

Sinai, the rocks of that district were washed by no rivers derived from above, and seem not calculated for percolation. But what was the case?—the stroke of the wonder-working rod of the Lawgiver of Israel produced a fissure in the rock, which opened a channel through which the waters, before in repose in the great deep, rushed forth in a mighty stream; and therefore the Psalmist says—*He clave the rocks in the wilderness, and he gave them drink, as out of the great abysses*; alluding evidently to a source of sweet waters below.

The prophet Jonah, in the prayer he uttered when incarcerated in the fish's belly, has these words—*I went down to the bottoms of the mountains; the earth with her bars was about me for ever.** A parallel expression is used in Moses' song—*A fire shall burn to the lowest hell—it shall set on fire the foundations of the mountains.*† This last passage shows that the *Hades*‡ of Scripture—usually translated *Hell*, but distinct from the *Gehenna* or Hell of the New Testament—is synonymous with the abyss; as is further proved by the following passage of the book of Job:—*Hast thou entered into the springs of the sea? Or hast thou walked in the search of the abyss? Have the gates of death been opened unto thee, or hast thou seen the gates of the shadow of death?*§ In this passage the *springs of the sea*, the *abyss*, the *gates of death*, and the *gates of the shadow of death*, seem nearly synonymous, or to indicate, at least, different portions of the womb of our globe. The *bottomless pit*, or rather the *pit of the abyss* of the Apocalypse, also belongs to the same place: the word rendered *pit* means also a *well*. Schleusner, in his lexicon, translates the phrase by *Puteus seu fons abyssi*, so that it seems to indicate a mighty source of waters. But as the terms *abyss* and *great*

* Jonah ii. 6.

† Deut. xxxii. 22.

‡ Heb. שאול.

§ Job xxxviii. 16, 17.