

of ver. 7 seem decisive. But, if Paul says here: "then to all the apostles, last of all [of them], however, to me," two corollaries appear to follow. (1) The "last of all" is subordinate to, not co-ordinate with, the *ἔπειτα* of ver. 7, and thus the chain *ἔπειτα—ἔπειτα—ἔσχατον πάντων* is broken and the argument from it that the Apostle is giving a *Chronological* list of the appearances of Jesus, fails. The series of *ἔπειτα—ἔπειτα* would be appropriate in any enumeration on any scheme (cf. xii. 28). (2) The appearance of Jesus to Paul is contained in the appearance to all the apostles of ver. 7, and thus a suspicion is raised that ver. 7 is not intended to assert an appearance to the apostles collectively, but rather an appearance to them distributively,—not one appearance to twelve men but twelve appearances massed together in a single statement. Do the other contextual hints support so unexpected a result? The position of the *πᾶσιν* in ver. 7, is certainly in its favour (cf. 1 Cor. vii. 17; Rom. xii. 4., xvi. 16; Jelf's *Grammar*, § 454, 1). The confusing change from the *τοῖς δώδεκα* of ver. 5 to the *τοῖς ἀποστόλοις* of ver. 7, which has troubled the commentators, would be thus explained. The strong declaration of the Apostle that the appearance to the five hundred (*ἑφάπαξ*) was a single appearance is explained. And finally, the repetition of the *πᾶσιν* of ver. 7 in the *πάντων* of ver. 8, and of the *ἀποστόλοις* in the *ἀποστόλων* of ver. 9, and the *ἐκείνοι* of ver. 11, all favour the distributive sense of *πᾶσιν*. If such an understanding of the passage be deemed the legitimate one, we learn thus incidentally of several appearances of the risen Jesus not elsewhere recorded (cf. Acts i. 3), and a new point is given to such a passage as 1 Cor. ix. 1. Did each apostle receive, then, a special and personal visitation from the risen Lord?

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The Seal of Obadiah.—In 1 Kings xxi. 8 we are told of Jezebel, that she wrote letters in Ahab's name, which secured the death of Naboth, and sealed them with the king's seal. The seal which witnessed Jezebel's fatal letter would be a precious historical relic, while next to it in value would be that of Ahab's prime minister, to which perhaps the following narrative pertains. In the *Revue Archéologique* for January last, M. Clermont-Ganneau, the eminent explorer of Palestinian antiquities, inserted a brief article on a seal lately discovered in Palestine. He dates it so

far back as the 8th or 9th century B.C. It is shaped in the form of an ellipse, and has engraved on it in Phœnician characters the words "Obadiah, the servant of the king." The title here given to Obadiah, "servant of the king," is found in several places of the Old Testament; as in 2 Sam. xviii., and in Jeremiah xxxviii. 7 and xxxix. 16, as applied to an Ethiopian eunuch who befriended the imprisoned prophet. As for the name Obadiah, there are two persons known by it—the prophet, and the prime minister of Ahab, who described himself to Elijah as fearing the Lord from his youth, and as having protected the prophets of Jehovah when Jezebel sought to slay them. Clermont-Ganneau suggests that possibly in this seal we possess a relic of this ancient worthy. His position in the royal household of Ahab would entitle him to style himself "servant of the king," while in his name Obadiah, "servant of Jehovah," lies an indication of his pious character. Jewish seals of this antiquity are very rare. Some three years ago the same journal described another one—an agate—found at Babylon, on which a Jew called himself Baal-Nathan, "Gift of Baal." On this seal was a genuine picture of Baal or the Sun-god, offering a striking confirmation of the fearful prevalence of that bloodthirsty Phœnician worship against which the Book of Kings bears such strong testimony. The image of Baal is that of a divine personage holding a serpent in each hand, on his head a solar disc between two horns, from each of which depends a serpent. Two wings extend from each side of the figure. Seals of this type must have been common among the Jews, as M. Mordtmann discovered a similar one in Constantinople in 1881. The article which describes these latter seals (*Revue Archéologique*, 1882, p. 235), well points out the evidence of Jewish idolatry and faithlessness contained in the contrast between the names Jonathan and Baal-Nathan. Jonathan is Gift of Jehovah, and is equivalent to Nathanael or Theodore. In the name Baal-Nathan the holy name Jah is displaced by Baal, as Jehovah was displaced by idols. These seals indeed are very ancient, yet they are surpassed in antiquity by two described in the *Proceedings of the Society of Biblical Archæology*, 1883, p. 102, if Clermont-Ganneau be correct. He attributes the one to a son of David by his wife Haggith (2 Sam. iii. 4; 1 Kings i. 5), and the other to Adriel, king Saul's son-in-law (1 Sam. xviii. 19).

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