trench, of one cubit wide, which was a passage for the sacrificers to walk about the *setting-out place*, during the service of the sacrifices; all which was for their personal security.

"And its stairs shall look towards the east."

Although we are informed in Mishnah Middoth (iii. 3.) that the going up to the altar in the second Temple was situated at its southern side, yet, we are here informed that the ascent to its surface shall be towards the east.

Before we proceed farther, I shall request the reader's particular attention to the following point, and shall, I hope, satisfactorily explain why the great congress, and other promoters and directors at the rebuilding of the Temple, placed the ascent to the great altar at the south, when the text expressly says, "and its stairs shall look towards the east."

I stated, at the conclusion of my preface, that the great congress who re-established the second Temple, were entirely indebted to the liberality of the Persian court for the means of doing it; and that they were restrained by an unwillingness to tax that liberality too highly. They knew, at the same time, that the Judeans who returned to their mother country were not in circumstances to render much pecuniary assistance to the undertaking.

They therefore, with laudable prudence and judgment, determined to make use of the foundations of the great court before the Temple, which it is to be presumed had only been superficially demolished by the Babylonians. This appears further probable when we consider, that the second Temple itself was, in regard to the extent of the walls, and the adjoining chambers and passages, mostly of the same dimensions as the first Temple; so that they had only to elevate the wall and decorate the superstructure, in both which points the second Temple far exceeded the first. But the point which remains to be cleared up, respects the great altar, and the reason of a deviation from the text in the position of its ascent.

On referring to the dimensions of the court in which the great altar stood, in the second Temple, as we find it described in Midoth sec. 5, we shall find that the court was only 76 cubits from east to west; the altar then, being 32 cubits square, (*viz. at the foundation*, including

the two rebatements,) and placed in the middle of the court, facing the Temple, there only remained a space of 22 cubits to the west, between the altar and the Temple, and of 22 cubits to the east side of the altar. Therefore, after deducting the eleven cubits in front of the balcony for the musicians, which space was allotted for the people in general; and the other eleven cubits for the use of the priests and sacrificers, both which spaces were on the eastern side; it will plainly appear that there could not be room for an ascent to the altar on that side, without depriving the latter of sufficient room for the exercise of their functions. Besides that, it would have been extremely inconvenient to have had the ascent on that side, as the height of the altar (which was 10 cubits) required a considerable space for a sloping ascent to it; and as the length of the court, from north to south, was 135 cubits, there would be sufficient room to place the ascent on either side of the altar, besides what was requisite for the sacrificers. For these reasons, the ascent was placed at the south side; but had the inner court been 100 cubits in length from east to west, as described in Ezekiel, xl. 47. the case would have been different, and the ascent to the altar might conveniently have been towards the east, as described in the text; for as, deducting 32 cubits for the altar, there would still remain a space of 34 cubits on each side, and allowing 11 cubits for the service of the priests, &c., and 11 cubits for the public path, there would then still remain 12 cubits for the ascent to the altar on that side. All this considered, we must admit that, though the prophet with great propriety directed the ascent to be towards the east, it was with equal propriety that the great congress deviated from that direction.

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As the remainder of the text does not relate to our subject, nor contain any particulars regarding the period of the second Temple, I shall leave it to the previous commentators, and proceed to elucidate a few passages of the 46th Chapter, which relate to the structure of the Temple.

CHAPTER XLVI.

VERSE 19.—“ After, he brought me through the entry which
 “ was at the side of the gate, into the holy chambers
 “ of the priests, which looked toward the north ; and
 “ behold there was a place, on the two sides, west-
 “ ward.”

When the prophet had been instructed respecting the Temple, the priests, and the people, as already seen, the angel communicated to him some farther particulars relative to the remaining part of this great edifice.—“ He then brought him to the entry” (w), viz. the passage of ten cubits long, and one cubit broad (described above, ch. xlii. 4.), which was at the side of the gate—אל הלשכות, “ to the chambers”—הקודש אל הכהנים, “ dedicated to the priests, and which stand at the north.” And the angel instructed him regarding the places on the two sides, westward, viz. the places (V) which were at the west side of the inner court, and were ninety cubits long, and twenty cubits broad ; situated between the Temple and the large chambers (W). See ch. xli.

VERSE 20.—“ Then he said unto me, This is the place where

“ the priests shall boil the trespass-offerings ; where
 “ they shall bake the meat-offerings ; that they bear
 “ them not out into the outer court, to sanctify the
 “ people.”

He informs him here, that these two places (V), which were at the west side, were also sacred to the services of the priests, viz. to prepare the holy offerings in these places, and not to bring them into the outer court : or לקדש את העם, “ to invite¹ the people,” since the use of the sacrifices was confined to the priests, and they were therefore not to go out of the sacred place of the inner court, such as the places (V) and the chambers (W), which were all equally sacred, and dedicated to their exclusive accommodation.

VERSE 21.—“ Then he brought me forth into the outer court ;
 “ and caused me to pass by the four corners of the
 “ court ; and behold, in every corner of the court
 “ there was a court.”

It is to be observed, that in each corner of the outer court were situated the small courts (AA), which intersected the pavement (H), as described in ch. xl. 18. (See Plates.)

VERSE 22.—“ In the four corners of the court, there were
 “ courts adjoined, of forty cubits long, and thirty
 “ broad ; these four corners were of one measure.”

These were the four small courts (AA)—קטרות, *open*, or without roof.

¹ From the second definition of the root קדש. See the Hebrew Concordance.

VERSE 23.—“ And there was a row of buildings round
 “ about in them, round about them four, and it was
 “ made with boiling places under the rows, round
 “ about.”

A kind of benches stood all round these courts, hollowed underneath, for the reception of fire ; and having circular holes to receive the pots or kettles, &c. in which the meats were dressed.

VERSE 24.—“ Then he said unto me, These are the places of
 “ them that boil ; where the ministers of the house
 “ shall boil the sacrifices of the people.”

Viz. the קדשים קלים, “ sacrifices of lesser sanctity,” than those mentioned in v. 20. These latter meats also were allowed to individuals not of the priesthood, and were accordingly not profaned by going out of the inner court. See these laws more fully described in Leviticus.

SUPPLEMENT.

ALTHOUGH the explanation of the visionary Temple of Ezekiel upon scientific principles may be objectionable to some orthodox Jews or Christians, who prefer the mystical to the rational, especially in scriptural matters; yet, I think myself warranted in maintaining, that, as the prophets (independently of their divine inspiration) were able politicians and men of science, we are not required to lay reason aside, more especially since the text itself is simple, clear, and obvious. And therefore, for the elucidation and fuller conception of the Bird's-Eye View of the Temple, by aid of which the reader will more easily comprehend the text, I shall make a few further observations. In doing this I shall avoid prolixity, and only say, "He that heareth, let him hear; and he that forbeareth, let him forbear."

I am aware that objections are likely to be made to this view, such as—Where is the authority in the text of Ezekiel regarding the elevation, and the several variations of the height of the galleries, porches, and chambers? To which I shall answer, that as the text gives us a full and complete account of this great fabric, and the dimensions of its several parts, and of the whole of its foundation or ground plan, exhibiting a regular structure, with all the beauty of architectural symmetry, we are authorised upon analogy to assume

a proportionate elevation, as well as the other details of a perfect building.—And secondly ; as we obtain in the text the dimensions of *some* of the elevated parts, we may with additional propriety give a symmetrical proportion to those other parts of which the text does not give the elevation, as far as is requisite for a graceful aspect to the whole. Thirdly ; having in Mishnah Massacheth Midoth the full account of the second Temple, its ground plan, as well as its elevations and dimensions, and observing that all the Mishnic doctors who were its contemporaries, inform us that it was, in its principal parts, an imitation of that described by Ezekiel, as well as that the great congress, who were the restorers of the second Temple, had personal communications with Ezekiel, and received verbal as well as written instruction from him on the subject ; we may, with the support of such authority in addition to that of Scripture, safely add what remains undescribed, to complete the proportions of the holy edifice.

I shall accordingly notice the dimensions of those elevated parts described in the Bible, and those given in the Mishnah, of the second Temple, which authorise us to give a due proportion and symmetrical elevation to the other parts of the structure.

In chapter xl. 14, 15. we read, “ He made also posts of threescore cubits, &c. And at the front of the gate of the entrance unto the face of the porch of the inner gate, were fifty cubits.” Here we are informed that the elevation of the porches (D), which were six in number, was sixty cubits, equal to the height of the adjoining posts, viz. fifty cubits for the height of the gates, and ten cubits above it (see p. 32, 33.)—From this given height of the porches, we may assign a proportional one to the walls of the courts, and suppose it at 30 cubits, i. e. half the height of the porches ; especially, as there is no necessity

for a stupendous height for the walls. On the same authority we may give a proportional elevation to the chambers (C), which were three on each side of every porch ; and being of a smaller dimension in their space, their elevation may be reduced to 20 cubits; which proportion ought to be given to the walls, porches, and chambers of the outer and inner courts, they being described to be of an equal construction.

As to the elevation of the Temple, and the most holy place (R S), we are informed in Mishnah Midoth, iv. 6. that it was a hundred cubits high (see page 55); and that the annexed buildings on both sides were of inferior height, in order that the Temple itself might appear the most conspicuous part of the whole building. For this reason, and to preserve a due proportion, we may reduce the chambers (I), which were situated on both sides of the Temple, to 80 cubits, they being in three stories (see ch. xli. 6.) On the same ground we may reduce the galleries (X), which were on both sides of those chambers, to 60 cubits, which may reach to the third story, so as to form balconies, or terraces, to all the three stories.

As for the large chambers (W), which were situated at the four corners of the inner court, without, we are informed that their ground dimensions were 100, by 50 cubits ; and respecting their elevation, that they were in three stories, the second story narrower than the first, and the third narrower than the second ; and that the wide rebatements furnished the second and third stories with galleries or balconies round about them (see chap. xlii. 5—8.) From this we are authorised to allot a proportioned height of 60 cubits ; so as to

¹ We also find, in the 1st Book of Kings, chap. vi. that the annexed cells were 15 cubits high, the Temple itself being 30 cubits.

give a good aspect to the view, and not to exceed the other buildings in height. For a more minute explanation, we must await the arrival of the universally expected time, as foretold by the prophets throughout the Bible.

As my object in the design has tended but to the elucidation of the text, and to simplify the construction, I deemed it advisable to represent the fabric in the simplest manner, in its essential points. With regard to the outward decorations, such as pillars, cornices, festoons, carvings, &c., since they are immaterial to the inquiry itself, and unconnected with the text, I have not thought it requisite to interfere.

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APPENDIX.

THE authenticity of the Book of Daniel, which has been doubted by many, even of the faithful, and which has never yet, to my knowledge, met with an advocate in its favor, has been recently examined by a noble friend, in a series of *brief remarks*. My esteem for that gentleman induced me to submit to him my own opinions in reply. Conceiving these criticisms worthy of being preserved, I subjoin them to the present work, in their original epistolary order.

Aug. 14, 1812.

SIR,

I take the liberty of sending you a little manuscript, which I shall beg you to keep, if you think it worth while. I must, however, also take the liberty of requesting you, &c. I have stated what I really believe to be the truth.

I am, Sir, &c. &c.

To Mr. S. BENNETT.

BRIEF REMARKS

ON THE SEVENTY WEEKS

MENTIONED BY DANIEL: ch. ix. v. 24, &c.

THE 70 weeks are weeks of years, and amount to 490 Solar years.

These 70 weeks are divided by Daniel into three periods—into 7 weeks, or 49 years—into 62 weeks, or 434 years—and into one week, or 7 years.

The Christian doctors are not quite agreed concerning these 70 weeks.

It is pretended by some, that the period in question commenced in the 20th year of the reign of *Artaxerxes Longimanus*, who sent Nehemiah to Jerusalem. But from the 20th year of the reign of *Artaxerxes Longimanus* to the death of Christ, there are only 477 years, and 13 years will be wanting to complete the period of 70 weeks, or 490 years.

To obviate this difficulty some contend, that the years were Lunar. But in the time of Daniel the Solar year was alone in use. After all, this subterfuge is of no avail. 490 Lunar years after the 20th of the reign of *Artaxerxes*, when Nehemiah was sent to Jerusalem, would carry us nearly two years beyond the time when Jesus Christ was crucified.

Others have endeavoured to remove the difficulty, by saying that

the reign of *Artaxerxes Longimanus* commenced 9 years sooner than is generally supposed. Thus the 20th year of his reign will correspond with the year 4260 of the Julian period. But Christ suffered in the year 4746 of the same period. In this case, therefore, Christ must have suffered 486 years after the 20th of the reign of *Artaxerxes Longimanus*. 4 years then would be wanting to complete the period of 70 weeks.

Other Christian writers pretend, that the 70 weeks commenced, when Ezra was sent as governor to Jerusalem. They reckon this event to have happened in the year 4256 of the Julian period, and consequently 490 years, or 70 weeks, before the death of Christ, which happened in the year 4746 of the same period. I have some objections to make to this statement, which is now very generally received.

1. We know from Ezra himself, that he obtained the government of Jerusalem in the 7th year of the reign of *Artaxerxes*; and this could be no other than *Artaxerxes* surnamed *Longimanus*. But when did this monarch begin to reign? According to the general calculation, we ought to answer, in the first year of the 79th Olympiad, 464 years before Christ. Ezra's commission then must be dated in the year 457 before Christ; and this date would exactly answer the purpose of the writers to whose theory I object, because they pretend, that the 70 weeks, or 490 years, mentioned by Daniel, referred to the period between Ezra's commission, and the death of Christ. But it is to be observed, that Diodorus Siculus says, that Themistocles went to the court of Xerxes in the second year of the 77th Olympiad, or in the year 471 before Christ. It appears, then, from Diodorus, and from other writers who have followed him, such as Ptolemy, Plutarch, and Eusebius, that the Greek exile took refuge in the court of Xerxes. But Thucydides distinctly tells us, that Themistocles addressed himself to Artaxerxes, the son of Xerxes, newly reigning (*νεωστὶ βασιλεύοντα*); and as it is agreed on all sides, that Themistocles addressed himself to the Persian monarch in the year 471 before Christ, the authority of Thucydides, (of no small weight,) is opposed

to the conclusion, which the writers in question would wish to draw : For it is clear, that if Thucydides be right, Artaxerxes began to reign 471 years before Christ, and Ezra's commission must be dated 7 years afterwards, or 464 years before Christ. The period, then, from the date of Ezra's commission to the death of Christ, would amount to 497 years, and thus overshoot the 70 weeks by 7 years.

2. The same writers argue, from the 25th verse of the 9th chapter of Daniel, that the commencement of the 70 weeks must be dated from the time when the Jews began to restore and to rebuild Jerusalem. But they say, that the words are to be understood in a spiritual sense; and that the Jews did not, in this sense, begin to restore and rebuild the holy city until the arrival of Ezra. This writer, however, has himself told us, that the Jews had prophets and priests, and that all religious worship was performed according to the law of Moses, many years before he assumed the government. The Temple was then rebuilt, both in a material and spiritual sense, before the time of Ezra.

3. Daniel says, that *Messiah* is to be cut off after 7 weeks, and 62 weeks, that is, at the expiration of 483 years. But Ezra was appointed Governor of Jerusalem either 490, or 496, years before the death of Christ.

Upon the whole, then, I am obliged to confess that I am unable to apply this prophecy to Christ.

It has been proposed by a learned Hebrew, Mr. Bennett, to date the commencement of the prophecy from the year 4130 of the Julian period, 584 years B. C. Some difficulties attend this statement. It is true, that 7 weeks exactly elapsed from this period to the end of the captivity; and it may be said, that during these 7 weeks the Jews at Babylon were spiritually restoring and rebuilding the city. But at the term of the 69 weeks, when the Messiah was to be cut off, and at the term of the 70 weeks, which would be thus made to answer to the years 101 and 94 B. C., no events happened of any importance, which can correspond with the prophecy.

Before I proceed to propose my own explanation, I think it necessary to observe that the translation of the passage in question, as we find it in the authorised English version, does not appear to be quite accurate. The words *ולמשח קדש קדשים*, which terminate the 24th verse, are rendered, "and to anoint the most holy." This would lead the reader to suppose, that a person was meant by "the most holy." But, as Mr. Bennett has observed, this interpretation of the sense is clearly erroneous. The words, *קדש קדשים*, signify *Sanctum Sanctorum*, the *Holy of Holies*, in the Temple of Jerusalem. Accordingly Mr. Bennett will find his translation authorised by the LXX,¹ who write, *καὶ τοῦ χρίσαι ἁγίον ἁγίων*—"and to anoint the Holy of Holies." That the Holy of Holies should be anointed was ordained by the Mosaic law. See *Exod. ch. xxx. v. 26*. It is evident, then, that the translation should be—"and to anoint the Holy of Holies;"—referring to the ceremony of anointing that part of the Temple which was considered as most holy.

In verse 26 the words, *יכרת משה ואין לו*, are rendered "Messiah shall be cut off, but not for himself." Mr. Bennett justly objects to this translation. The Hebrew words, if literally taken, signify, "the anointed one shall be cut off, and shall not be to him." Now the term "*Messiah*," the anointed one, was not applied only to that *Messiah*, whom the Jews are said yet to expect, and whom the Christians affirm to have already come in the person of Jesus Christ. We learn from *Isaiah*, that the Lord deigned to call *Cyrus* "his anointed," "his *Messiah*," *ch. xlv. Hazael* king of Syria, and *Jehu* king of Israel, were anointed to be kings. Indeed from the time of Saul, the kings of Israel appear always to have been anointed; and though the holy oil no longer existed after the captivity, the ceremony of unction in raising any person to the regal office seems never to have been laid aside. The succession continued in the house of Judah, until the time

¹ Perhaps I ought rather to have said Theodotion, since there may be reason to doubt whether the LXX ever saw the Book of Daniel.

of Herod the Great. The LXX¹ have thus rendered the passage: *ἐξολοθρευθήσεται χρίσμα, καὶ κρίμα οὐκ ἔστιν ἐν αὐτῷ*: which words literally signify—“*Unction shall be entirely lost, and there is no judgment in him.*” Now the meaning clearly is, “the royal dignity shall be lost by Israel, and no judicial authority shall belong to him.”

After giving considerable attention to the whole of this prediction of the 70 weeks, I am inclined to prefer the following explanation of it.

I think, that by the term *משיח*, which we should read *Meshiach*, the writer meant the sacerdotal and regal offices, as existing in persons belonging to the house of Israel. I conceive the 70 weeks to have terminated, when this *Meshiach* was cut off, or in other words, when the line of succession was cut off, and when “the sceptre departed from Judah, and a lawgiver from between his feet”—when a foreigner mounted the throne, and Judea became a province of the Roman Empire.

It appears from the 25th verse of the 9th chapter of Daniel, that the period of 70 weeks, divided into 7 weeks—62 weeks—and 1 week—ought to commence, when the people knew and understood, from the going forth of the commandment, to restore and to rebuild Jerusalem. Now if we consult the first chapter of the prophet Haggai, we shall find that the people did *not* know, or understand the commandment, until the 17th year after the Captivity, 520 years B. C. and in the year 4194 of the Julian period. It is consequently from this year, that I date the commencement of the 70 weeks.

We are now to inquire, if any event happened at the termination of the first 7 weeks, or at the conclusion of 49 years, which can account for the division of the period made by Daniel.

The Jews began the great work of restoring the Temple (See Hag. ch. 2. v. 18.) in the year 4194 of the Julian period. If we follow Thucydides, (whose authority I prefer to that of Diodorus Siculus,

¹ Or rather Theodotion.

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not only on account of his being generally more accurate, but because he lived so much nearer the times of which we are speaking.) *Artaxerxes Longimanus* mounted the throne of Persia in the year 4243 of the Julian period. This event took place, then, precisely 49 years after the Jews, under the guidance of Haggai and Zerubbabel, were made to know and understand to restore Jerusalem. Now the reign of Artaxerxes formed, in some measure, a new æra for the Jews. His Queen, Esther, was a Jew by birth. He sent Ezra to govern Jerusalem; and authorised Nehemiah to repair its walls. I see no reason, then, why the 49 years here described should not answer to the first 7 weeks of Daniel; but the probability of this hypothesis depends much on its according with the other divisions of the 70 weeks.

We have now to combine the 7 weeks, or 49 years, with 62 weeks, or 434 years, amounting in all to 69 weeks, or 483 years. At the end of this period, exactly 37 years B.C., and corresponding with the year 4677 of the Julian period, Herod took Jerusalem, and mounted the throne. It appears, then, that precisely 69 weeks after the prophet Haggai had said "consider now from this day," and when the people understood the word to restore the holy city, the anointed, the *Mesiah* of the House of Israel came to be cut off. Herod was a stranger, an Idumean by birth, and with the commencement of his reign the sceptre departed for ever from Judah. At this period, *viz.* at the conclusion of 69 weeks, the city and the sanctuary were to be *corrupted* (not destroyed) by the people of the Prince. Let us examine the events of the next, which was the 70th week.

In this last week, the *Mesiah*, or the anointed of the House of Israel, being cut off from the Regal and Pontifical offices, the new prince, who was Herod, was, with his people, to corrupt the city and sanctuary; to cause the sacrifice and oblation to cease; to confirm the covenant with many for one week; and to make Jerusalem desolate for the overspreading of abominations, until the consummation should be poured out upon it.

In the second year of his reign, answering to the second day of the 70th week, Herod raised an obscure person of the name of *Ananelus* to the office of High Priest. In the third year of his reign he deposed *Ananelus*, and elevated to that dignity *Aristobulus*, who, indeed, was lawful heir both to the crown and to the pontifical office. But in the same year the tyrant put *Aristobulus* to death, and with him perished the male line of the royal house, with the exception of *Hyrchanus*, whom Herod also caused to be put to death in the 7th year of his reign, the last day of the 70th week. Herod now addressed himself to Augustus Cesar, with whom he concluded a peace, and by that peace Judea became virtually a province of the Roman empire. Shortly after this period the religious Jews were shocked by the idolatrous innovations of their king, who built a theatre within their walls, and who openly insulted their religious customs and usages.

Upon the whole, then, I am inclined to think, that the 70 weeks include the period from the time when Haggai made the people to know and understand the commandment to rebuild and restore the Temple, until the year when Herod submitted to Augustus, and finally reduced Judea to the rank of a Roman province.

It cannot be denied, that if this prophecy concerning the 70 weeks bear no allusion to Jesus Christ, the Christian readers of the Bible must be surprised at the silence of Daniel concerning the advent of that holy person. There is no doubt, however, that it seems quite impossible to extend the 70 weeks down even to the birth of Christ; and much less, therefore, can we pretend to make them include his death. Perhaps then it may be permitted to us to inquire, whether the Book, called Daniel's, were written, or not, by that prophet.

The prophet Daniel, who was called *Beltashatsar* by the Chaldeans, appears to have been the chief *Magus* of the king of Babylon. His Chaldean name, בלִטְשַׁצַּר *Bel-tashatsar*, was plainly one of the titles of *Bel*, or the *Sun*, the God of the Chaldeans; and signified *the Sun set and concealed*.

(A) *Bel-tashatsar* had not only visions of his own, but was employed to expound those of others. He lived not, like Elijah and Elisha, a solitary and vagabond life ; nor went naked, like Isaiah ; nor lay on one side for months together, as Ezekiel was directed to do ; but was ruler over Babylon, sat in the gate of the king, was clothed in scarlet, and wore a gold chain round his neck. The prophets of Israel had direct communications with Jehovah ; but Daniel conversed only with angels. In short the President of the *Magi*, *Astrologers*, and *Soothsayers*, in the court of Babylon, appears not to have much resembled the prophets of Israel in his manner of living. They fulminated their curses against the followers of false gods ; but *Beltashatsar* was chief of those *Magi*, who considered fire as the symbol of the Deity. The prophets Isaiah and Jeremiah often suffered from the incredulity of their countrymen ; but *Beltashatsar* was honored by strangers, and by the Persians not less than by the Chaldeans. *Beltashatsar* was saved by a miracle from the lions, and an angel was sent to preserve his companions in the fiery furnace ; but Jeremiah passed much of his time in prison and in the stocks, without being delivered by the interposition of Providence. One cannot help observing, that the lot of Daniel was enviable, indeed, when compared with that of the other prophets.

(B) Let us, however, shortly examine, whether, or not, the Book which is called Daniel's, be apparently his.

1. If it were certainly his, it appears strange, that the Jews should place it, not among the prophetic writings, but among the *hagiographa*.

(C) 2. There seems to be good reason for thinking, that this book was not originally in the Septuagint.

(D) 3. The Jews in the time of Jonathan did not think this book worthy of a *Targum*. Jonathan flourished about the time when Jesus Christ was born.

(E) 4. It appears strange, that an author should begin a book in one language, then write in another, and finally conclude in the lan-

guage which he had first employed. The beginning of the book of Daniel down to the 4th verse of the 2nd chapter is written in Hebrew : From the 4th verse of the 2nd chapter to the end of the 7th chapter, the language is Chaldaic: The remainder of the book is written in Hebrew. Should we not conclude from this internal evidence that the book was written by different persons?

(F) 5. In the chapters written in the Chaldaic, the name of *Jehovah* never occurs. The Deity is always called by some other name, such as אלהא עליא "God most High," מרוא שמוא, "Lord of heaven," &c. It seems scarcely possible, that Daniel should have failed to mark, that *Jehovah* was his God in these chapters; the more especially that that name frequently recurs in the Hebrew part of this book. The name of *Jehovah* is found in the Chaldaic part of the book of Ezra.

(G) 6. If this book had been written by Daniel, we might have expected the greatest accuracy in the names, at least, of the several monarchs who reigned at Babylon during his life. We may account for his calling *Nabonadius* by the name of *Bel-shatsar*, because this may have been a surname assumed by that prince in honor of his God. It is more difficult to understand why he calls *Cyaxares Darius*; and why he says, that *Darius* the Median took the kingdom: when Babylon was taken by Cyrus; and the very existence of this *Cyaxares*, who is here so strangely called *Darius*, depends upon the authority of Xenophon's romance. This romance too by no means authorises us to say, that *Cyaxares* ever reigned at Babylon. On the contrary, Cyrus himself appears to have acted as king, after he had taken the city. In Ptolemy's canon no mention is made of the reign of this *Darius*. The account given, then, by the author of the book of Daniel appears to be rather incorrect; and though he agrees with others in saying that Babylon was taken on the night of a feast, we yet find him at unaccountable variance with other historians in more important matters.

7. Herodotus tells us, that there were various accounts of the capture of Babylon, &c. ; but he assures us that he took the best authenticated relations which were given by the Persians. He says nothing of this second *Cyaxares*, whom the author of the book of Daniel calls *Darius*. Of the existence of this *Darius* there is no other testimony ; and the author here contradicts all other writers.

(H) 8. There are various words in this book, which are manifest derivations, or corruptions, from the Greek. אַשְׁפִּיא, which we translate "astrologers," should be rendered "wise men." It is a corruption for σοφοί. The initial and emphatic *alephs*, are adjuncts for which the Chaldaic scholar will easily account. קִתְרִים is obviously brought from κιθάρα a harp. פְּסִנְתָּרִי is a corruption for ψαλτήριον. אֲחַשְׁדַּרְפַּנִּיא can be nothing else than συμφωνία. Daniel lived about the time of *Pisistratus*. It seems utterly incredible that the Chaldeans, in that early age, should have borrowed so many words from the Greeks, with whom they had then little or no intercourse. Some persons have pretended that these words are really oriental. This is making the last struggle in a desperate cause. I should like to know how συμφωνία, for example, could be proved to be any thing else than Greek. After the time of Alexander many Greek words were introduced into the Chaldaic and Syriac.

9. We are told that *Nebuchadnotsar* "sent to gather together the princes, the governors, and the captains, the judges, the treasurers, the counsellors, the sheriffs, &c." Of the corresponding words in the original there are several which I cannot trace to any language, but which would probably be understood by persons more versant in the ancient Persian than I am. There is no doubt, however, that אֲחַשְׁדַּרְפַּנִּיא, which we translate "princes," and אֲדַרְבָּנִיא, which we translate "captains," are both Persian words. Now it seems very improbable, that Daniel, while he was recording events that took place many years before Babylon was taken by the Persians, should have mentioned titles, that could scarcely have been in existence at

Babylon, before the reign of Cyrus. Is it probable, that *Nebuchadnotsar* gave Persian titles to the great officers of the state and of the court? An historian who wrote some ages after the time of Daniel, might fall into the mistake of applying Persian titles to the officers of *Nebuchadnotsar*; but it is very unlikely that Daniel himself would thus have confounded the order of things.

(I) 10. It is generally stated, that the Chaldaic in the Books of Daniel and Ezra is purer than that found in the *Targums*. I question much the justness of this assertion. In the former, it is true, we have often the ך postfixed instead of the ך, which gives the language a more Hebraized form; but I suspect that the use of the postfixed ך, in infinitives for example, is more congenial with the Chaldean dialect. There are certainly many anomalies in the Chaldean of Daniel; and perhaps it will be found, that his language is not more correct than that of Onkelos. After all, nothing is to be proved by its being acknowledged, that the author of this book wrote purer Chaldaic than Onkelos. We have no Chaldaic monuments with which we can compare the writings of those Jews who employed this dialect.

(K) 11. The Hebrew of Daniel, or rather of the author of the book named after him, contains words that are only to be found in books written after the captivity: בירה "a palace," no where occurs in the Old Testament before the captivity; and I believe מדינה "a province," is not to be found in older writings.

(L) 12. There seems to be a considerable difference in the style of some of the chapters in this book. Some are so much more figurative than others, as scarcely to appear to be the production of the same pen. The 9th chapter differs much in the style from the others which, like it, are written in Hebrew. The style of the Chaldaic, with the exception, perhaps of the 7th chapter, differs considerably from the style of the chapters written in Hebrew. It is further to be observed, that the 9th chapter interrupts the prophecy; and

appears to be an interpolation. The 11th chapter carries us down no further than to the time of Antiochus Epiphanes; but the 9th chapter points to a later period.

(M) 13. It is said, that the delivery of Daniel from the lions is mentioned in the first book of *Maccabees*; and every one knows the story of Alexander and *Jaddus*. There might have been a tradition concerning Daniel and the lions, to which the author of the book of *Maccabees* referred; and it does not follow, that the book of Daniel was then actually written. I am, however, of opinion, that the book ascribed to Daniel, with the exception of the 9th chapter, which appears to be an interpolation, was really written before the book of *Maccabees*, of which *John Hyrcanus* is generally thought to be the author. In fact, the book attributed to Daniel, with the exception just made, seems to have been written between the time of *Antiochus Epiphanes* and *John Hyrcanus*. The story of *Jaddus* is too absurd to be noticed.

14. The Book of *Ecclesiasticus* appears to have been written at least 50 years before the time of *John Hyrcanus*. In that book an enumeration is made of the prophets; but Daniel's name is not to be found. Ezekiel praises Daniel as a righteous man, but no mention is made of him as a Prophet in the Old Testament. How could all this have happened, if he had been author of the prophecies which are attributed to him?

15. It is observed that Nehemiah adopted the form of prayer used by Daniel. But by whom was the book, attributed to Nehemiah, written? Certainly not by Nehemiah himself, since the author speaks of *Jaddus*, who lived in the time of Alexander the Great. Did the author of the book of Nehemiah copy from the author of the book of Daniel; or was it the other way, as I rather suspect?

16. If the book attributed to Daniel were written a little after the time of Antiochus Epiphanes (always excepting the 9th chapter); and if the Jews gradually came to adopt this book as a genuine

account, and as one even written by Daniel himself, it would not be very wonderful, if, in the time of Christ, Daniel was reckoned, at least by the vulgar, among the number of the prophets. Certainly the predictions, if they really were predictions, contained in the Book of Daniel, are the most distinct and accurate with which we have any acquaintance.

17. There can be no doubt, that the Jews, like other people, were sometimes guilty of pious frauds. Daniel was an eminent Jew in the court of Babylon. He might have been expected to have left some writings behind him. We know that several writings were ascribed to him, which were not really his—Such as the stories of Bel and the Dragon, and of Susannah—the Song of the three children, and perhaps others that are now lost. It seems possible, and probable, that the book still attributed to him is equally spurious.

18. The Jews had suffered severely under Antiochus Epiphanes. That tyrant treated them with much barbarity, and insulted and scoffed at their religion. To prove that all the events which had taken place from the captivity, had been predicted among them, and thus to revive their credit for prophetic skill, they might have piously forged the book attributed to Daniel, and have shown it to their haughty conquerors, as an undeniable evidence of the truth and sanctity of their religion.

19. The Christians say, that the Jews have reduced Daniel to the rank of a *hagiographer*, because he foretels the coming of Jesus Christ. But no Jew admits, that there is any prophecy in Daniel, which relates to Jesus Christ; and, in fact, they might have more reason to quarrel with Isaiah than with Daniel on this point; though they strenuously deny that either the one, or the other, alludes to Jesus. The truth seems to be this. The Jewish doctors might have entertained doubts, whether the book attributed to Daniel were really written by him. These doubts they might not openly declare; but they tacitly proved their existence, by placing the book, not along
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with those of the prophets, but among those which, though not of equal rank, are still regarded with reverence.

19. I have already observed, that it is questionable, whether the book of Daniel were included in the *Septuagint*. It is now generally admitted that this translation was made at different times; and I have it not in my power at present to examine with precision the question, which I have just started. This, however, I believe may be said. If any translation was made of the book of Daniel into Greek, before the time of Theodotion, it was so different from the original as to be rejected by the church; and, if I do not err, the version of Daniel, as now standing in the *Septuagint*, should be ascribed to Theodotion. If, however, the authors of the *Septuagint* (whom, for the sake of brevity, we call the LXX, though that foolish story of the LXXII, not LXX, interpreters, is now exploded) did not translate the Book of Daniel, or if they even produced a version very unlike to what we call the original, a new shade will be cast over the authenticity of the book ascribed to Daniel.

20. It seems difficult to understand why Jonathan has given no *Targum* of the book in question, if he had believed it to be the work of Daniel. Jonathan was certainly acquainted with this book. He appears even to have consulted it. This he may have done, from considering it as one esteemed by the *Synagogue*, and out of respect to the authority of those who had placed it among the scriptural books. But if Jonathan had believed it to be the genuine work of Daniel, it seems quite extraordinary, that he should have left it without a paraphrase. But it is said, there is no *Targum* either of the Book of Ezra, or of that of Nehemiah; and a great part of Daniel being written in Chaldaic, did not require a *Targum*. All the Book of Nehemiah is written in Hebrew. Why had it not a *Targum*? I answer, because the books ascribed to Daniel, Ezra, and Nehemiah, were not written by any of those three persons. They were none of them genuine; and, therefore, none of them were deemed worthy of a *Targum*. This

is the only explanation of the matter which can be reconciled to common sense.

(O) 21. I am inclined to think, that the book of Daniel was written shortly after the time of Antiochus Epiphanes, with the exception of the ninth chapter, which is evidently an interruption, and which was probably interpolated during the reign of Herod, or immediately after his death. This chapter may have been inserted not only from the hatred of the Jews to Herod, but from a desire to defeat the party of Herodians, who, it is thought, pretended that Herod was the *Messiah*.

August 14, 1812.

REPLY.

SIR,

I was highly gratified with your approbation of my work, but still more so by the MS. *Remarks* I received from you, the sentiments and inquiries in which evince the liberality of your mind. It is truly gratifying to find men who are above religious and national prejudices, as such are the supporters of the whole of the human race, affording that counter-balance to general dogmas and hypothesis, without which moderation and truth would be crushed beneath the weight of misrepresentation and of error.

It would be very satisfactory to me if the honor of your correspondence were less interrupted by distance than it is; as well as that literary pursuits might be the only occupation of my time: but that pleasure is denied me, and I can with difficulty command the leisure which this subject requires—which must excuse any want of accuracy or of punctuality in my answers to the questions you propose.

I cannot refuse myself the gratification of answering your last, and accordingly give you my opinion regarding the *Brief Remarks* which you so kindly communicated to me. They certainly deserve a *profound inquiry*, and demand a fuller examination than my occupations will permit; but I shall briefly communicate to you my sentiments.

In the various remarks you advance, regarding the contents of the book attributed to Daniel, and the probability of his being its author, I must confess, that although I meet with much good reasoning, yet, most of them are liable to objection.

It may be paying a compliment to myself, when I say, that your remarks on the 70 weeks of the Christian doctors are well founded; but as it may tend to verify the text, I shall add some further observations on the subject; and hope to advance an incontestable rule, by which it will receive increased elucidation.

1. It is to be observed, that the *Bible Chronology*, peculiar to the Hebrews, is uniform from its primitive until the present time. It is instituted on the lunar year, with the intercalation of one month by the rotation of ג'והאדזט, i. e. 3rd, 6th, 8th, 11th, 14th, 17th, and 19th years, in the space of 19 years; by which mode and period, the lunar and solar years are concluded, mostly, without any difference whatever—as fully described in my book “The Constancy of Israel,” (pp. 180, 184.) At the first period, viz. from the exit out of Egypt till the establishment of the second Temple, when the Hebrews were stationary in Palestine only, the annual calendar was established by the doctors of the Temple, by means of *annual observations*, so as to preserve the *passover feast* in the month of *Nisan*, termed *Abib*, i. e. at the beginning of the vernal quarter. But with the second Temple, when the Hebrews were dispersed, the doctors of the Temple, i. e. the Sanhedrim, and the doctors of the *Mishnah*, established the system of our perpetual calendar (shown before) in reference to the laws regarding festivals, to preserve them in the proper seasons of the solar revolution, and in accordance with the system of the first period, or first Temple. This chronological system is regularly preserved throughout the history of the Bible, and is continued to the present day.

On the other hand it is to be observed, that the chronology of the ancient heathens of the east, is of the most doubtful character: we have no sufficient records by which to make it consistent; for the

accounts of every eastern nation differ from those of the others. The Olympic and the Julian Calendars were both posterior to the Hebrew; nor do they coincide with each other, as you have shown in the different accounts given by the Greek and the Roman writers. Historians also disagree as to the number and succession of the Persian kings, and the period of their reigns: some assign to the Persian monarchy, until Alexander, only the four kings mentioned in Scripture, and limit the duration of their reigns to 52 or 60 years, only; but others contend for a greater number of kings; some fixing them at 7, and some at 14, allowing for the time of their succession near 160 years, cotemporary with the succession of the *six* high priests of the beginning of the second Temple. My time will only admit of this brief summary, but it is sufficient for our purpose. (See the table to my book, "The Constancy of Israel," p. 14.)

From what has been said, we shall come to the just conclusion, That we cannot with any propriety reject the simple calculations of Daniel, whose chronological system is uniform throughout the Bible history, on account of the *doubtful* and *contradictory* accounts of the heathen chronologers and historians.

I have nothing to add on this subject, but to corroborate what I have stated in my work "The Constancy of Israel," regarding these 70 weeks.

As the Bible chronological system is preserved by the Hebrews uniformly, the accounts given in the book attributed to Daniel are uniform and plain, and justly coincide with the history of the second Temple, according to Philo and Josephus, who drew their testimonies from the *original records* of the Temple.

The 70 weeks must then necessarily have commenced with the captivity of king Zedekiah, or the total destruction of Jerusalem; and surely, it was not an entire abolition of the Judean state, an annihilation of the divine service of Jerusalem, but was rather an *interregnum*; as the Judeans still had prophets, doctors, and high-priests, and many great men of their own, who continued in their sacred

functions and duties, and preserved their documents until the restoration took place.¹

The text before us runs on conjointly: ch. 9. v. 24. שבעים שבעים וכו, "seventy weeks, &c.," which comprises the *total* sum of the continuation of the *pontifical* reigns; and v. 25. ותדע ותשכיל וכו "know therefore and be wise, &c."—Daniel gives us the above account in its particulars, which are reduced to three periods, viz. the 7 weeks from the captivity of Zedekiah, till the first edict for the restoration by Cyrus; 62 weeks for its stability; and one week for its disturbed and depraved state, till the *extirpation of the Pontifical reigns*, which ended with the beginning of the Herodian reign, viz. 70 weeks, or 490 years. (See the Book "The Constancy of Israel," p. 12, &c. at large).

2. According to the Christian doctors, who endeavour to date the commencement of the 70 weeks from the time of the first edict passed by Cyrus for the restoration, the 25th verse, just mentioned, which *divided* the total sum of the 70 weeks into *three* different periods, must necessarily be a *useless* and a *spurious* one; as no occurrence did happen at the end of the first 7 weeks, or 49 years, to answer to its contents.

3. In ch. 9. v. 26, the words יכרת משיח ואקלו are rendered in the versions in the positive nominal sense, viz. "Messiah shall be cut off, but not for himself," purely to suit their system. To what I have stated regarding the impropriety of this translation, and which you have confirmed by your quotation from the Greek version (where you have the advantage of me), I shall only add one question more. In the commonly given translation of this verse, Daniel appears to furnish the history of the *tail*, before he informs us of any thing relating to the *head*: having not yet spoken a word about the *nativity* and *achievements* of any Messiah, he at once *startles* us with the idea of "cutting off a Messiah, and not for himself." I should think that

¹ See the Preface to this volume.

the colleagues of Daniel were not so senseless as not to ask of him to what he alluded by "Messiah shall be cut off, &c." for surely, they were not all prophets, to foresee what was to happen in future times!

4. I hear you reasoning (p. 121.) "It appears from verse 25, that the period of the 70 weeks divided into 7, 62, and 1 week, ought to commence from the time when the people knew and understood, from the going forth of the commandment, to restore and rebuild Jerusalem. Now if we consult the first chapter of Haggai, we shall find that the people did *not* know or understand the commandment until the 17th year after the captivity, &c." "We are now to inquire, (you continue) if any event happened at the termination of the first 7 weeks, or 49 years, which can account for the division of that period made by Daniel." You then conclude—"The Jews began the great work of restoring Jerusalem and the Temple, (see Haggai ch. 2. v. 18.) in the year 4194 of the Julian period. If we follow Thucydides, *Artaxerxes Longimanus* mounted the throne of Persia in the year 4243 of the Julian period. This event took place, then, precisely 49 years after the Jews, under the guidance of Haggai and Zerubbabel, were made to know and understand to restore Jerusalem. Now the reign of Artaxerxes formed, in some measure, a new æra for the Jews. His Queen, Esther, was a Jew by birth; he sent Ezra to govern Jerusalem; and authorised Nehemiah to repair its walls." "I see no reason then, (you exclaim) why the 49 years here described should not answer to the first 7 weeks of Daniel," &c.

Such are your words. But pardon me, Sir, when I venture to say, that you are misled by means of the *ambiguous* and incorrect chronological accounts of the Julian Calendar,¹ in which you found, from the beginning of the great work of restoring the Temple, until

¹ It is to be observed, that the Julian Calendar commences with a period 953 years anterior to that of the Creation, as established in Scripture. (See Chamb. Dictionary: Jul.)

Artaxerxes Longimanus, a period of 49 years, in so far, that it may answer the purpose of the division of the first 7 weeks. But when we shall appeal to scripture, we shall meet with many objections to the conclusion you have adopted.

1st. The expression of the text ער משיח נגיד, "Unto Messiah the prince," &c., (ch. 9. v. 25.) is undoubtedly an allusion to Cyrus, who at the beginning of his reign gave the first order for a restoration (Ez. ch. 1. v. 1.); and it particularly agrees with that spoken by Isaiah (ch. 45. v. 1.), "Thus said the Lord to his Messiah, to Cyrus, &c." The seven weeks, or 49 years, which ended "unto the Messiah, the prince," can not therefore be an allusion to Artaxerxes Longimanus, as *Cyrus* is not *Artaxerxes*.

2ndly. We read in Ezra (ch. 2. v. 2.), that Zerubabel, Joshua, Nehemiah, Mordecai, &c., were the appointed chiefs who obtained from Cyrus authority for the restoration of the Judean commonwealth; are we then to suppose that these eminent men were a second time charged, by Artaxerxes, who mounted the throne of Persia 49 years after the commission of Haggai, as suggested by you? If so, these persons must have been very young men, at the time of their first charge, under Cyrus:—17 years from the 1st year of Cyrus's reign to Haggai, and then 49 years to Artaxerxes, make a total of 66 years! Could they, to have been young enough for the latter, have been old enough for the former, of these great undertakings?

3rdly. Can we reasonably place the history of Mordecai, Esther, and Haman, in the reign of Artaxerxes Longimanus? Mordecai, who was counted among the first of the captives of Nebuchadonozor who were carried away with Jechoniah, king of Judah (Est. ch. 2. v. 6.), must have been, in the reign of Artaxerxes, at least 160 years old:—assuming that he was only 12 years old at his captivity; to this add the term of its duration, 70 years; from its termination, till Haggai, when they understood the command, 17 years; from Haggai to Artaxerxes, 49 years; and finally, the lot cast by Haman for the destruction

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of the Judeans was in the 12th year of the reign of Ahasuerus, whom you call Artaxerxes (Est. ch. 3. v. 7.); these several periods make together 160 years. At such an advanced age we can hardly think that the good old Mordecai would have been charged with any office whatever;—yet we read (end of Esther) that he received the authority of *מִשְׁנֵה לַמֶּלֶךְ*, Vice-roy and President, over the Judeans.

4thly. We read that Esther was married to *Ahasuerus*, who succeeded Cyrus, in which reign the enemies of the Judeans fabricated accusations against them (ib. 4. v. 6.); the history of Haman occurs also at the same period, that is, in the reign of Ahasuerus, but not in that of Artaxerxes Longimanus. How you reconcile these two different names, is a mystery to me.

5thly. We know from scripture, that the *pontifical* reign began with Joshua Ben Jehozodoc, who was the first High-priest who went to Jerusalem with Zerubabel, Nehemiah, &c., in the beginning of Cyrus's reign; and as the period of the whole of the *pontifical succession* amounts nearly to the sum of 62 weeks, or 434 years, (as shown in my table of the book "The Constancy of Israel,") this period of the pontifical succession cannot, consequently, agree with that of Artaxerxes until Herod, since the latter began 49 years after it.

6thly. We have also to observe, that the foundation of the Temple was laid in the beginning of Cyrus's reign, but was disturbed through the remainder of it, through the whole of that of Ahasuerus, and until the 2nd year of Darius (Ez. ch. 4. v. 24.), which was the 18th year from the first proclamation given by Cyrus. At the same time (the 2nd year of Darius) Haggai prophesied, and encouraged the continuation of the Temple (Ez. ch. 5. v. 1.). We read further, "and this house was finished in the 6th year of Darius the king," (Ez. ch. 6. v. 15.): it was then finished in the 22nd year from its commencement in the reign of Cyrus. But all this cannot agree with the reign of Artaxerxes Longimanus, who ascended the throne of Persia 49 years after Haggai, or 66 years after Cyrus.

From all that has been said I conclude, that the 70 weeks

commenced with the captivity of Zedekiah, or the destruction of Jerusalem; and that the period of the first 7 weeks, or 49 years, ended with the beginning of the reign of Cyrus, styled משיח נגיד "Messiah the prince" (Dan. 9. v. 25.), and coincides with that of Isaiah (ch. 45. v. 1.) as mentioned before.

With regard to the doubts expressed by you of the authenticity of the book attributed to Daniel, I reply, that I do not take upon me to *prove* it authentic; for our reason is distorted by corrupted sentiments, temporal grievances, ambition, and prejudice; the road to its pure source is barred up. But, on the other hand, revelation is a principle of faith, having *tradition for its basis*, which is one of the *principia prima*: we therefore cannot argue, absolutely, either *for* or *against* it. Though I shall not extend my investigation to prove the absoluteness of its authority, yet, I must state, that your arguments to the contrary appear to me liable to great objections.

But before I advance my observations upon them, I wish for a little explanation. In your remarks (page 123.), you say: "There is no doubt that it seems quite impossible to extend the 70 weeks down even to the birth of Christ; and much less therefore can we pretend to make them include his death." You conclude, "*Perhaps then* it may be permitted to us to inquire, whether the book called Daniel's were written, or not, by that prophet."

The expression "*perhaps then*" appears to me to bespeak *prejudice*; why exactly "*then*," rather than as a general question, in what light or sense it is taken? The doubts will always be the same. But let me proceed to discuss your remarks.

(A) You exalt Daniel in his *character, knowledge, conduct, and dignity*, above all the prophets of Israel; stating of the latter, that "they lived a *solitary* and *vagabond* life." This I cannot admit. It is true they were not clothed in *scarlet*, nor adorned with *chains of gold*; nor had they a seat among the *Magi*, as Daniel had;

but it is equally true, that they were all of the best and most exalted families of Jerusalem : Isaiah was a prince, for his father Amoz, and Amaziah, king of Judea, were brothers, according to the authority of the Talmud ; and Jeremiah and Ezekiel were of eminent priestly families, yet they were but as *free citizens*, zealous patriots of Jerusalem and the Temple, who had no object in view but the welfare of their country, and the national glory. Their visions and orations, either mediate, or immediate from God, were all directed to that aim. *Pomp, titles, and ornamental dresses* were foreign to the simplicity of the Jerusalemites. Still, Isaiah neither went naked and barefooted; nor did Ezekiel lie on one side for months together, &c. ; all such biblical expressions are but metaphorical, and figuratively spoken. There is, however, no necessity for me to enlarge on a point, with which you are better acquainted than myself. The case of Daniel was certainly different : he was educated from infancy among the youths at the court of Babylon, to qualify him for the *pompous services* of the king, and agreeably to the manners and customs and *etiquette* of the country.

But when we take into consideration his private conduct and sentiments, and his prayers, as presented to us in the book attributed to him, we can really feel by his piety and the pure sentiments of his heart, that he would rather have been a simple and *free* citizen of his dear native country, than a servant, though decorated with pomp and titles, at the Court of Babylon. All the greatness he obtained there did not make him superior to the former prophets ; and his honors and dignities, since they were conferred on him but by favor of the arbitrary king Nebuchadnezzar, were held in his estimation but as baubles of which he was liable to be deprived at any caprice of the Monarch. They also drew upon him the envy and the *vengeance* of his fellow-courtiers. (Dan. vi. 5.)

Still the book attributed to him is no less sacred than the books of other prophets ; it contains devotional and inspired compositions,

either regarding the restoration of Jerusalem, &c., or the rise and fall of cotemporary eastern nations; and is accordingly included among those books which compose the bible.

(B) You question "if the book called Daniel's, be his; and why the Jews placed it among the *Hagiographa*, and not among the prophetic books?" But the כתובים, or *Hagiographa*, are sacred: the Psalms; the books of Solomon; the Lamentations of Jeremiah; Ezra; Nehemiah; and Chronicles, are all classed among the *hagiographa*. The explanation of the Talmudic doctors is—למה נקראו כתובים לפי—שנכתבו ברוח הקודש, i. e. "Why are they called *Cathubim*? Because they were written by divine inspiration."

(C) The supposition you draw regarding its ambiguity, from "its not having been originally in the Septuagint translation," I have answered in my former letter, by the unprejudiced authority of the Mishnic doctors, and those of the Talmud, who show that the actual translation by the LXX was confined to the Pentateuch alone; as for the *whole* of the prophetic books, there is no authority whatever for an original translation by them.

(D) "That this book was not brought by *Jonathan* to a Targum," which is your next argument; there perhaps might have been natural impediments. It is also to be observed, that the Targum *Jonathan* is rather a *comment*, than a simple translation, as it is filled with דרש and רמז, i. e. *sophisms* and *types*, and hypotheses, and the book of Daniel might not have been perhaps so ample a field for that mode of elucidation. From another consideration we may observe, that as most of the book of Daniel is written in the Targum, i. e. Chaldean, language, which was the prevailing one, *Jonathan* could not make on it any improvement or elucidation.

(E) The *difference* of languages employed in the book of Daniel, so far from warranting the inference you draw from that fact, is on the contrary, in my estimation, a proof of its integrity. His own private history, as the beginning, and the end, and his prayers, were

with propriety written in his own language, the Hebrew; but those parts which contain his discourses with the king and his courtiers, as well as those of the courtiers and Magi with the king, and the plot formed by the courtiers against himself, he judged it more proper to *record* in that language (the Chaldean) which they themselves employed.

(F) We can draw no just conclusion from the Divine Essence being mentioned by the expressions אלהא עליא, or מרא שמיא, "God most High," or, "Lord of Heaven," and not by the name *Jehovah*; for the former are undoubtedly the proper expressions for the Deity employed in Chaldaic, whilst the latter is exclusively Hebrew. It might seem pedantic, and incomprehensible to some, if an English writer should continually employ the name *Jehovah*, instead of the term *God*, as generally used.

But I do not find, in the Chaldaic parts of *Ezra*, the word *Jehovah* so mentioned, as you intimate; the Deity is there designated only by the word אלהא *Aloha*, &c., and not by the name of *Jehovah*.

(G) As Daniel had no intention to make his book a circumstantial record of the Babylonian history, excepting in what related to himself, and his nation, there was no necessity for him to give a full account of the succession of the kings, or of their actions.

And why should not the name *Cyaxares* be a *surname* of Darius, according to the practice of most of the Persian kings? Thus one historian might have chosen one name in speaking of him, and another, the other name; both alluding to the same person. Upon this supposition the account given in Daniel remains unimpeached.

And again; why should *then* the account given by Daniel, who acted as a party in all the concerns of that kingdom, not be as credible as the history of Herodotus, the Canon of Ptolemy, &c., who were posterior writers, and strangers to the subject? On the other hand, we are instructed from Hebrew accounts of the earlier period, that *Darius*

King of *Media*, (whose surname might have been Cyaxares,) reigned after the destruction of Babylon, *one* year only; and after him followed Cyrus. Nor do we find in the Bible history, which cannot be of inferior weight to others, that Cyrus was the Conqueror of Babylon; but this we are authorised to assume, from Hebrew accounts, in support of scripture, that *Cyrus*, who was a Persian prince, was also related to *Darius, King of Media*, and was his generalissimo at the taking of Babylon. At the end of one year's reign after the conquest, by the decease of Darius, all the realms of *Persia* and *Media* became united under the sway of Cyrus, the first of the Persian kings who reigned over the whole of the east.

(H) In support of your opinion with regard to the unauthenticity of the book attributed to Daniel, you advance, as *absolute*, "that the terms קִיּוּרִים, אֲשֵׁפִיא, פִּסְנֻרִים, and סִמְפֻנִיא, are originally *Greek terms*, and that אֲחַשְׁדַּרְפַּנִּיא and אֲדִרְנָרִיא are originally *Persian Titles*;" and you then conclude, that the Chaldee of Daniel has *borrowed* these terms from the Greek and Persian language. Pardon me the homely expression, but is not that turning the *head* to the *tail*? for I do not see any reason for not allowing them to be of Chaldean origin, and making the Persians and Greeks the borrowers: particularly as we know that the eastern languages of old, such as the Hebrew, Arabic, Chaldean, and Persian, have great affinity in their names and words; that the one borrowed of the other; and that consequently the later nations borrowed of the former. Examples of this are evident in all modern languages, which borrow names and words one from the other; and from the dead as well as living. Where, then, is the authority for your position? But you emphatically say, "This is making the *last struggle* in a desperate cause!" I ask again, Why the *last*, and not the *first* struggle? for, we cannot suppose that the Chaldeans were destitute of musical instruments. Neither are we bound to conclude that they had no military or civil officers. They must then have had some musical instruments, as

well as state, and military, officers; and to those must have been applied some names of distinction. As we have *no other* names assigned to them in scripture, than those mentioned, we may with good reason conclude that they are originally Chaldaic; and that the Greeks and Persians, later nations, borrowed them from that language.

(I) As Daniel and Ezra were of the court of Babylon and Persia, and were brought up in the use of the Chaldean language, it must be beyond doubt that the Chaldaic of Daniel and Ezra was more pure and correct than that used by Unkelos and Jonathan, who lived between four and five centuries after these prophets, and in a country out of the Chaldean bounds. Though it is to be farther observed, that Unkelos has an idiom and style congenial with the Hebrew, whilst Targum Jonathan and Targum Jerusalmi differ from it, and appear to be compounded of more languages than the Chaldee; as well as a compilation of sentiments, *dogmas* and *hypotheses* not mentioned in the original Hebrew Bible.

(K) You are perfectly right in your observation, that the words *בירה* and *מדינה* are not to be found in the older writings of the Hebrews: they therefore may not be originally Hebrew terms; yet this cannot avail in any wise to discredit the authenticity of the book attributed to Daniel.

(L) Nor can the difference which you have observed in the style of some of the chapters of Daniel, both in his Hebrew and Chaldaic writings, be a proof against the authenticity of any part of them, as an author may adapt his mode of language to the nature of the subject, or the humor of his mind. Such variations of style, both plain and figurative, you will meet with throughout the prophetic books, and the Pentateuch itself is not exempt from them.

(M) As to your observation regarding the 9th chapter, which appears to you to be an *interpolation*, because it interrupts the preceding and following chapters, and because the 11th chapter carries us

down no further than the time of Antiochus Epiphanes ; whilst the ninth chapter points to a later period : I reply, that it appears to me to be rather a transposition than an interpolation ; and the only apology I can make for it is, that as the book of Daniel was not intended for an historical narration in chronological order, it was of little consequence whether the regular succession of events were observed or not.

(N) The grounds upon which you maintain (p. 130. §. 19.) the doubtfulness of the book attributed to Daniel from the *Apocryphal* books ; viz. its omission in the translation of the LXX ; and in *Jonathan*, along with the books of *Ezra*, and *Nehemiah* ; appear to me of but minor consideration, since it is well known that the *Apocryphal* books were never received as authentic, particularly among the Hebrews, who possessed not one chapter of them in their language. Respecting the omission of Daniel in the Septuagint translation, I have in several instances stated the uncertainty of there ever having been a translation by them of more than the Pentateuch. As to the absence of these books from the Targum Jonathan, I have already stated my opinion (paragraphs, C. and D.) that his Targum, to speak plainly, is rather a hypothesis than a version. To my humble understanding, then, these arguments are not of sufficient weight to discredit the authority of the book attributed to Daniel ; whilst, on the other hand, it has *traditional evidence* for its support.

(O) And lastly, with regard to the 9th chapter of Daniel, which you conceive to have been absolutely *interpolated* since the time of Herod ; I cannot take upon me to *prove* its authenticity, as I have already said : I shall therefore enlarge upon your view of the subject and observe, that we may, with equal propriety, apply the same conclusion to numerous chapters of the great and lesser prophets, which have a tendency to *prediction* ; that they were all interpolations of a subsequent period ; and as we cannot defend them by way of reason, we must support them upon the authority of tradition. I shall con-

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clude with Ezekiel, *והשמע שמע החורל יורל*: "He that heareth, let him hear; and he that forbeareth, let him forbear."

I remain, Sir,

Your very obedient servant,

S. BENNETT.

SIR,

I have to thank you for your answer to my Remarks. My occupations at this moment make it impossible for me to enter into particulars. I must do you the justice, however, to say, that I think you defend the *Hagiographer*, not only with ability but with candour. I will fairly own to you, that the latter part of the *remarks* was written chiefly with the view of knowing your sentiments on the subject. Perhaps you are not aware, that we N—— (I dare not speak plainer) seldom know the grounds on which you H—ws rest your defence. See an article in the last Monthly Review, in which you are openly attacked, (it is necessary and unavoidable for the fairest and most candid critic in our happy land of free opinion,) and yet, to those who look below the surface, you are secretly praised and encouraged.

I have only left myself room to say, that your argument with which I am least satisfied is about the Greek and Persian words. Inquire of any Greek scholar about the word (the compound word) *συμφανία*—how can you get it from the Chaldaic? I would observe to you, that though the Septuagint originally might be, and I believe was, confined to the Pentateuch, all the prophets were already in it before the time of Christ, except Daniel.

Excuse the hurry in which I am obliged to write this; and believe that I entertain for you the most sincere sentiments of esteem and regard.

I am, Sir, &c. &c.

• • • •

It remains for me only to answer that part of my noble correspondent's last letter, in which he says: "I have only left myself room to say, that your argument with which I am least satisfied is, about the Greek and Persian words. Inquire (says he) of any Greek scholar about the (compound) word *συμφωνία*—how can you get it from the Chaldaic?"

In addition to what I have argued in the foregoing pages, I shall now distinctly assert it to be of Hebrew origin, as well as Chaldaic; for these two languages have the greatest affinity between them.

First, the assertion, that *פסנתרין psantrin* is a corruption from the Greek word *ψαλτήριον*; and that it has accordingly changed the *λ* into *ν*, or the *β* *l* into *ן* *n*; is, in my estimation, a very inconclusive argument; and therefore improperly maintained in disparagement of scripture. Secondly, it is to be noticed, that the word *ψάλλειν* has a general signification, and is applied to every kind of hymn and sacred poem, vocal and instrumental; consequently *ψαντρין*, which is a specific name of a particular instrument, could not bear the signification of *ψάλλειν*.

With regard to the word *συμφωνία*, *סִימְפּוֹנְיָה*, *symphonia*, which my correspondent asserts, with many others, to be positively of Greek origin; I have, first, to observe, that it is well known, that the suffix, or terminating letters *ס' יו*, which we read in the appellations in the Book of Daniel, forming the *plural*, exclusively belong to the Chaldaic dialect,—they do not belong to the Persian, and still less to the Greek. I must also warn the critic against the unhallowed assertion, that Daniel dressed up the Persian and Greek terms in Chaldaic

grammar; an unjust assumption, and derogatory to the truth and the sacredness of scripture.

And secondly, from the affinity which we observe between the Hebrew and Chaldaic languages, differing, in fact, in many instances only in dialect, I do not hesitate to assert, that the word סימפוניא, *symphonia*, *συμφωνία*, is of Hebrew origin; and it is frequently applied by Rabbies to *wind pipes* of every description.

Thus we read in the Mishnah (Code Hulin, 3rd sec. 1st lesson) אלו טרפות בבהמה וכו', "These are the consumptions, or defects, in cattle" (the animal possessing one of which is impure, both for sacrifices and private use)—והיא שניקבה או שחסרה, "The lung having a hole in it," &c. Rabbi Simeon says, עש שתקב למית הסימפנות, "Unless it is perforated within the *symphonoth*," i. e. the *fistula* or large wind pipe. The suffix ת forms the Hebrew plural, and יא the Chaldaic.

Thus we see that the word סימפון *symphon* is the name applied in the Hebrew language to the great *wind pipe* of the lungs, which is the natural organ for the respiration of wind, as well as for the formation of the voice, all which depends on the contraction and extension of the *pulma* and *fistula*.

The ancient commentators of scripture, in particular the famous work שלמי הנבואים *Shilthy hagiborim*, which treats on the antiquities of the Temple, all coincide, that the סימפוניא *symphonia* mentioned in Daniel, was of a construction similar to the modern *bag-pipes*; and authors further agree, that this simple instrument is of an immemorial antiquity. It possesses all the qualities of the natural instrument, the סימפון, or wind-pipe of the lungs, from which it has very naturally derived its name, producing its tones by a similar action of pressure, contraction and extension.

It is then really venturing too far to say, though modern sophists have boldly assumed as much, that both the Rabbies of the Mishnah, who were cotemporary with the second Temple, and the Chaldaic of Daniel, have borrowed the term סימפון *symphon* from the Greek *συμφωνία*, especially as the latter nation began but to flourish with the

decline of the former. The established authority of scripture, even without that of the Mishnic doctors, ought to be preferable to the speculations of the literati of the eighteenth century.

A CHRONOLOGICAL INQUIRY.

Having in the foregoing pages discussed the subject of the 70 Hebdomades, or weeks, mentioned in Daniel, upon which so many religious hands have been employed, I proposed, at the conclusion of the treatise, a query, or rather a puzzle, which has long occupied my mind, and never yet been solved.—The present is the first opportunity I have had of seeking a public investigation of the subject, which is that of the Universal Chronology.

The statement I have given, that the 70 Hebdomades, or weeks, (490 years,) which are agreed on all hands to have commenced from the destruction of the first Temple, and to have terminated with the beginning of the Herodian reign, is agreeable to the statements of Philo and Josephus, who derived their authority from the records of the second Temple, which enumerate the periods of its successive High Priests. These primitive historians give us the account of the eight High Priests (mentioned in Scripture), who succeeded each other during the time of the Persian reign, which lasted 161 years; to this add 154 years, coeval with the Grecian reign; and 128 of the sacerdotal reign—amounting together to 443 years, (or 63 weeks: viz. 62 for its stability, and 1 week for its turbulent state); to this we add the 7 weeks (=49 years) which elapsed from the destruction of the first Temple until Cyrus, and we obtain 492 years. This calculation was strenuously defended by R. Ezariah Hoadomi, in his work מאור עינים *Meor Enaim*, and is followed by many intelligent Rabbies.

However, the authority of Philo, and of Josephus, is not adopted by the Rabbinical Chronologers; such as the סדר עלם *Seder Olam Rabba*, the קבלת ה'ראב"ד *Kabbalath Harabad*, ספר יחוסין *Sepher Iuchsin*, the Chronologer and Astronomer R. Isaac Israeli, the Abarbanell, &c. &c. Rabbies. These Chronologers, aware of the doubtfulness of the succession of the Persian kings, have adopted the scriptural account of the only four kings of the Persian reign there mentioned; viz. Darius the 1st, Cyrus, Ahasuerus (surnamed Artaxerxes), and Darius the last, who was conquered by Alexander. The period allotted in scripture to these four kings amounts to 52 years; and 6 years added to this, until the universal reign of Alexander, make 58 years. According to this Rabbinical computation, the 70 weeks will terminate with the destruction of the second Temple, thus:

From the destruction, until Cyrus - -	52
The Persian reign - - - - -	58
The Grecian reign - - - - -	173
The Sacerdotal reign - - - - -	103
The Herodian reign - - - - -	104
	490

(Consult the צמח דוד *Zemah David*, by R. David Ganse.)

According to the Rabbinical order, and in conformity with scripture, which begins with בראשית "In the beginning, &c." and terminates with פן אבאו והכתי את הארץ חרם "Lest I come and smite the earth with desolation" (end of Malachi, which is called חתימת החוק *the Conclusion of Vision*),—the universal chronology adopted by the Hebrews at the present day enumerates 3442 years from the creation.¹ The calculation is then as follows:

¹ I must not omit to notice, that some Christian writers have polluted the scriptural chronology, by accounts from the Samaritan text, and the supposed Septuagint version, relative to the antediluvian and the postdiluvian periods. Doctors Kennicott and De Rossi,

From the Creation to the end of Malachi: the 52nd year of the Persian reign	}	- 3442
The interval from the death of Malachi, to that of Alexander	}	- 6
The duration of the Grecian, the Sacerdotal, and the Herodian reigns, until the destruction of the second Temple by Titus ¹	}	- 380
From the destruction of the second Temple, to the present year 1824.	}	- 1756
Thus will terminate (from the Creation) - - -		- 5584

Now to the puzzle. As far as the researches of the historian have penetrated the obscurity which envelopes the primitive nations, they have not yet discovered any positive data for the establishment of a universal chronology. Sir Isaac Newton, in his work intitled, *The Chronology of Ancient Kingdoms amended*, admits that even down to Cyrus, the Persians had no correct chronology of the succession of their kings. It is, therefore, from that earliest and best established of human records, the scriptures of the Old Testament, which communicate to us the succession of the patriarchs, &c. in a regular series of dates, that a universal chronology can alone be deduced.

Our Christian copartners in God and the faith of the Old Testament concur with us in the biblical chronology derived from the succession

and the famous Dr. Adam Clarke, who has attempted what the former failed to accomplish, agree mostly upon the authority of the Samaritan text, in preference to that of the present standard text of the Hebrews: (See A. Clarke's Bible, the tables of the different accounts, Genesis v. 3.) The errors of those tables, and of the Samaritan and the Septuagint, as well as the ill-digested opinions of these modern critics, I have examined, and I persuade myself exposed, in a MS. work intitled "The Validity of the Hebrew Text."

¹ It is agreed on all hands, that the destruction of the second Temple was שנה למנין שטרות 385., the date devoted to documents and contracts; this era began with the reign of Alexander the Great, and continued for some centuries after the destruction. For the particulars see Talmud, code Ebodah Zorah, sec. 1.

of the patriarchs, of the prophets and judges, of the kings and the latter prophets, terminating with the death of Malachi, as before mentioned. Nor do they *materially contest* the period of the second Temple during the succession of the three specified reigns, until its destruction; and from thence until now, we accord without a single deviation. The total amount, as above detailed, is 5584 years from the Creation; yet, in the Christian calendars, the present year is called 1824 of Christ, and of the Creation 5828—an excess (of 244 years) too important to be overlooked.

I repeat it again, we measure our chronology by *our own* history of the Bible, viz. the succession of the patriarchs, of the primitive prophets, the judges, the kings, the latter prophets, and finally of the priests at the second Temple, the rabbies, the preservers of the oral laws, who regularly succeeded each other in their office. Will our Christian chronologers as explicitly let us know from what sources they derive their chronology? Will they show us where this deficiency of 244 years in our reckoning lies, and into what part or at what period it is to be ingrafted?

Having myself bestowed some pains on the investigation of this difficulty, I met with the following extraordinary incident, which may pave the way to some explanation of the difference. I found in the history שבט יהודה, *the Rod of Judah*, that a religious dispute was held in the year 1351 (Chr. era), before Pope Martin, between Joshua Halurki (who became a convert to Christianity and then assumed the name of Magistro Geronimo), and some Italian Rabbies, to which the Pope had himself invited them. This Magistro Geronimo proposed to prove the advent of the Messiah in the person of Jesus, from the Talmud, viz. תנא דבי אליהו, a *tradition of the house of Eliah the Prophet*. The words are these:

שיתא אלפי שני הוי עלמא: תרי אלפי תרה, תרי אלפי תורה, תרי אלפי ימות המשיח.

“Six thousand years are devoted to the world: of which 2000 are to be void; 2000 for doctrine (or learning); and 2000, the era of the Messiah.” From this tradition he infers, that the Messiah has

already infallibly made his appearance, viz. that we are now in the last 2000 years. As such a discussion affords ample scope for cavil, the Rabbies, his opponents, were not backward with arguments in disparagement of the pretended argument of Geronimo; but the most decisive was, that, considering that the nativity of Jesus took place A. M. 3761, his advent was then 240 years prior to the expiration of the fourth millennium,—he could not therefore have been the Messiah, as, according to the tradition above mentioned, the Messiah was to make his appearance at the end of the fourth, or at the beginning of the fifth millennium.

On this controversy the Friar Julio Bartolozzi, the great critic, and chronologer, and *friend* of the Rabbies, has been very particular; in his famous work intitled *Bibliotheca Magna Rabbinica*, (Vol. iv. page 334.) he thus pronounces: “Putat enim Vir Cl., *Judæos arte mala et dolo* talem epocham instituisse, ut sic vim argumenti adversus ipsos ex traditione *domus Eliæ* eluderent, secundum quam in fine quarti millenarii Messias erat venturus; ne scilicet Jesus Christus dominus noster dici posset verus Messias, quoniam 240 annis ante finem quarti millenarii natus, imo crucifixus fuerit, &c.” “It was supposed that the Judeans have *cunningly and enviously* established an epoch, through which they might be able to shift their argument in disparagement of the advent of the Messiah, from that tradition of the *domus Eliæ*; according to which the Messiah ought to have come at the end of the fourth millennium; wherefore, Jesus Christ could not have been the true Messiah, because he was born and crucified 240 years before the expiration of the fourth millennium, &c.” An effective argument, indeed, for corroborating the universal chronology! And could not the Rabbies retort in the same strain, that the Christian chronologers *cunningly* established the universal æra, so as to reconcile the advent of the Messiah with the tradition of the *Domus Eliæ*? But really, such *arguments* are undeserving of notice.

Bartolozzi continues (ibid.) with declaring, “That there is not any
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authority of a chronology to be depended upon, as the Latins, the Greeks, and the Orientals greatly differ in their accounts and dates. From whence then does he derive his chronological authority, in disparagement of that of the Hebrews? "As for the Rabbies (he liberally asserts), their imbecility in reckoning the dates, and their ignorance of the history, of foreign nations, upon whose succession of kings the series of chronology depends, is the cause of their blunders in universal chronology—(for this the reader must take his word,) the examples of which I presented (says he) in Part II. page 349, where I have treated of the 70 Hebdomads, or weeks, mentioned in Daniel, proving that the Hebrews omitted many kings of the Persian monarchy, &c."

This assertion induced me to suppose, that the 240 years were absolutely to be foisted in among the succession of the Persian kings, whose number is the most dubious. But there we again get into a labyrinth; for if these 240 years are to be ingrafted into the Persian reigns, they will add to the 70 Hebdomads, or 490 years, and increase them to 730 years—104 Hebdomads; what will then become of the text "*Seventy weeks* are appointed upon thy people, &c." and, further, of *the doctrine* deduced from the text—"And after three-score and two weeks—*כרת משיח* the Messiah shall be cut off, &c."—(Dan. ix. 26.)?

My next resource was to the Bibliotheca Magna Rabbinica of Bartolozzi, Vol. II. page 349, where he treats of the 70 weeks of Daniel; but there I encountered with fresh doubts and difficulties. After a long series of different accounts and opinions, he concludes—"Christus nascitur in Hebdomada Septuagesima Danielis; probatur hoc ex sequenti Chronologia; incipiendo *ab exitu sermonis* seu decreti Cyri, ut iterum ædificetur Jerusalem, usque ad Christum, Hebdomadæ sunt 69 completæ; ita ut nativitas Christi incidat in 70 Hebdomada Danielis: cap. 9. v. 25." "That Christ was born in the seventieth Hebdomad mentioned in Daniel, will be proved from the following Chronology: beginning *from the issue of Cyrus's decree* for the rebuilding of Jerusalem, until Christ, are 69 perfect Hebdomads; so that

the nativity of Christ happened in the seventieth Hebdomad : Daniel ix. 25." He then presents the following table :

	Years.
Cyrus, agreeably to all <i>Rabbinical opinions</i>	3
Cambyses, son of Cyrus	7
Darius Hystaspes	36
Xerxes, son of Darius	20
Artaxerxes Longimanus	40
Darius Notus	19
Artaxerxes Mnemon	43
Artaxerxes Ochus	23
Arses	4
Darius Codomanus, (who was subdued by Alexander)	6
<hr/>	
The Persian sway comprising (according to him)	201
The Grecian he increases to	180
The reign of the Hashmonaim, <i>according to</i> <i>some Rabbies</i> reduced to only	70
The Birth of Christ, in the Herodian reign,	36
<hr/>	
	487

Such is the amount of the 70 Hebdomads, within three years ; the which he has also eked out by the addition of divers months to some of the shorter reigns.

Let us now enter into the particulars of his account : First, it is generally allowed, that the 70 weeks of Daniel begin with the destruction of the first Temple ; but our Friar commences them with the reign of Cyrus, viz. at *his decree*. Secondly, he is not consistent with himself, as in some instances he follows implicitly the Heathen

chronology, whilst in others he adopts that of the Rabbies, (whom he had declared imbecile, and unworthy of credit). Thirdly, in the succession of the Persian reigns, I observe he deviates from the accounts of scripture, of Philo, and of Josephus, by *increasing* it to 201 years. Fourthly, I do not comprehend the explanation he may give to the text—"Know therefore and be wise in the conclusion to restore and to rebuild Jerusalem: unto משיח נביא Messiah the prince shall be seven weeks," (Dan. ix. 25.) because we do not know to whom the allusion of "Messiah the prince" refers; nor do we know of any *particular event* which occurred after the 7 weeks (=49 years) subsequent to the reign of Cyrus, so emphatically mentioned in the text. But finally, and chiefly, he has failed in his engagement with respect to the 240 years, after all. For according to scripture chronology, and *general coincidence*, we reckon from the creation to Cyrus 3390 years, (which includes the 70 years of the Babylonian captivity; add to this from Cyrus to Christ's nativity (according to Bartolozzi's computation) 70 weeks (=490 years,) we shall then make it 3880 years. He then still remains 120 years in arrear, both according to the chronology of our Christian friends, who state the nativity of Christ to have taken place at the beginning of the fifth millennium, viz. 4004 from the creation; and according to the tradition of the Domus Eliæ, as the mentioned nativity still precedes the expiration of the fourth millennium 124 years, as proved all along.

It remains only to assure the candid reader, that the foregoing inquiry was not pursued with the view of engaging in a religious dispute with regard to the Messiahship and nativity of Christ, for it is a discussion to which I am not partial; I prefer to leave it in the words of the divine Poet, who emphatically says—כי כל לבבות דרש יהוה—"The Lord searcheth all hearts, and understandeth all the imagi-

nations of the thoughts, &c." (1 Chr. xxviii. 9.) My object has been confined to the subject of the universal chronology, by which our Hebrew Rabbinical chronology has been so frequently disparaged: I have therefore in this place endeavoured to state what appear to me the errors of our antagonists; and shall be thankful to any one who will point out to me those into which I may myself have fallen.

THE END.

ALTERATIONS AND CORRECTIONS.

P. 6	l. 14	for	הקצר	read	תקצר
—	21		work on		work intitled
13	13		Jehoiakim		Jehoiachin
58	17		(ibid.)		(ibid. 49.)
—	22		(xli. 48.)		(xli. 9.)
66	ult.		without		without;
68	4		(v. 9.)		(v. 4.)
81	16		גלוע ריות		גלוי עריות
101	9		altar		altar (P.)

ANNOUNCEMENT

OF AN INTENDED NEW WORK BY THE SAME AUTHOR.

The favor shown by the literary portion of the English public to my former productions, encourages me to announce another work, which I have in Ms., entitled עלוי לשון עבר, *The Pre-eminence of the Hebrew Language*. The following outline of its contents will explain my design.

ESSAY I. The forms and sounds of the Hebrew Alphabet; its grammatical and numerical divisions—the physical powers and the force of the organs peculiar to each of the *five egressions*—concerning the prefixes and suffixes,—the formation of derivatives, &c. ESSAY II. concerning the כתר מרובע, or *square letters*, in use among the Hebrews at the present day: proving that they are those in which the *Pentateuch* was originally written, and that the Samaritan characters are a *spurious fabrication* of the heathen. This is shown: 1. From the sanctity attached to the Pentateuch: 2. From the forms of the square letters and the nomenclature of the alphabet: 3. By authority from the Talmud, in support of its stability: 4. From that part of the grammar which relates to the אותיות הדומות, or *letters of similar forms*: 5. From the Prophetical and Hagiographical books: and, 6. From the Masoretical investigations. ESSAY III. On the vowel-points; their antiquity and indispensability—refuting the opinions in disparagement of them by modern writers. ESSAY IV. Showing that the Hebrew Language has continued in uninterrupted use by one nation, unaltered, and in one mode of grammar, from its origin till the present time; thereby establishing its integrity. ESSAY V. The system, the etymology, and nomenclature of the vowel-points—their physical powers—*aspirates*. ESSAY VI. A review of the opinions advanced by modern critics, that the Hebrew Bible was originally without division or distinction, either of chapters or verses, or even of words—the whole volume presenting a mere mass of letters: the assertion proved to be erroneous, from authority of the most ancient writings of the Hebrews—by analysis peculiar to rhetoric. ESSAY VII. On the Biblical versification—measures—rhymes—and acrostics; founded on scriptural examples. Conclusion.

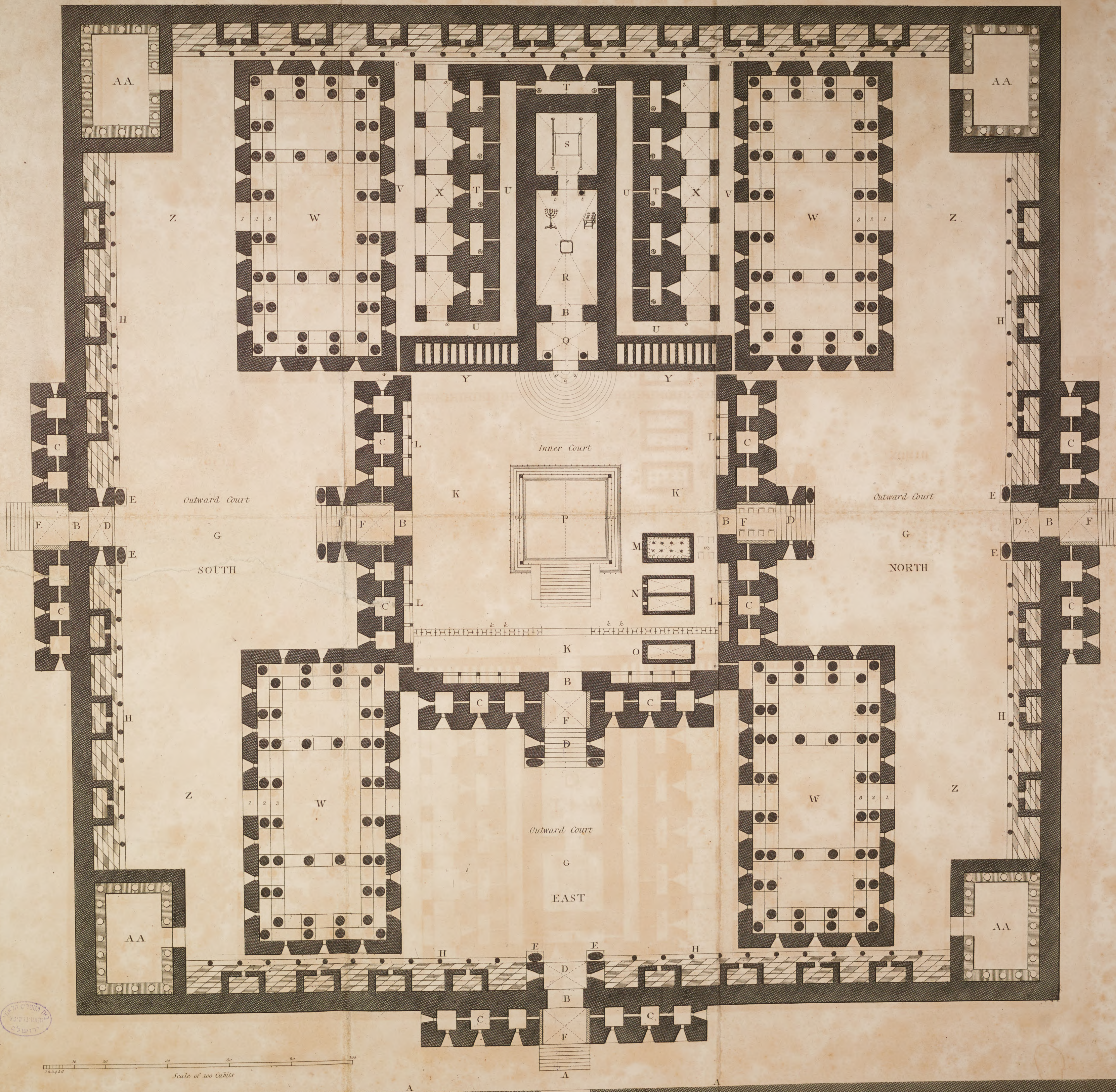


TRINIDAD

THE HISTORY OF TRINIDAD AND TOBAGO

BY

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of the Inner Temple, London.
AND
J. H. BURNETT, Esq., Barrister-at-Law,
of the Inner Temple, London.
LONDON: PUBLISHED BY
LONGMANS, GREEN, AND CO., 21, BOND STREET, W.
1893.

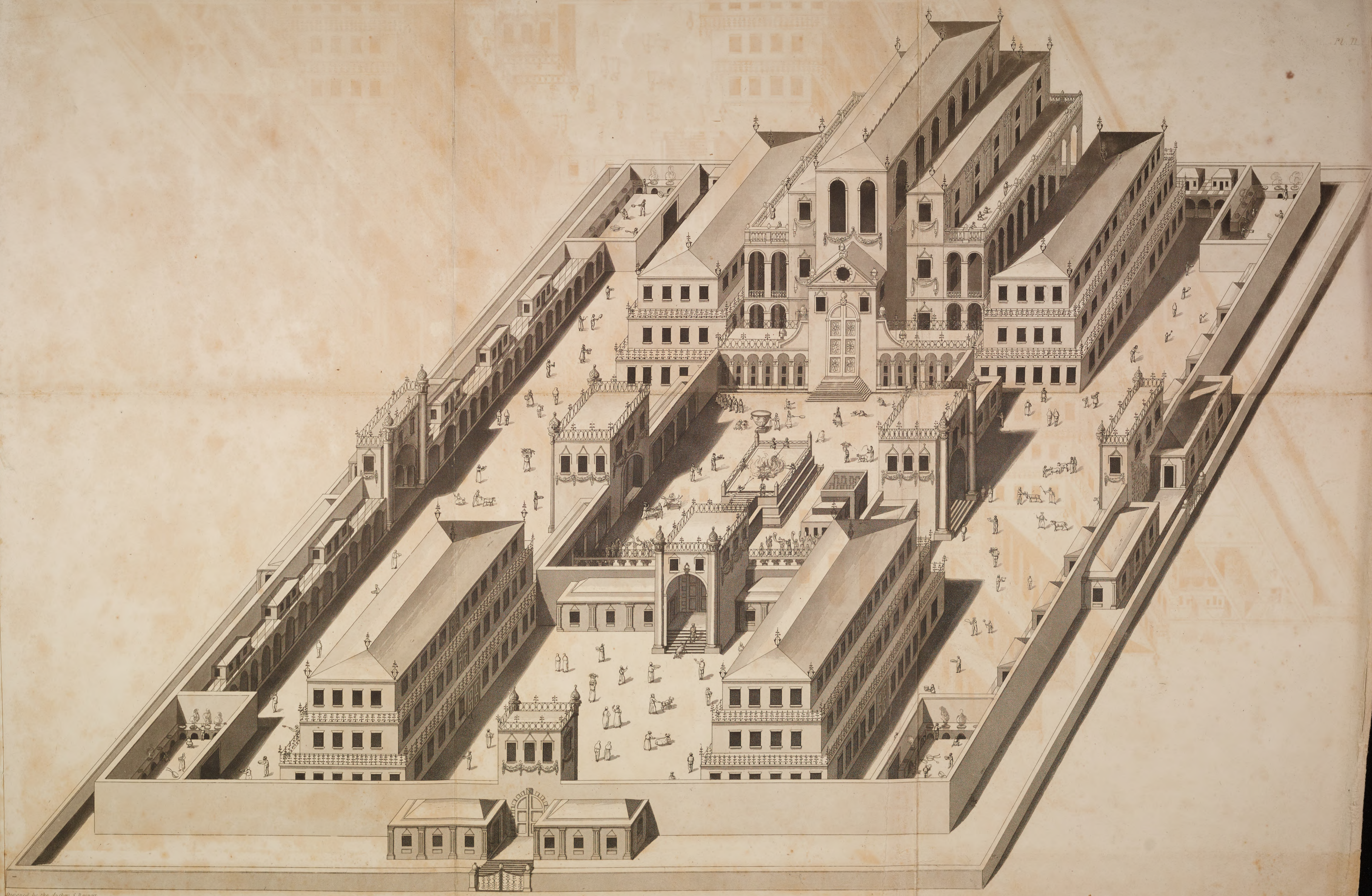


Scale of 100 Cubits

GROUND PLAN OF THE TEMPLE OF EZEKIEL.

London, Pubd. May 1822, by S. Bannat. at Penton Street, Toy Market.

Designed by the Author S. Bannat.



Designed by the Author S. Bouverie.

BIRD'S EYE VIEW OF THE TEMPLE OF EZEKIEL.

הספרייה הלאומית
S 2= 53 B 772
Bennett, Solomon,
The Temple of Ezekiel :
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מסר 25380072*000*****

אָר

לְהוֹצִיא אֶת הַכְּרֵטִים

הַמְנוּקָבִים מִיְסוּדוֹ

