1078 REVELATION. XVIII.   
   
 AUTHORIZED VERSION REVISED. AUTHORIZES VERSION.   
 article of ivory, and every article of   
 most precious wood, and of brass, and all manner vessels   
 and of iron, and of marble, and of ivory, and all manner   
 and +amomum, vessels of most precious   
 odours, and ointments, and frankin- wood, and of brass, and   
 t Soour most cinnamon, and wine, and oil, and fine iron, and marble, and   
 ancient flour, and wheat, and cattle, and | cinnamon, and odours, and   
 sheep, and horses, and chariots, and ointments, and frankin-   
 slaves, and ¢ persons of men. cense, and wine, and oil,   
 thy harvest of the desire of thy and fine flour, and wheat,   
 soul is departed from thee, and all and beasis, and sheep, and   
 © Eaek, thy fat things and thy splendid horses, and chariots, and   
 tsealtow things are + perished from thee, and slaves, and souls of men.   
 + geimesstall + men shall find them no more at 14 And the fruits that thy   
 15¢The merchants of these soul lusted after are de-   
 parted from thee, and all   
 So all things which were dainty   
 our mort and goodly are departed   
 ancient all, |from thee, and thou shalt   
 aver 821, ind them no more at all.   
 13 The merchants of these   
   
 stuff, and of scarlet stuff, and all citron men, It seems vain to attempt to draw   
 wood (the wood of the thyon tree, the a distinction between the bodies before   
 citrus of the Romans, probably the eu- mentioned and these souls or persons of   
 pressus thyioides or the thuia articulata. men. If any is to be sought, the most   
 Tt was used for costly doors, with fittings obvious is that pointed out by Bengel, and   
 of ivory, and for tables. It had a sweet adopted by Ewald, Hengstenberg, and   
 smell), and every article of ivory, and Diisterdieck, that bodies expresses such   
 every article of most costly wood, and slaves as belong to the horses and chariots,   
 of brass, and of iron, and of marble; and persons of men slaves in general).   
 and cinnamon (it is not certain, whether 14,] This verse takes the form of a   
 the ciznamomum of the ancients was the direct address, and then in the next the   
 same as our cinnamon, Various accounts merchants are taken up again. From this   
 are given of its origin, Herodotus, who some have thought that it is not in its   
 ascribes it to the country where Dionysus right place: e.g. Beza and Vitringa fan-   
 [Bacchus] was born, i.e. to India, seems cied it should be inserted after ver. 23:   
 to give the right statement, if at least others, as Ewald, that it was originally   
 it is the modern cinnamon, which comes a marginal addition by the Writer. But   
 from Ceylon. In Exod. xiii, 23, it is an irregular as is the insertion, it need not   
 ingredient, in the holy oil for anointing: occasion any real difficulty. It takes up   
 in Prov. vii, 17 it is one of the perfumes the “weep and mourn” of ver. 11, as if   
 of the bed of the adulteress: in Cant. iv. “them” after those verbs had been’ “us,”   
 14 it is one of the plants growing in the which is not unnatural in a rhapsodical   
 garden of the beloved), and amomum (a passage. And “these things,” ver. 15,   
 precions ointment made from an Asiatic refers very naturally back to the “ fad   
 shrub, and used for the hair), and odou: things and splendid things” mentioned   
 (for incense), and ointment, and frankin- in this verse. And thy harvest of the   
 cense, and wine, and oil, and fine meal desire of thy soul (i.e. the ingathering   
 (semidalis, the simila or similago of the of the dainties and luxuries which thy   
 Latins, the finest wheaten meal: the name soul lusted after) has departed from   
 has been revived in our time as semolina), thee, and all [thy] fat things and [thy]   
 and wheat, and cattle and sheep, and of splendid things have perished from thee,   
 horses and of chariots, and of bodies (i. e. and they (men) shall never more at all   
 slaves),—and persons (lit. souls) of men find them.   
 (so the A. V. for the corresponiing He- ‘The next two verses describe, in strict   
 brew expression, Ezek. xxvii. 13, which analogy with vv. 9, 10, the attitude and   
 the Septuagint render aa here, souls of the lamentation of these merchants. The